

# DOWNLOAD PDF SOLDIERS, PRIESTS, AND SCHOOLS : STATE BUILDING IN THE ANDES AND THE GUARANI FRONTIER

## Chapter 1 : Native peoples sour on Morales, Bolivia's first indigenous president

*Soldiers, Priests, and Schools: State Building in the Andes and the Guarani Frontier: Interlude: To Camiri-- 2. Guarani Scribes: Bilingual Education as Indigenous Resurgence: Interlude: To Itavera-- 3.*

Before the beginning of the epoch of European exploration and conquest in the early 16th century, South America was almost completely occupied by diverse peoples. Nearly all of those cultural groups practiced agriculture, and most exhibited an extraordinary understanding of their physical environment thatâ€¦ The people in South America, native language families encompassed large blocks of territory and numerous societies. They cut across different cultural and social types and are found represented in different geographical and environmental surroundings. Languages may be grouped in many ways, but the major language groupings or families of South America may be conveniently divided into the Macro-Chibchan, Andean-Equatorial including Tupian, Ge-Pano-Carib, and Hokan. This is the most simplified classification of South American Indian languages see also South American Indian languages. In the s, the central Andes, the area of greatest population density in South America about 10 persons per square mile, was sparsely populated compared to centres of Old World civilization. The chiefdoms of the northern Andes, northern Venezuela, and the Antilles had an estimated total population of 1,, with densities ranging from 6. The southern Andes was inhabited by the Atacama, Diaguita, and Araucanians, whose combined population was possibly 1,, with a density range of 0. Tropical-forest peoples numbered about 2,, and had a density of 0. Hunting and gathering peoples of the Chilean archipelago, Patagonia, the Gran Chaco, and eastern Brazilian uplands had a combined population of less than, and a density range of 0. The population density of the central Andes was about times greater than that of the hunters and gatherers, 20 times greater than that of the tropical-forest farmers, and 30 to 40 percent greater than that of the Araucanians and the chiefdoms of the northern Andes and the circum-Caribbean. The prehistoric period Human life-forms did not evolve in the New World, despite certain claims to the contrary which have never been taken seriously by most scholars. Migrants crossed from Siberia to Alaska, probably some 20, to 35, years ago or perhaps earlier, when there was a land and ice bridge between the two continents. They seem to have remained locked in the northwestern sector of North America for eons, held back by impenetrable glacial formations. When the glacial cap retreated and valleys opened up, people then existing as hunter-gatherers began to follow the southward progression of game animals, fanning out across North America and down through Central America into South America, again a process occupying thousands of years. Archaeological discoveries have unearthed human skeletal remains in association with now-extinct species of animals and in geological deposits of the last phases of the Ice Age. Early man Archaeological evidence demonstrates that South America was occupied by early man at least 10, years ago, ample time for high civilizations to have evolved in the central Andes and for ecological adjustments to have been worked out elsewhere on the continent. Scientific dating techniques establish that agriculture was practiced along the Peruvian coast at least as early as bc. By bc agricultural societies flourished. This does not mean that all of South America had reached this stage of development nor that it was densely populated by farming communities. On the contrary, the continent was spottily inhabited by simply organized hunters and gatherers who then occupied the most favourable regions. As knowledge diffused from the central Andes to other parts of South America and as agriculture and other techniques were adopted by those peoples living in favourable environments, farming communities took form, and populations among them began to increase. Thus, on the foundation of early hunting and gathering societies, the more complex social and cultural systems gradually were built in those areas where agriculture developed; cultural growth and social complexity followed apace. Hunters and gatherers were pushed out of the farming regions to agriculturally marginal areas, where some of them are found today. The original migrants to the New World had no knowledge of the domestication of plants or animals, with the exception of dogs, which were used in hunting. Recent discoveries in Mexico indicate that agriculture was independently discovered in the New

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World in roughly the same era that it was established in the Middle East about 10,000 bc and that New World civilizations were built on an indigenous agricultural base. It is known archaeologically that cultural influences from Asia, as well as latter-day migrations of people such as the Eskimo, continued to impinge on parts of the New World over the millennia, but New World cultural developments that culminated in the formation of high civilizations in Mexico and Peru were overwhelmingly the product of native, independent invention in almost all spheres of cultural and social life. Sporadic influences probably reached Peru and the western parts of the tropical forests from across the Pacific Ocean, but their effect on the course of cultural development in this hemisphere was negligible. Native America constituted a separate cultural unit, comparable to that of the Old World. The development of civilizations The archaeological record for the central Andes shows a step-by-step development of cultural and social forms from a preagricultural, hunting and gathering baseline some 10,000 years ago to the Inca empire in the 15th century ad. The record does not show any significant cultural influence on this development from transpacific contacts. The evidence on early hunting and gathering peoples in Peru is still sparse. It is not yet possible to reconstruct social patterns, since most of the remains consist only of shellfish middens and small, widely scattered campsites along the coast. The next major era is set off by incipient agriculture and also is characterized by the remains of small, hamlet-type communities along the Pacific Ocean near river mouths, where the alluvial soil was able to support crops. Technology remained simple, irrigation was not practiced, and population remained small. After the passage of 1,000 years or so, marked developments appear in the archaeological record. These include many new crops, irrigation ditches that extended the arable area and controlled the supply of water, more and larger communities that attest to a growing population, and important temple mounds that formed the symbolic centres of theocratic government controlled by a priestly class. The formative era saw the development of the basic technologies and life-styles that were to become elaborated into even more complex cultural forms and state institutions. The emergence of city-states and empires in the central Andes is the result of local cultural-ecological adjustments of this sort, based on an irrigation agriculture that supported growing populations and necessitated controls in the hands of priests and nobles, with a warrior class subservient to the state. About 2000 bc strong regional styles began to appear in the manufacture of utilitarian and luxury goods and public buildings. An abundance of large temple mounds, more extensive and intricate irrigation networks, cities, roads, bridges, reservoirs, and other works calling for mass labour and tight controls characterize this cultural florescence. It was capped by the crystallization of class-organized societies, supported by masses of farm families and conscript labour, defended by well-organized and well-disciplined troops, catered to by a large number of master craftsmen, and ruled and regulated by a class of priests and nobles. During the last phase of the prehistoric era in the central Andes, which began about 1000 ad, regional states came to be absorbed into vast empires, the best known of which was the Inca empire. The Inca began their expansion in 1400 and completed it in 1500, by which time the Spaniards landed on the northern coast of Peru at what is now the seaport of Paita. The Inca spread their imperial bureaucracy from Ecuador to central Chile and implanted their religious beliefs and practices, as well as much of their culture and the Quechua language, in the process of empire building. Their achievement was cut short by the Spanish conquest under Pizarro, at a time when the Inca empire seemed on the verge of civil war. Traditional ways of life Hunters and gatherers Peoples who led a nomadic hunting and gathering life inhabited the agriculturally marginal areas of South America and were peripheral to the centres of great cultural development. In the tropical rainforests of Brazil and neighbouring countries, societies that are isolated from daily interaction with the ideas and technologies of other world cultures have remained at a hunting and gathering subsistence level. Many such peoples were destroyed by contact with Europeans, through warfare, enslavement, and disease. They kept a wary eye on their more powerful neighbours, the village agriculturalists, who coursed the main rivers and their tributaries in canoes, searching for food and sometimes human heads. The hunting and gathering peoples of aboriginal South America were organized into small social units made up of a single kin group or of several loosely linked groups of relatives. Members of these societies were differentiated almost entirely on the basis of their sex and

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age rather than on status characteristics of an economic, military, political, or religious nature, as in more complexly organized social systems. Behaviour was sanctioned by tribal customs that involved kinship rights and obligations and constituted the basis of morality. These peoples had very similar rites throughout the South American continent and similar beliefs in cures and magic. Their technology and material culture, though not homogeneous from one society to another, was always rudimentary and generally lacked agriculture, well-developed building arts, and manufacturing processes. These hunters and gatherers usually inhabited marginal areas and exploited the limited natural resources to which they had access with elementary techniques. The exigencies of their way of life produced social units that were of necessity small, widely scattered, and simply organized.

