

History of Colonial Latin America, 21:510:207 Section 1: Tuesdays and Thursdays, 11:30-12:50 pm Location: Engelhard Hall 211

Instructor: don Celso Armando Mendoza y Baraxas de San Diego (Office: 326 Conklin, Office hours: Tuesdays, 1:10 – 2:00, 4:50 – 5:45 p.m., or by appointment) cam638@history.rutgers.edu

**Course Overview:** This course is designed to give students a survey of the latest, up-to-date historical understanding of colonial Latin America and its people (*all* its people including women, Native Americans, Africans, etc.), its origins (i.e. the conquests, "Discovery"), its antecedents (pre-Columbian times), and how all of this affected the independence process and later development of Latin America. This course will place particular emphasis on debunking the myriad myths surrounding Latin America's "early" history. These myths usually have a triumphalist tone, emphasizing European superiority and Latin American (especially indigenous) inferiority as a reason for the region's subjugation, misfortunes, and relative lack of development lasting to this day. We will critically examine some of the causes of Latin America's supposedly rapid conquest by Europeans as well as the purported colonial roots of its later backwardness and poverty. This course aims for a general understanding of the region as a whole, and we will even be looking at the Southern and Southwestern United States and Brazil, areas commonly overlooked in popular thought and discourse on Latin America. As we will see, colonial Latin America was a much larger and more important area than typically thought, very integral and connected to the history of the USA and the world. The class will typically consist of lectures utilizing PowerPoint slides along with discussions on the secondary and primary sources assigned in the readings. Lectures will typically take place on Tuesdays, discussions on Thursdays.

**Learning Outcomes:** At the end of the course students should be able to: - Analyze and deconstruct primary and secondary sources for their arguments and biases

- Write strong thesis statements supported by evidence from both primary and secondary sources
- Have a strong understanding of the main currents and themes in colonial Latin American History from before the arrival of Europeans to the establishment of independent states.
- Have a strong understanding of the importance of the roles that indigenous people, Africans, Europeans, and Asians had on the development of a creole identity, and the details of everyday life.

**Contact:** I will hold office hours by appointment, or before class each week and in the afternoon on Tuesdays, (see the beginning of the syllabus). I will try and work with your schedules if those times are not available. E-mail is the best way to be in contact with me, I generally respond within 24 hours, but will not guarantee responses, especially to "the night before" questions on an assignment or exam is due. Please make sure any questions about assignments, tests, or exams are brought up at the end of class or well before their due date. E-mails should be addressed to me in a professional manner, using appropriate grammar, capitalization, and full sentences; I will ask you to resend the e-mail if it does not meet these standards or I cannot understand it. If the email is about information that is available in the syllabus or on our Blackboard site, I will only refer you to its location.

The contents of this syllabus are subject to change at the instructor's discretion. All changes will be posted on Blackboard; please make sure to check Blackboard/your Rutgers e-mail frequently.

**Required books** (please note I will also be posting several other readings on the Blackboard website, at least one week before they are supposed to be read): Cheryl E. Martin and Mark Wasserman, *Latin America and its People*, 3rd edition, Vol. 1. Prentice Hall. ISBN #: 978-0-205-05469-5.

Kenneth Mills, William B. Taylor and Sandra Lauderdale Graham, *Colonial Latin America: A Documentary History*, Rowman & Littlefield Publishers. ISBN #: 978-0-842-02997-1.

John E. Kicza and Rebecca Horn, *Resilient Cultures*, 2<sup>nd</sup> edition. Routledge. ISBN #: 978-0-205-69358-0.

Matthew Restall, *Seven Myths of the Spanish Conquest*, Oxford University Press. ISBN #: 978-0-195-17611-7.

**Grade Breakdown:** Participation 20%

Participation is expected to be engaged, and active. Proper preparation for our discussion after lectures and during discussion classes, showing an understanding of the assigned readings, attendance, and occasional quizzes on the readings and/or lectures, will make up the participation grade.

