



CULTURAL IDENTITY IN THE WORK OF AUGUSTO SALAZAR BONDY

IDENTIDAD CULTURAL EN LA OBRA DE AUGUSTO SALAZAR BONDY

IDENTITÀ CULTURALE NELL'OPERA DI AUGUSTO SALAZAR BONDY

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ABSTRACT

The purpose of this article is to analyze the notions of identity and Latin American culture present in the book of Augusto Salazar Bondy (2004). ¿Is there a philosophy in our America? and to identify the influence that it has had its conception of identity and culture in contemporary Latin American thought. It has the merit of having raised the debate about the authenticity of philosophy in Latin America which has to be raised in a broader philosophical level, and its true context is the Latin American culture. It is he who succeeds in explaining the state of American philosophy as a phenomenon that does not refer exclusively to philosophy but to the situation of the culture in which it develops and expresses. The texts studied are discussed from a critical and reflexive perspective. Analytical work with the support of a themed mesh made from phrases and sentences related to the units of analysis was performed, which allowed to respond the research objectives. The results indicate to Augusto Salazar Bondy, there can be no existence of legitimate detached indigenous culture from its social and historical status. The question Is there a philosophy in our America? opens the horizon of the answer: to make authentic



philosophy must be sought in the ways of overcoming the cause of inauthenticity, which in other words you have to cancel the situation of underdevelopment, dependency and domination to overcome the philosophical inauthenticity. However, this response should not be interpreted deterministically, recognizing at the same time that philosophy should not be condemned to passively wait for that historic change. It links Culture, with underdevelopment, dependence and domination by suggesting a culture of liberation through which this reality is transcended. It also links cultural inauthenticity with an underdeveloped society. The power relations dominant-dominated, that produce inauthentic culture do not correspond each other.

Keywords: Identity, culture, Salazar Bondy, domination, liberation.

RESUMEN

El propósito del presente artículo es analizar las nociones de identidad y cultura latinoamericana presente en la obra de Augusto Salazar Bondy (2004) “¿Existe una filosofía en nuestra América?” e identificar la influencia que ha tenido su concepción de identidad y cultura en el pensamiento latinoamericano contemporáneo. Tiene el mérito de haber planteado el debate en torno a la autenticidad de la filosofía en América Latina, la cual tiene que ser planteada en un ámbito más amplio que el filosófico, y su verdadero contexto es la cultura latinoamericana. Es él quien acierta al explicar que el estado de la filosofía americana es un fenómeno que no remite exclusivamente a la filosofía sino a la situación de la cultura en que ella se desenvuelve y expresa. Los textos estudiados se abordaron desde una perspectiva crítica y reflexiva. Se realizó el trabajo analítico con el apoyo de una malla temática elaborada a partir de frases y oraciones relacionadas con las unidades de análisis, lo que permitió dar respuesta a los objetivos de investigación. Los resultados indican que para Augusto Salazar Bondy no puede existir una cultura legítimamente autóctona desmarcada de su condición histórico-social. A la pregunta ¿Existe una filosofía en nuestra América? Abre el horizonte de la respuesta: para hacer filosofía auténtica tiene que buscarse por las vías de la superación de las causas de la inautenticidad, que dicho de otro modo hay que cancelar la situación de subdesarrollo, dependencia y dominación a fin de superar la inautenticidad filosófica. Sin embargo, esta



respuesta no deber interpretarse de manera determinista, ya que reconoce al mismo tiempo que la filosofía no debe estar condenada a esperar pasivamente por ese cambio histórico. Vincula la cultura con subdesarrollo, dependencia y dominación por lo que plantea una cultura de liberación a través de la cual se trasciende esta realidad. También vincula la inautenticidad cultural con una sociedad subdesarrollada. Las relaciones de poder dominantes-dominados que producen una cultura inauténtica no se corresponden en la época actual.

Palabras clave: identidad, cultura, Augusto Salazar Bondy, dominación, liberación.

