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WKU Latin American Studies

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Intercambio Internacional

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Western Kentucky University, Bowling Green, Kentucky 42101

EDITORIAL

The bicentennial year of 1976 has been an important year for the United States to reflect on its history, but it has also been an important year for Western Kentucky University to look beyond these United States and to develop significant new initiatives in international education activities. During this year Western Kentucky University has had significant program development in the areas of international student affairs, international instructional programs, and international projects.

Young people of various countries interacting with their counterparts in educational settings in other countries of the world is one important way of building human understanding. Just as we are committed to receiving international students and providing for them in the best manner possible, we believe that it is equally important that United States students have an opportunity to study in settings of other cultures and societies. Thus, we seek coordinative relationships with institutions outside of the United States which are interested in genuine cooperative activities with reciprocal benefits for both institutions. In keeping with this, during 1976 we have expanded and upgraded our International Student Advisement Program and our English as a Second Language Program and we have expanded opportunities for Western Kentucky University students to study abroad.

In addition to the international student exchange concept, we are committed to providing instructional programs on our campus which have an international dimension. We believe that it is crucially important for a university to provide students with an opportunity to study issues on a transnational basis. Our university offers area studies programs in Latin American Studies and Asian Studies, and a proposal on West European Studies is in the final stages of preparation. In addition to the area studies programs, numerous major degree programs have opportunities for international focus. We have also worked to internationalize the general education program of our University so as to provide a brief international dimension to a large number of students. In 1976, we were selected by the United States government to establish a Latin American Studies Center to help develop our activities in this area.

Our University has actively worked on projects in a cooperative way with regional and national universities, government agencies, or organizations in Chile, Peru, Colombia, Venezuela, and Nicaragua. These cooperative activities have often evolved from requests for technical assistance, but they are fundamentally based on the concept of developing full-fledged academic cooperative relationships among faculties and students. We believe that Western Kentucky University can provide opportunities for students and faculty from these cooperating sister institutions in Latin America; and, we believe that the Latin American university campuses can provide opportunities for Western Kentucky University faculty and students. To support these activities, in 1976 we have expanded and strengthened our commitment to these projects by establishing an Office of International Projects.

The 1976 year has been a year of substantial development of international activities at Western Kentucky University. As

we think of the future, Western Kentucky University looks with enthusiasm toward expanding opportunities for cooperation with sister institutions throughout the hemisphere in cooperative efforts of building bridges of human understanding among our peoples.

James L. Davis
Interim Vice President for Academic
Affairs and Dean of Faculty Programs

Paul R. Corts
Assistant Dean for Instruction

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Intercambio Internacional is a publication of the Latin American Studies Program of Western Kentucky University with editorial offices in the Center for Latin American Studies.

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Contributions are welcomed from anyone interested in Latin America and hemispheric cooperation.

Si usted quiere contribuir un artículo o comentar sobre cualquier tema en esta revista, escriba por favor al Center for Latin American Studies, Western Kentucky University, Bowling Green, Kentucky 42101.

THE UNITED STATES AND CENTRAL AMERICAN INDEPENDENCE

A BICENTENNIAL ESSAY

Richard V. Salisbury
Department of History
Western Kentucky University

Scholars engaged in the study of United States-Latin American relations have, like many of their colleagues in the historical profession, celebrated America's bicentennial in traditional academic fashion. Indeed, it is virtually *de rigueur* in this bicentennial period for historical and Latin American studies organizations to include on their conference programs at least one panel dealing with the impact of the American Revolution on the Latin American independence movement. A corresponding number of monographs and articles will also, no doubt, soon be upon us. Those individuals interested in Central America, however, will most likely look in vain for bicentennial historical literature linking the United States to the Central America era of independence. One can almost anticipate such scholarly neglect given the fact that Arthur P. Whitaker's standard monograph *The United States and the Independence of Latin America, 1800-1830*, a volume of over six hundred pages, contains only two superficial references to Central America.¹ Instead, Whitaker concentrates his attention on establishing linkages between the United States and participants in the Latin American independence movement such as Argentina, Colombia, Mexico, and Venezuela. Whitaker's emphasis is understandable, for the independence struggle in virtually all areas of Latin America except Central America was a long and involved process. North American policy makers therefore had to elaborate policies to meet the exigencies of the changing Latin America economic and political scene. As a geographic and political backwater during the independence period, Central America, on the other hand, attracted little formal attention from the United States. This did not mean, however, that Central Americans failed to appreciate the significance of the American Revolution or that the new United States government, in turn, completely ignored the isthmian area. This essay will accordingly focus on the extent and nature of the relationships between the United States and Central America during the era of emancipation.

Central America achieved independence rather painlessly. Indeed, the area of the Captaincy General of Guatemala, a region that comprehended most of present-day Central America, automatically attained political independence from Spain in the wake of the Mexican independence movement of 1820-1821. When news of Mexico's break with the mother country reached Guatemala City, prominent civil and religious leaders met and proclaimed Guatemala's independence on September 15, 1821. Within the next several months as news of Guatemala's action filtered down the isthmus, the remaining provinces of the Captaincy General of Guatemala—Costa Rica, El Salvador, Honduras, and Nicaragua—followed suit and also declared their independence from Spain. Thus in the words of Thomas L. Karnes, "There was no Central American war of independence. Success came. . . by default."²

Independence from Spain, however, did not necessarily bring with it complete political independence for the isthmian area, for the majority sentiment in Central America favored a continued association with Mexico, an association that had previously been in effect as a result of the subordinate status of the Captaincy General of Guatemala to the Viceregal authorities in Mexico City. The instrument of Mexican independence, Agustín de Iturbide, officially confirmed this association by despatching an expeditionary force to Central America to consolidate Mexican authority on the isthmus. When Iturbide assumed the title of Emperor of Mexico, the Central American states *ipso facto* became part of the Mexican Empire, a status that remained in effect throughout 1822 and

the early portion of 1823. When Iturbide finally fell from power in March of 1823, however, the Central American states officially broke their ties with Mexico. In June of 1823 representatives of the various provinces met in Guatemala City, organized themselves as a National Constituent Assembly, and began the process of drafting a constitution. With the promulgation of this document on November 22, 1824, Central American independence became a reality.

There is no disputing the fact that Mexico provided the catalytic agent for the Central American independence movement. A catalyst, however, simply serves to speed up a process which is already well underway and an intellectual climate favorable to separation from the mother country had been uncontestedly present in Central America long before 1821. The question now at hand is to determine just how significant a factor North American influence was in the attainment and consolidation of Central American independence.

It would be difficult to find a more competent analysis of the impact of outside forces on the Spanish American independence movement than John Lynch's study *The Spanish American Revolutions, 1808-1826*. In Professor Lynch's estimation

In the years before and after 1810 the very existence of the United States excited the imagination of Spanish Americans, and its embodiment of liberty and republicanism placed a powerful example before their eyes. The works of Tom Paine, the speeches of John Quincy Adams, Jefferson and Washington all circulated in Spanish America. Many of the precursors and leaders of independence visited the United States and saw free institutions at first hand. . . copies of the Federal Constitution and the Declaration of Independence. . . were carried into the area. . . After 1810 Spanish American statesmen would look for guidance to the republican experience of their northern neighbor. Constitutions in Venezuela, Mexico and elsewhere would be closely modelled on that of the United States, and many of the new leaders. . . would be profoundly influenced by North American federalism.³

Although the points raised by Professor Lynch apply to Spanish America in its entirety, they also accurately describe the intellectual relationship that existed between the United States and Central America between 1776 and 1824. As Lynch subsequently points out, however, it is difficult to ascertain the actual degree of American influence on the Spanish American independence movement. How did the intellectual stimulus provided by the consummation of independence in the United States relate specifically, for example, to the Central American independence movement? One concrete link between the two movements would appear to be the relationship between the United States Constitution of 1789 and the Central American Constitution of 1824.

According to Thomas L. Karnes, "The introductory paragraph of the Central American Constitution reads strikingly like the preamble of the United States Constitution and is dotted with some of the precepts of the Declaration of Independence. Their Constitution provided for a distribution of powers among an executive, a legislature, and a judiciary." Karnes goes on to say, however, that "The concept of this separation was of course widely recognized at this time and need not have been copied from the United States."⁴ Although Professor Karnes admits that the 1824 Central American Constitution borrowed from the constitutional experience of the United States, Great Britain, and France, he insists that

It is a weak argument to affirm that the Central Americans copied any document too closely. Such an assertion is impaired when one attempts to decide just which prototype was used. A better belief is that the

Central American Constitution was a hodgepodge of ideas, some borrowed, some indigenous, some suitable, some not. For this the framers should not be blamed; it is the basis of most organic law.⁵

Mario Rodríguez, in his study *Central America*, also acknowledges the heterogeneous derivation of the 1824 Central America Constitution. According to Rodríguez the Central Americans were strongly influenced by the 1812 Cadiz Constitution, and even though they had at hand the 1789 United States Constitution, the Colombian federal and unitary plans of government, the Portuguese Constitution, and the French governmental codes, the Central Americans ultimately produced a document that was suitable to the isthmian political environment.⁶

