

# Course Syllabus

## Course HST-365U-FES: LATIN AMERICA, 4000 BCE-1810

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HST 365 U

Monday Noon on line

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### HST 365 U Latin America 4000 B.C.-1810

This class is a survey from pre-Columbian times ending with Latin American independence. (4000 B.C. to 1810). We explore global paths across oceans, domesticating corn, potatoes, grains, animals, the peoples of Olmecs, Maya, Toltecs, Teotihuacan, Purepecha, Mexica, Chimú, Incas, 1<sup>st</sup> peoples in the Brazilian basin, the Encounters, colonial mining economy, the rise of Latin American consciousness, the evil of slavery, “racial” construction, Native American resistances, catholic syncretism, Bourbon and Pombal reforms, Caribbean uniqueness, Haitian revolution, Portuguese Empire out of Brazil, Napoleon, the rejection of Spanish political reforms and independences.

#### Class goals are

To understand the great variety of native american polities as they existed before the encounter;

To be able to place peoples into academic historical perspective and place them in their frame of reference based on cosmologies that are profound and worthy of total respect; but **not** the values of U.S. main stream cultures.

To compare developments in South America with those in Mesoamerica;

To understand the many layers of the Encounter;

To realize the profoundly different development of Spanish and Portuguese America and Native America

To learn how these experiences created a distinct Ibero-American realm.

To understand that the liberation movements of the 1790s were looking backward hoping to separate from revolutionary modernization threats pushed onto Latin America from a French dominated Spain under Napoleon’s brother.

This class once lasted two quarters. I was asked to condense it into one. Thus, it has to be mostly a superficial scratch and sniff approach. In reality the topic deserves half a year of time. Easily. But I can’t do anything about it as long as Latin American history at PSU continues to shrink.

The following books are required for purchase and are available at the PSU Bookstore

Sharer, Robert J, *Daily Life in Maya Civilization*, Greenwood Press (any edition).

Michael Malpass, *Daily Life in the Inca Empire*, Greenwood Press, 1996.

Stacy B. Schaefer, Peter Fuerst, *People of the Peyote: Huichol Indians their History, Religion and Survival*, University of New Mexico Press 1997.

Burkholder, Mark *Colonial Latin America*, Oxford University Press (any edition will do).

If you have extra money you might enjoy the following

David Carrasco, *Religion of Meso America*, Harper San Francisco, 1990.

*Queer Natives in Latin America: Forbidden Chapters of Colonial History*, Springer, November 2020 ISBN 978-3-030-59.

Sonya Lipsett Rivera; *Gender and the Negotiation of Daily Life in Mexico, 1750-1856*, University of Nebraska Press 2012.

PSU is a working class university where students already are strapped for cash. My primary goal used to be to book keep purchases under \$100 dollars. Now it is under \$ 200 dollars. In general, I recommend that you purchase used books on Amazon and I made sure I select books that are listed on Amazon's used book list. There are more alternative voices that deserve to be read but most of them write in Spanish. Most students are poor in foreign language skills. Should you be interested in further texts or, in my opinion, the best texts in a field I invite you very much to write to me and I am happy to share with you the best texts covering a particular topic. But requiring for you to buy them would impoverish many.

Reading schedule: Please read the book about the daily life in the Maya realm in the first two weeks of class. Read the book about the daily life in the Inca realm in week three and four. Those two books will be referred to in the mid-term examination.

Once we start dealing with the encounter, at your pace but in its entirety read the survey text about colonial Latin America by Burkholder. And the People of the Peyote.

All 4 books will be used in the final exam. The mid-term will focus exclusively on the period before the Europeans got lost in the Caribbean (1492). The final will focus 80% on the colonial period and one question will deal with both Meso and South America before 1492.

## Your Grade

The grade will be based on

1. ten reflection papers ready to hand in as an attachment to [schulerf@pdx.edu](mailto:schulerf@pdx.edu) (<mailto:schulerf@pdx.edu>) each Monday at noon (10%) (one per week consisting of 300 words). In order to receive any passing grade you have to submit 8 out of 10 reflection papers. If you fail to do so please withdraw early and get some money back. The university policy forces me to give you a A to F grade otherwise.
- The goal is to demonstrate you did the reading and you listen to the lectures. I.e. reflect on what lectures and texts mention in an academic scientific fashion. Demonstrate you did the work. One or two sentences of those can deal with how you feel about the content. The grade for those is pass/fail.

