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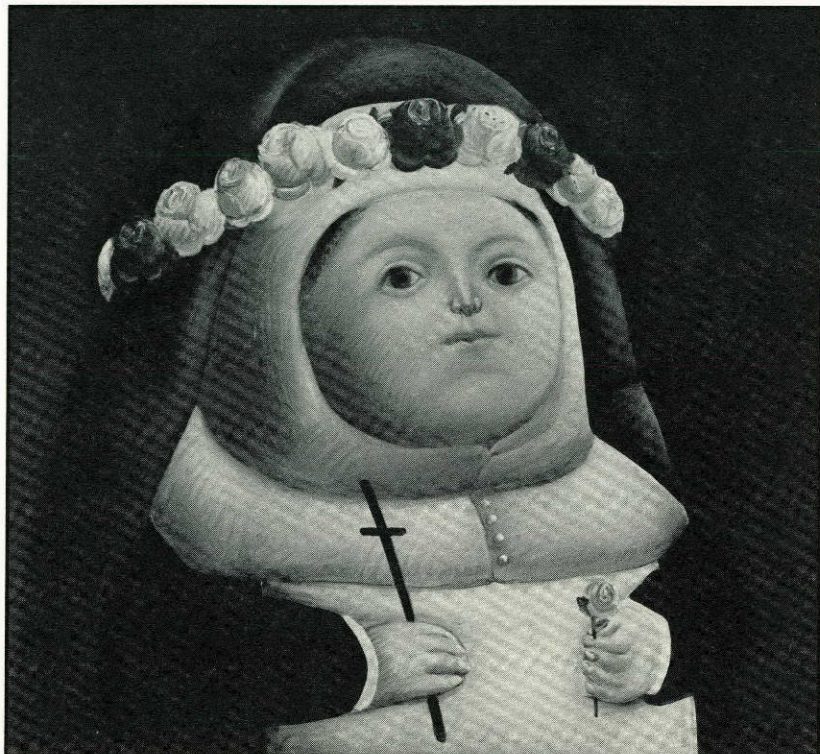


photo: George Holmes

Santa Rosa de Lima Según Vásquez by Fernando Botero, 1966
The Barbara and John Duncan Collection, Huntington Art Gallery

Huntington Art Gallery Showcases Latin American Art

by Barbara Vejvoda

The Huntington Art Gallery, a unit of the College of Fine Arts, is the fine arts museum of the University of Texas at Austin and one of five major art museums in Texas. Among the museum's notable permanent collections is the finest and largest publicly held collection of modern and contemporary Latin American art in the United States. The Latin American Art Collection, as well as the gallery's educational programs and publications in this area, complements other internationally recognized programs for the study of Latin American history, culture, and politics at UT-Austin, and serves as an international cultural resource.

The Huntington Art Gallery has been a pioneer collector in the field of contemporary Latin American art since the 1960s. Since that time, the museum has maintained an active commitment to the collection, exhibition, research, and teaching of modern and contemporary Latin American art. The Latin American art collection was begun in 1970 with the museum's acquisition of a small number of works by contemporary Latin American artists. The collection quickly grew, in large part due to the generous gifts and funds for purchase made possible for the museum by New York-based collectors Barbara and John Duncan, who had begun collecting Latin American art during years spent in South America. In 1971, the Duncans generously contributed their significant collection to the museum, forming the core of the gallery's Latin American collection, the *Barbara and John Duncan Collection of Contemporary*

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ILAS Brazilian Studies

by Dean Graber

Brazilian Studies is expanding at the University of Texas, no minor feat in the heart of Old Mexico. And as the program grows, more ILAS students are learning to *falar* as well as *hablar*, studying Bahia as well as Chihuahua, and mastering samba in addition to salsa.

UT-Austin is already home to the nation's largest program in Brazilian Studies. More than forty professors—from anthropology to zoology—conduct research or teach classes on Brazilian topics, and ILAS plans to expand its Brazilian Studies program even further, according to Richard Graham, history professor and director of the ILAS Office of Brazilian Studies. "We've taken it as our responsibility to raise the profile of Brazilian Studies here in the short term," Graham said. "In the long term we want to do that, too. But in the long term the idea is to possibly raise outside funds to commence some sort of a center for Brazilian Studies."

ILAS hopes to establish a center for Brazilian Studies, which would develop more Brazilian programs and attract more attention to the country, said ILAS director Peter Cleaves. Cleaves envisions a Brazilian Center that, like the Mexican Center, would have a salaried director

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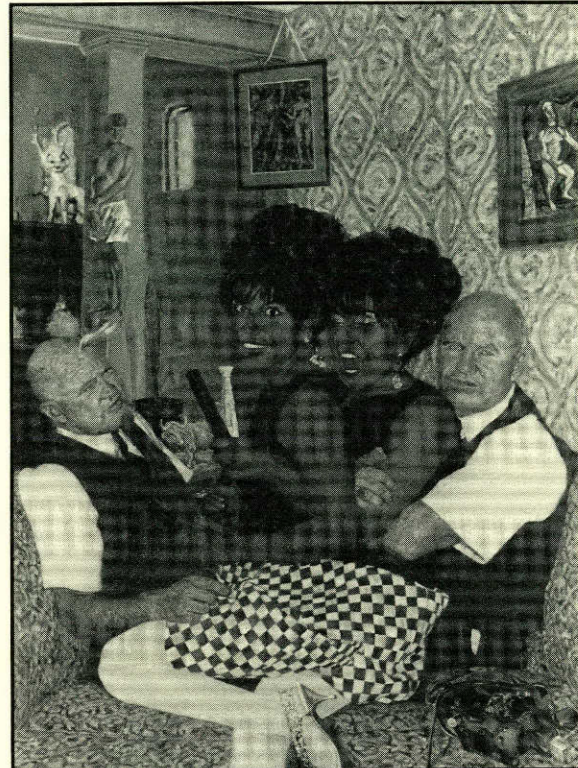
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Latin American Art. Barbara Duncan's interest in the museum was initiated by a symposium on Latin America that was held at Yale University in 1966, where Mrs. Duncan was introduced to the then director of the University Art Museum, Donald B. Goodall. The Duncans' generosity has continued since that time, and by present count they have donated approximately half of the works that the collection currently comprises, a total that includes 139 out of 250 artists. Over the next decade, other important gifts included a fine collection of Mexican prints and drawings and a diverse collection of Mexican art. The remainder of the Latin American collection is composed of works of art purchased through the Archer M. Huntington Fund, and donated by other benefactors.

