

Political Influences by the Catholic Church and Spanish Government in Colonial Mexico

Dorian Barboza
Senior Research Seminar, UNF
Jacksonville, Florida 32224



INTRODUCTION

During colonization Mexico struggled to reach a balance of political control between the Catholic Church, Spanish government, and the Indigenous peoples of Mexico. Looking at historic events show these historic conflicts fundamentally shaped Mexico's culture through continuous adaptations of the culture from religious pressures. Through exploring at various types of conflict between the Indians, Church, and Spanish government that took place during the colonization period, one can better comprehend the events that fundamentally shaped Indian culture and opened venues to progressively shape Mexico

RESEARCH QUESTION

What types of Catholic and Spanish influences were implemented to the indigenous people of Meso America during the colonization period that formed Mexico? And how did the indigenous people adapt to these changes?



Metropolitan Cathedral in Mexico city build on the Ruins of an Aztec Temple.
Image source: Asi las cosas. Wradio Mexico url:
https://wradio.com.mx/programa/2017/10/12/asi_las_cosas/1507816533_597148.html

SOURCES & EVIDENCE

The analysis is of eight cumulative influences that changed Mexico during the colonial period and continue to modernity. The work examines at the cultural influences that caused the Catholic Church to change its methods to sway the convert the Indians into Christians. The second examination analyses the Spanish legal system's mechanism and how it links with the Catholic Church and its Roman influence. Third, is the conversion process that Spaniards conducted to produce baptisms in mass. The fourth aspect studied is the adaptation of Spanish to gracefully and efficiently change laws to favor Indian and Catholic integration. This integration has



Image Source: Unknown Author. Juventud indigena. (2017)
<https://almomento.mx/563571-2/>



Image Source: Unknown Author Day of the Dead parade hits Mexico City as holiday expands, 2019. Photo/Ginnette Riquelme. Wtopnews.com

METHODOLOGY

The information is drawn from academically peer reviewed secondary sources. These secondary sources also draw information from first account records kept by the Catholic Church and government records of Spanish officials during colonialism. Much of the first account evidence that composes the work are historic archives located at the University of Mexico Historic records department. The research presents evidence found that unequivocally demonstrate Mexico's progression towards a more stable amalgamation of power.

