



Eleonora Escalante Strategy presents the last season of

*Central America:
A Quest for the Progression of
Economic Value.
Season IV.*

The origin of Central America political-economy.

Period of study: From 1700 to 1900

Episode 3

Independence Bells (1800-1823) Part 1

Central America: A Quest for the Progression of Economic Value.

A piece of the economic puzzle of Spanish Central America in Four Seasons



Big Picture of our Content.

Season IV as of 19th of September 2025.

Season	Start Date	Finish Date	Number of episodes	Historical Timeline to Analyze	Main General themes
One (I) Autumn -Winter 2024	October 4 th , 2024	December 27 th , 2024	13 episodes	1492-1558	<ul style="list-style-type: none"> Historical foundations Castile & Aragon: Discovery of Spanish America, the Holy Roman Empire Charles V Holy Roman Emperor: his local, personal, regional, religious, and international agenda The Spanish Inquisition
Two (II) Winter-Spring 2025	January 24 th , 2025	May 2 nd , 2025	13 episodes	1492-1700	<ul style="list-style-type: none"> Spanish America with a Medieval Allure: Conquest and Colonization Understanding the economics philosophy of the Habsburgs Rulers in Central America: Philip II, Philip III, Philip IV, and Charles II. Commodities: Mining extraction of precious metal reserves
Three (III) Spring-Summer 2025	May 23 rd , 2025	August 29 th , 2025	14 episodes	1700-1900	<ul style="list-style-type: none"> School of Salamanca The Bourbon era begins. From Philip V (1683-1746) to Alfonso XIII (1886-1941) The War of Spanish Succession The Jesuit Suppression and Restoration (1773-1814) The meaning of the French Revolution in Spanish America The Why of Napoleon Bonaparte
Four (IV) Autumn-Winter 2025	September 19 th , 2025	December 26 th , 2025	15 episodes	1700-1900	<ul style="list-style-type: none"> Independence Bells of Central America (1800-23) United Provinces of Central America (1823-40) Derailment of violence and inner conflicts Charted Urban vs Forgotten Rural Mining + Agricultural Commodities. Never an Industrial Factory Development. Main agriculture production industries: Cacao, Indigo, coffee, sugar, livestock, bananas. What´s next?

Past saga: done

Past saga: done

Past saga: Done



We are here





















Central America: A Quest for the Progression of Economic Value. Season IV

From 1700-1900: The origin of Central America political-economy.



Outline Calendar

Season IV goes from 19 September to 31 December 2025

<p>19-Sept-2025</p> <p>Episode 1 </p> <p>Mexican Influence in Central America </p>	<p>26-Sept-2025</p> <p>Episode 2 </p> <p>Derailment of violence and inner conflicts between Spaniards and Indians </p>	<p>3 and 10-Oct-2025</p> <p>Episode 3 & 4 </p> <p>Independence Bells (1800-1823) Part I  Today Independence Bells Part II  Next Week </p>	<p>17-Oct-2025</p> <p>Episode 5</p> <p>United Provinces of Central America (1823-1840) </p>	<p>24-Oct-2025</p> <p>Episode 6</p> <p>A voyage to the Republics Separation (1840-1870) </p>
<p>31-Oct-2025</p> <p>Episode 7</p> <p>Charted Urban vs. Forgotten Indian Rural in Central America </p>	<p>7-Nov-2025</p> <p>Episode 8</p> <p>When there is no precious metals?. Agricultural commodities in Central America </p>	<p>14-Nov-2025</p> <p>Episode 9</p> <p>The consolidation of the Hacienda Model in Spanish America </p>	<p>21-Nov-2025</p> <p>Episode 10</p> <p>The Cacao Industry in Central America </p>	<p>» 28-Nov-2025</p> <p>» Episode 11</p> <p>The Indigo Courage in Central America. </p>
<p>5-Dec-2025</p> <p>Episode 12</p> <p>The Golden Bean of Coffee in Central America. </p>	<p>12-Dec-2025</p> <p>Episode 13</p> <p>Sugar Industry in Central America </p>	<p>19-Dec-2025</p> <p>Episode 14</p> <p>Livestock and other agricultural subsistence products </p>	<p>26-Dec-2025</p> <p>Episode 15</p> <p>Bananas joining the Plateau of Central America 19th century </p>	<p>31-Dec-2025</p> <p>Episode 16</p> <p>Summary and Conclusions Industrial Factory Development in CA: It was Never a priority </p>