Today, the Huntington's internationally renowned Contemporary Latin American Art Collection features more than 1,500 works by 250 artists from Central and South America and the Caribbean that span an extensive range of style and form, including painting, sculpture, works on paper, and mixed-media assemblages. Mari Carmen Ramírez, recognized as one of the most distinguished scholars in this field and the curator of Latin American Art at the Huntington since 1988, is responsible for the development of the collection and for organizing exhibitions and publications around it.

The collection is unique in that it represents the most important artists and movements to have emerged over the last thirty-five years from South America, Central America, and the Caribbean. The collection also features Mexican American, Puerto Rican, and other Latin American artists living and working in the United States during this period. While the majority of the works in the collection were created after World War II, the painting and sculpture collection also includes examples of nineteenth-century works. Earlier twentieth-century examples include representative works by the most significant artists active between 1920 and 1960, such as David Alfaro Siqueiros, Joaquín Torres-García, Antonio Berni, José Clemente Orozco, and Candido Portinari, and through long-term loan, Diego Rivera and Pedro Figari.

Most of the collection has been exhibited over the years either as part of the permanent holdings, in special exhibitions, or as a complement to courses taught at the Department of Art or the Institute of Latin American Studies. During the last thirty years, the Huntington has presented a total of seventy-six exhibitions of art and artists from Central America, South America, and the Caribbean. The most recent of these has been *Encounters/Displacements: Luis Camnitzer, Alfredo Jaar, and Cildo Meireles*, an exhibition that presented a trio of installations by three important Latin American artists who address past and present cultural issues and incidents associated with the "encounters" and subsequent "displacements" between the Old and New Worlds. In 1991, the major traveling exhibition *The School of the South, El Taller Torres-García and Its Legacy* was exhibited at the Huntington Art Gallery and enjoyed international exposure with presentations at the Centro Reina Sofía in Madrid, the Museo de Monterrey in Mexico, the Bronx Museum in New York, and the Museo Tamayo of Mexico City. Upcoming exhibitions



Adam and Eva Double Exposed
by John Valadez, 1991
Huntington Art Gallery

include a major show planned for 1996 that will examine the creation of art and the common ground shared by artists during the 1960s in the United States, Latin America, and Australia. This exhibition will feature important and historical works from the gallery's Contemporary Latin American Art Collection, the Mari and James Michener Collection of Twentieth Century American Art, and the Harold Mertz Collection of Australian Painting.

Also in the works are plans to acquire and exhibit contemporary art works by emerging and established Latino artists. Under the leadership of newly appointed director Jessie Otto Hite and Dr. Ramírez, the Huntington has already begun to take steps toward building a representative collection of Latino art. Last December, at the museum's annual Friends Art Acquisition party, the gallery's donors committed a portion of membership funds raised during the year to purchase a work by John Valadez, a Chicano artist from Los Angeles, to demonstrate their support for the museum's efforts in developing this collection. Hite is also negotiating a long-term loan that will bring a major Latino collection to the museum. "We're looking to strengthen the University's position as a center for training and the study of Latin American art," Hite said. "We're working with the art history department and looking for a candidate to teach Latino art history and we have recently submitted a major proposal to the Rockefeller Foundation to bring senior research fellows into a residency program to work with the collection." This project represents a unique opportunity for the Huntington Art Gallery to link its two permanent collections, modern and contemporary Latin American art and the Michener Collection of twentieth-century North American art, and to increase its outreach efforts to the underserved Latino communities in Austin and throughout Texas.

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Brazilian Studies, cont. from page 1

and administrative assistant. The center would coordinate academic events on campus, develop ties between UT and Brazilian institutions, provide information about Brazil to the public, obtain fellowship support for students studying Brazil, and strengthen the Benson Collection's Brazilian holdings, he said. "The creation of a Brazilian Center will depend primarily on the location of outside funding," Cleaves said. "We are exploring different formulae for raising those funds."

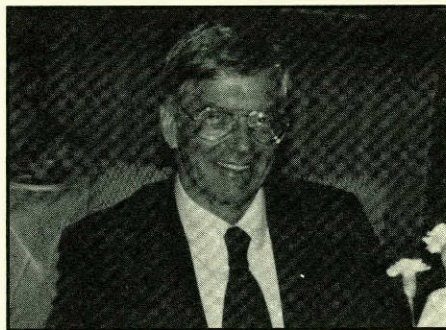
Brazil has long been an area of fascination for students of many disciplines. More recently, the country's return to democracy after twenty-one years of military rule, combined with the growing interest in the environment and in inter-American trade, has focused increasing attention on Brazil. The large concentration of Brazilianists at UT enables students interested in virtually any aspect of Brazil to find someone to direct their work here, Graham said.

"Brazil is such a varied, huge country with so many characteristics. You could be studying Indians, or Afro-Brazilian religion, or economic development issues or road-building," Graham said. "There's just nothing you could think of for which Brazil doesn't offer a fruitful area for study."

Brazilian activities also thrive outside the classroom. Austin has an active Brazilian community both on and off campus. The Benson Latin American Collection contains one of the largest sets of Brazilian materials outside Brazil. And UT at-

tracts a steady stream of Brazilian visitors and U.S. Brazilianists. Add to that a growing number of Brazilian cultural activities, ranging from film festivals and *feijoadas* (a national dish), to weekly Brazilian music programs on KUT-FM, and the famous Carnaval Brasileiro, one of Austin's most popular annual *festas*.

Brazilian programs at UT already have increased this year. The LBJ School of Public Affairs has begun a three-year program of policy research through an exchange with the Brazilian Center for Analysis and Planning (CEBRAP), a major São Paulo-based social science research institution. The program,



Richard Graham

organized by LBJ School professor Robert Wilson and sociologist Vilmar Faria of CEBRAP, centers around a series of policy research projects (PRPs) on Brazilian social policy and its reform. The program, funded by the Ford Foundation, brings five mid-level professionals a year from Brazilian nongovernmental organizations to the LBJ School to study public policy and to research specific Brazilian policy issues. This year's Brazilian fellows are studying policies relating to hunger and

racial discrimination in Brazil. The fifteen UT participants in the PRP are researching such topics as health, education, urban policies, and land reform.

Also this year, the Department of Spanish and Portuguese and the Office of Brazilian Studies sponsored a two-day seminar to introduce Spanish speakers to the Portuguese language. The course, taught by Orlando Kelm, was designed to "demystify" Portuguese and encourage more students to study Brazil.

Many ILAS students, such as Elizabeth Johnson, are lured to the University of Texas precisely because of its emphasis on Brazil. Others, like Sawako Nakagawa, latch onto Brazil by chance.