I consider participation to be an integral part of the classroom experience. I, and the other students, need to hear your voice to expand our understandings of the topics being brought up in class. New and varied perspectives are what keeps historical analysis growing and achieving new heights. Please, be heard (and receive the grades for it)! Don't be afraid to say something wrong or inaccurate, if you were an infallible expert on the subject matter you wouldn't be in this course in the first place.

Assignments 35% **Papers are to be submitted online through Blackboard. Late papers will be marked down one whole grade if submitted within a week after the due date, and then a grade further for each additional week they are late.** Needless to say, plagiarism is strictly forbidden (more about that later) and that includes any material that you borrow from anyone else (regardless of whether or not you copy it word for word) that you do not cite. We will discuss plagiarism more fully in class

*Short mid-term paper 15%:* The first written take-home assignment will be a brief (3 pp.) paper identifying and correcting a myth about the conquest of Latin America in a movie or popular source (e. g. a magazine article) utilizing the sources in our course. Much of the narrative of Latin America's history up to independence as understood by the public is essentially a series of fantasies and tropes meant to justify Latin America's relative poverty. As we will learn, no part of this narrative is more riddled with myths than the conquests. Much of our time studying the conquest(s) will consist of dissecting and refuting this woefully inaccurate narrative. In this assignment, you will do just that, but on a smaller scale. In class we will watch portions of the film *The Road to El Dorado*. I will also post some rather fanciful takes on the conquests from different popular sources. You are to look at 2 or 3 of these sources, then identify at least 2 different myths in them from the list of the "7 myths of the Conquest" given by Matthew Restall

in the book assigned for the course (I will be posting a chapter online from another one of his books, *When Cortez Met Montezuma* that also describes myths about indigenous violence; you may also use this). You are then to explain why these are myths, citing not only the Restall book and another assigned reading, but also at least 2 primary sources (either from the required reading *Colonial Latin America: A Documentary History*, or those that I've posted online). Needless to say, please start reading *7 Myths of the Spanish Conquest* as soon as you get it. Get a head start, since a whole week of class discussions and the first paper will be based on it. **Must be submitted online by midnight March 1<sup>st</sup>.**

*Longer final paper 20%:* The second, longer (5-7 pages) paper will ask one of the most important questions in colonial Latin America history which is also poorly understood by much of the public: how did indigenous people throughout Latin America fare after the Conquest? How did they handle colonial rule? How did different indigenous groups and nations deal with Spanish and Portuguese colonization, and why were their responses and experiences different? I expect you to use *several* of the primary and secondary sources to answer this question from both the required readings and those that I post on online. The common perception is that Europeans mercilessly imposed their power on a demoralized, passive Indian population that feebly withered away and became largely irrelevant to colonial history after the conquests. Is this view true or not? In this essay you will tell me just that, in line with this course's emphasis on scrutinizing popular beliefs and clichés about Latin America. **Must be submitted online by midnight April 26<sup>th</sup>**

Exams and Quizzes 45%

*Map quiz 5%:* It is impossible to understand the history of Latin America (or really, the history of any area) without understanding its geography. Most people in the USA, and often, paradoxically, those of Latin American descent, know very little about the region's geography, despite (as we will learn) its tremendous importance to global history. As such, I find it essential to have map quiz. In this quiz, you will be asked to name the different viceroyalties of the Spanish and Portuguese empires in the Americas, the indigenous groups that inhabited them (and in many cases still do), and the modern countries and cities that make up these areas today. The quiz will take place on Tuesday, **February 4<sup>th</sup>.**