**Tropical-forest farming villagers** The agricultural villagers of the tropical forests had more developed exploitative techniques than the hunters and gatherers. Farming, food storage, and canoe transportation along rivers made for greater economic sufficiency and the ability to live in larger, more stable units. Tropical-forest farming villagers, like hunters and gatherers, had sociocultural units consisting mainly of kin-based populations which were structured along lines of age and sex, without much in the way of economic, political, or religious grounds for social-status differentiation. Social controls were largely based on kinship rights and obligations of a moral nature, except in cases of certain military activities that were often under the temporary leadership of special chiefs. Their richer technology and production of agricultural surpluses enabled villages to remain in the same place for many years, even though the depletion of soils necessitated the periodic reestablishment of new villages and the abandonment of older ones. Populations were larger and, of course, more concentrated. They were supported by a more adequate and dependable food supply, which included maize corn, beans, squash, manioc, and tropical vegetables and fruits, as well as the riches of the rivers on which these peoples lived, such as turtles and the thousands of turtle eggs harvested annually and abundant fish and game. Hunting was important but subsidiary to agriculture. Many of the rites were similar to those of the simpler hunting and gathering peoples.

**Chiefdoms of the northern Andes and the circum-Caribbean** In this extensive and geographically varied region there existed many peoples who lay in the main path of the Spanish conquistadores and who were overwhelmed by them. The Spaniards were attracted by the abundance of gold ornaments and religious objects displayed in the native villages and were excessive in their search for even greater wealth. Though having a technology similar to that of the tropical-forest farming villages and sharing a basic material culture with them, the chiefdoms of the northern Andes and the circum-Caribbean areas had a still more productive food complex, which supported much denser populations in quite large and permanent villages and towns. Natural resources were more varied and abundant in the regions that they inhabited, and farming was more productive. Villages were composed of multikinship groups organized on the basis of social strata which had attributed statuses, rather than merely on the basis of kinship considerations such as age, sex, and the moral obligations these incurred. Some social ranks were hereditary, such as chieftainship and ritual office. Warfare was of great importance in many societies of this type. Participation in military activities insured upward social mobility for individuals and families and the eventual achievement of membership in the topmost strata of the village. War captives were taken as drudge servants and for sacrificial victims in religious rites. There was a foreshadowing of state institutions in the offices of priest, chief, military leaders, and nobles and captive slaves. In the chiefdoms, however, these institutions had not crystallized as they eventually did in the Andean kingdoms and empires. A major diagnostic feature of chiefdoms was their priest-temple-idol complex, a ritual organization of a different order of complexity from the supernatural beliefs and practices of the tropical-forest villagers and the hunters and gatherers.

**Central Andean irrigation civilizations** First occupied by small groups of hunting and gathering peoples who filtered southward along the Pacific coast and through the highland basins thousands of years ago, the central Andes eventually became the seat of the highest form of civilization developed in native South America. The earliest archaeological evidence of agriculture in this region has a date of bc, which is probably much later than the first domestication of plants. With the spread of agricultural knowledge throughout the central Andes, populations increased in size and attained more settled and larger communities. A thousand

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years before the Spanish conquest, the central Andes had the most developed agricultural and irrigational system in all of South America, the densest population south of Mexico, and the most efficient system of overland transportation in the Western Hemisphere. The combination of these features permitted the growth of true urban centres, an intricate class system, a strongly entrenched bureaucracy, and the extension of social controls over vast areas by means of political, religious, and military institutions. Tiwanaku spread its culture from what is today highland Bolivia northward to the vicinity of Lima and beyond. Following these two great cultural spreads and military conquests came the expansion of the Inca state. When Inca civilization reached imperial proportions, it controlled the area occupied today by Peru, Ecuador, Bolivia, and the northern half of Chile. The expansion of the Inca empire preceded the Spanish conquest by slightly less than years. All of these imperial states, as well as other smaller ones before them, shared a number of characteristics that set them apart from the chiefdoms and other peoples. They were based on state-controlled irrigation works, which made the production of huge agricultural surpluses possible. These surplus crops were controlled by the emperor and apportioned among the state, the church, and the populace according to a standard formula. As a result of an abundant food supply and surpluses that could be stored against adverse times, population steadily increased. There developed a rigidly hereditary class system with the agricultural masses at the bottom and the Inca royal family at the top, with ranks of nobles, chiefs, lesser administrators, artisans, and others in between. The state waged war for territorial conquest and taxed the defeated peoples. It imposed the Inca religion, with its emperor-god and hierarchy of deities, its shrines and temples attended by priests and sacred virgins, and its ceremonial calendar. The Inca were masters of bureaucratic regimentation who ruled the lives of the commoners through political controls enforced by state machinery and statute law rather than by customary sanctions. Inca institutions overshadowed and to some extent replaced the traditional behaviour patterns of the thousands of farming communities that made up the empire. Central Andean technology differed little from that of surrounding areas, except in metallurgical skills and in the building arts, but it was outstanding in the quality, variety, and excellence of its products, the most outstanding of which were produced for the state and the nobility by highly skilled artisans. Evolution of contemporary cultures The European conquest A full appreciation of the force and nature of the European conquest of South America must take into consideration postcontact population trends among the indigenous societies. Today, there are at least as many people of overwhelmingly Indian ancestry as there were just prior to the European conquest, but the vast majority of these, approximately 70%, live in the central Andes and represent a resurgence after a marked population decline following the conquest.

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### Chapter 2 : New Languages of the State : Bret Darin Gustafson :

*Soldiers, Priests, and Schools: State Building in the Andes and the Guarani Frontier* 33 "New Languages of the State is a vital contribution to understanding.