RIASSUNTO

Il propósito di questo articolo è analizzare le nozioni d'identità e cultura sudamericana presente nell'opera di Augusto Salazar Bondy (2004) Esiste una filosofia nella nostra America? Ed individuare l'influenza che ha avuto la sua concezione di identità e cultura nel pensiero sudamericano contemporaneo. Questa opera è meritevole perché ha dichiarato il dibattito attorno l'autenticità della filosofia nel Sudamerica, la quale dev'essere espressa in un ambito più ampio che quello filosofico, e il suo vero contesto è la cultura sudamericana. È lui che indovina quando spiega che lo stato della filosofia americana è un fenomeno che non rimette esclusivamente alla filosofia ma alla situazione della cultura con cui tira avanti e si manifesta. I testi studiati vengono indirizzati da una prospettiva critica e riflessiva. Si è fatto uno lavoro analitico con l'appoggio di una rete tematica composta da frasi relative le unità d'analisi, la quale ha dato risposta agli obiettivi della ricerca. I risultati indicano che per Augusto Salazar Bondy non può esistere una cultura legittimamente autoctona smarcata dalla sua condizione storico-sociale. Alla domanda Esiste una filosofia nella nostra America? Viene aperto l'orizzonte della risposta: per fare autentica filosofia, bisogna cercare le vie del miglioramento delle cause della inautenticità, che detto in un altro modo, bisogna cancellare la situazione di sottosviluppo, dipendenza e dominazione affinché venga migliorata la inautenticità filosofica. Viene vincolata la cultura con sottosviluppo, dipendenza e dominazione per cui si dichiara una cultura di liberazione attraverso la quale questa realtà viene trascesa.

Parole chiave: identità, cultura, Augusto Salazar Bondy, dominazione, liberazione.

INTRODUCTION

The present work is an interpretative analysis on the philosophical reflections made by the thinker Augusto S. Bondy (2004) about the notions of identity and culture. This is very interesting to us as Latin Americans, since their vision is a great and significant contribution to contemporary philosophical reflection in our America. Within this framework we focus on the work ¿Is there a philosophy of our America?

We find in the Dictionary of Alternative Thinking (2008, p. 285) the definition of Cultural Identity: "It is called the set of the main characteristics compared or attributions to the members of a group, social class, ethnicity, nation and continental region that distinguishes them and difference of the collectives. It is also generally accepted that cultural identity responds to questions of how we are, who we are and what we want to become. From this perspective we will approach the concept of cultural identity.

Salazar Bondy has the merit of having raised the debate about the authenticity of the philosophy in Latin America which in his opinion should be raised in a broader scope than the philosophical, reason why they consider that its true context is the Latin American culture. He is the one who succeeds in explaining that the state of American philosophy is a phenomenon that does not refer exclusively to philosophy but to the situation of the culture in which it unfolds and expresses.

It is important to determine the influence that the thought of Salazar Bondy has had within the structure of the Latin American philosophical system, who states that there can be no original philosophy as long as we remain submerged in underdevelopment and dependence; before such affirmations, it is important to establish the role of identity and culture within such affirmations.

It is important to study the development of cultural identity in Latin America, considering, on one hand, its asymmetric beginning in the years of conquest and colonization and that in the opinion of Larraín Jorge (1994, p.34):

"In face of the Spanish impulse, The Indians lose their freedom and their original sense of identity and a new cultural matrix begins to form in which the

constructions of the Indian as an inferior one, on the part of the Spaniards play an important role.”

On the other hand, we have the creole emancipation that builds its identity in defining a proper and autonomous policy. This is reflected in the works of Bondy and other authors; so we will discuss how cultural identity has influenced Latin American philosophical reflections and their impact on contemporary philosophical reflection.

From the encounter of the Spanish culture and indigenous cultures a new cultural model was generated, demarcated by the authoritarianism, the catholic religion and the little scientific reason. This is evidenced in that in the universities in the time of the Spanish dominion, only the teaching of the scholastic philosophy was allowed; a model that prevailed for centuries. But as a result of the independence movement, everything would change and this process of emancipation of the early nineteenth century begins a crisis in that cultural pattern imposed by various influences such as: Enlightenment, positivism and British liberalism.

It begins then, a process of incorporation of the ideas of liberation coming from Europe that in the opinion of Larraín (1994, p.41):

“They tended to reject the Indo-Iberian cultural legacy, the result of three centuries of colonization, and hoped that European or North American solutions could be implemented to compensate for the inherent Latin American deficiencies. In many cases the description of these deficiencies had clearly racist connotations. Latin America had to be civilized and its cultural traits backward and barbaric eradicated.”