Johnson, a student from Wisconsin who lived and studied in São Paulo as an undergraduate, entered the ILAS master's program in fall 1993 knowing that she wanted to specialize in Brazil. "I came to UT trying to decide whether to do Portuguese or History, and that's why I chose ILAS instead of one of those departments. Texas is known for its Portuguese Department, and there are more Brazilianists here in History than in most places." Johnson is particularly interested in Afro-Brazilian history and slavery and abolition and has focused on those areas with Richard Graham and Sandra Lauderdale Graham, both of the History Department. She is also studying recent Brazilian history with John Dulles of the American Studies Department and Brazilian literature in the Portuguese Department. In February she won a Florence Terry Griswold scholarship from the Pan American Roundtables of Texas,

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The gallery's collection of Latin American art is also an indispensable teaching resource for courses offered by the Department of Art and Art History. It should be noted that while Latin American art is not regularly taught at American universities, UT-Austin offers the only program in the country that allows for a specialized degree in Latin American art history. Students regularly research works in the collection as part of class and project assignments. In addition, the Huntington's Curator of Latin American Art works closely with the faculty and students in the prepar-

ation of exhibitions, research, planning, and installation, as well as other museum related tasks. Three outstanding examples of projects involving student participation were the exhibitions *Latin American Artists in New York* (the result of a graduate seminar led by Dr. Jacqueline Barnitz in fall 1985) and the internationally acclaimed *The School of the South: El Taller Torres-Garcia and Its Legacy*, and the Latin American Art Catalogue Project, which received partial funding from the NEA in 1992-93. As part of this project, a team of twelve graduate students is documenting the Huntington's extensive Latin American art holdings and writing short essays

for publication in a two-volume handbook. When the project is completed, the published catalog will serve as a major resource and educational tool for students, scholars, researchers, curators, and the broader community.

The contemporary Latin American art in the collections of the Huntington Art Gallery provides a visual compliment to the research and study facilities of the Benson Latin American Library (established in 1932) and the Institute of Latin American Studies (begun in 1941), also on this campus.

Barbara Vejvoda is an administrative associate at the Huntington Art Gallery.

Brazilian Studies, cont. from page 3

which will enable her to spend six weeks conducting research in the archives of a Benedictine monastery in São Bernardo, São Paulo, for her thesis about the role of the Benedictines in the abolition movement.

Nakagawa, a second-year ILAS master's student from Japan, arrived at UT-Austin with a longtime interest in migration issues. She had planned to study migration from Haiti to the Dominican Republic but became interested in Brazil because of its large population of Japanese-heritage Brazilians and, in particular, the return-migration to Japan of many of these people. "Ninety percent of all Japanese-heritage Latin Americans are from Brazil," she said. "That's why I decided to study it."

Students play an important role in maintaining a Brazilian *clima*. The Brazilian Student Association, revived in 1993 after more than two years of dormancy, sponsors Brazilian events throughout the year, including informal talks by Brazilian students, films and videos, meals, and parties. "Our idea is to have three or four lectures a semester, a couple of happy hours, a few videos, a newsletter once a month, and a big party at the end of the semester," said Alcyr Coelho, co-coordinator of the Brazilian Student Association.

Although Brazilian Studies has become increasingly visible, it has a long history at UT-Austin. Graham provides the following account:

As early as 1941, UT hosted such noted Brazilian scholars as Cecilia Meireles, a Portuguese-language poet. A steady stream of Brazilian scholars passed through UT in the early 1960s, including José Honório Rodrigues, a prominent historian. During the Alliance for Progress years, Brazil was considered a "problem area" for U.S. policy makers and received a lot of attention, with many people studying Brazilian matters at UT. This settled into a more regular pace in the 1970s, and in the mid-1970s, William Glade, director of ILAS, arranged for an

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Roundtable Discussion: The Chiapas Uprising

by Margaret Bushee

In January the Chiapas uprising began garnering national attention. The Mexican Center of ILAS promptly organized a panel to discuss publicly this important social occurrence with scholars/professionals of varied disciplines. The participants included: Duncan Earle, professor of anthropology at Texas A&M University; James Garcia, reporter for the *Austin American-Statesman*; Virginia Garrard-Burnett, ILAS undergraduate adviser and lecturer in history at UT-Austin; Linda Schele, professor of art and art history at UT-Austin; Henry Selby, professor of anthropology at UT-Austin; and Peter Ward, director of the Mexican Center and professor of sociology at UT-Austin.

Duncan Earle opened the discussion with an overview of the current situation. He described it on three levels—local, state, and national. Earle stated that, locally, the recent changes in the Mexican constitution (Article 27) to make *ejidos* available for sale are frightening to the Indian peasantry. They fear powerful landowners/cattle ranchers will end up owning Indian land because they are the only people who have the capital to purchase it. Their land is all the Indians have; to lose that is to lose everything. On the state level, Chiapas is rich in natural resources, producing coffee and oil, among other products. A large portion of Mexico's economy has been supported on the backs of cheap Indian labor. Last, Earle said, on the national level the myth of unquestioned progress at the expense of the agrarian sector has been shattered. The world is now familiar with the Indians' plight and discontent.

James Garcia, a reporter who went to Chiapas to cover the uprising, commented

next. He detailed the characteristics of the rebels he encountered, stating that many are indigenous (Indian) people. Spanish is not their native language. They're young, idealistic, and frustrated about their treatment and being left out of the process. Their military strategy was to go in, temporarily overtake a town, and then leave before government troops arrived. The rebels utilized this method to garner attention and send a warning to the Mexican government.

Linda Schele added that the majority of the Mexican population works for the PRI, the current political party in power. The



Attentive audience at the Chiapas discussion

people revolting are not PRI sympathizers. Over the years the PRI has promised the Indians in Chiapas water, electricity, medicine, and the like, and still hasn't delivered. This has fueled Indian

discontent with the Mexican government, which continues to reap economic benefits from their labor and state resources and has not given anything in return.

"The uprising was well organized—coverage of the uprising occurred internationally as a result of information being disseminated effectively," Henry Selby observed. The rebels utilized fax machines and the Internet to inform the international media. Selby added that if the Indians' goal was to stop the passage of NAFTA, they didn't time the uprising correctly. The NAFTA vote was in November, two months before the uprising began.

Garcia continued this thought by adding that the rebels were smart in mentioning NAFTA to shake up the Mexican and international governments. However, when rebels in the field were questioned about NAFTA, they didn't respond with much sophistication. Garcia went on to describe

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Conference Held on the Urbanization of the *Ejido* in Mexico

by Nicolás Pineda

On February 4 and 5, a conference was held on the urbanization of the *ejido* and the impact in Mexico of the constitutional reform to Article 27. Sponsored by the Ford Foundation and organized by the Mexican Center of the Institute of Latin American Studies, it gathered together an outstanding group of experts on the Mexican communal land regime and organization, called the *ejido*, and on the related issues of the constitutional amendment of Article 27 that was passed for reforming this kind of land ownership. Peter Ward, director of the Mexican Center, coordinated the event.

