August 2023 Volume 45 Issue 4

## Journal of Latin American Studies

ÿÿÿ ÿÿÿÿ ÿÿ ÿÿ ÿÿ ÿ

# **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  $\ddot{y}$  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

ÿ Keywords: Latin American identity discourse About the

author: He Leiÿ Professor, School of Liberal Arts, Shandong Normal University ÿ Sun Shenghui ÿ Doctoral candidate in literature and art, School of Liberal Arts, Shandong Normal University ÿ

China National Library Classification Number: G03 Document

Identification Code: A Article Number: 1002 - 6649 (2023) 04 - 0076 - 14

<sup>\*\*</sup> This article is a phased result of the National Social Science Fund project "Research on the Reception History of Cultural Studies" (No.: 16BZW008) hosted by the author.

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 American American nation-states are completely homogeneous.

#### an anthropological discourse

The anthropological discourse of identity involves concepts such as "acculturation" and "transcultura-tion". Rama (A) ngel 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. ÿ 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,

拉丁美洲研究 Issue 4, 2023

They have lost their autonomy, and their culture may have suffered trauma, which in turn affects their national image. ÿ 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. ÿ

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 Phenicia 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. ÿ 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 lossÿ This process of gain and loss is what Ortiz calls "deculturation" and "neoculturation". ÿ The former refers to culture

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

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

The loss or eradication of one culture in interculturalization, which refers to the production of new cultural phenomena by another culture. Therefore, in Ortiz's view, interculturalization is "deculturalization" and "neoculturalization". "Unityÿÿ

Rama first affirmed the important value of this concept, but he believed that Ortiz did not pay enough attention to the issues of selectivity and creativity, which should in any case be regarded as a kind of "cultural plasticity" The vitality and creativity of a cultural group are also reflected in this. For this reason, Rama emphasized the selective process between different cultures in cultural interaction, which is important for the "donor culture" (donor culture) and the "recipient culture". The same is true for "receiving culture". The donor culture selectively spreads culture to the recipient culture, giving it greater viability. And the recipient culture does not passively and mechanically accept the culture spread by the donor culture. Rather, they will also make their own choices, and then produce creativity that is consistent with the autonomy of their cultural system itself. For this integration process between the donor culture and the recipient culture, Rama specifically distinguishes it as loss, choice, and reorganization. The process of discovery and merging. Rama pointed out that these four behaviors go hand in hand and are all solved in the overall reorganization of the cultural system. This is the highest creative function realized in the cross-cultural processy. Rama specifically analyzed modernization (Foreign culture) has an important influence on American regionalism (native culture) at three levels: language, literary structure, and worldview. This influence ultimately forms an organic national culture. For example, Brazil has formed this cultureÿy

However, many scholars have questioned and criticized Rama's ideal understanding of cultural interoperability. For example, Antonio Cornejo Polar pointed out that cultural interoperability means the construction of a fusion plane, which ultimately combines two or more languages., national identity, aesthetic norms and historical experience are merged into a whole (although this process is conflictual). This whole will be configured in the space of hegemonic culture and literature, and the asymmetry of the society of original contact is sometimes Avoid, and finally, the discourse that does not affect the "Enlightenment" literary system will be marginalizedÿ. In other words, cultural interculturalization looks at the relationship between cultures too flatly, ignores the conflicts among them, and even erases the initially weak ones. Culture. Perhaps for this reason, Boral pointed out, "The idea of cultural interculturality has increasingly become the most complex camouflage of the category of mixed race, because in this, a multiple mixing process will end, everything will be in our own America. They should live in harmony in a calm and pleasant (and of course charming) space"ÿÿ This is obviously not the case.

There are other scholars who have criticized this concept. John Kraniauskas

超丁美洲研究 Issue 4, 2023

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. ÿ 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"ÿ. 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 descriptionÿ. 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

There is no equal mixture in blood. This is what Polar pointed out. Mixed blood is an "extreme ideological concept". It distorts our cultural and literary situation in the most drastic way and distorts our social imagination. into a smooth, non-conflict coexisting spatial representation of things, a whole without cracks. José Rabasa (José Rabasa) also pointed out that theoretically, the mestizo ideology supported by the state after the 1910 revolution in Mexico should have expanded. bonds of solidarity with Indians, but its historical impact has been to promote the systematic denial of Indian ancestry, an acculturation program designed to destroy indigenous languages and cultures, such that only mestizos are considered true Mexicans by the state ÿMaría Cristina Pons (María Cristina Pons) also pointed out through the discussion of relevant scholars that the so-called "mixed blood" is actually the planning, enlightenment, and merger of the indigenous people, and is not a true mixture. The indigenous culture will not be integrated. "Ethnic issues" The fundamental problem is to achieve homogeneity."ÿ