Stimulated by this success, Father Gonzalez with two companions in journeyed to the Uruguay and established two or three small missions, with good promise for the future, until the wild tribes murdered the priests, massacred the neophytes, and burned the missions. In the storm broke. An army of Paulistas with horses, guns, and bloodhounds together with a horde of wild Indians shooting poisoned arrows suddenly emerged from the forest, surrounded the mission of San Antonio, set fire to the church and other buildings, butchered the neophytes who resisted, and all who were too young or too old to travel, and carried the rest into slavery. San Miguel and Jesu Maria quickly met the same fate. No other mission was so fortunate. To insure the larger result, the time chosen for attack was usually on Sunday, when the whole mission population was gathered at the Church for Mass. As a rule the priests were spared -- probably from fear of government reprisals -- although several lost their lives while ministering to the wounded or pleading with the murderers. Father Maceta and Mansilla even followed one captive train on foot through the swamps and forests, confessing the dying who fell by the road and carrying the chains of the weakest, despite threats and pricks of lances, to plead with the Paulista chiefs in their very city, and then to Baja, five hundred miles beyond, to ask the mediation of the [[governor-general]] himself, but all in vain, and they returned as they had come. The few thousand Indians left of nearly , just before the Paulista invasion had scattered to the forests, and could hardly be made to believe that the missionaries were not in league with the enemy. Father Antonio Ruiz de Montoya was able to buy 10, cattle , and thus transform his Indians from farmers to stock raisers. This time the neophytes made some successful resistance, but in all of the twelve missions beyond the Uruguay were abandoned and their people consolidated with the community of the Missions Territory. In the last raid Father Afaro was killed, which at last brought about tardy interference by the governor. Differences with the Franciscans and with the Bishop of Paraguay on the old questions of jurisdiction and privilege, gave only a temporary check to the missions, now numbering twenty-nine, but in the was between Spain and Portugal, the latter represented in America by Brazil, gave encouragement to another Paulista attempt on a scale intended to wipe out every mission at one blow and hold the territory for Portugal. And now the Spanish authorities roused themselves and sent promise of help against the invading army, advancing in four divisions, but before any of the government troops could reach the frontier the fathers themselves, arming their neophytes, led them against the enemy, whom they repulsed at every point, and then turning, scattered a horde of savages who had gathered in the rear in the hope of plunder. On more than one occasion this mission army, accompanied by their priests, defended the Spanish colony. The missions, of which the ruins of several still remain, were laid out upon a uniform plan. The buildings were grouped about a great central square, the church and store-houses at one end, and the dwellings of the Indians, in long barracks, forming the other three sides. Each family had its own separate apartments, but one veranda and one roof served for perhaps a hundred families. The churches were of stone or fine wood, with lofty towers, elaborate sculptures , richly adorned altars, and the statuary imported from Italy and Spain. The plaza itself was a level grass plot kept cropped by sheep. The Indian houses were sometimes of stone, but more often of adobe or cane, with home-made furniture or religious pictures, often made by the Indian themselves. The smaller missions had two priests, the larger more, the population varying from 2, to 7, in the different missions. Along the way at stated intervals were shrines of saints, and before each of them they prayed, and between each shrine sang hymns. As the procession advanced it became gradually smaller as groups of Indians dropped off to work the various fields and finally the priest and acolyte with the musicians returned alone" Graham, At midday each group assembled for the Angelus , after which came dinner and a siesta ; work was then resumed until evening, when the labourers returned singing to their homes. After supper came the rosary and sleep. On rainy days they worked indoors. Frequent

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festivals with sham battles, fireworks, concerts, and dances, prevented monotony. Besides the common farm each man had his own garden. Official inventory after the order of expulsion, shows that thousands of yards of cotton were sometimes woven in one mission in a single month. They also made arms. The produce of their labour, including that from the increase of the herds, was sold at Buenos Aires and other markets, under supervision of the fathers, who portioned the proceeds between the common fund and the workers and helpless dependents, for there was no provision for able-bodied idleness. Finally "much attention was paid to the schools; early training was very properly regarded as the key to all future success" Page, In this way as the Protestant Graham notes, "without employing force of any kind, which in their case would have been quite impossible, lost as they were amongst the crowd of Indians", the Jesuits transformed hordes of cannibal savages into communities of peaceful, industrious, highly-skilled Christian workmen among whom idleness, crime, and poverty were alike unknown. Two years later a visitation of [[smallpox[[, that great destroyer of the Indian race, swept off 30, souls. In a second visitation carried off more than 12, more, and then spread westward through all the wide tribes of the Chaco. In a boundary treaty between Spain and Portugal transferred to the latter the territory of the seven missions on the Uruguay, and this was followed soon after by an official order for the removal of the Indians. The Indians of the seven towns, who knew the Portuguese only as slave-hunters and persecutors, refused to leave their homes, rose in revolt under their own chiefs and defied the united armies of both governments. After a guerrilla warfare of seven years, resulting in the slaughter of thousands of Indians and the almost complete ruin of the seven missions, the Jesuits secured a royal decree annulling the boundary decision and restoring the disputed mission territory to Spanish jurisdiction. In two missions, and in a third were established in the sub-tribe of the Itatines, or Tobatines, in Central Paraguay, far north of the older mission group. In one of these, San Joaquin, the celebrated Dobrizhoffer ministered for eight years. The story of the royal edict of for the expulsion of the Jesuits from Spanish dominions is too much a matter of world history to be recounted here. Fearing the event, the viceroy Bucareli intrusted the execution of the mandate in, to two officers with a force of some troops, but although the mission army then counted 14, drilled warriors of proved courage, the fathers, as loyal subjects, submitted without resistance, and with streaming tears turned their backs on the work which they had built up by a century and a half of devoted sacrifice, With only their robes and their breviaries, they went down to the ship that was waiting to carry them forever out of the country. The Paraguay missions so called, of which, however, only eight were in Paraguay proper, were then thirty-three in number, with seventy-eight Jesuits, some, Christian Indians, and a million cattle. The rest of the story is briefly told. The missions were turned over to priests of other orders, chiefly Franciscans, but under a code of regulations drawn up by the viceroy and modelled largely upon the very Jesuit system which he had condemned. Under divided authority, uncertain government support, and without the love or confidence of the Indians, the new teachers soon lost courage and the missions rapidly declined, the Indians going back by thousands to their original forests or becoming vagabond outcasts in the towns. By the official census of, less than 45, Indians remained, cattle, sheep, and horses had disappeared, the fields and orchards were overgrown and cut down and the splendid churches were in ruins. The long period of revolutionary struggle that followed completed the destruction. In the mission Indians numbered but 8, and in the few who remained were declared citizens. The race however persists. Many works written by the fathers, and wholly or partly in the native language, were issued from the mission press in Loreto. The Guarani were also later described, amongst many other historical documents in existence today, in, by Croatian explorers Mirko and Stjepan Seljan. Several English words can be traced to Guarani roots, such as "toucan" and "jaguar. Though the specific battle was fictitious, it is heavily allegorical to the situation of many real Guarani throughout the ages.

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## Chapter 3 : New Languages of the State | Duke University Press

