“When Christ Was King: Catholicism in Twentieth-Century Mexico”

Uniques: 39610 (HIS 350L); 40638 (LAS 366); 44290 (RS 368)
Time: Tuesday, 3:30 p.m.-6:30 p.m.
Location: UTC 3.120
Instructor: Matthew Butler (mbutler@austin.utexas.edu), GAR 3.414
Office Hours: MW 3:00-4:00 P.M.

1. Course Description
This new, seminar-based course focuses on the twentieth-century history of Catholicism in Mexico, which is often seen as Latin America’s most “Catholic” country. Chronologically, the course runs from the Revolution of 1910 roughly to the present. In part, the seminar will explore the political and institutional aspects of Catholicism during this period, as well as changes and continuities in Church-State relations. At the same time, we will stress that the Church is a diverse community of believers that is actively engaged in interpreting and transforming the social world on religious lines; hence, we will also discuss changes in religious ideas and practice as we proceed. Seminar topics will include Catholic responses to economic modernization in prerevolutionary Mexico; Catholic experiences of the armed Revolution of 1910-1920; and responses to the postrevolutionary persecutions of the 1920s-1930s, which produced a religious civil war known as the cristero rebellion (1926-1929). In the second part of the course, we will examine the Church’s role in supporting and undermining the one-party (Institutional Revolutionary Party) state which monopolized power from 1929-2000; the significance of Liberation Theology in states such as Morelos and Chiapas; and Catholic responses to the onset of political, as well as religious, pluralism in recent decades. As well as discussing a large number of topical readings (see below), we will engage with some elements of theory. An extended primary document will also be studied critically as the basis for the Mid-Term paper. Because this course follows a seminar format, active, semester-long seminar participation is essential and weighted as strongly as any one piece of writing.

2. Readings
We will be reading multiple chapters from a number of books, specifically Butler (ed.), Faith and Impiety (chapters by Curley, Meyer, & Butler respectively); Camp, Crossing Swords; Dormady, Primitive Revolution; Smith, Roots of Conservatism; and Wright-Rios, Revolutions in Mexican Catholicism. However, because we will not be reading these books in their entirety, and because all of them are available online via the UT Library, their purchase is not required. Of course, you may buy them if you wish. The reading by Fallaw and the first reading by Blancarte are also available as e-books via UT Library. The other readings are all available in the Class Reader (available from Jenn’s on Guadalupe). You will absolutely need to buy the reader and bring it to each class, so that we can work closely with each week’s readings.

Readings at a glance, listed in order of appearance in Course Schedule. Readings found in Class Reader are starred (*): all other texts available as ebooks via UT Libraries


* Mark Overmeyer-Velázquez, “‘A New Political Religious Order’: Church, State, and Workers in Porfirián Mexico,” in Martin Austin Nesvig (ed.), *Religious Culture in Modern Mexico* (Lanham: Rowman and Littlefield, 2007), 129-156


* Matthew Butler, “Eucharistic Angels: Mexico’s Nocturnal Adoration and the Masculinization of Postrevolutionary Catholicism,” in Julia Young and Steve Andes (eds.), *Local Church, Global Church: Catholic Action in the Americas before Vatican II*, in press


* Jennifer Scheper Hughes, *Biography of a Mexican Crucifix: Lived Religion and Local Faith from the Conquest to the Present* (New York: Oxford University Press, 2010), 131-170


* Soledad Loaeza, “Cultural Change in Mexico at the Turn of the Century: The Secularization of Women’s Identity and the Erosion of the Authority of the Catholic Church,” in Frances Hagopian (ed.), *Religious Pluralism, Democracy, and the Catholic Church in Latin America* (Notre Dame: University of Notre Dame Press, 2009), 96-130


* Peter S. Cahn, *All Religions Are Good in Tzintzuntzan: Evangelicals in Catholic Mexico* (Austin: University of Texas at Press, 2003), 92-120

3. Primary documents for mid-term and/or final (excerpts will be supplied)


Please note that there is also a vast parallel literature in Spanish on all the above, as well as many other, topics. I encourage its use by those able to read Spanish! Please consult with me for orientation.
4. Seminar Organization, Participation Requirements, and Assessment

This is a 350L readings seminar in which the main emphasis is on *group discussion* of weekly texts on the history of Catholicism in twentieth-century Mexico. *Active* participation by *all students*, as well as faithfully keeping up with the week’s readings, are therefore essential to the success of the course. “Active” means precisely that: contributing to seminars beforehand by completing the week’s readings on time, then contributing to the discussion in class by offering informed comments and questions, as well as listening to and responding courteously to the insights of others.

