

Identity Topics

Latin American Identity Discourse in Concepts*

He Lei Sun Shenghui

Abstract: Latin America has a long history of colonization. With the development of globalization, Western modern culture continues to pour into this land, forming a complex and contradictory relationship with the local (indigenous) culture of each country. It is precisely when thinking about In the relationship between local culture and foreign culture, Latin American intellectuals began to think about their own identity. Many important concepts used in Latin American cultural criticism, such as acculturation, cosmic race, hybridity, heterogeneity, hybridization, etc., are related to Latin American identity is closely related. Behind these different concepts and different interpretations of the same concept are different Latin American identity discourses. These discourses include anthropological discourse, ideological discourse, nationalist discourse and modernity discourse, etc. It should be pointed out that these concepts do not apply to all Latin American nation-states, but they are undoubtedly universal to a certain extent. In addition, it cannot be said that which identity is necessarily correct. In different historical periods, for specific purposes ȳ National identities are obviously also different. Examining the construction model of identity discourse behind the concept can more clearly grasp the diversity and complexity of Latin American identities. In today's globalization, this is especially useful for understanding identity. Important significance and value

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Latin America has a long history of colonization. With the development of globalization, Western modern culture continues to pour into this land, forming a complex and contradictory relationship with the local (indigenous) culture of each country. It is precisely when thinking about the relationship between local culture and In the relationship with foreign cultures, Latin American intellectuals began to think about their own identity. This article mainly analyzes several important concepts in Latin American identity, such as acculturation, cosmic race, hybridity, hybridization, etc., and analyzes them. The various discourse forms presented by these concepts provide a perspective on the diversity and complexity of Latin American identity. It can be said that these concepts are closely related to the colonialism, globalization, modernization, and post-war issues encountered in the development process of Latin America. Modernism is closely related to Latin American nativism, indigenism, nationalism, etc. Even if it is the same concept, different people from different positions will have different interpretations, thus forming a Latin American identity. The complexity of identity. However, it should be noted that these concepts do not apply to all Latin American nation-states. These concepts only emphasize the universality of Latin American nation-states in national identity. Universality does not equal sameness, otherwise Latin America American nation-states are completely homogeneous.

an anthropological discourse

The anthropological discourse of identity involves concepts such as "acculturation" and "transculturalization". Rama (Angel Rama) pointed out that the process of cultural adaptation is as long as the history of human social interaction, but as a The concept emerged relatively late with the development of anthropology. This concept has been influenced by many people because of its relationship with European colonialism, especially British colonialism, and its relationship with decolonization (de-colonization) in the 20th century. The criticism of scholars is considered to have a strong ideological tendency. Here, Rama actually pointed out two meanings of the concept of acculturation, one is the anthropological sense, and the other is the political sense. Ribeiro (Darcy Ribeiro) uses this concept in the anthropological sense. Ribeiro affirms the positive role of cultural adaptation in the anthropological sense from the perspective of the civilization process. His basic point of view is: in the process of national civilization, Ribeiro affirms the positive role of cultural adaptation in the anthropological sense. Independent national entities will influence each other and adapt to each other, and then move towards a higher civilization. When analyzing the issue of whether the affected nations become active tools or passive recipients of civilization expansion, Ribeiro divided the civilization process into There are two types: the first is those societies that autonomously control new technologies. After making progress, they maintain their national cultural characteristics and expand them to other ethnic groups in the form of macro-ethnic groups. The second is Peoples conquered by more technologically advanced societies,

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They have lost their autonomy, and their culture may have suffered trauma, which in turn affects their national image. Ribeiro emphasizes the first civilization process, and this civilization process embodies what he calls cultural adaptation.

Ribeiro pointed out that in the process of civilization, nations that have gained autonomy begin to expand to vast areas. This expansion often makes the conquered national entities mature, giving them the ability to live independently, and then forming new cultural creativity. It is from this perspective that Ribeiro pointed out that the study of cultural adaptation has gained a new dimension. It is no longer limited to the results of the combination between autonomous cultural entities, but focuses on the process of national formation in the process of imperial expansion. And In the process of conquest, the colonial institutions also absorbed the cultural factors of the ruled people, such as local survival techniques, which in turn promoted their own development.

