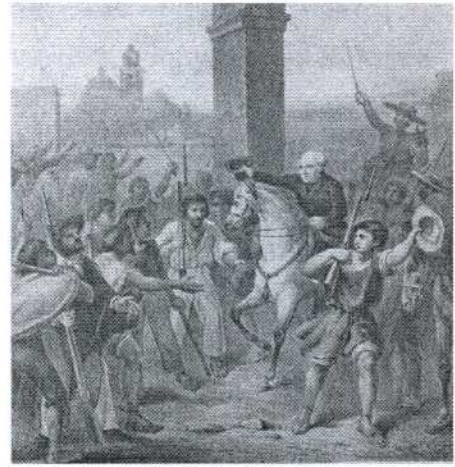


**A History of Mexico 1821-1924**  
HILA 131, Winter 2008  
Monday-Wednesday, 5-6:20 p.m.  
Center Hall 113  
Ev Meade, Department of History  
Office Hours: Mondays, 2:30-4:00 p.m.,  
H&SS 6044 (858) 534-7001  
[emeade@ucsd.edu](mailto:emeade@ucsd.edu)

Teaching Assistant:  
James Shrader, Department of History  
Office Hours: Thursdays, 3-5:00 p.m.  
H&SS 6017 (858) 822-5272  
[jshrader@ucsd.edu](mailto:jshrader@ucsd.edu)



## A History of Mexico, 1821-1924

### Culture and Ideology, History and Memory

The future was black, like the night shadows over the abyss.

The torch was lit, and its reddish light shone over a sea of bayonets, and over this sea of bayonets floated the banner of Spain, and the standard of the *Santo Oficio*.

On the other side was liberty.

The old man and the young nation did not vacillate.

To cross that ocean of dangers, the nation needed only to have faith and constancy; sooner or later, their triumph was assured.

The man needed to be a hero, almost a god, for his sacrifice was inevitable.

The thought could only begin. In that enterprise, hope was but temerity.

To undertake it was the sublime suicide of the patriot.

The man who did such deserves to have altars—the Greeks would have located him among the constellations.

For this, among us, Hidalgo symbolizes glory and virtue.

Virtue knit his brows with the silver crown of age.

Glory surrounded him with his halo of gold.

Then, eternity received him in its arms.

– Vicente Riva Palacio, *El Libro Rojo* (1870).

**O**n July 30, 1811, in an abandoned Jesuit Monastery in remote Chihuahua City, Padre Miguel Hidalgo y Costilla met his violent end. Lion of Mexican independence, herald of *El grito de Dolores*, leader of the people's rebellion, doyen of national liberation, Padre Hidalgo waded through a "sea of bayonets," shimmering in the early-morning torchlight, and faced the same firing squad that had dispatched so many of his colleagues over the preceding weeks. The Inquisition condemned him as a heretic; a military tribunal declared him a traitor. Despite the pleas of some of the very churchmen who had denounced him and his own expressions of repentance, the desolate wall awaited. Worn but resilient after four months of incarceration and trial, the fifty-eight-year-old priest strode into the courtyard and offered candies and kind words to the embarrassed soldiers.



The officer in charge, Pedro Armendáriz, snapped everyone to order and back to the grim reality of the proceedings. The rebel priest stiffened; he stood with his back to the wall and a crucifix in his hand. As historian Hugh Hamill notes, "because he was priest, he was given the consideration of a private execution and the right to be shot in the chest instead of the back, subtle privileges which had been denied Allende and his secular colleagues." Three lines of infantrymen each fired, but failed to hit him square. Armendáriz approached and ordered two trembling soldiers to press their muskets to the dying man's chest. After the execution, Royal soldiers decapitated the cadavers of Hidalgo and his slain comrades – Ignacio Allende, Juan Aldama, and José Mariano Jiménez – and transported them to Guanajuato. Rotting in iron cages slung from the four corners of the Alhóndiga de Granitas, where rebel rioters had massacred cowering civilians in March and earned the ire of the urban elite throughout the kingdom, the severed heads remained on display for ten long years, until Mexico achieved independence from Spain.

Hidalgo's execution was an act of desecration – he was a priest; it aroused the sting of foreign tyranny – he was executed by Spaniards; the spectacle at the Alhóndiga was infamous – the decomposing heads of heroes were placed on public display; and it became an international symbol of Mexico during the Age of Revolution – the story of the killing of the rebel priest circulated widely in post-Revolutionary France, the newly-independent United States, and elsewhere, and Mexicans knew that this wider world was watching. All of these elements of Hidalgo's execution quickly congealed into a defining trope in the new nationalist repertoire, a pattern of remembering patriotic sacrifice through which new generations could imagine a shared past despite endemic civil conflict.

Hidalgo's execution wasn't an isolated event, even excepting the struggle for Independence. He wasn't nor would he become a Mexican Nathan Hale. Over the next half century, a seemingly unending string of national leaders faced execution at the hands of their political enemies, usually other Mexicans. The underlying political instability that these executions represent made it incredibly difficult to craft a coherent national history for succeeding generations after Mexican Independence. How could one narrate the history of what seemed to be a nation of enemies? What does it tell us about what we call "History" that this task seems so onerous?

Sixty years later (1870), Liberal chroniclers Manuel Payno and Vicente Riva Palacio used Hidalgo's death as a way of imagining an organic national sovereignty that transcended internal political divisions and bloodletting. In *El libro rojo* [The Red Book], they crafted a pantheon of national martyrs that ran from the Spanish Conquest (1520) to the Mexico's triumph over the French Intervention (1867). In high Romantic fashion, they included plagues, murders, and other tragedies along with formal executions in their "red book," helping the authors to primordialize the struggle for national sovereignty – to make it appear to be something inevitable, natural, set in stone, a triumph over evil, injustice, and even nature itself. And they did so with pictures, including illustrations that ranged from plague-ridden Indians covered with lesions, to the severed heads of rebellious slaves on pikes, and a murdered Mexico City merchant, hung bleeding from a hook in his cellar, to more conventional portraits of fallen heroes on the battlefield or before the firing squad. Although pictures can be received very differently by different observers, the idea that a single illustration could capture some common essence among those who died for the nation was implicitly reductive, the spectacle of their sacrifice designed to stick out, and, perhaps, even to overshadow the particular contexts in which they died. From the section dedicated to the death of Hidalgo forward, *El libro rojo* recounts executions exclusively. It tells a history the Mexican Republic through ritualized, premeditated death. In addition to Hidalgo, Allende, Jiménez, and Aldama, the next generation of independence leaders, including Matamoros, Morelos, Iturbide, Mina, and Guerrero, all faced the firing squad (or at least died at the hands of their political enemies) and found their glory on the pages of *El libro rojo*, as did fallen state-builders Ocampo, Valle, Degollado, Comonfort, Romero, Arteaga, and Salazar, along with emperor Maximilian von Habsburg and his two Mexican collaborators, Mejía and Miramón.

The celebration of Hidalgo's execution and the sad parade of national leaders who mirrored his march to the scaffold over the next half-century in *El libro rojo* illuminate a central problem facing statesmen and reformers fifty years after Mexico achieved independence from Spain: many potential national heroes were bitter enemies; the pantheon of fallen national figures included many who had fought, condemned, and tried to kill one another. While virtually all attempts to narrate national histories deal with such conflict – think about the Civil War in the U.S. – the crisis of legitimacy in the central government persisted longer and at a higher intensity in Mexico than in any major Western counterpart, and it happened in a place that a century earlier had been of one the wealthiest and most powerful Christian kingdoms in the world, and the center of the Hispanic world.