Even in what appears to be the most fundamental link between the 1789 and 1824 documents—the system of federalism—there emerges upon close scrutiny the uncontested fact that the similarities are much more superficial than substantive. As Karnes indicates, “The correspondence, the protests, the legislative suggestions of the Federalists of 1824 indicate that the government they created was a confederation, far looser than John C. Calhoun ever proposed” and “while some Central America statesmen may have felt that their government was a federation somewhat like the United States, the organism that they drafted not only was not like it, but the *Liberales*, at least, did not mean for it to be.”⁷

An interesting, yet at the same time somewhat bizarre, set of circumstances served to dramatize the positive feelings that at least one section of the isthmus held for the United States and its institutions. In 1822 when Iturbide sent his military forces into Central America to oversee the incorporation of the isthmus into his Mexican Empire, one section of the isthmus refused to cooperate. The provincial authorities in El Salvador, in an effort to avoid Mexican imperialism, sent official representatives to the United States to seek the annexation of El Salvador to the North American union. The United States government declined to give the Salvadorean envoys a formal response and the fall of Iturbide in early 1823 brought the one-sided negotiations to an abrupt conclusion. The entire episode was neatly summarized by Secretary of State James Buchanan in a June 3, 1848 instruction to the newly appointed American chargé to Guatemala. In making a general review of past American policy in Central America Buchanan noted that

No formal response was given to the [Salvadorean] application, but the regard for our country and the confidence in its institutions which it implied, deserve to be held in respectful remembrance.⁸

Just how much the Salvadorean initiative owed to “a regard for our country and confidence in its institutions” as opposed to a specific and pragmatic effort to parry the Mexican threat is, of course, a moot question. From a Central American perspective, however, this particular episode would probably be interpreted in a pragmatic rather than in an idealistic light.

The same could not be said, on the other hand, about the United States government's recognition policy. Indeed, it would be difficult to find a more specific example of the United States government's active promotion of Central American independence. Diplomatic recognition for Central America brought with it membership in the family of nations; accordingly, the newly established Central American Federation eagerly sought such recognition. In an effort to attain such international respectability, the isthmian authorities, in 1824, sent Antonio José Cañas to the United States with ministerial credentials and instructions to seek American recognition. On August 24, 1824, Secretary of State John Quincy Adams presented Cañas to President James Monroe, an act which in the eyes of the United States government elevated the new Federation to co-equal international juridic status with the other nations of the world. William Spence Robertson, one of the precursors of modern

Latin American studies in the United States, described the significance of such an act of diplomatic recognition:

The policy of the United States toward the Spanish American nations during the age of Adams and Monroe promoted the development of an international policy of recognition—a policy which repudiated the European idea of legitimacy and heralded the principle that, when a new state had established its independence de facto, it ought to be admitted into the society of nations. At a critical juncture in world politics, the Republic of the North accordingly acted as the sponsor for the rising nations of Hispanic America.⁹

One of the deans of American diplomatic history, Samuel Flagg Bemis, corroborates Professor Robertson's analysis in the following terms:

The friendly Republic of the North was thus the first nation outside the sisterhood of the new states of Latin America to recognize the independence of those nations. This recognition was the greatest assistance rendered by any foreign power to the independence of Latin America.¹⁰

Given the above, it seems obvious that the most tangible evidence of the impact of the United States on Central American independence involved the granting of diplomatic recognition to the new isthmian federation. The intellectual relationships described earlier by John Lynch, although important, were, at best, indirect. Interestingly enough, Central America, with its independence now assured, would soon lose its backwater status. Indeed, as the outside world began to realize the economic and strategic implications inherent in various transisthmian transportation routes, non-isthmian nations such as the United States and Great Britain would soon begin to compete for hegemony in Central America. Future generations of Central American leaders could therefore pause and reflect upon the positive role that the United States government had played in the isthmian independence movement. Relationships between the United States and Central America after independence would, for the most part, fail to fulfill the promise of the emancipation period. This, however, is another story.

ENDNOTES

1. See, for example, Whitaker, *The United States and the Independence of Latin America, 1800-1830* (New York, 1964), 392, 588.

2. Thomas L. Karnes, *The Failure of Union: Central America, 1824-1960* (Chapel Hill, 1961), 16.

3. John Lynch, *The Spanish American Revolutions, 1808-1826* (New York, 1973), 29.

4. Karnes, *The Failure of Union*, 49.

5. Karnes, *The Failure of Union*, 52.

6. Mario Rodríguez, *Central America* (Englewood Cliffs, New Jersey, 1965), 63.

7. Karnes, *The Failure of Union*, 54-55.

8. James Buchanan to Elijah Hise, June 3, 1848 in William R. Manning, Ed., *Diplomatic Correspondence of the United States, Inter-American Affairs III* (Washington, 1933), 33.

9. William Spence Robertson, “The Recognition of the Hispanic American Nations by the United States,” *Hispanic American Historical Review*, I (1918), 269.

10. Samuel Flagg Bemis, *The Latin American Policy of the United States* (New York, 1943), 47.

THIRD SUMMER FIELD RESEARCH SEMINAR MANAUS/AMAZONAS Brasil

Western Kentucky University will hold its third summer field research seminar in Manaus/Amazonas. The seminar of eight weeks during WKU's regular summer session is intended for upper-division undergraduate and for graduate students in the humanities, social, and natural sciences. Enrollment is for either 3 or 6 credits.

The topic of the seminar will be **Manaus — Ecology of a Forest Metropolis** and will deal with the cultural and economic history of Amazonas and Manaus; population dynamics; urban and rural society; resource base and economy of Amazonas and Manaus; and modern Manaus with emphasis on urban functions and processes, regional development, the city's foodshed, planning and future growth.

Lectures will alternate with numerous field trips and on-site discussions. Besides a thorough field study, excursions will include visits at state and federal highway projects, agricultural settlements, beef and dairy cattle areas, rubber collection sites, a sawmill town, and Indian villages. One three-day excursion will be undertaken by river boat to observe land use and settlement in the world's largest floodplain.

Preparations are underway to offer this seminar together with the University of Amazonas in Manaus. Sr. Umberto Batista, Registrar of UA and LASPAU scholar at Western, coordinates liaison with the Brazilian sister institution.

For further information regarding the academic program, dates and cost of seminar, please, contact:

Dr. Kenneth Cann, Head
Department of Economics

or

Dr. Edmund E. Hegen, Director
International Projects

Western Kentucky University
Bowling Green, Ky. 42101

Western Kentucky University Establishes Ties with the University of the Andes in Merida, Venezuela

*Joseph P. Cangemi
College of Education
Western Kentucky University*

In 1975, Western Kentucky University established a formal relationship with the University of the Andes in Merida, Venezuela. The relationship involved providing consultative services for and working with the University of the Andes in three specific areas: computer programs, library services, and student personnel services. The relationship between Western Kentucky University and the University of the Andes was approved and funded by the Inter American Development Bank of Washington, D.C.

Student personnel services in this particular contract involved eight separate areas: residence halls, dining areas, medical and dental services, transportation, professional guidance, social and economic assistance, scholarships, and cultural and recreational activities. The coordinator of consulting in the computer area from Western Kentucky University was Dr. Thomas Madron, Director of Academic Computer Services. Dr. Earl Wassom, Assistant Dean of Academic Services, was Western's consulting coordinator in the library services area, and Dr. Joseph Cangemi, Associate Professor of Psychology, was named consultant to the student personnel services area. Dr. Cangemi also served as General

Coordinator of the project and was Western Kentucky University's liaison person in Venezuela. He spent six months in Merida, Venezuela between February and August, 1976, at the University of the Andes.

Dr. James Davis, presently Western Kentucky University's Interim Vice President for Academic Affairs and Dean of Faculty Programs, was consultant to the project in the area of transportation. In this capacity he visited the campus in Merida for observation and data collection on two occasions. Dr. Paul Corts, Assistant Dean for Instruction at Western Kentucky University, served as consultant to the entire project and coordinated needed activities on Western's campus. Dr. Jay Sloan, a professor of government, and Dr. Dan St. Clair, a professor of computer sciences and mathematics, both of Western Kentucky University, served as consultants in the computer portion of the project. Dr. Robert Rees, a Western Kentucky University professor of education, consulted in the library services area. Dr. Edwin Gleaves and Dr. Wilburn Clouse, both of whom are high-level administrators at George Peabody College for Teachers in Nashville, Tennessee, gave valuable library consultative assistance on the campus in Merida, Venezuela.

All consultants combined spent a substantial amount of time in Merida, Venezuela, exchanging views with Venezuelan colleagues. In general terms, the purpose of the project essentially was to assess each of the areas covered by the contractual agreement and then make appropriate recommendations. All data collection was done through and with the assistance of committees of Venezuelan professionals who were appointed specifically to work with the consultants. The project facilitated the beginning of a relationship between two regional universities, each within its respective region of its respective country. As a result of this initial experience, the University of the Andes has become interested in additional consultation activities with Western Kentucky University. Also stemming from this, the Venezuelan national commission of higher education is presently considering Western Kentucky University as principal consultant at the national level for the development of a nationwide information system. There is also interest in Western Kentucky University's assisting the University of the Andes in developing a school of physical education. Representatives from Merida recently visited the campus of Western to begin initial preparation and to engage in discussions for the eventual contractual collaboration between the two universities relative to the development of the proposed facility for physical education and its attendant programs.

The initial relationship between the University of the Andes in Merida, Venezuela and Western Kentucky University has evolved into a successful experience for both institutions. It is anticipated that this relationship will continue to grow and develop in many areas to the mutual benefit of both institutions.