Therefore, Ribeiro emphasized the two-way nature of cultural adaptation, that is, the mutual influence of autonomous cultural entities. This kind of cultural adaptation is typically reflected in the expansion of irrigation civilizations, such as Mediterranean countries such as Phoenicia and Carthage, as well as Greece and Rome's slave commercial empire, they all reshaped countless peoples. Even the European peoples who got rid of Roman rule were no longer what they used to be. Even the Germanic and Slavic tribes that were most resistant to Romanization were promoted by the process of Roman civilization and In the process, he changed himself. Ribeiro opposed unilateral rule in social expansion, as well as the cultural asynchrony or regression between the colonizers and their environment. In his view, this was naked colonial aggression. Ribeiro hopes that all ethnic groups can develop peacefully through mutual influence and jointly promote the progress of human civilization. This is of course an ideal. This ideal is also reflected in Rama's analysis of the concept of "cultural mutualization".

The term interculturalization was first coined by Fernando Ortiz in 1947. Ortiz believed that a new term was needed to better explain the American process of mixing and exchange of habits and cultures in the strict sense. Some concepts of acculturation only mean a one-way process, where "savages" always have to be "civilized", while the new term interculturalization indicates that coexisting cultures and cultures in conflict are simultaneously transformed through contact or The way of gain or loss This process of gain and loss is what Ortiz calls "deculturation" and "neoculturation". The former refers to culture

Darcy Ribeiro's "Excerpts from the Americas and Civilization" in Ana Del Sarto et al. (eds) The Latin American Cultural Studies Reader Durham and London: Duke University Press 2004 p 59 pp 61 - 62 p 70 It is said that

it is Austrian Introduced by Hertz in his ethnographic research in the 1920s and 1930s. See John Beverly, "Writing in Reverse: On the Project of the Latin American Subaltern Studies Group" in Ana Del Sarto et al. (eds) The Latin American Cultural Studies Durham and London: Duke University Press 2004 p 625

“文化适应”这一概念，是指不同文化在接触过程中，相互影响、相互渗透、相互融合，从而形成一种新的文化形态。这一过程是双向的，既包括征服者对被征服者的文化影响，也包括被征服者对征服者文化的吸收和改造。这一过程是长期的、渐进的，不是一蹴而就的。这一过程是复杂的，涉及到政治、经济、社会、文化等多个方面。这一过程是动态的，随着历史的发展而不断变化。这一过程是开放的，允许不同文化之间的交流和碰撞。这一过程是包容的，尊重不同文化的差异和特色。这一过程是创新的，推动着人类文明的进步和发展。

Through comparison, the insufficiency of the concept of cultural interaction is criticized from the perspective of public sphere production. Kraniuskas believes that there are differences between Paul Gilroy and Rama in the "civilized" ideology that emphasizes development. The former mainly studies race relations, highlighting the sociological opposition between "tradition" and "modernity" over time, while the latter highlights the "adaptation" process described by anthropology. It is for this reason that Gilroy is describing When talking about black pop music, he pointed out that the "sound strategies" of black pop music are precipitated in the performance of "alternative public spheres", and that such public spheres are "an integral part of the disobedient racial counterculture". In other words, Gilroy In the narrative of cultural interaction, the resistance from the bottom is emphasized, and this resistance is manifested by entering the public sphere. Rama's narrative of cultural interaction is different, although he also records the process of cultural "civilization" The memory and resistance of the masses, but more of it just illustrates a contradictory process of cultural democratization and integration, as well as the fact that the scope of hegemonic culture has expanded under the impact of capital's expanded reproduction and development ideology, which is not "from below." Therefore, it is impossible for such a perspective to enter the public domain in objective description. In short, whether it is adaptation or integration, anthropological discourse attempts to view the world from a civilizational perspective. A whole

that is constantly moving towards civilization, and Latin America is a member of this development of human civilization. Such an understanding may have a holistic concept, and it treats Latin America and other nations equally, but

Apparently not seeing the inequalities in the development of this civilization and the contradictions between or within different cultures. conflict, and this is what ideological discourse is particularly concerned about.