The *ejido* has been the main supplier of land for the growth of Mexican cities, usually by informal and de facto procedures. The legal reform makes easier the shift of the land regime from communal to private and is meant to ease the processes of urbanization. The main goal of this conference was to assess the impact of the constitutional reform on the *ejido* upon real estate development and land regularization policies. Papers were presented at the conference by Mexican, U.S., British, and French academics. A number of Mexican practitioners from Mexican public agencies linked to the issue of the *ejido* also participated.

The conference was organized into four sessions. The first session dealt with "The Role of the *Ejido* in Residential and City Development." Session presenters were: Schteingart, López Tamayo, Siembieda, Hiernaux, Jones, and Barkin. Three principal themes emerged: The first dealt with the rhythm and scale of illegal development of the *ejido* in the past and participants' belief that the formation of irregular settlements on *ejido* land will not diminish in the near future. A second theme was the important political role that these developments and their populations play in the hegemony of the PRI within the Mexican political system. And a third theme of this first session addressed the impact of the illegal developments and the possible effects resulting from the reform.

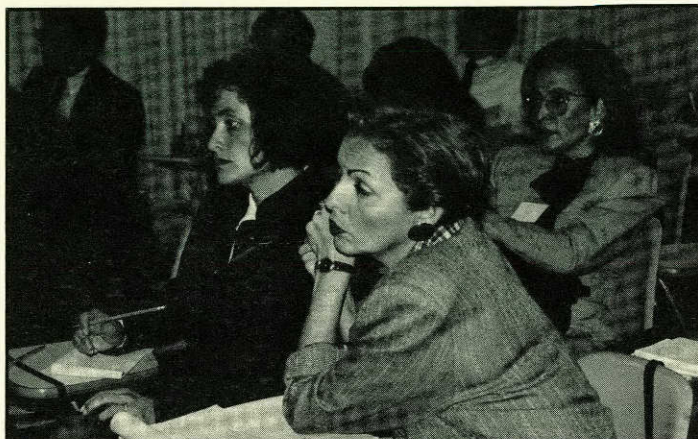
The second session dealt with "The Principal Actors and Real Estate Interests in the Production of Ejidal Land Development."

Presenters here were: Escobar, García Peralta, Ward, Cruz Rodríguez, and Cymet. During the presentations and the discussion, the following significant actors were identified: agricultural workers; private sector business groups (developers, construction companies, and realtors); agrarian communities and organizations (including the political and bureaucratic organizations that represent them); *avecindados*, or residents who have been permitted to settle within the urban zone of the *ejido* and who represent an important local group with strong expectancies and interests in the *ejido*; and, finally, municipal governments themselves, which seemingly have a growing role and importance in Mexico.

The topic of the third session was "Planning and Institutional Responses to Ejidal Land Development Process in the Post-reform Period." The principal participants of this session were Azuela, Mele, Duhau, Rébora, Eibenschutz, and Stolarki. Speakers noted that legislation, by itself, does not determine the shape of any particular outcome. All laws are implemented according to a particular social construction, and there will be different interpretations of the same law and piece of legislation. Thus, any analysis of the effects of the reform must take account of the extrajudicial conditions that shape the urbanization of ejidal lands. Among the main points made by the participants was that unless the role of planning institutions and municipal governmental controls is reinforced, the outcome is likely to be market driven and serendipitous urban growth. There is also an unresolved tension between the principles underlying and the institutions engaged in agrarian reform and urban reform. Although opinion differed on this point, most participants agreed that an ambiguity exists about

who and whose rules will in effect shape urban development: those of normative planning institutions or the agrarian sector?

The fourth and last session comprised a roundtable of the government officials and explored the role of planning and institu-



(Left to right) Catalina Rodríguez, María de los Angeles Leal, and María Cecilia Flores listen to a presenter

tional responses to the processes of ejidal development. Participants here were Catalina Rodríguez Rivera, of the Procuraduría Agraria; Oscar López Velarde and Octavio Pérez Nieto, both of the Secretary of Social Development; María Cecilia Flores, Regional Delegate of CoRett; María de los Angeles Leal, of Territorial Regularization of the Department of the Federal District; and Edith Jiménez of the State Government of Aguascalientes. Their points of view helped to balance the academic presentation as well as to clarify some of the current confusion regarding urban policy and reform of Article 27.

In the closing session, the rough draft of a memorandum was discussed containing propositions and speculations to inform the prioritization both of further research and of public policy and institutional development. This memorandum has since been edited by Antonio Azuela and Peter Ward for publication in Spanish in the *Revista Interamericana de Planificación* (May 1994) and in English in the *Bulletin of Latin American Research* (Sept. 1994). Mimeographed copies of each are available from the Mexican Center.

Nicolás Pineda is a PhD student at ILAS.

Publications



Congratulations to Alida Metcalf and Susan Deans-Smith!

Both scholars were awarded "Honorable Mention" for the Herbert Eugene Bolton prize in Latin American History by the conference on Latin American History.

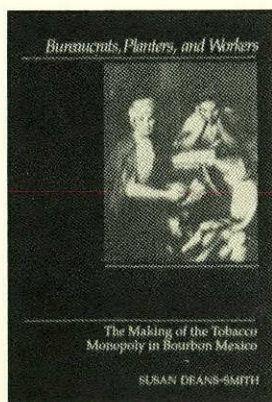


Bureaucrats, Planters, and Workers: The Making of the Tobacco Monopoly in Bourbon Mexico

By Susan Deans-Smith
(University of Texas Press, 1992, \$35.00)

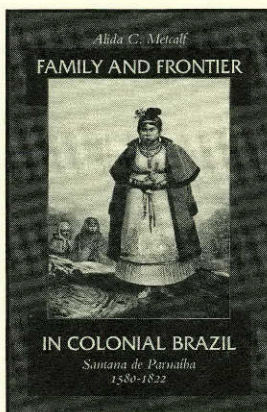
A government monopoly provides an excellent case study of state-society relationships. This is especially true of the tobacco monopoly in colonial Mexico, whose

revenues were second only to the silver tithe as the most valuable source of government income. This comprehensive study of the tobacco monopoly illuminates many of the most important themes of eighteenth-century Mexican social and economic history, from issues of economic growth and the supply of agricultural credit to rural relations, labor markets, urban



Family and Frontier in Colonial Brazil: Santana de Parnaíba, 1580–1822

By Alida C. Metcalf
(University of California Press, 1992, \$40.00)



Colonial families in the Brazilian town of Santana de Parnaíba lived on the fringe of settlement in a vast and perilous continent. In her revealing community history, Metcalf tells how the settlers pursued family strategies that adapted European custom to the American environment. Turning to recording

events such as marriages, baptisms, and especially inheritances, she discovers that as the newcomers transformed the wilderness into a settled agricultural community, they laid the foundation for a class society of planters, peasants, and slaves. With an engaging description of family life at all three levels of society, the author shows how the families most successful in exploiting and controlling the resources of the wilderness gained the wealth, power, and social dominance.