3/10/2025

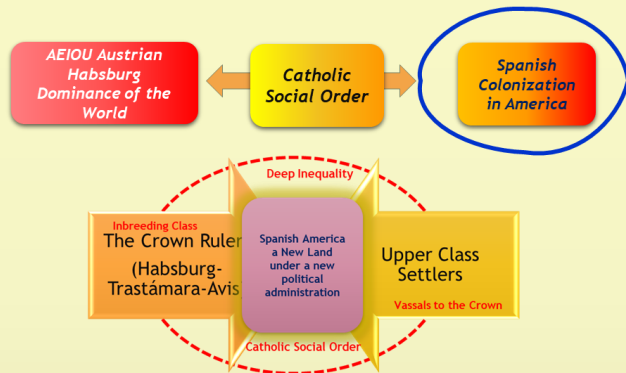


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Independence Bells 1800-1823 Part I



“Most of good historians are chroniclers of events. A Chronicler narrates, but doesn’t explain the facts. Before proceeding further in our civilization, corporate strategists are obliged to understand the different explanations and interpretations of history. Otherwise, history will repeat under new circumstances”.

Eleonora Escalante Strategy. El Salvador

Our agenda for today’s master class:

Independence Bells (1800-23)

1. Contextual Patterns in Latin America: The Predecessors of the Independence Actions.
2. Conservative Independence of Central America.
3. Philosophical mindset of the Independence Leaders of CA.
4. The Native Pre-Hispanic Peoples of Central America Under the Bourbons (18th century)
5. Bourbon Reforms in Central America (1700-1808)

Pre-independence
Background
TODAY

6. The 18th century Economic History Kingdom of Guatemala
7. Independence Proclamation of September 15th, 1821
8. Central America Post-Independence 19th century

For next week

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Independence Bells (1800-1823) Part I

Contextual Patterns in Central America: The Predecessors of the Independence

Who were the most important precursors of Independence of Central America?

Most of Latin-Americans have been taught wrongly that independence movements were the result of a quest for a democratic revolution. This is far from the truth. Let's explore the real factors.

**Independence Yes.
Democracy or Liberalism no.**
All the precursors of the Independence of Central America were Pro-aristocratic republic, with power led by White-Creoles elites. They were separatists from Spain, not democratic-liberal advocates.

Francisco de Miranda
(1750-1816)



- Born in Caracas of Spanish Parents. Fought with Spain and France against the British in the American Revolutionary War.
- Well traveled all over Europe, acquainted with the several members of Royal Families, developed a vision of independence from Spain.
- After several intents, he joined Simon Bolivar in 1810.
- Not a Liberal democrat. Encouraging the role of dictator top-down, aristocratic. Defensor of popular sovereignty. Devout catholic, advocated for hereditary for life constitutional monarchy
- Pro censorship measures to keep Catholicism intact and strict control over legislative actions.
- He advocated for prudently imitate the American Independence, while carefully avoid the French revolution.

Antonio Nariño
(1768-1823)



- A wealthy young criollo, aristocratic lawyer, large landholder of lands with the largest private library in the Americas.
- Owned a Small printing press that he used to print pro-independence tracts for his followers.
- First translator of the French Declaration of Rights in Spanish.
- Arrested by colonial authorities, property confiscated, exiled to France.
- Named Vice president by Bolivar in 1822, but his enemies blocked him.
- For him liberty means separation from Spain, but not democracy.

Manuel Belgrano
(1770-1820)



- Especially well known for his intellectual development regarding free trade as economic liberalism. But he was strong against the political liberalism.
- Knowledgeable about the Enlightenment authors of Europe
- His position was to break from Spain, to benefit with free trade from other countries.
- He urged industrialization against agrarian societies.
- When chaos and anarchy spread in Argentina he shifted back as an advocate to monarchy and aristocratic rule.

Mariano Moreno
(1778-1811)



- Born as an aristocratic criollo family of Buenos Aires
- Studied first to become a priest but later became prominent as legal spokesman for wealthy farmers.
- Excellent writer, pro-independence, devout follower of Rousseau and believer in his Social Contract Theory.
- For him, Democracy must be imposed from above but not from below by masses manipulated through sentiments.
- Catholic, traditionalist, but his liberty concept was to separate from Spain, preserving power in elites, not democracy.

