

Behind the Kluge Prize: the Mediated World of the Guarani

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ABSTRACT

This research examines the scholarly and political work of Kluge Prize winner and former president of Brazil, Fernando Henrique Cardoso; and his Minister of Culture, Francisco Weffort. **EXECUTIVE SUMMARY:** In 2012, eminent Marxist sociologist, former Brazilian president, and international entrepreneurship scholar Fernando Henrique Cardoso was recently awarded the Library of Congress' prestigious \$1 million dollar Kluge Prize for advancing the understanding of the human experience. Cardoso is known as the father of dependency theory and globalization. His pioneering research into industrial entrepreneurship and economic development laid the foundation for his dual vocations of scholar and politician. Cardoso's research was articulated in 19th century historical terms that were based on his study of slavery in southern Brazil. By focusing on black slavery only, Cardoso ignores any concern for the question of indigenous slavery in his oeuvre. In this way, Cardoso's work conceals the findings of his minister of culture, Francisco Weffort, who traces the origins of Brazilian economic development back to the Jesuit Order which established and perfected a communist utopia for the Guarani Indians on their Reduction system in southern Brazil beginning in the 16th century. This presentation highlights the Jesuit *Ratio Studiorum* of 1599 which would have been the plan of study used to educate all Guarani children on the Reductions from the beginning of the colonial era in Latin America until the eventual expulsion of the Jesuits from all Papal territories by 1767. By highlighting the Guarani pedagogical experience, I seek to deepen Cardoso's historical perspective and broaden that which Michael Wesch gives us about learning in new media environments. Viewed thusly, the ruins of the Reductions contain important clues to the origins of mediated society in the New World. **OBJECTIVE:** Drawing on my own experiences with Cardoso and the Guarani, my objective is to fill the historical deficit left by Cardoso through experiential learning. In conjunction with leading experts, I have designed study tour itineraries offered upon request to the missionary region in South America for students of Curriculum & Instruction, Family and Consumer Science, Management, Entrepreneurship, Nursing and other globalizing disciplines. **PURPOSE:** This research highlights the Jesuit-Guarani Reductions because they have been deemed the cultural symbol of MERCOSUL by Weffort and UNESCO, the United Nations organization which originally funded Cardoso's research into Rio Grande do Sul to begin with. A recent UNESCO report describes the Guarani today as living in practical state of slavery. **METHODS:** This is a descriptive, experiential, ethnographic account relying 20 pictures and illustrations to show the unique form of Jesuit-Guarani architecture, urban planning, education, family relationships, industrial entrepreneurship, economic development and agriculture that took place in the New World at the beginning of the early-modern era. The Reductions may be viewed as clinical sociology lab sites for a Jesuit New World order which were administered by the Jesuit Superior General from Rome, overseen by his Provincials, managed by his priests and constructed by their Guarani subjects. As a preeminent method for mediating the social and cultural reality of human populations, the Reductions exist today as a living research model for social and domestic scientists, educators and students interested in examining this lost history and studying any of the the spiritual and temporal techniques, such as the *Ratio Studiorum* (Plan of Study) of 1599, used by the Order to achieve its infamous goal of returning all of the spiritual and political power on earth that was lost during the Protestant Reformation to the Vatican.

Figure 1. A postage stamp from Brazil issued during the mid-point of Cardoso's presidential administration illustrating the importance of the Reductions to the MERCOSUL region.