2. Ideological Discourse

Ideological discourse involves concepts such as "mestizaje", "heterogeneity", and "hybridity". Polar pointed out that the term "mixed race" has no purely biological or racial meaning. Meaning, it alludes to a series of complex socio-cultural issues, mainly referring to the fact that its production process adheres to Westernized or "European" norms, and the socio-cultural status of its producers is obviously merged into the hegemonic pole of the society to which they belong. In this regard, mixed race is mainly about the integration of subordinates into the culture of the dominant

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The famous, only moderately resistant, neocolonial hybrid was able to brilliantly capture the Western imagination and be priced in the international market, including in Swedish academia (i.e., referring to Marquez’s Nobel Prize for Literature)   

Moreover, Morania believes that hybridization promotes a false integration of "Latin Americanness" with theoretical devices created for other historical and cultural realities, providing the illusion of saving Third World uniqueness that does not go beyond the full range of rhetoric and discourse that characterized cultural criticism in the 1960s. In other words, hybridity as an ideological term does not go beyond previous analyzes of the Third World, which is clearly a critique of the concept. Realistic validity. On this basis, Morania emphasized the use of the concept of "subalternity" to understand the third world. For Morania, hybridity and subalternity are more profoundly derived from colonization. It is an effective concept for understanding Latin America from a cultural perspective, and it is also an important concept for understanding North-

South relations.   In short, whether it is mixed race, heterogeneity, or hybridization, these concepts do not reflect equal exchanges between cultures in the eyes of many Latin American intellectuals. Rather, it is the hegemony and assimilation of Western colonial culture over Latin American culture, which has led to Latin America’s dependence on Western colonizers and its indifference to its own local (indigenous) culture, ultimately leading to confusion and loss of its own identity.

Discourse of Three Nationalisms

Nationalist discourse is typically reflected in the two concepts of "cosmic race" and mestizaje. The concept of cosmic race was coined by the Mexican writer Jos   Vasconcelos in 1925 Proposed in 5 years, referring to the Americas The hybridity of races believes that "the various races on earth tend to mix at a gradually increasing rate, and will eventually produce a new type of human beings, composed of factors selected by each race that has already existed"  , or in other words   The cosmic race "was forged from the wealth of all previous races and was the last race"   Pasconcelos fought for such racial virtues

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fiercely defended the idea that this race would be increasingly superior to previous cultures in other worlds⁵

Regarding this concept, Amaryll Chanady pointed out that Vasconcelos clearly established mixed race as a symbol of the future country, embodying an anti-imperialist and strong nationalist tendency, as well as praising racial tolerance. ⁶ However, Vasconcelos' so-called racial tolerance also contains prejudice against Asian immigrants, and the contradiction of his so-called cosmic race is undoubtedly reflected. It is for this reason that Chanadi pointed out that the cosmic race is a long process of integration and integration. The culmination of a process of homogenization in which all traces of change are finally erased. This brings to mind the term "melting pot ideology", in which diversity is refined into a new purity. Chana Dee points out that the supposed difference between the two concepts is that the "melting pot" image of the United States usually includes mainly European immigrants, while indigenous peoples and African Americans are symbolically excluded, while the concept of cosmic race includes All races. However, Chanadi points out that in Basconcelos, cosmic race actually becomes a process of whiteness and eugenics, meaning "purification" rather than true hybridization, and thus has striking similarities to the melting pot theory. Similarities⁷

It can be said that the cosmic race is an idealized concept. It does point out the characteristics of the American race to a certain extent, but it does not take into account the complex contradictions and conflicts in the process of becoming a "cosmic race". In this regard, some politicians and scholars have The concept of mixed race used is consistent with this, that is, it is linked to nationalism, revealing a redemption ideology of mixed race and mixed race people⁸

As early as 1891, José Martí shouted the slogan "Our Mestizo America" (4). In "New America", a classic work of Latin American thought, Martí proposed a new "definition of race". " He believed that "there is no racial hatred, because there is no race." He did not mean that there are no whites, blacks, Indians, and mulattoes, but that race does not exist in a biological sense. He believed that race is derived from a rather different The perspective exists: the race of the oppressed, the race of slaves. Martí believes that Latin Americans should be proud to be Latin Americans. (Latin) Americans will no longer be