Metcalf challenges accepted views by contending that not only external economic forces but also colonial family strategies paved the way for an inegalitarian society in Brazil. Her portrayal of frontier survival and coping, together with the heedless exploitation of wilderness resources, brings a historical perspective to the consideration of Brazil's last frontier, the Amazon.

Alida C. Metcalf is a UT PhD graduate in history and associate professor of history at Trinity University.



A slave marriage in a wealthy household. Debret, early nineteenth century.

protest and urban workers, class formation, work discipline, and late colonial political culture.

Drawing on previously unused archival sources, Susan Deans-Smith examines a wide range of new questions. Who were the bureaucrats who managed this colonial state enterprise and what policies did they adopt to develop it? How profitable were the tobacco manufactories, and how rational was their organization? What impact did the reorganization of the tobacco trade have upon those people it affected most—the tobacco planters and tobacco workers? Deans-Smith argues that planters and work-

ers shaped the direction of monopoly policies as much as the colonial state did, often to their own advantage.

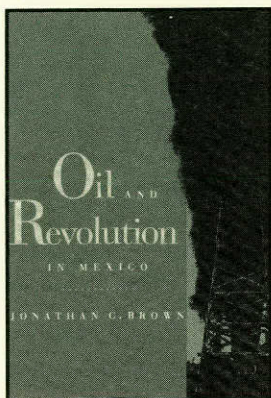
With detailed quantitative data and rare material on the urban working poor of colonial Mexico, *Bureaucrats, Planters, and Workers* will be important reading for all students of social, economic, and labor history, especially of Mexico and Latin America.

Susan Deans-Smith is associate director of ILAS and associate professor of history at the UT-Austin.

Oil and Revolution in Mexico

By Jonathan C. Brown

(University of California Press, 1993, \$40.00)



This book shatters many misconceptions about foreign investment in Latin America. Viewing the foreign investor as neither cruel oppressor nor friendly benefactor, Jonathan Brown shows

that the dynamic growth of the Mexican oil industry resulted from both the infusion of external capital and Mexico's own economic restructuring—conditions similar to those under which free markets are today being revived throughout the hemisphere.

Brown's voluminous research into the operations of the British and American oil companies in Mexico between 1880 and 1920 reveals their involvement in the political and social breakdown that led the country to revolution in 1910. Brown weaves a fascinating, sometimes exciting story out of the complicated maneuverings among oilmen, politicians, diplomats, and workers in a period of massive social upheaval.

Oil companies brought capital, technology, and jobs to Mexico, but they also threatened its deeply rooted social heritage. Brown shows that the Mexican response to this double-edged situation was far more effective than has been recognized. Mexicans of all classes sought to impose their own traditions on the powerful companies, if only to prevent modern capitalism from destroying Mexico's political and social structures. Their success was remarkable.

Lively, provocative but evenhanded, with darts of wry humor, *Oil and Revolution in Mexico* will engage a wide variety of readers: business, economic, political, labor, and social historians, as well as students of Latin America, revolutions, foreign investment, and international relations.

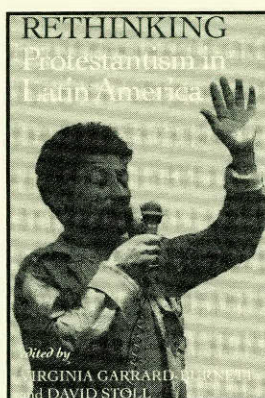
Jonathan C. Brown is the graduate adviser for ILAS and professor of history at the University of Texas at Austin. His first book, A Socioeconomic History of Argentina, 1776–1860 (Cambridge University Press, 1979), won the Bolton Prize for Latin American History.

Rethinking Protestantism in Latin America

Edited by Virginia Garrard-Burnett and David Stoll

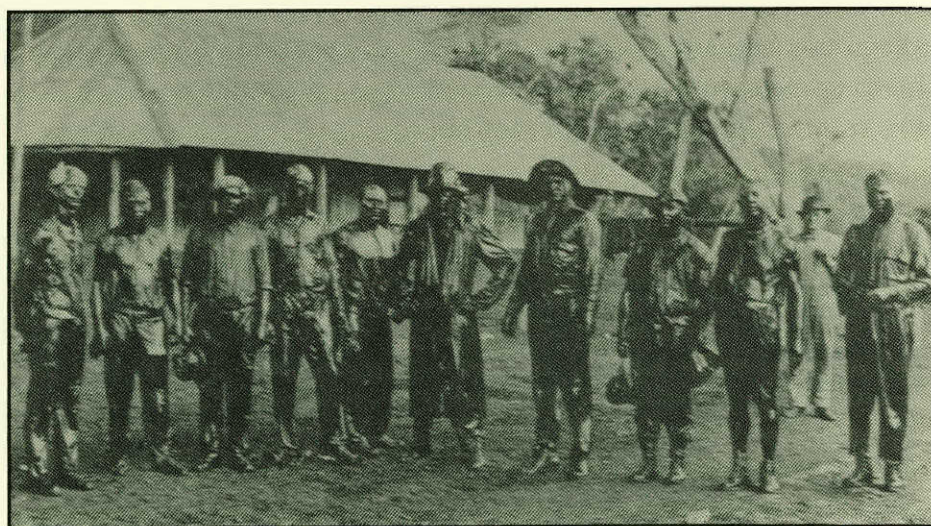
(Temple University Press, 1993, cloth \$39.95, paper \$18.95)

This book questions the assumptions of the 1980s about a movement transforming the religious scene in Latin America. Because this is a very Catholic part of the world, many have hoped that liberation theology and the reform wing of the established church hold the key to progressive social change. Yet what has attracted increasing numbers of



Latin Americans is a religious style imported from the United States, giving rise to sharp debates over the political and cultural implications. In case studies of how evangelicals respond to social crisis and affect societies around them, *Rethinking Protestantism* challenges stereotypes about a movement that could include a third of Latin Americans early in the next century. At the level of families, contributors look at how women are using born-again religion to undermine male patterns of machismo. They refute stereotypes of evangelicals as apolitical or reactionary with examples of their increasing political activism. Contributors also raise the issue of "religious mobility," the shifts and overlaps in how Latin Americans juggle religious identities, to question the customary distinction between Catholics and Protestants. Based on their fieldwork with local congregations as well as national leaders, the dozen social scientists contributing to this volume exemplify a new stage of research into Latin American Protestantism.