1. one take home mid- term (45%), (12-15 pages)

1. one take home final exam (45%) (10 to 12 pages)

1. one zoom meeting at the beginning of the class (first three weeks)

where I get to know you academically a bit. If you don't have a zoom meeting you cannot pass this class. No ifs ands or buts.

I will mail the mid-term to you on May 8, 2023 and ask you to mail the typed answers back to me one week later May 15 at noon as an attachment to my email [schulerf@pdx.edu](mailto:schulerf@pdx.edu). I will mail the final to you June 5th and would like it mailed back to me June 12. The content about Napoleon will not be covered in the finals. There are no additional finals in finals week. This class ends June 12<sup>th</sup>.

One goal of this course is to learn that you cannot practice Latin American history as you would practice U.S. history. Because books about Latin American history don't make money, very few good one's are published. For most topics there are just two books in English plus they are difficult to obtain because not many people check them out and therefore libraries put them in storage. Most of you do not speak Mexican Native American languages. That's tough. Such are the cultural and "racial" prejudices we experience. Still, I want you to succeed without stress and in a professional manner. Don't forget in Latin American history we have to use many disciplines to create a composite knowledge: history, archaeology, anthropology, literature, art, material sciences.

We need to stay scientific (i.e. backed up by evidence) in this class. To say it differently you can't write only based on passion, strong feelings, your favorite point of view, your political point of view what reality should be, your favorite political party, group, religion, ethnicity. You can write only, in accordance with PSU academic integrity policy, what the science of history says about a topic. Current trends toward ethnic nationalism are not scientific.

One argument of this course is that we misunderstand Latin American peoples because in U.S. society, as a general trend, Latin American history serves for non-Latin American people to regenerate their mood. In U.S. popular culture Latin America is condemned to be exotic, colorful, vibrant, mysterious, spicy, full of music etc. so we can feel better in our “white” mainstream industrial lifestyle where such things have been abolished. [ imagine you would be somebody others use to regenerate themselves :<] In this class we want to come from Latin American perspectives not the needs of mainstream U.S. popular culture.

This is really Latin American history, not Latino/Latina/Latinx/Chicano/Chicana history although they are related of course in a positive way. Latin American peoples are world people. That means they don’t need to do or behave as current mainstream popular U.S. culture would like them to. Migration and drugs are a U.S. device applied in current politics to make politics. They are a terrible point of departure to approach thousands of years of history. They are a profound insult to the complexity of Latin American history.

People from the most different majors have enrolled in this class and succeeded. I have learned to help most students to move and arrive at true historical work regardless of their major. I am looking forward to doing this in the next 10 weeks again. So, feel welcome if you are not a historian.

Still, please identify yourself to me if your major is not scientific history. This way I can learn about your reality and guide you early on and cut down frustration and reworking.

In reality this is an upper level history class and should require that you have down what is being taught in HIST 300. I can only accommodate non majors as long as they are willing to learn to be historical in an academic way. Sometimes, I’ll say that is not a scientific history perspective and I refocus you onto scientific content instead. You must grow from the preferences and perspectives of your non-history major toward mine which is scientific history. Your continued presence in this class implies that you are willing to make that stretch. If not, please drop the class.

Outside the classroom our U.S. culture continues to abuse Latin American culture and history and does great damage to its people. In here people from Latin America are human beings not a source to entertain our political likings or dislikes. They are profound and wonderful and complex and equal to European or U.S. history. That also means we start out assuming they are awesome. So, I don’t want papers that prove that. That they are worthy and awesome is a given. And no matter how ignorant or racist it gets out there I want none of that. Because it is not true. Instead, I want you to learn in detail aspects and realities of Latin American lives as they were before 1820. Of course, Latin American cultures are world cultures creating Nobel Prizes and world authors. Only ignorant people think otherwise.

