



Bachillerato de Excelencia Project

JOINING FOUR WORLDS

COMPARISON BETWEEN SPANISH AND BRITISH COLONIZATIONS AND ITS INFLUENCE

Paula Barcenilla and Jihan El Boudakhani

2º Bachillerato

Tutor:

Guillermo Díaz

English Department

IES Gerardo Diego

Pozuelo de Alarcón 2019-2021



To one another.

INDEX

1. Figures' Index	4
2. Charts' Index	4
3. Citations' Index	5
4. Abstract	7
5. Resumen	8
6. Introduction	9
7. Types of Colonization	11
8. Context before Colonization	13
4.1 Spanish Context	13
4.2 British Context	15
9. Colonization	17
5.1 Peru's Colonization	17
5.2 South Africa's Colonization	24
10. Politics and Economy	27
6.1 Peru's Politics and Economy	27
6.2 South Africa's Politics and Economy	36
11. Society	46
7.1 Peru's Society	46
7.2 South Africa's Society	56
12. Culture, Religion and Literature	67
8.1 Peru's Culture, Religion and Literature	67
8.2 South Africa's Culture, Religion and Literature	73
13. Comparison and conclusion	80
14. Glossary	83
15. Acknowledgements	86
16. Bibliography	87

1. FIGURES' INDEX

- Fig. 1. Distribution of the Iberian Peninsula in the 15 th century	13
- Fig. 2. Distribution of the American territory in 1538	21
- Fig. 3. Spanish viceroyalties in America from 1542 to 1717	22
- Fig. 4. Social hierarchical pyramid in the <i>Tahuantinsuyu</i> /Inca Empire	47
- Fig. 5. Social hierarchical pyramid in colonial Peru	52
- Fig. 6. Social hierarchical pyramid in British South Africa	58
- Fig. 7. Racial segregation	61
- Fig. 8. Protests for equality in South Africa	61
- Fig. 9. Nelson Mandela leaving prison with his wife	66
- Fig. 10. City of Machu Picchu nowadays	68
- Fig. 11. City of Machu Picchu nowadays	68
- Fig. 12. Church of San Jerónimo, Cuzco	71
- Fig. 13. La Asunción, Juli	71

2. CHARTS' INDEX

- Chart 1. Proportions in which minor and mayor currency circulated in Peru	33
- Chart 2. Epidemics in the colony of Peru from 1531 to 1635	53
- Chart 3. Apartheid and the people of South Africa	65
- Chart 4. Phonological and morphosyntactic traits of Andean Spanish	70

3. CITATIONS' INDEX

Citation 1. Héctor Omar Noejovich (2009:27)29

“[...] I think it is pertinent to refer to the colonial system as a "juxtaposition of systems", a kind of miscegenation that is reflected in the transition that constitutes the subject of this discourse. The Spanish universe is articulated with the Andean universe and forms a mestizo system in which neither totally prevails on the other; This is produced through an articulation of ethnic leaders with the authorities, adapting the “dual system”, both political and economic.” (Authors’ translation).

“[...] Creo pertinente referirme al sistema colonial como a una “yuxtaposición de sistemas”, una suerte de mestizaje que se plasma en la transición que constituye el objeto de este discurso. El universo español se articula con el universo andino y conforma un sistema mestizo en el cual ninguno prevalece totalmente sobre el otro; ello se produce mediante una articulación de los jefes étnicos con las autoridades, adaptando el “sistema dual”, tanto político, como económico.” (Original text).

Citation 2. Carmen Salazar-Soler (2009:110)31

“The mercury deposits of Santa Bárbara [...] provided practically all the mercury required by Potosí during its years of exploitation. Potosí and Huancavelica constituted the pillars on which the colonial economy rested [...]” (Authors’ translation).

“Los yacimientos de mercurio de Santa Bárbara [...] proporcionaron, prácticamente, todo el mercurio requerido por Potosí durante sus años de explotación. Potosí y Huancavelica constituyeron los pilares sobre los cuales reposó la economía colonial [...]” (Original text).

Citation 3. María Fidalgo Casares (2019:121)35

“The overseas territories were extensions of the metropolis and, therefore, Spanish and equal in rights to the peninsular ones. Spain incorporated for the first time in history laws for the protection of indigenous people (Burgos, 1512, and Nuevas, 1542), the origin of International Law. It is also manifest in the first Spanish Constitution of 1812, which will speak of "Spaniards from both hemispheres".” (Authors’ translation).

Los territorios de ultramar eran extensiones de la metrópoli y, por tanto, españoles e iguales en derechos a los peninsulares. España incorporó por primera vez en la historia leyes de protección de indígenas (Burgos, 1515, y Nuevas de 1542), origen del Derecho Internacional. También queda de manifestó en la primera Constitución española de 1812, que hablará de «españoles de ambos hemisferios». (Original text).

Citation 4. Noble David Cook (1977:28)50

“It is mainly on the basis of these three models that I have estimated the population of Peru at the time of contact at approximately six million. The population of six million is the same estimate that I made in an article in 1965. However, the present estimate is based on better evidence, and on a more suitable method. Nevertheless, the current estimate is just that: an estimate.” (Authors’ translation).

“Es principalmente en base a estos tres modelos que he estimado la población del Perú al momento del contacto en aproximadamente seis millones. La población de seis millones es la misma estimación que hice en un artículo en 1965. Sin embargo, la presente estimación se basa en mejores testimonios, y en un método más adecuado. No obstante, la actual estimación es sólo eso: una estimación.” (Original text).

Citation 5. Malan (1948)60

“In the past we felt like strangers in our own country, but today South Africa belongs to us once more. For the first time since Union, South Africa is our own. May God grant that it always remains our own.” (Original text).

4. ABSTRACT

Through these pages, you will find the story of the connection of four worlds, those of Great Britain, South Africa, Spain and Peru. The aim of the project has been to link British and Spanish colonizations by comparing their most remarkable differences and similarities. To do so, we have fallen back on two representative countries, mentioned previously, which suffered the influence of colonialism: South Africa and Peru.

You will see how both of them undertake a journey towards new territories in order to spread their culture and expand their dominion.

By analyzing different political, economic, social and cultural factors of each region, we have been able to notice the current effect of colonial practices and determine whether it was an advancement or a setback, which has led us to draw some conclusions about these topics.

Although different in many aspects, we have finalized that colonialism shares several patterns despite time lag and that regardless of their cultural and social contrasts, civilizations tend to react to foreign occupation in similar ways.

5. RESUMEN

En estas páginas, encontrarás la historia de la conexión entre cuatro mundos, Gran Bretaña, Sudáfrica, España y Perú. La intención de este proyecto ha sido relacionar las colonizaciones británica y española mediante la comparación de sus diferencias y similitudes más destacadas. Para ello, hemos recurrido a dos de sus más representativos territorios de ultramar, mencionados anteriormente, que sufrieron la influencia del colonialismo: Sudáfrica y Perú.

Verás como ambos emprenden un viaje hacia nuevas tierras con el fin de extender su cultura y expandir su dominio.

Analizando los diferentes factores políticos, económicos, sociales y culturales de cada región, hemos podido observar el efecto de las prácticas coloniales, lo que nos ha llevado a sacar algunas conclusiones sobre el tema.

Aunque diferentes en muchos aspectos, hemos concluido que el colonialismo comparte varios patrones a pesar del desfase temporal y que, a despecho de sus contrastes culturales y sociales, las civilizaciones tienden a reaccionar a las ocupaciones extranjeras de manera similar.

6. INTRODUCTION

Spain and the United Kingdom have been distinctly and unequivocally great empires in World's History. They have shown, on several occasions, their political, economic and military superiority, as well as their capacity of expansion. Colonialism is one of the aspects in which both of them have stood out, having taken over countries from all the rest of the continents.

That is the reason why colonialism will be the center of our project, as we have always been interested in the causes behind the success of, not only these, but all the great world powers along history. One of the most important factors that determined the greatness of a country or empire was, in fact, their territorial expansion, which included all their colonies. For this reason, although colonialism is not present in the majority of the civilized countries nowadays, it is undeniable that it has had a great importance in most of them and, therefore, we can appreciate its influences and the remarkable consequences it currently has. Thence, our lives have been directly affected and are how they are, partly, because of colonialism.

However, some difficulties can be found in defining colonialism, as it is complicated to differentiate it from imperialism. The Merriam-Webster dictionary defines colonialism as the "control by one power over a dependent area or people". On the other hand, imperialism is defined by the same dictionary as the "policy, practice, or advocacy of extending the power and dominion of a nation especially by gaining indirect control over the political or economic life of other areas". Having said that, it could be concluded that colonialism is the direct economic, territorial and political control by one dominant country over a dependent area or civilization, while imperialism is the power, authority, or influence over a weaker area without actually occupying its territory.

It is the aim of this project to show the great, although frequently missed, differences of the ways in which both of these empires, the Spanish and the British, have conquered, influenced, controlled or settled in two of their most important and representative colonies: Peru and South Africa, which are a clear reflection of the impact and influence that the colonizing countries have had on them, as they have been under their control for a large period of time and there have been a fair amount of consequences and repercussions which are still present nowadays. We must clarify that Peru was not managed or named as "colony", but we can treat it as so in order to analyze it and compare it to South Africa.

In addition, we will highlight the diverse ways in which these colonies could be classified based on the different definitions and approaches towards colonialism that will be analyzed more in depth: trade colonialism, indirect colonialism, direct colonialism or settler colonialism.

Alongside this, it is expected to discover and reveal the veracity of different myths and legends and dive into the reasons behind the current beliefs regarding these subjects.

The impact we can actually appreciate nowadays in what one day were colonies is quite wide and it will be our last and probably most important part of our study and project, as we can relate it to our own contemporary reality.

But what are the actual differences between the British and the Spanish colonizations?

7. TYPES

Spain and the UK have had an uncountable number of colonies all along history and, due to this, there were also several ways of leading or organizing them, as well as several uses they could be given. That is why this classification was made distinguishing colonies according to their organizational model:

→ **Direct Colonialism:**

Direct colonialism was a type of colonialism in which a powerful country attempted to gain the total rule of a territory and transplant their language, culture and system of government, as well as to “civilize” the indigenous people.

We could include in this category missionary colonialism, whose main purpose was to promote a certain religious faith and provide a series of services such as education or health care.

→ **Indirect Colonialism:**

Indirect colonialism is a type of colonialism in which a powerful country got to rule over another territory, controlling exclusively their external affairs, but leaving their internal affairs in hands of the traditional rulers. They often got to control communications and taxation as well.

Here, we can include transport colonialism, in which daughter countries* were used as supply depots, ship loading stations, airstrips, troops transfer stations, route defenses or forts, engineering projects that accelerated journeys or any other kind of transportation support.

→ **Settler Colonialism:**

Settler colonialism was a type of colonialism in which a large number of colonizers established in a determined area, in which they attempted to set up their permanent home. They did not try to “civilize” the earlier population, but reduce it, becoming like this the majority or the privileged group. Probably the best example of this type of colonialism may be North and South America, New Zealand or Australia. For example, Australia, believed in what is known as “*terra nullius*” that makes reference to a land which is nobody’s property, that’s how the British were able to settle in the country.

Authors’ Note: Words followed by an asterisk () are defined in the glossary (p. 83).

We can include rogue colonialism, in which it was not a state the one who acquired the colony, but filibusters* or private companies. In these cases, the state behind those filibusters and companies could do both, support them and claim the interlopers* as their own, or condemn them in order to avoid a diplomatic crisis. It was very characteristic of French Colonial Louisiana, where there was a true mixture of races and people and an outlaw spirit evolved as citizens lived far from the King's authority. We can also include prison or "not-in-my-backyard" colonialism, in which colonizers used an already acquired colony to send their convicts and keep them as far as they could from their citizens, reducing like that the risk of recidivism*. A prominent example of this would be the original 13 colonies of the USA.

→ **Trade Colonialism:**

Trade colonialism was a type of colonialism in which the colonies fed the metropole* with raw materials, where they were used to produce goods as guns or cloth. These goods were then sold back to the colonies. Thanks to tariffs and the smuggling* surveillance, it was assured that the capital accumulated in the metropole. An example of this is the British East India Company, a private corporation that built trade posts in India. Eventually, this became indirect colonialism.

It is important to bear in mind that the classification of the colonies framing them into one of these definitions is actually really complex and there is not an official and unique way of classifying them. Some of these types might have evolved into other types over time or even coexisted with each other.

8. CONTEXT

In order to study in depth and understand the two colonies, Peru and South Africa, we must first dive into the circumstances in which they became colonies and analyze the political, cultural and social context of their metropolises.

8. 1. SPANISH CONTEXT:

The Iberian Peninsula is characterized by having suffered several changes along the years in the occupation and distribution of the territory. During the 15th century, right before the unification by the Catholic Kings, the Peninsula was divided into several kingdoms: The Kingdom of Navarre, the Crown of Aragon, the Crown of Castile, Portugal Kingdom and the Taifa* of Granada, the last territory occupied by Muslims.



Fig. 1. Distribution of the Iberian Peninsula in the 15th century.

In 1469, the marriage of Isabella of Castile and Ferdinand of Aragon took place. They both belonged to the ruling families of Castile and Aragon. At that time, Enrique IV, Isabella's brother, ruled in Castile. After his death (1474), a civil war broke out, facing the defenders of Isabel (Aragon) and those of Juana "la Beltraneja", Enrique IV's daughter (Portugal). Finally, after the Battle of Toro in 1476 and the Alcaçovas Peace in 1479, Isabella was recognized as Queen of Castile. That same year, Ferdinand became King of Aragon, thus culminating the dynastic union between the two kingdoms.

One of the most relevant decisions taken at first was the establishment of *La Inquisición**, in 1478. It was created in order to maintain the Catholic orthodoxy in their territory. One of the main consequences of this was the expelling of the Jews from the Peninsula. Thanks to the power of *La Inquisición* along with the new military force gained by the joining of the two crowns, in January 1492, Ferdinand and Isabella conquered Granada, ending the presence of the Muslims in the Peninsula and the process known as *Reconquista**. From around this time on we can actually speak about Spain or the Spanish Kingdom.

Since the beginning of the 15th century, the Portuguese and Castilians had been looking for new ways to get to Asia, in order to get spices and other valuable products. By the end of the century, the Portuguese seemed to be way ahead of the Castilians, as they already had control over some of the African west coast. However, Christopher Columbus, who had been under Portuguese command, offered the Catholic Kings (Ferdinand and Isabella) a project to reach the Indies by the West, following the theory of the spherical Earth. Finally, they arranged the beginning of the expedition in the Capitulations of Santa Fe.

On August the 3rd 1492, Columbus began his journey departing from Palos de la Frontera, Huelva, Spain. They arrived on a little island in the Antilles on October the 12th 1492, believing they had arrived in the Indies. It wasn't until years later, 1507, that they discovered they had actually found a new continent, that was later known as America.

The end of the 15th century and the beginning of the 16th century was a time of great and numerous changes in Spain. The Jews contributed a large capital to the crown of Castille, so their expulsion weakened the Kingdom's economy, causing a decline in commercial activity and the impoverishment of cities. However, the *Reconquista* turned Spain into a military, political, cultural and scientific power and the discovery of America supposed the expansion of, not only their territory, but also their culture, language and religion and enriched the Kingdom with numerous spices and food or gold and silver. The 15th century was characterized by crisis and difficulties, but it created the perfect situation for Spain to grow in the following century.

8. 2. ENGLISH CONTEXT:

When talking about Great Britain's context of the times of colonization we should go back to 1714, when Georg Ludwig, who was the elector of Hanover, became the king of the country. Although the country was somehow divided it was thriving anyways due to its influence as a European and imperial power.

Overseas, the participation of Britain in the War of the Spanish Succession brought an end to the Treaty of Utrecht in 1713. Britain obtained colonies in Minorca, Gibraltar, Nova Scotia, Newfoundland and Hudson's Bay along with trading concessions in the "Spanish New World". On the other hand, Britain's opponents (France, Spain and the Dutch Republic were left weak after all the conflict. Britain had not just been strengthened overseas but in the country as well thanks to the need to raise men and money.)

Not everything was as strong as expected, in the early 18th century Britain faced weaknesses such as its Celtic fringe (Wales, Ireland and Scotland), which were not fully assimilated at all. People from these states were not involved in the English language, religion or cultural practices. These internal divisions were even more complicated because there were rival claimants for the British throne.

James II was expelled during the 1688 Glorious Revolution, died 13 years later and his son, known as the Old Pretender and named James Francis Edward Stuart, was pressing his family claims from France where he was in exile.

Internal conflicts and battles arose against the successor of the throne.

The Jacobites were defeated by government forces at the battles of Sheriffmuir and Preston in November 1715 and James Francis was proclaimed king of Scotland.

On the 11th of January of 1727, George I dies and George II, the next Hanoverian in the line to the throne became king. Jacobite threats were still present during his reign as well. It was a problem until their defeat in the Battle of Culloden in 1746.

A battle between Britain and France started in May 1756. Britain and its allies fought France in America, India and Europe and France forged an alliance with Austria and Russia against Prussia. Later, Spain entered this war in 1762 (on France's side) but Britain won in 1763 and signed the Treaty of Paris acquired places such as Florida, Quebec, West Indies or large parts of India.

In October 1760, George III, the first Hanoverian king to be born and brought up in Britain, succeeded his grandfather George II. During his reign, Britain lost its American colonies but emerged as a leading European power.

The French had been at war in Europe since 1792, but it was not until the execution of Louis XVI, king of France, that Britain joined the anti-French coalition. In 1805, Britain attained complete mastery of the seas at the Battle of Trafalgar, but by 1807 Napoleon Bonaparte, the emperor of France, was master of continental Europe. War continued until the final defeat of Napoleon at the Battle of Waterloo in 1815.

Great Britain (England, Scotland and Wales) and Ireland were formally joined under the Act of Union to create the United Kingdom in 1801. The Irish parliament in Dublin was dissolved.

These times of convulsion in the country were also surrounded by a rapid increase in the value of money. The creation of the Bank of England by Robert Walpole, considered the 1st Prime Minister, and the authority this bank was given to raise money by printing “bank notes”, made trade easier and people started to look for ways of investing. The possibility of high profits, and the excitement of investing in trading companies in the West Indies, the East Indies and other newly developing areas became a new trend. In order to avoid another “South Sea bubble” like the one which took place in the 1720s, Robert Walpole made companies responsible to the public for the money which they borrowed by the sale of shares. This led to an open market in which many companies tried to expand their wealth by the expansion of their territories and as Daniel Defoe, author of *Robinson Crusoe*, said “Trade is the wealth of the world. Trade makes the difference between rich and poor, between one nation and another”. The British government and British people wanted to win the race, mainly against France, for an overseas trade empire.

9. COLONIZATION

One of the main and most significant differences when analyzing and comparing both colonizations is the process in which the territory and political control were acquired, whether it was violent or not, how much it lasted... Therefore, we must take into account and study each process of conquest and colonization.

9. 1. PERU'S COLONIZATION:

Columbus' expedition arrived in the Antilles on October the 12th 1492 and to the island of La Española (current Haiti and Dominican Republic) on December the 5th of the same year, where he established the first European colony in the "New World".

Later, on several journeys, the Spanish explored and established small colonies, first in the Antilles archipelago, then mainland*, in other words, the American continent.

Soon, controversy arose with Portugal, the other expansionist power of the time, about the right of each Crown to expand to the West. The Spanish monarchs claimed their rights to the new lands but, after the Pope's intervention, both kingdoms reached an agreement. In the Treaty of Tordesillas (1494), they agreed to divide the new discovered and unexplored territories: all the lands located 300 leagues west of the Cape Verde archipelago would be conquered by Castile, while the territories east of that line could be colonized by Portugal. That is how Portugal acquired the right to colonize Brazil.