The author mentioned above expresses that this view was shared by different thinkers of the time, such as Gil Fortoul, Sarmiento, Ingenieros y Prado and even classic political economists such as Hegel, Marx and Engels, agreed to point out the irrational and inferior character of the Latin American countries. It is also fair to say that it was not a generalized position, for different sectors only meant a desire for modernity. In the 1930s essays were written that marked the differences between Latin American cultural identity and the

European model. It was only around the 1970s that a movement began to re-evaluate the cultural identity of Latin America, with positions for and against the recovery or construction of identity.

The encounters of European and indigenous cultures did not eliminate their differences, nor did they remain static; this is basic to understand the complex cultural identity that we have Latin Americans. For Bifani (1989), the whole problem is that the Spanish conquest destroyed indigenous social systems, which gave rise to a hybrid structure that has not yet been integrated; so the Latin American identity must be rebuilt from a rescue of the lost culture.

The aforementioned, roughly indicates, how the process of Latin American identity and the presence of questions to the existence of a purely American culture have been; And in order to concretize the purposes of this work, we will focus on the thought of Augusto Salazar Bondy, without excluding the thoughts of the different authors who are interested in the subject.

IDENTITY AND CULTURE IN THE THOUGHT OF AUGUSTO SALAZAR BONDY

Approaching Augusto Salazar Bondy's thinking about the existence or not of a Latin American culture is to enrich the debate about its character, given its relationship with our history and culture. Are we aware of a Latin American identity? Why is the existence of a Latin American culture questionable? These questions arise in Bondy's (2004, p10) position when he states that: "It is about the fact that philosophy has begun among us from scratch, that is, without support in a vernacular intellectual tradition, since indigenous thinking was not incorporated into the Process of Hispanic American philosophy."

Salazar Bondy says that European philosophy is closely related to the evolution of his thinking and his traditional cultures, but that in America, philosophical thinking seems to be more in tune with the European tradition than with thinking of the original communities and their spirit. However, Salazar Bondy (2004, p.20) reports the position of Anibal Sanchez Reulet in another direction:



"There are no typically American philosophical problems. America has political, social, and economic problems that are to some extent specific; but philosophical problems will always be common to all men, as well as solutions. It further argues that the American is secondary, which does not affect genuine philosophical thinking"

Salazar Bondy concludes that the existence of an authentic Latin American philosophy must be closely related to the socioeconomic status of society; Leopoldo Zea, who is contrary to this position, conditions a true Latin American thought to the presence of a Latin American culture. To Leopoldo Zea (1985, p.9):

"Both the question about the existence or possibility of a literature, as that made on a philosophy or, more broadly, on a Latin American culture, make reference to the very possibility of the existence man, of what it supposes is natural to such a man, to every man, if it is to be considered as such."

Bondy's position regarding identity or what is the same, Latin American culture for Leopoldo Zea, is that properly American is not in pre-Columbian culture, since we feel American as something inferior. For him, the Latin American revolves around the imitation we do of European culture, when we use it, but not consider it our own. Zea (1991, p.42) in the same direction expresses:

"As for Hispano-Americanism, he was content to feel inferior not only to the European, but also to the American. It not only tries to hide its inferiority feeling, but also exhibits it by self-denying itself. The only thing he has tried until now, has been to live as comfortably in the shadow of ideas that he knows are not his own."

Everything points to the problems of cultural identity, since its beginnings: encounter between two cultures, and the emancipation of Spanish culture. Fornet-Betancourt (1992, p.41) reports that:

"Augusto Salazar Bondy understands Latin American culture as a poor product; That is to say that it is a culture alienated, defective and mythical. It is, in short, a reproductive culture of inauthenticity, because it is nourished by ideological and

valuation patterns alien to the national communities that, officially or for reasons of State, live in them and from them.”