⁵ 杨福庆《拉丁美洲的种族主义》：“拉丁美洲的种族主义”是拉丁美洲种族主义的一个典型例子。它是指一种认为拉丁美洲人是一个单一的、优越的种族的观念。这种观念在19世纪末和20世纪初达到顶峰。它导致了种族主义和排外主义，并对拉丁美洲的多元文化主义产生了负面影响。杨福庆在《拉丁美洲的种族主义》一书中详细探讨了这一现象。 (杨福庆) 杨福庆《拉丁美洲的种族主义》：“拉丁美洲的种族主义”是拉丁美洲种族主义的一个典型例子。它是指一种认为拉丁美洲人是一个单一的、优越的种族的观念。这种观念在19世纪末和20世纪初达到顶峰。它导致了种族主义和排外主义，并对拉丁美洲的多元文化主义产生了负面影响。杨福庆在《拉丁美洲的种族主义》一书中详细探讨了这一现象。

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⁸ This slogan comes from the article "Our America" by José Martí. The Chinese translation of this article can be found in José Martí, translated by Mao Jinli and Xu Shicheng: "The Flute and the Sword: Selected Poems and Essays by José Martí" » Kunming: Yunnan People's Publishing House, 1995. However, different English translations have different translations of this slogan.

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The concept of "nationalization" gave a positive affirmation to assimilation. Carlos Monsiváis (Carlos Monsiváis) described and analyzed the contradictory consequences of Americanization on Mexico's "nationalist" culture. On the one hand, Americanization has caused some kind of "nationalism" to Mexico. The consequences of "denationalization", especially with the corruption of national ideology, the bureaucratization of civic education, the weakening of inherently "inefficient" traditions, etc., the phenomenon of denationalization has become more obvious, but Monsieur Si also pointed out that Americanization does not mean the complete assimilation of Mexico (or Latin America). Mexican nationalism has not disappeared with the advancement of Americanization. Mexican young people have learned from their peers in California. Their clothing, their idioms and graffiti art, their mural preferences, their styles and music tastes, etc., but this is not just a transplant. On the contrary, it consolidates the national image of Mexico through Americanization, or It is said that it has consolidated the ethnic borders of Mexico. Monsives therefore criticized the remarks that overemphasized the negative effects of Americanization, that is, Americanization will bring about the loss of identity and the destruction of national characteristics. He considered this to be a kind of alarmist statement. Sensationalism

In fact, more and more people are turning the stupidity and inferiority offered in the name of Americanization into delightful popular culture and nationalistic fervor. To some extent, Americanization is being "Mexicanized" or "Peruvianization", or something else. It is in this sense that Monsieves emphasizes that "tomorrow's nationalism will be bilingual" and he strongly agrees with what one scholar calls "unassimilated "Assimilation" José María Arguedas (José María Arguedas) reinterpreted the concept of hybridity. He believed that the indigenous traditions that anthropologists have always been interested in are by no means "pure". They often involve the creative use of European elements. However, Although this kind of utilization has brought about important changes in local traditions, the local culture has not been destroyed by the changes, but has maintained its particularity. This is Aghdas's important understanding and understanding of mixed race,

and it is also his basis on The conclusion drawn from his own fieldwork. During his fieldwork in several rural communities in Peru, Agdas found that those ethnic groups that are more economically developed and can better integrate into modern market forces through selective acculturation have better musical performance. More diverse and successful cultural practices have also developed in dance, art and dance that are inspired by indigenous traditions and are increasingly spreading to other areas to the exclusion of economically marginalized poor indigenous communities. At this point, it is in this sense that Agdas believes that mixed race is a source of cultural revitalization in general and can maintain local traditions. Cross-cultural communities are not only economically more prosperous, but also less likely to lose their sense of group identity. They Their in-between status allows them to develop innovative cultural practices in music, dance, and visual arts that are found in other con

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Lima, the rapidly expanding capital, has achieved great success⁵⁶

Guatemalan writer Mario Roberto Morales also holds a similar view to Aguedas. He points out that mixed race will lead to the deconstruction of essentialist identities and the harmonious and democratic coexistence of different national cultures. He insists that between these cultures there are "fluid borders" and these cultures interbreed in a continuous process of cultural mixing. Morales believes that cultural hybridity is the common denominator of a new national identity, and the various specificities in it are not negated. He The conclusion drawn is that only by abandoning the binary identity structure and instead emphasizing hybridization, cross-culture and cultural hybridity can it be possible to achieve "inter-cultural and inter-ethnic democratization" ⁵⁷

In short, mixed blood will not lead to the loss or assimilation of local culture, nor will it lead to the loss of the specificity of local culture. On the contrary, it will promote the development of national culture and is conducive to strengthening national identity while breaking the essentialist identity.