Father Miguel Hidalgo
(1753-1811)



- Lowly parish priest, admirer of Rousseau, who was the first one to mobilize Indians and mestizos to the republican cause.
- Hidalgo was then persecuted fiercely by upper classes of Mexico.
- The Indigenous revolts were uncontrolled with revengeful motives and racial retaliation against White Spaniards
- Morelos revolt was suppressed, and after a trial, the priest was shot by a firing squad.
- For Morelos, the concept of Liberalism was performed in practice as egalitarianism when the Indian revolts took place.

Father José Ma. Morelos
(1765-1815)



- As Father Hidalgo, Morelos similarly mobilized peasant Indigenous Army.
- He was able to mobilize most of Southern Mexico, in the pursuit of freedom from Spanish Rule.
- Morelos urged that slavery, monopolies, taxation and tributes of Indians, and special corporate privilege were all to be abolished.
- For the Spanish royalists and criollos, his independence agenda was unacceptable.
- Declared Guilty of heresy and insurgency, Morelos, was captured and executed in 1815.

Simon Bolivar
(1783-1830)



- Bolivar was an hacendado, born into an elite wealthy white criollo family.
- He was well traveled, well educated in Venezuela and Europe, where he met the Enlightenment authors.
- He led the independence forces of Venezuela, Colombia, Ecuador, and Bolivia (named for him).
- Bolivar was clear of the lack of institutional organizations and well educated/trained people for government civil service.
- His solution: strong executive broad emergency power and a unified state, like a strong man monarchy that could control things if going into anarchy or chaos of popular masses.
- Bolivar respected Washington and admired the progress of USA in terms of land distribution, freedom and home of civic virtues.

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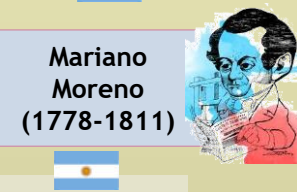


Independence Bells (1800-1823) Part I

Contextual Patterns in Central America: The Predecessors of the Independence

What are the common feature of these precursors of Independence of Central America?

All the early precursors and leaders of Independence Movements before the Independence of México and Central America shared common characteristics that can't be ignored...



Others:

- Pedro Fermín Vargas - Colombia
- Francisco Javier Espejo -Ecuador
- Manuel Gual and José María España - Venezuela

Criollos Caste belonging: All of them came from second or third generation of wealthy Spaniards Peninsulares, born in America. White, elite, landholding, born wealthy.

Favored independence as separatism from Spain: They identified with cutting off the ties to Spain ruling, but not as a change from monarchism to a democratic republic.

All of them strongly catholic: Their beliefs were deeply Catholic and adherence to conceptual natural law of Salamanca Doctors and Thomism.

Paternalistic Attitudes: Supporters to rule and patriarchally govern for the people, not “of and with” the people.

Grounded in the 18th century Enlightenment: All the criollos (including the priests of México) had access to authors as Montesquieu, Voltaire, Rousseau, etc.

Medieval/Spanish American Political Thoughts: Traditionalism/conservatism with God, the Stoics, the Roman Latin Law system, the Church fathers were omnipresent.

Favored Rousseau Philosophy: Rousseau's contained elements of unity, top-down authority, corporate community, strong elite leadership. It implied the removal of Spain authorities could unfold new governing institutions led by not-trained/without experience criollo officers. Rousseau's general will could justify a strong central state with a “caudillo” leader as president.

Fear of Post-Independence Anarchy: Given the vast ignorance of the masses who were uneducated (most of them illiterates), they wanted a constitution that preserved the elite rule to counteract any chaotic revolt of the majorities, by using authoritarian practices.

To the Spanish American Leaders, Haiti massive slave revolt of 1791 was a warning. The Slave Haitian Revolt was the example of the loss of control of the ruling class, in which the new Haitian regime took vengeance exterminating the Whites, while banning slavery.

For more information:

<https://www.ebsco.com/research-starters/history/haitian-independence>

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Independence Bells (1800-1823) Part I

Conservative Independence of Central America

It was a conservative, white, landholding criollo elite movement.

The Central American próceres (independence leaders) and criollos elites wanted a “separation from the mother Spain country” while maintaining the Criollo elite in power.



For the precursors of the Independence of Central America, liberty meant freedom from Spain, not freedom for the lower bottom class of Spanish America.
Liberalism in the mind of the Criollos was protection for corporate group rights (fueros), not North American-style individual rights.

Who were the próceres of the Independence movements?

A prócer in Central America was usually a man (male). Skin complexion white, Hispanic criollos (not peninsular), upper class from the merchant or commercial level, with landholding elements. They believed in a paternalistic and patrimonialism state, not a liberal, not democratic, not participatory one. Not interested in re-structuring of social, economic or political power in the colonies; but in a light improvement of what the Spanish regime had in place. Not interested to bring peasants, Indians or Africans as equal participants of the political process.