The two most important points in the conquest process were the invasion of the Aztec Empire, the current Mexico, by Hernán Cortés (1519-1521) and the one of the **Inca Empire of Peru** by **Francisco Pizarro** (1532-1533), which we will study more in depth.

Having been born between 1470 and 1480, Francisco Pizarro never received an education and he only learned to read and write when his military profession demanded so. It was in 1502 when he arrived for the first time in America. In 1509, he went with Alonso de Ojeda to tour the coasts of *Tierra Firme* and attend the foundation of the San Sebastián colony, where he was named captain and lieutenant.

Later, in 1513, he accompanied Vasco Núñez de Balboa in his expedition to the Pacific ocean, where he heard for the first time about the existence of Peru. He also participated in the conquest of Nombre de Dios and Panama, under the command of Pedrarias Dávila.

Having obtained Pedrarias Dávila's consent, in 1524, Francisco Pizarro, Diego de Almagro and Hernando de Luque began an expedition looking for the mythical territory in the South, Peru. They sailed away from Panama on November 14th and, after a long and exhausting navigation, they stopped in the Hambre port, Candelaria port and they discovered a village, which they named Pueblo Quemado and where they held several combats.

Reunited again in Panama, Almagro, Pizarro and Luque signed the bases of a second association, this time under the conditions imposed by Pedrarias. Almagro was appointed as leader to direct Pizarro, who was not pleased with the situation. This was the beginning of the deep hatred between the two conquerors.

After stocking up and recruiting an expert pilot called Bartolomé Ruiz, Pizarro and Almagro left Panama heading South. They reached the vicinity of the San Juan river (Colombia), the limit of the previous expedition, where the Spanish assaulted a town collecting some gold and provisions.

Almagro then came back to Panama in order to enlist more people with the obtained gold, while Pizarro settled in the riverbank waiting for his return and Bartolomé carried on with the expedition down to Tumbes (Peru). There, he bumped into a group of settlers who carried several valuable fabrics and objects and made great weightings of the wealth of their territory, especially of Cuzco, their capital.

Once the three of them were reunited again, they resumed the expedition until they reached the Gallo island (Ecuador). It was then when the expedition was interrupted for the third time: the provisions brought by Almagro were not enough to carry out the conquest of the territory and the crew had begun to show signs of exhaustion. After a great argument with Pizarro, Almagro came back to Panama again, only to find that the Panamanian Governor wouldn't please their pleas and petitions this time. He just agreed to send some boats to pick the rest of the crew up.

When the boats arrived to the Gallo island, Pizarro feared being abandoned by his men, so it is said he drew a line on the ground and, pointing South, told the crew: "Comrades and friends, this is the path of hardship, but the one that leads us to Peru, to be rich". Then, pointing in the other direction, he said: "Along this path you go to rest, to Panama, but to be poor. Choose." Only thirteen of them crossed the line and joined Pizarro, later named and known as "los Trece de la Fama". They stayed in Gorgona island (Ecuador) for seven months. It was then when Bartolomé Ruiz provisioned them with supplies and communicated them the Panamanian

Governor gave them six months to come back to Panama to explain whatever they had discovered. Ruiz and Pizarro decided to seize the time so they headed South again. After visiting several cities, being received in all of them with hospitality and curiosity and having traveled 200 leagues of Peruvian coast, Pizarro's men convinced him to come back to Panama as they thought the conquest of such a big territory by so few men was an impossible mission.

Once in Panama, Ruiz, Almagro and Pizarro did not find support in the Panamanian Governor of the time, Pedro de los Ríos. They agreed, therefore, that Pizarro must travel to Spain, in pursuit of Carlos V's support. He left for Spain in the spring of 1528.

After overcoming some difficulties, Carlos V finally arranged the capitulations in Toledo with Pizarro. The document was signed on July 26th, naming the conqueror knight of Santiago, captain-general and governor of 200 leagues of coast in *Nueva Castilla*, the name given to the new territory. He also obtained the title of advance and sheriff of those lands, dignities promised to Almagro and Ruiz, granting those who remained in Panama notably inferior distinctions and titles. Great was Almagro's displeasure when learning of the content of the capitulations, although the reconciliation between the two was quickly made possible thanks to Luque's intervention and Pizarro's gesture, who resigned from the position of advance, and who promised not to ask for or for his brothers any titles until Almagro had achieved a government.

The third expedition to Peru started in January 1531. It was made up of three ships and about 150 Spanish, Panamanian and Nicaraguan soldiers. Starting at San Mateo Bay, about a hundred leagues north of Tumbes, Pizarro's men set out on foot along the coast, followed by ships from the sea. In the town of Coaqui they found food in abundance and a good heap of gold and silver, which allowed Pizarro to send to Panama and Nicaragua ships with 20,000 Castilians in gold, to stimulate new adventurers. After receiving a reinforcement ship sent by Alonso de Riquelme, another Spanish conqueror, the expedition arrived in Puerto Viejo, very close to Tumbes and almost in Peruvian territory. With the help of the reinforcement of Sebastián Balcázar and Juan Fernández, Pizarro conquered the island of Puna, where 600 men and women from Tumbes fell prisoners. This caused a serious confrontation with the inhabitants of this last city, who had always been hospitable towards the Spanish, obtaining the Spanish a new victory.

With the march resumed in May 1532, the conquerors advanced to the Paechos river basin and discovered the port of Paita, the best on the coast, where they established the colony of **San**

Miguel, the **first Spanish foundation in Peru**. There Pizarro received for the first time the messengers of **Huáscar**, *Inca** of the **Tahuantinsuyo or Inca Empire***.

During the conquest of Peru, the Spanish took advantage of the deep crisis that was hitting the Inca Empire at that time, mired in a bloody civil war between the two sons of the last great emperor **Huayna Cápac** (the half-brothers Huáscar and **Atahualpa**), during which the first was defeated and killed by the second.

For over 30 years, Huayna Cápac had developed an expansive policy which had led the Empire to its maximum extension. Despite the good organization, the territory acquired such a surface that management became very difficult.

When Huayna Cápac died in 1530, his son Huáscar was chosen as his successor, whose coronation in Cuzco was attended by all the great chiefs, except for his half-brother Atahualpa. This triggered a series of confrontations between the two, the subsequent arrest of Atahualpa in the Tumipampa fortress and, finally, the open civil war. From that moment, Atahualpa gathered a powerful army, with which he began to reap important victories over the troops of his adversary.

The Inca Huáscar had not yet been taken prisoner when his envoys asked for Pizarro's support to remove the usurper Atahualpa from the throne. The Spanish conqueror understood instantly that an immediate intervention in the conflict would have to report enormous benefits to him, so on September 24th, 1532 he began the march towards the Andes.

After receiving a first message from Atahualpa, inviting him to go to meet him in Cajamarca, he continued his march until he reached the outskirts of the town, from where he sent Hernando de Soto and his own brother on a reconnaissance visit to the place. Accompanied by 35 riders, and after greeting Atahualpa on behalf of the Castilian adventurer, they were able to verify with alarm that the Inca had an army of more than 30,000 men. On the night of November 15th, 1532, Pizarro strategically distributed his few soldiers, hiding them at various points in the Plaza de Cajamarca. After arranging an appointment with the monarch, to which he attended accompanied by a rich entourage, he sent Father Valverde, the chaplain of the Spanish army, who read him the requirement of submission to the sovereignty of the kings of the metropolis and to the Catholic religion. Atahualpa, who threw the Bible to the ground, energetically claiming everything the Spanish had taken from him, suffered the sudden attack of Pizarro's troops, falling prisoner.

Aware of the conquerors' ambition for wealth, Atahualpa promised them large amounts of gold in exchange for his freedom; accepted the proposal by the Spanish leader, the Inca sent emissaries to collect the promised gold, and with them the order to kill his brother Huáscar, who had been kept as a prisoner for fear that the Spanish would put him back on the throne . Accused of the murder of his brother, Atahualpa was executed in Cajamarca on August 29, 1533, being replaced by another of his brothers, **Manco Huallpa**.

After Atahualpa's death, a period of misrule followed in the country, with several caciques rebelling against Hernando de Soto and Pizarro. Manco Huallpa himself managed to leave Cuzco, where he was kept almost as a prisoner, and after revolting the country, he caused a bloody and massive battle, which caused the death of Juan Pizarro. The Spanish continued to establish colonies in the interior of the country. After successively taking Jauja, Cuzco and Quito, they entered the small village of Lima on January 18, 1535, which was originally called the Ciudad de los Reyes, and later chosen as the capital of the kingdom.

Having conquered Trujillo, Pizarro received the news of Almagro's intention to take over the government of Cuzco. To avoid disputes, Pizarro sent him on an expedition to conquer Chile, promising to share the Peruvian territory if the expedition did not bear fruit. It was then when Hernando Pizarro, brother of Francisco Pizarro, returned from Spain bringing with him the title of marquis for Pizarro and that of advance for Almagro, who was attributed 200 leagues south of the territory attributed to Pizarro. The territory belonging to Almagro was called *Nueva Toledo* and that belonging to Pizarro was named *Nueva Castilla*. This fact and the one that the expedition was not being profitable, convinced Almagro to take Cuzco, also capturing Hernando Pizarro. The religious Francisco de Bobadilla was appointed as arbitrator to settle the differences between the two conquerors. After studying the territory assigned to each one, he decided to assign Cuzco to Almagro and order the release of Hernando. As soon as he was released, he took up arms and, in the Battle of Salinas (1538), he seized Almagro, sentenced him to capital punishment and, shortly after, executed him.



Fig. 2. Distribution of the American territory in 1538.

Taking advantage of the situation, **Manco Inca**, emperor chosen by the Spanish, and other chieftains raised armies in several locations of the country. It was then when the Spanish court decided to send Cristóbal Vaca de Castro to Peru, in order to put an end to the disputes and uprisings. However, he did not arrive soon enough to stop a group of *almagristas**, led by Diego de Almagro *El Mozo*, son of the deceased, from entering Pizarro's palace in Lima and killing him on June 26th 1541.

The *almagristas* named Diego de Almagro *El Mozo* Governor of Peru and they faced Cristóbal Vaca de Castro, who was chosen by the Spanish court as the new Governor. When Vaca de Castro finally arrived in Peru, he immediately moved to Lima, where he met Álvarez Holguín and Alonso de Alvarado, two former followers of Pizarro. Together, they travelled to Jauja, where more royal troops were waiting. There, Vaca de Castro proclaimed himself Governor of Peru and Captain of the Royalist Army.

Both armies headed each other. During the preparations for the battle, both leaders corresponded with each other in order to negotiate, but the dialogue was not fruitful. Finally, a battle took place on September the 16th 1542 in Chupas. It is considered the bloodiest battle in all the civil war between *almagristas* and royalists. It ended up with the royalists victory and the abduction of Almagro *El Mozo*. He was later judged in Cuzco and sentenced to death.

Vaca de Castro's victory meant a change in the policies, which were centralized and eliminated the firsts colonists' privileges.

On November the 20th 1542 the *Leyes Nuevas* were established. The American colonies became directly controlled by Spain, in addition to establishing more humanitarian rules on the treatment of indigenous people. These laws suppressed forced labor of the Indians and reduced the hereditary *encomiendas** that had been carried out so far. The *encomienda* was a system under which the Crown allocated a certain number of aborigines to a Spanish subject, *encomendero*. Apart from these aspects, through these laws the **Viceroyalty of Peru** was established, with Blasco Núñez de Vela as first viceroy, as well as the Royal Audience of Lima. The territories granted by Spanish law to the viceroyalty included the territories of



Fig. 3. Spanish viceroyalties in America from 1542 to 1717.

the following current republics: Peru, Bolivia, Chile, Argentina, Paraguay, Uruguay, Colombia, Ecuador and Panama, as well as the regions of western and southern Brazil and south of Venezuela. However, most of the territory (Patagonia, Amazonia, Gran Chaco) was never conquered by Spanish weapons and remained in the power of indigenous peoples or belonged to desert areas.

In 1573, Philip II ended the armed conquest of the New World, officially beginning the colonization.

9. 2. SOUTH AFRICA'S COLONIZATION:

During 1793, Britain was at war with France because they both wanted to take control of the Cape and the sea route to the East. Two years later, in 1795, Britain occupied the Cape as soon as they ended with the Dutch East India Company's role in that region.

Anyways, the British returned the colony to the Dutch government in the so-called Treaty of Amiens (1802) right when peace had been concluded with the French. However, in 1806 with the beginning of the Napoleonic Wars, the British took back the Cape for the purpose of protecting the sea route that led to their Asian Empire, it also became a vital base for them prior to the opening of the Suez Canal later in 1869.

The British completed the acquisition of the Cape of Good Hope Colony at the southern tip of Africa in 1815 and joined with the adjacent coastal region of Natal, much later in 1843.

The British tried to keep low costs and a small settlement. Local officials continued the policy of relying on imported slave labor rather than encouraging European immigration with the latter's implication of permanent and expanding settlement.

They introduced racially discriminatory legislation to force Khoikhoi* and other so-called "free" blacks to work the least possible.

The Hottentot Code (1809) required that all Khoikhois and other free blacks carry passes telling them where they lived and who their employers were. People who had not had those passes could be forced by white masters into employment.

The British had an attempt to 'relieve' the land problems of Boers* in the east of the Cape by sending them imperial armies to fight against the Xhosa*. They attacked them from 1799 to 1803, 1811 to 1812 and 1818 to 1819, when they finally through ruthless warfare they were able to expel the Africans into the area north of the Great Fish River.

Afterwards, the British wanted to create a fixed frontier by settling 5,000 British-assisted immigrants on smallholder farms that were created out of land seized from the Xhosa south of the Great Fish River and by clearing all lands between the Great Fish River and the Keiskamma River of all forms of any kind of African settlement.

In 1820 a group of British settlers arrived at the colony. This arrival of a large number of people, the high European birth rate and wasteful land usage were the causes of an acute land shortage

which was only got better once the British acquired more land by the massive military intervention against the Africans in the East side of the frontier.

Until the 1840s the British vision of the colony did not include African citizens known as 'Kaffirs'* so, when Africans lost their land, they were fully expelled across the Great Fish River which was the proclaimed eastern border/ frontier of the colony.

The conflicts between the Boers and the British were constant throughout the whole century. Between 1880 and 1881 and 1899 and 1902, there were two major wars which were caused by British attempts to annex Boer territory. These wars put an end to two independent republics.

The First Anglo-Boer (also known as the First Transvaal War of Independence) from the 16 of December of 1880 to the 23 of March of 1881 arose between the British colonizers (ruled by George Pomeroy Colley) and the Boers (ruled by Piet Joubert) from the Transvaal Republic or Zuid-Afrikaansche Republiek (ZAR). The Boers had some of the help from the Orange Free State which were their 'neighbours' and the British from the Natal and Transvaal colonies. The main causes of this First Anglo-Boer War were the obvious expansion of the British Empire, the rise of problems within the Transvaal government, the annexation of the Transvaal and the Boer opposition to British rule in the Transvaal.

The second Boer War didn't start well for the British and it revealed the limits of British military might in its extended empire. Eventually the superior numbers of the British Army could defeat the Boers.

In 1902, under the Treaty of Vereeniging the Boers agreed to surrender their two republics which were the Transvaal and the Orange Free State.

The British Crown agreed to the request that the extension of the vote to Africans in those republics would not be decided until after the re-introduction of self-government

Later on, by the mid-nineteenth century the mining industry was established in South Africa due to the discovery of gold and diamonds during the expansion. This industry was led by Cecil John Rhodes, who was a politician and mining magnate whose aim was to influence African continent. To do this, a royal charter/ letter was needed to establish a company similar to the BEIC (British East India model).

On 15th of October 1889, Queen Victoria issued the charter/letter and finally the BSAC (British South African Company) was established. It undertook trade with several African leaders

which made the acquisition of large amounts of land possible. The BSAC company created an army in order to defeat the Matabele (group of South African natives) and establish a colony later. This colony was known as Rhodesia (Zimbabwe).

The charter/ letter was established until 1914, but revoked 9 years later in 1923 because the White settlers in South Rhodesia were tired of the company's administration.

This is how, little by little, and by conquering the country by parts, The British were able to completely rule it under its whole control.

10. POLITICS AND ECONOMY

10. 1. PERU'S POLITICS AND ECONOMY:

The Incas had a centrally planned economy, perhaps one of the most successful ever seen. Collective labor was the base for economic productivity and for the creation of social wealth in the Inca society. Labor was divided according to *ayllus*, communities of extended families that constituted the basic socio-economic unit of Inca society. Each *ayllu* specialized in producing certain products based on their location. Agricultural *ayllus* were located near fertile land, and the crops produced would be optimized according to the type of soil. Its production was transferred to the state, which in turn redistributed it to other places where the product was not available. Other *ayllus* specialized in making pottery, clothing, or jewelry. Skills were passed from generation to generation within the *ayllu* itself.

Every citizen was required to make his own contributions and refusal or laziness was punishable by death. In exchange for their work citizens had free clothing, food, health care and education. This win-win relationship, in which citizens worked as a tax in exchange for the basic needs, was called the *mita*.

They also had other working systems such as the *minka* and the *ayni*. The *minka* was a communal work done in favor of the *ayllu*. This could be constructing important buildings, irrigation canals...No person could refuse as if they did they would be expelled from the *ayllu*. The *ayni* was reciprocal help among families within the *ayllu*, for example, looking after a sick person.

The Incas domesticated poultry, hunted wild birds and fished, but it was the llama and the alpaca that played an important role in their economy. They were used as low-load animals, as a source of wool, and as food.

Since before the Tahuantinsuyu empire, the different Peruvian ethnic groups already extracted copper, gold, tin, mercury (or quicksilver, as it was called at the time), silver and “colored soils”. These activities, especially the extraction of mercury and copper, continued once the Inca empire had been consolidated. Silver and gold were also mined for worship. There were two types of mines: the *Inca* mines, mountains that enclosed gold deposits inside and also worked as huacas* (an Inca sacredness), and *ayllus* mines, located on the slopes of rivers or in areas of difficult access. The workers were checked by guards who made sure they had delivered everything they had extracted. These tasks were carried out for only 4 months a year,

some say because of the cold, and others because of the workers' duty to return to their villages and continue with the agricultural tasks. However, the duration and the number of natives who were dedicated to the extraction varied according to the needs of the state, which rose when a new king ascended to the throne or in times of special religious worship.

Their economy was so efficiently planned that every citizen had their basic needs met, so they did not use or need money. However, some economic exchanges did take place, using the barter system, by which people traded goods or services for other goods or services. This activity was very limited due to the lack of navigable rivers, heavy pack animals and the use of the wheel.

In terms of politics, the Inca empire was a theocratic absolutist monarchy, whose power laid on the *Inca*. He was considered to be of divine origin and the title was hereditary. Below him, there were 5 other important charges:

- The Imperial Council: They met under the direction of the *Inca* to whom they reported the work carried out in their respective regions. They advised the monarch on matters of greater importance to streamline and perfect the administrative-political process of the Empire.
- The Crown Prince/Auqui: It was usually the eldest son of the *Inca*, although there were cases where the *auqui* was named among the younger siblings or among the bastards of other concubines* of the Inca, for which they had to be legitimized. The tradition was established by Pachacutec, founder of Machu Picchu, whose son was the first *auqui*.
- The Governor/Apunchic: He was the governor of the provinces, in charge of maintaining order in the interior of the territory. That is the reason why he was named among the bravest and most distinguished warriors, since he had both political and military powers.
- The Tucuy-ricuy: It means “the one who sees everything”. They were state officials who traveled incognito through the different regions of the Empire, observing the way in which the Inca's orders were applied. Only from the Inca did they receive orders and only he was informed of what was observed. They had broad powers to impose taxes and apply sanctions.
- The Curaca: They were the ancient heads of subjugated tribes whose power was preserved for having submitted to the relationship of vassalage* and submission to the Inca. They carried out the functions of *ayllu* chiefs, in charge of collecting the tributes and delivering them to the *tucuy-ricuy* for their transport to Cuzco.

