



1917

“SI SE PUDO!” THE CONSTITUENT CONGRESS OF MEXICO: GENERAL ASSEMBLY

HAWKMUN III
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Letter from your Chair

Dear Delegates,

Welcome to HAWKMUN 2024. My name is Estrella Hernandez-Arzate and I have the pleasure of being the Chair of this committee. I am a third year student here at KU, majoring in Philosophy and Sociology with a minor in business. This is also my third year doing Model UN and hope that you all find this experience as enjoyable as I have. Last year I was given the opportunity to co-chair and deeply enjoyed the experience.

Last year I co-chaired for a committee, and this year I get to organize and chair this general assembly myself. I look forward to seeing all of you go through the process of writing a mini constitution based upon the issues that were contingent during this time.

Allow me to emphasize that just because we are doing a historical committee, the focus shouldn't be historical accuracy. If the events of the committee don't lead us to the same outcomes of the actual event, it's okay. The background guide is intended to be your starting point for research. The dais has prepared this document that highlights key points of information, controversies, and topics of discussion that will guide your debates, discussions, and working papers for the conference. While it is certainly not exhaustive, it covers a wide array of issues we expect delegates to address in some capacity.

I highly encourage all of you to read the rules of procedure in this document fully, as I understand you may not read this in its entirety. I look favorably upon us being able to understand the basics coming into the committee. I will make sure to stop to explain and clarify anything. The dais is immensely excited to see how delegates can intersect international law with our topics, in addition to adhering to their unique and diverse foreign policies



to create healthy and productive debate. Position papers that focus on these issues will be the strongest.

To close off, I'd like to add that if there is anything that I can do to make your time at HAWKMUN easier in any way: researching, position papers, speeches, etc. Please email me, I'm here to aid and or clarify anything in relation to this committee.

Best of Luck,

Estrella Hernandez-Arzate, Chair



Letter from your Co-Chair

Dear Delegates,

Hi there! My name is Maddie Steele, and I'm a sophomore at KU! I'm majoring in behavioral neuroscience with the hopes of pursuing psychology or psychiatry post-grad. In my free time I enjoy hanging out with friends, playing pickleball, reading, and art. I joined MUN during the spring of my freshman year, and I've had a blast going to meetings. I am so excited to be a part of HawkMUN III. I can't wait to see how your creative minds and different perspectives approach this committee! This will also be my first time staffing a Model United Nations event! So if it's your first time don't be scared, we're in the same boat!

Best of luck,

Madelyn Steele, Co-Chair



Sensitivity Statement

The University of Kansas Model United Nations Club is committed to intellectual discourse. HawkMUN conference encourages attending delegates to maintain and consider historical accuracy throughout all committees. However, certain actions are completely unacceptable, even if they may be historically accurate to their committee. The statement above applies to all committees being run during HawkMUN. All delegates are expected to follow 21st century standards of ethics and morality in all aspects during their participation in the HawkMUN conference.

Delegates may not use the guise of "historical accuracy" as an excuse for racist, sexist, homophobic, or other harmful actions. No justification will be allowed for war crimes, ethnic genocide, or implementing slavery during their participation in the conference. These exclusionary and hurtful acts can appear not only in the words of a directive, resolution, or speech, but also in the blocs that form and the people who are included in or prevented from participating. If any of the above behaviors are reported by the Chair, Delegates, Staff, or Advisors to the Secretary General, they will promptly be investigated. Any delegate, advisor, or staff member found to be in violation of the Code of Conduct will be immediately ejected from the committee with no refund.



Rules of Procedure: A Delegate Guide

Motions are used to propel committee, and points are raised when a delegate wants to address something personally. Points and motions are directed at the Chair. The chair has the right to rule motions or points as dilatory if they do not support the direction of the committee.

Motions

Motion to Open Debate: After announcements and roll call, the chair will call for a motion to open debate. This formally opens the floor for points and motions. Once a motion to open debate is proposed, it is the only that may be considered at this time. Chair's discretion may be used to move committee forward into the moderated session.

Motion for a Moderated Caucus: A moderated caucus, as the name entails, a debate overlooked by your chairs. This motion requires the delegate to state the duration, speaking time, and the topic of discussion. This motion may be around 3–10 minutes long with speaking times of 30, 45, or 60 seconds. Ex: "Motion for a 5 minute moderated caucus with a 30-second speaking time on the topic of establishing a centralized bank."

- If the motion is passed, the delegate who submitted the motion may choose to give their speech first or last. Ex: "This motion passes. Delegate, would you like first or last speech?"
- A moderated caucus may be disrupted by other motions at chair's discretion.

Motion to Extend the Previous Moderated Caucus: The committee may vote to extend the moderated caucus, the speaking time must be less than the previously proposed time and speaking time must remain the same.

Motion for an Unmoderated Caucus: In contrast to a moderated caucus or "unmod", this is a more informal debate style. Here, if the motion is passed, delegates are free to move around the room, during this time you're expected to talk with other delegates to collaborate on directives, write said directives, and merge if that's required. Ex: "Motion for a 10 minute unmod."

Motion to Extend the Unmoderated Caucus: An extension to an unmoderated caucus can be requested and quickly voted on if necessary when creating blocs and writing your working papers. Ex: "Motion to extend unmod by 5 minutes."

Motion for a Round Robin: Motion is used when a delegate wants every individual in the committee to give a speech on a particular issue. The issue is spoken in a rotating fashion around the table, either to the right or left, from the motioning delegate. Delegates may pass on their speech, but will not be returned to. Ex: "Motion for a Round Robin with 30 second speaking time on the topic of land distribution."

- Delegate who motioned will be asked if they wish to go first or last.



Points

Point of Order: Usually allowed to interrupt a speech. This point may be raised if a delegate believes there is an error in parliamentary procedure or a lapse of decorum. Should be raised immediately to bring attention to the infraction.

Point of Personal Privilege: This is allowed to interrupt a speech, these are used for personal non-committee discomforts. Such as a speaker's volume, needing paper, bathroom break, etc.

Ex: "Point of personal privilege, May the speaker speak louder? It is hard to hear."

Point of Inquiry: This shouldn't disrupt a speech, but can disrupt the chair regarding debating proceedings. Used to ask questions about committee rules and information on a topic.

Ex: "Point of Inquiry. When are blocs being formed?"

Right of reply: This can only be used when a delegate has been personally insulted or questioned by another delegate. Not every speech directed towards a delegate's ideas or papers warrants a right to reply. A right to reply is only allowed at chair's discretion.

