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**“The rupture generation” : nineteenth-century Nahua intellectuals in Mexico City, 1774-1882**

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## Propositions

Stellingen behorende bij het proefschrift *The “Rupture Generation”: Nineteenth Century Nahua Intellectuals in Mexico City, 1774-1882* van Argelia Segovia Liga

1. Intellectual production is a universal human experience, thus indigenous intellectuality is a social phenomenon comparable to other similar manifestations throughout the world and in different historical contexts.
2. The parameters and definitions used to understand this phenomenon of intellectuality in other societies can be utilized in order to better approach an understanding of the phenomenon of indigenous intellectuality in Mesoamerica.
3. Considering the particularities of the Mesoamerican tradition of knowledge and its production, it is possible to define the term “indigenous intellectual” by considering the theoretical guidelines currently used to understand the phenomenon of intellectuality in westernized societies.
4. The Mesoamerican intellectual tradition experienced several major profound paradigmatic changes both during and after the Spanish conquest. The first major change that Mesoamerican intellectuals experienced occurred with the European invasion of the Americas. During the subsequent colonial era, this Mesoamerican intellectual tradition experienced a process of synergy in which both Mesoamerican and westernized elements of knowledge re-shaped this phenomenon of indigenous intellectuality.
5. The second major changing point in the indigenous intellectual tradition in Mesoamerica occurred in the 19<sup>th</sup> century with the major political, economic and social changes brought about by the issuing of the Constitution of Cadiz in 1812 and the later declaration of Independence of Mexico in 1821.
6. Just as in the earlier changes brought about by European conquest and colonization, an entire generation of indigenous intellectuals in Mexico City experienced these major political, economic and social transitions after 1821. These indigenous students similarly represent a “rupture generation” in the Mesoamerican intellectual tradition.
7. The members of this “rupture generation” had all been widely educated in the colonial system which gave them significant knowledge about the development of important European philosophical ideas. Nevertheless, through a similar process of synergy, the members of this “rupture generation” continued to engage with this westernized knowledge in coordination with their own Mesoamerican beliefs consistent with their indigenous origins.
8. The members of this “rupture generation” also shared a series of characteristics, based on their indigenous origins, their social class, as well as their common interest in maintaining their collective identity as Indigenous Peoples under the newly shaped Mexican political regime.

9. The members of this generation, whether artists, politicians, lawyers, or educators, joined their collective efforts in defending the idea of equity for Indigenous Peoples under the new liberal political and social system adopted in Mexico after 1821.
10. There are at least four major Nahua intellectuals in Mexico City, all members of this “rupture generation,” who under the new independent political system in Mexico collaborated in the defense of the rights that Indigenous Peoples had in gaining access to education, to independently administer their communal assets, and to own collective property.
11. These Nahua intellectuals used both their knowledge of Western legal and political theories and their privileged position that they enjoyed within the Mexican political system in order to both legally represent and assist indigenous communities in their struggles before the 19<sup>th</sup> century Mexican justice system.
12. The general characteristics and intellectual activities of the members of this “rupture generation” are epitomized in the figure of Faustino Chimalpopoca Galicia, who gathered, copied, recollected, and translated numerous historical documents while also working as a politician, lawyer, and an educator in the defense of Nahua communities and also as an advocate for the preservation and appreciation for Nahua language and culture.