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Cayua is roughly translated as "the ones from the forest". Their early history is based entirely on oral tradition, since they did not have a written language. Communities were united by common interest and language, and tended to form tribal groups by dialect. At that time, they were sedentary and agricultural, subsisting largely on manioc, maize, wild game, and honey. They practiced a form of animistic pantheism, much of which has survived in the form of folklore and numerous myths. According to the Jesuit missionary Martin Dobrizhoffer, they practiced cannibalism at one point, perhaps as a funerary ritual, but later disposed of the dead in large jars placed inverted on the ground. In 1525, Gonzalo de Mendoza traversed through Paraguay to about the present Brazilian frontier. He also initiated the enslavement of the natives, who had no protector until the arrival of Jesuit missionaries. It should be noted that in the early period the name Paraguay was loosely used to designate all the basin of the river, including parts of what are now Uruguay, Argentina, Bolivia, and Brazil. As usual in Spanish colonies, exploring expeditions were accompanied by Franciscan friars. His recall left the field clear for the Jesuits, who assumed the double duty of "civilizing" and Christianizing the Native Americans and defending them against the cruelty of slave dealers and employers, as well as of practically all of the European population, whether lay, clerical, or official. The Jesuit provincial Torres arrived in 1609, and "immediately placed himself at the head of those who had opposed the cruelties at all times exercised over the natives" *ibid.* Originally a rendezvous place for Portuguese, Dutch, and Spanish pirates, it later became a refuge for criminals of all nations, who mixed with Native American and African women and actively participated in the capturing and selling of Guaranis as slaves. To oppose these armed and organized robbers, the tribes had only their bows and arrows, since the Spanish government prohibited the use of firearms by even "civilized" Indians. Many Native Americans were slain or enslaved by the slave-hunters active in Brazil during those years. Jesuit missions Main article: Stimulated by this success, Father Gonzalez and two companions journeyed to Uruguay and established two or three small missions in 1610, with good promise for the future until the local tribes killed the priests and the neophytes and burned the missions. In 1611, an army of Paulistas surrounded the San Antonio mission, set fire to the church and other buildings, killed those who resisted or were too young or too old to travel, and carried the rest into slavery. San Miguel and Jesu Maria quickly met the same fate. Eventually, reinforcements gathered by Father Cataldino drove off the enemy. Many other missions were not as fortunate. The attacks usually took place on Sunday, when the whole mission population was gathered for Mass. The priests were usually spared, but several were killed while ministering to the wounded or pleading with the murderers. Father Antonio Ruiz de Montoya purchased 10,000 cattle, and was able to convert the Indians from farmers to stock raisers. However, in the old enemy, the Mamelucos, discovered a new line of attack from the south. In 1617, despite some successful resistance, all twelve of the missions beyond the Uruguay were abandoned and their people consolidated with the community of the Missions Territory. In the last raid Father Afaro was killed. On this trip he was successful in obtaining letters from Pope Urban VIII forbidding the enslavement of the mission Indians under the severest church penalties, and from King Philip IV of Spain, permitting Indians to carry firearms for defense and to be trained in their use by veteran soldiers who had become Jesuits. In two battles, the Paulista army suffered a defeat that warded off invasions for ten years. In 1622, the war between Spain and Portugal encouraged another Paulista attack to gain territory for Portugal. On more than one occasion this mission army, accompanied by their priests, defended the Spanish colony. Mission layout The ruins of several of the missions still remain. They were laid out in a uniform plan. The buildings were grouped about a central square, the church and store-houses at one end, and the dwellings of the Indians, in long barracks, forming the other three sides. Each family had its own separate

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apartment, but one veranda and one roof served for perhaps a hundred families. The churches were of stone or fine wood, with lofty towers, elaborate sculptures and richly adorned altars, with statuary imported from Italy and Spain. The plaza itself was a level grass plot kept cropped by sheep. The Indian houses were sometimes of stone, but more often of adobe or cane, with home-made furniture and religious pictures, often made by the Indian themselves. Life at the missions

Smaller missions had two priests, whereas larger missions had more. Populations varied from 2, to 7, Along the way at stated intervals were shrines of saints where they prayed, and sang hymns between shrines. As the procession advanced it became gradually smaller as groups of Indians dropped off to work the various fields and finally the priest and acolyte with the musicians returned alone" Graham, 19. At noon each group assembled for the Angelus , after which came dinner and a siesta ; work was then resumed until evening. After supper came the rosary and sleep. On rainy days they worked indoors. Frequent festivals with sham battles , fireworks, concerts, and dances prevented monotony. Aside from the farm, each man typically had his own garden. Jesuits introduced many European trades and arts. It was not uncommon for missions to have many different types of trades within their communities. Cotton weavers, tanneries , carpenters , tailors , hat makers, coopers , boat builders, silversmiths , musicians and makers of musical instruments, painters , and turners could sometimes be found in these communities. They also had printers to work their printing presses to print the many books, and manuscripts were produced similar to those made by the monks in European monasteries

Graham. The goods that were produced at the missions, including the increase of the herds, were sold in Buenos Aires and other markets under the supervision of the priests. The proceeds earned were divided among a common fund, the workers, and helpless dependents. Much emphasis was placed on education, as early training was regarded as the key to future success. In this way, the Jesuits hoped to transform the Indians into communities of peaceful, industrious, highly-skilled Christian workers among whom idleness, crime, and poverty were alike unknown. Two years later a smallpox epidemic killed approximately 30, of them. In , a second outbreak killed approximately 12, more, and then spread westward through the tribes of the Chaco. Uruguay missions saved In , a treaty between Spain and Portugal the Treaty of Madrid transferred to Portugal the territory of the seven missions on the Uruguay, and the Indians were ordered to be removed. However, they refused to leave, being familiar with the Portuguese as slave-hunters, and with the Spanish and Portuguese armies. Seven years of guerrilla warfare killed thousands of Indians and nearly ruined the missions see Guarani War. The Jesuits secured a royal decree restoring the disputed mission territory to Spanish jurisdiction. Two missions in and a third in were established in the sub-tribe of the Itatines, or Tobatines, in Central Paraguay, far north of the older mission group. In one of these, San Joaquin , Martin Dobrizhoffer ministered for eight years. Jesuits expelled

Further information: Suppression of the Society of Jesus In , the Jesuits were expelled from Spanish dominions by royal edict. Despite their mission army of 14,, the Jesuits submitted without resistance. Decline of the missions The missions were turned over to priests of other orders, chiefly Franciscans , but under a code of regulations drawn up by the viceroy and modeled largely on the very Jesuit system which he had condemned. Under divided authority, uncertain government support, and without the love or confidence of the Indians, the new teachers soon lost courage and the missions rapidly declined. The Indians returned by the thousands to their original forests or became vagabond outcasts in towns. According to the official census of , fewer than 45, Indians remained; cattle, sheep, and horses had disappeared; the fields and orchards were overgrown or cut down and the splendid churches were in ruins. The long period of revolutionary struggle that followed completed the destruction. In the mission Indians numbered but 8,, and in the few who remained were declared citizens. Many are descendants of mission exiles. Many works written by the priests, and wholly or partly in the native language, were published by the mission press in Loreto. However, these varieties are mutually intelligible. The Guarani villages located in the south of Brazil and in the north of Argentina are more marginalized due to European immigration following the First and Second World Wars. Many Guarani do not speak Spanish and the European immigrant population does not speak Guarani. The Mbya-Guarani still live in secluded villages and only the " cacique " and some other officials in their community learn Spanish.

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Recently the government of Argentina has partly financed bilingual schools in the northern province of Misiones. Paraguay is a bilingual country and most of its Spanish-speaking population also speaks a form of Guarani. The Paraguayan population learns Guarani both informally from social interaction and formally in public schools. Guarani became part of the required curriculum in public schools during the ten years since the fall of ex-President Stroessner. The native populations in Paraguay speak the traditional tupi-guarani while the majority of bilingual Paraguayans speak Guarani-jopara jopara meaning mixed. Many words have been borrowed from Spanish but include traditional tupi-guarani prefixes and suffixes. For example "Nde rentede pa? An understanding of both Guarani and Spanish is required for full fluency. In August Bolivia launched a Guarani-language university at Kuruyuki in the southeastern province of Chuquisaca which will bear the name of the indigenous hero Apiaguaiki Tumpa.