*Mid-term 15% and final 25%:* Both the mid-term and final will be fairly standard exams typical of history courses. Both will consist of a series of ID terms and essay questions selected from a list circulated in class at least a week beforehand. The essay questions will likely consist of a historical myth that we have disproven in class, and you will be asked to write a short in-class essay explaining why it is a myth. One potential example would be "Spain swiftly conquered the Americas and brought most Indians under relative control." You would then write an essay (using information from the readings and lectures) showing that for centuries large swaths of the "Spanish Empire" were not at all under control, and in some of these areas Indians even had more power than Spaniards. Even in the conquered central areas, Natives were not pushovers and often used courts and petitions to push back against particularly harsh measures. We will have a portion of a class meeting dedicated to how to successfully take an exam of this format, so do not fret if you have never taken a history test. The mid-term will be on **Thursday March 12<sup>th</sup>**. The final exam date is *tentatively* **Tuesday May 12<sup>th</sup> 11:45 AM – 2:45 PM in our regular classroom.** I will notify you if this changes.

**Grading Scale:** 90-100% A

87-89.9% B+

80-86.9% B

77-79.9% C+

70-76.9% C

67-69.9% D+

60-66.9% D

Anything below: F

**Attendance policy:** Attendance will be taken rigorously at the beginning of every class session. Simply put, absences will hurt your grade (specifically, they will impact your participation grade), and **if you rack up a significant number of absences, you will fail.** You must attend class to succeed and receive a passing grade. Some of you may feel that you are smart enough to do well on the assignments and exams by just doing the readings, but then what would be the point of even enrolling in the course? Why not just learn the topic on your own time if you think you do not need or want to hear lectures or receive instruction? (I should add that self-study is a more perilous prospect than it might seem, as it can be difficult for a student on their own to properly curate a well-rounded list of sources and weed out outdated or inaccurate books) Attending lectures is therefore an integral aspect of the course. It is, moreover, an invaluable way of learning about the latest advances in the topic from myself, an advanced student of Latin American history, very well acquainted with what is fact and what is fiction when it comes to Latin America's colonial past. Everyone consequently has a maximum of one week's worth of **unexcused** absences (2 unexcused absence) with no penalty. Any more than that and your participation grade will be lowered by one whole grade for each subsequent week of unexcused absences. **Importantly(!):** Any student who misses **Eight or more** sessions through any combination of excused and unexcused absences will not earn credit in this class. Such students should withdraw to avoid getting an **F**.

What is an excused or unexcused absence? An excused absence is an absence resulting from a serious illness or injury (in which case a letter from a doctor is required, in case it isn't obvious), an unavoidable obligation that conflicts with a class meeting, including (and especially) religious or cultural holidays, festivities, and duties, or a disaster or major tragedy. In other words, an excused absence is one where otherwise attending class would be physically impossible, hazardous to your health, or offensive to your kin, culture, or religion. In all cases, some sort of documentation will be needed if the reason for the absence is not immediately apparent. **If you know of any days when you will have an excused absence, please let me know well in advance!**

What is an unexcused absence? Anything else. Dates, tickets to sporting events or concerts, vacations (except perhaps for religious purposes) etc. are not excused absences. **Please familiarize yourself with the Rutgers academic calendar and schedule far in advance and do not schedule any events that conflict with class meetings or assignments!**

*Showing up more than 15 minutes late counts as an absence!*

**Honor system:** You must follow the University's guidelines on academic integrity. As is required by the department, all students are required to sign the Rutgers Honor Code Pledge. To receive credit, every major assignment must have your signature under the following phrase: "On my honor, I have neither received nor given any unauthorized assistance on this examination / assignment." Papers will be uploaded on blackboard and reviewed by turnitin.com, which will flag any possible instances of plagiarism. (We will review the definition of plagiarism before the first essay.) Assignments that are found to be counter to the honor code will receive a grade of 0. Rutgers' academic integrity policy can be found at:

<http://academicintegrity.rutgers.edu/academic-integrity-policy/>

### Accommodation and Support Statement:

Rutgers University Newark (RU-N) is committed to the creation of an inclusive and safe learning environment for all students. RU-N has identified the following resources to further the mission of access and support:

