Professor Emeritus Stanley J. Stein addressed the Andean Worlds Symposium on Sunday, March 8, 1992:

The conjunction of two phenomena—on the one hand, the underlying uneasy conscience that the evils of colonialism outweigh the good and, on the other, the fear of widespread political instability in Latin America in the 1960s—explain, I suggest, why Princeton’s Program in Latin American Studies is delighted to be of one of three sponsors of this symposium on “Andean Worlds: the Incas, Colonial Cultures, Contemporary Legacies.”

I suspect that the study of native Americans whether in the United States, México or Perú has long been inspired by doubt and dissatisfaction with what Western European capitalism unbound has done to the society, culture, land and ecology of native Americans...”

“...the study of native Americans...has long been inspired by doubt and dissatisfaction with what Western European capitalism unbound has done to the society, culture, land and ecology of native Americans...”

Professor Stanley J. Stein received the Award of Distinguished Service for significant contributions to the advancement of the Study of Latin American History in the United States, throughout his distinguished career in scholarship and teaching. The award was granted in December, 1991 by the Conference on Latin American History of the American Historical Association.

Molina Enríquez and Manuel Gamio on México and of Manuel González Prada on Perú analyzed the condition of native peoples forced into market economies; these analyses inspired indigenismo in the Mexican Revolution, the murals of Rivera and Orozco and the penetrating seven essays of José Carlos Mariátegui. Then came the post-World War II expansion of the Latin American economies, the intensification of landlessness, rural violence, rural outmigration and urban immobilization, then repression and state-sponsored terrorism (“counter-insurgency”) by security forces that in the ‘fifties led to rural unrest in Mexico, an agrarian revolution in Cuba and in the early sixties what seemed to the Peruvian military establishment irrepressible rural violence in the highlands.

Rural violence in Perú was the main factor behind the coup d’état of 1968 and the military government that initiated agrarian reform. Whatever its short- and long-term benefits, the transfer of ownership and management presumably to the advantage of disadvantaged native American peasants made available at last records once inaccessible, and centered official attention (perhaps only too briefly) on the current condition of rural existence in Perú—poverty and exploitation—and, a by-product, revived and innumerably developed ethnohistory, the study of how native people had suffered, adapted and endured despite conquest, Catholic evangelization, Spanish colonial rule and almost two centuries of oligarchical republics. As a result, today when we read Mariátegui, or Ciro Alegria or José María Arguedas, for example, there is no problem in inserting ourselves in the Andean world of Guaman Poma’s section devoted to “De condezación.” One crude statistical measure of the impact given to Andean studies since the late sixties can be derived from a tally of works published since 1965 listed in the extensive bibliography of the critical, monumental, 1988 edition of El primer nueva corónica by John Murra and Rolena Adorno: 75 percent of the titles were published after 1965.

This outpour of studies of native cultures before conquest and then under colonial and neo-colonial rule were derivative of the empathetic pioneer publications before 1965, for example, of Paul Rivet, Porras Barrenechea, Arturo Posansky and Bustos Gálvez on Guaman Poma and his Nueva corónica, of John Rowe, George Kubler and of course, John Murra who began his lifelong dedication to Andean ethnohistory almost half a century ago. The Nueva corónica—to quote John Murra—remains this century’s most important discovery for understanding the Andean world.

It strikes me that behind these post-1968 studies triggered by the coup of that year have been the driving pressure of troubled conscience, the perception that legacies of colonial domination have been responsible for the human condition in the Andes, and that almost four hundred years ago a painsed and deeply troubled native observer, Guaman Poma, recorded what West European goals, values and greed had done and before his eyes were still doing to the colonized.”

“...almost four hundred years ago a pained and deeply troubled native observer, Guaman Poma, recorded what Western European goals, values and greed had done and before his eyes were still doing to the colonized.”

To shift from the Central Andes to the United States. The crisis situation in Latin America in the sixties producing military dictatorships in Brazil, Argentina and Peru, erasing the fragile representative institutions that once seemed rooting after 1945, coupled to the Bay of Pigs fiasco and the Cuban missile crisis, induced the U.S. government and a few private foundations to shift from benign neglect of Latin America to intense preoccupation. Foundations, notably Ford, poured grants into university-level Latin American programs, the Congress resolved to fund train-
José Donoso

On November 25th, 1991, novelist and short story writer, José Donoso, returned to Princeton, his alma mater (1951), to reflect upon the course of his long and productive career. The success of his first novel, Coronación, which received the William Faulkner Foundation Prize in the 1960’s and of his 1970 novel, Obscene Bird of the Night, as well as other collections catapulted Donoso into the international spotlight. Donoso lived in Spain, Mexico and Argentina, before recently returning to his native Chile. Donoso is now working on a number of different projects including an imaginary account of Sir Richard Burton’s real but unchronicled voyage to Chile during the 1870’s and a non-fiction travel book about an island in the South of Chile.

[Taken from Angelo John Lewis in Princeton Today]

Stanley Stein - continued from page 3

ing programs proposed under cover of national defense (remember the National Defense Education Act, Title VI), there was the agrarian reform component inserted into the Alliance for Progress while the Ford Foundation financed institutes in Latin America to serve as refuge for endangered species of social scientists, historians and intellectuals in general imperiled by Latin American governments seeking to immunize national security and “Christian occidental civilization” against the fibrilating virus of externally induced terrorism and “monolithic international communism.” At that juncture, Princeton University created a Regional Studies Committee under Cyril Black to sponsor programs in East Asian, Russian and Latin American Studies. A capital grant of one million dollars from the Doherty Memorial Foundation financed, and continues to finance, our Program in Latin American Studies.

Over a quarter of a century, the Program has blossomed five-fold from less than a handful of faculty (in fact, three) to today’s sixteen in Romance Languages, Politics, Art, and Archeology, Anthropology, Sociology and History. Under successive directors, Shane Hunt, Paul Sigmund, François Hoffmeister and especially the current director, Arcadio Díaz-Quintones, the undergraduate component has become the largest single group in regional studies, and the faculty’s interest spread over a wide spectrum. In no small part this has been also the product of the University’s interest and growing support.

These developments born of the crises of the 1960s have made possible the Program’s sponsorship of “Andean Worlds” shared with the Americas Society of New York and New York University. And so today Princeton University and its Program in Latin American Studies take pleasure in welcoming the Andean scholars who have contributed to the success of this symposium in the belief as Fernand Braudel once put it, “...understanding the past and understanding the present: are the same thing.”