By working together, Peruvians created such wealth that the Spanish were astonished with what they encountered.

The arrival of the Spanish meant a severe change in Peruvians economic and political systems. However, it was not an actual replacement, but a mixture and miscegenation of the conquerors and the conquered systems and organizations. As Héctor Omar Noejovich (2009:27) says:

“[...] I think it is pertinent to refer to the colonial system as a "juxtaposition of systems", a kind of miscegenation that is reflected in the transition that constitutes the subject of this discourse. The Spanish universe is articulated with the Andean universe and forms a mestizo system in which neither totally prevails on the other; This is produced through an articulation of ethnic leaders with the authorities, adapting the “dual system”, both political and economic.”

One of the first labor systems to be applied by the Spanish in America was the slavery. The Right of Captivity was considered to be a compassionate practice, as it replaced the Right of War, which permitted killing the defeated. Throughout the whole process of colonization, there was a great controversy in Europe regarding slavery and several laws were alternated allowing or banning it. It was finally in 1542, when the *Leyes Nuevas* were established and “making new slaves” was definitely prohibited. However, this practice remained in the territory of Arauco, a region of constant war to death between the Spanish and The Mapuche, another group of indigenous inhabitants that still remains nowadays. The conflictive situation served as an excuse to extend the right to enslave.

Indigenous slavery meant cheap and profitable workforce so, once it was reduced, the Spanish were forced to seek new working methods. The already existing *encomienda* was one of those working methods. It consisted of the allocation, by the Crown, of a certain number of aborigines to a Spanish subject, *encomendero*, in compensation for the services rendered. *Encomenderos* had the right to receive taxes from the indigenous people under their command, but they did not have access to lands by default. However, the Spanish Crown usually donated terrain to be worked on. These lands were called *mercedes reales*. They could also be donated to indigenous people to form communal lands, but above all they were granted to Spanish conquerors and settlers. The Indians had the obligation to render their personal services and their workforce to the *encomendero*, as well as to pay a percentage of their work as tribute. In return, the *encomendero* had to ensure the safety of the natives and, essentially, teach them Christian doctrine. Nevertheless, the *encomenderos* ended up exploiting indigenous people and they constantly increased the tributes, what bordered on slavery. In the long-term, this caused a large

decline in the population that could not resist the strenuous working days. It was in 1542 when, in the already explained *Leyes Nuevas*, a single tax rate was set for all indigenous people.

Along with the *encomienda*, the *repartimiento** functioned. It consisted of the seasonal rotation of native workers, who carried out public works. Unlike the *encomienda*, the *repartimiento* dealt with jobs at the service of the administration, rather than individuals. It would be the equivalent to the Inca *mita*. About 5% of the indigenous peoples in a certain area could be employed in mines, and hovering around 10% in seasonal agricultural work. Colonists would only acquire a *repartimiento* by applying to the viceroy or the audiencia, stating that the supplementary labor required in their plantations, pastures or mines would provide the country with necessary food, goods and commodities. Legally, working hours did not exceed two weeks (not more than five in mines), from three to four times a year, and work was remunerative. However, those requirements were usually ignored and forced laborers were brutally treated, so the Spanish government modified the *repartimiento* in 1601 and 1609, reducing it and giving natives more freedom to choose their employer and terms of service.

The need for an even cheaper workforce than the native one, prompted the importation of slaves from sub-Saharan Africa. Slave trade became quite common, thanks to which the so-called “triangular trade” system was constituted. Through this system, African slaves were imported to America, where they worked in large plantations and extracted the raw materials that would be later exported to pre-industrial Europe.

Coca was the main crop in the agricultural sector. It was already very popular among the natives in the pre-Hispanic period, since it was considered a miraculous plant of extraordinary virtues that was closely linked to their religious customs. When the Spaniards arrived, they considered it a diabolical plant due to the primary role it had in Andean religious ceremonies, which is why they strictly prohibited its consumption. It did not take long, however, to realize that the indigenous people would yield less if they were deprived of coca. For that reason, they decided to distribute the leaves among the workers about three or four times a day, which reduced headaches, toothaches, intestinal cramps, and feelings of hunger, thirst, and fatigue. It was also used as a payment method. Thus, by 1567, coca production had tripled.

Along with the latter, wine dominated the long-distance market, so grape cultivation was also very high. Unlike coca, the grape was not an autochthonous product but imported by the conquerors. However, the natives learned winemaking techniques and their production proliferated, arriving in Potosí 50,000 jugs of 8 liters each annually.

That of Peru was the only viceroyalty that already exerted livestock activity since they had a large number of camelids. However, the Spanish conquerors brought cows, sheep, horses, goats, and pigs, which were scarce in the territory. It served multiple needs, from food to transportation. For example, goats provided milk, tallow was used to make soap, and leather for textile production. Llamas, horses, or mules served as means of transport suitable for each type of geographical area.

During the colonial period, obrajes* of gunpowder, ropes, threads, hats, glasses, crockery, and others arose. The most numerous and representative of the time were the textile obrajes. Many of them were located in highly livestock areas to make rational use of the wool resource. Its production was destined for local and intracolonyal markets. Their need for supplies and workers and the service they provided turned them into one of the main pillars of the regional economy.

The Spanish conquerors discovered little by little, almost by accident, some pre-Hispanic mining deposits. It did not take long to realize the relationship between the huacas and the *Inca* mines. That is why they used the huacas as a search method to discover the large mining deposits. This is how two of the most important silver mining deposits were discovered: Potosí and Huancavelica. In the first decades of Spanish colonization, the method of smelting in artisanal furnaces was used, but towards the second half of the 16th century the amalgamation method was developed, which was a true revolution in Spanish-American silver mining. It consisted of mixing quicksilver with ground silver and depositing the mixture for about two months in large patios. This mixture of amalgam was then washed and melted, obtaining purer silver and recovering part of the quicksilver, which was used again. This is why large quantities of mercury were also needed. Carmen Salazar-Soler (2009:110) explains: “The mercury deposits of Santa Bárbara [...] provided practically all the mercury required by Potosí during its years of exploitation. Potosí and Huancavelica constituted the pillars on which the colonial economy rested [...]”

Thanks to this, Potosí and Huancavelica turned into big metropolis. The high demand for work in the mines led to a fixed labor force so that families and families settled permanently. Potosí, in particular, had around 150,000 inhabitants by 1610, more than Amsterdam, London, Seville or Venice. In both Andean cities, a pronounced demand for items imported from Europe and other continents arose.

In order to prevent trade from being affected by smuggling or pirate attacks, among other fiscal and military reasons, the Atlantic exchange had to be carried out exclusively between Seville and the American ports of Havana, Veracruz, Cartagena, Portobello, Panama, and Callao. Besides, all commercial ships had to travel together, in the so-called Spanish Treasure Fleet convoy system. It was the first permanent transatlantic trade route in history. The institution in charge of managing and controlling this route was the Casa de Contratación de las Indias. This system benefited the Andalusian commercial monopoly since Seville became one of the neuralgic centers of the Empire.

The Andalusian monopoly could not meet the massive demand for goods of the Peruvian viceroyalty, where the intense development of the internal economy driven by mining, had prompted the thriving of a series of commercial activities (such as textiles and agriculture), which did not only supply to nearby markets but they also began to export goods to other colonial territories. Lima, thanks to the port of Callao, established an extensive maritime commercial network. The intercolonial exchange of products was so intense that it became an obstacle to the Spanish monopoly system.

However, foreign products continued to be in demand in Peru, as many of the Peruvian products did not reach the quality of those imported. That is why products from the Far East were incorporated into this commercial exchange. Asian products arrived in the Philippines, and from there, they were transferred to Acapulco (viceroyalty of New Spain) in the so-called Manila Galleon. Meanwhile, other European powers set up footholds in the Caribbean and established direct commercial circuits with the Spanish colonies. Thereby, at the beginning of the 17th century the viceroyalty of Peru imported products from all over the world: Portugal, France, Flanders, Germany, Italy, Holland, Cyprus, India, Arabia, Persia, Cairo, Turkey, China, Japan, Indonesia, Malacca (Malaysia), Cape Verde, Angola, Brazil...

When the Spanish first arrived in America, the Incas did not know the existence of the currency. It is known that settlers established several factories and mints*, and they attempted, without much success, to promote the use of currency. Instead of this, gold and silver pastes were used. Natives also used certain products as payment methods, what they called “monedas de la tierra”. Over the years, the currency began to be used, but it was not until much later that it completely replaced product-money and paste-money. For the nonce, all payment methods were still used. Then the difference was established between the major currency, gold and silver bars, ingots, pieces, shot and powder, and the minor currency, stamped on the mints (coins).

Chart 1

Proportions in which minor and mayor currency circulated in Peru

<i>CENTURY</i>	<i>MINOR CURRENCY</i>	<i>MAJOR CURRENCY</i>
16th century	15%	85%
17th century	50%	50%
18th century	90%	10%

Note. Adapted from Salazar-Soler, C., 2009, *Compendio de historia económica del Perú II: Economía del período colonial temprano*, p. 189.

Just as they introduced commercial methods, the Spanish also inserted their financial techniques in the colonies. Banking soon developed in America as it had done in Spain at the end of the Middle Ages. The bank became the intermediary between those who had money and who, for one reason or another, could not move it and those who needed money. The former were represented by civil servants whom the legislation prohibited the trade, considered "degrading and unworthy of their illustrious lineage "; widows and orphans who were not able to continue the business of the dead husband or father; and monasteries, whose religious nature did not fit with commercial activity. The second group consisted of merchants, miners, and, significantly, the Spanish Crown. Public Banks were prohibited from owning establishments or shops open to the public, but they could still make a living from trade, working as freight forwarders, shipowners, or transporters. However, the involvement of bankers in commercial business meant in some cases the bankruptcy of not only banks but also merchants.

The process of consolidation of the government and administration of the colony took place progressively. The first 40 years were characterized by administrative chaos, the result of the clash of interests between the different conquerors. It was not until the arrival of Francisco de Toledo, fifth viceroy of Peru, that the situation was managed and a stable administrative framework was established. It was he who established the tax system and made a record of Peru's natural and human resources, among other things.

During the colonial period, America was divided into viceroyalties, captaincies general, and governorates. The viceroyalty was the largest territorial unit in the Spanish colonies, captaincies general were territories that had not been completely conquered yet, so they needed a military chief who would have civil and judicial power, and governorates were small governments established on already pacified lands.

The colonial administrative structure was organized around institutions belonging to the Peninsula and institutions created in American territory.

Metropolis Institutions/Figures

- King. He was at the head of all administrative, political, and juristic organizations of the imperial domains, including overseas.
- Council of the Indies. Its purpose was to advise the king on any governmental issue: administration, justice, war, religion...
- Casa de Contratación of Seville. As previously mentioned, it was the institution that controlled business and trade with the Indies.

Colonial Institutions/Figures

- Viceroy. He was the representative of the monarch and the highest authority within the viceroyalty.
- Royal Audience. It was a legal institution with governmental power and was made up of a president, several hearers, and some civil servants. They were in charge of monitoring the execution of the royal orders and protecting the indigenous people, attending to their complaints and claims.
- Councils. They were the municipalities of the colonial era. Their function was to manage the city and organize local politics.
- Corregimientos. They were administrative units smaller than the hearings. There was the corregidor of Spaniards, political and administrative chief within his jurisdiction, and the corregidor of indigenous people, who also had to watch over the native welfare. From the 18th century on, the Corregimientos were replaced by the Intendencias.
- Curaca. They were ancient *ayllu* chiefs whose function turned into mediator between the native population and the Spanish authorities.

In terms of law, Hispanic lawmakers legislated most of the time based on their interests as colonizers. But, progressively, the indigenous customs were accepted in the apparently

inflexible legislation of the metropolis. Spain also legislated in favor of the protection of the natives in 1512 and 1542. As María Fidalgo Casares (2019:121) explains, the indigenous people were considered as Spanish in rights as those born in the Peninsula.

“The overseas territories were extensions of the metropolis and, therefore, Spanish and equal in rights to the peninsular ones. Spain incorporated for the first time in history laws for the protection of indigenous people (Burgos, 1512, and Nuevas, 1542), the origin of International Law. It is also manifest in the first Spanish Constitution of 1812, which will speak of "Spaniards from both hemispheres".”

10. 2. SOUTH AFRICA'S POLITICS AND ECONOMY:

There is no doubt that the colonization of a territory requires the control of all or most of the issues of the country indeed, and of course, its politics and economy are no exception when having to deal with a nation. Imperial ambitions are created from the need to find new markets, supplies of materials, goods, natural resources, etc.

In the case of South Africa, a very distinctive feature that was not visible at first but then became important was the founding of the possession of rich mineral resources (mostly gold) that South Africa had. This wealth in minerals made a difference between other regions where Europeans settled. Many countries had minerals such as copper, tin or silver, but the quantities of gold that were found in the Transvaal could not be compared. Before the discovery of the country's mineral wealth, South Africa was a backward economy that entirely depended on agriculture.

Most parts of the country lacked most of the requirements for a prosperous farming/ agriculture such as rainfall. Also, markets were quite small, conditions were difficult then and the progress was slow. These conditions and difficulties were equally applied to the original inhabitant's economy and the developed by the European settlers during the next centuries. A drastic change happened when they discovered the gold and diamonds. From that moment, South Africa's economy became an example of how British settlers, the indigenous people and the mineral resources of the country brought together a process of conquest and development to promote a rapid economic process.

The pace of the economic activity of the Cape slightly quickened right after the British reoccupied the colony from the Dutch in 1806. There was no way they could transform the adverse natural conditions but Colonizers eliminated most of the restrictions that were imposed by the VOC (Traders of the Dutch East India Company, under the command of Jan van Riebeeck) on domestic trade and the supply of passing ships, they allowed colonists to participate so far as they could in international trade. Also, they permitted breweries* to be set up or any manufacture not under general prohibition.

Later, from 1808, a separate branch of the government of the moment that owned 'Lombard Bank' was formed in order to undertake a wider range of functions. Then the new Discount Bank accepted deposits on which an interest was paid and used funds to discount bills of exchange and promissory notes, and also to make advances against suitable security. The

British silver coinage was declared legal tender in 1825 and the existing paper currency (the rixdollar) was gradually withdrawn and it was replaced by sterling notes.

The imperial government insisted that all holdings that followed the old currency should be converted at the lower rate, it was a considerable source of complaint in the colony. In the 1830s the first private banks started operating. They were usually small 'unit' banks without any branches and that were owned by local merchants. They were usually well managed but it was only until 1860 that banking made progress.

Authorities were able to recognize the possibilities of a systematic colonization of the Cape, and so they were excited to consolidate their hold on the district of Albany, a pastoral area to the west of the Great Fish River which was previously called by the Dutch *zuurveld* (sour grassland). The concern also corresponds with a severe economic depression and unemployment in Britain and the collapse of the farm prices due to the Napoleonic wars. The idea was that the settlement of the British population confronting Kaffirs (racial term to refer to the Black people) would relieve the poor rates of farm prices.

The British government was finally able to meet both problems, home and colonial, by assisting around 5,000 settlers to emigrate to the eastern frontier of the colony in 1820 to survive the difficult times of harvests and floods. Thanks to this settlement there was also an important English-speaking element in the colony that also helped strengthen their position against the Xhosa (South African ethnic group)

The immigration followed after 1837 when around other 5,000 artisans and laborers came from the UK in order to help rebuild population and economy of the Cape. The need to ensure a strong base in the new in the region of British Kaffraria (Between the Kei and Keiskamma rivers) persuaded the government to assist further immigration, so, in 1857 another large group of Germans who fought with the British in the Crimean War settled farms in that new region. In the following two years they were supported by 2,300 agricultural laborers (also from Germany). These and other changes (including the abolition of slavery in 1834) affected the labor supply of the colony.

Maybe the main gain to the economic life of the colony was the stimulus given to wine farms. Under the system of imperial preference, which was operated by the United Kingdom, Cape wines could enter on payment of duties appreciably below those charged on wines of foreign countries such as France. These exports increased very rapidly, and thanks to this, wine became

the largest item in the Cape's external trade until the special benefit given to the colony was removed in two stages later in 1825 and 1831. Wool emerged to take its place. This replacement, with the indigenous fat-tailed sheep by the Spanish merinos made slow progress because farmers gave more importance to meat and fat from which they could obtain benefits than to the wool. Despite this, the production and export of wool started to increase with time and stimulated in part by the big growing demand from textile industries in Britain.

During the beginning of the nineteenth century, in Cape town and its vicinity, there were commercial interests that were represented by merchants and traders, along with few farmers who produced for the market. Urban commercial interests had been powerfully reinforced by mine-owners in the cities of Kimberley and Johannesburg. The white percentage of people had increased due to the skilled workers that were recruited from Europe to work on mines and Africans had completely lost their independence. Anyways, the real change was when the groups integrated in one, and with this rapidly modernized economy and they continued to be bound together, each group making a vital contribution to the development of the country's economy. It's the Africans granting help and cooperating that made the modernization of the economy possible.

Over the second half of the nineteenth century, as the conquest and dispossession were completed, Africans slowly lost the possibility of continuing to farm independently, either way, in their traditional way on communal land or as individual peasants.

In a variety of regions there was a short-lived but very significant development of successful African peasant farming, mainly stimulated by rising demand from white economy, especially after the discovery of mineral sources. The new peasants adopted the use of ploughs, new techniques, diversified their output, responded eagerly to market incentives and acquired additional land and stock. White farmers feared their competition and completely covered their land and labor. Along with the government's help, laws and practices were imposed to destroy peasantry and create a rural proletariat. The outcome of these actions was that for South Africans, land was not abundant anymore and in areas where they could still own land, it was very scarce and it was plentiful labor.

It thus became possible for the colony to develop an economy with two heterogeneous sectors. In one, the traditional agricultural sector, where there is a surplus of labor and a scarcity of capital. Laborers receive a greater wage than the value of the extra output that they produce because other members of the household or village accept to share the total produced among all the members. The same output could be produced by less workers, there is the 'disguised unemployment', and other members would be better off if the surplus labor moved out of the sector.

The market mechanism would bring this about if such labor could progressively develop into a modern and industrial sector where it was paid a wage that was higher than the shared subsistence level in the traditional sector. If this industrial wage was below the extra output produced in the modern sector by the additional labor, the process generated additional profits in that specific sector that led to capital accumulation and economic growth. Development was achieved by the reallocation of labor from the traditional to the modern sector.

When Europeans controlled land in almost any area, they were able to exercise a great degree of power over the supply of labor. The requirements in the mid-nineteenth century were still fairly modest. Also, some commercial farming arose such as wheat, wine or fruit in the Cape, wool in the Cape and the Orange Free State and sugar in Natal. The farmers' main need was for herders, shepherds and domestic servants which were supplemented by temporary labor for ploughing, harvesting and other seasonal tasks in the field that would be usually found without too much difficulty.

From the 1850s, the economic development of the Cape gathered pace with the expansion of wool exports, the need for additional workers drastically changed. First, the development of diamond mining from the 1870s and then the growth of gold mining (more substantially) in the late 1880s. From then on, there was not just a rapid shift from subsistence to commercial farming to feed mines and towns that sprang up to supply them but also several improvements in transportation that promoted trade with more distant towns as well as with overseas markets.