After a prolonged struggle for independence from Spain, after a catastrophic race war, after the secession of two sizable states, after two major foreign invasions, after the loss of more than half of the national territory, and after enduring thirty national governments in fifty years, most of which fell in coups and revolts, after all of this national turmoil, the only thing uniting Mexico's repertoire of slain national leaders in 1870 was *death itself*. Indeed, fifty years later, when the cultural avatars of the Mexican Revolution sought to create a new national identity which would unite Mexicans across lines of race, class, religion, region, they turned to death as the great metaphor, celebrating it, as Claudio Lomnitz illustrates, as a "national totem."

Thanks to political instability at the national level, persistent misinterpretations of the use of national symbols, like death, and the imposition of the contemporary baggage of the relationship between the U.S. and Mexico onto the past, the nineteenth century is often labeled "the century of chaos" where "the rule of law" remained elusive. In the absence of "the rule of law," sounds the common refrain, "the law of the knife," or "Herod's Law" sanctions official corruption, impunity, and political violence. Under its all-encompassing yellow hue in Steven Soderbergh's *Traffic*, officials are bribed, suspects tortured, and witnesses and informants murdered on the Mexican side of the border. The symbols of state authority – flags, uniforms, and police badges – melt into mafia icons. Every detail of Mexican life with an historical tinge becomes an exhibit in the case against Mexican modernity, evidence of the persistence of nineteenth-century chaos, *desmadre*, and even death. The image of primeval Mexican corruption and lawlessness, however, is far from the exclusive preserve of popular culture and political rhetoric.

In historical scholarship, the primordial *caudillo* (strongman) and his magnetic personality supplant constitutional articles; socioeconomic 'realities' render legal rights irrelevant; archaic religiosity subverts secular authority; and family networks and *camarillas* (cliques) undermine 'principled' politics. The net result is the absence of the "rule of law," the predominance of corruption, and the retardation of democracy in Mexico. So constructed, the 'rule of law' does not specify the content of the legal regime that it seeks to impose – the particular laws to be enshrined or rights to be protected. Nor are "corruption" or "democracy" defined with any specificity, only by their absence. Governance itself, the paradigm implies, is the route to the protection of people – the transformation of human beings into citizens the vehicle to democratic expression. Historical scholarship on modern Mexico has more often than not fallen into the clutches of the rule of law polemic and its assumption of the primacy of governance in the foundation of democracy, and the lack of both in Mexican history.

The process of modern state-building in Mexico has produced what Claudio Lomnitz labels a fundamental "fissure between culture and ideology" in modern Mexico. That is to say, the modern ideologies of the state – models for governments, constitutions, and public morality (many of which came from outside of Mexico) – have often been at odds with predominant social practices and beliefs, even those of the individuals within the state itself. As Fernando Escalante Gonzalbo illustrates, often the moral beliefs, priorities, and social commitments of Mexican politicians and ideologues have prevented them from implementing and/or obeying the very political principles and ideological positions to which they have dedicated their careers. The "citizens" about whom state-builders have discoursed so eloquently, have often been "imaginary," ideal types whom their orators never intended to represent the actual mass of Mexican people. And yet, historical assessments of this imaginary quality of citizenship, and the apparent fissure between culture and ideology that it represents, have assumed an essential antipathy between that which is quintessentially Mexican and modern democratic practices and ideals, leading to a failure or immaturity narrative of Mexican History.

Perhaps the most eloquent exposition of the failure narrative of Mexican history is Nobel laureate Octavio Paz's *The Labyrinth of Solitude* (1949). For Paz, a chronic sense of failure derives from the imposition of European interpretive and organizational forms on Mexican realities. The false application of modern foreign forms (ideology) on traditional Mexican realities (culture), conflates that which is considered quintessentially Mexican with the imperfect achievement of ideological ideals and vice-versa. The archetypal Mexican is left trapped in a perpetual "labyrinth of solitude," alienated equally from the modern world and from his authentic self (the metaphor is male); Mexico is stuck in pathological adolescence. For Paz, then the question is one of colonialism and its inescapable legacy of perpetual comparison with the modern metropolis.

Historian François Xavier Guerra frames the problem differently. Like Paz and other commentators, Guerra acknowledges that political life in Spanish America has often been "very far from reflecting not only constitutional clauses but even certain rules generally accepted in Western democracies."



He explains, “political regimes are often ephemeral and dictatorships frequently interrupt institutional continuity... *Pronunciamientos*, coups d’etat, rebellions and revolutions have been common means to coming to power, at least as common as elections.” And yet, Guerra rejects the assertion that the foreignness of modern political ideas in Spanish America accounts for the gaps between their ideology and practice. He emphasizes instead the precocity of modern political ideas in Spanish America:

These are countries which belong in their own right – at least in terms of their elites’ origins and culture – within a European cultural area. Countries which were among the first within this cultural area to set up modern political regimes and which, since their independence in the early nineteenth century, have adopted national sovereignty as their legitimizing principle and the representative republic as their form of government.<sup>1</sup>

Following Guerra’s lead, in order to accurately assess the historical reality of nineteenth-century Mexico, it is necessary to maintain a critical eye to the various institutions that have represented Mexican people and the various regimes of public morality or normative orders that historical actors themselves have constructed and by which they have organized social life, either as alternatives to or components of the modern state. Put another way, rather than documenting gaps between Mexico and different kinds of ideal types that imply comparison with the U.S. and Europe, we’ll try to explore Mexico on its own terms, or at least our closest approximation. This process, of course, will raise as many questions as it does answers.

Why did Padre Hidalgo and so many of his successors in the movement for Mexican Independence die such violent and ritualized deaths? Why did priests play such a prominent role in both the Mexican Independence movement and attempts to quash it? How did the fledgling Mexican Republic fit into the broader Western world in the Age of Revolution and beyond? How does Mexican Independence from Spain compare with American independence from Britain? What were the defining obstacles and local conditions which affected efforts to create a modern state in nineteenth-century Mexico? What role did agrarian, ecological, and other socio-economic conditions play in social and political movements from Mexican Independence through the Mexican Revolution? How much and in what ways did everyday people shape the nature of political community in Mexico? How did Mexico’s burgeoning relationship with the United States affect efforts to develop a legitimate national state in the center of the country and on the periphery? How and why did Mexico lose half of its national territory to the United States? What are the relationships between racial and cultural identities and socio-economic transformations? How and why did Maya rebels nearly drive all whites and *mestizos* from the Yucatán peninsula? Why do Mexican Liberals of the nineteenth century seem so secular, if not outwardly anti-Catholic to us? What was the relationship between church and state, sacred and secular and how did it change over time in nineteenth-century Mexico? How did foreign invasion and domination by the U.S. and later the French shape Mexican national identity and political community in the generations that followed? How did the revolution in commerce and communications of the early twentieth-century shape the revolution for social and political change that swept Mexico after 1910? How does the constitution to emerge from the Mexican Revolution compare with the U.S. and other constitutions? To what degree and how did the regime that emerged from the Mexican Revolution achieve the legitimacy that its nineteenth-century predecessors found so elusive?

This course will attempt to answer the above questions through the examination of historical scholarship and primary documents, and the application of a series of analytical tools and social scientific categories of analysis. In particular, we will explore the differences between culture and ideology, and between history and other forms of memory, and we will pay special attention to places and times when they diverge or overlap. In addition to complementing your basic knowledge of the history of modern Mexico, I hope to hone your critical thinking and writing skills, giving you some new tools with which you will be able to better ask and answer your own historical, cultural, and political questions about Mexico and the wider world.