SUMMER WORKSHOP ON LATIN AMERICA FOR TEACHERS

The Center for Latin American Studies at Western Kentucky University will sponsor a Summer Workshop on Latin America for teachers. The purpose of the Workshop will be to increase knowledge about Latin America among elementary and secondary school teachers and to help them develop curriculum materials to more effectively introduce Latin America into their classes. The Workshop will carry three graduate credit hours and will run from June 13-30, 1977. More information about the Workshop and financial aids can be obtained by writing to the Center for Latin American Studies, 202 Cravens Graduate Center, Western Kentucky University, Bowling Green, Kentucky 42101.

LASPAU SCHOLARS ON CAMPUS

Among its growing number of Latin American students, Western Kentucky University is pleased to have three graduate students on its campus under the auspices of the Latin American Scholarship Program of American Universities (LASPAU). In addition, one of the LASPAU scholars is accompanied by her husband who is also a graduate student at WKU.

Gerardo de la Torre-Ugarte, of the Universidad de la Amazonía Peruana, will complete his Master's Degree program in Education and Chemistry at the end of the Fall Semester. Ing. De la Torre will return to his University where he has served with distinction for a number of years, having occupied a variety of positions of importance ranging from Professor to Dean of the Colleges of Chemical Engineering, Agronomy and Forestry to President of the University.

Mr. Humberto Batista comes to Western from the Universidade do Amazonas in Manaus, Brasil, where he is a member of the administration in the Office of the Registrar. Mr. Batista will pursue the Master's Degree in Higher Education and Administration.

Lic. Olga Marta Azofeifa de Morales serves as Professor and Counselor at the Instituto Tecnológico de Costa Rica and will work toward the Master's Degree in Guidance and Counseling and Methodology of Teaching. She is accompanied by her husband, Ing. Gerardo Morales Buganza, who will pursue the Master's Degree in Business Administration.

SECOND MAYAN TRAVEL-STUDY EXPERIENCE PLANNED

Western Kentucky University will again offer a 17-day travel-study course to Guatemala and Mexico in August of 1977. Students, in consultation with their academic advisors and the course directors, will be provided the unique opportunity of designing certain aspects of the course to meet their own individual academic needs or to follow their own particular interests.

Three semester hours of credit will be given to students who successfully complete the course requirements in any one of the following areas: Education 548 (Research in Curriculum), Spanish 479 or 479G (Studies in Hispanic Literature or Language), Art 100 (Art Appreciation), Music 120 (Music Appreciation), or Intercultural Studies 450 or 450G (Intercultural Field Studies). Other courses may be added if approved, and students may register for audit credit if desired.

A group of 25 participated in the first Mayan Travel-Study Course in August of 1975 under the guidance of Dr. Paul Hatcher and Dr. William J. Nolan, both experienced travelers in Latin America. Among the many interesting and historically important places visited were Chichén Itzá and Uxmal near Mérida, Mexico on the Yucatan Peninsula, and Tikal, Kaminaljuyu, Chichicastenango, Antigua, Lake Atitlán, and Puerto San José in Guatemala. Visits were also made to the Ministry of Education, to two rural centers where Guatemalan Indian children are taught in their native language and in Spanish as a foreign language, and to the American school of Guatemala where a number of W.K.U. students have completed their student teaching experiences. Ample time was allowed so that participants could browse and shop and visit the National Palace of Guatemala, markets, and museums, as well as pursue their own interests in both Mexico and Guatemala.

A similar itinerary is being planned for August, 1977 under the direction of Dr. John Petersen, Director of the Latin American Center at W.K.U., and Dr. William J. Nolan,

Professor of Spanish and Education. Both have had extensive experience in Guatemala and Mexico. For further information about the proposed travel-study course, contact:

Dr. John Petersen
Center for Latin American Studies
202 Cravens Graduate Center
Western Kentucky University
Bowling Green, Ky. 42101
Telephone: (502) 745-5651

or
Dr. William J. Nolan
315 College of Education
Western Kentucky University
Bowling Green, Ky. 42101
Telephone: (502) 745-2157

UN CRITERIO PARA EL PERFECCIONAMIENTO DE ACADEMICOS DE AMERICA LATINA EN LOS ESTADOS UNIDOS DE AMERICA.

*Dr. Fernando Morgado
Catedrático Universidad Austral de Chile
Fulbright-Hays Visiting Professor,
Departamento de Biología,
Western Kentucky University.*

Cuando se analiza la cooperación internacional universitaria referida al perfeccionamiento de profesores e instructores de América Latina en los Estados Unidos de América, llama la atención que la forma común de este perfeccionamiento la constituye la obtención de grados académicos en las distintas variedades en las cuales estos reconocimientos son otorgados por diferentes Universidades.

Más aun, implícito o explícito en las políticas de formación de personal docente de muchas Universidades Latinoamericanas, en lo que los gobiernos o instituciones no gubernamentales de la región esperan, en lo que la sociedad latinoamericana considera adecuado como "status académico" y, ciertamente de no menor importancia que los anteriores, en lo que los propios interesados creen lo que es adecuado en su "carrera académica"; está incrustado el pensamiento que la formación, así llamada de post-gradó, requiere de un grado académico adicional a la capacitación obtenida en el país de origen.

Pocos han reparado que actuando de esta manera y con estos marcos de referencia, se coloca a una persona que tiene responsabilidades de enseñanza en Universidades Latinoamericanas, en la situación de experimentar vivencias de aprendizaje en Universidades de los Estados Unidos.

Es a partir del convencimiento profundo que el perfeccionamiento de profesores, ayudantes e instructores de y para América Latina, es esencial para el desarrollo cultural de la región, que vale la pena preguntarse si estudios en la calidad de estudiantes graduados en los Estados Unidos constituyen la mejor forma para preparar a nuestros profesores universitarios latinoamericanos, previo a lo cual, es necesario clarificar los objetivos de la actividad de perfeccionamiento de personas que ya poseen un grado académico a título profesional en América Latina y que están envueltos en mayor o menor medida en el proceso académico en sus respectivos países. De los varios objetivos que emergen en esta situación destacan con nitidez los siguientes:

- a) la innegable oportunidad que se presenta a los profesores o instructores latinoamericanos en la posibilidad de compartir con colegas de distintas experiencias las bases filosóficas de una disciplina de interés común en el plano del conocimiento contemporáneo,

- b) la posibilidad única de observar y experimentar el uso, así como de evaluar críticamente las metodologías educacionales de diversos tipos que el avance tecnológico de los Estados Unidos ha puesto a disposición de la educación superior,
- c) la oportunidad de explorar aspectos ignorados de la disciplina de preocupación preferente, y
- d) la oportunidad de compartir con amplitud las inquietudes y esperanzas de la sociedad de los Estados Unidos con miras a un mejor entendimiento de pueblos que tienen un destino común.

En este contexto las vivencias estudiantiles en los Estados Unidos por parte de profesores o instructores latinoamericanos no aportan ni la oportunidad ni el contenido para lograr los objetivos propuestos, desperdiciándose de esa manera un tiempo precioso y un esfuerzo de muchas personas en una actividad de bajo rendimiento para los fines que se persiguen, que no es otro que preparar eficientemente a un recurso humano, que ha tomado años de formación en América Latina, para la educación universitaria.

La experiencia directa en programas de perfeccionamiento para profesores universitarios en países distintos a los de su origen, me ha convencido que la mejor forma de entrenamiento la constituye aquella en la cual los profesores latinoamericanos en los Estados Unidos realizan estadas en Institutos, Departamentos o laboratorios de investigación, sin otra finalidad que compartir con académicos de disciplinas afines la enseñanza y la investigación. Las formas específicas de esta estada son variables y dependen tanto de la disciplina como del status académico de la persona envuelta.

Sin desconocer la importancia intrínseca de los grados académicos universitarios, si lo que buscamos es preparar mejor a una persona para educar e instruir a otros ¿por qué no entrenarlo desde la perspectiva del maestro más que de la perspectiva del estudiante?

LATIN AMERICAN LANGUAGE AND AREA STUDIES CENTERS FUNDED

*John H. Petersen, Director
Center for Latin American Studies*

The U. S. Office of Education recently announced selection of ten U. S. universities as recipients of grants to support Latin American Language and Area Studies Centers. Among the institutions selected were Yale, Wisconsin, UCLA, Florida, Tulane, Texas, Kansas, Illinois, San Diego State, and Western Kentucky.

The Latin American Center at Western Kentucky will have two primary objectives: first, to strengthen the undergraduate Latin American studies program at the university through adding to the library holdings and audiovisual teaching resources, sponsoring conferences, seminars and guest speakers, and developing study-abroad opportunities; and second, to be a resource center on Latin America for the Kentucky-Tennessee region through outreach activities in the schools, public libraries, and civic and business organizations.

Among activities planned by the Center are sponsorship of the annual Spring Conference on Latin America, a Summer Workshop for Teachers on Latin America, a Speakers Bureau for area schools, college, and civic organizations, development of a Resource Center on Latin America, establishing a study-center in Latin America, and jointly sponsoring seminars on Latin America with other institutions in the region.

FULBRIGHT SCHOLARS FROM LATIN AMERICA IN KENTUCKY

During the current academic year, Western Kentucky University is hosting its first visiting Latin American Lecturer under the Fulbright-Hays Program. Dr. Fernando Morgado, Vice-Rector for Research at Austral University in Valdivia, Chile will be at the university through June 1977. He is teaching and conducting research in his areas of specialty in the Department of Biology and is available to support Western's interdisciplinary Latin American Studies Program. Dr. Morgado is also available to give lectures at colleges and universities in surrounding areas.

