

Preliminary Ph.D. Examination

LATIN AMERICAN HISTORY

September 1995

Love/Jacobsen

I. Answer the following question (obligatory): 25 %

The Model of the Colonial "sociedad de castas": Still Valid Today?:

In the 1960s Magnus Moerner developed a model for the rise and fall of the Latin American colonial "sociedad de castas", based on a Weberian hierarchical ethnic status conception, and incorporating the notion of "social race" developed by U.S. social anthropologists in the 1940s and 1950s. Did the debates during the 1970s and early 1980s by colonial social historians or ethnohistorians as Taylor, Chance, Schwartz, McCaa or Seed fundamentally undermine the model? Is it still valid today? In your answer, first briefly outline the fundamental features of the model of the rise and fall of the colonial Latin American "sociedad de castas," and then discuss any criticism or recasting of, and departures from the model that you can think of. Present positions taken in the historiography and your own ideas about the problem. Be sure to illustrate the points you raise with specific examples from Latin American colonial social structures.

II. Answer three of the following four questions: 25 % each

a) THE CATHOLIC CHURCH, CATHOLICISM AND DEMOCRACY IN LATIN AMERICA:

"The pervasive influence of the Catholic Church and of Catholic religiosity in Latin America has been one of the major causes for the great difficulties of establishing democratic regimes in the region since independence."

Discuss this claim, citing specific historical evidence in support or against it from at least three countries. What is your own position on the issue?

b) LATIN AMERICAN AND BRAZILIAN FRONTIERS:

"Frontier" in the Latin American literature has a variety of meanings.

1. Discuss the ways in which the term has been defined, and describe major monographs on Latin America.
2. For the Brazilian case include a discussion of the work of Warren Dean, Joe Foweraker, Otavio Guilherme Velho, and others if you choose.
3. A considerable amount of the Brazilian literature on frontiers concerns extractive (as opposed to plantation or other) economies. How have these economies changed, and what general features have remained the same -- including labor relations -- from the 16th to the 20th centuries?

c) THE MEXICAN REVOLUTION:

1. In the historiography of the Revolution, what are the strengths and weaknesses of the position that the Revolution was bourgeois in outcome, if not initial intent? Cite relevant monographs and/or articles.
2. Briefly explain why, at the outset of the Revolution, all groups, from the anarchists to the científicos, laid claim to the word "Liberal."
3. Was the Mexican Revolution of 1910-17 an affair qualitatively different from, say, the struggle for independence or the Reforma in Mexico, so that it is legitimate still today to label it as the (one and only) Mexican Revolution? What speaks for, what against such a view?

d) ECONOMIC DEVELOPMENT AND STATE BUILDING:

How were the issues of economic development and state-building defined and interpreted differently by statesmen in three periods of Latin American history -- 1880-1930, 1930-1965, and 1965-1995? Choose three countries for each period, and relate theoretical statements by intellectuals to pronouncements and actions by state leaders. In each case, consider how statesmen's activities and utterances related to the United States and other Great Powers