What were the intentions of these próceres?

The próceres and criollos leaders resented the monopoly on high-level colonial positions monopolized by the peninsulares. The criollos wanted those positions, the high salaries and prestige. No intention to upset the existing social hierarchy or to fall into democratic ideas. No intention to invite the masses into power state positions either.

What was the way of thinking of these próceres?

Neoscholastic grounds. Initially they were not under liberal or liberating principles. They were following the scholastic writings of the Doctors of Salamanca, Suarez and the 16th century traditional Jesuitic education. Even if they were aware of the Enlightenment authors, their preference was Rousseau (without his anticatholic views). Criollos meaning of liberalism did not imply egalitarianism.

Pre-independence revolts meaning?

- Haiti: (1795-1805) uprising of black slaves against their white possessors, widespread killing and exile of whites, burning of the plantations.
- Tupac Amaru Revolt (1780-83): Spanish regime Brutality of its contention. Tupac Amaru was tortured, drawn and quartered and all the descendants of the entire Inca royal family were murdered or made prisoners.
- Hidalgo and Morelos Movements in México: Mercilessly repressed and extinguished, so Agustín Iturbide could control and keep the Indians in their place.

What occurred in Spain to provoke the reaction of the Criollo Próceres?

Just when king Ferdinand VII was replaced by Joseph Bonaparte in 1808, the criollos took the initiative to hold power, until the rightful Spanish King could be restored. In 1814, King Ferdinand VII was restored, nullifying the constitution of 1812. Then he reversed it in 1820, accepting liberal reforms. This was the moment in which the conservative Criollos of México look for independence.

What was the philosophical response of the próceres?

The natural law tradition of Latin America continued the same, before and after the Independence. The Catholic Thomas Aquinas background continued. The Roman Catholic beliefs continued. In some cases, the Rousseau natural law was adapted (top-down authority). But the North-American style pragmatism was never in place.

What is a procer? A procer (in Spanish) is the name given to the Independence leaders in Central America. The term signifies eminent, elevated, high caliber person of extraordinary dignity and quality.

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The independence changes of Central America were a decoupling operation, a separation from Spain, not a social or genuine political revolution. Spain was suffering a chaotic situation in the peninsula; they needed to stop the spread of it in America.

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Independence Bells (1800-1823) Part I

Conservative Independence of Central America

What happened in general in Central America between 1808 to 1821?

The Bourbon Reforms were designed to improve the administrative way of Imperial Spain audiencias and viceroyalties. When Carlos IV and Ferdinand VII were removed in 1808, the kingdom of Guatemala was in economic crisis. Why?



The Independence movement of México and Central America were conservative transfers of power rather than liberal or liberalizing revolutions. They retained all the colonial past features: authoritarianism, elitism, hierarchy, theocracy, mercantilism, patrimonialism, etc. However, in Central America, the essence of the Habsburg family, things were different.