The result of it was farmers facing mounting competition for labor from mines, railways or urban areas, precisely when their own need for workers was rising strongly in response to the increased demand. The demand was stronger in those areas that cultivated maize, the 'maize triangle' in the northern Free State and southern Transvaal. Maize was the most important crop for blacks and whites and its cultivation was also far more labor intensive than pastoralism that had preceded it on Boer farms

How did they obtain labor? The main adopted method was obtaining labor by compulsion. The first and probably most extreme instance of this was when slavery was introduced to the Cape by the VOC. In 1658 this was when the first slaves were brought to the colony and they became an essential part of its labor supply very quickly. Also, many households had at least one slave for house work and larger numbers on arable farms in the vicinity of Cape Town. In 1834 when slavery was abolished freeing 36,000 enslaved Africans.

Imposition of taxes, movement restrictions and others.

The first was the use of taxation, mainly in the form of hut or poll taxes which could be levied on all residents of a district irrespective of their income. As the Holloway Commission subsequently acknowledged:

"In the past difficulty was experienced in obtaining a sufficient supply of labor for the industries of the country. The native in a tribal reserve ... felt no urge to go out to labor. Not accustomed to anything more than his simple wants of tribal life he had really no incentive to work for more. The European Governments, wanting labor for their industries, decided to bring pressure to bear on the Native to force him to come out to work, and did this by imposing taxation."

In some cases, another motive for such taxes was to raise revenue*, but they had the same effect as taxes explicitly adopted to increase the supply of labor. When this was the objective, the tax was set at a level that forced young men to leave the rural area to earn the enough amount to pay what was due for themselves and the members of their family. Taxes were levied on the occupants of segregated locations and the reserves that were set aside for Africans (in the Cape also for Khoikhoi) on those that were referred to as 'squatters' who lived on land over which Europeans claimed ownership and also on those occupying crown land.

In 1849 the first hut tax was levied in Natal at a rate of 7 shillings (unit of money that was used in Britain until 1971 which was the equivalent of 5 pounds) per hut and it was later doubled in 1875 to 14 shillings because as minerals were discovered the need for labor gradually increased. A tax of 10 shillings (in the Cape) per hut was introduced as each reserve was established. Around 1869, a tax, at the same rate was imposed on huts on crown land which was occupied by Africans or the Khoikhoi. Later in 1876 this was extended to those on private properties. To discourage the owners of the property from maintaining a potential source of future labor for them by allowing the natives to live on their own land without requiring labor. The second act limited the application of that tax to any of the native races in the colony. A

further amendment* in 1892 took a slightly different form by imposing a charge of £1 on the owner of private land 'for every male adult Native resident on his land who was not required for the due working of any private property'. The objective in this case was to induce the owners to evict such Africans, and forcing them onto farms where they could only obtain land in return for labor and not any other thing.

Sir Owen Lanyon, the administrator during the short period that the Transvaal was under the British jurisdiction, imposed a tax of 10 shilling per hut, replacing the number previously imposed by the republic. The tax remained until 1895. This rate was retained for males older than twenty-one years old and who were unmarried or had just one wife. Also, a poll tax of 2 pounds was levied on males who were twenty-one or older as well, with the exemption for natives who lived among whites as servants. In the Orange Free State, most of the Africans were dispersed on farms owned by whites, but a 10-shilling tax per hut was levied on the Witzieshoek (the largest of three small reserves).

The enforcement of the pass in the labor market was the second major and continuing legal intervention. They were applied to men (for the need of male workers) in two ways and until the 1950s. These laws were adopted in the Cape in order to restrict movement into the colony from other African territories to the east while they were independent, so that only those who came to work could enter. Thanks to this they limited the number of African residents in urban areas (more stringently during the apartheid era). Mostly farmers were keen benefit from these laws in order to prevent workers leaving the employ, whether to move to a farm that offered better wages/conditions or to move to urban areas and abandon the agriculture life. Passes laws were basically a political symbol of the control that whites had over the black people. Naboth Mokgatle burned his pass in a protest in 1930, and recorded his feeling saying that if more Africans had made the gesture 'they would have demonstrated their hatred for the badge of slavery, the pass, which restricted their movements since its inception. He manifested that the pass denies the African privacy, choice, dignity, movement and everything which makes a man.

This desire of the whites to control blacks' freedom and movements has a very long history. From 1760 on every slave that moved between town and country had to carry the 'pass' signed by their master. Lord Caledon created this system in which no Khoikhoi could move anywhere without a pass. The failure to produce such document on request made him liable to arrest. This basically meant in practice was that he would be placed under contract with any farmer known by the local officials to be short of labor. The system enabled farmers to control their workers'

freedom of movement and prolong their contracts. The government agreed to support this labor system in 1841. It had evolved in response to the abolition of slavery by passing a Masters and Servants Ordinance which imposed penalties on workers who didn't follow their contracts.

In 1857 was when restrictions on movement were introduced in the Cape for other 'foreign' Africans attempting to enter the colony. They could only enter if a settler obtained a pass for them previously. When they entered already, they had to get a pass that was valid for the period of contract. (not less than a year or more than five). This system impeded the movement and labor into the colony and was disliked by both workers and employers. It later became less significant because during the last quarter of the nineteenth century borders were extended through the annexation of Griqualand East, Pondoland and other Transkeian territories. A law of 1879 made it an offence for any person to be legal without legal and sufficient means should be noted as well and may have served as an additional pressure on Africans within the Colony to find work. Pass laws were introduced in Natal and both Boer republics but did not have that much of an impact

The need for greater control over the freedom of movement of African males was sharply increased by the new demand for labor for the gold mines, and the adverse effects that this had on the numbers of workers available to the white farmers. Further legislation in the period before the election of the National Party in 1948, notably the Natives (Urban Areas) Act of 1923, was essentially concerned to use the pass system to limit the number of Africans in urban areas.

By doing this the pass laws simultaneously helped the commercial farms to meet their growing labor requirements. Throughout that period the farming sector continued to rely on these restrictions on free movement, and frequently demanded that they be strengthened and extended so they could improve, rather than trying to meet competition from the mines and factories by raising the wages.

The third way used to increase the supply of labor was the progressive whittling away of opportunities to farm on land designated as part of the area reserved for white ownership and occupation.

As white farmers accessed capital and government aid more, they were able to improve their own economic position by the extension of the share of their land that they farmed themselves,

there was a steady erosion of the land available to Africans on white farms in these areas. This was a very big trend during the interwar period.

All these three specific and calculated methods were later supplemented by two more general sources of pressure on African people to work for whites. The most powerful technique was the increasing poverty of the land that remained for the Africans as a growing population struggled to maintain itself in a shrinking area.

From the late 1870s a reduced group of skilled technicians and mechanics (two out of three of whom were recruited from Europe) operated and maintained the capital equipment, and supervised the manual labor of approximately 10,000 Africans.

Africans quickly understood that by a short period working at the diggings they would earn enough money to buy guns or cattle, and so the mines never experienced any difficulty in recruiting labor. The normal arrangement the policy admitted was for very short-term contracts, typically of three months, though workers would immediately re-engage for a total of nine months or even longer.

By the end of the 1880s the system of closed compounds had become standard, it was primarily introduced to make it more difficult for Africans to steal diamonds for sale to illicit dealers, but it also gave the mines a greater control over their workforce, and eliminated drunkenness and absenteeism.

The demand for labor accelerated with the expansion of gold mining but agriculture was still dominant although it faced serious competition for labor from mines. By 1911 around 260,000 Africans were employed on gold and mines compared to 360,000 on commercial farms owned by whites. Numbers increased by 1960, same proportions, 520,000 on mines and 770,000 on commercial farms. Labor force in gold fields incorporated three key features developed on diamond diggings which were

- A rigid demarcation in which occupations designated as skilled were reserved exclusively for highly-paid white workers while manual work was performed solely by low-paid black workers.

- An African workforce that was recruited as short-term migrants.

- The housing of Africans in closed compounds.

The gold mines quickly understood that the most important feature for profitable operation was the recruitment of large numbers of African people at very low wages. In 1897 George Albu, who was the chairman of the Association of Mines, explained to the Commission of Enquiry his proposal to cheapen labor 'by simply telling the boys that their wages are reduced'.

Mechanisms such as taxation, pass laws, the Masters and Servants Acts, the extension of credit by traders, and rural poverty, in relation to farm labor, also played an absolutely essential role in securing men for the mines.

In 1895 the Chamber of Mines dropped a law designed to give it greater control over the labor that had been recruited. They persuaded the Transvaal Volksraad (people's assembly) to pass the law, which required an African in a proclaimed labor district to obtain a pass that would be held by his employer until he was discharged. Anyone found without a could be arrested. This law was difficult to administer, and was soon replaced by a system under which the pass laws made breach of contract by Africans a criminal offence, with inspectors appointed to detect and punish.

Following an attainment of political union (1910), the Native Labor Regulation Act (1911) conserved the system that had operated in the Transvaal, resulting in making the breach of contract provisions of the Masters and Servants Acts specifically applicable to any African laborers employed on the mines.

As a result of these penal sanctions for breach of contract, any strike action by African mineworkers was illegal. A similar breach of contract by a white worker was not considered a crime; it was just subject to civil penalties. The act also made all Africans working on the mines subject to the pass laws. This were both means of preventing desertion and a system of identification that restricted their ability to move freely about the country. By not letting Africans to enter urban areas and leaving mining and farming as the only alternative employment, subsequent pass laws and influx controls played in favor of these sectors at the expense of manufacturing.

While this was the general context for the creation of a mine labor force, its recruitment was distinguished by a number of more specific, interrelated features, all of them established early in the history of the industry and maintained broadly unchanged until the 1970s. Unlike the multiplicity of arrangements in agriculture, there was essentially just one system for mines.

African miners were recruited on a common temporary basis as migrant laborers. The usual contract was for twelve to eighteen months, and for the period of the contract they were prohibited from seeking or taking up any other job apart.

While on the mines they were housed and fed in large single-sex compounds, and at the end of their contract period they were required to go back to where they were from. The combination of fixed-term contracts, penal sanctions, and controlled compounds gave the companies a great power over their workers, and so they minimized the possibility of trade union or any political organization.

During the first years of the industry, Mozambique was by far the largest source and provided more than 60 per cent of the labor employed in South Africa's mines, but from around 1907 there was a long-run downward trend in recruitment from the east coast. Anyway, it remained important.

In the very times years of the industry, the different mines competed for labor, but it did not take them long to recognize that this tended to drive up wages and that it would be a common interest to eliminate such competition. From the 1890s attempts were made to centralize recruiting for the mines with the formation of the Rand Native Labor Association in 1896. After some initial disagreements among the mining houses, and opposition from independent recruiting agents, the mines established a system under which recruitment of all African labor was undertaken on their behalf by special organizations.

11. SOCIETY

11. 1. PERU'S SOCIETY:

Inca society was based on the principle of collectivism, in other words, the group predominates over the individual, who only has value as a component of the collective. However, a social hierarchy did exist.

The Inca social hierarchy had a pyramidal structure, the top of which was represented by the *Sapa Inca*, the sovereign, the *Coya*, his legitimate wife and the *Auqui*, Crown Prince.

The second level was represented by the *panaca*, also called *orejones* by the Spanish, due to the deformation of their ears caused by the use of large circular ornaments embedded in their lobes. They were families related to the *Sapa Inca*. The *panacas* were, in turn, split in two: the *royal panacas*, the first generation of the *panacas*, and the blood nobility, the rest of the *panaca*. The *royal panacas* were in charge of preserving both, the sovereign's mummy or *mallqui* in their palace, and the memory of his reign. For this reason, each *Sapa Inca* had to build their own palace and provide themselves with their trousseau*, which would later become the patrimony of their *panaca*.

There were also other privileged groups outside the royal or blood nobility, which were called the local or provincial nobility. They were ethnic lords of territories of the empire, such as *curacas*.

In order to understand the next social class, we must take into account the origin of the Inca Empire. The Inca called their empire Tawantinsuyu, which means "The Four Regions Together". The empire was nothing more than the result of the union of peoples from these regions or *suyus*: Chinchaysuyu, Antisuyu, Cuntisuyu, and Collasuyu. The role of the Inca was, among others, to annex other new territories to the empire and to enlarge it. When a territory was incorporated into the Tahuantinsuyu, its social, economic, political and cultural integration was of vital importance. To facilitate this process, a perfectly Inca group was transferred, imposing Cuzco production techniques and guaranteeing the security of the new territory, controlling the native population, and avoiding possible internal conflicts or against the Inca's sovereignty. These groups were called *mitimaes* and, although they were not among the main privileged groups, their military nature provided them with a situation of exceptionality, and therefore of privilege, in the Inca society.

Its base encompassed the peasants or *hatunruna*, who became the powerhouse of the State by being responsible for working for the maintenance of it. They served the Inca for life. The peasant family was monogamous and its members were not allowed to move their residence or even change the shape or colors of their clothing, by which their origin could be identified.

Lastly, composed of individuals detached from their ayllus, there was the estate of the *yanacona*, perpetual servants, who, when separated from their family group, were freed from the obligations of community work. However, their function was to perform all kinds of services for the lord to whom they were assigned for life. Some scholars considered them to be slaves.

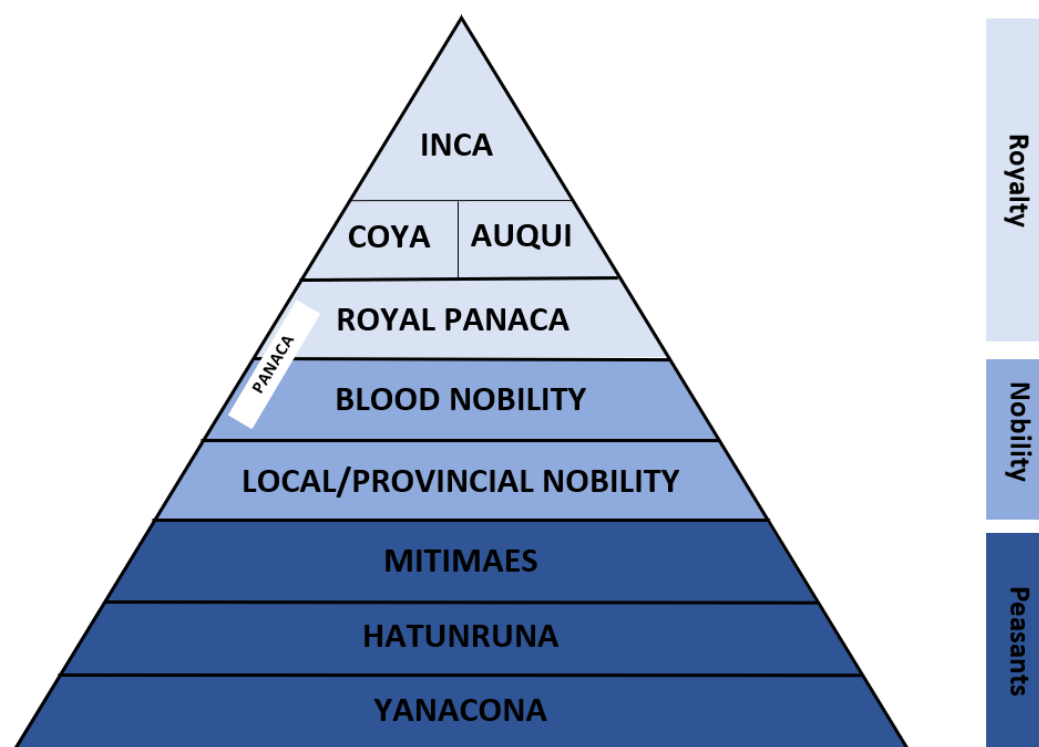


Fig. 4. Social hierarchical pyramid in the *Tahuantinsuyu*/Inca Empire.

Inca society was also divided by the existence of two different groups: that of the conquering Incas and that of the primitive inhabitants of the annexed regions, the conquered. Although the conquering group maintained a strict inbreeding* in order to maintain a differentiating character, their leaders, the Collana, began to take among the conquered, the Cayao, women as secondary wives or concubines. In this way, a new group emerged: the Payan.

In Inca education, knowledge was passed on orally since they did not have a written language. Education was only imparted to those of noble blood or royalty and to women noted for their beauty and social status, called *mamacunas* (“virgins of the Sun”). It lasted 4 years, beginning usually at the age of 12. Men education was based on mathematics, Inca laws and history, Quechua language, religion and science and was imparted in *Yachaywasi* (“the house of the knowledge”). The instructors who gave the teaching were called *amautas* (“wise men”). *Mamacunas'* education was imparted in *Acllahuasi* (“house of the chosen”) and consisted of cooking, weaving, spinning, and religion. They did not maintain any type of contact with the outside world. Their function was to prepare everything related to religious rites. The mass of the peasants did not have the right to any type of education, except that which they received within their own family, aimed exclusively at learning the working techniques or the traditions of the *ayllu*.

Inca law was simple and easy to understand but vastly strict. It consisted of a set of three basic rules: *Ama Sua*, *Ama Llulla*, *Ama Quella* or Do not steal, Do not lie, Do not be lazy. Crime was uncommon as the Inca government promoted peace among its citizens but the Incas were severe when it came to punishing since any type of felony was considered treason against divinities. The aim of Inca law was to teach a lesson to the offender and prevent recurrence by any citizen, so the penalties were exemplary to the rest of the population. Transgressions like homicide, adultery, laziness, or rebellion were often punished by death (stoning, hanging, or pushing the person off a cliff), while theft was usually punished with mutilation. Other minor crimes or some first-time offenses received milder punishments such as public scoldings. When a new territory was conquered, local laws and rules continued to be applied unless they conflicted with Inca law. Provincial leaders had the power to decide in matters of law, nonetheless, they would lose authority over mutilation or death penalties, which were ruled by a higher authority.

The Incas practiced traditional medicine based on medicinal plants (such as the sacred coca leaf) and rituals related to spirituality, energy, and religion. They mainly dealt with the symptoms of diseases but were also interested in the psychological sector. The most common conditions were respiratory disorders, immune system diseases, gastrointestinal illnesses, ocular problems, and hemorrhages from war wounds. The Incas were able to carry out blood transfusions, small amputations, and even complicated brain surgeries. Doctors were a sort of priests who, in addition to curing the sick with herbs and other natural products, presided over the healing ceremonies. The fact that the Inca sovereign fell ill led to the belief that great dangers awaited the people. While they believed that ordinary people sickened because of their

wrongdoing, this had no correspondence with the Inca governor, whose illness had enigmatic causes.

Inca communities reinforced shared cultural practices and personal ties thanks to births, funerals, and marriages. Both birth and mortality rates were very high, as there were no birth control methods nor many ways to prevent death or diseases. Pregnancy did not interrupt a woman's domestic or agricultural duties, and she did not receive any help from a midwife when giving birth. Once the baby was weaned*, there was a ceremony in which the child was named and given gifts by the neighbors of the region. The baby began to help at simple family and agricultural tasks as soon as they started to walk.

Death was common in the Inca empire. However, this did not mean an end, as they believed in life after death. For this reason, the deceased were mummified and often wrapped in textiles, which depended on the family's economic capacity. Funeral ceremonies could last up to a week and the dead belongings were buried with them or, in some occasions, burned in the ritual. The period of mourning lasted for about a year, during which relatives wore black clothes and women covered their head. In the case of widowers, they could not marry another woman within a year of their first wife's funeral.

Funerals lasted eight days, within which the family mummified their dead. The Incas believed in the afterlife so the bodies were carefully placed in tombs. Dead rulers' tombs remained in their palace and were treated as if they were still alive. They were brought gifts and family visited them on a daily basis to speak with them and ask for advice. On special occasions and during local festivities, they were carried through the streets. As we will explain more in depth later, Incas believed each person had two different souls which would take different paths at the time of death. One of them would return to its place of origin, while the other one would remain in the body, intact thanks to the mummification.