This class is really about what happened before 1820. Let me say it again: This class is really about what happened before 1820.

Thus much of what is currently talked about we stay away from because it belongs in 20<sup>th</sup> and 21<sup>st</sup> century history. I teach modern Mexico and Brazil in a separate class.

I like and love Latin American history and its peoples, I am part of a family with members from South America and Mexico and, in my opinion, their history is history worthy of world excellence.

Let's see what we can discover together.

**Once again at the end: in your reflection papers and mid-terms and finals I am looking for specifics, details, names, examples demonstrating that you have done the work and acquired knowledge. I am not looking for generalities, superficial insistences, knowing what's right or right wing or left wing dogma. Scientific work backed up by evidence is the path to success.**

No joke at some time you should visit the PSU library. In the basement under call number F are hundreds of books dealing with Latin America. Get one to three should you be so inclined. It takes decades to comprehend how vast Latin American and Native American cultures are

We are a public university where the public is welcome. Believe it or not that means students who like former President Trump, people who are Democrats, Communists, Anarchists, Atheists, Spiritual people, Straight, Queer and Trans, old and young, people in crisis, people in happiness – and you are all welcome no matter what. That means I teach a middle path where all are judged only on how they do scientific history work (i.e. backing it up with a book, a history journal article, a scientific historical website). Academic integrity is the only standard I apply. This is according to the PSU code of conduct. I have to do what my employer wants me to do.

Not Accepted is

We are having absolutely no threats, intimidations, aggression against the instructor or other class members, questioning people's morals or their character, zero antisemitism, no remarks based on sexual orientation or gender. "Race" is a social construct, it makes you do nothing. Doing any of the above is against the PSU Student Code of Conduct. It is also against the Professor Code of Conduct. Don't cheat or lie, I have seen it all.

Help

If you need help please ask for help. I am very much interested in you learning as much as possible.

How to address me

Please address me with either Dr. Schuler or Prof. Schuler. Not "Doc," "Dude" or "Hey there."

April

## **April 3<sup>rd</sup> Introduction, requirements, outline of the next 10 weeks**

### **Key Concepts across the Mesoamerican Realm: The Olmecs**

Read: the Daily Life of Mayas (first 50%)

### **April 10 The Mayas: Egalitarian Phase, The dynastic phase and post dynastic Mayas.**

Read: the Daily Life of Mayas (second 50%)

### **April 17 The Tripple Alliance of Central Mexico, the Mexica Aztecs**

Read the Daily Life of Incas (first 50%)

### **April 24 Before the Incas and the Andes realm under Incan dominance.**

Read the Daily Life of Incas (second 50%)

May

### **May 1 The Andean Realm/Incas**

*Read First 30% of the book dealing with the Huichol People*

### **May 8 Mid-term handed out – all week take home mid-term writing**

12 to 15 pages, spacing 1,5, font 14, no footnotes or bibliography

4 questions, 3 to 4 pages per question.

Because of writing of mid-term no lectures to listen to

### **May 15 Encounter and Early Colonial Mexico**

Mid-term due today noon to my email [schulerf@pdx.edu](mailto:schulerf@pdx.edu) (<mailto:schulerf@pdx.edu>).

Read Burkholder book first 30%

## **May 22 The Encounter and Early Colonial Andes**

Read Burkholder book second 30%

## **May 29 Brazil and the Dutch in the Americas, the evils of slavery**

Read Final 30% of Burkholder Book

## **June**

### **June 5 17<sup>th</sup> Century Colonial Mexico and the 18<sup>th</sup> century Bourbon Reforms**

Final Handed out, 10 to 12 pages, three questions four pages each.

### **June 12 The Colonial Andes, Southern Spanish America and the Bourbon Reforms and 17<sup>th</sup> Century in Brazil and Pombal Reforms.**

Return Final today at noon to my mail box

Read Book about the Huichol Peoples final 60%

Bonus Week For you to Listen to

**The Watershed: Napoleon and the Haitian Revolution and looking backward yearning for a better time that never existed in the past.**

