

## Introduction

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Modern revolutions are often characterized as processes that provide spaces for radical and alternative critiques and postures on government, authority, nationhood, capitalism, and social relations. Several, including the Mexican Revolution (1910-1920), paved the way for governmental change, constitutional rule, limited redistribution of resources, as well as the design and consolidation of nationalist discourse. The association with social change and turn over becomes a proverbial litmus test for revolution, judged by lasting short-term and long-term effects. Yet, modern revolutions also contain and reify status quo and conservative philosophical tenets that may continue, grow in strength, and at times subsume the radical alternatives they inspire. This later theme of revolutions containing both conservative and liberal ideologies operating alongside one another is the subject of this volume the Mexican Revolution.

The Mexican Revolution encompassed a range of left, liberal, and conservative critiques of the state, authority, economy, and nation. The multiplicities of players, events, interchanges, relations, and cultural expressions impacted personal, civic, and political spaces. Revolutionary movements lead to convergences between what is often constituted as the personal and the political, which impacts discourses of individual rights, justice, liberation, citizenship, and national identity. In drawing on an assortment of voices and interests, revolutions can complicate normative understandings of people, society, and social relations.

The Mexican Revolution drew in critiques that traversed and blended the boundaries and discourses of modern nation states. Critiques of capitalism and imperialism circulated through civic bodies throughout Mexico and the world about how land expropriation, labor distribution, and industrialization affected the poor, indigenous populations, the laboring class, and women. Formal and informal discourses united and divided individuals, organizations, and communities across borders. Transnational critiques and solidarities against growing corporatization and elite formations operated as parallel transnational formations.

As part of transnational narratives of the Mexican Revolution, memories play a powerful role in shaping the telling of its history and writing of its historiography. The contest over meaning-making regarding sovereignty of the Baja California region is examined in Benjamin Abbott's essay, "'To Fight Against Their Liberators': Anarchism and Transnationalism in Revolutionary Baja California." Abbott explores the meaning of the Baja California Uprising of 1911 within local and national narratives of resistance and revolution making.

Although people involved in revolutions aim their critiques at the ruling government or elite and associated economic systems, often the dynamics and mechanisms of power involve transnational forces and institutions. In the case of

the Mexican Revolution the social critiques took aim at governing officials, corporate elites, and military authorities within the state of Mexico. However, the bases for revolt also lay in forces outside Mexico. The Mexican Revolution involved critiques of foreign business and government elite. Thus, revolutions move along internal and external fault lines. John Mitchell's paper, "The Revolution Maker: The Story of Sherburne G. Hopkins and the Mexican Revolution" highlights the ways U.S. lawyer Sherburne Hopkins helped secure funds and provide arms to Mexican revolutionaries.

Revolutions contain embers of the future. Educating future populations about the promises and potential of revolution became a priority for different sectors of the Mexican population. The Mexican government itself developed a propaganda effort to portray aspects and movements of the revolution. But the average person also participated in narrating the history of the revolution. Some of revolution makers developed alternative notions of schooling and education. In "'Hay que armar el brazo...pero tambien debe armarse el cerebro': The Partido Liberal Mexicano's Educational Projects," Moises Santos examines educational programs proposed by the P.L.M. These projects encouraged citizens of Mexico and people abroad to educate themselves and their children, in addition to taking up arms in the effort to create a more just society.

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