The most relevant event in a young person's life was marriage. Incan women were typically married at the age of sixteen, while men married at their 20s. It was not until a man was married that he was considered an adult. The choice of partner was up to the individuals, as long as their parents agreed with the decision. Marriage proposal consisted of a gift of coca leaves from the man to the father of the woman, who could either accept them or reject them. Wedding ceremonies were held once a year for all the couples within an *ayllu*. Then the woman moved to the man's family lands, which he had inherited at birth, and the woman's lands were returned to the *ayllu*'s communal lands.

Divorce was not allowed unless the woman was childless. However, there did exist "trial marriages" in which the couple tried out being married for a few years. At the end of this period, they decided whether or not to stay married.

On account of warlike conflicts, the male population was significantly small in comparison to the female. That is why men were allowed to have several wives (although it was frequently confined to the nobility). When widowed, men could remarry to anyone they wanted, while women could only marry their late husband's brother.

No decipherable Inca population records remain, so there is not a precise number that we can know for a fact is truthful. However, there are a great number of scholars who have shown interest in this field, and, because of this, we can fall back on a large number of studies about it to estimate the Incan population before the colonial period.

As said, there is not a consensus between academics, but it is estimated that the Inca Empire embraced around six million people just before the arrival of the Spanish. Noble David Cook (1977:28) explains:

It is mainly on the basis of these three models that I have estimated the population of Peru at the time of contact at approximately six million. The population of six million is the same estimate that I made in an article in 1965. However, the present estimate is based on better evidence, and on a more suitable method. Nevertheless, the current estimate is just that: an estimate.

The Incas kept detailed records of their population, from childbirth to deaths to the exact profile of citizens regarding the potential jobs and roles for which they were suitable. In this way, the Incas could maintain a high level of oversight and control over the individuals. However, these records were kept on Inca *quipus*, ancient devices for recording information, consisting of variously colored threads knotted in different ways. Loads of these devices were lost with the Spanish conquest and those which remained safe were undecipherable. The code is yet to be decrypted.

Many sectors of Inca's life were gender divided. Women and men were both needed equally in Inca society as their tasks were complementary and interdependent. Men took on roles that required more physical strength, while women took on tasks such as childcare, cooking, or weaving, found to be extremely important as they were responsible for the tribute in cloth owed to the State. Both men and women handled agriculture. Although they were allegedly equal

and shared the same number of tasks, women were still considered inferior, especially in the upper class and the field of politics.

The arrival of the Spaniards brought sweeping changes to the Inca society in almost every aspect of it. Some of the changes implied that the pick of the hierarchical pyramid was constituted by the Spaniards born in the Iberian Peninsula. They held all the positions of political power and economic privilege. It was far easier to make a fortune in the Americas than in Europe, which motivated many Peninsulars to migrate and look for a more comfortable and better life. They were often ennobled by the Spanish crown, although not all of them were able to retain their wealth. The horse and iron-based arms were a prerogative of social rank and being Spanish.

Although both social groups were Spaniards, there was a division between Peninsulars, who were born in the Peninsula, and Creoles, who were born in the Americas. They seldom received nobiliary titles due to the Crown's preference for European-born Spaniards in political and clerical positions. While there were numerous wealthy creole families, there were comparatively few creole noble titles. This made nobiliary titles doubtful guides to social rank.

The next social level was composed of Castes, racially mixed groups. They included the offspring of native and Spanish parents, called Mestizos, and the offspring of black and Spanish parents, called Mulattos. They also included the descendants resulting from the miscegenation between Spanish, natives and blacks, but they were never given a distinctive name. This group was significantly large as the mixture between Spanish and other races was fairly common.

Native Americans were almost at the base of the pyramid. Their relationship to the Crown was of conquered subjects and they were forced to pay tributes. Very rarely was someone exempted of tributes, but the extremely few who achieved a position of power were sometimes excused from these forced payments. Those who did achieve wealth and recognition, however, could not pass their title to their descendants, as Spaniards did. Indigenous people were very often forced to work in the mines and extract raw materials as silver or gold.

The last social class was where the African slaves lay. It was not until the mid-sixteenth century that they were brought to the American territory as, up to that moment, some indigenous people were enslaved. Thanks to the *Nuevas Leyes* of 1542, this practice was outlawed and Spaniards started bringing African slaves instead of forcing native Americans to work for their own benefit. The largest quantity of black slaves arrived between 1550 and 1650, right when the

sugar production in Spanish America increased. Colonial Peru was one of the most important centers of African slaves by the 17th century. They were used for every kind of work in the Viceroyalty, although some activities such as mining were performed mainly by indigenous people.

The zambos were the children of an African slave father and an indigenous mother. They were included in the last social class, although they enjoyed some kind of privileges. Being children of a free mother, they were considered equally free and as they were not registered in the indigenous register, they were exempt from paying taxes.



Fig. 5. Social hierarchical pyramid in colonial Peru.

The Spaniards were the first to bring to America schools, colleges, seminaries and universities (from 1551 on). Education in colonial Peru was driven almost exclusively by the clergy. Its main characteristic was that of being memoiristic and dogmatic*, very similar to that developed in medieval Europe. There was no freedom of thought, and only those books approved by the colonial authorities were allowed.

Elementary education was given to Creole children and sometimes to mestizos or Indians. They taught catechism, religious readings, arithmetic... Women were also taught reading and writing.

Intermediate education was oriented to middle and upper sectors of the population and to *Caciques*, Indians considered authorities.

Finally, there was higher education, taught in universities, for the colonial aristocracy and the children of crown officials. They trained theologians, clergymen, lawyers, doctors... Lima became the center of Peruvian education and it often received students from outlying areas.

The Spanish brought Western medicine with them, consisting basically of analysis and examinations of the pulse and urine. However, it was not comparable to pre-Columbian medicine, which was about 4 centuries more advanced. They, unlike the indigenous people, did not have a developed knowledge regarding medicinal plants. With the arrival of the Spanish, epidemics and endemic diseases increased. These did not affect Spaniards and natives in the same way, what they quickly observed in one of Columbus's first voyages. The first disease to reach America was the flu, A, B, and C. The former was the cause of one of the most massive population declines caused by the arrival of the Spanish. Other diseases brought by the Europeans were measles, bubonic plague, smallpox...along with many others (Chart 2).

In 1570 the General Protomedicato of Lima was created, an institution that regulated for the first time the teaching and practice of medicine. There were both larger hospitals, in charge of treating all kinds of general afflictions, and smaller hospitals, dedicated to treating more specific ailments.

Chart 2

Epidemics in the colony of Peru from 1531 to 1635

YEAR	EPIDEMIC
1531-1532	Measles
1539	Typhus plague and famine
1544-1548	Scabies
1546	Typhus or Plague
1558-1559	Flu, Smallpox and Measles
1560-1561	Bubonic plague (Potosi)

1585-1591	Smallpox, Measles, Flu, Typhus, and Mumps
1606	Measles and Smallpox
1614-1615	Diphtheria and Scarlet fever
1618-1619	Measles
1619	Bubonic plague (Trujillo)
1625	Typhoid fever
1628	Measles
1631-1633	Smallpox
1634-1635	Measles (Chavin)

Note. Adapted from *La Población en el Virreinato*, s.f. Recovered from <https://historiaperuana.pe/periodo-colonial/virreinato/la-poblacion-en-el-virreinato>

The indigenous population decreased drastically after the Spanish arrival. The main reason, as we just mentioned, was the epidemics brought by the latter. The native Americans made contact with unknown diseases for which their body had not produced any biological defense. Indigenous exploitation and constant internal conflicts were also remarkable factors to the population decline.

We know with some accuracy the data of the surviving indigenous population for dates located around half a century after the European arrival, when the first systematized populations records were registered (around 1.790.000 indigenous inhabitants in 1591). However, due to the controversy regarding the native population before the invasion, it is difficult to determine a specific declination figure. Taking into account the figure mentioned above (page 47), we can estimate the native decline at about 4 million.

The importance of the family to social organization was a Mediterranean cultural value that the Spanish and Portuguese transplanted to America. This meant that marriage, the institution that created new families, was viewed by church and state as crucial to a stable social organization in the colonies. Marriage sheltered females, keeping them from dishonorable pursuits, and delineated the borderline between those children who were legitimate (and hence had a legal claim against the family's property) and those who were not.

In general, women married at an earlier age than men. Women could get married from age 12 and men from age 14, although marriages at such young ages were rare. Legal marriage was mostly practiced by two socio-racial groups: the white elite and the Indians living in rural communities.

Unlike Inca society, Hispanic society valued the virginity of women. Those of high social rank could only marry the man who deflowered them, in case of not having waited until the marriage was celebrated. If a married woman was caught in the act with another man, her husband had the right to kill her. Once the engagement occurred, men could not change their minds. If and only if the woman decided to (or in case of disloyalty or decease), the wedding was canceled. Spanish men were only to marry once (unless they were widowed) and the majority of the time to Spanish women. However, there did exist great miscegenation outside of wedlock*. Marriage was a proof of status, the indication of whether one was a person of rank rather than a mere plebeian or a mestizo.

Within the native American group, marriage coexisted with other more informal relationships. Spaniards tried to, along with implanting Catholicism, which we will discuss later, encourage young women to have children within marriage, although Incas continued their preconquest tradition of trial marriages.

The conquest by the Spaniards made the natives suffer changes in their whole social structure, including their social hierarchy, education, marriage...added to an enormous population decline.

11. 2. SOUTH AFRICA'S SOCIETY:

South Africa is a country in which its society during the British occupation was a strategic point for its colonization. A clear example is the discrimination of the natives and the lack of rights these people had.

As the British occupation of every aspect of South Africa became more and more evident white people started to be the only ones that had citizenship rights. This was noticeable as the years went by, especially throughout the 20th century. Although black people had almost no rights, they became more fully integrated into the urban and industrial society of South Africa than elsewhere on the continent.

The National Party (NP) won the general election in 1948. Its ideology was based on the Apartheid, which led to the reinforcement of the rigorous and authoritarian segregationist policies of previous governments. Black people were forced to leave "white areas" and live in homelands. "Racial purity" was so important that laws prohibited interracial sex. Despite having programmed campaigns to start protests and demonstrations against white domination and supremacy the government banned any kind of black organizations. If not, their leaders would be arrested. In 1961 the National Party declared South Africa a republic and withdrew from the British commonwealth.

PEOPLE LIVING IN SOUTH AFRICA.

The first inhabitants also known as indigenous people did not claim South Africa to be theirs as a property because a large amount of them were nomads, they were just roaming the territory. However, there were certain groups (pastoral Khoekhoe tribes) that occupied specific areas close to the water without any social or political structure nor demarcation of land.

Certain black people claim parts of the land to be their property and established kingdoms afterwards. They had the implication of claiming a certain area as a sole property of the chief and his adherents or clan. If any other group crossed the borders of that demarcated land a confrontation, a battle most of the time, would take place. Anyways, Europeans invaded the north and east of the country which brought them to the western side of the Fish River, where they clashed with the Xhosa (black people group) who arrived on the other side of the river in 1770.

As the Afrikaaner* group invaded the country after being in almost constant battle with the black migrants, conquering the migrants' claimed territory.

When the British established Natal as a colony in 1856, they started to control the region and weaken South African's social independence. For example, natives could not vote, they implemented taxes that made African men work for white farmers to meet the tax requirements in time. The rule in Africa during the 1880s was known as indirect rule because they allowed Africans chiefs to maintain sovereignty over their people but it was considered part of the British hierarchy. Segregation also started to be noticeable at this time.

South Africa experienced two types of invasions, and 'official' one by Europeans and an 'unofficial' by the migrants. They both devastated the indigenous people. This 'destruction' was divided into phases:

Phase 1: the destruction of Cape San societies can be seen as a global movement leading to often genocidal nature.

Phase 2: the San Bushman society in the Cape colony was annihilated during the 18 and 19th centuries as a result of land robbery or confiscation, forced labor and cultural and social suppression.

Mixed race people in South Africa have many ambiguities and variances, skin color can vary from black or brown to white. Some have Afrikaans names and surnames while others English, Indian or other surnames. The mother tongue is Afrikaans and English mostly but also many people living in the Cape speak/spoke Khoisan.

A substantial rise in the scope and scale of service sector created more employment opportunities for women, especially as nurses, schoolteachers, secretaries, typists, receptionists, and clerical workers. Some of the occupations that were traditionally filled by men, for example, bank clerks, cashiers and shop assistants were finally taken over women. Also, other social changes made it more acceptable for women to remain at work after marrying or having children. This economic pressure for greater female participation may also be a cause to the decline in male participation.

Regarding birth rates, the most dominant features were early marriage and a great importance attached to having several children. The long intervals between births were generally associated

with the widespread custom of abstinence from the intercourse during suckling as well as the practice of breast-feeding for 'three hoeing seasons' or even longer. The effect of this extended suckling and birth spacing was not to limit the population but to enhance survival of children and protect the mothers' health by reducing the frequency of childbirth.

The Afrikaaner society was structured into high administrators, landless clients and black or colored servants.

Due to the development of mining, trading and agriculture, the dominant group consisted mainly of leading representatives of mining, finance and state. Most of them were European, British mostly. A middle class arose because of the formation of two

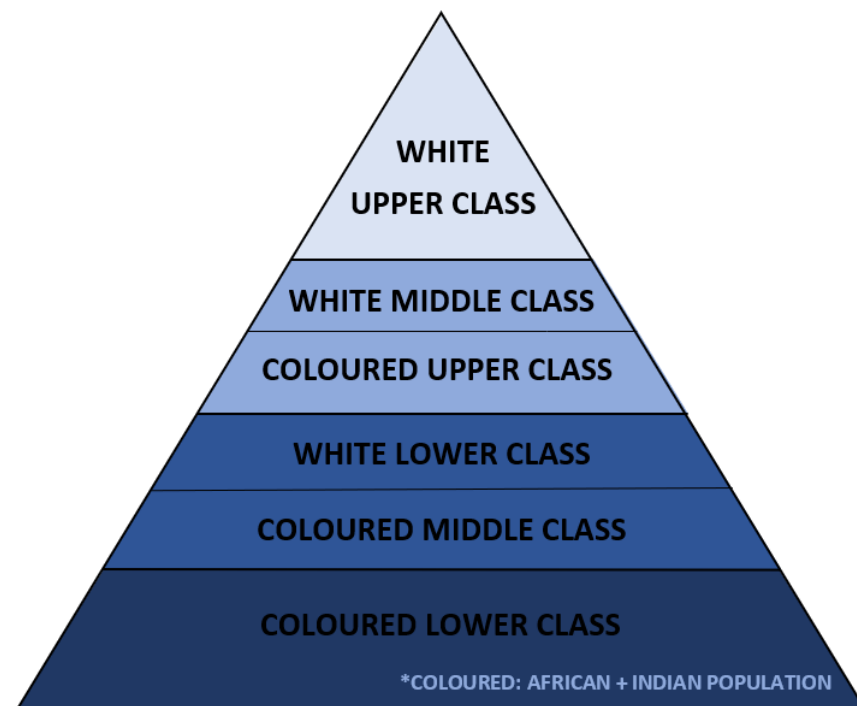


Fig. 6. Social hierarchical pyramid in British South Africa.

distinct sections by the large landowners and the bureaucracy, also British origin. The clients of the landowners and the laborers formed the lowest stratum of dependent whites. Among these groups, Afrikaaners, who remained culturally and geographically distant from British descent, were more prevalent. The black population which was segregated, and socially dominated consisted of semi-skilled laborers and small entrepreneurs on top and the huge remainder at the bottom. At the time some Asian traders had become rich by the time while a few coloureds* and Africans became administrators, clerks, entrepreneurs and skilled laborers, all of them basically urban residents. Anyways, due to segregation they did not really enter the social strata of white society. Most Africans remained in the rural areas, either on white-owned farms or increasingly in reserves.

As the Apartheid started to emerge, the social pyramid starts to reflect the clear segregation between whites and non-whites, which resulted in the existence of two largely separate but

unequally and functionally integrated societies. The segregation gave more room for the formation of non-white elites and intermediate groups than before 1948.

Also, Indian population grew so fast in the country that by the end of the century (19th) they were more Indian people than whites. They even took part in politics, for example, when rights for black people and Indians were disappearing rapidly, a young Indian lawyer, Mahatma Gandhi, challenged the government following a non-violent method. After several strikes and years in prison for leading such the government implemented more segregation policies which lead to the increase of Afrikaaner nationalism. From 1910 (union of South Africa) until 1948 (implementation of the apartheid), the country saw more migrations although they were internal movements, Africans moved to urban areas. Migrations had a big effect on the government policy.

During the time, other legislation implemented that increased segregation and unbalanced the economic development such as the Mines and Works Act in 1911 which showed discrimination by restricting black workers from any type of management or getting high-paid skilled jobs. Years later, in 1925 the Wage Act and in 1926 the Mine and Works Amendment Acts extended the color bar even more.

The Natives (Urban Areas) Act was passed in 1923 and it restricted Africans from coming into urban areas. After more than a decade later the Native Laws Amendment Acts required Africans who lived in white cities and towns to provide proof of registered employment.

Black people never stopped protesting against segregation through petitions and legal means hoping the government would allow them to gain rights and protection, but no improvements were made.

After the union of the four white polities (Cape Colony, Natal, Orange Free State and South African Republic) in 1910, the government passed the Land Act in 1913 that prohibited Africans from owning land that was outside of their homelands (regarded as traditional land of Africans).

When the National Party government came into power, they began to strengthen and intensify many discriminatory features of the South African economic, social, and political system. Some examples would be the suppression of African political organizations, the elimination of last vestiges of voting rights for the colored population in the Cape and enforcement of new forms of social apartheid. The Population Registration Act of 1950 provided for the

classification of every South African by race, and of Africans and coloureds by ethnic group. Two further acts prohibited mixed marriages between whites and members of other population groups, and extended a 1927 prohibition on sexual intercourse between whites and Africans to cover coloureds and Indians as well.

Around the 1930s, what was known as Afrikaaner nationalism, intensified due to the colonialism spirit and also to the celebration of the centennial of the Great Trek. This was a big festival organized by the Afrikaaners where they reinforced their language which was considered the opposite to the language of the poor uneducated people. They also gained economic power during this decade and a secret fraternity of Afrikaaners was formed which helped the Afrikaaners in economics and politics work together and gain power. They were called the Broederbond (Brotherhood).

Afrikaaner nationalism was seen or known as Christian Nationalism, they believed they were destined by God to rule in South Africa, in a natural separation of people and a divine mandate given to them to bring Christianity and development of the 'inferior' people of South Africa.

The settler rule called for a removal of Africans from the land and creation of native reserves where they lived. Also, segregation in every aspect such as in working, living, and recreational spaces such as public services or amenities were also features of the Apartheid. In 1948, the Nationalist party ran an election campaign centered on the word apartheid which means 'apartness' because they thought the British liberal segregation was too loose. After winning a majority of seats the Afrikaaner intellectual, Daniel F. Malan was elected by the National Party as Prime Minister.

As Malan (1948) arrived, he announced:

“In the past we felt like strangers in our own country, but today South Africa belongs to us once more. For the first time since Union, South Africa is our own. May God grant that it always remains our own.”

As soon as he said this, they started treating South Africans as strangers in their own country through their apartheid program. They did this through educational, economic, social, and political policies. The legislation they passed could be classified into two types:

-Petty apartheid: they referred to laws concerning small aspects of their daily lives (they actually affected them a lot). They included segregation of public facilities such as drinking fountains, beaches, benches, post offices etc...

-Grand apartheid: they were those which limited their personal freedom and prohibited them from any significant political voice in their Government.



Fig. 7. Racial segregation.



Fig. 8. Protests for equality in South Africa.

These conditions mostly fell under the Reservation of Separate Amenities Act passed in 1953.