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<sup>1</sup> Please note: Versions of the above text and all relevant references, come from my manuscript, *Anatomies of Justice and Chaos: Capital Punishment and the Public in Modern Mexico*. Please do not quote or distribute it without my permission. Thanks.



## Books

The following texts, available at the UCSD bookstore and through the Geisel Library Course Reserves, contain most of the assigned readings for this course. They are listed in the order in which I have assigned them:

1. Gilbert M. Joseph and Timothy J. Henderson Eds., *The Mexico Reader: History, Culture, Politics* (Durham: Duke University Press, 2003).
2. Enrique Florescano, Nancy Hancock trans., Raúl Velázquez drawings, *National Narratives in Mexico: A History* (Norman: University of Oklahoma Press, 2006).
3. Paul Sullivan, *Xuxub Must Die: The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004).
4. Paul Vanderwood, *The Guns of God against the Guns of Government: Religious Upheaval in Mexico at the Turn of the Nineteenth Century* (Stanford: Stanford University Press, 1998).

## Reading Assignments

Do the reading; it's good for your brain and you will get a great deal more out of the lectures. The readings for each class are listed according to the days on which they are due. \*Please note that the readings for weeks #5 and #7 are from a single text, and cover the entire week; there are no additional readings for each session those weeks. The notations below for those readings not included in the texts above either contain electronic links (such as those to the Jstor journal browser), or will be provided on the course WebCt page or library reserves, as noted next to each entry. The "supplementary readings" listed below are for the graduate students taking the course as HIGR 298, and to provide those of you interested in further reading on a particular topic with a point of departure. They may also be helpful to you in writing your essays.

## Writing Assignments

"A good essay must have this permanent quality about it; it must draw its curtain round us, but it must be a curtain that shuts us in, not out."

--Virginia Woolf, "The Modern Essay" (1925).

Writing clear, concise, critical essays is perhaps the most important skill that one can get out of a college education. There are three writing assignments for this class. Each will consist of an essay of 6-8 pages (12 pt, double-spaced). For each essay, you will have your choice of four options, although you may only choose the same option twice. I have done my best to include many of the required readings in the suggested pairing below, so that you will not have to complete excessive extra-curricular reading. For each assignment, you will choose *two* works to compare and contrast. The pairings below are merely suggestions; you may limit yourself to the assigned readings, or develop your own pairings, so long as they fit into the general framework of the assignment.

The exercise aims to explore how two different authors (broadly defined, to include film directors, journalists, and travelers) approach the same event or theme. Your task is fourfold: 1)introduce the two works and identify a central question or problem which they address; 2)make an argument as to how the authors address that theme or question; 3)support your argument with evidence from each work; and 4)explain the broader significance of what you have found with regard to how the two authors address the question you identify; or what we learn as readers from the ways in which they approach that question, what we take away from the experience. *Remember: your essay should analyze how two different authors approach a similar theme; it should not recount an historical event using two sources. You are writing an essay, an argument, not a report. In other words you are making an argument about what two authors have argued, and why those arguments are important.*

**Option #1: The novel and history** -- Compare and contrast a fictional account of a major event in nineteenth-century Mexico (preferably in the form of a novel) with a professional historian's account of the same event or time period.

Suggested pairings:

1. **The Mier Expedition and *El Diezmo***
  - a. Rick Bass, *The Diezmo* (Boston: Houghton Mifflin, 2005); and
  - b. Sam W. Haynes, *Soldiers of Misfortune: The Somervell and Mier Expeditions* (Austin: The University of Texas Press, 1997).



2. **La Santa de Cabora and the Tomóchic Rebellion**
  - a. Luis Alberto Urrea, *The Hummingbird's Daughter* (Boston: Little Brown, 2005); and
  - b. \* Paul Vanderwood, *The Guns of God against the Guns of Government: Religious Upheaval in Mexico at the Turn of the Nineteenth Century* (Stanford: Stanford University Press, 1998).
3. **Death, Passion, and Civilization as History**
  - a. D.H. Lawrence, *The Plumed Serpent* (Hertfordshire: Wordsworth Classics, 1995); or Willa Cather, *Death Comes for the Archbishop* (Lincoln : University of Nebraska Press, 1999); and
  - b. \*Claudio Lomnitz, *Death and the Idea of Mexico* (Brooklyn: Zone Books, 2005); or \*Paul Sullivan, *Xuxub Must Die: The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004).
4. **La Reforma and the French Intervention**
  - a. Jasper Ridley, *Maximilian and Juárez* (London: Constable Books, 1993).; and
  - b. Brian Hamnett, *Juárez* (New York: Longman, 1994).
5. **The Porfiriato in Rural Mexico**
  - a. Agustín Yáñez, *The Edge of the Storm*, Brinton trans. (Austin: The University of Texas Press, 1963);
  - b. Emilio Kourí, *A Pueblo Divided: Business, Property, and Community in Papantla, Mexico* (Stanford: Stanford University Press, 2005).
6. **Honor, Crime, and Social Justice in Porfirian Mexico**
  - a. Federico Gamboa, *Santa* (Madrid: Catedra, 2002) [WebCt]; and
  - b. Pablo Piccato, *City of Suspects: Crime in Mexico, 1900-1930* (Durham: Duke University Press, 2001); or Robert Buffington, *Criminal and Citizen in Modern Mexico* (Lincoln: The University of Nebraska Press, 2000).
7. **The Border and Historical Memory**
  - a. Carlos Fuentes, *The Old Gringo*, Peden trans. (New York: Farrar, Strauss, and Giroux, 1985); and
  - b. James Sandos, *Rebellion in the Borderlands: Anarchism and the Plan of San Diego, 1904-1923* (Norman: The University of Oklahoma Press, 1988); or Elliott Young, *Catarino Garza's Revolution on the Texas-Mexico Border* (Durham: Duke University Press, 2004).
8. **The Mexican Revolution**
  - a. Mariano Azuela, *Los de Abajo*, Fornoff trans. (Pittsburgh: The University of Pittsburgh Press, 1992); and
  - b. John Mason Hart, *Revolutionary Mexico: The Coming and Process of the Mexican Revolution* (Berkeley: The University of California Press, 1997).

**Option #2: Testimonial and history** – Compare and contrast the memoir or other written testimonial of a participant in or witness to a major event from nineteenth-century Mexico with a professional historian's account of the same event or time period.

Suggested pairings:

1. **Antonio López de Santa Anna and the century of the caudillo**
  - a. \* *In Mexican Prisons: The Journal of Eduard Harkort* (Austin: The University of Texas Press, 1986); or Frances Calderón de la Barca, *Life in Mexico during a Residence of Two Years in that Country* (Berkeley: The University of California Press, 1982) [SSH Reserve; and selections may be found in *The Mexico Reader*]; and
  - b. Michael Costeloe, *The Central Republic in Mexico, 1835-1846: Hombres de Bien in the Age of Santa Anna* (Cambridge: Cambridge University Press, 1993); Rafael Muñoz, *El dictador resplandeciente* (México: Editorial Botas, 1945); or Will Fowler, *Santa Anna of Mexico* (Lincoln: The University of Nebraska Press, 2007).
2. **The Mier Expedition and El Diezmo**
  - a. Joseph McCutchan, *Mier Expedition Diary: A Texas Prisoner's Account* (Austin: The University of Texas Press, 1978) or John C. Duvall, *The Adventures of Bigfoot Wallace* (Lincoln, University of Nebraska Press, 1966); and
  - b. Sam W. Haynes, *Soldiers of Misfortune: The Somervell and Mier Expeditions* (Austin: The University of Texas Press, 1997).