Typically, up to 2-3 students (depending on enrollment) will be asked to prepare 5-10 minute assessed presentations each week, as a simple way to kickstart our discussion of specific topics and texts. For presentations, you might consider some of the following points: What topic does the reading address? What essential information does it provide? What are the main arguments? How good and/or convincing are the arguments? What evidence does the author have for saying what he/she says? What is the wider significance of the reading to our topic? What does it tell us we didn’t know before? What questions does the reading suggest? Which specific points would you recommend that the class discuss?

Depending on student numbers, presentations will be made in Weeks 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, and 15. Class presentations for these weeks will be assigned at the beginning of the semester. It is important that, as a group, we adhere to the schedule that we endorse at the start of semester. It is essential, too, that *all* students be prepared for each seminar and respond to others’ presentations. Please note that overall participation in class across the semester will also be noted and assessed as part of the grade.

Besides the presentation and class participation, there will be the following forms of written assessment: 2 short book/article reviews or response papers; a midterm paper in which a primary document will be discussed; and a longer final paper, in which you will need to be able to deploy a significant number of the class readings to answer a question covering the period.

**Assessment at a glance:**

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Class Participation (1-2 reading presentations &amp; class discussion)</td>
<td>= 30%</td>
</tr>
<tr>
<td>Book/Article Reviews (x 2)</td>
<td>= 20%</td>
</tr>
<tr>
<td>Midterm (guided primary document analysis)</td>
<td>= 20%</td>
</tr>
<tr>
<td>Final essay (wrap-up bibliographical essay)</td>
<td>= 30%</td>
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6. Provisional schedule of classes and readings (NB: schedule is provisional; I reserve the right to amend the schedule and adjust the reading load)

**Week 1** No class (Fall semester starts Wed. 27 August 2014)

**Week 2** (Tuesday 2 September): Introduction, Syllabus, Sign-Up Sheet

**Week 3** (Tuesday 9 September): Understanding the Church in Mexico, 1910-2010

*Readings: Camp, Crossing Swords, chs. 2, 5, 10-11; Levine, “Authority in Church and Society”*
Week 4 (Tuesday 16 September): Mexico’s Turn-of-the-Century Church
Readings: Wright-Rios, Revolutions in Mexican Catholicism, 41-72; Schell, “Honorable Advocation”; Overmeyer-Velázquez, “A New Political Religious Order”; Smith, Roots of Conservatism, 159-202

Week 5 (Tuesday 23 September): Catholics in the Revolution, 1910-1920

Week 6 (Tuesday 30 September): The Cristero rebellion, 1926-1929
Readings: Butler, Popular Piety, 105-178; Purnell, Popular Movements, 111-162

REVIEW 1 DUE THIS WEEK

Week 7 (Tuesday 7 October): Mexican Martyrdoms
Reading: Dragón, Miguel Agustín Pro, discussed as a group

Week 8 (Tuesday 14 October): Catholicism post-1929
Readings: Fallaw, Religion and State Formation, 63-100; Meyer, “Religious Conflict”; Newcomer, “The Symbolic Battleground”; Dormady, Primitive Revolution, 103-130

MID-TERM PAPER DUE THIS WEEK

Week 9 (Tuesday 21 October): Devotionalism (1): Local Religion
Readings: Eire, “Concept of Popular Religion”; Vanderwood, “Juan Soldado”; Wright-Rios, Revolutions in Mexican Catholicism, 164-205; Butler, “Eucharistic Angels”

Week 10 (Tuesday 28 October): Devotionalism (2): Pilgrimage
Readings: Turner, “The Center Out There”; Butler, “Trouble Afoot”; Wright-Rios, Revolutions in Mexican Catholicism, 73-97; Trexler, Reliving Golgotha, 100-157

Week 11 (Tuesday 4 November): The Church, the Cold War, and Priísmo
Readings: Blancarte, “Intransigence, Anticommunism, & Reconciliation”; Loaeza, “Mexico in the 50s”; Smith, Roots of Conservatism, 246-293