Government officials often visited many parts of the country to assign official racial classifications and register people under the racial classification laws. To determine if someone had African ancestry (meaning they were colored)

they used the pencil test. They would stick a pencil in the hair of the person and if the pencil could not be easily pulled out it meant they had African hair and was thus classified as Coloured. They also relocated large numbers of people by forcing them out of their homes if they were living in the wrong area. Other expanded policies made the so-called homelands of Africans (Homelands Acts) independent from South African government. It meant they were considered foreigners in South Africa but not in their respective homelands.

Apart from segregation and other less significant restrictions a number of laws were approved by the government.

APARTHEID LAWS

-Prohibition of Mixed Marriages Act, Act No 55 of 1949

Prohibited marriages between white people and people of other races. Between 1946 and the enactment of this law, only 75 mixed marriages had been recorded, compared with some 28,000 white marriages.

-Immorality Amendment Act, Act No 21 of 1950; amended in 1957 (Act 23)

Prohibited adultery, attempted adultery or related immoral acts (extra-marital sex) between white and black people.

-Population Registration Act, Act No 30 of 1950

Led to the creation of a national register in which every person's race was recorded. A Race Classification Board took the final decision on what a person's race was in disputed cases.

-Group Areas Act, Act No 41 of 1950

Forced physical separation between races by creating different residential areas for different races. Led to forced removals of people living in "wrong" areas, for example Coloureds living in District Six in Cape Town.

-Suppression of Communism Act, Act No 44 of 1950

Outlawed communism and the Community Party in South Africa. Communism was defined so broadly that it covered any call for radical change. Communists could be banned from participating in a political organization and restricted to a particular area.

-Bantu Building Workers Act, Act No 27 of 1951

Allowed black people to be trained as artisans in the building trade, something previously reserved for whites only, but they had to work within an area designated for blacks. Made it a criminal offence for a black person to perform any skilled work in urban areas except in those sections designated for black occupation.

-Separate Representation of Voters Act, Act No 46 of 1951

Together with the 1956 amendment, this act led to the removal of Coloureds from the common voters' roll.

-Prevention of Illegal Squatting Act, Act No 52 of 1951

Gave the Minister of Native Affairs the power to remove blacks from public or privately owned land and to establish resettlement camps to house these displaced people.

-Bantu Authorities Act, Act No 68 of 1951

Provided for the establishment of black homelands and regional authorities and, with the aim of creating greater self-government in the homelands, abolished the Native Representative Council.

-Natives Laws Amendment Act of 1952

Narrowed the definition of the category of blacks who had the right of permanent residence in towns. Section 10 limited this to those who'd been born in a town and had lived there continuously for not less than 15 years, or who had been employed there continuously for at least 15 years, or who had worked continuously for the same employer for at least 10 years.

-Natives (Abolition of Passes and Coordination of Documents) Act, Act No 67 of 1952

Commonly known as the Pass Laws, this ironically named act forced black people to carry identification with them at all times. A pass included a photograph, details of place of origin, employment record, tax payments, and encounters with the police. It was a criminal offence to be unable to produce a pass when required to do so by the police. No black person could leave a rural area for an urban one without a permit from the local authorities. On arrival in an urban area a permit to seek work had to be obtained within 72 hours.

-Native Labor (Settlement of Disputes) Act of 1953

Prohibited strike action by blacks.

-Bantu Education Act, Act No 47 of 1953

Established a Black Education Department in the Department of Native Affairs which would compile a curriculum that suited the "nature and requirements of the black people". The author of the legislation, Dr Hendrik Verwoerd (then Minister of Native Affairs, later Prime Minister), stated that its aim was to prevent Africans receiving an education that would lead them to aspire to positions they wouldn't be allowed to hold in society. Instead Africans were to receive an

education designed to provide them with skills to serve their own people in the homelands or to work in laboring jobs under whites.

-Reservation of Separate Amenities Act, Act No 49 of 1953

Forced segregation in all public amenities, public buildings, and public transport with the aim of eliminating contact between whites and other races. "Europeans Only" and "Non-Europeans Only" signs were put up. The act stated that facilities provided for different races need not be equal.

-Natives Resettlement Act, Act No 19 of 1954

-Group Areas Development Act, Act No 69 of 1955

-Natives (Prohibition of Interdicts) Act, Act No 64 of 1956

Denied black people the option of appealing to the courts against forced removals.

-Bantu Investment Corporation Act, Act No 34 of 1959

Provided for the creation of financial, commercial, and industrial schemes in areas designated for black people.

-Extension of University Education Act, Act 45 of 1959

Put an end to black students attending white universities (mainly the universities of Cape Town and Witwatersrand). Created separate tertiary institutions for whites, Coloured, blacks, and Asians.

-Promotion of Bantu Self-Government Act, Act No 46 of 1959

Classified black people into eight ethnic groups. Each group had a Commissioner-General who was tasked to develop a homeland for each, which would be allowed to govern itself independently without white intervention.

-Coloured Persons Communal Reserves Act, Act No 3 of 1961

-Preservation of Coloured Areas Act, Act No 31 of 1961

-Urban Bantu Councils Act, Act No 79 of 1961

Created black councils in urban areas that were supposed to be tied to the authorities running the related ethnic homeland.

-Terrorism Act of 1967

Allowed for indefinite detention without trial and established BOSS, the Bureau of State Security, which was responsible for the internal security of South Africa.

-Bantu Homelands Citizens Act of 1970

Compelled all black people to become a citizen of the homeland that responded to their ethnic group, regardless of whether they'd ever lived there or not, and removed their South African citizenship.

Chart 3

Apartheid and the people of South Africa

	<i>BLACKS</i>	<i>WHITES</i>
<i>Population</i>	19 million	4.5 million
<i>Land Allocation</i>	13%	87%
<i>Share of National Income</i>	< 20%	75%
<i>Minimum Taxable Income</i>	360 rands	750 rands
<i>Doctors/citizen</i>	1/44,000	1/400
<i>Infant Mortality Rate</i>	20% (urban) 40% (rural)	2.7 %
<i>Annual Expenditure on Education per Pupil</i>	45\$	696\$
<i>Teacher/pupil</i>	1/60	1/22

Note. Adapted from *Apartheid in South Africa*, s.f. Recovered from <https://www.slideserve.com/orrin/apartheid-in-south-africa>

In this chart we can clearly see some of the several consequences of the apartheid. Although there were many more blacks than whites, it's clear how the percentages and differences in areas such as in the annual expenditure on education per pupil is way lower for black people, land allocation or the ratio of average earnings.

The early resistance to the apartheid laws resulted in the enactment of other restrictions, including banning the African National Congress (ANC) which was a political party known for leading the anti-apartheid movement.

After years of protests (violent), the end of the apartheid began in the early 1990s which collided with the formation of the democratic South African government in 1994.

The end of apartheid can be credited to the combined efforts of the South African people and governments of the world community, including the United States.



Fig. 9. Nelson Mandela leaving prison with his wife.

12. CULTURE, RELIGION AND LITERATURE

12.1 PERU'S CULTURE, RELIGION AND LITERATURE

Quechua was the patrimonial language of the Incas. Although the language was born five centuries before the creation of the Empire, it was thanks to the Tahuantinsuyu that it was widely spread, becoming its official language. Along with other uses mentioned before (page 47), the *quipus* was also used for sending messages. Current researches suggest that it also gave phonetic information. Some linguists point out that Quechua is a very complicated language, being much more complex and lexically richer than Spanish or English.

Some groups near Lake Titicaca spoke a different indigenous language, Aymara.

The Incas had knowledge of astrology and astronomy, to which their calendar was strongly tied. It was lunisolar, which meant they actually had two different calendars: one solar and one lunar. Astronomers understood equinoxes and solstices, although they did not know how to predict such things as eclipses and were strongly afraid of them. The time during the day was not measured in hours or minutes but in terms of how far the sun had traveled or how long they took to carry out a given task.

They had an extensive network of roads, paved with stone, of over 16,000 miles (around 25,750km). Stone stairs or steps were often built into escarped areas in the mountains. The main purpose of roads was that of communication and transportation. Commoners* were not allowed to transit them. Communication among regions was accomplished thanks to fast young men, called *chaskis*, who would run from one station to another and pass a given message to another *chaskis*, who would be waiting there. Messages could be either passed on verbally or by using a quipu and traveled at a rate of 250 miles (400km) per day. *Chaskis* were harshly punished if the message was not delivered correctly. They also built bridges to cross over rivers, and aqueducts to bring fresh water to towns.

Inca buildings were characterized by their simplicity. Most of them were rectangular, had a single entrance, and were composed of only one room. Dividing walls are not common in Inca design although there were some exceptions. Inca exterior walls commonly sloped inwards as they rose, granting the building a trapezoidal form. This made walls seem higher and thicker than they actually were. Buildings were remarkably uniform in design, being imperial

structures similar to more humble buildings. The only significant differences were their much larger scale and quality of finish.

Stone (blocks) was their main material. Each block could weigh tons and they were modeled using nothing more than harder stones or bronze tools. They were not usually cut, but pounded into shape. Interlocking* blocks and the slope-like form of walls made Inca buildings extremely resistant. Rectangular buildings were often grouped in threes and arranged around an open but walled enclosure or patio. This was the most common Inca arrangement of buildings.

One of the main features of towns were gateways, which often provided monumental entrances to towns. One of the most impressive was the main gate of *Quispiguanca*. One of the best known and preserved cities of the Inca legacy is *Machu Picchu*.



Fig. 10. City of Machu Picchu nowadays.



Fig. 11. City of Machu Picchu nowadays.

The Inca religion was characterized by being polytheistic. They tried to be in harmony with nature and divinized every aspect of their environment, so their gods were beings of the world like water, rain, wind... They were also heliolaters, meaning their religion turned around the Sun god.

As they lacked writing, in order to learn about their ancestors' myths and beliefs they transmitted stories by oral tradition, from parents to children.

Their main gods were: *Inti*, god of the Sun; *Viracocha*, the creator god; *Pachamama*, Mother Earth or goddess of fertility, sowing* and reaping*; *Mama Quilla*, goddess of the Moon; *Mamacocha*, goddess of the sea; *Mama Zara*, goddess of food; *Illapa*, god of the lightning and Lord of fire; and *Supay*, god of death and Lord of the underworld.

Inca ceremonies and rituals were numerous and frequently complex. They were mostly related to agricultural and health issues, in particular with the cultivation and harvesting of the crops

and with the cure of various diseases. During some ceremonies, living animals were sacrificed. There were cases where human beings were sacrificed, although they were rare.

For the Incas, music, dance and chants were defined by the term *taki*. Inca music was pentatonic (consisting of five tones specifically: D, F, G, A and C) like the oriental music. There were compositions of religious, warrior, or profane character. They used a great diversity of wind and percussion musical instruments (drums, trumpets, and flutes), made with different metals, wood, and animal skins and bones.

Inca art worked textiles, ceramics, sculpture, and goldsmithing*. Inca painting stood out for its murals and mantles. Murals were made on walls plastered with clay using tempera paint. They also used another technique that consisted of drawing incised motifs on the wet clay and then filling it with paint. Mantles were images painted on cotton or wool fabrics. Painted maps representing a place or a region are still preserved. Their motifs were often related to flora, myths, legends, fauna, and other important events. They used more than three colors, meaning that their painting was polychrome.

Inca ceramics and pottery were characterized by using many colors, although the preferred ones were black, white, red, and orange. They had a preference for geometric designs, predominantly bars, rhombuses, circles, and triangles.

Inca sculpture was characterized by sobriety, geometry, and synthesis, tending towards the practical and functional, and schematizing the motifs in a cubist way. Their most common subjects were anthropomorphic*, zoomorphic*, and phytomorphic* figures.

Inca goldsmith objects were created for ceremonial purposes or to be used as personal jewelry, which served to identify high-ranking people. They made vessels*, funeral masks, bracelets, earmuffs, among others. Metals were also used to replace their tools made of bone, wood, and stone, with more resistant ones made of harder materials.

It is difficult to study Inca literature, since no written testimony that can be analyzed by experts is preserved. Their literature consisted exclusively of oral testimonies. How it worked, what topics it covered, what stories it told, and which authors stood out are questions that can only obtain partial and speculative answers, since the sample available for study today is not very significant.

Notwithstanding, we do know that their literature was mostly poetic, and was focused on subjects directly related to nature, such as plants, flowers, and animals, just as the rest of their art.

When the Spanish arrived, they brought their language with them. Although bilingualism was the case in some groups, during the early colonial period, there was little influence of Spanish on indigenous cultures due to the notable separation between Americans and Spaniards. It was not until the late colonial period that Spanish spread massively, increasing bilingualism and even outnumbering Quechua and Aymara speakers.

Nonetheless, the variant of Spanish that developed had some slight differences with the language brought by the conquerors, since it was influenced by the other indigenous languages. These are some differences of the early Andean Spanish (the variety of Spanish influenced by the indigenous languages of the region):

Chart 4

Phonological and morphosyntactic traits of Andean Spanish

<i>PHONOLOGICAL TRAITS</i>	<i>MORPHOSYNTACTIC TRAITS</i>
Suction or elimination of syllable-final /s/	SOV (Subject-Object-Verb) word order
Distinction between /j/, represented by <y> and /ʎ/, represented by <ll>.	Clitic pronoun (personal pronouns that always appear before or after the verb with anaphoric function) doubling
Relaxation in the pronunciation of the intervocalics [b], [d] and [g].	Generalized use of <i>lo</i> as direct object
Unification of /o/-/u/ and /e/-/i/.	Double possessives (e. g: <i>su abuelo de Ud.</i>)
	Lack of noun-adjective gender concordance

Note. Adapted from Gulleto, P., *Theories of the Emergence of Colonial Peruvian Andean Spanish (1533-1821)*, p. 293.

Incas adopted the Christian calendar (the term used to designate the calendar commonly in use, although it originated in pre-Christian Rome) brought by the Spanish in the conquest. They took their way of counting hours, days and years, as well as their festivities. Unlike the Inca calendar, this one had no relation to the moon cycle. The European sciences were brought in:

the physics of Aristotle, the astronomy of Ptolemy, the mathematics of Euclid (they also had the decimal system but their representation was completely different).

Accompanying the founding of the first Spanish cities, came the influence of European architecture. The Renaissance architecture developed in western countries, characterized by classic Italian forms, was reflected in these cities.

The first constructions to be built were the town halls, the cathedrals, and the houses around the squares. Few of these constructions remain standing, as the earthquakes of 1687, 1746 and the building works of the 20th century strongly contributed to the destruction of these monuments. Some examples are the church of San Jerónimo, Cuzco, or La Asunción, Juli.



Fig. 12. Church of San Jerónimo, Cuzco.



Fig. 13. La Asunción, Juli..

From then on, colonial Peru would adopt and develop all the architectural styles that would emerge in Europe in the following centuries.

Evangelization, the conversion of indigenous people to Christianity, was inherent* to the conquest and the product of an aggressive missionary religiosity. In addition to evangelizing the indigenous population, the Church had to ensure the purity of the faith of the Spanish colonizers, none of which were an easy task. Regarding the first, the natives accepted the official religion with ease, but continued to worship their own gods and huacas. This forced the priests to undertake a campaign to eradicate idolatries. Concerning the second objective, the crown had to establish the Santo Oficio of the Inquisición to effectively monitor the conduct of overseas subjects. The main religious orders that were in charge of fulfilling the two goals in Peru were the Order of Preachers (Dominicans), the Order of Friars Minors (Franciscans),

the Order of Mercy (Mercedarians), the Order of Saint Augustine (Augustinians). and the Society of Jesus (Jesuits).

The Jesuits, specifically, institutionalized the use of music as a transcultural mechanism and of great help in the evangelization process. For this reason, the influence of Spanish music in the early colonial period was strictly religious. The musical activities spanned two main manifestations: community music and professional music applied to the liturgical act (mass). The first fulfilled a catechetical function and consisted of simple songs, with Quechua lyrics, used by the Order since the beginning of the indigenous conversion. The second had the function of embellishing the liturgy and the main celebrations, and was made up of works of European cultured tradition. Some common instruments were: vihuelas, violins, clavichords, trumpets, sackbuts, organs, shawms...

Unlike the Inca art, which was characterized by symbolism, Spanish art was characterized by realism. This caused a drastic clash between the two cultures and resulted in the destruction of many Inca art's samples. The Spanish also used art as a mechanism for Christianization, using the images of Christ, the Virgin Mary, Saints, etc. to carry out the first evangelizations in the Peruvian territory, which proved to be a very effective measure, since it managed to facilitate the understanding of the Christian faith. Art during the first viceregal years, both painting and sculpture, was exclusive to the religious and its use had a practical purpose mainly in indoctrination.

Colonial literature was a continuation of the schools and literary styles prevailing in the Spanish peninsula. However, the Viceroyalty of Peru produced writers who stood out for certain peculiarities of style derived from their life experiences. It was characterized by being rhetorical* and artificial in content. Despite the two centuries it covers, the production is scarce and quality is poor. Some prominent authors were: Inca Garcilaso de la Vega (mestizo), Amarilis (anonymous), Felipe Guamán Poma de Ayala (native), Juan del Valle y Caviedes (Spanish), Juan Espinosa Medrano (creole or mestizo), Pedro Peralta y Barnuevo (mestizo) or Alonso Carrió de la Vandra, better known as Concolorcorvo (Spanish).

12.2 SOUTH AFRICA'S CULTURE, RELIGION AND LITERATURE

There was not a really significant number of religious missionaries in South Africa until the Dutch East India Company established a resupply station at the Cape mostly based on the experience of Jan van Riebeeck, who survived a shipwreck off the coast of the Cape around 1648 and became governor of the Cape after.

Religious reforms swept through the Netherlands and the Calvinist Synod who ruled in 1618 said that any slave who was baptized should be freed. In the Cape, farmers who depended on their slaves refused any treaty from the church to free slaves. To do so, slave owners banned religious instructions for slaves so that none of them could be baptized. These instructions almost endured the whole staying of the Dutch.

In 1799, the London Missionary Society sent missionaries to the Cape and the Glasgow Missionary Society and Wesleyan Methodist Missionary Society arrived soon after them, along with other missionaries from the United States, Germany, France and Scandinavia. Most of them placed a high priority on literacy and Biblical instruction but when the Industrial Revolution swept throughout Europe and the States, the supposed evangelical message increasingly emphasized and added to the message the spiritual benefits of productive labor. They also tried to promote European values and occupations as well as the possession of material goods unrelated to spiritual salvation (European clothing, tools, etc...).

Western missionaries believed that Southern Africans had no religion because they had different faiths. South Africans denied the existence of a single and supreme being who could be influenced by a prayer on behalf of humans. They confirmed that missionaries were what they called 'godless' because of the performing ritual oblations to lesser spiritual beings and ancestors. There was an absence of priests, ministers and any type of church, which was seen as a proof of the lack of spiritual beliefs, even among people who had strong beliefs.

Some African leaders took advantage of the missionaries to reinforce their political power but only validating rules of behavior that he'd advocated for his subjects. The relationships among indigenous African leaders, missionaries, settlers and officials were always complex. Missionaries who were frustrated because local chiefs interfered in their objective sometimes had to look for the government's intervention in order to weaken the chiefs' power. Also, government officials relied on the influence of missionaries to convince indigenous Africans of the validity and pros of European customs. However, missionaries objected to the official

policies that they considered harmful to their followers and were criticized by the government officials for interfering in official matters.

Between the 1830s and 1840s, British officials in the eastern Cape Colony tried to eliminate the Xhosa practice of witch hunts, which were spreading fear through many religious communities. They also abolished traditional economic practices such as the Xhosa custom of paying lobola* (bride wealth given by the family of a groom to that of his bride). Prohibiting such element of traditional culture resulted in an array of cultural consequences, mostly when these practices were central to a group's social organization, as was the lobola. These abolitions ended up in a frontier war between the British and the Xhosa. The rebellion was suppressed in 1853.