3. **¡Vámonos con Pancho Villa! The Mexican Revolution in the North**

- a. Nellie Campobello, *Cartucho and My Mother's Hands*, Meyer trans. (Austin: The University of Texas Press, 1988); or John Reed, *Insurgent Mexico* (New York: International Publishers, 1969); or Martín Luis Guzmán, *The Eagle and the Serpent*, Onís trans. (Gloucester Mass.: P Smith, 1969); and
- b. Friedrich Katz, *The Life and Times of Pancho Villa*. (Stanford: Stanford University, 1999) \*[As this is an exceedingly long text, come and see me about which parts to read].

**Option #3: Cinema and history** – Compare and contrast a motion picture's depiction of a major event from nineteenth-century Mexico with a professional historian's account of the same event or time period.

Suggested pairings:

1. **The San Patricio Battalion and the War with the United States**

- a. *One Man's Hero* [FVLR Reserve]; and
- b. Peter F. Stevens, *The Rogue's March: John Riley and the St. Patrick's Battalion* (Potomac Books, 2005); or Paul Foos, *A Short, Offhand Killing Affair* (Chapel Hill: The University of North Carolina Press, 2002).

2. **Benito Juárez and the French Intervention**

- a. *Juárez* [FVLR Reserve (soon)] or *Vera Cruz* [FVLR Reserve]; and
- b. Brian Hamnett, *Juárez* (New York: Longman, 1994).

3. **Porfirian Society and Social Justice**

- a. *La Escondida* [FVLR Reserve]; or *Así amaron nuestros padres* [FVLR Reserve (soon)]; and
- b. Pablo Piccato, *City of Suspects: Crime in Mexico, 1900-1930* (Durham: Duke University Press, 2001).

4. **Labor and Revolution at Cananea**

- a. *Cananea* [FVLR Reserve]; and
- b. John Mason Hart, *Revolutionary Mexico: The Coming and Process of the Mexican Revolution* (Berkeley: The University of California Press, 1997).

5. **The Mexican Revolution in the North**

- a. *Reed: México Insurgente* [FVLR Reserve]; *¡Vámonos con Pancho Villa!* [FVLR Reserve]; *The Wild Bunch* [FVLR Reserve]; *Entre Pancho Villa y una mujer desnuda* [FVLR Reserve]; and
- b. Friedrich Katz, *The Life and Times of Pancho Villa*. (Stanford: Stanford University, 1999) \*[As this is an exceedingly long text, come and see me about which parts to read].

6. **The Zapatista Revolution**

- a. *¡Viva Zapata!* [rental]; *¿Dónde estás Emiliano?* [FVLR Reserve].
- b. John Womack, *Zapata and the Mexican Revolution* (New York: Alfred A. Knopf, 1969).

**Option #4: The News and history** – Compare and contrast contemporary accounts from newspapers or other media outlets of a major event from nineteenth-century Mexico with a professional historian's account of the same event or time period. In order to utilize this option, you may choose any of the texts assigned for the course, and then compare it with either the press coverage in the *New York Times* or *Los Angeles Times*, via “proquest historical newspapers” (type this into Sage on the UCSD library site and you'll be able to search these and other papers from the period you choose to study).

**Option #5: History and historiography** – Compare and contrast two professional historians' accounts of the same major event or time period in nineteenth-century Mexico, or to the study of Mexican History more generally.

Suggested pairings:

1. **Ambivalent Legacies of Conquest, Race, and Spirituality**

- a. \*Claudio Lomnitz, *Death and the Idea of Mexico* (Brooklyn: Zone Books, 2005); and/or
- b. \*Paul Sullivan, *Xuxub Must Die: The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004); and/or
- c. \*Paul Vanderwood, *The Guns of God against the Guns of Government: Religious Upheaval in Mexico at the Turn of the Nineteenth Century* (Stanford: Stanford University Press, 1998).

2. **The Idea of National History, or the Long Durée**

- a. \*Claudio Lomnitz, *Death and the Idea of Mexico* (Brooklyn: Zone Books, 2005); and/or
- b. \*Enrique Krauze, *Mexico, Biography of Power: A History of Mexico, 1810-1996*, Heifetz trans (New York: Harper Collins, 1997); and/or



- c. Octavio Paz, *The Labyrinth of Solitude*, Kemp trans (New York: Grove Press, 1961); and/or
  - d. David Brading, *Mexican Phoenix, Our Lady of Guadalupe: Image and Tradition Across Five Centuries* (Cambridge: Cambridge University Press, 2001).
3. **The Caste War in Yucatán**
- a. \*Paul Sullivan, *Xuxub Must Die: The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004); and
  - b. Nelson Reed, *The Caste War in Yucatán* (Stanford: Stanford University Press, 1964); or Don Dumond, *The Machete and the Cross, Campesino Rebellion in Yucatán* (Lincoln: University of Nebraska, 1997); or Terry Rugeley, *Yucatán's Maya Peasantry and the Origins of the Caste War* (Austin: The University of Texas Press, 1996).
4. **North Americans in Nineteenth-Century Mexico**
- a. \*Paul Sullivan, *Xuxub Must Die: The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004); and/or
  - b. John Mason Hart, *Empire and Revolution: The Americans in Mexico since the Civil War* (Berkeley: The University of California Press, 2002).
5. **Revolutionary Biography**
- a. Friedrich Katz, *The Life and Times of Pancho Villa*. (Stanford: Stanford University, 1999) \*[As this is an exceedingly long text, come and see me about which parts to read]; and/or
  - b. John Womack, *Zapata and the Mexican Revolution* (New York: Alfred A. Knopf, 1969); and/or
  - c. \*Enrique Krauze, *Mexico, Biography of Power: A History of Mexico, 1810-1996*, Heifetz trans (New York: Harper Collins, 1997).

I will also distribute a writing guide, with helpful tips and guidelines for producing clear, creative, and well-documented essays following each of the above models.

### Optional Workshops

We will hold six optional workshops this quarter, each of them emphasizing themes from class that are likely to generate interesting discussions and help you to develop unique, exciting, and well-crafted essays using some of the required readings. Each session will begin with a general discussion, designed to give you an opportunity to ask questions and discuss important questions that arise in class in a more intimate setting. After about thirty minutes of general discussion, we will open the floor up to specific questions regarding your essays and use the group to help you to flesh out your ideas, structure them, and make them exciting to your readers. These workshops will take place after class on selected Monday evenings, as noted below, in the History Department conference room (we'll remind and direct you). While attendance is purely optional, it is strongly recommended, and, if you choose to attend, we ask that you stay for the entirety of the preliminary discussion. As an added bonus, if you attend four or more of the optional workshops, we will give you extra credit, the equivalent of an "A" for ¼ of your grade.

### Important Dates:

Optional Writing Workshop – Monday, January 14, (after class) 6:30-8:00 p.m.

*Theme: The Art of Argument*

Optional Writing Workshop – Monday, January 28, (after class) 6:30-8:00 p.m.

*Theme: National Narratives, History and Memory: interpreting experiences that transcend individual lifecycles*

### Essay #1 Due – Friday, February 1

Optional Writing Workshop – Monday, February 4, (after class) 6:30-8:00 p.m.

*Theme: Xuxub Must Die: interpreting cultural and testimonial narratives*

Optional Writing Workshop – Monday, February 11, (after class) 6:30-8:00 p.m.

*Theme: Liberalism, Popular and Otherwise?*

### Essay #2 Due – Friday, February 22

Optional Writing Workshop – Monday, February 25, (after class) 6:30-8:00 p.m.