Last Days of the Bourbon Dynasty in Spain		Vacatio Regis: Exile of Ferdinand VII (1808-14).	
1780s	1790s to 1810s	1811s to 1820s	
New Intendencias System began			
<ul style="list-style-type: none">• Ciudad Real (Chiapas) Comayagua (Honduras); León (Nicaragua); San Salvador (ES)• Guatemala continued as audiencia organization.• English textiles contraband in Belize. British loggers working at St. George´s Cay.• Miskito Coast-Roatan Island conflicts with British.• Alcabala continued.• Indians tribute to Spanish Authorities remained.• Tobacco monopoly of the Bourbons, particularly in Costa Rica.• After a Dutch attack in 1789 in Trujillo, forts were built on the Bay of Honduras and ports were reinforced.• British loggers working at St. George´s Caye, Belize	<ul style="list-style-type: none">• Consulado de Comercio(Merchant´s guild) founded n 1790s to resolve commercial conflicts.• Criollos and Ladinos accumulated resentment against the Crown. Several Mayan conflicts in Momostenango.• Increasing demands to Criollos to provide special taxes (contribuciones extraordinarias) to Spain.• In 1797, a colony of 1,700 Garifuna (black-African Caribbeans) settled in Trujillo.• In 1798: Decree of Consolidación de los vales reales decapitalized the kingdom of Guatemala• José Domas y Valle was repaced by Antonio González Mollinedo y Saravia who was the President-Governor-Captain General and Superintendent of the Kingdom of Guatemala (1801-11)• Enormous revolt in Mexico, led by Miguel Hidalgo in 1810, including Indigenous and mestizo peasants.	<ul style="list-style-type: none">• Market of Indigo collapsed, official exports fell from 1 million pesos in 1810 to half in 1820.• No local governing Junta in 1808 in Guatemala.• Dr. José Bustamante y Guerra replaced Antonio González Mollinedo.• San Salvador Uprising of 1811: Led by Priests Matías Delgado, Nicolás Aguilar and his brothers (Manuel and Vicente), Juan Manuel Rodríguez and Manuel José Arce. This uprising provoked similar actions in León, Tegucigalpa, and San José.• Dominican Friar Ramón Casaús y Torres arrived to the Guatemalan Archdiocese in 1811.• José de Bustamante and Friar Ramón Casaús worked hard to control the insurrections.• Cadiz constitution 1812 was elaborated with the input of two proposals from the ayuntamiento of Guatemala city.	<ul style="list-style-type: none">• Belen Conspiracy failed (1813).• The Constitution of 1812 remained in effect in the Kingdom of Guatemala until the Federal Constitution of 1825 supplanted it.• Between 1812 to 1814: The Uprise of conflicts in the Indian towns of the Guatemala´s highlands continued.• A second uprising in San Salvador (January 1814) after the Belen Conspiracy was controlled, and this was the last of urban rebellions in the isthmus until 1814.• The House of Aycinena take the prime spotlight as the leaders of the merchant class of Guatemala.• New Captain General Carlos de Urrutia replaces Bustamante. Urrutia transformed into Superior Political Chief.• Totonicapan Indian Rebellion in opposition to tribute payment was neutralized when in Spain, Ferdinand VII restored the Constitution of 1812 in the Peninsula.

List of President-Governors-Captains General

- 1 Matías de Galvez y Gallardo (1779-83)
- 2 José de Estachería y Hernandez (1783-89)
- 3 Bernardo Troncoso Martínez del Rincon (1789-94)
- 4 José Domas y Valle (1794-1801)
- 5 Antonio González Molinedo y Saravia (1801-1811)
- 6 José de Bustamante y Guerra (1811-1818)
- 7 Carlos de Urrutia y Montoya (1818-21)
- 8 Gabino Gainza (1821)

Kingdom of Guatemala
-Superintendency de la Real Hacienda

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Independence Bells (1800-1823) Part I

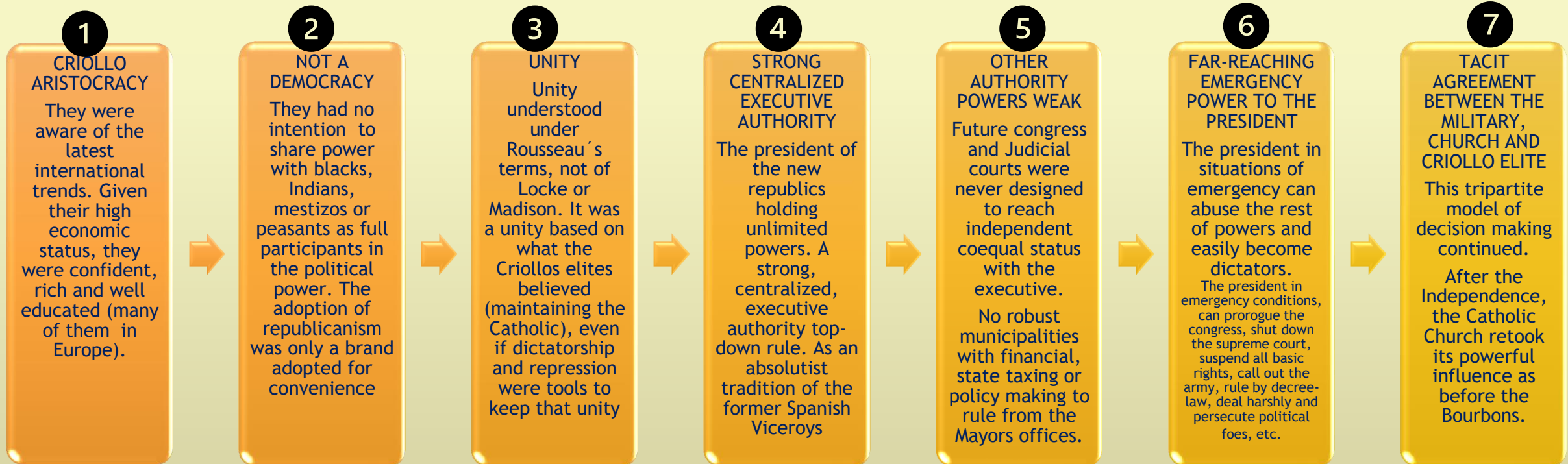
Philosophical mindset of the Independence Leaders of Central America

The Central American Próceres Mentality

In Central America, the próceres were “anti-liberal” and anti-democratic. They were anti-Bourbons and pro-Habsburgs at their core.