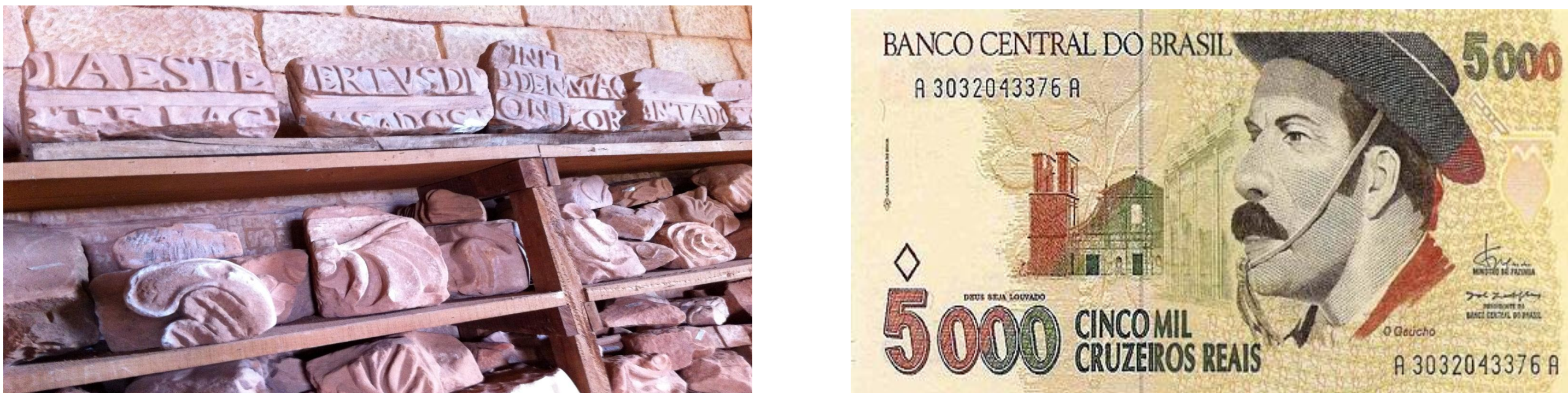
Figure 2. Universal urban plan for all Reductions: 1. Entry way 2. Plaza 3. Houses of the Indians 4. Church 5. Cloister 6. College 7. Cemetery 8. Garden 9. Workshop



Figure 3. UNESCO international conference on the 40th Anniversary of the Convention for the Protection of Cultural and Natural World Heritage: the Case of the Jesuit-Guarani Missions. 26-28 September 2012 in Buenos Aires.



Figure 4 below. Artifacts of Guarani baroque on housed in the museum at Sao Miguel. Figure 5. Brazil central bank note from 1994 depicting Reduction at Sao Miguel and a Gaucho. In 1994 Cardoso was finance minister in the Franco administration. In this role, Cardoso launched the *Plano Real* and is credited with ending hyperinflation.



Figures 6, 7 and 8 below. School/college classrooms on the Reductions and a depiction of the advising and instruction of perspective students during the missionary era. The Jesuit plan of study was called the *Ratio Studiorum* of 1599 which outlines exactly what and when to teach, how to teach it, as well as how to deal with insubordinate or uncooperative pupils and advisees.