*Theme: Modernization and Resistance?*

Optional Writing Workshop – Monday, March 3, (after class) 6:30-8:00 p.m.

*Theme: Rebellion, Revolution, and Radicalism?*

### Essay #3 Due – Friday, March 7

Optional Final Exam Review – Monday, March 10, (after class) 6:30-8:00 p.m.

Optional Final Exam Review – Friday, March 14, 5-7:00 p.m.

**Final Exam – Monday, March 17, 7-10:00 p.m.**



### **A Note on Plagiarism**

Don't cheat; it's wrong. If we (the Teaching Assistant and I) believe that we have caught anyone in an act of plagiarism, we will immediately report the incident to the proper authorities, who will investigate the matter in a full and fair way. My general inclination is to fail, for the class, any student confirmed cheating on any particular assignment. I know that the vast majority of you would never even consider submitting anything other than your own work, and I hope that you don't take the above warning the wrong way. I have included it in this syllabus for two reasons. First, aided by the internet, plagiarism is plaguing college campuses across the country, and many, if not most, college professors have looked the other way. More important, I maintain a strict policy on cheating in defense of your integrity as creative, hard-working students. Our ideas and our words define us; when an honest student, trying her best, stays up all night working on a paper and get a B, and her colleague copies one off of the internet, or worse, a fellow student, and gets an A, we all lose.

### **Final Exam**

The final for this course will take the form of a matching/identifications exercise, followed by a short reading comprehension section. I will provide you with a list of approximately 75 important names, dates, places, and concepts, in advance. On the exam, you will find that same list, along with a corresponding list of one-to-three-sentence definitions to match up with the provided terms. The exam will cover all readings and lectures. The central goal of the final will be to reward you for coming to class and doing the readings; the questions will involve basic factual information and interpretation, in place of the more rigorous and subjective analysis demanded in the papers. For those of you who are worried about your essay-writing skills, the exam should present a good counter-balance to the other assignments.

### **Grading**

If you attend four or more optional workshops:

Papers = 1/2

Final Exam = 1/4

\*Participation = 1/4

If you do not attend at least four optional workshops:

Papers = 2/3

Final Exam = 1/3

### **Class Participation**

Show up for class, show up on time, and show up alert, awake, and ready to think. Caffeinate, jazzercise, do what you gotta do. For my part, I will try to make the course as exciting and interesting as possible, and I'll do my best to prod and provoke your thinking in different directions. For those of you who need more of an iron fist, we will circulate an attendance record at the beginning of each session and the readers will keep track of you. *If you miss more than four sessions over the course of the quarter, we may be inclined to lower your final grade.* Inside of this range, I realize that you are all busy adults and may have to miss class a few times; there is no need to bring notes or offer explanations. As noted above, if you attend four or more of the six optional workshops, and you miss lecture fewer than four times, you'll get the equivalent of an "A" for 1/4 of your grade. If you choose not to attend at least four workshops, then we will calculate your grade based on the papers and exam alone.

### **Office Hours**

I will hold office hours on Monday afternoons, from 2:30-4:00 p.m. and James will hold his on Thursday afternoons, from 3-5:00 p.m. We look forward to meeting you and helping you to get the best out of your coursework.

### **WebCt**

All of the lecture notes, many readings, podcasts, and an electronic copy of this syllabus are posted on our WebCt page. <http://webct.ucsd.edu> Please note: I am always updating the notes and adding extra features to this page. I will add "2008" to the end of all notes which are final and up-to-date. *Also, this material is intended for your use in this class and all of the lectures are copyright protected; please do not distribute them any further.*

### **Senior Seminar**

Those of you with junior or senior standing, who are looking for an extra credit hour, or a smaller setting in which to get to know one of your professors may enroll in the senior seminar paired with this class - HITO 192 "Death and a Long View of Mexican History." There are no additional writing assignments for the seminar, just some extra reading (which you can use for your writing assignments in HILA 131). We'll meet six times during the quarter to discuss the reading and issues raised in class. The meetings are scheduled for Wednesday evenings, after class.



## Week #1 - Mexican Independence

Monday, January 7

*Muertes Históricas:*

### The Death of Padre Hidalgo and the Question of National History

#### Readings:

1. Enrique Florescano, "Chapters 3 and 4: 'The Western Canon vs. the Mesoamerican Canon,' and 'The Conquest and the Imposition of the Christian Canon as History,'" *National Narratives in Mexico: A History*, 67-126.

#### Supplementary Readings:

1. Claudio Lomnitz, "Introduction," *Death and the Idea of Mexico* (Brooklyn: Zone Books, 2005), 23-58.
2. Serge Gruzinski, *Images at War: Mexico From Columbus to Blade Runner (1492-2019)* (Durham: Duke University Press, 2001), 1-6, 96-160.

Wednesday, January 9

### The City of God and the Modern State - Religious Revolt and Political Independence,

#### Readings:

1. Enrique Florescano, "Chapters 5, (part of) 6, and (part of) 7: 'The First European Versions of the American World and the Origin of the Mestizo Chronicle,' 'The Canon of Memory Wrought by the *Títulos primordiales*,' 'From Creole Homeland to the History of the Nation'," *National Narratives in Mexico: A History*, 127-183, 220-237.

#### Supplementary Readings:

1. David Brading, "Chapter 10: Last Resort," *Mexican Phoenix: Our Lady of Guadalupe: Image and Tradition across Five Centuries* (Cambridge: Cambridge University Press, 2001), 228-57.
2. *The Memoirs of Fray Servando Teresa de Mier* /; translated from the Spanish by Helen Lane ; edited and with an introduction by Susana Rotker (New York ; Oxford : Oxford University Press, 1998), (Editor's Introduction).

## Week # 2

### El Pueblo, Los Pueblos, and the Nation

Monday, January 14

The Autonomists and "The Other Rebellion":

Elite and Popular Actors and the Struggle for Independence, 1810-21

\*Optional Writing Workshop - H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

#### Readings:

1. Enrique Florescano, "Chapter 7: Creole Homeland to History of the Nation," *National Narratives in Mexico: A History*, 237-260.
2. Enrique Krauze, "Chapter 6: The Insurgent Priests," *Mexico: Biography of Power* (New York: Harper Collins, 1997), 92-118. [WebCt].
3. *El Grito de Dolores* (English) (1810), Stable URL: <http://historicaltextarchive.com/sections.php?op=viewarticle&artid=551>
4. Lucas Alamán, "The Siege of Guanajuato," *The Mexico Reader*, 171-88.
5. Josefina Zoraida Vazquez, "The Mexican Declaration of Independence." *The Journal of American History*, Vol. 85, No. 4. (Mar., 1999), pp. 1362-1369. Stable URL: <http://links.jstor.org/sici?sici=0021-8723%28199903%2985%3A4%3C1362%3ATMDOI%3E2.0.CO%3B2-Z>
6. *El Plan de Iguala* (English) (1821), Stable URL: <http://historicaltextarchive.com/sections.php?op=viewarticle&artid=538>
7. Federal Constitution of the United Mexican States (1824). Stable URL: <http://www.tamu.edu/ccbn/dewitt/constit1824.htm>



### Supplementary Readings:

1. Jaime Rodríguez O., *Mexico in the Age of Democratic Revolutions* (Boulder: Lynne Rienner Publishers, 1994), 1-17. [WebCt]
2. Claudio Lomnitz, "Chapter VI: Modern and Macabre: The Explosion of Death Imagery in the Public Sphere, 1790-1880," *Death and the Idea of Mexico*, 263-303. [WebCt]
3. Eric Van Young, "Islands in the Storm: Quiet Cities and Violent Countrysides in the Mexican Independence Era." *Past and Present*, No. 118. (Feb., 1988), pp. 130-155. Stable URL: <http://links.jstor.org/sici?sici=0031-2746%28198802%290%3A118%3C130%3AIIITSQC%3E2.0.CO%3B2-V>
4. \_\_\_\_\_, *The Other Rebellion. Popular Violence, Ideology, and the Struggle for Mexican Independence, 1810-1821*. (Stanford: Stanford University Press, 2001), 1-67, 225-69.