In addition to Dr. Morgado, another Fulbright-Hays Visiting Lecturer from Latin America is currently in Kentucky. He is Professor Luis Quiros Varela, from the Catholic University in Santiago, Chile. Professor Quiros is being hosted by the University of Kentucky at Lexington and is teaching in the Department of Political Science.

La Iglesia Católica en Iberoamérica: ¿Tradición o renovación?

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En las últimas décadas del siglo XIX y las primeras del XX el distanciamiento entre las oligarquías gobernantes en la mayoría de los países latinoamericanos y la Iglesia Católica¹ se ahonda cada vez más. En primer término, el distanciamiento es de orden ideológico. Los postulados liberales propuestos como programas de acción por los nuevos gobiernos, no están de acuerdo con el pensamiento tradicionalista de la Iglesia. Además los nuevos ideales políticos tienden a vetar ciertas actividades que habían sido hasta entonces llevadas a cabo mayormente por la Iglesia.² No es pues de sorprenderse que durante este período las relaciones entre la Iglesia y el Estado sean de una tensión patente y muchas veces de acusaciones y desconfianzas mutuas.

La crisis mundial de 1930, que afecta a Latinoamérica en forma muy aguda, obliga a todos los sectores de la sociedad a replantear sus posiciones y a dar una nueva mirada a su situación; la Iglesia no logra evitar este proceso. Basicamente lo que se nota es que la jerarquía eclesiástica procura raer sus diferencias y acercarse a los gobiernos que emergen de la crisis, los cuales unas veces tomaron formas de dictaduras militares u oligarquías, y otras, alianzas nacionalistas o reformistas, pero siempre en un intento de hacer frente a la "amenaza" de la revolución social que pone en duda la validez del sistema imperante. Un buen ejemplo de este "nuevo entendimiento" entre la Iglesia y el Estado lo tenemos en México, donde después de la Revolución Cristera (1927) y de algunos roces producidos durante el gobierno de Cardenas, los vínculos entre estos dos poderes se volvieron más fuertes, a favor del orden posrevolucionario y neocapitalista.

Empero, a pesar de este aparente acercamiento de la Iglesia al poder vigente (es decir a los gobiernos protectores del orden establecido), hay una corriente menos visible pero tal vez más poderosa que la que se nota en la superficie, la cual afecta poderosamente la perspectiva de la Iglesia frente a la sociedad de la cual es parte integrante e importante. Hacia los años 30, la Iglesia Católica ve surgir en su propio seno el fermento de la renovación, inspirada en las tendencias e ideas de la llamada Nueva Cristiandad³ y el pensamiento del filósofo francés Jacques Maritain. En principio, los renovadores propugnan una sensibilidad social más aguda y una independencia mayor respecto al Estado. Es de advertirse que,

desde luego, no se ponen en duda los dogmas de la Iglesia ni se reta la autoridad papal.

Las doctrinas de la Nueva Cristiandad se difunden más y mejor en los países en que el catolicismo y su organización institucional son más vigorosos. En sus comienzos, durante las décadas de 1940 y 1950, la renovación no llega al nivel de los prelados ni, en general, de las altas jerarquías de la Iglesia. Sin embargo, la semilla transformadora germina en pequeños núcleos, en grupos y comunidades intelectuales que muchas veces hacen públicas sus ideas y expresan sus deseos de renovación. Brasil, Argentina, Chile y México son los países donde las nuevas ideas echan mayor raíz, aunque muchas veces las actividades de los sacerdotes que abogan por la renovación no se manifiesta abiertamente.

A fines de la década de 1950, se producen en el mundo distintos acontecimientos que han de dejar su marca indeleble en la historia de los años venideros. Mientras las grandes potencias consolidan su tesis de la "coexistencia pacífica," asume el papado Juan XXIII, quien inicia una pujante puesta al día de la Iglesia. En América se produce el advenimiento al poder, en Cuba, de Fidel Castro, siendo el suyo el primer régimen socialista del continente. Por otra parte, es justificable decir que en pocas partes del mundo, durante este período de la historia, se nota tan ostensiblemente el abismo que separa a desarrollo y subdesarrollo, a opulencia y pobreza, a colonización e independencia nacional, y la Iglesia, una institución firmemente enraizada en el pueblo, no puede sustraerse a su responsabilidad hacia la feligresía, y por lo tanto tiene que empezar a transitar un camino revolucionario, en busca de una respuesta al agudo problema social latinoamericano.

En realidad las dos primeras fechas claves son 1962 y 1963. En 1962 se inaugura en Roma el II Concilio Ecuménico del Vaticano, bajo la dirección del Papa Juan XXIII; en 1963 se da a conocer al mundo la encíclica *Pacem in Terris*. Los resultados de estos eventos son riquísimos; aquí nos limitaremos a hacer referencia a unas pocas instancias que sintetizan su importancia. En primer término, la Iglesia formalmente declara que se desvincula de todo sistema económico social imperante. En segundo lugar, todo católico queda autorizado a discrepar y actuar en materia política de acuerdo con sus propias convicciones, sin que esto comprometa en forma alguna el pensamiento de la Iglesia. Esta resolución en efecto significaba que elementos militantes católicos tenían la libertad de unirse a partidos liberales y aun socialistas, sin que este derecho le fuera vedado por la autoridad eclesiástica.

En América Latina la actitud liberal del Papa y los acuerdos del Concilio repercuten profundamente en la Iglesia Católica latinoamericana. El Consejo Episcopal Latinoamericano (CELAM)⁴, uno de los organismos más activos y progresistas de la Iglesia en Latinoamérica, intensifica sus actividades bajo la dirección de sus inteligentes líderes.

La muerte de Juan XXIII en 1963 y el ascenso al papado de Paulo VI no interrumpen el movimiento transformador y renovador que ya se hacía sentir en el seno mismo de la Iglesia, antes bien, aunque el estilo cambia, la actividad vivificadora continúa. El Concilio que concluye sus sesiones en 1965, da ya pasos irreversibles hacia un nuevo orden en la Iglesia. Este mismo año se da a conocer al mundo la encíclica social *Popularem Progressio*, en la que a través de sus poslados se reitera la necesidad de un nuevo orden en la evolución del género humano hacia un mundo mejor. El significado de este mensaje para la Iglesia del mundo subdesarrollado no podía ser más claro. La Iglesia latinoamericana lo hace suyo inmediatamente.

Si bien es cierto que sin la orientación general del Concilio Ecuménico y las encíclicas papales a las que hemos hecho referencia no hubieran sido concebibles las propuestas de la Nueva Iglesia latinoamericana, es indudable que gran parte de los logros alcanzados en el movimiento transformador se debe a la presencia de fuertes personalidades individuales. Una de

estas personalidades es la de Dom Helder Cámara; imposible sería desligar su nombre de las actividades de la Iglesia en su lucha por la dignidad humana y social y por la renovación y actualización de la estructura de la Iglesia y su responsabilidad hacia la feligresía.

Nacido en 1909 en Ceará, Brasil, a pesar de su humilde origen Monseñor Cámara, a costa de grandes esfuerzos, logra completar sus estudios y es ordenado sacerdote en 1931. En sus años mozos simpatiza con movimientos políticos de ultraderecha; pero esta experiencia es efímera. Luego dedica sus esfuerzos a investigaciones pedagógicas y educativas; al mismo tiempo asciende a posiciones de importancia en la jerarquía eclesiástica brasileña, y ya en 1952 es nombrado obispo auxiliar de Río de Janeiro. En 1964 es nombrado arzobispo de Olinda y Recife, posición que todavía ocupa en el presente.

Las prédicas de Dom Helder despiertan rápidamente el antagonismo de los sectores tradicionales de la sociedad. La publicación, el 14 de julio de 1966, del "Manifiesto de los obispos del Nordeste" obviamente inspirado por Cámara, abre más aún la brecha entre la Iglesia y el gobierno. Este valioso documento puntualiza la situación de las masas brasileñas, su estado de miseria y explotación, denunciando valientemente los factores e intereses económicos que son los causantes de este deterioro.⁵

La intervención del arzobispo Cámara en la conferencia de CELAM que se celebra en Mar del Plata, en 1966, reafirma la postura de Dom Helder y señala una vez más los males que aquejan a nuestra América. Las mismas ideas expresadas entonces las encontramos a través de todos sus escritos concernientes con tal tópico:

Desde el punto de vista económico, ¿quién no sabe que un sistema interno de colonialismo económico existe en el mundo subdesarrollado? Digámoslo claramente: hay en nuestros países un pequeño grupo de individuos privilegiados cuya riqueza es mantenida a costa de la miseria de millones de sus conciudadanos. Existe todavía un sistema semifeudal...El trabajador del campo—un paria—no es dueño de la tierra, mientras el rico terrateniente la mantiene incultivada para servirse de ella en especulaciones futuras.