Bondy's reflections (2004, p.181) point to how to make an authentic philosophy immersed in a culture of domination. The same question generates its answer: if we want to make an authentic philosophy we have to come out of underdevelopment, domination and dependence. Expresses:

“The problem with our philosophy is the inauthenticity. The inauthenticity is rooted in our historical condition of underdeveloped and dominated countries. The overcoming of philosophy is thus intimately linked to the overcoming of underdevelopment and domination, so that if there can be authentic philosophy it must be the fruit of this transcendental historical change.”

Reasoning on the Latin American identity, Zea (1985, p.13 and 14) asks about the existence or possibility of a language, reasoning and a culture that could be called Latin American:

“To ask oneself about a Latin American language, philosophy, and culture was to wonder about a way of being that was not, that domination had forged, that conquest had imposed. For this the American began by questioning a way of being that he did not consider his own. He questioned his ability to express himself and to reason as any man, a capacity that had previously been questioned. He doubted his ability to express himself and reason, which meant questioning his own humanity.”

Subsequently, the author mentioned earlier, expresses that the mere fact of asking about the existence of a Latin American culture or philosophy expresses the characteristics of its own existence.

It is a literature, a philosophy and a culture, a talk, reasoning and a sense giving that already express a concrete way of being of a man that does not have to be justified, nor endorsed by anything external to him. In the speech of Bolívar in the Congress of Angostura (1891, p.19), it is said that:



“We are not Europeans; we are not Indians, but an average species between aborigines and Spaniards. Americans by birth, and Europeans by rights, we are in the conflict of disputing to the natives the titles of possession, and of staying in the country that gave birth to us against the opposition of the invaders; well, our case is the most extraordinary and complicated.”

Bolívar already saw the difficulties that there was in a national identity for the postcolonial era. Let your understanding of miscegenation and conflicts over titles of possession be seen. The interest in the question of an American philosophy of its own begins with a crisis in identity, which begins at the time of emancipation by recourse to the thought of enlightened Europe; which is why, when a genuine Latin American thought is sought after, it is done from a European perspective.

Reflections on the existence of a Latin American cultural identity are important in Latin American thought. In this study it is justified because there will be arguments about Latin American thinking from different perspectives and interpretations, which could explain the lack of development of authentic and legitimate Latin American thinking (in the opinion of some authors mentioned above) or the development of Latin American thinking. From their situation, as well as the development of the theme on identity and culture in contemporary philosophical thought.

In the same direction, it is significant for any Latin American to discuss the insertion of the indigenous thinking of our Aborigines and African-American culture in current American thinking, in order to discern whether or not we have excluded the current identity and culture of these two representations of The American culture.

It is imperative to reflect on Salazar Bondy's statements about the claim that American philosophy has begun from scratch without the support of the vernacular intellectual tradition.

IDENTITY AND CULTURE IN THE WORK OF AUGUSTO SALAZAR BONDY

Bondy in his book is there a philosophy in our America? Makes clear that it will only refer to philosophical thinking as such and restricted to the area of Hispanic America. Such



an approach, which touches on the problematic of our thinking, makes it necessary to make clear, to which Bondy refers when he speaks of identity and culture, because although we are an amalgam of identities and cultures, product of a plural and diverse miscegenation, Bondy, supports the thesis that one can speak of America as a unit and therefore of a thought directed to the essential, which makes it to be, components of a Latin American own thinking. For him, the fact that there are diverse cultures within a collectivity or subcultures in various groups coexisting, show that they can relate to each other so that all can be encompassed within a wider cultural context.

To Salazar Bondy (1968, p.35), in the eighteenth century and due to the emergence of various societies, which produce publications concerning philosophy and culture, occurs "an awakening of critical awareness and a first outline of recognition of National and American identity are perceptible in the period." Bondy is interested in the process of Spanish American thought and describes its beginnings, with the introduction of the different currents prevailing in Spain at the time of the conquest, reason why, its references to identity and culture start from this period.

It is noteworthy that the national identity to which it refers, locates it in the cultural context of the enlightened American-American ideology and qualifies it as a transplant of the philosophy of European illustration.

Salazar Bondy (1972, p.124) in his book culture and domination defines what for him culture is:

"Culture, in an objective sense, presupposes the existence of a set of ideas, values and modes of behavior, dynamically related to each other, through which a social group expresses its historical situation, its way of responding to the found installed. Culture is a system of communication at the same time as an image of the group."

