

RESUMEN DE LOS ARTÍCULOS ABSTRACTS

Comunidades sefardíes en América Latina – Pasado y presente

MARGALIT BEJARANO

El artículo forma parte de un estudio comparativo sobre la situación actual de las comunidades judías fundadas a principios del siglo XX por oriundos del Medio Oriente y del Norte de África. Un breve análisis del marco teórico e histórico demuestra que existe una correlación entre la religiosidad y la identidad étnica. Las comunidades más ortodoxas, de origen sirio y marroquí, tienden a conservar los modelos culturales de sus grupos étnicos como parte integral de su herencia religiosa. Los ladino-hablantes, menos estrictos en su observancia religiosa, tienden a mezclarse con otros grupos judíos, sin que la identidad étnica sea un elemento fundamental para la preservación de su judaísmo.

La conservación de la identidad étnica depende del tamaño de cada comunidad, que le posibilita proveer servicios sociales y culturales, así como para el “mercado” conyugal endogámico. Un factor esencial en la transmisión de la herencia étnica es la existencia de un liderazgo rabínico del mismo origen. En su ausencia, se crean nuevas fuentes de influencia espiritual que funcionan en sentidos opuestos, acercando hacia la ortodoxia o alejando hacia la asimilación.

From *Kehillah* to Community: Perceptions on Jewish Communal Life in Argentina and Brazil towards the End of the Twentieth Century

YOSSI (JORGE) GOLDSTEIN

Analysis of the scholarly treatment of the Jewish communal reality in Argentina and Brazil leads us to distinguish between three approaches – historical, literary, and sociological. All three have as a common

denominator a superficial or instrumental definition of the concept of a Jewish community that does not take into account the sociological and anthropological processes that are amply analyzed in the research literature. Research on South American Judaism gives priority to the historical approach and the political-institutional perspective on the Jewish communities. The historical approach leads to conceptual confusion, taking as it does the model of the Ashkenazi *kehillah* and transferring it into the present-day communal context without critical debate. In this sense we can affirm that although the term *kehillah* was translated into Spanish as *Comunidad*, it is still applied to the same conception of the Jewish community of the pre-Holocaust period. Even when a few researchers recognize the impact of globalization on Jewish life today, they do not apply sociological theories nor do they analyze the transformations undergone by the organizational and ideological models of the Jewish community, leaving unclarified the distinct models that emerged and have been confronted since the 1990s.

Attitudes towards Women in the Jewish Colonies in Argentina until World War I

YEHUDA LEVIN

The first Jewish settlements in Argentina were founded in the late nineteenth and early twentieth centuries. Families, that is to say men, women, and children, emigrated to Argentina from the Russian Empire in order to settle in the colonies established by the Jewish Colonization Association (JCA). Contemporary reports and testimonies relate largely to the activities of men, while those of women remain in the background. Moreover, the female voice is almost not heard at all.

The objective of the article is to find, in diverse materials traces reflecting gender attitudes and expressions of opinion on various issues, and also stereotypes that reflect cultural traditions existing among Jewish settlers, European immigrants, indigenous inhabitants, teachers, JCA officials, visitors, etc.

**The Community of “Adventist Jews” in Brazil:
Religious Syncretism or New Interpretations
of Messianic Conversions**

HELENA LEWIN

The article has two objectives. The first is to analyze the religious foundations of the “Seventh Day Adventists” in the process of expansion that is being undergone by the Evangelical religious movements in Brazil. For this purpose, it presents as a text case the dynamics of the recently established sect, deriving of the “*Benei Tzion*” or Jewish Adventists. This sect emphasizes the holiness of the seventh day of Creation (Shabbat), while their adherence to the dietary laws of *Kashrut* distinguishes them from other Christians. The second objective is to analyze and discuss the relations between this sect and Jewish communal organizations in Brazil and to refer to their impact on Israel.

**The *Teshuvah* Movement in São Paulo and the Decline of Secular
Judaism in Brazil: Some Reflections**

MARTA F. TOPEL

The aim of this article is to gain understanding of some processes in the Brazilian Jewish community from its establishment until the present and to describe them, focusing on the 1990s as a turning point in the reformulation of its group identity. As a result of the activities of proselytizing rabbis, both from the *Habad* and *Binyan Olam* movements, in the 1990s São Paulo Jewry has transformed its Jewish identity, emphasizing its Orthodox religious component. This phenomenon can be observed on two different levels: 1) the notable number of secular Jews who have become Orthodox; 2) the growing influence of Orthodox rabbis on several secular Jewish institutions, such as schools and informal cultural centers.