Black Africans and people of mixed races converted to Christianity and church members debated the question of racial separation. The issue started to be more complicated when black people demanded for their own churches and congregations. In 1881 Dutch Reformed Mission Church (Sending Kerk) finally established a separate colored church. Later, around 1910, when South Africans made up 10% of the community, the synods established the NGK in Africa for black Africans.

Christianity became a very powerful influence in South Africa. It often united large numbers of people in a common faith. However, several Christian churches promoted racial divisions through the philosophy of the apartheid. The largest domination was the Dutch Reformed Church, which was known as the 'official religion' of the National Party during the era of the apartheid.

Racial separation was only accepted in the church during the early twentieth century, as many Afrikaaners believed that their survival as a whole community was threatened and that racial separation was slowly gaining acceptance among white South Africans. Church leaders refused to condemn Afrikaaner rebellions against the British and so their followers gained more strength by attributing the divine origins to their struggle of survival.

When the apartheid started to call into question around the 1970s and 1980s, church leaders were way more committed to the apartheid than their followers indeed, so the church became kind of an impediment to political reform. Some of the Dutch Reformed clergy apposed the apartheid. Although there was effort of church leaders to reduce the church's racist image, the parish finances were controlled by the church's highest authorities who supported the apartheid.

Some leaders of the Church of the Province of South Africa, the Anglican Church spoke out against the Apartheid but most of the church members disagreed about tactics for expressing their views and thoughts. Some of the white Anglicans opposed to the church's involvement in any kind of politics while black Anglicans became leaders of the antiapartheid movement.

The Methodist Church (mostly black), accepted antiapartheid stand on public issues although its leaders' activism cost it support among the people who feared public scrutiny on this kind of political sensitive issue.

The South African Council of Churches (SACC) was the most antiapartheid organization. They opposed apartheid and offered encouragement for those who contravened any race law. Under the leadership of Anglican Archbishop Desmond Tutu in the 1980s they tried to hold cooperation with the state as much as they could to protest apartheid. They organized peaceful protests or outspoke their political views.

There wasn't just Christians in the country, among other religions we could find Islam being a powerful religion as well. Its community started with around 400,000 members in 1990 and has been growing ever since. Most of them are of Indian descent but there's also Pakistanis or mixed races and they lived around Cape Town, Durban or Johannesburg.

Most of the South African Muslims were members of the Sunni branch of Islam but in the 1990s a Shia sect is has become more and more vocal. Diplomats and others have contributed to the building of mosques in order to promote Islam.

When talking about culture, we can easily assume that South Africa has not just one heritage, but it is a set of different identity. Culture, languages or customs of this country are very diverse and dynamic, meaning many different ethnicities have passed through the country along the years. This is also why it is quite complicated to categorize its people because of their wide range of ancestors although segregation made all it could in order to divide the majority of the country's population.

As mentioned before, South Africa has been referred many times as the 'rainbow nation' because it was (and it is) made of many different cultures and religions. We can find the Zulu, Xhosa, Pedi, Tswana, Ndebele, Khoisan, Hindu, Muslim and Afrikaaner people. All of these have contributed in different aspects to build South African's culture.

Culture can englobe everything that a country offers thanks to its history and influence this had brought and left. We can find architecture, festivities, customs, food and others.

Regarding South Africa's architecture, European's influence can be seen as soon as the Dutch arrived with the construction of Cape Town in the late seventeenth century. They constructed monumental public buildings, houses of commerce, churches, private dwellings and rural states that reflect the ornamented but very severe style of the colonial Dutch architecture, mainly influenced by traditions from the Dutch East Indies. Many of the Cape's stately buildings were built with masonry hand carved by Muslim "Malay" artisans brought as slaves from Indonesia.

When the British arrived to the Cape in 1806, buildings in the British colonial style modified the previous Dutch one. From colonial India, the British merchants and administrators brought curved metal ornamental roofs and slender lace work pillars that nowadays are still used in the verandas of cottages in towns and cities throughout all the nation. Houses of worship also contribute an important architectural aspect everywhere, even in small towns.

In addition to soaring steeples and the classic stonework of the Afrikaans Dutch Reformed churches, Anglican churches, synagogues, mosques and Hindu shrines that provide a wide variety to the religious architectural scene.

The domestic architecture of the Khoi and Bantu speaking peoples was quite simple but strong and serviceable at the same time, it was in balance with the migratory horticultural and pastoral economy. Dwelling homesteads (which still exist in some rural areas), tended to gather to group lineage clusters or extended families in semicircular grouping of round room dwellings. "Village" applies more accurately to the closer, multifamily settlements of the Sotho/ Tswana peoples that were ruled by a local chief than to the widely scattered family homesteads of the other groups such as Zulu, Swazi and the Xhosa. The Sotho- Tswana and Nguni speaking groups were centered both spatially and socially around that dwelling and also cattle enclosure of the subchief which serves as both assembly and court for the exercising of authority in local affairs.

Missionaries and also white civil authorities brought simple European-style square houses along lined streets in the "native locations" for the Christianized people.

Gastronomy in the Cape consisted on the traditional simple fare of starches and meat, characteristic of a farmer and frontier society. The earliest Afrikaaner pioneer farmers survived entirely on meat when the conditions wouldn't let trade in cereals continue. Nowadays, a specialized cuisine in the Cape exists, and it's a mix of Dutch, English and Southeast Asian cooking. Food played a central role in families and communities' life of all the groups that have coexisted in the country except for the British.

Food was regarded as a gift, and it was a center on the ritual slaughtering of livestock, these were rites of passage mostly in black communities. Brewing traditional cereal beer and slaughtering were and are essential in securing the participation plus goodwill of ancestors who were considered guardians of prosperity, good fortune and wellbeing. The other communities, such as the Indian also had their own native culinary traditions and used them for Islamic and Hindu rituals or ceremonial occasions as well. Currently, colored people and Afrikaaners gather sometimes at barbecues that are called braais where community bonds are formed and strengthened.

Beliefs in the soul and afterlife varied among the different religions. Black Africans believed in the consultation with family ancestors, and some of the most important sanctuaries where ancestors have supposed to have caused miracles are the Nkokomohi and Matuoleng caves (eastern Free State).

There are and were way more public holidays or secular celebrations than religious celebrations. The old holiday calendar (commemorations of milestones in the history of colonial settlement, conquest, and political dominance) is still followed. For example, the 16th of December, commemorates the victory of the Afrikaaners and their black servants (800 warriors) over the Zulu (4,000 warriors) in 1838 at the Battle of Bloods. This celebration is now the Reconciliation Day. Regarding black struggle along the years, there's a Human Rights Day that marks the shooting of 61 black protesters by the police in Sharpeville (1961). Youth Day, remembering the Soweto uprising, when the police shot black schoolchildren who were protesting the use of afrikaans as a medium of instruction in township schools on (1976). Women's day, as a social advancement, recalls women marching for the extension of pass laws in Pretoria (1956).

South Africa has had very important writers of different cultural and ethnic backgrounds along the years, but if we had to get straight to the point, we would have to highlight apartheid and

post-apartheid literature, that deals with serious matters such as the obvious conflict between races, the white perspective of the situation, women or romance among others.

Once the Apartheid was over, writers questioned the concept of reconciliation and rebuilding. Literature of those times that embraced these issues was a help to shape the definition of what is known as ethnic identity and national unity. Apartheid and post-apartheid literature became mostly political narratives that also added and connected other matters such as ethics.

As previously mentioned before, some of the most controversial themes were:

-Conflict between races. Regarding this theme, which is probably one of the most written about during the apartheid era we can find some examples such as:

In the Fog of the Seasons' End by Alex La Guma: (1972) This writer who was a distinguished South African author that was also one of the leading figures in the struggle against apartheid. The novel is one of the most autobiographical ones he wrote and it deals with racial discrimination through characters that are involved in political resistance, unlike the lonely victims of his earlier works. Although the main character reaches the conclusion that what is essential to solve problems is by collective action, Alex, the author, uses metaphors and flashbacks that reveal that isolated despair is the real source of political movement. But comes to a conclusion that the best is working together towards a goal.

Cry, the beloved country by Alan Paton: (1948) In this book, the author depicted the guilt the prejudices over black people. It narrates the story of a Zulu minister that finds his son murdered the son of a white man. These two men begin to work together even after the tragedy has happened.

-White perspective: these basically reflect the parallel life to the apartheid.

The conservationist by Nadine Gordimer (1974): in this novel, the conventional narrative style is left aside and it tries to unravel the personality of the main character (a white rich and racist man) it's a study of a successful South African industrial executive and by this, a critique of South Africa. The author uses monologues to show the character in more depth, and revealing flashbacks and memories. It's about a rich but unhappy man whose wife left him to go to America, and although he is not violent his racist personality towards his workers can be seen

in the novel. Unlike him, his son is quite liberal and participates in political protests. One day a dead body of a black man is found on the farm but because it is just another African, the police tell them to just bury him where he was found. The story revolves around this farm, the murder and white perspective of black people.

-Women. Regarding women, many female authors have been recognized for their work.

The story of an African farm by Olive Schreiner (1883): the protagonist is regarded as a heroine because of her fearless and independent personality. Her desperation with the lack of opportunities available to women and refusal to the iron contract of marriage, made her take part of the New Woman movement. This was the term that was used by the end of the 19th century to describe those women who pushed against society that limited women's rights.

-Exile, prisoners, refugees. Due to the discriminatory situation that involved politics and conflicts, many black people had to get out of the country or were arrested.

When the Rain Clouds Gather by Bessie Head (1968): it narrates the story of a young educated man that wants to cross the border separating South Africa and Botswana because he is not comfortable with the society that basically discriminated black men such as him. He leaves at night and is able to get to Botswana where he registers with the authorities and meets an old man who takes him to his home village.

13. COMPARISON AND CONCLUSION

In order to analyze and compare both colonizations we must take into account the time lag between them. Knowledge, resources and ideas were completely distinct in each period and territory and played a crucial role in both processes.

To start off, we must differentiate them regarding where they stand in the colonial classification. Peru's colonization could be labeled as Direct colonialism as one of their main aims was to "civilize" and evangelize native inhabitants, as well as to spread their culture overseas. South Africa's colonization could be classified as Settler colonialism as they did not try to change their culture, but to establish in the territory and use it for their own purpose.

We can consider that in both cases mother countries were benefited in the occupation of the territory by the internal conflicts going on in the region. Right at the moment of the Spanish arrival to Peru they encountered a conflict regarding the heir of the throne. Conflicts between sides and supporters continued during the first 40 years of occupation. As to the British, a remarkable conflict in their favor was the weakening of the main tribes by their predecessors, the Dutch. These strives also carried on for years.

Due to the 40 years of conflicts mentioned before, the Viceroyalty of Peru suffered a great social and administrative chaos, whereas the British government managed to settle in a much more orderly way, as they did not have to deal with such instability.

In terms of politics, it must be clarified the treatment that the daughter countries received from their metropolises. While Peru was never treated as a colony, but as part (equal in rights) of the Spanish Empire, South Africa was actually named as a colony and treated strictly as it.

With regard to the economy, mining was a fundamental factor to its development. Gold mining in the case of South Africa and silver mining in the case of Peru, contributed hugely to the industrial and economic growth of the metropole.

Slavery was a common practice in both colonies, as well as in the rest of the globe all along the World's History. Incas already knew about this habit and often performed it, to the point of having a social class composed of *yanaconas* or slaves. With the arrival of the Spanish this practice continued although it was abolished in 1542, the reason why they started bringing black slaves from Africa. In the case of South Africa, slavery did not appear until 1652, when

they were first colonized (by the Dutch). The British carried on with it until its repeal in 1834. We can appreciate how in both cases the local slavery was revoked soon after their arrival.

Miscegenation was one of the main differences between the two countries. Marriages between people of different ethnicities were completely forbidden in South Africa, whilst it was allowed to marry a person of other race in Peru. Arrangements between racial groups were not common but the mixture in colonial Peru was considerable.

Education was a form of indoctrination in both cases. They used it to implement the ideas they wanted or from where they would obtain some benefit. In addition to this, only Europeans could access a higher education. Indigenous Peruvians had the chance to enter the university but they had way less opportunities to do so. Besides, South African universities were of a much lower level than those of the whites.

One of the fields in which the time lag was more evident was demography. Peruvians suffered a great decline in their population with the Spanish arrival, mostly because of the pandemics emerging from the diseases they brought with them. The period in which it happened and the resources and knowledge characteristic of it, did not permit them to handle the situation in the same way as if they were in the 19th century. Conversely, the British and South Africans already had the skills and expertise necessary to avoid such demographic decline.

While Africans assumed their new government in a more pacific way and carried out all their protests and petitions without much violence, Americans coexisted for decades with armed conflicts between sides and against the Spanish government. Once the Viceroyalty of Peru was established, disputes began to fade away.

English and Spanish spread throughout their respective colonies becoming the official languages. Notwithstanding, native tongues such as Quechua, Aymara or Afrikaans were kept, are still spoken nowadays and remain as official.

Concerning religion, the aim to evangelize the native population by bringing missionaries to convert them into Christianity is present in both cases. However, as similar as their aims may seem, they were actually quite different. On the side of the Spanish, they simply wanted to spread their religion, due to the strong Catholicism in the Peninsula. On the other hand, British oriented religion towards their own benefits, meaning they tried to inculcate that being an

efficient laborer was a value as a Christian, according to the ideals of Protestantism. This led to an increasing idea of the positivity of good and hard work.

In the matter of literature, there is a noticeable difference in content between countries. South African literature deals mainly with their social conflicts such as apartheid. In contrast, Peruvian literary content is characterized by rhetoric and artifice, without focusing on the social issues of the time. Due to racism, there were not many remarkable black authors. It was more varied in Peru, where we could find well-known Spanish, mestizo and native writers.

Currently, the argument that colonization was, as a whole, a political, economic, social and cultural advancement is used as a justification. We consider this may be partially right, as these colonies developed economically almost at the same rate as other European powers, taking into account they drew from a considerably lower starting point. For example, external commerce was a factor that led to a rampant economic development. Nevertheless, this did not apply to every field. A good case in point would be medicine in Peru, which took several steps backwards, and the emergence of segregation and racism in South Africa. All things considered, we believe that there is no right answer for the matter, as it took the colonies centuries forward in some ways and backwards in others.

We reckon that in order to judge the events it is necessary to take into account the time period in which each of them took place. The purpose of the project has been to analyze the influence of the metropolises in the colonies in an objective way, without trying to judge any of the events or make any value judgements.

14. GLOSSARY

- **Afrikaaner**: Southern African ethnic group descended from predominantly Dutch settlers (p.57)
- **Amendment**: formal or official change made to a law, contract, constitution, or other legal document (p.41)
- **Almagristas**: It is said of Diego de Almagro's supporters against Francisco Pizarro (p.22)
- **Anthropomorphic**: having or represented with the attributes of a human being (p.69)
- **Boers**: Dutch ethnic group of farmers (p.24)
- **Breweries**: business that makes and sells beer (p.36)
- **Coloureds**: multiracial ethnic group native to Southern Africa who have ancestry from more than one of the various populations inhabiting the region (p.58)
- **Commoner**: one of the ordinary or common people, as opposed to the aristocracy or to royalty (p.67)
- **Concubine**: (in polygamous societies) a woman who lives with a man but has lower status than his wife or wives (p.28)
- **Daughter country**: any people or territory separated from but subject to a ruling power, colony (p.11)
- **Dogmatic**: inclined to lay down principles as undeniably true (p.52)
- **Encomienda**: a system under which the Spanish Crown allocated a certain number of aborigines to a Spanish subject, *encomendero*, in compensation for the services rendered (p.22)
- **Filibusters**: a person engaging in unauthorized warfare against a foreign country (p.12)
- **Goldsmithing**: the work of a goldsmith, the forging of gold, silver and other precious metals (p.69)
- **Huaca**: an object that represents something revered, typically a monument of some kind (p.27)
- **Inbreeding**: the interbreeding of closely related individuals, especially to preserve and fix desirable characters and to eliminate unfavorable characters from a stock (p.47)
- **Inca**: the supreme ruler of the Incas (p.20)

- **Inca Empire (or Tahuantinsuyo Empire):** A Native American people who built a notable civilization in western South America in the fifteenth and sixteenth centuries (p.20)
- **Inherent:** involved in the constitution or essential character of something, belonging by nature or habit, intrinsic (p.71)
- **Inquisición:** judicial institution ostensibly established to combat heresy in Spain (p.13)
- **Interlocking:** (of two or more things) having parts that overlap or fit together (p.68)
- **Interlopers:** a person who becomes involved in a place or situation where they are not wanted or are considered not to belong (p.12)
- **Kaffirs:** a derogatory word used by the British to call the Africans (p.25)
- **Khoikhoi:** traditionally nomadic pastoralist indigenous population of southwestern Africa (p.24)
- **Lobola:** bride wealth given by the family of a groom to that of his bride (p.74)
- **Mainland:** a large continuous extent of land that includes the greater part of a country or territory, as opposed to offshore islands and detached territories (p.17)
- **Matabele:** group of South African natives (p.26)
- **Metropole:** the parent state of a colony (p.12)
- **Mint:** a place where coins, medals, or tokens are made (p.32)
- **Obraje:** factory or workshop, especially those of Spanish colonial America dedicated, above all, to textile production with native workforce (p.31)
- **Phytomorphic:** having or represented with the attributes of a plant (p.69)
- **Reaping:** to cut or gather a crop or harvest (p.68)
- **Recidivism:** the tendency of a convicted criminal to reoffend (p.12)
- **Reconquista:** the name given to a long series of wars and battles between the Christian Kingdoms and the Muslim Moors for control of the Iberian Peninsula (p.13)
- **Repartimiento:** seasonal rotation of native workers, who carried out public works, at the service of the administration (p.30)
- **Revenue:** income that a government or company receives regularly receives (p.40)
- **Rhetorical:** given to rhetoric, grandiloquent (p.72)
- **Smuggling:** to import or export something in violation of the customs laws (p.12)
- **Sowing:** to plant a seed by scattering it on or in the earth (p.68)

- **Taifa:** independent Muslim principalities of the Iberian Peninsula, referred to by Muslims as Al-Andalus (p.13)
- **Trousseau:** personal possessions of a person usually including clothes, accessories and household linen and wares (p.46)
- **Vassalage:** a position of subordination or submission (as to a political power) (p.28)
- **Vessel:** a hollow container, especially one used to hold liquid, such as a bowl or cask (p.69)
- **Wean:** to cause a baby or young animal to stop feeding on its mother's milk and to start eating other food, especially solid food, instead (p.49)
- **Wedlock:** the state of being married (p.55)
- **Widower:** a man who has lost his spouse by death and has not married again (p.49)
- **Xhosa:** South African ethnic group (p.24)
- **Zoomorphic:** having or represented with the attributes of an animal (p.69)

15. ACKNOWLEDGEMENTS

You would not be reading this if it wasn't for all the people that have helped us along our journey.

Firstly, our tutor and English teacher, Guillermo Díaz, who has trusted and motivated us through the whole process. Thanks not only for all the things you have taught us in the academic field, but also for sharing with us your life experience and joyful personality.

We would also like to thank David Tragarz, our English assistant, for helping us both, in the linguistic and historical field. Your knowledge and advice have guided us towards the right way and have encouraged us to learn more about the colonial world.

We cannot forget to mention Jorge Díaz, who has always been willing to help us and solve our doubts and worries. It has been a pleasure counting with you for everything that we have needed.

Of course, we should thank our high school and classmates for giving us the opportunity to develop a personal project and always support and encourage us to see through all the obstacles and brave it out.

Finally, we must thank our family and friends for standing by our sides and for always lending a hand when needed.

This wouldn't have been possible without you. Thank you all.