Virginia Garrard-Burnett is the undergraduate adviser for ILAS and lecturer in the department of history at the University of Texas at Austin. David Stoll has taught at New York University and is the author of three other books.



Americans who capped an El Ebano well, 1904. Ten oil-coated workers pose in front of their dormitory after placing a valve over a gusher at El Ebano. The Mexicans who assisted are not shown and lived in a different billet. From the Estelle Doheny Collection, courtesy of the Archive of the Archdiocese of Los Angeles, Mission Hills, California.

1993–1994 Tinker Visiting Professors

by Mary Maggi

The Edward Larocque Tinker Visiting Professorship endowment, benefiting both the scholarly community and the general public through research, teaching, and outreach activities, was accepted by the University of Texas at Austin in 1973. Since that time, distinguished scholars and practitioners from seven Latin American nations have served as Tinker Visiting Professors at UT, one of five major universities to receive this endowment.

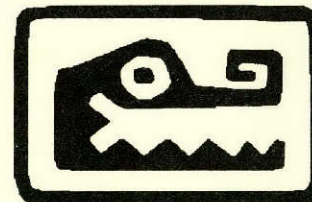
This past fall the tradition continued as Vilmar Faria of Brazil, a Harvard-trained sociologist, joined the faculty of the LBJ School of Public Affairs. Faria serves as president of CEBRAP, the Brazilian Center for Analysis and Planning, where he has done research since 1973, and is professor of political science at the University of Campinas and professor of sociology at the University of São Paulo. His research involves the reform of social policy and administration in Brazil, and his work covers a broad range of topics includ-

ing health policy, comparative social policy, urban studies, and population and the media. While at the LBJ School, Faria taught a two-semester course entitled "Policy Research Project" with Robert Wilson and submitted for publication two articles, one to appear in the forthcoming book *Beyond Government*, and the other to be published as a working paper by the Kellogg Institute of Notre Dame University.

María Susana Bidner, who spent the 1993 fall semester as a Tinker Visiting Professor in UT's Department of Petroleum Engineering, is an expert in well testing and reservoir engineering and is professor and director of the Laboratory of Reservoir Engineering at the University of Buenos Aires, as well as permanent scientific investigator with CONICET, the Argentine National Research Council for Science and Technology. Bidner's course, "Theory and Applications of Reservoir Transients," complemented the expertise of the petroleum engineering faculty

as did her diversified experience in research and development, scientific and educational publication, industry training, and consulting. While at the University of Texas, she published or submitted for publication several articles in *Advances in Water Resources*, *Transport in Porous Media*, and *Revista Internacional de Métodos Numéricos para el Cálculo y Diseño en Ingeniería*.

Mary Maggi is project coordinator at ILAS.



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exchange program with the Universidade de São Paulo (USP), resulting in visits by Brazilian professors of many disciplines, including history, literature, anthropology, and hard sciences. (Accompanying that program, and still existing, was an arrangement for UT graduate students to do work at USP.)

As the University of Texas grew into a major research university, its faculty increased, bringing a number of new professors who were interested in Brazil. This has resulted in a growing number of classes being taught on Brazilian topics.

"Literature and history will always be the core of any area studies program because they're the two disciplines that have an area or a language as their focus," Graham said. "Those two disciplines will always be at the center, around which other disciplines will revolve."

Dean Graber is in the ILAS master's program.

Chiapas, continued from page 4

those he had encountered. The rebels seek cover in the jungle because the Mexican army isn't able to traverse that terrain easily. They are equipped with flashlights for communication, but some are poorly armed, with only wooden guns. Salinas pressed hard with his army to suppress the rebellion in the beginning, but after it received international attention, he backed off.

Virginia Garrard-Burnett suggested that the uprising was not only economically based, but culturally based too. The Indians are losing their way of life rapidly, caused in large part by their economic hardships. The Mexican government has done little to address their needs.

Peter Ward added that the PRI was very complacent about the elections. President Salinas neglected Indian cultural needs and demands, and this lack of attention

may have contributed to the uprising.

However, Ward mentioned that the Chiapas area was allocated money during Salinas's solidarity program and that in 1994 the Chiapas state will be given a large amount of funds.

Earle responded that most money given to the area in the past was passed to PRI sympathizers, not to the Indians. The Indians are afraid now that their *ejidos* can be sold, they will be coerced to sell, and their land is their only viable resource.

Many more observations were made, followed by panel commentary. A sharing of viewpoints helped reveal the overall situation occurring in Chiapas to the participants and overflowing audience. The plight of the people of Chiapas, their rebellion, and the response of their government poignantly unfolded.

Margaret Bushee is a computer publishing specialist at ILAS.

Dialogue & DEBATE

Mexico's Other Political Assassination Suggests a Likely Outcome to Colosio's

by Jonathan C. Brown

What will happen in Mexico now? This is the principal question in the wake of the assassination of Luis

Donaldo Colosio, the presidential candidate of Mexico's ruling party. No doubt, the nation's politics were in some turmoil even before his death. The Chiapas rebellion brought into question the support of the workers and peasants for the country's recent economic reforms. Middle-class Mexicans too are clamoring for more political freedoms.

However, Mexico's historical experience with one other political assassination predicts a relatively calm yet possibly far-reaching outcome to today's crisis.

In 1928, just weeks before he was to take office, President-elect Alvaro Obregón was attending a banquet commemorating his electoral victory. A leading general of the Mexican Revolution of 1910 to 1920, Obregón had already served as president from 1920 to 1924. During the banquet, he smiled as a photographer approached to snap his picture. Instead, the man drew a revolver and shot Obregón to death.

Compared to today's political crisis, the assassination of Obregón was far more serious. It threatened to return Mexico to armed struggle between political factions.

After all, Obregón had already been elected, and there did not yet exist a dominant political party. In contrast, Colosio was the candidate of a resilient and flexible party that knows what to do to stay in power.

Other conditions surrounding the two assassinations were roughly comparable. Mexico in 1928 was emerging from a period of intense conflict between the government and the Catholic Church. Responding to restrictions on the practice of religion, the church excommunicated many

political leaders and suspended the celebration of masses. Devout peasants and townspeople in several western states rebelled against the government.

The negotiated agreement with the so-called Cristero rebels might compare to the recent settlement with the Zapatistas of Chiapas. In both cases, the government made concessions.

Moreover, Mexico in 1928 was just starting an economic recovery following the revolution. Foreign capitalists were being courted, and domestic businessmen were prospering in an era of economic optimism.

In the meanwhile, Mexico's workers and peasants were restive—which also compares to today's situation. New independent labor unions were being formed. Landless peasants were organizing their own Ligas de Campesinos. These groups demanded better wages for workers and more land for peasants, potentially disrupting to the political system.