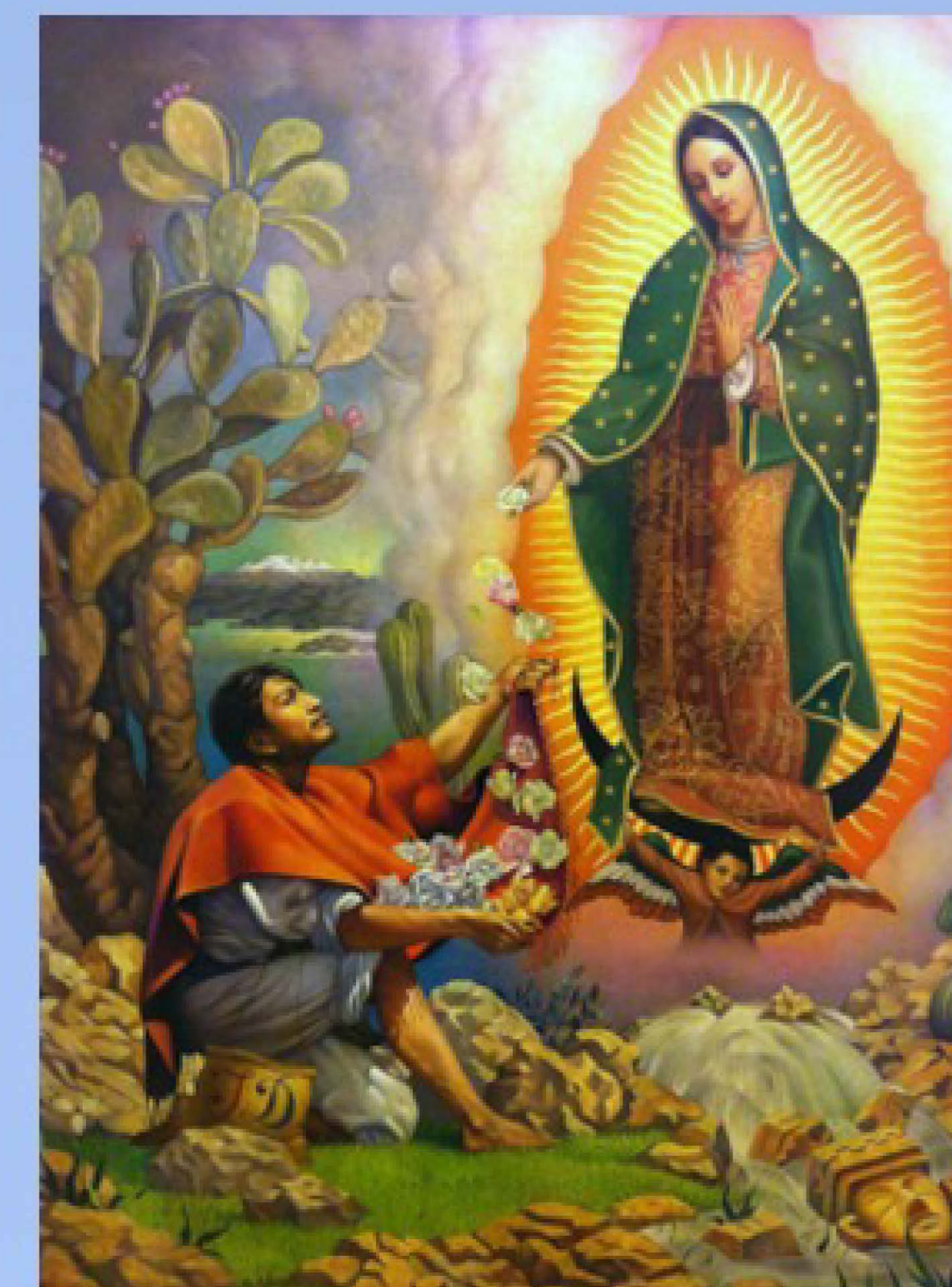


Image Source: La Virgen de Guadalupe. The Mazatlan Post. Pinterest.com.mx

CONCLUSIONS

During colonization Mexico's culture was amalgamated by the Spaniards, Mexico's Indians, and Roman law that was part of the Catholic influence and was deeply rooted in the Spanish Government during the colonial period. The Indians during the colonization period sought to adapt to the new systems and they embraced Christianity in a more productive way than the Spanish. Indian integration has been fundamental to Mexico's development. Politics now integrates mythologies that propel Religious Indians to vote.



Source: Relatos e Historias de Mexico. <https://relatosehistorias.mx/nuestras-historias/la-monja-novohispana-que-se-ahorco-por-amor>

REFERENCES

- Brown, Lyle C. "Mexican Church-State Relations, 1933-1940." *Journal of Church and State*, vol. 6, no. 2, Spring 1964, p. 202-222
- Crewe, Ryan. "Bautizando el Colonialismo: Las Políticas de Conservación en México Después de la Conquista." *Historia Mexicana*, Vol. 68. No. 3. 2019, p. 943-1000
- Coleman, Kenneth M., and Charles. Davis. "Civil and Conventional Religion in Secular Authoritarian Regimes: The case of Mexico." *Studies in Comparative International Development*, vol. 13, no. 2, 1979, p. 56-76.
- Darling, Juanita. "Media and Religion in Colonial Spanish America." *Journal of Media and Religion*, no. 3, 2013, p. 103-111.
- Norget, Kristin. "The Politics of Liberation: The Popular Church, Indigenous Theology and Grassroots Mobilization in Oaxaca, Mexico" *Latin American Perspectives*, Sept. 1997, Vol. 24 No. 5, p. 96-127