

PRESENTATION

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Relaciones devotes issue 124 to exploring aspects of the vast and highly valued worlds of religion and politics, which intersect in many ways and reveal, in widely diverse forms, how greatly both are fed by, and feed on, broad and compelling quotas of everyday power. Since the dawn of history, religion and politics have been the poles that organize power and lend meaning to the unfolding of human coexistence. While the gods may well have determined the forms and dimensions of politics in both the Ancient Near East and Crete-Mycenaean Greece, it was surely politics that created those gods and developed them according to its interests: myths of the gods give rulers credibility, while the latter construct their truths on the back of religion, as documental sources like the Pentateuch reveal; hybrid documents those –half political, half religious– that recoup and record ancestral traditions while offering political explanations shrouded in religious garb.

Religion and politics played a decisive role in the conquest of the New World. In this regard, for example, the cover of one of the two editions of Bernal Díaz del Castillo's *Historia verdadera de la conquista de la Nueva España* that challenge for the honor of being the *editio princeps* becomes significant. The cover of one of the Madrid editions (both are dated in 1632) includes an engraving of Jean I of Courbes that consists of a portico finished with a split frontispiece, in the middle of which a royal coat-of-arms crowns a world where one reads the legend *America condita*. On a second plane, Hernán Cortés appears to the left of the title of Bernal's work with Fray Bartolomé de Olmedo on the right, both standing in front of imposing pairs of Corinthian columns that bear the rest of the emblem:

manu over Cortés' head, *ore* over Olmedo's. The former's right hand holds a shield depicting the capture of Moctezuma, while his left hand grips a general's staff. On the opposite side, the shield that Olmedo holds in his left hand shows a missionary (*Mercedario*) baptizing Indians with a raised cross in his right hand. What this cover of the first edition of the *Historia verdadera...* depicts is an America founded by the sword-wielding hand of Hernán Cortés that represents war, and Olmedo's mouth that preached the Word of God. There, religion and politics intertwined to form the basis for the interpretation of daily life in Mexico from the 16th to the 21st centuries. This is, of course, the logic that underlay the resistance of the wise Nahuas to the Franciscans who came to Mexico in 1524 and are the subject of *El libro de los coloquios*, edited by Fray Bernardino de Sahagún, as the three articles in our Thematic Section document: "Processions: Space, Religion and Politics in Orizaba, 1762-1834", by David Carbajal López; "The Onset of the Reconciliation of Church and State: The Funeral of the Archbishop of Guadalajara, Francisco Orozco y Jiménez", by Julia Preciado; and Gustavo Andrés Ludueña's "Locality, Modernity and Mission Performance in the Migration of Catholic Believers to Argentina in the Early 20th Century",

In the first of these essays, "Processions: Space, Religion and Politics in Orizaba, 1762-1834", Carbajal López shows how in the second half of the 18th century public spaces in the villa of Orizaba were the scene of numerous processions, practically on a daily basis. Organized mainly by secular religious corporations, those cavalcades combined somber celebrations with profane presentations, but revealed a growing tendency towards the participation of external actors (first, the king and, after Independence, the federal and state governments) as well as greater politicization. According to the author, such events literally flooded Orizaba's urban space in order to render it sacred and consecrate the dominion that corporations—especially of a religious nature—held over it, as the presence of profane actors was progressively constrained. No one challenged corporative religiosity and dominion in the mid- and late-18th century, so it may well be said that the processions were part of a culture that was broadly shared and, in fact, unanimously accepted by all actors.

In the second article, "The Onset of the Reconciliation of Church and State: The Funeral of the Archbishop of Guadalajara, Francisco Orozco y

Jiménez”, Julia Preciado offers an analysis of the funeral of the Archbishop of Guadalajara as a filter, or skylight, that allows her to examine an epoch through the death, and life, of one individual. The essay focuses on the funeral of Francisco Orozco y Jiménez, Archbishop of Guadalajara (who died there in 1936), but is solidly grounded in the political and social context of Jalisco in the 1930s. The author first discusses the utilization of the funerals of famous men to highlight their function as political opportunities. As we have no such studies of figures from the Catholic Church, she proposes turning to analyses of State funerals as a basis for studying the sepulture ceremonies of bishops and archbishops. In the case of Archbishop Orozco y Jiménez, Dr. Preciado argues that his funeral set in motion an eventual reconciliation of Church and State. In organizing that prelate’s funeral, José Garibi Rivera, his successor, together with the Church hierarchy in Jalisco, observed strictly the norms laid down by the local government. Through the various rituals involved in the funeral ceremonies, Garibi Rivera sought to show that the Church in Guadalajara was willing to enter into a new era of conciliation with the State, at a time when the *modus vivendi* between those two entities was on the verge of breaking down at the national level. The author concludes that in 1936, Garibi Rivera made sure that the weight of the tombstone that sealed Orozco y Jiménez’ grave would also topple the political weight of the Church in Guadalajara.

In the third contribution, “Locality, Modernity and Mission Performance in the Migration of Catholic Believers to Argentina in the Early 20th Century”, Gustavo Andrés Ludueña deals with a kind of religious activity that has always been tinged with politics. He shows that in the late 19th and early 20th centuries, a significant number of Catholic congregations and religious orders became established in different places in Latin America. Characterized by encounters with a cultural other that emerged from a unique situation of geographical displacement, the application of a well-prepared mission performance made possible the construction of evangelized localities and evangelizers destined to build a new, Romanized Catholicism in Latin American spaces.