The Central American Independence doesn't represent a break with Spain, as it is often expressed. It was a cessation and interruption against the Spanish Bourbons reforms.



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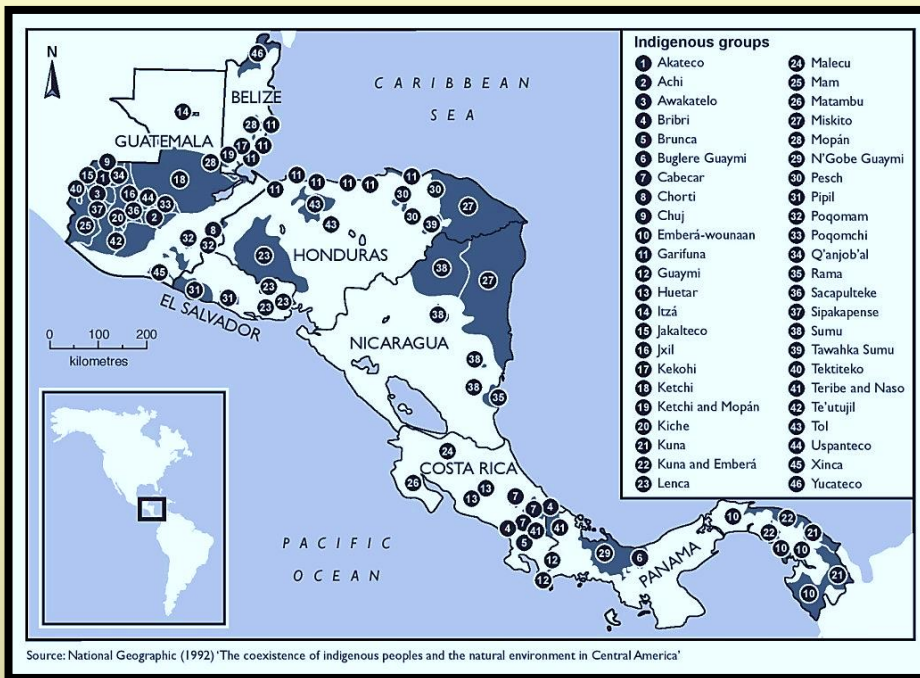


Independence Bells (1800-1823) Part I

The Native Pre-Hispanic Peoples of Central America Under the Bourbons

The Bourbons disrupted the sovereignty of the Pueblos Indigenas

Let's understand what was happening with the Native Indigenous villages of Central America.



The real antagonists of the Bourbons were the Native-Prehispanic populations.

The Pueblos Mayas negotiated with the Habsburgs to keep them separated to dwell in the Mountains, but afterward, the centralization of power of the Bourbons, affected the Indians at their essence.

The Bourbon policies disrupted the Sovereignty of the native pueblos who were subjects to the Royal Crown in exchange for tributes

- When the Catholic Church was attacked by the new Bourbon Administration, and by Enlightenment thinkers within certain well-off criollos, the Indians were also condemned to lose their lands.
- The lands of the Native Indians accompanied by the Catholic friars were organized to have community funds for times of need, but during the crisis of the Peninsula after the French Invasion of Bonaparte, these resources were confiscated with the Church capital and lands.
- The new Bourbon concept of Development and productivity of lands broke the autonomy of the Indian villages.
- Land used for foodstuff of the native barter economy was converted into indigo growing areas.
- When tribute was ordered paid in coinage by the Bourbons (as of 1747), Indians were forced to leave their pueblos and work in cities and haciendas.
- However, when the repartimiento was banned, British textiles invaded Central America, destroying the local cotton trade and the Amerindian population was able to return to subsistence farming, but without the Catholic church, the natives were without any type of protection in the middle of a new system that did not respect them anymore, but only the criollos economic new interests.
- The disruption occurred at the philosophical level: the Bourbon mercantilism was associated to production of the land, without the values of the paternalistic God community of the Indian Native Populations, that were taught by the Church friars who protected them, as of Charles V Habsburg/Valois-Castile/Aragon.