Papers

During a General assembly, there will a time when blocs are created. During these blocs, delegates will have to use either their laptop or tablet in order to start their working papers. All documents will be expected to be shared with chairs to ensure pre-written material isn't used.

Working Paper: This is a document that is a work in progress and will be started once delegates have created their blocs. These are worked on during an unmoderated caucus by multiple delegates in a bloc. During this time, delegates are expected to make changes to the document and engage in debate revolving issues being written down.

Expectations for working paper:

- 12 size font in Times New Roman
- Single spaced
- Must include a preamble
- Can't be over 15 pages

Draft resolution: This is the second phase, here delegates will have to submit their working papers to the chair in the form of a PDF. After which, students will take part in something called Author's panel. Depending on the size of the blocs, a certain amount of students must select their peers to present and do Q&A on their draft resolution.

Resolution: Once the second phase is done, the blocs will be forced to merge and create their final document.



1.0 Introduction

Welcome to “Si Se Pudo!” The Constituent Congress of Mexico, 1917. This committee is set in the Gran Teatro Iturbide in the city of Santiago de Querétaro. Under President Venustiano Carranza's direction, the resultant 1917 Constitution represented a dramatic turn toward progressive changes. The revolutionary values of social justice and national sovereignty were reflected in it, along with other important ideas like labor rights, land redistribution, and secular education. The 1917 Constitution created a foundation that will shape Mexico's political environment for many years to come, laying the foundations for current laws and government. Delegates will be pushed to work together in the creation of this constitution while touching upon the main issues facing Mexico. Although you all stand together in the formation of a stronger country, you'll all have differing ideas on how to get there.



2.0 History and Context

2.1 Mexican Independence



Between 1810 and 1821, Mexico underwent a complicated and revolutionary era known as the Mexican War of Independence, which marked the country's transition from Spanish colonial control to independence. A confluence of social, political, and economic forces that had been building for decades propelled the

independence movement. The roots of Mexican independence can be traced back to the late 18th and early 19th centuries, when discontent with Spanish Colonization grew among various segments of Mexican society. Under Spanish colonization, social inequality, economic disconnect, and lack of native autonomy drove the fight for independence.

The beginning of the Independence Movement was marked by The Cry of Dolores on September 16, 1810, by revolutionary leader and Catholic priest Miguel Hidalgo y Costilla. He was inspired by the ideals of the Enlightenment and fed up with the systemic injustices he saw around him. Hidalgo demanded an end to Spanish rule.

Early rebellion (1810-1811): The early years of the independence movement were disheartening. Although mestizo and indigenous communities gave Hidalgo's first uprising a lot of support, it was put down quickly and violently. In the end, Hidalgo was apprehended and put to death in 1811. Other revolutionary leaders like José María Morelos and Ignacio Allende carried on the fight after his leadership.

The Rise of Morelos (1811-1815): Following Hidalgo's passing, José María Morelos, a prominent figure in the independence movement and a former priest, took up the cause. Convening the Congress of Anáhuac in 1813, he brought the movement together into a more disciplined revolutionary force that went on to declare Mexican independence and draft the Declaration of the Rights of Man. In spite of his best efforts, Morelos was ultimately apprehended and put to death in 1815, which caused the independence movement to temporarily falter.

Later Stage of Rebellion (1815-1821): Internal conflicts and a more forceful Spanish response confronted the independence movement following Morelos's passing. Nonetheless, the independence movement benefited from the insurgents' tenacity and Spain's vulnerable position as a result of the Peninsular War, in which Napoleonic forces occupied Spain.



Independence (1820-1821): With the Spanish authorities seeking negotiations in the face of mounting pressure and instability, the tide turned in favor of the independence movement. The politically unstable and weakened Spanish government consented to negotiate in 1820. This resulted in Agustín de Iturbide, a former royalist officer who switched sides to support independence, proposing the Plan of Iguala in February 1821. The plan created a foundation for the new country and included clauses protecting Catholicism and establishing a constitutional monarchy. With the signing of the Treaty of Córdoba on August 24, 1821, which formally recognized Mexican independence and put an end to Spanish rule.

Following Independence, Mexico faced many difficulties after gaining independence, such as social divisions, economic hardships, and political instability. The early years of the new nation were characterized by ongoing conflicts between various factions and frequent changes in leadership. Despite these obstacles, Mexico's attainment of independence created the conditions for its growth as a sovereign state and for upcoming political and social reforms.

2.2 Independence Movements

Mexico's independence movement was influenced by several other countries' struggles for independence and their broader political and philosophical ideas. Enlightenment thinkers such as John Locke, Jean-Jacques Rousseau, and Montesquieu advocated for ideas about democracy, human rights, and rational governance, which shaped the ideological framework of the Mexican independence movement. Though the major international influence came from events such as:

The American Revolution

The American colonies' successful struggle for independence from British rule had a significant influence on revolutionary leaders throughout Latin America, including Mexico. The American Revolution served as a model for revolutionary ideals and showed that it was possible to rebel against colonial rule successfully. Important factors that affected Mexican revolutionaries were as follows:

1. **Ideas of liberty and self-governance:**

The American Revolution popularized the notions of individual rights, self-governance, and democratic institutions, which resonated with Mexican reformers and revolutionaries.



2. The Constitution and the Bill of Rights:

The U.S. Constitution and the Bill of Rights highlighted the possibility of establishing a new political system based on democratic principles and individual freedoms, which inspired many in Mexico to seek similar reforms.

The French Revolution



The French Revolution started in 1789, was a time of extreme political and social unrest in France that had a profound impact on the country's development and the path of world history. The fundamental principles of liberty, equality, and fraternity propelled the Revolution, upending the established social order and absolute monarchy. The fight against aristocratic privilege, the pursuit of democratic governance, and the need to alleviate pervasive economic inequality were among the main

themes. The goal of the Revolution was to topple the previous feudal systems and establish a more equal society. As a result, radical reforms like the Declaration of the Rights of Man and of the Citizen were made, and Napoleon Bonaparte eventually rose to power. Its legacy is evidenced by the progress made.

1. Popular Sovereignty:

During the French Revolution, revolutionary ideas such as the notion that the people's will should determine political authority were promoted. By demonstrating the importance that governments should answer to their constituents and reflect the will of the people as a whole, this principle served as the impetus for several independence movements across the globe. It was essential in forming democratic hopes in nations aiming to topple autocratic or colonial rule.