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## Chapter 4 : Guarani Indians | Catholic Answers

*1 Soldiers, Priests, and Schools: State Building in the Andes and the Guarani Frontier 33 Interlude To Camiri 61 2 Guarani Scribes: Bilingual Education as Indigenous Resurgence*

Following the trails of the Mapuche people across the Andes, in the summer of 1820, the Spanish Governor of the Captaincy of Chile Pedro de Valdivia sent Francisco de Villagra to explore the area east of the Andes at the latitudes of the city of Valdivia. Diego de Rosales started his journey at the ruins of Villarica in Chile, crossed the Andes through Mamuil Malal Pass, and traveled further south along the eastern Andean valleys, reaching Nahuel Huapi Lake in German colonization of Valdivia, Osorno and Llanquihue. View of the city. The area had stronger connections to Chile than to the distant city of Buenos Aires during most of the 19th century, but the explorations of Francisco Moreno and the Argentine campaigns of the Conquest of the Desert established the legitimacy of the Argentine government. It thought the area was a natural expansion of the Viedma colony, and the Andes were the natural frontier to Chile. In the border treaty between Chile and Argentina, the Nahuel Huapi area was recognized as part of Argentina. The modern settlement of Bariloche developed from a shop established by Carlos Wiederhold. The German immigrant had first settled in the area of Lake Llanquihue in Chile. A small settlement developed around the shop, and its former site is the city center. By the settlement was primarily made up of German-speaking immigrants: A local legend says that the name came from a letter erroneously addressed to Wiederhold as San Carlos instead of Don Carlos. Most of the commerce in Bariloche related to goods imported and exported at the seaport of Puerto Montt in Chile. In Perito Moreno wrote that it took three days to reach Puerto Montt from Bariloche, but traveling to Viedma on the Atlantic coast of Argentina took "one month or more". Commerce continued to depend on Chile until the arrival of the railroad in 1907, which connected the city with Argentine markets. Architectural development and tourism[ edit ] Chairlifts in the Cerro Catedral. Between 1907 and 1914, the Argentine Directorate of National Parks carried out a number of urban public works, giving the city a distinctive architectural style. Among them, perhaps the best-known is the Civic Centre. Bariloche grew from being a centre of cattle trade that relied on commerce with Chile, to becoming a tourism centre for the Argentine elite. It took on a cosmopolitan architectural and urban profile. Together with Bariloche, it was established for priority projects by national tourism development planners. Classical violinist Alberto Lysy established the string quartet, Camerata Bariloche, here in 1934. The Austrian Ronald Richter was in charge of the project. The facilities can still be visited, and are visible from certain locations on the coast. Priebke had been the director of the German School of Bariloche for many years. These accounts are disputed by most historians, who generally believe that Hitler and Braun committed suicide in the last days of the Second World War. Tourism[ edit ] Tourism, both domestic and international, is the main economic activity of Bariloche throughout the year. The city is very popular with Brazilians, Europeans and Israelis. One of the most popular activities is skiing, and most tourists visit Bariloche in winter June–September. The main ski slopes are the ones at Cerro Catedral, the biggest ski resort in South America and in the southern hemisphere. During the summer, beautiful beaches such as Playa Bonita and Villa Tacul welcome sun-bathers; brave lake swimmers venture into its cold waters chilled by melting snow. Bariloche is the biggest city of a huge Lakes District, and it serves as a base for many excursions in the region. Activities such as fishing, whitewater rafting, and birdwatching are popular with tourists. Trekking in the nearby mountain wilderness is supported by a few high-mountain huts operated by the Club Andino Bariloche. The city is also noted for its chocolates and Swiss-style architecture. Many high school students in Argentina take a senior trip to Bariloche, and the town is well prepared to host these kinds of groups. Inside it, the Instituto Balseiro, a higher education institution of the Universidad Nacional de Cuyo, with a small and carefully selected number of students, awards degrees in Physics, and in Nuclear, Mechanical and Telecommunications Engineering, and Masters and Doctorate degrees in Physics and in Engineering. The city also hosts INVAP, a high-technology company that designs and builds nuclear reactors,

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state-of-the-art radars and space satellites, among other projects. The private non-profit organization Bariloche Foundation continues the tradition of scientific research in the city. Started in , it promotes postgraduate teaching and research. There are also several departments and laboratories at the National University of Comahue. Cfb , with marked alpine characteristics low nighttime temperatures, wide temperature variations, high thermal amplitude. The combination of its altitude, latitude, and predominance of west-northwest winds cause the climate to be classified as a cool temperate climate with a dry season that presents a west-east precipitation gradient.

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### Chapter 5 : Spanish missions in Texas - Wikipedia

*Bilingual education was a component of education reform linked to foreign-aid development mandates, and foreign aid workers figure in New Languages of the State, as do teachers and their unions, transnational intellectual networks, and assertive indigenous political and intellectual movements across the Andes.*

With a new constitution in 2009, he even changed the name of the country from the Republic of Bolivia to the Plurinational State of Bolivia, reflecting diverse ethnicities that for centuries had felt like second-class citizens. The poverty rate dropped from 65 percent to 53 percent. Access for indigenous communities to electricity, sewerage and water service all grew, according to the World Bank. The move, made possible by the new constitution, is meant to replace distant, homogenous rule with policies tailored to the local, indigenous reality. Guarani people in the municipality of Charagua recently dissolved the local government and established autonomous indigenous rule. So far, many residents are unhappy with the result. Cusi, who was barred from the Constitutional Court by Congress last year after disagreements with the government, now leads a group of indigenous dissidents. Building upon a long history selling textiles along Lake Titicaca, they now thrive in commerce, like importing Chinese electronics they sell as far afield as the Amazon rainforest. But even they are increasingly fed up. What particularly bothers some are moves by Morales, using supporters in Congress and the judiciary, to consolidate power. Although his own constitution set a limit of two five-year terms, Morales asked voters in a referendum to let him run again in 2013. When they said no, Morales convinced the Constitutional Court to let him anyway. His name, which graces schools, stadiums, and cultural centers, is increasingly voiced in street protests and scrawled in graffiti. Political propaganda illustrates divisions after the Constitutional Court twice allowed Morales to run for office again. Posters in La Paz: The Illimani mountain near El Alto. Old rivalries among ethnicities have given way to divisions over Morales. Tensions first emerged in 2005, when many native groups opposed a road through the Amazon rainforest. And the opposition remains fragmented, meaning no other leader in Bolivia as yet compares in political stature. A survey by pollster Ipsos this week showed a similar level of support, at 29 percent of likely voters, with a six-point drop over the past year in his approval rating, now at 43 percent. Over the past eight months, Reuters traveled across Bolivia to better understand the waning support for the president among indigenous peoples. From his native Altiplano, the high, arid plateau home to the Aymara, to gas-rich lowlands, where the government has authorized extraction on indigenous lands, many native Bolivians say they no longer feel represented by Morales. Tens of thousands of indigenous activists, along with native delegations from as far away as Chile and the United States, cheered. On May 1, Labor Day, he ordered troops to occupy natural gas fields and nationalized all hydrocarbons. Morales began renegotiating energy contracts for a bigger share of the profits, a move that ultimately many companies agreed to. The negotiations earned him plaudits from supporters and boosted government revenues at a time when gas prices were soaring. With the windfalls, Morales enacted measures including school vouchers for kids and pensions for workers who had never held formal employment. For the day-to-day business of governance, Morales appointed women, indigenous peoples and labor leaders to his cabinet. Together, they helped draft the new constitution, approved by 60 percent of Bolivians in a referendum. That year, in a landslide, Morales won a second term. Tensions with indigenous groups first emerged in 2005. The highway, Morales argued, was necessary to bring basic services to remote tribes. But native groups and environmentalists were enraged. Moves by Morales to build infrastructure and grant energy concessions on tribal lands have sparked ire among indigenous groups. Demonstrators and police clashed over a road through Amazon jungle in 2008. Protesters marched for more than a month, during which police and demonstrators clashed in clouds of tear gas and flurries of rubber bullets. The marching succeeded, at least for a time. That September, Morales halted work on the road for further study. But relations with some native groups were damaged. Soon, government supporters began to pressure both groups, using MAS loyalists to stage what some members described as coups within the organizations. Politics and loyalty to Morales began to matter more than the indigenous