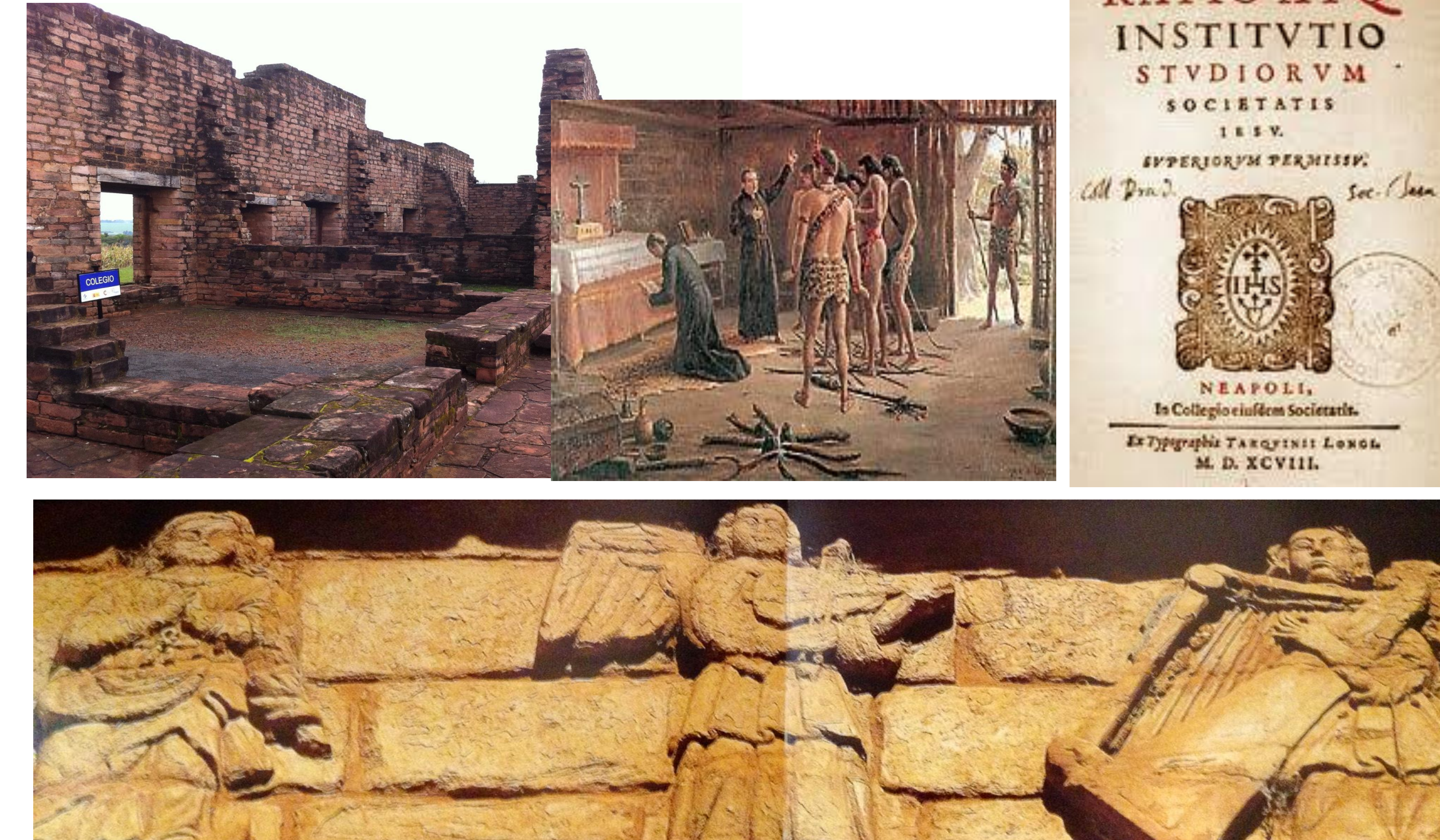


Figure 9 (bottom left column). Guarani baroque music. The harp is today the national instrument of Paraguay. Figures 10 & 11. Art and music were essential to the evangelization process. The Guarani quickly mastered the baroque and manufactured many things like instruments to form orchestras that were as magnificent as their European counterparts. Photograph of tenor Jose Carreras performing at Sao Miguel, and the program for the 2011 festival of baroque music at the church of San Ignacio in Buenos Aires. Figure 12. Stairway. Figure 13. Flute scene from the movie : The Mission. Jesuit evangelization relied heavily on the use of art and music, which put Indians into a state of ecstasy.



Figures 14 and 15 (directly above and below). Guarani poverty. UNESCO describes the Guarani today as living in a state of slavery. Note the Guarani family reduced to selling trinkets outside the museum at Sao Miguel which was designed with them in mind by Lucio Costa, the architect and urban planner who designed Brasilia with Oscar Niemeyer and studied urban planning on the Reductions. Figures 15 and 16 (below right). Kane and Guarani chief/*cacique* and film maker, Ariel Ortega and his wife Patricia, a bilingual Portuguese/Guarani teacher.



Figure 17. Cardoso, Kane and Goertzel at '04 American Sociological Association meetings in San Francisco.



Figure 18. Unmediated pre-Jesuit Guarani social order: tribe was one extended family that cultivated erva-mate, the lead crop in colonial agricultural society. Hides became the primary export commodity.

Figure 19a&b. Catholic and Jesuit priests on a study tour. Figure 20. Garay's Communism of the Missions. All lands



belonged to the community, but control was given to *caciques* who allotted it to the families under them. Yield was produced on individual plots, *Abamba*; and communal fields, *Tupanba* or "God's property." No one was permitted to sell his own possessions. Surplus was stored in a common storehouse, or *central bank* (Fig.23) Fig 21-22.. Black pope oversees white pope who oversees UN. Reference: Kane, 2013. Behind the Kluge: The Utopian Roots of Industrial Entrepreneurship and Economic Development in Latin America. Competitive paper accepted for presentation at the 2013 USASBE meetings in San Francisco.