2. Universal Human Rights:

The Declaration of the Rights of Man and of the Citizen was created, outlining basic rights like equality, freedom, and fraternity. These ideas played a crucial role in shaping independence movements by offering a structure for promoting social justice and civil rights. They emphasized the notion that some rights are unalienable and ought to be acknowledged by all people, providing activists and reformers with a potent template for establishing human rights in their own countries.



The Haitian Revolution



The first successful slave revolt in history, the Haitian Revolution, took place between 1791 and 1804, and it resulted in the founding of Haiti, the second independent country in the Americas and the first independent Black republic. The fight for freedom and equality was one of the central themes of the revolution, as free and enslaved people of color and Africans opposed the institution of slavery and French colonial rule. The fight for human rights and

emancipation, spearheaded by figures like Toussaint Louverture, who aimed to upend the cruel exploitation system and promote the ideas of self-determination, was essential to the revolution. The revolution also brought attention to more general concerns about racial justice and oppressed peoples' rights to overthrow colonial and tyrannical systems, influencing subsequent independence movements and discussions on human rights globally.

1. **Abolition of Slavery:**

The successful campaign to end slavery during the Haitian Revolution established a strong precedent for subsequent independence movements and revolutionary conflicts. Haiti showed that freedom from colonial oppression and systematic racial exploitation could be attained by toppling the institution of slavery and founding an independent nation free from colonial regulation. This case served as an inspiration for later movements to achieve equality and freedom for enslaved and oppressed peoples throughout the Americas and beyond.

2. **Racial Equality and Empowerment:**

Racial equality and the empowerment of marginalized groups were underscored by the Haitian Revolution. In addition to pursuing national independence, the revolutionaries—the majority of whom were of African descent—also aimed to challenge racial hierarchy and claim their rights as equal citizens. By highlighting the fact that addressing racial and social injustices was a necessary part of true liberation, this focus on racial justice shaped subsequent independence movements and shaped larger global campaigns for social justice and civil rights.



2.3 The Dictatorship of Porfirio Díaz



The Porfiriato, or dictatorship of Porfirio Díaz, lasted from 1876 until 1911 and brought about a great deal of political, economic, and social change in Mexico. Authoritarian control, modernization initiatives, and substantial social and economic transformations were hallmarks of Díaz's regime; however, it also encountered mounting resistance and discontent that ultimately aided in the start of the Mexican Revolution. His first major military campaigns were against the French-imposed Emperor Maximilian I during the Reform War and the French intervention in Mexico. He was able to consolidate power because of his opposition to the then-President Benito Juárez and his reputation as a capable military leader. Following his successful uprising against President Sebastián Lerdo de Tejada, Díaz was elected president for the first time in 1876. He quickly established a regime marked by long-term authoritarian rule, despite his initial pledge to restore democratic governance.

During Porfirio Díaz's presidency, Mexico's infrastructure and economy underwent significant changes, marked by bold modernization initiatives that fundamentally altered the country. Significant infrastructural investments propelled Mexico's economic growth during Díaz's presidency. Building a vast railway network was given top priority by the regime, as it allowed trade to connect isolated areas and integrated the country's economy. Furthermore, Díaz's administration encouraged the construction of telegraph lines and better roads, which improved transportation and communication throughout the nation. Industries like mining, agriculture, and textiles expanded as a result of encouraging foreign investment, especially from the United States and Europe. Although these developments promoted urbanization and economic growth, they also made social inequality worse since modernization's advantages were not evenly distributed, frequently benefiting a small elite and foreigners, leaving many Mexicans in poverty.

A highly authoritarian government that concentrated power and suppressed political dissent characterized Mexico. Díaz kept strict control over the government and electoral procedures, rigging results to guarantee his supremacy and stifling any opposition to his rule. Severe repression of political opposition included jailing of dissidents, press censorship, and violent crackdowns on protests. The government used force to put an end to uprisings and preserve stability, mainly relying on the military to impose order and crush dissent. Díaz gave priority to personal power and control over political reform and civil liberties, resulting in an authoritarian rule that stifled democratic development and created an atmosphere of fear. The dearth of political liberties and pervasive repression that followed eventually stoked unrest and aided in the start of the Mexican Revolution.



Social Inequality under Díaz

Land disputes evolved into one of the main causes of social unrest and conflict. Due to Díaz's policies favoring large landowners and foreign investors, communal and ejido lands held by indigenous groups and rural communities were widely expropriated. These lands were frequently redistributed, mostly for industrial and agricultural development, to foreign corporations and wealthy elites. Numerous peasant farmers who were left without a means of subsistence were forced to relocate as a result of this process, known as the "latifundia" system, which concentrated land ownership in the hands of a select few. Land loss and the rural communities' subsequent economic marginalization increased social inequality and stoked resentment, which played a major role in the Mexican Revolution's start. Under Díaz, the land disputes not only made already-existing economic disparities worse but also exacerbated existing economic disparities but also highlighted the urgent need for agrarian reform and justice in Mexican society.

The regime's emphasis on industrial growth over workers' rights was evident in the harsh working conditions and exploitation of laborers. Díaz's relentless pursuit of economic modernization, especially in the areas of mining, agriculture, and railroads, frequently resulted in harsh working conditions for laborers, such as long hours, low pay, and hazardous environments. Workers had little recourse against unjust treatment or hazardous working conditions due to the absence of strong labor laws and protections. The administration of Díaz mainly disregarded the calls for labor reforms, prioritizing the preservation of economic stability and encouraging foreign investment. The working class experienced widespread discontent and unrest as a result of this neglect, which exacerbated broader social tensions and sparked the Mexican Revolution. The suffering of Díaz's employees brought to light the glaring disparities and structural problems in the rapidly modernizing economy, underscoring the need for comprehensive labor reforms.

Díaz Legacy

Porfirio Díaz's dual influence on Mexico's social fabric and development define his legacy. Díaz's era was characterized by notable advancements in infrastructure and the economy, on the one hand. His policies promoted industrial growth and modernization by making large investments in networks of roads, telegraphs, and railways that connected Mexico's disparate regions and facilitated communication. Advances in mining, agriculture, and textiles were facilitated by Díaz's favorable business conditions, which attracted foreign investment and led to progress in these industries. Due in part to these advancements, Mexico's economy grew and its population became more urbanized, making it a more industrially advanced country by the early 20th century.