- **Students with Disabilities:** Rutgers University welcomes students with disabilities into all of the University's educational programs. The Office of Disability Services (ODS) is responsible for the determination of appropriate accommodations for students who encounter barriers due to disability. In order to receive consideration for reasonable accommodations, a student with a disability must contact ODS, register, have an initial appointment, and provide documentation. Once a student has completed the ODS process (registration, initial appointment, and documentation submitted) and reasonable accommodations are determined to be necessary and appropriate, a Letter of Accommodation (LOA) will be provided to the student. The student must give the LOA to each course instructor, followed by a discussion with the instructor. This should be completed as early in the semester as possible as accommodations are not retroactive. More information can be found at [ods.rutgers.edu](http://ods.rutgers.edu). Contact ODS: (973) 353-5375 or [ods@newark.rutgers.edu](mailto:ods@newark.rutgers.edu).
- **Religious Holiday Policy and Accommodations:** Students are advised to provide timely notification to instructors about necessary absences for religious observances and are responsible for making up the work or exams according to an agreed-upon schedule. The Division of Student Affairs is available to verify absences for religious observance, as needed: (973) 353-5063 or [DeanofStudents@newark.rutgers.edu](mailto:DeanofStudents@newark.rutgers.edu).
- **Counseling Services:** Counseling Center Room 101, Blumenthal Hall, (973) 353-5805 or <http://counseling.newark.rutgers.edu/>.
- **Students with Temporary Conditions/Injuries:** Students experiencing a temporary condition or injury that is adversely affecting their ability to fully participate in their courses should submit a request for assistance at: <https://temporaryconditions.rutgers.edu>.
- **Students Who are Pregnant:** The Office of Title IX and ADA Compliance is available to assist students with any concerns or potential accommodations related to pregnancy: (973) 353-1906 or [TitleIX@newark.rutgers.edu](mailto:TitleIX@newark.rutgers.edu).

- **Gender or Sex-Based Discrimination or Harassment:** Students experiencing any form of gender or sex-based discrimination or harassment, including sexual assault, sexual harassment, relationship violence, or stalking, should know that help and support are available. To report an incident, contact the Office of Title IX and ADA Compliance: (973) 353-1906 or [TitleIX@newark.rutgers.edu](mailto:TitleIX@newark.rutgers.edu). To submit an incident report: [tinyurl.com/RUNReportingForm](http://tinyurl.com/RUNReportingForm). To speak with a staff member who is confidential and does **NOT** have a reporting responsibility, contact the Office for Violence Prevention and Victim Assistance: (973) 353-1918 or [run.vpva@rutgers.edu](mailto:run.vpva@rutgers.edu).

**Classroom standards:** Please be respectful to your fellow students and keep distractions to a minimum. I expect full engagement from students in the classroom for the entirety of the class period. This includes arriving on time and staying for the duration of the class, not talking with other students or on your phone, not doing homework in class, and not using your cell phone or other electronic device for non-class purposes.

If you have preferred pronouns, please do let me know and I will gladly accommodate.

History is the study of real people and real events. Our readings and conversations will quite often address physical and sexual violence, as well as issues of race, ethnicity, and otherness. We will discuss very tragic injustices committed against the ancestors of modern Latin Americans which have had negative repercussions leading up to the present; not everything in history is simply “in the past.” Please come speak with me if you think you will find any of these topics triggering so we can create a strategy for dealing with them.

**Assistance with writing essays:** While I will help you all as much as I can and provide detailed feedback, you may need or want more intensive help with your writing; I cannot serve as your personal writing tutor, unfortunately. In such cases, you should definitely bring a draft of your essay to The Writing Center (<http://www.ncas.rutgers.edu/writingcenter>), located in Room 126 of Conklin Hall. It offers writing tutoring and writing workshops to all undergraduate students currently enrolled in classes on the Rutgers-Newark campus. Their tutors work to help students become more independent readers and writers capable of responding well to the demands of writing within the university. The Writing Center is available to you free of charge. I encourage you to take advantage of their services to strengthen your reading, writing, and research skills, even if you feel your skills are already very advanced. *Everyone* can improve, and a visit to The Writing Center might mean the difference between a B+ and an A.