"Heterogeneity" is also a concept often used in Latin American cultural criticism. Boral defines "heterogeneous discourse" as discourse characterized by cultural differences between the discourse producer and its referent. This phenomenon is reflected in It is reflected in conquest chronicles, indigenous literature, gaucho literature, and slave literature. ÿPolar pointed out that in the same social and cultural order (or in literary production within a single social field), literary works will be given a high degree of Homogeneity, which reflects a society that talks to itself. Different from this, from the perspective of the literary production process, the unity between the "represented world" and the "representation mode" sometimes breaks. In other words, production, text and its consumption correspond to one universe, and the objects it refers to correspond to a completely different or even opposite universe. In this case, heterogeneous literature will appear. 5Polar emphasized more This heterogeneity has led to the analysis of conquest chronicles, indigenous literature, etc.

Pollard believes that chroniclers have a double responsibility: on the one hand, they must record the facts truthfully;

拉丁美洲研究 Issue 4, 2023

But on the other hand, he must accept an interpretation so that it can be understood by foreigners, that is, to represent his own reality in a way of expression that is different from his own culture. This is what Boral said, chronicle The embodied cultural attributes will cover up the objects they refer to, that is, chronicles as representations are heterogeneous with the objects they represent. This situation also exists in indigenous literature, that is, there is a disconnect between the indigenous universe and its indigenous representational universe. Conflicting rather than juxtaposed. This conflict arises from the polar opposition that exists in Latin America: the hegemonic pole and the subordinate pole. Heterogeneous literature is inscribed in the same heterogeneous In view of

the heterogeneous characteristics of indigenous literature in the universe, Boral affirmed the discussions of relevant scholars and believed that one should not try to dilute the potential contradictions of indigenous literature. The heterogeneity of indigenous literature is a real contradiction. "Indigenism" Rather than imagining an impossible homogeneity, it achieves the opposite goal and realizes its best ideological and literary possibilities in heterogeneity."ÿ In other words, it should not be because indigenous people This heterogeneity of literature is ignored because of its lack of authenticity. On the contrary, their most profound truth lies in this lack. "Heterogeneous literature" reflects the national reality of division between urban and rural areas, colonizers and indigenous people in Latin America.ÿ In addition, indigenous literature also retains the vitality of the nation that cannot be eliminated by the Spanish conquest, and this is always encouraging in Boral's view. It needs to be pointed out that not all Latin American nation-states emphasize their mestizo identity. Identity, this discourse basically does not exist in countries such as Argentina or Uruguay.

Regarding the concept of hybridization, Mabel Moraña pointed out that hybridization is one of the ideological axes of postcolonial thought. It allows the reconstruction of the social and cultural image of Latin America in a Westernist theorizing way, using critical " The so-called neo-exoticism maintains Latin America in a "pre-theoretical" position of "other", calibanes-style que) or edge In this context, Latin America has never fully recovered from the "magical realism syndrome" that gave it a an exportable image, i.e. a

ÿ Caliban is a character in Shakespeare's "The Tempest". He is regarded as a savage "half-man, half-beast monster", but in fact in fact, it was people's discrimination against him.

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)  $\ddot{v}\ddot{v}$ 

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. ÿ 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 José Vasconcelos in 192 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"ÿ, or in other words ÿ The cosmic race "was forged from the wealth of all previous races and was the last race" ÿPasconcelos fought for such racial virtues

超丁美海研究 Issue 4, 2023

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

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. ÿ

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. Similaritiesÿÿ

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 peopleÿÿ

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

Ÿ "979797979 9797979 99797979 997979797 97797979 979 9797979 979 979797 979 97979 9799 9799 9799 9799 9799 9799

ÿ 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" »ÿ Kunming: Yunnan People's Publishing House, 1995. However, different Enolish translations have different translations of this slogan.