16. BIBLIOGRAPHY

Types

- <https://www.historians.org/publications-and-directories/perspectives-on-history/october-2015/a-typology-of-colonialism> Last consultation: 25-02-2020
- <https://you.stonybrook.edu/spn410/que-era-una-colonia-penitenciaria/>
Last consultation: 23-04-2020
- <https://globalsocialtheory.org/concepts/settler-colonialism/>
Last consultation: 29-03-2020
- <https://www.historydiscussion.net/history-of-india/economic-history/colonialism-meaning-and-features-indian-economic-history/5967> Last consultation: 29-03-2020
- <https://www.enotes.com/homework-help/what-rogue-colonialism-how-did-characterize-french-137219> <https://www.craiggreenfield.com/blog/missionary-colonialism>
Last consultation: 20-03-2020
- <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1741-4113.2008.00535.x>
Last consultation: 29-03-2020

Context

(Spain)

- <http://www.claseshistoria.com/america/colonial-virreinos-peru.html>
Last consultation: 02-05-2020
- <http://www.historiasiglo20.org/HE/6g.htm> Last consultation: 02-05-2020
- <https://historiaespana.es/biografia/francisco-pizarro> Last consultation: 02-05-2020
- <http://www.historiasiglo20.org/HE/5.htm> Last consultation: 17-06-2020
- https://www.oup.com.au/_data/assets/pdf_file/0030/58197/Chapter-19-The-Spanish-conquest-of-the-Americas-1492-1572.pdf Last consultation: 17-06-2020
- <https://prezi.com/sco5eavzjc04/situacion-social-del-siglo-xv-en-espana/>
Last consultation: 23-06-2020

(UK)

- <https://www.heritage.nf.ca/articles/exploration/utrecht-treaty-1713.php>
Last consultation: 04-05-2020
- <https://www.britannica.com/biography/George-III> Last consultation: 04-05-2020
- Edward, W. (1878). *A History of England in the Eighteenth Century*. Longman Green.
Last consultation: 04-05-2020

- <https://www.britannica.com/place/United-Kingdom/18th-century-Britain-1714-1815>
Last consultation: 10-05-2020
- <https://www.britain-magazine.com/carousel/a-timeline-of-18th-century-britain/>
Last consultation: 20-06-2020
- <http://www.localhistories.org/18thcenteng.html> Last consultation: 21-06-2020
- Colley, L. (1986). *The Politics of Eighteenth- Century British history*. Cambridge, England: Cambridge University Press. Last consultation: 21-06-2020
- http://www.bbc.co.uk/history/british/timeline/empireseapower_timeline_noflash.shtml
Last consultation: 21-06-2020
- <https://www.sahistory.org.za/article/britain-takes-control-cape>
Last consultation: 22-06-2020

Colonization

(Peru)

- <http://www.historiasiglo20.org/HE/5.htm> Last consultation: 25-06-2020
- <https://historiaespana.es/biografia/francisco-pizarro> Last consultation: 29-06-2020
- <https://archivoshistoria.com/pizarro-y-almagro-i-guerra-civil-entre-los-conquistadores-del-peru/> Last consultation: 21-07-2020
- <https://archivoshistoria.com/pizarro-y-almagro-ii-guerra-civil-entre-los-conquistadores-del-peru/> Last consultation: 21-07-2020
- <https://historiaperuana.pe/periodo-colonial/virreinato/creacion-virreinato-peru/>
Last consultation: 22-07-2020
- https://www.lifeder.com/batalla-de-chupas/#Asesinato_de_Francisco_Pizarro
Last consultation: 22-07-2020
- <http://www.claseshistoria.com/america/colonial-virreinos-peru.html> 28-07-2020
- Ferrer-Dalmau, A. and Fidalgo, M. (2019). *Imperio: De los tercios españoles a la América hispánica*. Barcelona, España: Espasa. Last consultation: 19-08-2020

(South Africa)

- Oliver, E. and Oliver, W. H. (2017). *The colonization of South Africa: a unique case*. Pretoria, South Africa: University of South Africa. Last consultation: (20-06-2020)
- <https://www.britannica.com/place/Cape-Colony> Last consultation: 27-06-2020
- <https://theconversation.com/the-arrival-of-british-settlers-200-years-ago-continues-to-cast-a-shadow-over-south-africa-137319> Last consultation: 17-06-2020

- Parker, J. and Rathbone, R. (2007). *African History, a very short introduction by John Parker & Richard Rathbone*. Oxford, United Kingdom: Oxford University Press.
Last consultation: 17-06-2020
- <https://www.livingstoneonline.org/life-and-times/southern-africans-and-the-advent-colonialism> Last consultation: 20-07-2020
- Rivers, C. (2019). *The Colonization of South Africa: The History and Legacy of the European Subjugation of South Africa*. Charles Rivers Editors.
Last consultation: 22-07-2020

Politics and Economy

(Peru)

- <http://www.discover-peru.org/inca-economy-society/> Last consultation: 17-08-2020
- Lebrun, H., 2004. *Historia De La Conquista Del Perú Y De Pizarro*. Santa Fe, United Estates: El Cid Editor. Last consultation: 17-08-2020
- [https://www.ticketmachupicchu.com/organization-inca-government/#:~:text=a\)%20The%20mita%20E2%80%93%20It%20was,%2C%20chasquis%2C%20dancers%20and%20musicians](https://www.ticketmachupicchu.com/organization-inca-government/#:~:text=a)%20The%20mita%20E2%80%93%20It%20was,%2C%20chasquis%2C%20dancers%20and%20musicians). Last consultation: 17-08-2020
- Contreras, C., Noejovich, H. and Suárez, M., 2000. *Compendio De Historia Económica Del Perú II*. Lima, Perú. IEP Ediciones. Last consultation: 17-08-2020
- <https://historiaperuana.pe/periodo-autoctono/organizacion-politica-del-imperio-inca#:~:text=El%20Imperio%20de%20los%20Incas,gobernar%20se%20ten%C3%ADa%20por%20herencia>. Last consultation: 17-08-2020
- <http://www.memoriachilena.gob.cl/602/w3-article-691.html>
Last consultation: 18-08-2020
- <https://lahistoriamexicana.mx/virreinato/mercedes-reales-tributos-encomiendas#:~:text=Las%20tierras%20que%20la%20Corona,para%20que%20las%20hicieran%20producir>. Last consultation: 18-08-2020
- <https://www.britannica.com/topic/repartimiento> Last consultation: 19-08-2020
- Murra, J., 1978. *La Organización Económica Del Estado Inca*. Ciudad de México, México: Siglo Veintiuno Ed. Last consultation: 19-08-2020
- <https://historiaperuana.pe/periodo-colonial/virreinato/comercio-virreinato>
Last consultation: 20-08-2020
- <http://www.claseshistoria.com/america/colonial-administracion-casacontratacion.html>
Last consultation: 20-08-2020

- Rodríguez Vicente, M., 1956. *Una Quiebra Bancaria En El Perú Del Siglo XVII*. Madrid, Spain: Instituto Nacional de Estudios Jurídicos. Anuario de Historia del Derecho Español. Last consultation: 20-08-2020
- <http://democraciasur.com/2006/02/23/milenaria-y-sagrada-hoja-de-coca/>
Last consultation: 21-08-2020
- <https://www.boletomachupicchu.com/hoja-coca-de-los-incas/>
Last consultation: 21-08-2020
- <http://pares.mcu.es/Bicentenarios/portal/en/imperioEspanol.html>
Last consultation: 22-08-2020
- https://www.chilecollector.com/archwebart/virreyes_del_peru02.html
Last consultation: 22-08-2020
- Oriz Bes, A., 2015. *Los indígenas en el proceso colonial: leyes jurídicas y la esclavitud*. Zaragoza, Spain: Anuario del Centro de la Universidad Nacional de Educación a Distancia en Calatayud Last consultation: 22-08-2020

(South Africa)

- Feinstein, C. H., 2005. *An Economic history of South Africa*. Cambridge, United Kingdom: Cambridge University Press. Last consultation: 25-07-2020
- Landau, P. S., 2010. *Popular Politics in the History of South Africa, 1400- 1948*. Maryland, United Kingdom: University of Maryland. Last consultation: 28-07-2020
- <https://www.britannica.com/place/South-Africa/Growth-of-the-colonial-economy>
Last consultation: 28-07-2020
- Austin, G., 2010. *African Economic development and Colonial Legacies*. Geneva, Switzerland: The Graduate Institute of Geneva. Last consultation: 30-07-2020
- Austin, G., 2015. *The Economics of Colonialism in Africa*. Geneva, Switzerland: The Graduate Institute of Geneva. Last consultation: 02-08-2020
- <https://www.britannica.com/place/South-Africa/Economy>
Last consultation: 10-08-2020
- <https://www.weforum.org/agenda/2019/05/south-africas-economy-in-5-charts/>
Last consultation: 11-08-2020
- <https://www.bbc.com/news/world-africa-14094918> Last consultation: 20-08-2020
- <https://www.gov.za/about-sa/history> Last consultation: 28-08-2020
- Piotrowski, A., 2019. *Colonialism, Apartheid, and Democracy: South Africa 's Historical Implications on the Land Reform Debate*. Tennessee, United States: Southern Adventist University. Last consultation: 28-08-2020

Society

(Peru)

- https://www.go2peru.travel/peru_guide/culture/inca_culture.htm
Last consultation: 31-08-2020
- <https://www.artehistoria.com/es/contexto/la-sociedad-inca>
Last consultation: 31-08-2020
- <http://www.webcultura.net/u-sociedad-inca.html> Last consultation: 31-08-2020
- <https://historiaperuana.pe/periodo-autoctono/organizacion-social-imperio-inca>
Last consultation: 31-08-2020
- <https://blogs.ua.es/historiadelosincas/2011/10/11/guerras-2/>
Last consultation: 11-09-2020
- https://www.boletomachupicchu.com/educacion-inca/#sistema_ensenanza_inca
Last consultation: 11-09-2020
- <http://www.discover-peru.org/inca-law/> Last consultation: 12-09-2020
- <https://www.ancient.eu/article/953/daily-life-in-the-inca-empire/>
Last consultation: 12-09-2020
- <https://howtoperu.com/inca-population-estimates/> Last consultation: 12-09-2020
- <https://amrithasancientincans.weebly.com/health.html> Last consultation: 12-09-2020
- <https://www.boletomachupicchu.com/medicina-inca/> Last consultation: 12-09-2020
- <https://www.history.com/news/ancient-inca-surgery-civil-war-medicine>
Last consultation: 13-09-2020
- Cook, N. D., 1977. *Estimaciones Sobre La Población Del Perú En El Momento De La Conquista*. Connecticut, United States. University of Bridgeport.
Last consultation: 13-09-2020
- https://kendallkpsd401.weebly.com/uploads/4/0/3/7/40379583/gender_roles_in_inca_society.pdf Last consultation: 20-09-2020
- <http://geograficoehistorico.blogspot.com/2010/01/la-educacion-en-la-etapa-colonial-del.html#:~:text=La%20educaci%C3%B3n%20se%20brinda%20a,colegios%2C%20seminarios%20y%20universidades%20reales%20.&text=Los%20profesores%20eran%20generalmente%20religiosos%20que%20cumpl%C3%ADan%20todos%20estos%20dispositivos>. Last consultation: 28-09-2020
- Ortiz Caballero, R. (1990). *Derecho español y derecho indígena: los primeros años de la Colonia*. Lima, Perú: Instituto Riva-Agüero. Last consultation: 28-09-2020

- Cordero del Campillo, M. 2001. *Las Grandes Epidemias En La América Colonial*. León, Spain: University of León. Last consultation: 28-09-2020
- <https://historiaperuana.pe/periodo-colonial/virreinato/la-poblacion-en-el-virreinato>
Last consultation: 01-10-2020
- https://scielo.conicyt.cl/scielo.php?script=sci_arttext&pid=S0719-26812020000100007
Last consultation: 01-10-2020
- Midgen Scolow, S. 2000. *The Women of Colonial Latin America*. Cambridge, United Kingdom: Cambridge University Press. Last consultation: 03-10-2020
- María Belmonte, M. 2016. *Cambios en la Sociedad Incaica del Perú tras la Conquista Española*. Alicante, Spain. University of Alicante.
Last consultation: 04-09-2020

(South Africa)

- https://www.jyu.fi/viesti/verkkotuotanto/kp/sa/soc_history.shtml
Last consultation: 02-09-2020
- <https://www.sahistory.org.za/article/history-slavery-and-early-colonisation-south-africa>
Last consultation: 02-09-2020
- Hammel, T. 2019. *Shaping Natural History and Settler Society: Mary Elizabeth Barber and the Nineteenth-Century Cape (Cambridge Imperial and Post-Colonial Studies Series)*. London, United Kingdom: Palgrave Macmillan.
Last consultation: 04-09-2020
- Keegan, T. J., 1996. *Colonial South Africa and the Origins of the Racial Order*. Virginia, United States: University of Virginia Press. Last consultation: 04-09-2020
- https://www2.hu-berlin.de/transcience/Vol9_No1_1_19.pdf
Last consultation: 04-09-2020
- <https://www.britannica.com/topic/apartheid> Last consultation: 05-09-2020
- https://www.jyu.fi/viesti/verkkotuotanto/kp/sa/soc_racism.shtml
Last consultation: 10-09-2020
- <https://www.history.com/topics/africa/apartheid> Last consultation: 18-09-2020
- Elphick, R. 1979. *The Shaping of South African Society, 1652–1840*. Connecticut, United States: Wesleyan University Press. Last consultation: 21-09-2020

Culture, Religion and Literature

(Peru)

- <https://incarail.com/blog/culture/quechua-the-language-of-the-inca/#:~:text=Quechua%20is%20one%20of%20the,language%20of%20the%20Inca%20people>. Last consultation: 05-10-2020
- <https://www.languageconnections.com/blog/quechua-language-the-language-of-the-incas>
Last consultation: 05-10-2020
- https://www.ancient.eu/Inca_Architecture/ Last consultation: 05-10-2020
- <https://www.lifeder.com/arquitectura-inca/> Last consultation: 05-10-2020
- <https://ancientincanempire.weebly.com/technology.html#>
Last consultation: 05-10-2020
- https://www.ducksters.com/history/inca/science_and_technology.php
Last consultation: 05-10-2020
- <https://www.machupicchumagico.com/blog/la-religion-inca-dios-inti-wiracocha-pachamama> Last consultation: 06-10-2020
- https://www.ecured.cu/Mitolog%C3%ADa_incaica Last consultation: 06-10-2020
- <https://con2bemolesradio.com/la-musica-tradicional-inca/>
Last consultation: 06-10-2020
- <https://tiposdearte.com/arte-inca/> Last consultation: 08-10-2020
- <http://metalurgiayorfebreria.blogspot.com/2017/07/metalurgia-y-orfebreria-inca.html#:~:text=Los%20incas%20obtuvieron%20gran%20conocimiento,aleaci%C3%B3n%20de%20cobre%20y%20oro.&text=Mientras%20que%20la%20Orfebrer%C3%ADa%20se,plata%20y%20otros%20metales%20preciosos.>
Last consultation: 08-10-2020
- https://www.boletomachupicchu.com/ceramica-inca/#cuales_fueron_caracteristicas
Last consultation: 08-10-2020
- <https://lengua.laguia2000.com/literatura/literatura-inca>
Last consultation: 08-10-2020
- Escobar, A. M., 2001. *Contact Features in Colonial Peruvian Spanish*. Illinois, United States: University of Illinois. Last consultation: 10-10-2020
- Haimovich, G., 2017. *Linguistic Consequences of Evangelization in Colonial Peru: Analyzing the Quechua Corpus of the Doctrina Christiana y Catecismo*. Warsaw, Poland: University of Warsaw. Last consultation: 10-10-2020
- <https://www.britannica.com/place/Peru/Languages> Last consultation: 10-10-2020

- Gullete, P. 2013. *Theories of the Emergence of Colonial Peruvian Andean Spanish (1533-1821)*. Massachusetts, United States: Cascadilla Press.
Last consultation: 10-10-2020
- <http://www.webexhibits.org/calendars/calendar-christian.html>
Last consultation: 11-10-2020
- <http://peru-cristiano.blogspot.com/2017/05/ciencia-y-tecnologia-en-la-historia-de.html>
Last consultation: 11-10-2020
- <https://educared.fundaciontelefonica.com.pe/sites/virreinato-peru/arquitectura.htm>
Last consultation: 11-10-2020
- [http://miperucolonial2.blogspot.com/2009/08/religion-colonial.html#:~:text=Las%20C3%B3rdenes%20religiosas%20que%20se,Compa%C3%B1%C3%ADa%20de%20Jes%C3%BA%20\(jesuitas\).](http://miperucolonial2.blogspot.com/2009/08/religion-colonial.html#:~:text=Las%20C3%B3rdenes%20religiosas%20que%20se,Compa%C3%B1%C3%ADa%20de%20Jes%C3%BA%20(jesuitas).)
Last consultation: 11-10-2020
- Areas, E. and Rigueiro García, J., 2005. *La música colonial americana (siglos XVII y XVIII): Un espacio para el encuentro de dos mundos*. Rosario, Argentina: Universidad Nacional del Litoral. Last consultation: 11-10-2020
- https://educared.fundaciontelefonica.com.pe/sites/virreinato-peru/art_cultura.htm
Last consultation: 11-10-2020
- <https://carpetapedagogica.com/literaturacolonia> Last consultation: 11-10-2020

(South Africa)

- Gilmour, R. Missionaries, 2007. *Colonialism and Language in Nineteenth-Century South Africa*. London, United Kingdom: University of London.
Last consultation: 25-09-2020
- Elphick, R. and Davenport, R., 1997. *Christianity in South Africa: A Political, Social and Cultural History*. California, United States: University of California Press.
Last consultation: 25-09-2020
- <https://www.kwintessential.co.uk/resources/guide-to-south-africa-etiquette-customs-culture-business> Last consultation: 27-09-2020
- <https://www.everyculture.com/Sa-Th/South-Africa.html>
Last consultation: 27-09-2020
- <https://www.sahistory.org.za/article/defining-culture-heritage-and-identity>
Last consultation: 28-09-2020

- Paton, A., 2007. *Religion, literature and identity in South Africa: the case of Alan Paton*. Pretoria, South Africa: University of South Africa.
Last consultation: 30-09-2020
- Collective author, 2017. *A Historical and Critical Overview of Religion and Public Broadcasting in South Africa*. Pretoria, South Africa: International Society for the Study of Religion, Nature and Culture. Last consultation: 01-10-2020
- Agbiji, O. M., 2015. *Religion And Social Transformation In Africa: A Critical And Appreciative Perspective*. Stellenbosch, South Africa: University of South Africa.
Last consultation: 01-10-2020
- <http://countrystudies.us/south-africa/53.htm> Last consultation: 03-10-2020
- <http://countrystudies.us/south-africa/53.htm> Last consultation: 04-10-2020
- <https://people.ucalgary.ca/~nurelweb/papers/irving/apart.html>
Last consultation: 05-10-2020
- Meiring, J., 2005. *Truth and Reconciliation in South Africa: the role of the faith communities*. Pretoria, South Africa: University of Pretoria.
Last consultation: 05-10-2020
- Saint. L., 2018. *Black Cultural Life in South Africa: Reception, Apartheid, and Ethic*. Michigan, United States: University of Michigan Press.
Last consultation: 05-10-2020
- <https://www.britannica.com/art/South-African-literature>
Last consultation: 06-10-2020
- <https://theculturetrip.com/africa/south-africa/articles/top-ten-south-african-writers/>
Last consultation: 07-10-2020
- <https://www.brandsouthafrica.com/people-culture/culture/south-african-literature>
Last consultation: 07-10-2020
- <https://www.encyclopedia.com/literature-and-arts/literature-english/south-african-literature/south-african-literature> Last consultation: 07-10-2020