Los judíos portugueses, pioneros en la producción de azúcar, cacao y vainilla en América del sur y las Antillas en los siglos XVI-XVIII

Mordechai Arbell

La repostería francesa en Bayona, centro de los judíos portugueses en Francia, se generó gracias al azúcar, el cacao y la vainilla importados por los judíos locales de sus familiares en América. Los judíos portugueses y holandeses que se establecieron en el siglo XVI en Madeira, en la primera mitad del siglo XVII en Brasil y luego en Barbados, Cayena, Pomeroun y Guayana Británica, exportaban a Europa azúcar de su producción, que era considerada la de mejor calidad en el mercado.

Los judíos aprendieron de los habitantes precolombinos de América diversos métodos para la elaboración del cacao. Con sus semillas, que adquirirían en los territorios bajo dominio español que luego serían Venezuela, Colombia, Ecuador y Costa Rica, producían pastillas de cacao (chocolate) que exportaban a Europa.

Los judíos de Pomeroun, Martinica y Cayena también aprendieron del pueblo amerindio Arawak el secreto de la producción de la vainilla y fueron sus exportadores exclusivos a Europa durante una larga época.

The Jews and Their Participation in Chilean Politics, 1920–1952

MOSHÉ NES EL

The Jewish community of Chile, whose first institution was founded in 1906, was characterized by the integration of its youth into Chilean political activity since the early years of the twentieth century. The first stage was in the framework of high school and university student organizations, and later in some of the political parties. The first prominent Jew in Chilean politics was Daniel Schweitzer, who was elected president of the Students' Federation of Chile in 1921. Later, under the two administrations of Arturo Alessandri, he filled important positions, including that of secretary general of the government, with the rank of minister. In 1935 Schweitzer formulated the law that permitted aliens and women to vote in the municipal elections. Two Jewish brothers were elected as councilors of the Municipality of Santiago. In 1937, for the first time, three Jews were elected to Parliament.

The article traces the political careers of these Chilean Jews, analyzing their involvement in Jewish communal life as well as the fervent adherence of most of them to the Zionist movement.

The Role Played by Credit Cooperatives in Jewish Communal Life in Argentina and Its Leadership in the Twentieth Century

EFRAIM ZADOFF

The Jewish credit cooperatives in Argentina were established as a means of aiding the immigrants in the first stage of adaptation to their new home. They offered peddlers, shops owners, and artisans the first credit that enabled them to begin their commercial activities. In a second stage of development in Jewish economic life, the credit cooperatives provided credit to commercial establishments and small industry on easier terms than the banks and without the restrictions imposed by the Central Bank. Beyond this important role, during the twentieth century the credit cooperatives filled important functions in Jewish communal life. Their activities helped in the organization and growth of many institutions such as schools, clubs, youth movements, health services, and central communal organizations, as well as many cultural and social activities. At the same time these activities promoted the cooperatives' leaders to prominent positions in the community.

In some cases many cooperatives became involved in difficulties and some crashed due to economic problems, changes in the official regulations, misadministration, or corruption.

Zionism in Argentina: The Ideological Dimension

HAIM AVNI

The author suggests that a clear distinction should be made in research on Zionism between four dimensions: Zionist ideology, the Zionist movement, the Zionist Organization, and the professional apparatus established to carry out Zionist projects. The abundant historiography on Zionism in Argentina, produced by "participant historians" as well as by analytical researchers, focuses largely on the organizational aspect and only scarcely on the local ideological dimension. In order to fill this

lacuna some basic hypotheses are offered for further studies on the Argentine brand of Zionist ideology: a) the possible impact of the fact that the Argentine Jewish community – more than that of any other diaspora – included a very large agricultural sector, which also played a fundamental role in its creation; b) the importance of “imported” institutional ideology from eastern Europe and Israel since the early days of the community and until recent years; c) the compatibility of Zionism with the contradictory attitudes of the Argentine majority-society towards immigrants at large and Jewish immigrants and their descendants in particular; d) the potential importance of non-institutional Zionist ideas which were brought to the fore by individuals and sometimes by Zionist organizations.

**Syrian Jews in Buenos Aires:
Facing Zionism and the State of Israel (1948–1990)**

SUSANA BRAUNER RODGERS

The article examines the principal characteristics of the main Zionist tendencies that emerged among the Jewish population of Syrian origin in Buenos Aires from the foundation of the State of Israel until the end of the 1980s. Within this context, it presents the levels and simultaneity of the influence exercised by both the Zionist secular leadership, that achieved wide intra-communal influence, and the religious leadership, that claimed that the *Torah* was the sole bond between all Jews throughout the world and manifested ambivalent support or rejection of the State of Israel.

The study therefore analyzes the process that flowed in two currents, the Damascene and the Aleppan, and led to the strengthening of more critical positions, but at the same time to the support of attitudes that acknowledged to a great extent the centrality of the Jewish state as a spiritual and national focal point for the Jewish people.