Wednesday, January 16

### The Passion of the Caudillo, Part I:

#### The Federalist Revolts of 1824 and 1833, and the Mier Expedition

### Readings:

1. *In Mexican Prisons: The Journal of Eduard Harkort* (Austin: The University of Texas Press, 1986), 7-24, 27-74. (I included the full text in case you're interested, or decide to use Harkort for one of your papers). [WebCt]
2. Enrique Krauze, "Chapter 7: The Collapse of the Creoles," *Mexico: Biography of Power*, Heifetz trans. (New York: Harper Collins), 119-51. [WebCt].

### Supplementary Readings:

1. Claudio Lomnitz, "Chapter VII: Elite Cohabitation with the Popular Fiesta in the Nineteenth Century," *Death and the Idea of Mexico*, 305-339.
2. \_\_\_\_\_, *Exits from the Labyrinth: Culture and Ideology in the Mexican National Space* (Berkeley: The University of California), 262-74. [WebCt]
3. Will Fowler, *Santa Anna of Mexico* (Lincoln: The University of Nebraska Press, 2007), xvii-212.
4. François Xavier Guerra, "The Spanish-American Tradition of Representation and its European Roots," *Journal of Latin American Studies* 26, No. 1 (February 1994): 1-35, Stable URL: <http://links.jstor.org/sici?sici=0022-216X%28199402%2926%3A1%3C1%3ATSTORA%3E2.0.CO%3B2-U>
5. Frank N. Samponaro, "Santa Anna and the Abortive Anti-Federalist Revolt of 1833 in Mexico," *The Americas*, Vol. 40, No. 1. (Jul., 1983): 95-107, Stable URL: <http://links.jstor.org/sici?sici=0003-1615%28198307%2940%3A1%3C95%3ASAAATAA%3E2.0.CO%3B2-5>

Week #3

### The 'Century of Chaos' and the Strange Career of Antonio López de Santa Anna

Monday, January 21

No Class - Martin Luther King Jr. Holiday

Wednesday, January 23

### The Passion of the Caudillo, Part II

#### Conservative Rule and the Pretexts for Foreign Intervention in the 1840s

### Readings:

1. Claudio Lomnitz, "Chapter VIII: Body Politics and Popular Politics," *Death and the Idea of Mexico*, 343-369.
2. Juan Bautista Morales, "War and Finance, Mexican Style," *The Mexico Reader*, 217-19.
3. Frances Calderón de la Barca, "Women and War in Mexico," *The Mexico Reader*, 196-205.
4. Guillermo Prieto, "The Glorious Revolution of 1844," *The Mexico Reader*, 206-12.
5. Anonymous, "Décimas dedicated to Santa Anna's Leg," *The Mexico Reader*, 213-16.

### Supplementary Readings:

1. Will Fowler, *Santa Anna of Mexico* (Lincoln: The University of Nebraska Press, 2007), 213-367.



2. Carlos Forment, *Democracy in Latin America, 1760-1900, Volume 1: Civic Selfhood and Public Life in Mexico and Peru*. (Chicago: The University of Chicago Press, 2003), xi-xxiv, 3-37.
3. Fernando Escalante Gonzalbo, *Ciudadanos imaginarios. Memorial de los afanes y desventuras de la virtud y apología del vicio triunfante en la República Mexicana. Tratado de moral pública*. (México: El Colegio de México, 2005) [Introduction + sections on *agiotaje* ].

#### Week #4

#### Manifest Destiny and Manifest Decadence - War with the United States

Monday, January 28

'So Far from God, So Close to the United States': Nations and Empires

\*Optional Writing Workshop - H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

#### Readings:

1. Josefina Vázquez Zoraida, "War and Peace with the United States," *The Oxford History of Mexico* (Oxford: Oxford University Press, 2000), 339-369. [WebCt]
2. Pedro Santoni, "The Failure of Mobilization: The Civic Militia of Mexico in 1846," *Mexican Studies / Estudios Mexicanos*, Vol. 12, No. 2. (Summer, 1996), 169-194. Stable URL: <http://links.jstor.org/sici?sici=0742-9797%28199622%2912%3A2%3C169%3ATFOMTC%3E2.0.CO%3B2-A>

#### Supplementary Readings:

1. Timothy J. Henderson, *A Glorious Defeat: Mexico and Its War with the United States* (New York: Hill and Wang, 2007).
2. Pedro Santoni, "The Failure of Mobilization: The Civic Militia of Mexico in 1846," *Mexican Studies / Estudios Mexicanos*, Vol. 12, No. 2. (Summer, 1996): 169-194, Stable URL: <http://links.jstor.org/sici?sici=0742-9797%28199622%2912%3A2%3C169%3ATFOMTC%3E2.0.CO%3B2-A>
3. Charles A. Hale, "The War with the United States and the Crisis in Mexican Thought," *The Americas*, Vol. 14, No. 2. (Oct., 1957): 153-173, Stable URL: <http://links.jstor.org/sici?sici=0003-1615%28195710%2914%3A2%3C153%3ATWWTUS%3E2.0.CO%3B2-6>
4. Matthew Baigell, "Territory, Race, Religion: Images of Manifest Destiny," *Smithsonian Studies in American Art*, Vol. 4, No. 3/4. (Summer - Autumn, 1990): 2-21, Stable URL: <http://links.jstor.org/sici?sici=0890-4901%28199022%2F23%294%3A3%2F4%3C2%3ATRRIOM%3E2.0.CO%3B2-2>

Wednesday, January 30

#### Rogues, Legionnaires, and Laborers - The St. Patrick's Brigade

#### Readings:

1. Enrique Florescano, "Chapter 8: Oblivion and Memory: From the Collapse of the republic to the History of the Nation," *National Narratives in Mexico: A History*, 261-309.

#### Supplementary Readings:

1. Paul Foos, *A Short, Offhand Killing Affair* (Chapel Hill: The University of North Carolina Press, 2002).
2. James Dunkerley, *Americana: The Americas in the World, around 1850* (London: Verso, 2000), 492-526. [WebCt]
3. Peter F. Stevens, *The Rogue's March: John Riley and the St. Patrick's Battalion, 1846-48*. (London: Brassey's, 1988) [Skim].

Friday, February 1

\*Essay #1 - Due by 5:00 p.m. in the box marked HILA 131 outside of the History Department office, H&SS, 5<sup>th</sup> floor.



Week #5

Push them to the Sea – Race War and Social Transformation in Yucatán

\*Reading for the week: Paul Sullivan, *Xuxub Must Die. The Lost Histories of a Murder in the Yucatán* (Pittsburgh: The University of Pittsburgh Press, 2004).