**Readings and Schedule:** Please note, if a reading is marked with an asterisk (\*) it will be uploaded to Blackboard at least a week before. If there is no asterisk, the reading comes from the assigned texts which you can identify by the last names of the authors. Discussions will *always* be on Thursdays, so please read the items marked for discussion by the Thursday of each week.

Week of January 21 *Introduction: “Latin America Doesn’t Matter” -Richard Nixon.* After going over the syllabus we will quickly go through a crash course on the *false* history of Latin America according to popular accounts and the speeches of bad presidents. You’ve heard it before: murderous, fanatical (and lazy!) Spaniards in the guise of bearded white gods crash the primitive Native American party in 1492. They then enslave and murder everyone, create a *mestizo* race, use their slaves to extract every bit of silver, and finally get kicked out in the 1800s. The end

result is an impoverished, irrelevant bunch of countries collectively called Latin America which “doesn’t matter” in the words of impeached former president Nixon. This “history” which you and I have been taught in some form and probably believed (I know I did at one time!) is what we will spend the rest of the semester questioning and dismantling. This is all stuff we should go over because we are going to rip it apart and tear it to shreds! Some questions to answer today: why has the history of Latin America been framed like this? Who benefits? Why was Nixon wrong? Why does Latin America matter? And what exactly is Latin America? Does Latin America only exist south of the USA?

Readings for Tuesday the 21<sup>st</sup>: Wasserman and Martin, “Preface,” xix – xxii

Readings for Thursday the 23<sup>rd</sup>: Kicza and Horn, Chapters 1 and 2. (Very important for the mid-term and the course in general, pay attention to their way of classifying Native American societies)

Note: Please *start* reading Matthew Restall’s *Seven Myths* (except chapter 6, which we’ll save for later). We will later (week of Feb. 18<sup>th</sup>) spend a week discussing it and the paper will be based on it. Get a head start on the book now instead of reading it all last-minute.

Week of January 28: *Nasty, Brutish, and Short? Life in the Americas Before Columbus*. We will cover the history of the indigenous peoples of the Americas (“Indians” or Native Americans) from their first arrival in the hemisphere to the eve of the conquests. We’ll pay special attention at the end to the large empires (i.e. Aztecs and Incas) that were the first to confront Spaniards in the sixteenth century. Questions: the pre-Columbian Americas have long been seen as a hellish, primitive, under-populated wasteland just waiting for Europeans to arrive and develop it (e.g. *Apocolypto*). What do the facts tell us about the accuracy of this image? Was there really one Native American race? How were Native Americans different, how did they perceive their differences, and how would such differences influence colonial Latin American history? Who were the sedentary empires, the semi-sedentaries, and non-sedentaries? How do we study pre-Columbian times when there was no writing (or was there?).

Readings for Tuesday the 28<sup>th</sup>: Selections from Mann, *1491*\*

Primary source for discussion on Thursday the 30<sup>th</sup>: excerpts from the Florentine Codex\*

Week of Feb 4<sup>th</sup>: Iberia and the “Discovery.”: This week we will look at the history of Spain and Portugal up to Columbus. We will also go over Columbus’ ~~discovery~~ washing up on the shores of the islands of the Tainos and some of the early encounters in Brazil and Mexico before the Conquest. Myth of the week: Spaniards and Portuguese were supposedly inherently more violent (e.g. Spanish fury), more fanatical (e.g. the Inquisition), and more backwards than other Europeans, which caused Latin America to eventually lag behind the English colonies. What was Iberian culture and society in the Renaissance really like? How did Iberians differ from other Europeans, and what actual effect did these differences have on how Latin America turned out? Were they really more cruel? What kinds of Spaniards and Portuguese went to the Americas?  
**Map quiz at the end of class on Tuesday!**