On the other hand, Díaz's legacy is also tarnished by the social injustices and repression that his regime engendered. Under his dictatorial reign, which was marked by censorship, electoral meddling, and violent suppression of opposition, political liberties were curtailed and democratic advancement was hindered. Large landowners and foreign investors



were given preferential treatment by the regime, which led to widespread land dispossession and rural communities' economic marginalization. Laborers also suffered from appalling working conditions and had few legal options. The glaring socioeconomic disparities and this mounting unhappiness eventually fueled the Mexican Revolution. Consequently, Díaz's legacy highlights a time of both great social strife and progress, highlighting the complexity of his influence on Mexican history.

Class Issues

Class differences were a major and motivating factor in the Mexican Revolution. Deep-seated grievances among the Mexican working class and peasantry, who faced extreme economic and social inequality, drove the revolution, which started in 1910. A small elite held most of the land and wealth during the Porfirio Díaz regime, which left most Mexicans, especially rural peasants, living in poverty. The widespread expropriation of communal lands for the benefit of foreign investors and wealthy landowners worsened this inequality by uprooting countless farmers and creating widespread economic hardship. Thus, in response to these deeply ingrained class injustices, the revolutionary movement arose, with calls for greater social equity and land reform emerging as central demands.

A wide coalition of social classes and revolutionary leaders promoted a number of reforms during the revolutionary struggle to address these class concerns. Well-known individuals such as Emiliano Zapata and Pancho Villa came to represent the struggle against systemic oppression and the exploitation of the working class. Encapsulating his rallying cry, "Tierra y Libertad" (Land and Liberty), Zapata led the agrarian Zapatista movement and promoted land reform and the restoration of communal lands. Villa, on the other hand, sought to address both labor rights and land distribution, representing the interests of the northern peasantry. Their initiatives demonstrated the revolution's emphasis on correcting the long-standing socioeconomic disparities in Mexican society.

The Mexican class system saw substantial, if uneven, changes in the years following the revolution. As a result of the revolutionary process, the 1917 Constitution included provisions for social welfare, labor rights, and land redistribution in an effort to address some of the injustices that had sparked the conflict. Nevertheless, there were many obstacles in the way of these reforms' execution, including opposition from powerful interests. Class issues persisted in Mexican society long after the revolution, despite the fact that the revolution was successful in overthrowing the old order and enacting reforms meant to improve the lot of the working class and peasantry. This was due to the complexity of political transition and the persistence of inequality.

The Revolutionary War

Porfirio Díaz's long-standing dictatorship was the source of widespread discontent, which led to the start of the Mexican Revolution in 1910. Held in power since 1876, Díaz's regime was marked by notable advancements in infrastructure and economic modernization, but it also solidified extreme social inequality and political repression. The majority of





Mexicans, including urban workers and rural peasants, lived in poverty and were denied the right to vote as a result of modernization, with the benefits going mostly to a small elite and foreign investors. A growing sense of injustice and demand for change was sparked by the regime's manipulation of the 1910 presidential election in

order to prolong Díaz's rule, as well as its failure to address these long-standing grievances.

The 1910 presidential election fraud served as the direct impetus for the revolution. Instead of honoring his pledge to step down and back democratic reforms, Díaz staged a manipulated election to ensure his continuation as president. One of Díaz's main opponents was reformist and proponent of democratic government Francisco Madero. A wide coalition of disgruntled groups responded favorably to Madero's call for rebellion and the restoration of democratic principles. He unveiled the "Plan of San Luis Potosí," which advocated for a revolution against Díaz's government and a new political structure founded on social justice and democratic principles.

As more revolutionary leaders and groups embraced Madero's call to action, the revolution gathered steam. Among them were Francisco Villa, who mobilized support from the northern states by emphasizing agrarian issues and anti-elitism, and Emiliano Zapata, who led a peasant-based movement demanding land reforms. The regime became even more unstable as these leaders and their armies engaged in violent clashes with Díaz's forces. The unstable environment caused by a combination of military engagements, internal dissent within Díaz's government, and popular uprisings weakened the dictatorship.

2.4 Madero's Presidency and Overthrow (1911-1913)

After Porfirio Díaz resigned in November 1911, Francisco Madero took office as president with great expectations for democratic reform, but he was soon confronted with formidable obstacles. Prominent reformer Madero led the opposition to Díaz's autocratic government and pledged to bring about progressive adjustments, such as better land distribution and electoral reforms. Madero's idealistic agenda notwithstanding, there were many obstacles in the way of implementing his suggested reforms. Political unrest dogged his presidency because different revolutionary movement factions, such as those headed by Emiliano Zapata and Francisco Villa, were not happy with the speed or extent of his reforms. Furthermore, Madero's failure to confront the deeply ingrained political and economic



interests that had prospered under Díaz led to an increase in discontent and criticism from both his supporters and opponents.

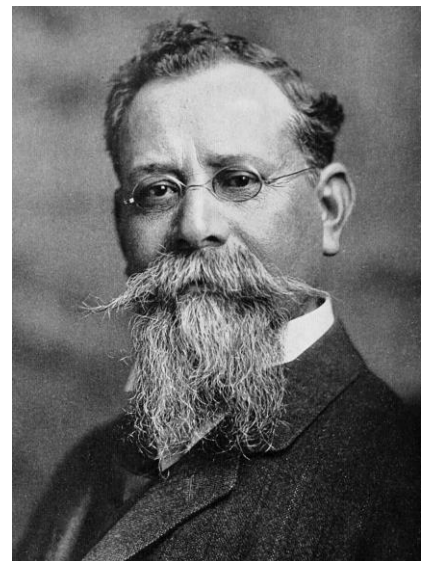
When Victoriano Huerta, a former Díaz general who had grown weary of Madero's leadership, staged a coup against Madero in February 1913, the situation only got worse. Huerta successfully led an uprising against Madero with the help of conservative elements in the military and political establishment. Following the coup, which was dubbed the "Decena Trágica" or "Ten Tragic Days," Madero resigned and was later assassinated in February 1913. Huerta's ascent to power represented a dramatic setback for revolutionary ideals and heightened political unrest in Mexico. This resulted in an extended period of conflict as different revolutionary factions fought for dominance and advanced their own agendas for reform and government.