Did Mexico fall apart after 1928? It did not.

President Plutarco Elías Calles, who was about to turn over his office to Obregón, went on to appoint an interim president. Then in 1929 Calles formed the Mexican Revolutionary Party, forerunner of today's PRI, which has been in power ever since.

Calles explained that he wanted to temper the factional struggles that Mexican elections tended to foster. From then on, the political struggle went on inside the party rather than in public.

The new party served ultimately to act on the demands of the workers and peasants. Its social reformer was Lázaro Cárdenas, father of today's opposition candidate, Cuauhtémoc Cárdenas. In the 1930s, President Cárdenas gave land to the peasants and oversaw the national organization of unions. He also nationalized the

oil industry, beginning a trend of more government ownership in the economy. Nonetheless, Cárdenas did not renounce all foreign investment.

What will happen in Mexico might revolve partially around who had Colosio killed. As of this writing, no one seems to be sure whether his assassins were merely disgruntled former policemen, drug dealers, or rival politicians. If this was a high-level conspiracy, recent Mexican history informs us that this would be a new precedent.

Back in 1928, similar rumors had identified Obregón's rivals as the authors of the assassination. Subsequently, however, it was found that the lone triggerman had no political connections. He had merely been distraught over the government's policies on religion.

Another question about Mexico's future is more important. What will be the long-term policies of the next administration? Here the history of Obregón's death also suggests a likely outcome.

Mexican politicians probably will find a way—without bloodshed—to resolve the crisis and also settle the demands of peasants and workers. Certainly, the new presidential nominee, Ernesto Zedillo Ponce de León, is not known as a social reformer. But once elected, he will be able to define himself according to the new political necessities rather than to his predecessor's policies.

"We didn't think this could happen in Mexico," one woman at Colosio's funeral remarked. This is the reason many influential Mexicans will now rally around Zedillo, who will likely be elected to heal the nation.

Jonathan C. Brown is the graduate adviser for ILAS and professor of history at the University of Texas at Austin.

Database in Progress: The Recorded *Corrido* (ca. 1900—ca. 1945)

by James Nicolopoulos

I first became keenly interested in the *corrido* genre during my periods of residence in the Mexican state of Guerrero during the 1960s and 1970s. It was the time of the guerrilla insurrection led by Lucio Cabañas, the last major armed struggle against the Mexican government before the present uprising in Chiapas. In this environment, it did not take long for me to realize that many of the songs that I was hearing while riding on buses late at night or in the clandestine *cantinas* in the outlying areas were not escapist "pop" music canned in some far-off "Tin Pan Alley," but rather narration and commentary on recent events in the region. Thus began what has come to be a long association with what John Holmes McDowell calls the "*corrido* community" on both sides of the border.

My interest in these narrative ballads was to take an academic turn only after many years, and was to be honed by my study of the medieval epic and ballad traditions under the guidance of medievalists John K. Walsh, Charles Faulhaber, and Joseph J. Duggan, and that avid collector of Spanish-American "folk-literature" José Durand at the University of California at Berkeley in the 1980s. It was also there that I began to learn the advantages of computer applications in the humanities, particularly the utility of defining and cataloging the corpus of texts in a given period or genre with the aid of a computerized database. During this same period I began my ongoing collaboration with Chris Strachwitz of Arhoolie/Folklyric, which among other things has resulted in the publication of our recent book *Lydia Mendoza: A*

Family Autobiography (Houston: Arte Público Press, 1993). When confronted with the task of trying to organize the discography of the Mendoza family's

almost sixty years of commercial recording, my exposure to Charles Faulhaber's work on the cataloging of medieval manuscripts immediately came to mind, and it seemed clearly the best course to adopt a similar strategy with the Mendozas' more than 1,200 original sound recordings. The construction of the Mendoza family discographic database was followed by two more major database projects: *Discos Smith of Peru* (1,500 entries), and *Discos Ideal of Texas* (5,000 entries).

As these projects moved forward, I became more and more convinced of the utility of applying the same methods to the study of the recorded *corrido*. Upon arrival at the University of Texas in Austin in the fall of 1992, it seemed that the propitious moment was at hand, and, indeed, with the aid of a summer research award and the generous cooperation of Chris Strachwitz, I was able to lay the groundwork of a database (ca. 1,800 entries) that will define the corpus of the recorded *corrido* in the period ca. 1900—ca. 1945.

"All very well," the reader may legitimately remark, "but how, and perhaps more pertinently, why, have you made the leap from the topical, immediate, and oral ballads of Guerrero in the days of Lucio Cabañas to the commercially recorded *corrido* in the period before WWII?" This question is all the more likely to arise because of many traditional scholars' conviction that the "legitimate"

corrido had fallen into decadence after ca. 1930, and because of the distrust many scholars, particularly folklorists, used to have for commercially disseminated cul-

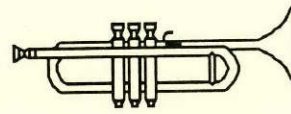
tural productions, particularly sound recordings.

In partial answer, I first suggest that the study of the recorded *corrido* in the period that I have somewhat arbitrarily defined opens many intriguing perspectives on a particularly challenging issue: how the phenomena of orality, writing, and the interplay of both marginal and official discourses combine with the development and spread of technology to produce the "secondary orality" of the commercially recorded *corrido* and a

concomitant reversing of polarities back and forth across various social, cultural, and political borderlines. All of which in turn suggest the study of the *corrido* as a highly productive focus for a "cultural studies" approach to what traditionally have been presented as the histories and literatures of Mexico and the Southwest. In order to make the case for taking the first step to meet this challenge with a database defining the corpus of commercial recordings made during what Chris Strachwitz has called the "Golden Age" of the recorded *corrido*, I will try to put that period and its *corrido* production into context.

The Mexican and Mexican-American folk ballad, or *corrido*, has played a unique role as a medium of cultural expression and in the forging of national identity. Although the *corrido* did not appear in its present form until the nineteenth century, it has clearly identifiable roots that reach back into the heroic, oral-formulaic narrative poetry of the European Middle Ages, particularly the epic *cantares de gesta* such as the *Cantar de mio Cid*, and the extensive corpus of popular ballads known collectively as the *romancero viejo*. The narrative poems of the *romancero* arrived in Mexico with the first conquistadores, as attested by the chronicler Bernal Díaz, and ballads of this and related types have con-

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tinued to be composed and sung by Mexicans, both literate and illiterate, up to the present day. The specific genre known as the *corrido*, whether composed orally by anonymous poets among the "popular" classes of society or written in the oral style for a "popular" audience, became the principal folk narrative medium for the expression of shared values and the celebration, commemoration, or satire of important people and events during the late nineteenth and early twentieth centuries. This development is inseparable from the *corrido's* intimate association with two of the great, defining struggles of Mexican national life during this period: the conflictive encounter between Hispanic and Anglo-Saxon civilizations, particularly in what are now the southwestern United States and the border states of Mexico; and the Mexican Revolution, both in the pre-Revolutionary period of isolated resistance to the dictatorship of Porfirio Díaz, and during the heart of the revolutionary years themselves, particularly from 1910 to ca. 1945. Thus it was during the years from roughly 1860 up to just before 1945 that the classic *corpus* of the *corrido* came into being.