Readings for Tuesday the 4<sup>th</sup>: Wasserman and Martin 55 – 69

Kicza and Horn 31 – 43

Selections from Elliot *Empires of the Atlantic World*\*

Primary source for discussion on Thursday the 6<sup>th</sup>: Mills, Taylor, and Graham docs #6 – #7

Week of Feb 11<sup>th</sup>: *The Conquests*. A few hundred Renaissance men topple empires of millions... with the help of diseases, horses, lots of indigenous allies, and other inconvenient truths not mentioned in triumphalist histories of the conquistadors. This week we will learn who the conquistadors were, what indigenous reactions to them were, and why things happened as they did. As we will see, the indigenous defeat (or rather the defeat of *certain* factions amongst the indigenous) had nothing to do with any inherent shortcomings on the Native side; in fact, it had everything to do with things unrelated to any supposed cunning or superiority on the part of Europeans! What were those factors that contributed to the outcome of the conquest? Moreover, who truly won or lost in the Conquest? Were Native Americans really the losers?

Readings for Tuesday Feb 11<sup>th</sup>: Wasserman and Martin 69 – 77

Kicza and Horn 43 – 55

Readings for Thursday's discussion: A few primary sources from Seijas and Schwartz *Victors and Vanquished*\* for class discussion

Selections from Restall, *When Cortez met Montezuma*\* (Important for the paper!)

Keep on reading Restall's *Seven Myths of the Spanish Conquest*! We will discuss it next week

Week of Feb 18<sup>th</sup>: *The Seven Myths of the Spanish Conquest*. This week we will be discussing Matthew Restall's eye-opening book of the same title as the lecture. I'll expect you to have read it in its entirety by this point. We will be going over these myths, as well as one primary source and some media about indigenous people and the conquest, identifying the forms that these myths take in media and popular culture. Namely, we'll watch scenes from *The Road to El Dorado*, a movie that Restall calls out in his book. This week will be very important, since what we talk about will be the subject of your first paper, due in a few weeks.

Readings for the week: By now you should have read Restall, all chapters except 6 "The Myth of Native Desolation" which we will save for next week.

Week of Feb. 25<sup>th</sup>: *Whose Conquest was it Anyways?* This week's theme will be about the immediate aftermath and reactions to the conquests. Most people have assumed for centuries that indigenous people fell into an intense despair after the conquests as they lamented their defeat and "broken spears" (which is actually the name of a popular book about the Conquest of Mexico expressing such a view, have you read it?). Questions: Did they really all feel that way?

Did they all consider themselves “conquered”? How did they remember the arrival of Europeans and the subsequent conquests? What about Natives outside of Mexico and Peru? How much of “Spanish” America was really controlled by Spanish? What was the Columbian exchange?

Readings for Tuesday the 25<sup>th</sup>: Restall, Chapter 6

Readings for discussion on Thursday the 27<sup>th</sup>: Selections from Wood, *Transcending Conquest*\*  
selections from Lockhart, *We People Here*\* (primary sources)

**Your paper is due online by the end of the week (Sunday March 1<sup>st</sup> at midnight).**

Week of March 3<sup>rd</sup>: *The “Conquests” of the Unconquered Frontiers*: This week we will turn our focus away from Mexico, Peru, and the settled Indians of those areas, and look towards the forgotten borderlands and “frontiers” of Latin America. These areas, Florida, the American Southwest, Chile, Argentina, and Brazil (and more) are not always so commonly associated with Latin America. They are just as historically Latin American as Mexico and Peru, however (in spite of some of them now being a part of the “all-American” USA) but there’s a big difference: there were no spectacular, “quick,” conquests here during the colonial period. Many would believe that the supposedly simple “tribal” people that lived there were not important enough to even conquer in the first place and that Spaniards just waltzed in and claimed whatever they wanted. Just the opposite, actually. We will also devote some time to discussing strategies for the mid-term exam the following week. Questions: What is a “frontier”? “Borderlands”? What’s problematic with these terms? How were the Native Americans in these “peripheral” areas different from those in the core? How did this influence their history in the colonial period? How did this influence the history of the USA? Who was actually in control there, Natives or Europeans? Were there any Native American slaves?