Monday, February 4

'The Machete and the Cross' – The Caste War in Yucatán

\*Optional Writing Workshop – H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

Supplementary Readings:

1. Nelson Reed, *The Caste War in Yucatán* (Stanford: Stanford University Press, 1964), 35-49.
2. Terry Rugeley, "Rural Political Violence and the Origins of the Caste War," *The Americas*, Vol. 53, No. 4. (Apr., 1997): 469-496, Stable URL: <http://links.jstor.org/sici?sici=0003-1615%28199704%2953%3A4%3C469%3ARPVATO%3E2.0.CO%3B2-N>
3. Don Dumond, *The Machete and the Cross, Campesino Rebellion in Yucatán* (Lincoln: University of Nebraska, 1997), 106-139.

Wednesday, February 6

'Xuxub Must Die' – The Murder of Robert Stephens and Company

Supplementary Readings:

1. Gilbert M. Joseph. 1985. "From Caste War to Class War: The Historiography of Modern Yucatan (c. 1750-1940)." *The Hispanic American Historical Review*, Vol. 65, No. 1. (Feb., 1985), pp. 111-134. Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28198502%2965%3A1%3C111%3AFCWTCW%3E2.0.CO%3B2-E>
2. Terry Rugeley, "The Forgotten Liberator: Buenaventura Martínez and Yucatán's Republican Restoration," *Mexican Studies / Estudios Mexicanos*, Vol. 19, No. 2. (Summer, 2003), 331-366. Stable URL: <http://links.jstor.org/sici?sici=0742-9797%28200322%2919%3A2%3C331%3ATFLBMA%3E2.0.CO%3B2-0>

Week #6

Noble and Lesser Experiments – The War of the Reform and the French Intervention

Monday, February 11

For the Pure at Heart – The Constitution of 1857

\*Optional Writing Workshop – H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

Readings:

1. The Editors of *El Tiempo*, "A Conservative Profession of Faith," *The Mexico Reader*, 220-25.
2. Mariano Otero, "Considerations Relating to the Political and Social Situation," *The Mexico Reader*, 226-38.
3. Luis González y González. "Liberals and the Land," *The Mexico Reader*, 239-51.
4. Raymond B. Craib, "Standard Plots and Rural Resistance," *The Mexico Reader*, 252-62.
5. Peter Guardino, *Time of Liberty: Popular Political Culture in Oaxaca, 1750-1850* (Durham, N.C.: Duke University Press, 2005), 1-18, 156-222. [WebCt]

Supplementary Readings:

1. Florencia Mallon, *Peasant and Nation: The Making of Post-Colonial Mexico and Peru* (Chicago: The University of Chicago Press), 1-62.
2. Charles A. Hale, "Jose Maria Luis Mora and the Structure of Mexican Liberalism," *The Hispanic American Historical Review*, Vol. 45, No. 2. (May, 1965): 196-227, Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28196505%2945%3A2%3C196%3AJMLMAT%3E2.0.CO%3B2-T>



Wednesday, February 13

**The Unlikely Emperor, the Mexican Lincoln, and their Respective Hatchetmen:  
The French Intervention**

**Readings:**

1. Junta of Conservative Notables, "Offer of the Crown to Maximilian," *The Mexico Reader*, 263-64.
2. Empress Carlotta, "A Letter from Mexico," *The Mexico Reader*, 265-69.
3. Benito Juárez, "The Triumph of the Republic," *The Mexico Reader*, 270-72.
4. Silvia Arrom, *Containing the Poor: The Mexico City Poorhouse, 1774-1871* (Durham: Duke University Press, 2000), 228-255. [WebCt]

**Supplementary Readings:**

1. Jean Meyer, *Yo, el francés : la intervención en primera persona: biografías y crónicas*. (México: Tusquets, 2002), [Browse letters and journal entries].
2. Robert H. Duncan, "Political Legitimation and Maximilian's Second Empire in Mexico, 1864-1867," *Mexican Studies / Estudios Mexicanos*, Vol. 12, No. 1. (Winter, 1996): 27-66, Stable URL: <http://links.jstor.org/sici?sici=0742-9797%28199624%2912%3A1%3C27%3APLAMSE%3E2.0.CO%3B2-4>

Week #7

**The Tyranny of Progress - The Porfiriato**

\*Readings for the Week - Paul Vanderwood, *The Guns of God against the Guns of Government. Religious Upheaval in Mexico at the Turn of the Nineteenth Century* (Stanford: Stanford University Press, 1998).

Monday, February 18

No Class - Presidents' Day Holiday

Wednesday, February 21

**Judas at the Jockey Club, Cuauhtémoc at the World's Fair:  
The Wizards of Progress in Porfirian Mexico**

**Supplementary Readings:**

1. John Coatsworth, "Railroads, Landholding, and Agrarian Protest in the Early Porfiriato," *The Hispanic American Historical Review*, Vol. 54, No. 1. (Feb., 1974): 48-71, Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28197402%2954%3A1%3C48%3ARLA-API%3E2.0.CO%3B2-Q>
2. William H. Beezley, *Judas at the Jockey Club and other Episodes of Porfirian Mexico* (Lincoln: University of Nebraska, 1987), 3-52.
3. Mauricio Tenorio Trillo, *Mexico at the World's Fairs, Crafting a Modern Nation* (Berkeley: The University of California, 1996), 1-12, 64-81.
4. Robert Buffington, *Criminal and Citizen in Modern Mexico* (Lincoln: The University of Nebraska, 2000), 1-9, 38-63.
5. Romana Falcón, "Force and the Search for Consent: The Role of the Jefaturas Políticas of Coahuila in National State Formation," From: Nugent and Joseph eds. *Everyday Forms of State Formation: Revolution and the Negotiation of Rule in Modern Mexico* (Durham, N.C.: Duke University Press), 107-34.

Friday, February 22

\*Essay #2 - Due by 5:00 p.m. in the box marked HILA 131 outside of the History Department office, H&SS, 5<sup>th</sup> floor.



Week #8

Twentieth-Century Modernity Meets the Generation of the Volcano  
The Origins of the Mexican Revolution

Monday, February 25

From the Frontier into the Border – The Social Transformation of Northern Mexico

\*Optional Writing Workshop – 6:30-8:00 p.m. H&SS 4<sup>th</sup> floor conference room

Readings:

1. Friedrich Katz, *The Life and Times of Pancho Villa*, "Chapter 1—From the Frontier to the Border" (Stanford: Stanford University Press, 1999), 11-56. [WebCt]

Supplementary Readings:

1. Jeremy Adelman and Stephen Aron, "From Borderlands to Borders: Empires, Nation-States, and the Peoples in between in North American History," *The American Historical Review*, Vol. 104, No. 3. (Jun., 1999): 814-841, Stable URL: <http://links.jstor.org/sici?sici=0002-8762%28199906%29104%3A3%3C814%3AFB%3E2.0.CO%3B2-E>
2. John Mason Hart, *Empire and Revolution. The Americans in Mexico since the Civil War*. (Berkeley: The University of California), "Chapter 9—Mexico for the Mexicans", 271-305. [WebCt]
3. Alan Knight, "The United States and the Mexican Peasantry, circa 1800-1940," From Nugent and Joseph Eds. *Rural Revolt in Mexico. U.S. Intervention and the Domain of Subaltern Politics* (Durham: Duke University Press), 25-63. [WebCt]
4. John H. Coatsworth, "Indispensable Railroads in a Backward Economy: The Case of Mexico," *The Journal of Economic History*, Vol. 39, No. 4. (Dec., 1979): 939-960, Stable URL: <http://links.jstor.org/sici?sici=0022-0507%28197912%2939%3A4%3C939%3A%3E2.0.CO%3B2-O>

Wednesday, February 27

"Barbarous Mexico" and the "White City" – Labor and Wealth in Porfirian Mexico

Readings:

1. Channing Arnold and Frederick J. Tabor Frost, "Porfirio Díaz Visits Yucatán," *The Mexico Reader*, 273-78.
2. B. Traven, "Scenes from a Lumber Camp," *The Mexico Reader*, 279-84.
3. James Creelman, "President Díaz, Hero of the Americas," *The Mexico Reader*, 285-91.
4. *Anonymous*, "Gift of the Skeletons," *The Mexico Reader*, 292-96.