This article launches new inquiries and lines of research into the role of the Catholic men and women who worked –and still work– in such Latin American social conglomerates. On this basis, Ludueña affirms

that the orbit of operations of the Benedictines, centered primarily on various doctrines and sacerdotal activities, transformed them –and surely many others– into the forgers of a model of ministerial practice in which the project that entailed the migration of missionaries came to have consequences for both the strictly religious sphere as well as secular circles. In the latter, for example, missionaries (both male and female) collaborated to bring about nothing less than the modernization of a state in the process of constitution by building a unique form of civility.

Patricio Herrera González' contribution discerns on a small scale the complex problems that Mexico faced in the early 20th century when it came to recognizing workers as subjects of law and participants in capitalist modernity. The focus of his study is Zamora, a small city nestled in the fertile lands of Western Mexico, characterized by an incipient urbanization and strong links to very active consumer markets involving neighboring towns and ranches. The document thus presents a microcosm of the complex scenario of the social organization of work that emerged in Mexico through the efforts of many social and political actors involved in a process that was far from free of cracks, negotiations and indifference among local and federal authorities, and even the revolutionary bourgeoisie itself. Finally, Herrera González shows that the mere existence of a discourse of socio-political transformation and revolution was insufficient to resolve the structural problems of the working class and at the same time guarantee social cohesion.

The General Section begins with Luis Alberto Arrijoa Díaz Viruell's article "Two Visions of One Problem: Communal Indian Lands in Oaxaca and Michoacán, 1824-1857", in which he proposes, first, to depict the position that the governments of Oaxaca and Michoacán adopted with respect to one component of their reality: communal Indian lands. Second, the essay attempts to reveal how the political authorities visualized those territories (from 1824 to 1857), the rhetoric they built and the legal actions they took in that regard. According to Arrijoa, the notable discursive coincidences that the governors of the two states shared were based on vociferous criticisms of communal territories that they saw as idle, fallow and unproductive; lands that generated only misery and economic backwardness, and on attempts to promote agrarian reform programs that would build a bridge between an indigenous world

“lacking in civilization” and the universe of the so-called “men of reason” (*“hombres de razón”*). Their approaches differed, however, in that the concern of Oaxaca’s governors centered on what to do with the enormous extensions of land held by Indians and how to privatize them without affecting the State’s interests. Politicians in Michoacán, in contrast, discussed how to dissolve the juridical status of the lands that Indians rented or mortgaged to private parties, while assuring that the few tracts to which they held usufruct rights would pass into the hands of individuals or agrarian units firmly articulated into the commercial economy.

The author leaves open the question of why there were indigenous populations in Michoacán, Jalisco and even Zacatecas, that had enough land, a weak attachment to agricultural resources and apparently fragmented community bonds; while in the states of Oaxaca, Guerrero and Chiapas there emerged a very different reality. Arrijoa thus ends with a proposal for future studies that would compare those two realities in search of a better understanding of these contrasts.

The article that follows, “Hydropolitics in Candelaria: From an Analysis of the Basin to a Study of the Interaction of the River with Riverside Society”, by Edith F. Kauffer Michel, presents an analysis of the Candelaria River in light of the concept of hydropolitics. The first part focuses on the river and its hydrographic basin, discusses two dimensions of this concept, and concludes with observations on the irrelevance of that basin for this issue. The second part evokes the river’s interaction with riverside society at three historical moments and in relation to a third dimension of the concept of hydropolitics, one that gives greater complexity to the analysis.

The article concludes that the combination of scales and dimensions of hydropolitics is possible only because the study is based on a broad definition of this concept and explores political interaction as it relates to water, instead of focusing only on the dynamics of conflict and cooperation among national states in relation to transborder hydric resources. By directing her gaze successively to the territory of the basin and then to the history of the river and its relation to the human groups that inhabit its banks, Kauffer Michel complicates the analysis of the area’s hydropolitics and increases the heuristic capacity of the concept itself. The article

ends by insisting on the need to undertake future anthropological studies of the local dynamics of hydropolitics in the Candelaria area.

Relaciones 124 ends with an article by Gerardo Gutiérrez Cham entitled, "Fallacious Argumentation in two Religious Newspapers in Jalisco. 19th Century". This essay presents an analysis of the argumentative strategies used in religious discourse in a context of confrontation and debate. The body of the work is a series of texts from 1874 that appeared in two newspapers that published religious propaganda in Jalisco, one Catholic, *La Religión y la Sociedad* ("Religion and Society"), the other Reformed Christian: *La Lanza de San Baltasar* ("St. Balthazar's Lance"). The author's interest centers on the contrasting perspectives of this polarized confrontation, and his objective is to highlight the pragmatic-discursive functioning of fallacious arguments that constituted special speech acts designed to "attack" and "defend". Theoretically, he finds his starting point in the pragma-dialectical model of argumentative fallacies associated with Grootendorst, Anscombe/Ducrot and Hamblin, and attempts to demonstrate how the ideological defense of religious practices and beliefs can be reinforced from the "peripheries" of rationality by using fallacious arguments, such that the issues under discussion pass to a second plane.

The article shows that in the body of discourses analyzed the processes of discussion, refutation and verifying evidence are carried out, to a large degree, on the basis of fallacious arguments. Though it may be possible to see these from a logical perspective as "deficient" forms of reasoning, it is also true that from a pragmatic perspective such fallacious arguments play an important role in the persuasive transmission of polarized messages. The author's corpus makes it clear that one of the most oft-reiterated fallacies is that of the personal attack; *i.e.*, the fallacy *ad hominem*, which made it possible to procure a "shift" of the argumentative focus so that the important issue was no longer the content of the arguments but, rather, the strength of the attacks and the degree to which one side succeeded in discrediting the other.