Hay violencia en el mundo subdesarrollado: las oprimidas masas son constantemente explotadas por los pequeños grupos de privilegiados y poderosos...Violencia existe también en el mundo desarrollado, tanto en el lado capitalista como en el socialista...Por eso, yo denuncio como causantes de la violencia a todos aquéllos, ora sean de izquierda o derecha, que se oponen a la causa de la justicia e impiden por lo tanto la paz.⁶

En 1967 Monseñor Cámara es uno de los firmantes del "Manifiesto de los obispos del Tercer Mundo", el cual se delinó en Recife bajo la dirección de Dom Helder Cámara. En este documento se hace clara referencia al socialismo, sin confundirlo, sin embargo, con el marxismo dogmático ni con el comunismo internacional.

La tarea de amor del arzobispo Cámara continúa ininterrumpida. Muchas veces su vida misma ha sido amenazada. Su propio secretario, el padre Pereira Neto, fue asesinado en mayo de 1969. Empero, Dom Helder no cesa en sus esfuerzos en favor de una revolución social pacífica que para él, al igual que para otros sacerdotes latinoamericanos, no es ajena a la responsabilidad de la Iglesia y su apostolado.

Junta a la gran figura de Dom Helder Cámara está la otra gran figura de la "Nueva Iglesia" latinoamericana: Camilo Torres "el cura guerrillero". Camilo Torres contrasta con la pacífica actitud de Cámara, pues mientras el uno prosigue luchando contra las estructuras sociales injustas en una forma prudente y progresiva, el otro ha demostrado con el sacrificio de su vida los riesgos de la violencia para contrarrestar definitivamente otra violencia.

Camilo Torres, hijo de una familia tradicional colombiana⁷, desde su niñez pudo observar la violencia disgregadora que azotaba a su país, las sangrientas rencillas entre liberales y conservadores, y la básica situación de explotación y subdesarrollo en que vive su patria. Después de licenciarse en sociología de la Universidad Católica de Lovaina, Bélgica, Torres comienza a comprender la estratificación de las clases que paraliza a Colombia y a otros países latinoamericanos. Camilo Torres parece urgido por la realidad que tiene enfrente y opta por la actividad política inmediata. Ante la condena de sus actividades por parte del primado colombiano, Cardenal Concha Córdoba, Torres solicita su separación de la Iglesia, la cual le es prontamente concedida. La carta pública en que hace tal solicitud, en junio de 1965, tiene párrafos que pueden considerarse ejemplares dentro de la situación conflictiva que la evaluación de la Iglesia latinoamericana vive:

Cuando existen circunstancias que impiden a los hombres entregarse a Cristo, el sacerdote tiene como función propia combatir esas circunstancias aun a costa de la posibilidad de no celebrar el rito eucarístico, que no se entiende sin la entrega de los cristianos. En la estructura actual de la Iglesia se me ha hecho imposible continuar en el ejercicio de mi sacerdocio en los aspectos del culto externo....Desde que soy sacerdote he tratado en todos los modos de empujar a los laicos, católicos o no, sobre la vía de la lucha revolucionaria....Considero tal actividad esencial para la vida cristiana y sacerdotal. Con todo, es una labor que riñe con la disciplina de la Iglesia actual. No quiero faltar a esa disciplina, pero no quiero traicionar mi conciencia. Por ello he pedido al cardenal me libere de las obligaciones clericales para poder servir al pueblo en el terreno temporal.⁸

Una vez despojado de la sotana, Camilo Torres se une a las fuerzas rebeldes colombianas. Tras lanzar un manifiesto al pueblo colombiano, en enero de 1966, se interna en los llanos del norte del país donde había de participar en las guerrillas antigubernamentales. El 15 de febrero de 1966, en una emboscada organizada por el ejército, el joven sacerdote muere a los 38 años de edad.

Una de las manifestaciones conjuntas de mayor importancia en los movimientos de renovación de la Iglesia latinoamericana, es la segunda conferencia general del episcopado latinoamericano, reunida en Medellín, Colombia en 1968, la cual había de tener considerable influencia en la Iglesia del continente. Ello no ocurre sólo porque es la primera vez que un Papa visita América Latina y dirige un mensaje especial a los obispos reunidos en esta conferencia, sino también porque la importancia doctrinaria de las conclusiones de la asamblea excede a todo lo que se había intentado con anterioridad en la materia.

No debe sin embargo pensarse que la reunión de Medellín constituye un triunfo total y neto para la "Iglesia rebelde" y los progresistas encabezados por Dom Helder Cámara; en efecto aun la intervención del Papa es sumamente moderada y su llamado está dirigido, antes que a la denuncia de sistemas injustos en la sociedad, a la crítica de las soluciones violentas y a la defensa de la labor evangelizadora de la Iglesia. Sin embargo, el encuentro de Medellín no deja las cosas como las encontró; por el contrario, el deseo de renovación se presenta en muchos de los campos tratados. Si bien es cierto, la declaración episcopal final refleja el equilibrio y la conciliación de las diversas corrientes representadas, las conclusiones de las comisiones individuales presentan las propuestas más audaces. El documento que prepara la comisión sobre la Paz, denuncia abiertamente la opresión ejercida por los grupos y sectores dominantes y la dependencia de latinoamericana respecto de los monopolios internacionales y el imperialismo internacional del dinero; además, consiente en llamar "violencia institucionalizada" a la situación injusta que oprime a los pueblos latinoamericanos. El documento sobre la Justicia

marca, como tarea básica del cristianismo, la vocación para el desarrollo; por otra parte, ve como necesidad ineludible la reforma de las estructuras, aunque siempre dentro de lo previsible y asimilable por todos los grupos de la sociedad.

En resumidas cuentas, al hablarse por primera vez de "liberación" en una reunión episcopal y al admitirse que Latinoamérica es una región que no tiene por qué regirse por pautas del mundo industrializado, la conferencia de Medellín aclara la vía para posteriores discusiones de este tipo dentro de la institución misma, y con esto se ofrece una mayor oportunidad a los grupos avanzados que pugnan en sus filas.⁹

El énfasis que se ha puesto en las figuras de Camilo Torres y Helder Cámara y en la conferencia de Medellín, no significa en manera alguna que no hay otras personalidades religiosas igualmente sobresalientes en el campo de la renovación de la Iglesia en Latinoamérica. La literatura sobre este fenómeno es extensa y a quien le interese le es fácil proseguir su desarrollo. Baste aquí mencionarse algunos nombres que sobresalen de entre los muchos que existen.

En Chile, que cuenta con la presencia de un clero firmemente comprometido con el mandato cristiano de la justicia social, la actuación del obispo de Talca, Manuel Larraín, muerto trágicamente en 1966, constituye uno de los precursores de la renovación y toma de conciencia de la Iglesia en su país. Igualmente moderna es la actitud del cardenal Raúl Silva Henríquez, quien ordenó—a partir de 1962—la distribución de distintas propiedades de la Iglesia y la creación de cooperativas.

En la Argentina, uno de los fenómenos más interesantes es el surgimiento, en los últimos años, del Movimiento de Sacerdotes del Tercer Mundo, que se ha enfrentado repetidas veces, no sólo con los gobiernos militares que plagan al país, sino también con la propia jerarquía eclesiástica.

En el Perú, a raíz de la revolución militar de 1968, el episcopado denota una actitud expectante pero cada vez más afín al gobierno. La Iglesia apoya la expropiación de tenencias en manos de intereses extranjeros. En fin, en México, a pesar de los tempranos avances sociales de la Revolución, no ha tenido un reflejo semejante en las jerarquías eclesiásticas, que se encuentra entre las más tradicionalistas y moderadas del continente. No faltan, empero, individuos y aun organismos que asumen una posición avanzada en la Iglesia mexicana.¹⁰

No hay duda que hablar en pocas páginas de décadas en la historia de una institución como la Iglesia Católica Latinoamericana resulta insuficiente. Si en bases de lo poco que sabemos de la gran labor, desplazamientos y tanteos que sacerdotes dedicados a su tarea llevan a cabo de un confín a otra de nuestra América, tratáramos de llegar a conclusiones definitivas sobre la renovación en la Iglesia, resultaría, creemos, no sólo inadecuado sino hasta irreverente. Esto no quita, desde luego, que estos últimos años deben ser vistos como un período de considerable importancia para el catolicismo latinoamericano, no sólo por lo que ya se ha logrado, sino también por las semillas que sin duda germinarán en el futuro.

NOTAS

1. En adelante, el término "Iglesia" será usado aquí para referirse a la Iglesia Católica exclusivamente.
2. Hasta el siglo XIX, la Iglesia tenía control absoluto sobre los cementerios, y en menos escala sobre la educación. Con las reformas impuestas por los gobiernos liberales del siglo XIX, bajo la influencia de la filosofía positivista, se estableció el control civil de los cementerios y finalmente se extendió a la esfera educacional, de la que la Iglesia fue decididamente separada, estableciéndose el principio de la educación gratuita, laica y obligatoria. Otras áreas afectadas por la nueva ideología fueron el establecimiento del Registro Civil, el divorcio y el matrimonio civil.
3. En el siglo XIX el teólogo J. D. Maurice y los escritores ingleses Kinsley y Carlyle apelan a las clases pudientes para que contribuyan a aliviar la miseria de las masas. La postura de la Iglesia en este respecto queda expuesta en la encíclica *Rerum Novarum*

promulgada en 1891 por el papa Leon XIII. Mas es de notarse que este interes de la Iglesia por los trabajadores se debia ante todo a la "amenaza" del "comunismo", el cual atria sus adeptos mayormente de entre las clases obreras. Véase la colección a *Doctrinal Documents of the Church*, ed. J. Neuner y J. Dupuis, 1975.