Readings for Tuesday the 3<sup>rd</sup>: Wasserman and Martin 142 – 154

Kicza and Horn 89 – 125

Readings for discussion on Thursday the 5<sup>th</sup>: selections from Hämäläinen *Comanche Empire*\*

Week of March 10<sup>th</sup>: Mid-term! On Tuesday, we will discuss strategies for taking the mid-term, which you will then take on **Thursday, March 12<sup>th</sup>**.

Week of March 17<sup>th</sup>: Spring Break all week.

Week of March 24<sup>th</sup>: *The Indigenous Experience in the Colonial Period*: So far, we have discussed how indigenous people lived up to the conquests, during the conquests, and immediately afterwards. To many, indigenous history effectively ends there. Native Americans are commonly assumed to have rapidly withered away from disease, exploitation, and a lack of a

will to live. All the while, Spaniards were supposedly destroying their culture and forcing them to give up their languages and customs. Were Natives really passive, depressed, and prone to alcoholism? Did they truly die out? How did they resist colonialism and abusive demands from Spaniards? What happened to their culture? And languages? And religion? How effective was the “spiritual conquest”? How much of Spanish culture did they adopt, and did it make them less Indian? What effects did diseases have?

Readings for Tuesday the 24<sup>th</sup>: Kicza and Horn, Chap. 4

Wasserman and Martin Chap. 5 to p. 141 (Pay special attention to pp 140 – 141)

Primary sources for discussion on Thursday the 26<sup>th</sup>: Mills, Taylor, and Graham documents #14, Letter from Pedro de Gante, and # 15 “The Evils of Cochineal” **also** images on pp 144 – 158, along with a very short primary source on indigenous population decline.

Week of March 31<sup>st</sup>: *The Latin American Economy and the Other Side of the Columbian Exchange*. After the messy business of conquest had become settled (at least in the core areas!) and some stability was established, Spain needed to make money on the new colonies. They quickly turned to silver mining in northern Mexico and Peru. The result created not only a bonanza for Spain, but for Europe (and Asia) as well. Silver dollars from Latin America flowed into Europe and Asia, along with American products like chocolate and tobacco (yes, those were only in the Americas before 1492!). These new products “Indianized” European tastes to an extent, showing that cultural and biological exchanges post-1492 went both ways. Brazil on the other hand went through several different phases of export booms (e.g. sugar). Questions: Did Spain and Portugal benefit from colonialism? What were the consequences of the silver boom? Was the Spanish mining industry and the Portuguese export economy really a “lazy” and a low-effort way of generating wealth? What repercussions did this have for Latin America later? It is a popular notion that Indians were passive recipients of Spanish culture (acculturation), but did Europeans also become influenced by indigenous tastes? How? Who came from Europe to the Americas in the colonial period?

Readings for the week: Wasserman and Martin, Chap. 4

Kicza and Horn, chap. 8

Week of April 7<sup>th</sup>: *The African Element: The Forgotten Element of La Raza Cós mica*: Traditional ideology, in and outside of Latin America, has held that Latin Americans are a hybrid product of Native Americans and Europeans, as if Africans were minor players with no legacy. In fact, Africans were there since the conquests, and the indigenous population decline meant that African slaves were necessary for much of the work in colonial Latin America. More slaves went to Latin America than to the American South! Questions: Why did Iberians bring slaves to the Americas? What was slavery like in Latin America, was it milder than elsewhere? Were all Africans slaves? How did they fit into Latin American society? How significant were slaves and Africans to Latin American society? How did they contribute, “racially” and socially? How did colonial Latin American society understand race?