2.5 The Constitutionalists and the Triumph of Carranza (1913-1917)

The Constitutionalists became a significant revolutionary group opposed to Victoriano Huerta's government after Francisco Madero was overthrown and Huerta took over. The Constitutionalists aimed to restore constitutional governance and address the demands of the revolution, such as labor rights and land reform, under the leadership of Venustiano Carranza, a well-known revolutionary leader and former Madero supporter. The "Plan of Guadalupe," which demanded the overthrow of Huerta and the installation of a government based on democratic and constitutional principles, served as the foundation for Carranza's movement.

A string of fierce military battles and revolving alliances resulted from the conflict between Huerta's forces and the Constitutionalists. Despite facing a lot of opposition at first, Carranza was able to obtain a lot of support from both local and foreign sources. His forces, led by experienced generals such as Álvaro Obregón, gradually overcame Huerta's troops in decisive battles. Huerta's regime began to wane in the middle of 1914 as a result of internal discontent, military setbacks, and external pressures. Huerta was forced to resign and leave the country after his forces were decisively defeated in the summer of 1914, which gave Carranza the opportunity to seize power and establish himself as the main figure in the post-Huerta era.



With Carranza's ascent, the Mexican Revolution entered a new phase that resulted in the 1917 Constitution being drafted and ratified, which served as the foundation for the revolutionary reforms. Many of the demands that had spurred the revolution were addressed by the Constitution, which established a framework for labor



rights, redistribution of land, and governmental organization. Even though the 1917 Constitution was progressive, Carranza faced difficulties as president. Many groups opposed his government, including some who had cheered the revolution but weren't happy with how quickly reforms were being implemented. Nevertheless, Carranza's victory over Huerta and the establishment of the new constitutional order represented a major victory for the revolutionary cause and established the groundwork for contemporary Mexican politics and society.

2.6 The End of the Revolution

There was a period of conflict and consolidation following the Mexican Revolution as different revolutionary factions fought for influence and control. Following Victoriano Huerta's overthrow and the adoption of the 1917 Constitution, Mexico was left with a convoluted political environment and ongoing internal conflict. The 1917 Constitution was a huge accomplishment, but it didn't instantly end conflict or put an end to dissent. The leaders of the revolution, such as Francisco Villa, Álvaro Obregón, and Venustiano Carranza, kept battling political and military issues. Rival revolutionary factions, including those who believed the constitutional reforms were inadequate or out of step with their goals, opposed Carranza's presidency. As these groups fought for control over Mexico, there was constant violence and instability as they tried to influence Mexico in accordance with their own agendas.

As a consequence of several agreements and power transfers, the revolutionary era started to come to an end by 1920. A powerful military and political figure, Álvaro Obregón, was posing a growing threat to Carranza's administration. Following Carranza's murder in May 1920, Obregón became president, and under his direction, the revolutionary reforms stabilized. After a protracted period of revolutionary conflict, Obregón was able to stabilize the country and impose additional reforms while also consolidating his power. After ten years of instability, his presidency and that of Plutarco Elías Calles after it brought about a period of relative institutionalization and calm, which allowed Mexico to concentrate on reconstruction and modernization.

Germany's covert role in supporting Huerta's regime is perhaps the most dramatic example of foreign intervention. Germany gave Huerta financial and military support in an effort to undermine US influence in the area and take advantage of Mexico's political unrest. This intervention increased the situation's complexity and gave the conflict a wider international scope. Furthermore, German backing for Huerta increased hostilities with the United States, which culminated in events such as the "Zimmermann Telegram" in World War I, in which Germany suggested forming a military alliance with Mexico to oppose the United States. The dynamics of the revolution and the development of post-revolutionary Mexico were significantly impacted by these interventions, even though the revolution finally produced a government that attempted to balance conflicting foreign interests.

Main leaders:



1. Francisco Madero:

During the early phases of the Mexican Revolution, Francisco Madero played a crucial role in opposing Porfirio Díaz's entrenched dictatorship and becoming a leading proponent of democratic reform. The beginning of Madero's role was his outspoken criticism of Díaz's despotic rule and the rigged 1910 presidential election. As a reformist and supporter of political change, Madero demanded more political freedoms, free and fair elections, and an end to Díaz's long-standing regime. His "Plan of San Luis Potosí," which called for a general uprising against Díaz's government and denounced electoral fraud, served as the culmination of his campaign for democratic governance. A large coalition of disgruntled parties found common ground in Madero's ideas, which paved the way for the revolutionary movement that aimed to overthrow the existing order and establish a more democratic political system.

Following Díaz's resignation, Madero took office in November 1911 and sought to put these democratic ideals into practice while also addressing some of the social issues that had spurred the revolution. His primary goals were the advancement of civil rights, political reform, and the weakening of the influence of established elites. Even with his progressive platform, Madero had a difficult time accomplishing his objectives. Internal dissension, resistance from revolutionary groups, and the entrenched interests of the old guard all posed challenges for his administration. His downfall was ultimately caused by the limitations of his reforms, political unpredictability, and his incapacity to adequately respond to the demands of different revolutionary groups. Although Madero was deposed and killed in 1913, his early attempts to advance democracy and oppose authoritarian rule were crucial.

2. Emiliano Zapata:

Emiliano Zapata was a pivotal figure in the Mexican Revolution, best recognized for his advocacy of rural peasant rights and agrarian reform. Zapata spearheaded the revolution in southern Mexico, especially in the state of Morelos, and his dedication to land reform was the foundation of his revolutionary activities. "Tierra y Libertad" (Land and Liberty), his catchphrase, summed up his main goal: giving land back to the native and peasant populations that had been displaced by both the colonial and Porfirio Díaz regimes. As a key defender of the disenfranchised rural populace, Zapata's leadership was distinguished by his capacity to galvanize local communities and forge a powerful revolutionary army that battled for these agrarian ideals.

The "Plan de Ayala," a 1911 document outlining Zapata's vision for land reform and criticizing the Madero administration for neglecting to address agricultural issues, served as a summary of his main points of contention. The plan, which reflected Zapata's strong commitment to social justice and economic equality, called for the expropriation of large estates and their redistribution to landless peasants. Throughout the war, his insistence on land reform remained a key component of his revolutionary agenda. While Zapata's forces were initially associated with other revolutionary groups, he frequently clashed with leaders who were more focused on wider political and social reforms due to his persistent emphasis



on agricultural issues. Despite these conflicts, Zapata's legacy of supporting land rights and empowerment became a lasting symbol of the revolutionary movement's commitment to addressing rural inequities.