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cause, they said. Reuters was unable to reach Vare for an interview. One rainy evening in December , MAS activists broke down the door of the two-story La Paz headquarters of Conamaq, as the other indigenous rights group is known. Once inside, they forced members, some of whom were visiting La Paz from remote regions and living there during their stay, to leave. Dissent at both groups vanished. Indigenous groups splintered after Morales loyalists ousted some activists from native organizations. In , government supporters invaded Conamaq offices in La Paz and forced members outside. Those groups have campaigned to enforce presidential term limits and against renewed efforts to build the Tipnis road and other projects on native lands. In , Morales began his sustained effort to stay in power. In the Constitutional Court, by then composed mostly of judges nominated by allies of Morales in Congress, he found a sympathetic audience. Except for one justice â€” Cusi, the fellow Aymara who at that time sat on the court. Cusi sought a strict interpretation of the charter and argued against another term. But the other judges prevailed. Morales ran for re-election and, with 60 percent of the vote, won a third term starting in January Before long, relations with native groups grew worse still. Some onetime Morales supporters were outraged. Morales in public comments has said the fund was poorly run. That year, natural gas prices fell from a peak in Criticism of Morales and his party grew. Morales, meanwhile, kept working to prolong his own mandate â€” first through the failed referendum and then through another plea to the Constitutional Court. By last year, the court was firmly allied with Morales. The day before the May ruling, Cusi donned chains in front of government headquarters and scoffed at what he considered his foregone ouster. But many government critics called his removal political. Now the head of a Conamaq breakaway group, Cusi recently announced he would seek the office of attorney general. With the go-ahead to pursue a fourth term, Morales stoked even more ire. Early last year, students at the Public University of El Alto, a bastion of political activism, began demonstrating for more educational funding. The ruling on term limits sparked further discontent, fueling demonstrations that continued into this year. In a clash with police, one student died. Police said the student, Jonathan Quispe, was killed when students hurled marbles. University officials said he was shot by police. Protesters at the Public University of El Alto, a bastion of political activism, demanded more educational funding and lambasted the ruling allowing Morales to seek office yet again in One student died in the protests. Other construction projects are also drawing fire. This month, Morales presided over the opening of a new floor presidential palace in La Paz. One recent afternoon, locals at a school auditorium hashed through problems now plaguing their experiment, the first of three autonomous regions approved by voters recently. Charagua, roughly the size of Panama, in the s was the site of successful resistance against Paraguayan invaders who sought to seize area gas reserves. Despite having gas, however, Charagua remains poor, accessible only by dirt roads. But locals say the national government has all but abandoned them otherwise.

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### Chapter 6 : Guarani Indians : Wikis (The Full Wiki)

*New Languages of the State: Indigenous Resurgence and the Politics of Knowledge in Bolivia (Narrating Native Histories) by Bret Gustafson available in Hardcover on calendrierdelascience.com, also read synopsis anAnalyzes bilingual intercultural education in Bolivia to show how indigenous-backed proposals to.*

The national culture is an amalgam of Hispanic and pre-Hispanic elements with three cultural traditions: At , square miles 1., square kilometers , Bolivia is the fifth largest country in South America. Bordering Peru and Chile to the west, Argentina and Paraguay to the south, and Brazil to the north and east, it is divided into nine political administrative units called departments. There are three major geographic ecological landscapes: The sparsely populated Oriente swamp, grasslands, plains, and tropical and subtropical forest constitutes over 70 percent of the country. Historically, Bolivia has been predominantly rural, with most of its Quechua- and Aymara-speaking peasants living in highland communities. The census confirmed that 80 percent of the people live in the highlands and noted increasing rural to urban migration. In , the population was 6.,, with 58 percent in urban areas settlements of two thousand or more persons , an increase of 16 percent over the census. The fastest-growing urban centers include Cochabamba, Santa Cruz, and La Paz El Alto, which account for over a third of the population. A low population density of fifteen inhabitants per square mile is paralleled by a young, fast-growing population over 41 percent less than fifteen years old. Members of the Oriente ethnic polities e. Because of the greater prestige of Spanish, between and , monolingual Spanish speakers increased almost 10 percent while those speaking only Quechua or Aymara dropped 50 percent. According to the census, at least 87 percent of all those over six years old spoke Spanish, an 11 percent increase over although many are barely functional in Spanish. In , 46 percent of residents were at least partly bilingual. Several varieties of Spanish, Quechua, and Aymara are spoken, and all have influenced one another in vocabulary, phonology, syntax, and grammar. Two broad symbolic complexes help forge national pride and identity and an "imagined community. The War of the Chaco , in which Bolivia lost vast territories and oil deposits to Paraguay, was critical for national consciousness-raising and the populist revolution. Other historical commemorations, such as Independence Day 6 August and the widely celebrated date of the signing of the agrarian reform law 2 August , also serve as catalysts for collective memories. The second complex centers on commemorating the indigenous, non-Hispanic cultural heritage of most Bolivians, especially in the rural highlands, where many Quechua- and Aymara-speaking peasants see themselves as "descendants" of the "Incas," and in national folkloric music and festivals. These festivals are multilayered symbolic "sites" that index things "Bolivian," and the multiclass, multiethnic character of these celebrations fosters differential claims to and forging of culture, history, memory, and symbols. History and Ethnic Relations Emergence of the Nation. The highland regions were absorbed into the Incan Empire less than a hundred years before the Spanish conquest in The wars of independence independence was achieved in were led by Spanish-speaking Creoles who consolidated a highly exclusive social order. The disenfranchised majority in the colonial period fared little better after independence: Only after the populist revolution did most Bolivians begin to enjoy the rights and privileges of citizenship. The sense of nationhood and national identity is shared by all Bolivians but, given the historical disenfranchisement of the peasant majority, probably is of recent origin. Most authors point to the wars of the Pacific and the Chaco and the populist revolution along with subsequent state-building efforts as the key events that created a sense of nationhood. A strong feeling of national identity coexists with other identities, some ethnic and some not, with varying levels of inclusiveness. Regional identities, such as Spanish speakers in the Oriente contrasting themselves with Quechua- or Aymara-speaking highland dwellers, have always been important. In southern highland ethnic politics, shared historical memories and cultural practices such as dress bolster ethnic identification as Macha, Sakaka, or Jukumani. The construction of a national identity that would override ethnic and other identities has been an important but only partly successful dimension of state-building efforts. With the exception of