Readings for Tuesday the 7<sup>th</sup>: Wasserman and Martin, 156 – 168

Selections from Schwartz, *Sugar Plantations in the Formation of Brazilian Society*\*

Selections from Landers, *Black Society in Spanish Florida*\*

Primary source for discussion on Thursday the 9<sup>th</sup>: Mills, Taylor, documents #33 and #50 and image #48.

Week of April 14<sup>th</sup>: “Alachina”: The Philippines and Asians, the Even More Forgotten Element: Yes, there *was* an Asian component to Latin America. Iberians had colonies in both India and Asia. The most important of these was the Spanish Philippines, which was Latin America’s trade, immigration, and cultural connection to East Asia. Spanish galleons would return from the Philippines to Latin America’s Pacific coast with goods and *people* (enslaved and free) from China. People from Latin America also went to the Philippines, sometimes against their will. Questions: Much as we asked regarding Africans, how did Asians fit into colonial Latin American society and the racial scheme? Who were they and what roles did they play? What was the importance of the Philippines as a colony and what did it contribute to Latin America? Where else did Spain and Portugal have a presence in Asia? Why did some Latin Americans head to the Philippines and beyond?

Readings for the week: Selections from Seijas, *Asian Slaves in Colonial Mexico*\*

Selections from Mann, *1493*\*

Week of April 21<sup>st</sup>: Gender in Latin America. A number of stereotypes abound about Latin American men and women which are projected into the colonial period: the men have always supposedly been “macho” and reckless, and the women, though “fiery” and “spicy,” have had their lives immeasurably constrained by Latin patriarchy. Questions: How accurate are these stereotypes? How much did Latin American notions of gender restrict people’s lives? Do the gender roles in the colonial period have an effect on contemporary Latin American society? Did indigenous cultures have different ideas about gender?

Readings for Tuesday the 21<sup>st</sup>: Wasserman and Martin 168 – 185

Selections from Socolow, *The Women of Latin America*\*

selections from Sousa, *The Woman Who Turned Into a Jaguar*\*

Primary source for discussion on Thursday the 22<sup>nd</sup>: Mills, Taylor, and Graham documents #30 – #32

**2<sup>nd</sup> paper due online by midnight by the end of the week (April 26<sup>th</sup>, Sunday)**

Week of April 28<sup>th</sup>: *The Colonial Era Ends and so Does our Course*. Here we will be talking about the “third act” of the colonial era, an almost simultaneous set of reforms in both Brazil and Spanish America intended to get more money out of the corrupt and inefficient colonies. These reforms triggered (or at least were coincident with) much outrage, including the first ever mass revolts against royal authority since the early indigenous rebellions. These reforms restricted social mobility for many Latin Americans (only *peninsulares*, Spaniards *born in Spain*, could hold most offices now) and caused financial hardship. The anger over this, along with a rising Creole nationalism, have often been said to be responsible for inspiring the independence movements that would overthrow Iberian rule, though historians have recently questioned this. In the very last portion of class, we will discuss the final and strategies to prepare for it. Questions: Why did both the Spanish and Portuguese implement the Bourbon and Pombaline reforms? What effects did they have? Did they really trigger independence? What effects did the revolts of Tupac Amaru and Tiradentes have and were they connected to anything else? What caused independence and how did it play out? What did the independence movement really want? **Most importantly: why does all this matter? Why does what we learned in this course matter?**

Readings for Tuesday the 28<sup>th</sup>: Wasserman and Martin chaps. 7 and 8

Primary source for discussion on Thursday the 30<sup>th</sup>: Mills, Taylor, and Graham documents #40 and #55 – #57

**Final tentatively scheduled for Tuesday, May 12<sup>th</sup> 11:45 am – 2:45 pm in the same classroom. Any changes to this will be updated accordingly.**