4. El CELAM se estableció oficialmente en 1955. Su creación fue aprobada por Pio XII en noviembre de 1955.
5. Véase *Pronunciamientos de Dom Helder*, Recife, Brasil, 1970.
6. Helder Cámara, "La violencia: ¿Opción única?," en *Avanzada*, Bogotá, julio de 1968.
7. El padre de Camilo Torres es un distinguido médico colombiano. Su madre tiene parentesco lejano con la familia Restrepo, algunos miembros de la cual han ocupado altos cargos en el gobierno, incluso la presidencia.
8. Camilo Torres, "Carta abierta" publicada en *El Tiempo*, Bogotá, 25 de junio de 1965.
9. Para un análisis de las conclusiones alcanzadas en Medellín, véase Gustavo Gutiérrez, *A Theology of Liberation*, New York, 1973.
10. Véase *The Church and Social Change in Latin America*, ed. H. A. Landsberger, University of Notre Dame Press, 1970.

SOME THOUGHTS ON LIBRARY STAFF DEVELOPMENT FOR LATIN AMERICA

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Latin American educational administrators, government leaders and other experts involved in economic and social development plans are directing attention to Library Services. Libraries are now perceived to be a national asset, a capital investment, rather than a consumable line item in some overall budget. Education, the essential element for economic, cultural and social development in any country, is highly dependent upon the communication of information through the printed word. Education, therefore, requires the ability to read with understanding; reading requires books and journals; these resources, if they are to be at the disposal of the reading public, are most available in libraries; and libraries, if they are to be effective teaching instruments, require well-trained librarians and support staff.

Material collected by libraries represents an exceptionally important national resource. These resources have their origins in many countries which present multi-language problems. All academic disciplines are represented in the collections, with varying levels of bibliographic control and documentation available to access these resources. To meet these needs, well-qualified librarians, archivists and documentalists are required to provide leadership for the various library functions. They must be skilled in library procedures and knowledgeable in the use of computer equipment to process information.

Standardization of library operations dictates standardization of training. This training must include leadership for overall planning of library systems, acquisitions procedures, cataloging schemes, bibliographic control, machine-readable formatting of records and other professional tasks. Librarians must also possess teaching skills to train support staff for specific clerical, technical and paraprofessional functions.

Personnel are the greatest asset to the library program. Their educational attainment and their skills relate directly to the success of the organization. Education does not imply degree programs alone. Formal training is required for those in administration, planning and developing. Those who perform basic skills to implement and service programs are also educated and trained but at a different level.

This staffing needs concept is demonstrated in a recent study of a Latin American university library system. A staff

numbering 115 full-time members ranging in assignment from professional librarians through secretarial staff and office employees, to service and exit control personnel was reported. Their schooling represented several levels of attainment. Nine staff members had completed studies in the six levels of primary training, 29 pursued course work in the basic cycle in secondary education, an additional 30 completed schooling at levels ten and eleven of the general/academic level and another 19 had pursued studies in the technical cycle of secondary education. Twenty-four had taken university courses while an additional four had been to a Technical Institute. Of these 115, 12 completed the bachelor's degree, 17 a technical diploma and 49 a high school diploma. Thirty-five completed the elementary level.

Personnel needs at all staff levels at this university ranged from recruitment to training. The statement, "Personnel needs are critical," made by one director reflected a serious concern. Another said, "Librarians are difficult to find, recruit and attract to our university." A university administrator reinforced this assessment by commenting, "A librarian (Biblioteconomista) had been requested but the request was rejected because of unavailable candidates." In staff recruitment and development, various attitudes were reflected. Some felt that, "The university stimulates its library staff through participation in specialized courses" and "through courses and scholarships, encouragement is given." Others felt that there was little or no encouragement. Overall, the library administrators were not satisfied with the quality of overall training of their staff. They recognized a critical need to upgrade library personnel at all levels.

This study appears to be typical of library staffing needs in most Latin American countries. In a general sense, all libraries are, in fact, interdependent and fulfill the same informational services. Library organizational objectives are basically the same, that is: to select, acquire, process, preserve and circulate bibliographic, research and informational material which is of interest to the clientele of a given library. Program success depends largely on the ability of those engaged in the program to successfully carry out the activities designed to achieve the organizational goals. The development of effective workers and their assignment is essential.

Staff development and needs must be determined for any given library system. In determining needs, description of the role, function, scope, level and task criteria should be prepared for every position necessary in the library organization. The second task is to match the qualifications, in terms of skills, knowledge and training of the present staff with these described needs. The difference between the described needs and existing capabilities define the first, short-range phase of a comprehensive staff development program. The next phase involves the recruitment of individuals with specific training and skills to fill critical needs not met from present staff. The final phase involves development of training programs and opportunities.

The training function must involve two levels of activity. The first deals with the identification of appropriate formal or informal learning opportunities for professionals and selected supporting staff. These opportunities range from degree or certificate work in colleges, universities, professional or technical schools, to visitation to other university libraries or to self-study programs for which the library system might provide release time. A fundamental part of such activities would be financial support, either partial or total, for the person involved in the training. The second level of training activity might involve both the professionals and support staff in in-house training sessions such as workshops on campus conducted by either university librarians or outside consultants. The level of training could be focused on specific skills such as rules of cataloging, use of standardized subject headings, filing rules and other library task-oriented skills. Whenever a given skill is standardized, training programs utilizing multi-media aids could be developed and disseminated

to training programs initiated by any library.

As the activities mentioned are accomplished and as job descriptions emerge describing skills and performance criteria, a career ascension ladder which provides opportunities for rank and salary advancement would enhance the motivation of all levels of staff members. Promotion is an essential ingredient to maintain high staff morale, provide the incentive for personal improvement and the satisfaction of recognition in terms of advancement and salary increase.

Status perceptions of personnel are a reflection of morale, incentive, job satisfaction and institutional or organizational identification. Staff development, training programs and career ascension are essential ingredients for quality performance and, as a consequence, superior library programs may emerge in Latin America.

Argentine Pianist Joins Western Kentucky University Faculty

Ms. Sylvia Kersenbaum, a native of Buenos Aires, has joined the Department of Music of Western Kentucky University. Ms. Kersenbaum is an outstanding pianist who has studied and played with major orchestras in Europe and North and South America. She adds a major new dimension to the educational and cultural program of the University.

AN IGNORED ASPECT OF THE VICEROYALTY OF THE RIO DE LA PLATA

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In the past several decades Latin American historians have paid more detailed attention to the Viceroyalty of the Río de la Plata than before. This last of the Spanish American viceroyalties was established in 1776, and was a focus of political and economic experimentation during the reign of the Spanish Bourbon monarch of the Enlightenment, Charles III. While international problems and opportunities inspired the viceroyalty's creation, royal advisors perceived that this hitherto neglected area of the Empire not only could pay its way with selected economic reforms but could perhaps even show a surplus for the imperial exchequer. Only two years after its creation this viceroyalty received the benefit of the Edict of Free Commerce by which all imperial shipping was allowed to trade with this region. And the 1782 Ordinance of Intendants was designed to better administration of this vast area and encourage economic growth—the latter deemed important for the increase of royal revenues. Buenos Aires, the capital of the viceroyalty, and Montevideo across the estuary, became important ports for the export of large quantities of hides from the vast cattle herds of the pampas, spurring the commercial growth of this region. And in the area of Alto Perú, now part of this viceroyalty, the traditional mining economy provided the basis of monetary exchange for the growing economy.¹ But while much attention has been devoted to the viceregal development of Buenos Aires, and the importance of the mining region of Alto Perú has long been understood, little research has been directed to internal commerce of the Río de la Plata, and almost nothing on the "litoral," or the Paraguay-Paraná river interior, of which the

Intendencia or Province of Paraguay was the crucial region.

Prior to the establishment of the viceroyalty, Paraguay had been a greatly neglected area. Isolation, economic hindrances, and the continual Jesuit-Paraguayan contention over Indian labor had left this province economically backward. But the expulsion of the Jesuits in the 1760's freed Paraguay of a formerly favored competitor in the yerba mate trade. And an interpretation of the Edict of Free Commerce allowed Paraguayan shipping to proceed downriver without the harassment of the "puerto preciso" of Santa Fe, at which prior to the 1780's Paraguayan craft were obliged to stop, their goods unloaded, taxed, and then often required to be sold at market prices in Santa Fe even if eventually destined for Buenos Aires.² The abolition of this drag on commerce, the expulsion of the Jesuits, the Edict of Free Commerce, a series of excellent, energetic *Gobernadores-Intendentes*, the introduction of specie, a numerous population, excellent agricultural land, and easy credit supplied to provincial merchants from Buenos Aires would all impel Paraguay into a "golden age" of economic progress in the last decades of Spanish rule.