3. Pancho Villa:

One of the most captivating and significant figures of the Mexican Revolution was Pancho Villa, who is best known for his contributions to the northern regions of Mexico, notably Chihuahua. Villa was a bandit before he became a strong military commander and revolutionary general in charge of the División del Norte, one of the most successful armies during the revolution. His leadership played a crucial role in opposing the regime of Porfirio Díaz and subsequently the forces of Victoriano Huerta. Villa was a key figure in the revolutionary struggle because of his strategic mind and capacity to organize sizable crowds of supporters. His military victories also played a major role in the regimes that were already in place being destabilized.

Like his contemporary Emiliano Zapata, Villa's primary concerns were agrarian reform and meeting the needs of the rural poor, but he placed a particular emphasis on armed struggle and direct action. He fought against the affluent landowners' and foreign interests' economic hegemony and promoted the redistribution of resources and land to underprivileged peasants. Villa's vision encompassed not only land reforms but also the implementation of social justice measures and better labor conditions. Even though his strategies and allies frequently resulted in complicated relationships with other revolutionary leaders, his actions and policies demonstrated his commitment to bettering the conditions of the working class and peasantry. Villa's legacy as a defender endures despite his eventual marginalization and the political changes that followed the revolution.

4. Venustiano Carranza:

Venustiano Carranza was a key figure in the later phases of the Mexican Revolution. He rose to prominence as the head of the Constitutionalist movement, which aimed to rectify the mistakes of the revolution and reinstate constitutional government. After supporting Francisco Madero for a while, Carranza emerged as a crucial figure in the resistance against Victoriano Huerta, who had overthrown Madero in a coup. The "Plan of Guadalupe," which called for Huerta's overthrow and the installation of a government based on democratic and constitutional standards, served as the foundation for Carranza's leadership. His actions, along with those of his military commanders, most notably Álvaro Obregón, were crucial in bringing about Huerta's overthrow and easing the shift to a new political system.

Carranza's core beliefs were encapsulated in the 1917 Constitution, which he supported and which served as the foundation for his administration. Significant reforms were brought about by the Constitution, such as the establishment of a more secular government, labor rights, and land redistribution. Carranza's administration tackled social and economic problems while negotiating intricate political dynamics, seeking to strike a balance between revolutionary ideals and sensible governance. Despite his efforts to bring about



reforms and stabilize Mexico, Carranza's presidency was beset by opposition from opposing revolutionary factions and dissatisfaction with the rate of change. Despite these challenges, Carranza's influence on the 1917 Constitution and the formation of the post-revolutionary framework had a long-lasting effect on the political and social climate in Mexico.

2.7 Mexico and Foreign Intervention

The Mexican Revolution was significantly shaped by foreign intervention, as both domestic and foreign players aimed to affect the resolution of the conflict. Due to its economic investments and geopolitical concerns, the United States initially played a significant role in the revolution. President William Howard Taft and later President Woodrow Wilson expressed interest in the political unrest in Mexico. Because of its substantial economic ties to Mexico, especially in the mining and oil sectors, the United States was wary of revolutionary leaders' potential to jeopardize these gains. As a result, a cautious strategy was adopted, involving diplomatic initiatives to maintain order and safeguard US interests. For instance, the United States first backed Francisco Madero's government but later shifted its support to the opposition against Victoriano Huerta, who was seen as a destabilizing force and an impediment to American business interests.

Aside from American participation, the results of the Mexican Revolution also piqued the interest of European powers, especially Britain and France, who had made financial investments in the nation. These countries were cautious because they had significant investments in Mexican industries and feared that revolutionary governments would implement unfavorable policies. In general, European powers were more diplomatic in their involvement, demanding stability and favorable treatment of their economic interests. For example, the investments made by the British and French in Mexican railroads and mining operations shaped their diplomatic positions and their circumspect backing of different groups, such as the first government of Madero and the constitutionalists later led by Carranza.

2.8 Mexico and the Catholic Church

The Catholic Church was a key institution in forming the new society and a pillar of Spanish colonial rule in early colonial Mexico. The Church played a crucial role in evangelization and the imposition of European norms and values on the indigenous populations after the Spanish conquest of the Aztec Empire in 1521. Missionaries from the Franciscan, Dominican, and Jesuit orders, among others, were instrumental in bringing Christianity to native peoples. They constructed churches, started missions all over Mexico, and brought social structures, education, and agricultural methods from Europe. During this time, the Church had a significant impact on colonial life's social, cultural, and economic facets. It frequently combined its religious authority with the political and administrative responsibilities of the colonial government.





The Church had a considerable impact in both the political and economic spheres in addition to spiritual matters. It grew to be one of Mexico's biggest landowners, amassing enormous estates via Crown grants and donations, further solidifying its position of authority. Because of its wealth, the Church was able to have a significant impact on both local communities and colonial government. The clergy's frequent role as go-betweens for the

native populace and the Spanish authorities increased their power and occasionally put them at odds with the colonial authorities. The Church had a major influence on education as well because it founded Mexico's first colleges and universities, which were essential to the colony's intellectual and cultural advancement.

Adaptation and resistance were two aspects of the complex relationship that existed between the Catholic Church and indigenous peoples in early Mexico. Many indigenous groups opposed the Church's attempts to convert and integrate them into the colonial framework, frequently combining Christian practices with their traditional beliefs in a process known as syncretism. The Church's influence was felt strongly in spite of this opposition since it came to represent European cultural values and Spanish authority. The Church shaped cultural practices and social norms in Mexico long after the colonial era, thanks to its pioneering role in the country's early history.

With the start of the Mexican War of Independence in the early 19th century, the relationship between the Church and the Mexican state started to drastically change. Propelled by liberal and nationalist emotions, the independence movement aimed to topple the colonial frameworks that had long established the dominance of the Church. The Church came under increasing criticism and conflict from the new government following Mexico's independence in 1821, which sought to limit the Church's vast privileges and diminish its power. The mid-19th century Mexican Reform movement, spearheaded by progressive individuals like Benito Juárez, resulted in a set of legislation aimed at secularizing Mexican society. These laws included the seizure of Church lands and the implementation of secular education.

During the Revolution

The Catholic Church had a complicated and frequently tense role during the Mexican Revolution, which was indicative of its enormous influence on Mexican politics and society. In the past, the Mexican Catholic Church was a strong institution that was deeply connected to the government and involved in many facets of day-to-day life and politics. But this relationship faced a fundamental challenge as a result of the revolution. Leaders of the



revolution, especially the liberal and reformist groups, aimed to settle long-standing complaints about the Church's special status. One significant result of the revolution was the 1917 Constitution, which contained clauses designed to curtail the power of the Church. These clauses included limiting the Church's property ownership, prohibiting its involvement in politics, and mandating secularism in public education.