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Map Source:

<https://theviolenceofdevelopment.com/indigenous-territories-of-central-america/>

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Independence Bells (1800-1823) Part I

The Native Pre-Hispanic Peoples of Central America Under the Bourbons

What changed as of Charles III Bourbon with the Native Peoples

Look at the comparison between the Habsburg and the Bourbon policies and its real impact in the Native Indian populations during this period



The *cofradia* of the Archdioceses of Guatemala and El Salvador held a total value of 581,883 pesos: 291,883 pesos in coinage, mostly loaned to criollos, 225,00 pesos in beef cattle, 60,000 pesos in horses and mares, 5,000 pesos in livestock. This did not include lands they controlled.

Habsburg and Early Bourbon-Wittelsbach	Bourbons after Charles III Bourbon Farnese
<ul style="list-style-type: none">• The Native peoples provided tributes (as subjects to the Spanish Crown) to the <i>alcaldes mayores</i> and <i>corregidores</i>. From a legal perspective, the tribute was a recognition of vassalage; from an economic perspective, it was a rent paid to the Royal Crown. However, it was used by the <i>corregidores</i> or <i>alcaldes mayores</i> for their personal expenses.• Tribute collection from the Natives, the Catholic Church and the <i>repartimiento</i> of labor were tied to each other. The <i>repartimiento</i> was officially abolished by the Cortes in 1812, however the king banned it in 1786.• The community funds of the Indian pueblos were designed to supply the clergy for his expenses, and other savings in case of need.• Sodalities funds: <i>Cofradías</i> (under the control of the clergy) and <i>guachivales</i> (administered by private individuals). These funds financed masses for saints and fiestas and the economic support for the priests. The sodalities were loaned to the government and received annual interest. There were wealthy sodalities (with lands that later were usurped for indigo) and poor sodalities based upon agriculture commodities.• Early 18th Century: the expansion in mining, decline in population and indigo labor shortages increased forced labor drafts and competition between regions and economic industries. Indians in <i>repartimiento</i>, criminals and Indians who failed to pay tribute were obliged to work in mines in Honduras. Indians escaped and joined Dominican or Jesuit Haciendas as a refuge. Forced labor demands for indigo, construction of roads created rivalries. Friars were accused of too many Indians upon their lands, <i>alcaldes mayores</i> and <i>corregidores</i> increased tribute collection, private indigo haciendas incorporated whole Indian pueblos under their <i>ejidos</i>.• By 1714: The political territorial organization of the Audiencia de Guatemala included 11 <i>corregimientos</i>, 9 <i>alcaldías mayores</i> and 4 <i>gobernaciones</i>.	<ul style="list-style-type: none">• Bourbons were antipathic toward the system of <i>repartimiento</i>, because they wanted to limit ecclesiastical influence in the society and the Indigenous villages.• Bourbon new order wanted to integrate Indian pueblos into colonial society, to force the Indians to enter the money economy. The legislation of 1747 ordered tribute to be paid in coins not in goods. Drought-bad crops were not excuse for failure to pay tribute, because Indians could work and earn pesos. Pueblos indígenas without funds felt into debt peonage.• Inflationary economy of late 18th century affected the amount of the tributes paid in coins but valued in commodities (example: two fanegas of corn paid in pesos). Weaker villages were destroyed, with Indians becoming servants of haciendas or <i>forasteros</i> or mendicants.• The community funds were transferred to the new intendencies at the Metropolis in coins.• In 1802, the Superintendencias were ordered to consolidate all the funds held by sodalities and give them to the fiscal authorities. The financial defenses of the native villages were eliminated. The fiscal sovereignty of the pueblos indígenas was destroyed by the bourbons.• The Superintendencias altered the <i>repartimiento</i> before the king banning in 1786. Why? Because of the Indigo plantations: All <i>ladinos</i>, <i>mulatos</i>, <i>mestizos</i>, <i>sambos</i>, blacks and any other caste that was not Spanish or criollos were required to work in the <i>obrajes</i> of Indigo. The <i>repartimientos</i> diminished and were replaced by debt peonage. Indigo haciendas took complete families from the pueblos indígenas, losing their land at the villages.• The Intendents were sent to end <i>repartimientos</i> and replaced <i>corregidores</i> and <i>alcaldes mayores</i> by subdelegates from Spain (paid officials) in the pueblos indios.• By 1783, the kingdom of Guatemala had 2 <i>corregimientos</i>, 8 <i>alcaldías mayores</i>, 4 intendencies-<i>gobernación</i>, and 1 <i>gobernación</i> (Costa Rica).• Smallpox vaccine helped to block the diseases in the Pueblos indígenas.