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recent attempts by eastern ethnic polities to gain greater autonomy and enduring tensions between the large ethnic polities in the southern highlands often exacerbated by land disputes , very little large-scale political and social action hinges on ethnic identification. Ethnicity does not underpin large-scale political action, and ethnic conflicts are rare. Urbanism, Architecture, and the Use of Space Virtually all urban settlements—small towns and villages as well as large cities—are built around a central plaza where most church- and state-related buildings and offices are situated. This typically Mediterranean social, political and cultural "center" use of space is replicated in many urban and rural homes; most consist of compounds and internal patios surrounded by tall walls where cooking, eating, and socializing take place. Modern skyscrapers are found primarily in La Paz and Cochabamba. In the highlands, most dwellings are built of adobe. Food and Economy Food in Daily Life. The typical diet is abundant in carbohydrates but deficient in other food categories. In the highlands, the primary staple is the potato dozens of varieties of this Andean domesticate are grown , followed by other Andean and European-introduced tubers and grains e. Maize beer chicha is a traditional and ritually important beverage in the highlands. In the Oriente, rice, cassava, peanuts, bananas, legumes, and maize constitute the cornerstone of the daily diet, supplemented by fish, poultry, and beef. Meals are served with hot pepper sauces. There are few food taboos, and almost all animal parts are eaten, although reptiles are not consumed. Most cultural restrictions center on food preparation, such as avoiding uncooked, unprocessed foods. In cities and towns, the early-morning meal usually consists of coffee, tea, or a hot maize beverage api , sometimes served with bread. In marketplaces, hot meals and stews are also consumed. In the countryside, breakfast sometimes consists of toasted ground cereals with cheese and tea, followed by a thick soup lawa at nine or ten. The major People involved in a festival procession. The prevailing religious practices center around the Cult of the Virgin Mary and devotion to the Pachamama, the earth mother. A much lighter meal is eaten at around seven in the evening. Peasants and lower-income urban dwellers have a lunch of boiled potatoes, homemade cheese, a hard-boiled egg, and hot sauce lawa or a thick stew with rice or potatoes. Food Customs at Ceremonial Occasions. The most elaborate and hearty meals, with abundant fresh vegetables and beef, chicken, or pork, are eaten at ceremonial occasions, such as the life cycle events of baptism, marriage, and death. Public displays of generosity and reciprocity, offering abundant food and drink not often available at other times of the year e. On All Souls Day, meals are prepared for the recently deceased and those who are ill. Silver and, later, tin mining and agriculture in the highlands have historically been the twin pillars of the economy. The nation traditionally has produced and exported raw materials and imported manufactured and processed goods. In , agriculture accounted for 16 percent of the gross domestic product, mining and hydrocarbons almost 10 percent, and manufacturing and industry over 13 percent. Bolivia is self-sufficient in oil and natural gas and exports significant quantities of both. Tourism has emerged as an important economic force. The currency for Bolivia is Boliviano. After the populist revolution, major mining concerns were converted into a state mining company COMIBOL , while smaller companies were allowed to continue operating independently. With the exception of cocaine, a critical political and economic dilemma, no other economic sector rivals mining as a generator of foreign exchange. The NEP also has led to the privatization of other state concerns, such as telephones, airlines, and the national oil company. Bolivia is self-sufficient in almost all food staples with the exception of wheat. Highland crops include tubers, maize, and legumes. Enormous forests provide the raw materials for the lumber and wood products industry deforestation is an increasing problem. The coca leaf, which is fundamental in Andean ritual, social organization, and health, has always been cultivated in the eastern regions, but the international drug trade has made Bolivia the third largest coca leaf producer and exporter in the world. Land Tenure and Property. Various legal and customary rights and obligations govern land tenure, such as rules and expectations that structure access to and transmission of use rights to land. Until recently, the legal cornerstone of land tenure was the agrarian reform law, which recognized various property regimes subject to different legal rights and obligations. In the highlands, where most peasants live, private property rights often are overshadowed by communal and customary forms of tenure, while among southern highland ethnic polities, land is communally held and

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private property rights do not apply. In frontier colonization areas, where most of the coca is grown and migrants have received land titles from the state, land fragmentation and commoditization are far more developed. Laws stressing partible inheritance equal shares to all legitimate offspring, male or female are constrained by informal, customary inheritance practices, and in the rural highlands there is a strong patrilineal bias, with most land inherited by males. There is also evidence of parallel inheritance an ancient Andean norm , in which women inherit land from their mothers and men inherit from their fathers. The agrarian reform law of 18 October was intended to stem the growing disparity in access to land, allow the state to reclaim revertir lands used mainly for speculative purposes, modernize the land reform agency, expropriate lands to protect biodiversity, and ensure the collection of land taxes. Many consumer goods such as television sets, radios, CD players, cars, motorcycles, and bicycles are sold, partly as a result of neoliberal economic reforms that lifted import barriers. Most consumer goods are bought and sold in large, open periodic markets mercados. Mining and oil and natural gas are the key industrial sectors. Spurred by an influx of international capital and the "coca economy," construction, including the production of lumber, cement, and other building materials, has taken off. The food and beverage industries e. Major exports include textiles, agricultural commodities, minerals, oil, and gas. Important agricultural commodities excluding coca that are exported include wood products, soybeans and soybean oils, and coffee. Significant amounts of oil and natural gas are exported to Chile, Argentina, and Brazil. In , oil, natural gas, and mineral exports accounted for almost 50 percent of export earnings, while agricultural commodities soybeans, lumber and wood products, sugar, cotton, and coffee accounted for almost 30 percent. Almost half of all exports went to the United States and Europe. Bolivia imports mainly consumer goods, raw materials, and capital and manufactured goods, especially from the United States, Europe, and Brazil. With the exception of political participation in the public sphere which is profoundly gendered , there are few rigid rules in rural communities regarding the division of labor. Generally, all able-bodied adults and childrenâ€” male or femaleâ€”actively participate in tasks required for production. Most local-level government positions require some fluency in Spanish and the adoption of non-Andean cultural mores. Women and men of all ages, skills, and occupations are active in the economically and socially significant informal economy. Women and children are particularly prominent in marketplaces. Social Stratification Classes and Castes. Class, culture including ethnicity and language , and race physical characteristics overlap, solidify, and mark the social hierarchy. Class boundaries are permeable, but the shedding of the Andean cultural heritage is an important prerequisite for social mobility. A woman with a bundle of barley in the altiplano. The majority of Bolivians work in agriculture. At the bottom of the hierarchy are peasants, unskilled workers, and those in the "informal" economic sector who live in urban peripheries.

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### Chapter 7 : The History of the Catholic Church in Latin America and Liberation Theology

*Soldiers, priests, and schools: state building in the Andes and the Guarani frontier. Interlude: to Camiri. Guarani scribes: bilingual education as indigenous resurgence.*

On its southern edge, Texas was bordered by the province of Coahuila. It was completed near the Hasinai village of Nabadaches in late May, and its first mass was conducted on June 1. After an epidemic killed half of the local population, the Hasinai became convinced that the missionaries had caused the deaths. The mission consisted of a straw chapel and a house for the priest. It was destroyed by a flood in . It was the most distant of the missions from the presidio at Bexar and was often raided by Apaches. Rooms made of adobe were built along the walls to house the resident Native American peoples. A priest continued to hold church services there, but other mission activities ended. It served the Ainais tribe. It was closed because of the French threat and reopened in . Most of the Native Americans at the mission were Coahuiltecan who disliked the hard work of mission life. The Native Americans often ran away and were brought back forcibly by soldiers or priests. It is built in the shape of a cross, with walls that are 45 inches thick. The mission was closed in , with the property divided among the resident Native Americans, all of whom have left by . It is now open to the public for prayer, and is part of the National Park Service. Located near a Nazoni village, the mission was near the present-day site of Cushing, Texas. Although the mission closed after the French took the presidio at Los Adaes, it was reopened several years later by the Marquis de San Miguel de Aguayo. In , it was moved temporarily to what is now Austin, Texas near Barton Springs only for a few months before being permanently relocated to San Antonio, where it became known as San Juan Capistrano. It was closed in because of perceived Comanche depredations and was never protected by a complementing presidio garrison. The mission continued until , when the Spanish government ordered all of East Texas to be abandoned. This began the town of Nacogdoches, Texas. The mission was built to convert the local Ais Native Americans. Mission Dolores was reestablished in . Missionaries continued their work until when the East Texas missions were once again closed. Archeologists confirmed the location of the mission in the late s. It is one of three archeologically confirmed mission locations in East Texas and the only site open to the public. The City of San Augustine constructed a museum, campground and archeology lab in . At that time, the Spanish claimed the Red River as the eastern boundary of Texas, so the mission was considered part of Spanish Texas , despite being in what is now considered Louisiana. The mission remained open until . The mission later became known as the Alamo. The early mission buildings were made of grass, and the first stone building was built in . The building now known as the Alamo was not built until , and most of its actual structure does not remain. The mission eventually grew to include a granary, workhouse, and rooms for the priests, native peoples, and soldiers. To protect from frequent Apache raids, a wall surrounded the buildings. Outside the wall were farmlands and ranches owned by the mission. At that time the land and livestock were divided among the thirty-nine Indians remaining at the mission. The buildings later served as a home for a Mexican army unit before becoming a military hospital in . During the Texas Revolution , the buildings served as the site of the Battle of the Alamo , [20] and during the Mexican-American War supplies for the U. Army were stored there. The buildings are now owned by the state of Texas and operated as memorial by the Daughters of the Republic of Texas. The first buildings, made of brush, straw, and mud, were quickly replaced by large stone structures, including guest rooms, offices, a dining room, and a pantry. After that, the buildings were home to soldiers, the homeless, and bandits. It was restored in the s [25] and is now a state and national historic site. The large herds of longhorns and mustangs were cared for by the vaquero Indians from the mission. They also grew large crops of grain, fruit and vegetables to support the residents and trade with others. Cattle and livestock were also driven and traded with the other missions in Texas and Louisiana.

