

BLUE BOOK

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31
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87 BT

Part II

Latifundio - In many parts of Central and South America, small groups of people held large parcels of land. Latifundio refers to these large ^{how large?} portions of land. In some countries such as Mexico, latifundios have been broken

3 and the land has been given to the people. However, in other countries, this system still exists. Political + economic consequences of latifundio

3 Roosevelt Corollary - This corollary refers to President Theodore Roosevelt's re-interpretation of the Monroe Doctrine. What it says is that the United States, in protecting its vital interests, has the right to intervene in Latin American countries in times of turmoil, and that the United States can determine, in protection of its interests, what constitutes good government in those countries.

date?
relationship to
collection of debts?

4 Carolina de Jesus - she was a Brazilian woman who lived in the favelas of Sao Paulo. She is famous for her diary, which gives an acute account of the struggle for daily existence in the Brazilian slums. Luckily for her, a journalist discovered that she could write, and he published her diary for her, thus making her a national figure in Brazil. ~~and~~ when did she write?

5 Theology of Liberation - this is a fairly recent form of religious thought, which originated in South America. In it, the role of the Church is to help the people of the Church to strive for liberation, materially and spiritually. This theology is seen by many as very radical because it can be interpreted as sanctioning revolution.

Compadre - a compadre is a male person who is related to a ^{socially} set of parents, because he has ^{assisted as} baptized their son or daughter. Compadre is a term used when referring to compadres, or the larger set of relations between people who baptize each other's children. Social responsibility for the children falls into the hands of the god-parents if something happens to the parents.
priests baptize

4
Informal Church - By informal church, we mean the Catholic Church in Latin America as it relates to people on a personal basis. The informal church ~~is~~ often incorporates native customs and traditions of people, in contrast to the formal church, which is governed by a set of rules and regulations that come out of Rome.
examples?

Chaco War - this war took place in the 1930's between Bolivia and ~~Uruguay~~ ^{Paraguay}.

4 In this war, Bolivia lost 100,000 men and a lot of land. It severely cut back Bolivia's assets, but it did serve to unite the indigenous people of the highlands with those of the lowlands, in Bolivia by forcing the highlanders to participate in the war.

impact on the Bolivian military

~~*~~ My essay ~~begins~~ as in the book.

Part III A) p1

Since 1930, land holding and the role of religion in Latin America have been seriously challenged. The results of these challenges vary, but their importance in Latin American life cannot be underestimated.

First of all, I shall deal with changes in the land holding structure by looking at it prior to 1930, and then by looking at some of the changes that have occurred, and their consequences. Before 1930, much of the land in Latin America was controlled by a very small percentage of people. During the Spanish period, most of it was in the hands of the Catholic Church and some Spanish families. This trend continued for years, until big corporations started buying it up. For the most part, the native peoples of Latin America have been used by the large landowners as slaves

and ^{P 2}

or commodities. Usually, they worked as peons on the latifundios. Until 1930, and the advent of the Great Depression, many of the people were complacent. (This system ~~is~~ ^{was} hundreds of years old, and the masses were used to it). The Depression, however, had a profound effect on Latin America. Nearly every country had an uprising during the 1930's, and a central issue was land redistribution. For example, in Mexico during the thirties, much of the land that was supposed to be redistributed after the revolution was ^{good} redistributed - this brought on, for example, resentment on the part of the Church, for having its land taken away. In ~~that~~ Cuba, when Castro came to power, all the land was redistributed back to the people. However, Mexico and Cuba are exceptional

cases. In many countries that aimed at land reform, resistance on the part of the large landowners was very strong. Often they were backed by the military. In ~~Venezuela~~ ^{Colombia}, for example, land reform was very hard fought for, and the reason that it occurred was that many of the owners of the land had been killed off in the many years of fighting that took place. To cite a different example, in Guatemala, between 1945 and 1954, attempts at land reform were taking place. The government expropriated land from the United Fruit Company. The United States, however, didn't like the way reform was taking place, and they helped overthrow the Guatemalan government in 1954. ^{the} Land was all given back to the United Fruit Company, and a military

source of information

p4

U.S. supported government took over. The whole issue of land reform and redistribution is a very difficult one to solve. The United States, because of its economic interests in many parts of Latin America, tends to support right wing governments who in turn support the corporations and their interests in the land. Many attempts have been made to change the structure of land ownership, ~~but~~ some have been successful and others have not. From a purely personal point of view, revolution against U.S. imperialism by all of Latin America, seems like the only alternative that the U.S. allows Latin America.

Turning to the role of the Church in Latin America, prior to 1930, it was (and still is to a large extent) one of the largest ~~existing~~ land holdings

p5

institutions in existence. The Church in Latin America has been largely a vehicle of economic repression. Before 1930, many of the priests and other church people were the elite - they were given rights or ^{good} favors that exempted them from many sanctions. They used religion mostly to keep the people in their place. For many people in Latin America, Christianity is associated largely with suffering and martyrdom. After 1930, however, changes in the role of the Church and religion began to take place. In Europe, the Church was beginning to deal with problems of human suffering, and from all this emerged the worker priest movement. Many Latino priests who were educated in Europe brought with them new ideologies, ones more radical and people

Specifics

oriented. Also, after the 30's, the theology of liberation was beginning to be formulated. All this has led to a redefinition of religion and its relationship to the people of Latin America. Some priests have advocated outright revolution while others have pushed for the use of indigenous traditions to be incorporated into the official ceremonies, such as the mass. Many times, the informal church clashes with the formal church. For example, in a community in Brazil, the ~~native~~ ^{people} worshipped St Benedict rather than Saint Anthony, the official ~~god~~ ^{patron} saint of the town. The formal church has imposed restrictions on the worship of St Benedict because it fears losing control of the people.

more info.

To summarize, both the issues of land ownership and the role of religion

p7

are very important when one looks at Latin America today. Institutions such as the Catholic Church, and large multi-national corporations, whether one likes it or not, have been instrumental in keeping most of Latin America poor, illiterate and hungry.

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a few more examples of religious impact + references to readings would enhance an already excellent essay