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Independence Bells (1800-1823) Part I

Bourbon Reforms in Central America (1700-1808)

The resistance against the Bourbon Reforms was beyond the following 6 directions

Based on Jorge Gonzalez Alzate, the Bourbon reforms were implemented in Central America in 6 directions:



The Bourbon reforms general objectives were:

1. Overhauling the old civil administration
2. Direct state intervention to stimulate economic productivity
3. Expand maritime exports trade
4. Establishment of a modern, efficient fiscal structure administration
5. Strengthening of the defense system
6. Assertion of royal authority over the ecclesiastical power.

Military Reforms

- Insecurity of the Atlantic Coast was crucial against the British
- Construction of the Fort of Omoa, as a military bastion, customs station and coastguard hub
- Recruitment, provisioning and training of a disciplined militia-army against the British

Economic and Commercial Reforms

- Maximize the returns from the kingdom of Guatemala's possessions by expansion of colonial production and trade and efficient taxes collection
- Eradicate smuggling
- Encouraging imports of Spanish made products from the Peninsula
- Starting with the mining in Honduras, the Indians were assigned labor drafts at a minimal cost.
- Establishment of the Guatemalan Mint in 1733
- Textiles natural dyes: Indigo.
- Free trade with 11 different ports, not just Cadiz.
- Indians tributes system was disrupted.

Fiscal Reforms

- A new tax-collecting system that could fix the old lack of control and fraud.
- Creation of State monopolies of a new custos house in Guatemala, and monopolies over the Postal Service, and the manufacturing and selling of gunpowder, playing cards, tobacco, salt, ice and aguardiente (this last one retracted and later relaunched).
- Redesign of the Alcabala and Barlovento (Sales tax). These were doubled by Francisco Valdés.
- Sales tax collectors were sent to all the intendencies, and began to collect taxes from shopkeepers, farmers and other merchants.

Administrative Reforms

- The Intendencies system, an organization of French origin.
- Reduction of the Criollos positions in the Government by appointing better educated and more experienced Peninsula born civil servants
- Abolition of selling offices to the highest bidders
- A carefully supervised promotion system, strict enforced policy of marriage restrictions to prevent settling, and no more than 5 years in the position.
- By 1810, the criollo participation in the government was null.

Ecclesiastical Reforms

- Reassert state authority over the existing ecclesiastical establishment. Particularly, the Church established a solid flow of income, to a point of providing credit
- The Bourbon crown systematically enacted continued measures to limit the privileges of the religious orders, while supporting the Secular clergy as their substitutes.
- When the Jesuits were expelled in 1767, all their possessions were confiscated. Finally, the Crown took all the financial instruments, assets and loans of the Clergy with "the consolidation de los vales reales" in 1798.

Reconstruction of Capital

- The crisis of the earthquakes of 1773 which destroyed Santiago de Guatemala halted all the plans of the Bourbons.
- The kingdom's capital required the reconstruction of the new capital.

Eleonora Escalante Strategy

State of the Art Corporate Strategy
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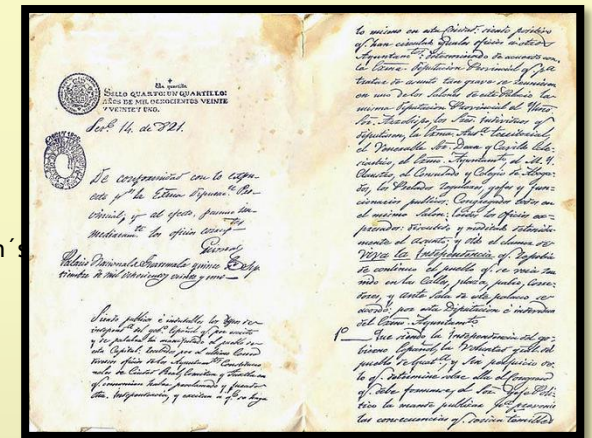
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Independence Bells (1800-1823) Part I

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Next week we will continue with the second part of the Independence of Central America Analysis (1820-23). Stay tuned.



The independence of Central America, proclaimed on September 15, 1821.

Thank you

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