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Chapter 8 : South American Indian | people | calendrierdelascience.com

*Soldiers, Priests, and Schools: State Building in the Andes and the Guarani Frontier* 33 *Anthropos* "New Languages of the State is an excellent and engaging piece.

Includes bibliographical references p. Ethnographic Articulations in an Age of Pachakuti-- Part 1. Soldiers, Priests, and Schools: State Building in the Andes and the Guarani Frontier: Bilingual Education as Indigenous Resurgence: Schooling, Knowledge, and Movement in Itavera-- Part 2. To La Paz, via Thailand-- 4. EIB from Project to Policy: Intercultural Disruption and Managerial Control-- Part 3. La Indiada, como para Dar Miedo-- 6. Interculturalism beyond the School: Interculturalism to Decolonization-- 7. Bret Gustafson spent fourteen years studying and working in south-eastern Bolivia with the Guarani, who were at the vanguard of the movement for bilingual education. Drawing on his collaborative work with indigenous organizations and bilingual-education activists as well as more traditional ethnographic research, Gustafson traces two decades of indigenous resurgence and education politics in Bolivia, from the s and through the election of Evo Morales in Bilingual education was a component of education reform linked to foreign-aid development mandates, and foreign aid workers figure in "New Languages of the State", as do teachers and their unions, transnational intellectual networks, and assertive indigenous political and intellectual movements across the Andes. Gustafson shows that bilingual education is about more than what goes on in classrooms. Public schools are at the centre of a broader battle over territory, power, and knowledge as indigenous movements across Latin America actively defend their languages and knowledge systems. In attempting to decolonize nation-states, the indigenous movements are challenging deep-rooted colonial racism and neoliberal reforms intended to mould public education to serve the market. Meanwhile, market reformers nominally embrace cultural pluralism while implementing political and economic policies that exacerbate inequality. Juxtaposing Guarani life, language, and activism with intimate portraits of reform politics among academics, bureaucrats, and others in and beyond La Paz, Gustafson illuminates the issues, strategic dilemmas, and imperfect alliances behind bilingual intercultural education. Nielsen Book Data Subjects.

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### Chapter 9 : Project MUSE - The Grandchildren of Solano L'Alvarez

*leader of Chilean and Argentinian forces who crossed the Andes Mountains to attack Spanish forces in Chile and Peru. Enlisted the help of former slaves in his army. Saw success in Chile but failed in Peru, this surrendering patriot forces to Sim'ón Bolívar.*

Cayua is roughly translated as "the ones from the jungle". Communities were united by common interest and language, and tended to form tribal groups by dialect. At that time, they were sedentary and agricultural, subsisting largely on manioc, maize, wild game, and honey. They practiced a form of animistic pantheism, much of which has survived in the form of folklore and numerous myths. According to the Jesuit missionary Martin Dobrizhoffer, they practiced cannibalism at one point, perhaps as a funerary ritual, but later disposed of the dead in large jars placed inverted on the ground. A journey around the Guarani lands, Anthology in translated into English language in The course of such anthropomorphism appears dictated by the pantheon of god-like deities because of their virtues or vices. They have never been human. Principal among these is Jasy Jatere who has never been human and like all Pombero is from a different realm. His characteristics are vague and uncertain, and his powers badly defined as is the place where he resides. He is described in one legend as a "handsome, thickly bearded, blond dwarf" who is naked and lives in tree trunks. Other versions say he loves honey, his feet are backwards, and he is an "ugly, lame, old man". Most legends agree that he snatches children and "licks them", wrapping them in climbing plants or drowning them in rivers. To appease him gifts, such as honey, are left in places in the forest associated with him. He can be your friend but is known for abducting young boys who are alone and trying to catch birds. If necessary he can take the form of a person, a tree or a hyacinth. Finally, Kurupi is a phallic mythological figure who will copulate with young women. He has scaly skin like a lizard, hypnotic eyes, and an enormous penis. The swallows that inhabit the falls to this day vainly search for her. He also initiated the enslavement of the natives. In the early period the name Paraguay was loosely used to designate all the basin of the river, including parts of what are now Uruguay, Argentina, Bolivia, and Brazil. Exploring expeditions were accompanied by Franciscan friars. His departure left the Jesuits alone with their missionary work, and to defend the natives against slave dealers. To oppose these armed and organized robbers, the tribes had only their bows and arrows. The Jesuit priest Father Ruiz de Montoya discussed the difficulties of spreading the missions and his interactions with the Guarani in his book The Spiritual Conquest. Ruiz de Montoya wrote that one of the Guarani caciques Miguel Artiguaye initially refused to join the missions until threatened by another Indigenous group. Artiguaye then returned to the mission and begged for protection. The local tribes killed the priests and the neophytes and burned the missions. San Miguel and Jesus Maria quickly met the same fate. Eventually, reinforcements gathered by Father Cataldino drove off the slavers. The attacks usually took place on Sunday, when the whole mission population was gathered for Mass. The priests were usually spared, but several were killed. Only a few thousand natives were left of nearly, just before the Paulista invasion. Father Antonio Ruiz de Montoya purchased 10, cattle, and was able to convert the natives from farmers to stock raisers. In the Mamelucos discovered a new line of attack from the south. In, despite some successful resistance, all twelve of the missions beyond the Uruguay were abandoned and their people consolidated with the community of the Missions Territory. In the last raid Father Afaro was killed. In two battles, the Paulista army suffered a defeat that warded off invasions for ten years. In, the war between Spain and Portugal encouraged another Paulista attack to gain territory for Portugal. On more than one occasion this mission army, accompanied by their priests, defended the Spanish colony. In, a second outbreak killed approximately 12, more, and then spread westward through the tribes of the Chaco. They refused to leave, being familiar with the Portuguese as slave-hunters. Seven years of guerrilla warfare killed thousands of them see Guarani War. The Jesuits secured a royal decree restoring the disputed mission territory to Spanish jurisdiction. Two missions in and a third in were established in the sub-tribe of the Itatines, or Tobatines, in central Paraguay, far north of the older

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