The Church resisted and expressed concern in response to these radical shifts. Many of the revolutionary reforms were seen by the Church as a direct threat to its long-standing position and influence in Mexican society, especially those that targeted its privileges and power. This opposition took many forms, such as vocal criticism of the new government policies, backing for conservative groups opposed to the revolution, and occasionally taking the lead in social and political conflicts. A major source of conflict was the tension that existed between the Church and the revolutionary government, with the Church frequently presenting itself as the guardian of social order and traditional values against the revolutionary agenda.

The Church's role during the revolution was not always antagonistic, despite this conflict. Occasionally, local religious leaders and clergy backed revolutionary movements or attempted to act as a middleman between the opposing factions. Even though they were generally against the Church's political influence, the revolutionaries acknowledged the Church's impact on Mexican society and made an effort to carefully handle their relationship. Though their relationship remained tense, the Church and the state eventually managed to coexist as the revolution continued and the new government started to stabilize. This era left behind a changed Church-state dynamic, with the revolution setting the stage for the more secular and authoritarian approach that would characterize Mexican politics and society in the years that followed.

2.9 Mexico and Workers Rights

During the Mexican Revolution, worker rights became a crucial issue, reflecting larger fights for social justice and economic equality. Extreme exploitation and unfavorable working conditions characterized the early 20th century, especially in the rapidly expanding industrial and agricultural sectors. Employees in mines, factories, and plantations all had to deal with hazardous working conditions, long hours, and little pay. Worker demands for addressing these disparities led to the demands for improved working conditions becoming a major component of the revolutionary movement. In response to the general unhappiness of the labor force, revolutionary leaders started incorporating labor rights into their agendas and promoting better working conditions and legal protections for employees.

One significant result of the Mexican Revolution was the 1917 Constitution, which played a significant role in addressing labor rights. The Constitution contained a number of progressive provisions meant to enhance working conditions and create legal safeguards for employees. Its main clauses established the right to strike and organize, regulated working hours, and set minimum wage requirements. This legal system showed a dedication to serving



the interests of the working class and represented a substantial departure from the previous period of labor exploitation. The revolutionary demands led directly to the incorporation of labor rights into the Constitution, which demonstrated a larger commitment to social reform.

Notwithstanding these developments, there were many difficulties in putting labor rights into practice. Overcoming opposition from powerful political and economic groups was necessary to move from revolutionary ideas to workable reforms. Although labor protections were established by the Constitution, their implementation was not uniform and frequently encountered resistance from local government agencies and employers. However, the revolutionary era set the stage for the ongoing fight for workers' rights in Mexico and established a precedent for future labor reforms. The focus on labor rights both during and after the revolution emphasized the need for fair treatment of workers in Mexico's changing economic environment and emphasized the revolutionary movement's larger social justice objectives.

3.0 Issues of Contingency

To make sure there is focus and guidance in the committee, below is a list of the major issues that delegates are encouraged to create discourse on.

1. **Power of the Catholic Church:** The role of the church has been a long-time issue in Mexico, as many stood differently behind the issue. Delegates will have to face the issue of the role of the church within government and how much power or restrictions they should be given. Touching on the churches' ability to own property, participate in politics, and control educational institutions.
2. **Worker Rights:** Labor grievances being a major part of the revolution are something that the people of Mexico are urging to be heard. Delegates should work together to create a list of protected rights as well as restrictions against employers.
3. **Land distribution:** At the set historic time of the committee, **25% of land was owned by foreigners**. As nationalistic sentiments are strong and growing at this time
4. **Oil industry:** During the Mexican Revolution, which spanned from 1910 to 1920, the oil industry became a critical point of contention and transformation. The discovery of significant oil reserves in Mexico in the early 20th century attracted considerable foreign investment, particularly from American and British companies. The Mexican government faced increasing pressure to assert control over its natural resources and address nationalistic sentiments regarding foreign economic dominance. As delegates face this issue, they should take into consideration the role that foreign governments can have within the nation's economy. Delegates should consider the harms and opportunities that foreign involvement could do while dealing with the nation's oil reserves.



4.0 Character Positions

Pro-Church Establishment:

Jose Alvarez and Alvarez:

José Alvarez studied mathematics for his young life. As an adult, he worked as an accountant before he got interested in Church reform. When taking part in the revolution and Constitution writing, he valued a decrease of Catholic power in political ventures.

Gabriel Rojano: Farmer and Activist

A sprawling estate was a symbol of Gabriel's family's legacy. Despite his deep connection to the land, he embraced the idea of land reform, recognizing the need for more equitable distribution to uplift struggling farmers. John believed that by redistributing land, he could help alleviate poverty and foster a more just society. His commitment to reform transformed his inheritance from a symbol of privilege into a vehicle for positive change in his community.

José Inocencio Edelmiro Manzano Briseño:

José Inoncenio Edelmiro Manzano Briseño was a long-term military leader before his involvement in the creation of the Mexican Constitution. He sided with Diéguez in the battle for independence. He also held positions in various leadership positions largely dealing with agriculture, communication, and public works.

Candido Aguilar Vargas:

During the revolution, Candido Aguilar Vargas held the rank of Major General and served as an imposing and effective figure in leading armies. As a politician, he supported a tax on oil companies within the nation and produced inventive labor laws.

Macario Perez:

Macario was a teacher who researched pedagogical methods. As an educator, he pioneered teaching methods that centered on using a steady hand within the classroom. He was well known for developing the natural rights of man and encouraging individual responsibility.

Juan Aguirre Escobar:

Many of the writers of the Mexican Constitution were prominent leaders in the military. Juan Aguirre Escobar was one of these writers. His main focus in politics was the creation of labor laws. He supported the Catholic Church and its collaboration with politics.



Samuel de Los Santos:

Samuel de Los Santos was an archeologist and Director for two separate museums throughout his career. He was temporarily relieved of duty from his first post after it was revealed he was a part of the Spanish Socialist Workers Party.

Dr. Anastasio López Escobedo:

As a Church Minister, Anastasio earned his doctorate in religion and ethics. Dr. Anastasio Lopez Escobedo was heavily involved in the Catholic church and supported the involvement of religion in political affairs. Additionally, he opposed land reform when forming the Mexican Constitution.