There are three fundamental sources for the texts of the *corridos* composed between ca. 1860 and 1945:

(1) Commercially printed texts. These are primarily taken from printed broadsides (*hojas sueltas*) or song books (*cancioneros*) published by small presses in Mexico from ca. 1880 to the present.

(2) Texts collected by folklorists and other scholars from the oral tradition. Some of these texts exist as sound recordings, others as transcriptions.

(3) Commercially produced sound recordings. Although a few commercial recordings of *corridos* were made, both in Mexico and the United States, before the introduction of the electronic recording process in 1926, the vast majority of the early commercial recordings of *corridos* were made between 1928 and ca. 1940, primarily in the southwestern United States in cities such as El Paso and San Antonio, Texas, and Los Angeles, California.

From the beginnings of the *corrido* as a

distinct genre in nineteenth-century Mexico, there has always been a complex interplay between writing and orality. Even texts originally composed in writing are written in the oral formulaic style. Many texts first collected as printed broadsides may well be oral compositions adapted by literate poets for the broadside style. Furthermore, written texts enter, or reenter, as the case may be, the oral tradition and are transformed as they are transmitted orally from singer to singer.

The introduction of commercially disseminated sound recordings has both enriched and further complicated these processes. Of fundamental importance in this regard is the phenomenon of secondary orality, where texts, whether of written or oral provenance, are widely disseminated in relatively fixed versions, yet in oral form; often reaching and propagating themselves among a public far beyond that initially involved in either the original oral or written diffusion of the text. Because many of the *corridos* recorded

before WWII concerned comparatively recent (within living memory) or contemporary events crucial to the two themes of cultural conflict and revolution that I have outlined above, and because they were sung by itinerant singers who were them-

selves directly in contact with the "primary" orality of the folk tradition, this corpus of *corrido* texts has played a key role in the transmission through secondary orality of what is now considered the essential core of the *corrido* tradition.

The prime importance of the early recorded *corridos*, however, is not limited to instances of secondary orality. As Américo Paredes has demonstrated in his masterful studies of the classic *corridos*, *Gregorio Cortez*, even where early

printed texts exist, the oral tradition often offers substantially different, and often superior, versions. In the case of *Gregorio Cortez*, the longest, most complete, and earliest collected of the oral versions of this seminal Texas-Mexican *corrido* of intercultural conflict is found on a two-part 78 rpm disc recorded in San Antonio in 1929 by the prolific itinerant songsters Pedro Rocha and Lupe Martínez (Paredes, *With a Pistol*, p. 177). Significantly, it is the family of versions of *Gregorio Cortez* headed by the early commercial recording that has thrived in the oral tradition, while the Mexico City broadside does not seem to have engendered viable offspring.

This example does not even begin to exhaust the number of ways in which a detailed and systematic knowledge of the corpus of commercially recorded *corridos* can illuminate scholarly inquiry into a multitude of aspects of the genre. I have become convinced that a comprehensive and methodically rigorous study of the *corridos* recorded before WWII is

destined to become a standard reference work for teachers, students, and researchers in a multiplicity of academic disciplines. It is my hope that the database project that I have begun with the support of the University Research Institute here at UT-Austin will lay the groundwork for just such a study.

At present I have some five hundred tape recordings, and look forward to encountering more. If anyone reading this knows of the location of pre-war 78 recordings of *corridos*, I would most gratefully appreciate their dropping me a line.

James Nicolopoulos is an assistant professor in the Department of Spanish and Portuguese at UT-Austin.



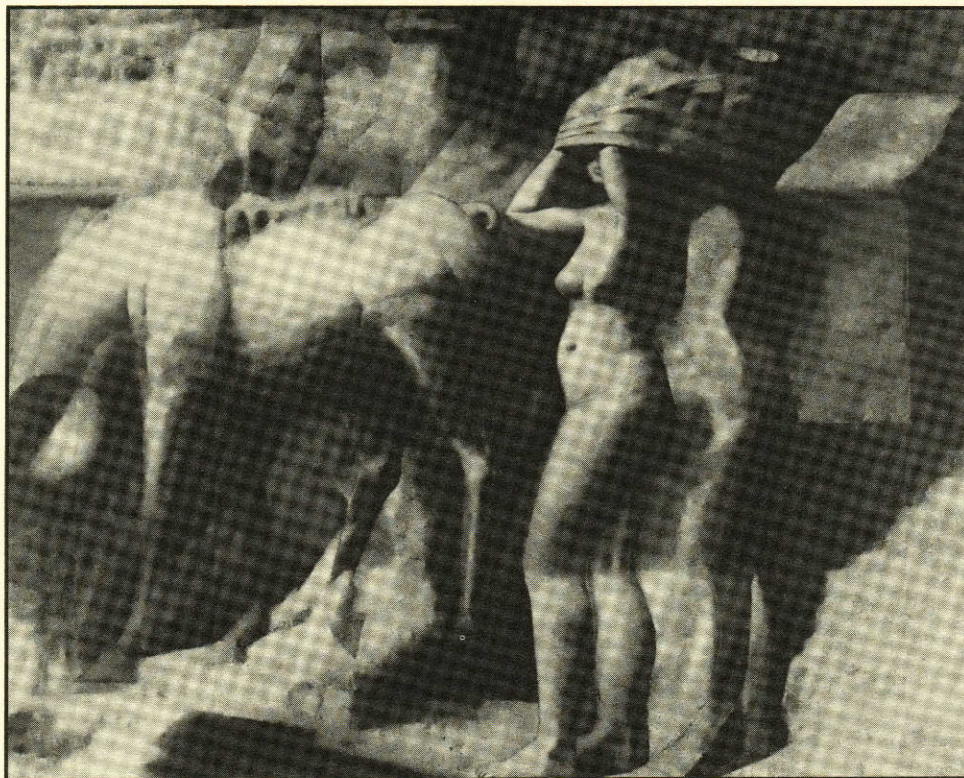


photo: George Holmes

Nude, Horse, Incinerator by Armando Morales, 1974
The Barbara and John Duncan Collection, Huntington Art Gallery

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