The Changing Role of Israel in the Jewish Community of Mexico: Centrality and Processes of Globalization

JUDIT BOKSER LIWERANT

In the making of the Mexican Jewish community, the Zionist idea and the State of Israel played a central role as axes that organized and structured the communal realm. This centrality refers to the ways in which both participated in the definition of policies regarding Jewish life. The relationship between an ideological and political public center and the diasporic Jewish community, conceived as periphery, implied ambiguities as well as tensions regarding the nature of the relationship, of the shared identity, and the definition of priorities.

This article analyzes the historical development of this relationship which started with a phase of dependency, went through one of interdependency, and from there entered into new dynamics where the diversification of centers interact with conditions of decentralization.

The Youth Movements: A Missing Aspect in the Zionist Historiography of Argentina

SILVIA SCHENKOLEWSKI-KROLL

The article deals with the lack of scholarly research on the subject from a methodological perspective. It reviews the publications on Zionism in Argentina that refer to this topic in a tangential way and cites bibliographical examples dealing with Zionist youth movements in Europe and in the United States. It then proposes to study the case of Argentina from three principal viewpoints: a) continuity and change with respect to the European models, taking as parameters the political and social differences of the general environment and particularly of the Jewish milieu; b) relations with the local Zionist movement, especially with the parties to which the youth movement adhered; c) comparison with parallel youth movements in other countries of immigration, such as the United States, South Africa, and Australia.

Andrés Rivera – The Eternal Dream of Utopia

FLORINDA F. GOLDBERG

A central theme in the writings of Andrés Rivera (b. Argentina, 1928) is the dialectical relationship between a social utopia and the historical developments that hinder and ultimately defeat it. Among the various historically based figures that embody this dialectic in Rivera's narrative, the most outstanding is Mauricio-Moisés Reedson – a recreation of the author's own father – who is the main character in his novels *Nada que perder* (Nothing to lose, 1982) and *El verdugo en el umbral* (The executioner at the threshold, 1994). The present study analyzes to what extent Jewish identity forms part of the construction of the character, of his personal and ideological trajectory, and his reactions to historical circumstances. While Rivera's discourse maintains that social utopia is universal, it nevertheless shows the relevance of Jewish experience for understanding his portrayal of an archetypal twentieth-century idealist.

Sepharad and Hispanic Heritage: The Medieval Country of Three Cultures as a Politico-Cultural Bridgehead of Spain in Latin America

NORBERT REHRMANN

In nineteenth-century Latin American countries, particularly after their independence, the "Hispanic Heritage" became a disturbing subject for the great majority of intellectuals, both in its negative aspects (religious fanaticism, Inquisition, anti-modern legacy of the colonial era, etc.) and in its positive ones (cultural components, mainly the language, as well as certain humanistic traditions). The latter aspect included the strong interest of prominent intellectuals in the "Spain of the three cultures," particularly among the Sephardic Jews. One of the best known authors, who was among the first to write on this subject, was D.F. Sarmiento, while one of the last ones to deal with it, towards the end of the century, was Rubén Darío. The works of the Argentine and Nicaraguan authors form the central thematic framework of this article, which is complemented by a few lesser known voices for whom Sepharad was an important factor in their concern for the Hispanic legacy of Latin America.

Exile Literature and the Quest of Identity: Memory and History in Marjorie Agosin

LEONARDO SENKMAN

The essay analyzes the family experience of immigration and exile through the autobiographic and bi-lingual texts of the Chilean-American writer Marjorie Agosin. Starting from the tale of the exodus of some family members that culminates in Chile and later with the move to the US as a consequence of the *coup d'état* against Allende, it studies the process of reconstruction of her identity and the uses of the memory of the Jewish past in order to elaborate upon the trauma of repression and to live in a world “always from somewhere else.” The author disputes Agosin’s interpretation of some events in the history of Chile and the Jewish destiny as a survivor of various catastrophes in the post-Holocaust and post-Pinochet periods. Finally, the article investigates the representations and the myths of memory on the “diaspora” as affected by different cultures and gender in Latin America at the end of the twentieth century.

An Anti-fascist Strategy? Reflections on the Presence of Spanish Republican Exiles and Jews in *SUR*, 1936–1947

ROSALIE SITMAN

The rise of Fascism and Nazism in Europe, the Spanish Civil War, and the Second World War all had profound repercussions in Argentina, forcing Argentine intellectuals to take a stand on the side of one of the two opposing factions. Victoria Ocampo’s literary review *SUR* strove to remain outside the political fray. Soon, however, the clash with *Criterio* – a mouthpiece of Argentine right-wing Catholicism – against the background of the Spanish Civil War, would force Ocampo and the “grupo *SUR*” to align themselves with the Spanish Republic, a commitment that went hand in hand with the group’s concern for the fate of European Jewry. This study will suggest that the continued Jewish and Republican presence in a purportedly apolitical journal such as *SUR* should be viewed as part of a discursive strategy that allowed these intellectuals both to express their stalwart anti-Fascism and to simultaneously convey their opposition to the Argentine government, the Church, and right-wing Catholic nationalists.