Regarding the concept of "hybridity", Canclini (Néstor García Canclini) mainly analyzed it in the context of modernity. According to Canclini's research, hybridization is usually associated with market logic, mass communication and consumer technology, and cultural globalization. canclini lists three main issues related to hybridization: First, the question of uncertainty about the meaning and value of modernity, Canclini Rini believes that hybridization breaks down the binary opposition between tradition and modernity, cultured and popular, elegant and popular culture, etc. The second is the interdisciplinary research formed by hybridization, and it is from this that another idea of Latin The way of modernization in the Americas. The third is about the interpretation of the political process. Interdisciplinary research can be extended to explain the political process by explaining the coexistence of national culture and new technologies, handicrafts and industrial production forms. For example, why the masses and elite social classes Combining modern democracy with old power relations, this can be understood in the study of cultural heterogeneity. Canclini pointed out that by studying hybridization, it can be seen that all cultures today are border cultures. ⁵⁸ Cultures lose their exclusive relationship with their territories, but they gain communication and knowledge. Through

hybridization, it is also possible to reveal patterns of cultural power that are different from those traditionally thought of, namely confrontational and vertical patterns of power, such as the bourgeoisie versus the proletariat. class, white people versus indigenous people, parents versus children, etc. Canclini believes that if we only study power relations in this way, then our understanding of power will be limited.

⁵⁶ "The rapid expansion of Lima, the capital, has achieved great success" (p. 100) (p. 100) (p. 100)

⁵⁷ "The conclusion drawn is that only by abandoning the binary identity structure and instead emphasizing hybridization, cross-culture and cultural hybridity can it be possible to achieve 'inter-cultural and inter-ethnic democratization'" (p. 100)

There will be very few, because all these relationships are intertwined with each other. Each relationship has achieved effects that it can never achieve by itself. This breaks the traditional vertical power relationship and emphasizes the multiple intertwined relationships of power. In this sense, Canclini is still optimistic and welcoming towards hybridization. This is what some scholars have pointed out. Canclini's hybridization theory has a "celebratory tone"

However, some scholars have reflected on the impact of modernity on Latin America through the concept of heterogeneity. José Joaquín Brunner clearly pointed out that cultural heterogeneity is an important feature of Latin American culture, and this is what The consequences of Western modernity in Latin America. In the words of Raymond Williams, our identity is no longer as such, but part of the international market. This international market is the embodiment of Western modernity to the world. Brenner imagined modernity as a tree trunk from which extend countless branches and sub-branches in very different directions. Or as he puts it, modernity consists of a hegemonic center (i.e. the United States and the West). Radiating towards the margins and interdependent peripheries, the same modernity creates and recreates a cultural heterogeneity as it radiates outward.

Sexuality, in turn, marginal heterogeneous culture in all its fragments, ruptures, folds, collages and displacements, Continuing to be connected to the hegemonic center, the identity of these peripheral areas is partly constructed in the image of this other. Likewise, its culture is also elaborated in fragments of this other's culture. 4. Latin America is in this radiating fringe area

It is in this sense of the international market that cultural heterogeneity does not mean multiple cultures (subcultures) of race, class, group or region, nor is it different from simple cultural superposition. They participate in the international information market in an isolated and differentiated way, and this information market "penetrates" into the local cultural framework in an all-round and unexpected way, leading to the implosion of the meaning of being consumed/produced/reproduced. And the consequent loss of identity, the desire for recognition, the confusion of time horizons, the paralysis of creative imagination, the loss of utopia, the atomization of local memory and the obsolescence of tradition. It is for this reason that Latin The future of the Americas will not be very different from the present; it faces a decentralized, conflict-prone, and marginalized modernity whose fate depends to some extent on how these societies develop themselves through their own How to deal with the complex and ever-changing heterogeneity in the process of producing modernity

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