Week 12 (Tuesday 11 November): Liberation Theology in Mexico
Readings: Camp, Crossing Swords, ch. 4; Scheper Hughes, Biography of a Mexican Crucifix, 131-170; Andraos, “Indigenous Leadership” and/or “Church and Indigenous Cultures”; Guzmán & Martin, “Back to Basics”

REVIEW 2 DUE THIS WEEK

Week 13 (Tuesday 18 November): Responding to Religious Pluralism
Readings: Bastian, “Metamorphosis”; Dormady, Primitive Revolution, 19-62; Cahn, All Religions Are Good in Tzintzuntzan, 92-120
Special Event!! Catholic intellectual, poet, and peace activist Javier Sicilia will give the Austin Lecture on Contemporary Mexico at UT on Monday 17 November (details TBA)

Week 14 (Tuesday 25 November): Final Paper Tutorials/Preparation

Week 15 (Tuesday 2 December): The Church in Democratization, 1992 to the Present
Readings: Camp, Crossing Swords, ch. 3; Blancarte, “Changing Face of Religion”; Loeaza, “Cultural Change in Mexico”

FINAL PAPER DUE THIS WEEK

Classroom Policies

Attendance
You are allowed three unexcused absences. Each additional unexcused absence will carry a 10% penalty, applied to the course grade. If you arrive late, it is your responsibility at the end of class to ensure that you are marked as “present” for that day. If you leave class early without good reason, you may be marked as absent. For medical absences to be excused, a doctor’s statement is required. If you miss class, consult with me about catch-up procedures/materials for that day.

Late work
Please complete assignments by the due day and time: “late” means any time after a specified deadline. For work due at a particular class, “late” means after start of class. For work late without demonstrably good cause, there will be a penalty of one letter grade on the first day, and another on each subsequent day. I do not accept work by email attachment, except by agreement.

Extensions
Extensions will be granted only by agreement: they are exceptional, not guaranteed. Ex post facto extensions for late work will not be granted.

Other required syllabus information:

Policy on Scholastic Dishonesty drafted by Student Judicial Services (SJS)
Students who violate University rules on scholastic dishonesty are subject to disciplinary penalties, including the possibility of failure in the course and/or dismissal from the University. Since such dishonesty harms the individual, all students, and the integrity of the University, policies on scholastic dishonesty will be strictly enforced. For further information please visit the Student Judicial Services website: http://deanofstudents.utexas.edu/sjs.

University of Texas Honor Code
The core values of The University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the university is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community.

Use of E-Mail for Official Correspondence to Students
Email is recognized as an official mode of university correspondence; therefore, you are responsible for reading your email for university and course-related information and announcements. You are responsible to keep the university informed about changes to your e-mail address. You should check your e-mail regularly and frequently—at minimum twice a week—to stay current with university-related communications, some of which may be time-critical. You can find UT Austin’s policies and instructions for updating your e-mail address at http://www.utexas.edu/its/policies/emailnotify.php.
Documented Disability Statement
If you require special accommodations, you must obtain a letter that documents your disability from the Services for Students with Disabilities area of the Division of Diversity and Community Engagement (471-6259 voice or 471-4641 TTY for users who are deaf or hard of hearing). Present the letter to me at the beginning of the semester so we can discuss the accommodations you need. No later than five business days before an exam, you should remind me of any testing accommodations you will need. For more information, visit http://www.utexas.edu/diversity/ddce/ssd/.

Religious Holidays
By UT Austin policy, you must notify me of your pending absence at least fourteen days prior to the date of observance of a religious holy day. If you must miss a class, an examination, a work assignment, or a project in order to observe a religious holy day, I will give you an opportunity to complete the missed work within a reasonable time after the absence.

Behavior Concerns Advice Line (BCAL)
If you are worried about someone who is acting differently, you may use the Behavior Concerns Advice Line to discuss by phone your concerns about another individual’s behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit http://www.utexas.edu/safety/bcal.

Emergency Evacuation Policy
Occupants of buildings on the UT Austin campus are required to evacuate and assemble outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation:

- Familiarize yourself with all exit doors of the classroom and the building. Remember that the nearest exit door may not be the one you used when you entered the building.
- If you require assistance to evacuate, inform me in writing during the first week of class.
- In the event of an evacuation, follow my instructions or those of class instructors.
- Do not re-enter a building unless you're given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.