Supplementary Readings:

1. John Kenneth Turner, *Barbarous Mexico*. (Chicago: C.H. Kerr and Company, 1911). [WebCt]
2. David W. Walker, "Porfirian Labor Politics: Working Class Organizations in Mexico City and Porfirio Díaz, 1876-1902." *The Americas*, Vol. 37, No. 3. (Jan., 1981): 257-289, Stable URL: <http://links.jstor.org/sici?sici=0003-1615%28198101%2937%3A3%3C257%3A%3E2.0.CO%3B2-W>
3. Piedad Peniche Rivero, "La comunidad domestica de la hacienda henequenera de Yucatan, Mexico, 1870-1915." *Mexican Studies / Estudios Mexicanos*, Vol. 15, No. 1. (Winter, 1999): 1-33, Stable URL: <http://links.jstor.org/sici?sici=0742-9797%28199924%2915%3A1%3C1%3A%3E2.0.CO%3B2-V>
4. Gilbert M. Joseph and Allen Wells, "Summer of Discontent: Economic Rivalry among Elite Factions during the Late Porfiriato in Yucatan," *Journal of Latin American Studies*, Vol. 18, No. 2. (Nov., 1986): 255-282, Stable URL: <http://links.jstor.org/sici?sici=0022-216X%28198611%2918%3A2%3C255%3A%3E2.0.CO%3B2-S>
5. Friedrich Katz, "Labor Conditions on Haciendas in Porfirian Mexico: Some Trends and Tendencies." *The Hispanic American Historical Review*, Vol. 54, No. 1. (Feb., 1974): 1-47, Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28197402%2954%3A1%3C1%3A%3E2.0.CO%3B2-5>



Week #9

From the Edge to the Eye of the Storm - Revolution and Civil War

Monday, March 3

The Soft and Rough Hands of Martyrdom - The Maderista and Zapatista Revolutions

\*Optional Writing Workshop - H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

Readings:

1. John Womack, *Zapata and the Mexican Revolution* (New York: Vintage, 1969), ix-x, and 3-9.
2. "The Mexican Revolution: Introduction," *The Mexico Reader*, 333-35.
3. Ricardo Flores Magón. "Land and Liberty," *The Mexico Reader*, 335-38.
4. Emiliano Zapata and others, "Plan of Ayala," *The Mexico Reader*, 339-343.
5. Luis Cabrera, "The Restoration of the Ejido," *The Mexico Reader*, 344-350.

Supplementary Readings:

1. Alan Knight, *The Mexican Revolution, Volume 1: Porfirians, Liberals, Peasants* (Lincoln: The University of Nebraska Press, 1990), 1-226.
2. Francie R. Chassen-Lopez, "Maderismo or Mixtec Empire? Class and Ethnicity in the Mexican Revolution, Costa Chica of Oaxaca, 1911," *The Americas*, Vol. 55, No. 1. (Jul., 1998): 91-127, Stable URL: <http://links.jstor.org/sici?sici=0003-1615%28199807%2955%3A1%3C91%3AMOMECA%3E2.0.CO%3B2-H>
3. Samuel Brunk, "Remembering Emiliano Zapata: Three Moments in the Posthumous Career of the Martyr of Chinameca," *The Hispanic American Historical Review*, Vol. 78, No. 3. (Aug., 1998): 457-490, Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28199808%2978%3A3%3C457%3AREZTMI%3E2.0.CO%3B2-5>

Wednesday, March 5

The Dictatorship of Victoriano Huerta, the U.S. Intervention at Veracruz, and The Rise of Villismo

Readings:

1. Martín Luis Guzmán, "Zapatistas in the Palace," *The Mexico Reader*, 351-56.
2. John Mason Hart, "The Mexican Revolution, 1910-1920," *The Oxford History of Mexico*. (Oxford: Oxford University Press), 435-65. [WebCt].
3. John Reed, *Insurgent Mexico* (New York: International Publishers, 1969), 75-144, 241-256.
4. Friedrich Katz, "Chapter 6—Four Weeks that Shook Chihuahua. Villa's Brief but Far-Reaching Governorship." *The Life and Times of Pancho Villa* (Stanford: Stanford University, 1999), 229-52. [WebCt].
5. Collection of news reports from *The New York Times*. [WebCt]

Supplementary Readings:

1. Friedrich Katz, *The Secret War in Mexico. Europe, the United States, and the Mexican Revolution*. (Chicago: The University of Chicago Press), 119-252.

Friday, March 7

\*Essay #3 - Due by 5:00 p.m. in the box marked HILA 131 outside of the History Department office, H&SS, 5<sup>th</sup> floor.



Week #10

The Legitimacy of the Law and the Machine Gun:  
The Constitutionalist Revolution

Monday, March 10

Secular Scripture and Bloody Rag - The Constitution of 1917

\*Optional Final Exam Review- H&SS, 4<sup>th</sup> floor conference room, 6:30-8:00 p.m.

Readings:

1. William O. Jenkins, "Mexico has been Turned into a Hell," *The Mexico Reader*, 357-63.
2. Oscar Lewis, "Pedro Martínez," *The Mexico Reader*, 375-86.
3. Ricardo Pozas, "Juan the Chamula," *The Mexico Reader*, 387-97.
4. "The Constitution of 1917: Articles 27 and 123," *The Mexico Reader*, 398-402.
5. Friedrich Katz, "Pancho Villa and the Attack on Columbus, New Mexico," *The American Historical Review*, Vol. 83, No. 1. (Feb., 1978): 101-130, Stable URL: <http://links.jstor.org/sici?sici=0002-8762%28197802%2983%3A1%3C101%3APVATAO%3E2.0.CO%3B2-O>
6. Alexandra Minna Stern, "Buildings, Boundaries, and Blood: Medicalization and Nation-Building on the US-Mexico Border, 1910-1930," *Hispanic American Historical Review*, 79:1, 41-80, Stable URL: <http://links.jstor.org/sici?sici=0018-2168%28199902%2979%3A1%3C41%3ABBABMA%3E2.0.CO%3B2-1>
7. Anonymous, "La Punitiva," *The Mexico Reader*, 372-74.

Supplementary Readings:

1. E.V. Niemeyer, *Revolution at Querétaro. The Mexican Constitutional Congress of 1916-1917* (Austin: Institute of Latin American Studies/University of Texas Press, 1974).
2. Marcelo Bilstein, "Política y caudillismo en el Congreso Constituyente mexicano de 1917," *Mexican Studies/Estudios Mexicanos* 16(1), Winter 2000, 67-71.

Wednesday, March 12

Death, Destiny, and Dissonance: The Future of Revolutionary Mexico

Readings:

1. Enrique Florescano, "Chapter 9: The Historical Narrative Coined by the Post-Revolutionary State," *National Narratives in Mexico: A History*, 310-350.

Supplementary Readings

1. Claudio Lomnitz, "Chapter IX: Death and the Mexican Revolution," *Death and the Idea of Mexico*, 375-411.

Friday, March 14

\*Optional Final Exam Review- H&SS, 4<sup>th</sup> floor conference room, 5-7:00 p.m.

Monday, March 19

\*Final Exam

In our regular classroom, Center Hall 113, 7-9:50 p.m.