The most important element in the prosperity of this region was the exploitation of yerba mate or Paraguayan tea. Prior to the 1760's the Jesuit missions between the Uruguay and Tebicuari Rivers dominated this trade, to the disadvantage of civil Paraguay to the north. But after the departure of the Jesuits, the mission region declined economically under incompetent and often corrupt royal administration.³ With abundant credit, and free shipping down the rivers, the Paraguayans to the north became the dominant exporters. By the late 1780's, the center of yerba exploitation was far north of Asunción on the eastern bank of the Paraguay River, and exports of this product leaped from 27,000 *arobas* in 1776 to better than 200,000 *arobas* by 1796, at which point the trade stabilized.⁴ The northern port of Villa Real de la Concepción became a primary yerba exporting center as groups of "grubstaked" *yerberos* ranged northward and eastward into rough, unknown, Indian endangered country in search of virgin *yerbales*. By 1804 more than sixty merchants at Concepción controlled the activities of approximately 4,000 *yerberos* and it was suggested that the Consulado of Buenos Aires (a merchants' guild closely associated with the government) take the remarkable step of assigning to that port a *diputado consular* solely to regulate and report upon that trade.⁵ From Concepción the yerba, packed in cowhides, was shipped downriver, either to Buenos Aires or to intermediary ports on the river system for transshipment throughout the viceroyalty and to Chile.

The yerba trade not only brought employment to *yerberos* and high profits to merchants, but high revenues to the Crown as both regular and special taxes were imposed on this product—from gathering to consumption far from Paraguay. For the province, the trade also had implications transcending economic prosperity as the search for new *yerbales* brought Paraguayans into frequent contact with hostile Indians, necessitating a greater militia and administrative presence in the north than before. And that northward thrust brought the province into a closer and generally hostile contact with the Portuguese along the ill-defined boundaries of the *Mate Grosse*. Merchants in Concepción and Asunción pressured governors for protection of their interests; governors became more uneasy about the Portuguese "menace"; and the new yerba migration to the north brought pastoralists and some agriculturalists into this region as well.⁶ In all, the exploitation of yerba signified an expanding frontier which posed new and serious problems as well as opportunities.

The yerba trade, while economically important to Paraguay, was one still conducted on a credit basis, and actually introduced little specie into a province traditionally bound to a barter-credit system. However, two other economic changes occurred in the 1780's which introduced significant amounts of specie and impelled the economy toward a

monetary system.

The first of these changes resulted from boundary provisions of the 1777 Treaty of San Ildefonso between Portugal and Spain. Under the terms of this treaty boundary commissioners were to survey common frontiers in the New World. Spanish commissioners were assigned to the Paraguayan region from the 1780's to the 1790's and their economic impact upon the province was significant. Not only did these commissioners stimulate the economy through specie expenditures, but two of them, Felix de Azara and Juan Francisco Aguirre, left works on such topics as Paraguay society, trade, history, wildlife, agriculture, forests, geography, and demography.⁷

The other introduction of significant amounts of specie into the province originated with the establishment of the Royal Monopoly of Tobacco in 1778. Paraguay was chosen to be the sole producer for the riverine areas of the viceroyalty—including Buenos Aires, the Banda Oriental, and the vast interior Intendencia of Córdoba. While the monopoly purchased tobacco at a low fixed price and sold it at a much higher one, it still assured the Paraguayan growers in its first years of operation a steady market and freed them from transportation worries. Many growers turned to the cultivation of this product, receiving cash for their crops. However, overproduction, poor processing, and poor inspection brought a limitation to official purchases by 1789, creating a crisis of confidence among growers, forcing some out of business and encouraging others to sell to smugglers. Sales to the Crown decreased dramatically, so much so that several years later Crown officials were imploring growers to sell to the Royal monopoly, but response was small and official sales decreased year by year until 1800. By that time it was evident that smuggling was damaging royal revenues and preventing royal purchase, and the then viceroy initiated a reform which did increase royal supplies but also precipitated a political-military crisis through militia exemptions to contracted tobacco producers.⁸ In all, by the time of independence Paraguayans were weary of the monopoly's inefficiency, corruption, and oppression and although this institution in its beginnings had aided the province, it and the heavy taxes on yerba mate would be immediately abolished by the new Paraguayan government.⁹

The increase of tobacco and yerba exports signified increased river activity and the province became a ship-building area for river transport. Paraguay had always relied upon its own craft for access to the outside and this increased trade encouraged greater construction of flatboats, cargo canoes, and masted river vessels. The excellent hardwoods of the region supplied every need for ribbing, planking, keels, and masts, with native resins and fibers used for caulking, sails, and cables.¹⁰ Throughout the 1780's there was a tremendous expansion of river transport so that by the 1790's one historian claims riverborn traffic probably had surpassed that carried overland through the pampas. And while captains and owners of the larger river vessels were generally non-Paraguayans, certain natives of the province did own and operate large craft. Also Paraguayans crewed and piloted most river vessels, as well as building them in shipyards adjacent to abundant hardwoods.¹¹

An interesting aspect of this activity occurred in the 1790's and early 1800's when the expanding overseas commerce of Buenos Aires merchants encouraged certain of them to establish upriver shipyards for the construction of ocean-going vessels. In both Paraguay and Corrientes merchant ships were built, immediately sailed downriver, then pressed into use in both the Atlantic and Pacific. Construction was entirely of native woods with Paraguayan labor being directed by experienced Basque shipwrights.¹² On inspection of these vessels a regular officer in the Spanish Navy stated flatly that "a ship constructed with Paraguayan wood lasts three times longer than those of Europe."¹³

While the ship-building industry received the greatest attention for wood usage, this province also exported to the treeless southern pampa region both finished wood products as tables, axles, masts, carts, chairs, and desks; and unfinished products as planking, beams, bark for tanning, and even logs.¹⁴ Indeed, one foreign observer in the first days of independence claimed the forests and woods of Paraguay to be its greatest natural resource.¹⁵

The traditional agricultural and pastoral life of Paraguay also contributed to economic growth. It was estimated by 1800 that one-sixth of all the cattle in the Río de la Plata were in the province, and while hides were never as important to Paraguay as the export of this item was to Buenos Aires, a considerable number were shipped down river. Mules also were raised and exported to supplement other provinces' supply of this beast to the mountainous, mining region of Alto Perú.¹⁶ And the cultivation of sugar flourished as prices for this commodity trebled.¹⁷ Even though the agricultural life attracted no great attention, it was essential for the supply of staples of the Paraguayan diet, corn, fruit, beans, and mandioca, along with poultry and swine. Cotton also was produced in this province, not only for home consumption but also for export.¹⁸ Farming was pursued by small or medium-sized landowners since the great hacienda was almost unknown in this region. Landholders cultivated their farms with the aid of their own family, *peones*, and if favored, some Indians still attached to the archaic *encomienda* system. Slavery was known but generally confined either to the capital where domestic servants were a matter of prestige for their owners, or ecclesiastical slaves on a few estates in the countryside owned by various Church orders. In addition, there still existed *pueblos de indios* in the countryside which engaged almost entirely in agriculture.¹⁹

Lack of agricultural labor, however, was considered by some to be a great economic problem for the province. Even though Paraguay's population by 1800 was approximately 100,000, comparing favorably with other intendencias of the viceroyalty, labor always seemed to be in short supply. Opportunities on the rivers, in the yerbales, and the flight from the province to evade the unjust and antiquated militia duty contributed to the loss of labor and worried governors.²⁰ Still, with all these complaints, life in the rural area appeared prosperous and comfortable to a foreign observer in the first years of independence.²¹

The province's increased exports signified a greater importation of goods—iron, tools, clothing, firearms, books, and finished or luxury items. A strong corps of merchants established themselves in Asunción, where, with easy credit from their Buenos Aires counterparts, they soon came to dominate the province's economy, and Asunción's social and political life.²² The diputado consular in Asunción became an important figure, and the merchants (generally non-Paraguayan) in their acquisition of wealth and power initiated jealousy among the non-commercial-minded, rurally oriented, native *criollo* elite.²³ But the activities of these merchants, along with better regulated river transport, an improved postal service, close economic ties with Buenos Aires, and government interest in bettering the economy linked this province much tighter to the vigorous internal economy of the viceroyalty. To be sure, it was a moderate prosperity compared with the burgeoning port of Buenos Aires, and the silver-rich areas of Alto Perú, but it nonetheless was an integral part of the economic system which justified earlier expectations on this viceroyalty's founding.

The health, utility, and diversity of Paraguayan products aided the province in the late 1790's when, for reasons connected with Spain's involvement in the European Wars, neutral ships were allowed entrance into Buenos Aires. These ships, generally carrying cheap British manufactures, occasioned the destruction of internal cottage industries in regions such as Córdoba, Catamarca, Santiago del Estero, Mendoza, and other interior portions of the viceroyalty which

had supplied rough finished goods for the viceregal market. Earlier these regions had been somewhat harmed by the introduction of goods following the Edict of Free Commerce, but now they were ruined under the impact of British goods.²⁴ But yerba had no competitor, river craft and woods would always be needed, hides could always be sold, and tobacco again could find an eager buyer in the Royal Monopoly. It is even possible that the opening of Buenos Aires to neutral shipping benefitted Paraguay with finished goods now available at lower prices.

Regardless of the prosperity of Paraguay, a recent historian of the Viceroyalty of the Río de la Plata has described the province as destitute and poverty stricken.²⁵ That erroneous judgment is based on inadequate inquiry into Paraguayan trade, overemphasis on provincial revenues as an indicator of prosperity, and gloomy, self-serving reports from one particular governor. Enough information exists to reveal that this region for the most of the Intendencia period possessed a favorable balance of trade.²⁶ Yet at the same time tax revenues were not sufficient to pay the expenses of government in this area. One reason for this odd state of affairs can be traced to the separate financial arrangements of the provincial Royal Monopoly of Tobacco. Another can be found in the heavy taxation of Paraguayan products after they left the province. And a third can simply be explained by evasion of taxes, a common complaint of governors in colonial Spanish America. In any case, the province was wealthy in comparison to both Corrientes and Santa Fe to the south, and while not opulent in comparison to either Buenos Aires or Alto Perú, certainly an integral and useful part of the viceregal economy.