Cristóbal L. Castillo:

Cristóbal L. Castillo was raised Catholic and heavily supported Catholic influence in the Mexican government. On the matter of land reform, he supported including reforms in the initial Constitution.

José Natividad Macías Castorena:

José Natividad Macias Castorena studied law for many years during his tenure as a professor. His insight was included in the building of the Constitution. He also separately drafted the Political Constitution of 1917, which built the framework upon which all Mexican Courts were scaffolded.

Ignacio López:

Ignacio was a military man who backed Catholic interests when building the Constitution. Before his life in the military, he worked as a lawyer and business owner.

Nicolás Cano:

Nicolás Cano served as a clergy member for the Catholic Church his whole life. While advocating for the Church, he also served the people of Mexico in humanitarian aid.

Fidel Jiménez:

Fidel had familial roots in politics for generations. However, he was one of the first in his family to support more socialist ideals including land reform.

Federico E. Ibarra:

Federico hailed from a small town on the outskirts of more developed cities. Nonetheless, he was able to create a name in politics by advocating for worker's rights passionately. He had extensive knowledge of military prowess, although he never fought in wars directly.



Alfonso Carlos de la Sierra:

Raised in Mexico City, Alfonso was a long-term advocate for national autonomy in asserting power over its oil reserves. As a believer in Catholicism and nationalism, he asserted that a strong community would weather harsh environments.

Anti-Church Establishment:**Francisco José Mugica Velázquez:**

The son of a teacher, Velázquez has led a life of exploring knowledge and was a young revolutionary. Having worked as a journalist while finishing his studies, starting a newspaper against Porfirio Díaz. These ideas led to him as a general and a lieutenant in the revolution. Strongly opposing the Catholic Church, and believing strongly in social welfare. Having worked on issues of religion, politics, economics, and education during the constituent congress. His ideas would be embodied in Articles 3, 27, and 123 of the Mexican Constitution.

Alberto Terrones Benitez:

A lawyer from the central state of Durango, Alberto Benitez led the life of a lawyer preceding the revolution. When the revolution and subsequent civil war broke out, Benitez solidified himself as one of the leading legal theorists for more progressive camps. Specifically, he argues for anti-clerical policies within the framework of the state, basing it on Rousseau's social contract and French laïcité.

Alfonso Cravioto:

While not taking up guns, Cravioto was an ardent propagandist for Maderista anti-reelectionism and the insurrection that toppled Porfirio Díaz in May 1911. This makes him more moderate among the anti-clerics.

Ascension Tepal:

A farmer by origin, Ascension Tepal is relatively unique in his background compared to other delegates. Tepal rose to status as a militant in Emiliano Zapata's army in the south of the country during the revolution. Tepal's militancy has mellowed since then, and now finds himself at the constituent assembly. He remains a strong proponent of land reform centered around communal rather than private ownership.

Alfredo Solares:

A veteran in Obregón's army, Alfredo Solares is an accomplished officer in the fighting of the Mexican Revolution. Harkening from a background as a laborer in Mexico City pre-revolution, Solares is not only sympathetic to anti-clerical ideals, but also more socialist forms of economics.



Juan Aguirre Escobar:

Prior to the revolution, Escobar was a laborer associated with mining and agriculture who even spent time traveling back and forth to the US for work. Joining the army in 1900, Escobar defected to the Constitutionalists when Huerta overthrew Madero in 1913. Serving under Obregón during the fighting, Escobar remains committed to his commander's ideals.

Félix Fulgencio Palavicini:

A journalist before and during the revolution, Palavicini is a progressive idealist in the convention. Espousing belief in education being free, secular, and entirely state owned in Mexico, as well as increasing access to rural and indigenous communities, his radical vision for education is sure to clash with more Church sympathetic delegates.

Silvestre Dorador:

A lawyer before the revolution, Dorador formulated various clubs and societies among artisans and laborers during and after Madero's coup to organize political movements. Mainly, Dorador served as a propagandist for left-wing groups he had contacts with. Because of this, Dorador takes a leftist approach to managing the Church, resources, and land in Mexico.

José Natividad Macías Castorena:

A lawyer and politician by trade, Castorena was a legislator as far back as in the Díaz government. A main leader of the Carrancists in the convention, Castorena is more moderate compared to other left wing elements in the anti-clerical bloc. The more moderate liberal path of the Carrancists ensures that Castorena is less willing to support a laïcité policy towards the Church or the "communalization" of farmland regarding the land reform question.

Dr. Nicolás Cano:

A doctor and public health official prior to the convention, Cano supports a progressive vision for healthcare in Mexico. To him, healthcare must be a right guaranteed to all Mexicans. Meaning, it ought to be public, secular, free, and easily accessible to all citizens of the nation.

Rafael Vega Sánchez:

A former factory worker from Mexico City, Sánchez is one of the more radical members of the anti-Church bloc. To him, not only should the natural resources of Mexico like oil be nationalized, but so should the land and major businesses (including foreign ones in Mexico). Additionally, he espouses total removal of religion from the public sphere, similar to the French laïcité.



Juan de Dios Robledo:

An aging judge from Jalisco, Robledo supports taming the Church in Mexico but not outright breaking it like other anti-clerics. Certainly, schooling must be made completely public, as well as Church lands redistributed to the peasantry. Still, in regards to separation of church and state, he prefers the US rather than French model for inspiration.

Paulino Machorro y Narváez:

Another veteran of Obregón's army, Machorro y Narváez is a stern and cool figure in the convention. Machorro y Narváez believes in the total nationalization of Mexican resources and a radical policy regarding land. Moreover, he believes in greater attention to be paid to Mexico's workers.

Elias Gallardo:

A poet and writer by craft, Gallardo sees the revolution and subsequent convention as a means to craft Mexico into something hopeful and optimistic for the future. A champion of worker's rights and land reform, Gallardo believes in adding progressive packages to a constitution regarding these issues. Moreover, Gallardo sees the leftist political rumblings and debates facing the Russian Provisional Government as a place to learn and take notes from for applying progressive policies.

Benito L. Suarez:

An educator and school administrator, Suraz has seen the power of the Church over education and other areas firsthand. Espousing for complete secularization of schooling in Mexico and radical anti-clerical policies, Suarez believes the Church is an impediment in a future Mexico and thus must be constrained by a constitution. Moreover, he believes in making education a key part of any such document.