We are forced to imitate foreign government models, but create new and more appropriate models when necessary. Marty proposed the idea of using "our America" as the driving force for continental political unification and the only possible way to resist the new forces in the north. (Latin) American countries must also defend themselvesvi

It is for this reason that Chanardi pointed out that the emergence of mestizo discourse in Latin America was for political purposes, in order to unite different racial groups during the period of independence and national consolidation in the 19th century to jointly oppose the Spanish colonial power. Martí The emphasis on mestizo America is to exhort all Latin Americans, regardless of race, to jointly resist U.S. expansionism. It also emphasizes the importance of racial tolerance and unity in Cuba's independence movement from Spanish rule. Chanardy pointed out, Although racial harmony is an ideal rather than a reality, it has nevertheless become a powerful symbol of Latin American identity, in stark contrast to Europe and especially the United States. Although throughout Latin America, mestizo discourse is often racist and Eurocentric. Because it advocates the "improvement" of the population through racial integration, in which Europeans (mainly northerners) will eventually whiten society and assimilate the more "primitive" indigenous people. However, the mestizo discourse is also an important The national mythology creates a sense of specialness and a positive self-image in the face of external threats and internal conflicts. In short, whether it is a cosmic race or a mixed race, some politicians and scholars emphasize the independence and self-image of the nation. The purpose is to resist imperialist colonial rule, which is

undoubtedly of great significance to the national struggle. However, on the one hand, this self-identification erases the historical construction of national identity, and on the other hand, it solidifies the current identity, so it is not conducive to the national struggle. The future development and recognition of identity. Because it is obvious that the identity of a nation cannot be fixed. This is the essentialist national identity that modernity discourse attempts to deconstruct.

### Four discourses of modernity

With the development of globalization, Western modern culture has entered Latin America, which has had a great impact on the local culture of Latin America. Many intellectuals have emphasized the Western culture by interpreting or reinterpreting concepts such as assimilation, hybridity, hybridization, and heterogeneity. The positive role that modern culture has brought to Latin America has led to the reconstruction of Latin American identity. However, some scholars have also reflected on Western modernity.

Regarding the concept of assimilation, some scholars have proposed "creative assimilation" or "unassimilated assimilation".

# 超丁星海研究 Issue 4, 2023

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 obviousÿ, 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 Mexicoÿ. 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 ÿÿ 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 elseÿ. 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" ÿÿ 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 cores.

Lima, the rapidly expanding capital, has achieved great successÿÿ

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"  $\tilde{v}\tilde{v}$ 

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. ÿ 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.

超丁美洲研究 Issue 4, 2023

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. ÿ 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"ÿÿ

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. ÿ 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. ÿ 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 modernityÿÿ

It can be said that Brenner saw the consequences of Latin America being influenced by Western modernity more objectively and rationally from the perspective of the international market. Latin America must face up to this influence and correctly handle the cultural heterogeneity brought about by Western modernity. If the problem is not handled well, local culture will move toward the decentralization of national identity and lose its national identity in the process of producing its own (marginal) modernity.

In short, on the one hand, the discourse of modernity helps to dissolve essentialist identity discourse, forming a space for identity reconciliation or negotiation, and maintaining one's own differences while promoting national development. However, it is also necessary to pay attention to how to deal with this deconstruction so as not to This kind of deconstruction dissolves one's own differences and falls into a situation of assimilation. This is actually an important issue facing Latin America.

#### Five Conclusions

From the above, whether different concepts are used or different interpretations of the same concept are used, it reflects Latin America's different understanding of its own identity. Is Latin America an equal and self-sufficient part of the development of human civilization, or is it a country that was invaded by Western colonization? Whether the victim is a community that firmly resists Western imperialism or a beneficiary who has accepted the baptism of Western modern culture is obviously different in the eyes of different politicians or scholars. Of course, we cannot say which identity is necessarily correct. National identities are obviously different in historical periods and for specific purposes. In this sense, nation is really an "imagined" community. Therefore, we need to specifically analyze how the concept is used or interpreted. Only in this way can we clearly see how the speaker imagines his own national community. Juan Flores once analyzed how Latin Americans in the United States imagine their own Latin America from the perspective of naming (the concept is actually a kind of naming). Identity. He pointed out that determining a name is never an easy task, and finding a name is not only an act of classification, but is actually a process of historical imagination and a struggle for social meaning at different levels of interpretation. Processÿÿ It is in this ongoing process of struggle that Latin American identity and community are constantly constructed, deconstructed, and re-deconstructed.

(Editor Huang Nian)