Perhaps however, the most valid reason for the ignorance of, or lack of attention paid to the economy of this region in the late colonial period is attributable to historians themselves. The economic history of the Río de la Plata is almost entirely written from the viewpoint of the pampa region of the south, or the mining region of Alto Perú. Furthermore, the great changes affecting Paraguay with independence in 1811, the seizure of power by Doctor Francia in 1814, and the rapid political, diplomatic, and almost commercial isolation of the new nation—then other dictators, and the Paraguayan War—have pulled historians away from the more prosaic consideration of economic history. This region nevertheless offers possibilities for economic historians of the colonial period in general, and the late colonial period in particular. The impact of Bourbon reforms, river trade and transportation, yerba extraction, the tobacco monopoly, frontier policy resulting from economic expansion, and the interplay of provincial merchants and economy with the viceregal economy all can throw a great deal of light not only upon Paraguay but upon the history of the Viceroyalty as a whole.

NOTES

¹One of the best overviews of the creation of this viceroyalty and the impact of reforms upon it is John Lynch, *Spanish Colonial Administration, 1782-1810. The Intendant System in the Viceroyalty of the Río de la Plata* (London, 1958), *passim*. For good economic surveys of this viceroyalty see Richardo Levene, *Investigaciones acerca de la historia económica del Virreinato del Plata* (2nd ed; Buenos Aires, 1952), 2 vols, *passim*; Pedro Santos Martínez, *Las industrias durante el Virreinato (1776-1810)* (Buenos Aires, 1968), *passim*; and Tulio Halperin Donghi, *El Río de la Plata al comenzar el siglo XIX* (Buenos Aires, 1961), *passim*. Much more literature on the economic history of this viceroyalty exists but the above can give to the interested reader a good background on this subject.

²Vincente Sierra, *Historia de la Argentina. Fin del régimen de gobernadores y creación del Virreinato del Río de la Plata (1700-1800)* (2nd ed; Buenos Aires, 1967), III, 181-183; Efraím Cardozo, *El*

Paraguay colonial. Las raíces de la nacionalidad (Buenos Aires, 1959), pp. 100-103; and Meeting of Cabildo of Asunción, Asunción, April 10, 1780 in Archivo Nacional de Asunción—Sección Histórica, Volume 141. Hereafter cited as ANA-SH 141.

³Cardozo, pp. 124-133; and José M. Mariluz Urquijo, "Los guaraníes después de la expulsión de los jesuitas," *Estudios Americanos* (Sevilla), VI (1953), 323-330.

⁴Cardozo, pp. 98-99; Félix de Azara, *Descripción e historia del Paraguay y del Río de la Plata* (Buenos Aires, 1942), pp. 49-50; and Lynch, pp. 164-166.

⁵Viceroy marqués de Sobremonte to Miguel Cayetano Selser, Buenos Aires, August 29, 1804 in the Mantel Gondra Manuscript Collection, University of Texas, MG 294. Hereafter cited as MG 294.

⁶Cardozo, pp. 208-222; Félix de Azara, "Correspondencia oficial e inédita sobre la demarcación de límites entre el Paraguay y el Brazil," 1780's and 1790's in Pedro de Angelis, *Colección de obras y documentos relativos a la historia antigua y moderna de las provincias del Río de la Plata* (2nd ed; Buenos Aires, 1910), III, 417-459; Colonel José Espínola to Governor Lázaro de Ribera, Villa Real de la Concepción, February 19, 1802 in Coleção Visconde Rio Branco, Biblioteca Nacional, Rio de Janeiro, CRB I-30, 26, 27, No. 1. Hereafter cited as CRB I-30, 26, 27, No. 1; and Protector de Pobres Juan Bautista de Achard to Cabildo of Asunción and Governor Lázaro de Ribera, Asunción, May 28, 1804 in MG 1983a.

⁷No reference to Paraguay in the late eighteenth century is complete without Félix de Azara. Some of his works dealing with this region are, *Descripción e historia del Paraguay y del Río de la Plata, Geografía física y esférica del Paraguay y las misiones, Memoria sobre el estado rural del Río de la Plata y otros informes, and Viajes por la América meridional*. A complete bibliography of his works and a description of his life may be found in the forward to *Viajes por la América meridional* (Madrid, 1923), I, by C. A. Walckenaer. For Juan Francisco Aguirre, see Juan Francisco Aguirre, "Diario del Capitán de Fragata D. Juan Francisco Aguirre," *Revista de la Biblioteca Nacional* (Buenos Aires), XVII & XVIII, No. 3 43-44 & 54-56 respectively (1949), *passim*. Also see Carlos R. Centurión, *Historia de la cultura paraguaya*, (Asunción, 1961), I, 146-147.

⁸Material on the Royal Monopoly of Tobacco in Paraguay is taken from the author's paper, "Tobacco and Defense: A Dilemma of the Intendencia of Paraguay," read before the Southern Historical Association, November 13, 1975, Washington, D.C.

⁹Act of the Paraguayan Congress, Asunción, June 22, 1811 in ANA-SH 214. Also see "Tratado de amistad, unión y límites entre el Paraguay y Buenos Aires," Asunción, October 12, 1811 in Benjamín Vargas Peña, *Paraguay-Argentina: Correspondencia diplomática, 1810-1840* (Buenos Aires, 1945), pp. 63-66.

¹⁰Juan Natalicio González, *Proceso y formación de la cultura paraguaya* (2nd ed; Asunción, 1948), I, 127-136; Félix de Azara, *Viajes por la América meridional*, I, 126-145; and Mariano Antonio Molas, *Descripción histórica de la antigua Provincia del Paraguay* (3rd ed; Buenos Aires, 1957), pp. 31-59.

¹¹Clifton B. Kroeber, *The Growth of the Shipping Industry in the Río de la Plata Region, 1794-1860* (Madison, Wis., 1957), pp. 21-46. For a description of this traffic see Nestor Ortega, "El tráfico fluvial entre Buenos Aires y Paraguay a fines del siglo XVIII," *Trabajo y Comunicaciones* (La Plata, Argentina), I (1949), *passim*.

¹²"Declaraciones tomadas sobre la construcción de una fragata en el puerto de Angestura," Puerto de Angestura, September 28, 1798 in MG 1691 b; and Santos Martínez, pp. 140-142.

¹³Azara, *Viajes por la América meridional*, I, 127.

¹⁴"Tabla del comercio del Paraguay," in Azara, *Descripción*, I, 313-314; Molas, pp. 56-59; and Síndico Procurador General of Asunción Manuel Benítez to Governor Lázaro de Ribera, Asunción, January 9, 1806 in ANA-SH 211.

¹⁵J. P. & W. P. Robertson, *Francia's Reign of Terror, being the continuation of Letters on Paraguay* (London, 1839), III, 206-209.

¹⁶Azara, *Descripción*, I, 305; Azara, *Memoria sobre el estado rural del Río de la Plata y otros informes* (Buenos Aires, 1943), pp. 11-16; and German O. E. Tjarks, *El Consulado de Buenos Aires y sus proyecciones en la historia del Río de la Plata* (Buenos Aires, 1962), I, 441-442.

¹⁷Governor Bernardo de Velasco to Real Dirección de la Real Renta de Tabaco, Asunción, December 19, 1807 in ANA-SH 203.

¹⁸"Tabla del comercio del Paraguay," in Azara, *Descripción*, I, 313-314.

¹⁹For agricultural and land usage history of Paraguay see José Concepción Ortiz, *Aportes para una historia del campesino paraguayo* (Asunción, 1968), pp. 51-60, 67-72, & 87-90; Carlos Pastore, *La lucha para la tierra en el Paraguay: Proceso histórico y legislativo* (Montevideo, 1949), pp. 31-50; and Rafael Eladio Velázquez, *El Paraguay en 1811* (Asunción, 1966), pp. 35-38, & 81-85.

²⁰Governor Agustín Fernando de Pinedo to King of Spain, Asunción, January 29, 1777 in ANA-SH 142; and Protector de Pobres Juan Bautista de Achar to Cabildo of Asunción and Governor Lázaro de Ribera, Asunción, May 28, 1804 in MG 1983 a.

²¹J. P. & W. P. Robertson, *Letters on Paraguay* (London, 1838), I, 259-276.

²²Eladio Velázquez, pp. 61-65, & 85; and "Libro de protocolo de pólizas en el año indicado con 465 asientos de diversos comerciantes," year 1805 in ANA-SH 197.

²³Azara, *Descripción*, I, 298-302; and Capitán Pedro Juan Cavallero to Diputado Juez de Comercio Francisco de Hadeo, Asunción, June 12, 1811 in CRB 1-30, 24, 48.

²⁴Santos Martínez, pp. 31-33; and Lynch, pp. 169-171.

²⁵*Ibid.*, 164-166.

²⁶For various tables and figures revealing the prosperous condition of the provincial economy and trade, see Aguirre, "Diario," XVII, 342-367; "Tabla del comercio del Paraguay," in Azara, *Descripción*, I, 313-314; and Robertson, *Francia's Reign of Terror*, III, 216-221.

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