Bondy (1995: 124 and 125) channels the meaning of culture as "a body of manifestations of a collectivity"; and as an objective instance also defines: "culture is a dynamic set of expressions that are reflected in the personality and historical circumstances of the life of a social group." The definition of culture that today is handled, is

far from that proposed by Augusto Salazar Bondy. For its purposes it resorts to what it calls a culture of domination, a concept that we approach continuously.

For Bondy (1968, pp. 11 and 23), our Hispanic American culture represents "an open and almost unrestricted disposition to accept any kind of theoretical product from the great centers of Western culture" which has originated what it calls the imitative sense of reflection. However, he rejects the thesis that there is a feeling of inferiority towards European and American cultures as seen in the same work: "Those who are inclined towards the affirmation of a Hispanic American philosophical personality attribute to a misjudgment or a feeling of inferiority that This thinking has not been fully developed."

Bondy sees Hispano-American culture as the way to reaffirm the historical personality, in which culture plays a very important role: to be free of foreign thoughts and forms of reflection to have a Latin American philosophy, all from our historical-cultural context.

Bondy (1968, p.25) quotes and comments on Leopoldo Zea in reference to the existence of an American philosophy linked to Latin American culture. "Whether there is an American culture or not," he wrote in 1942, "there is an American Philosophy," and "America, for Zea, does not have a philosophy of its own because it has not needed it, nor a culture."

Later on, Bondy, feels his position and shows that there is a Latin American philosophical thought. that there is a Spanish-American way of philosophizing adjusted to our circumstances, in charge of illuminating ours, in the reflection on the Hispanic-American being and destiny, that is to say the man seen from the perspective of our America, that is to say of its cultural environment.

Bondy rejects not having a philosophy of his own for the sake of our cultural youth, and puts as an example the case of nations younger than Hispano-American or at least at the same time, that have managed to forge a thought of their own.

A way of looking at our culture is expressed by Bondy (1968, p.33 and 34), in the following paragraph: "We believe that the social disciplines are already able to assume without risk and to elaborate theoretically the facts concerning inauthenticity and the



alienation of the community and culture.” It also understands that Latin American people must keep in mind the shortcomings of historical plenitudes, the alignments of groups and individuals, in this way and in the same text quoted above says:

“In this regard, we believe that it is convenient to manage a strong concept of culture, understood as the organic articulation of the original differential manifestations of a community, capable of serving as a guide to contrast the historical work of people and times and reserve other concepts, like manner of action, way of proceeding, way of reacting, peculiarities or characteristic features, for other parallel phenomena and generally closely related, although not identifiable, with that of culture.”

In spite of his cultural considerations previously exposed, in his writings his opinion regarding the Latin American man is evidenced, he argues that we have deficiencies in our being, besides problems of authenticity related to the Latin American philosophy. Bondy (1998, p. 34) expresses his point of view as follows:

“We live from a pretended being, we have the pretension to be something other than what we are and what we could possibly be, that is, we live alienated with respect to the reality itself that is offered as a defective instance, with multiple deficiencies, without integration and therefore without spiritual vigor.”

This leads easily to affirm that our culture understood as western, Latin, catholic, etc., is conceived by us, as something different from what actually exists and calls it mystification, which occurs when it is made official as valuable, characters or institutions different from its entity where the true loses its substance.

This alienated consciousness has been responsible for a false image of the world, our world, so alignment is the loss of its own being that conditions it to a lower existence. It is obvious that in all this is reflected the culture, which Bondy manifests that is expressed in the so-called third world. It is clear that Bondy links culture with underdevelopment, dependency and denomination, which depends on centers of economic and political power. In their opinion, these centers of economic and political control, represented by



countries like United States or England, have inherited the control of Spain to our provinces, applying what is denominated culture of the denomination.

It centers the problematic of the Hispanic-American philosophy in agreement with our underdeveloped nations and subject to ties of domination. He affirms that our philosophical thinking is inauthentic because of the way of being of our society and our culture, and that it is possible to leave this state of things, since man can transcend his reality towards new forms of life.

The Latin American philosophy has not been a genuine or original thought, but inauthentic and imitative, motivated to our culture alienated by underdevelopment and connected with the domination exercised by the current economic and political powers, so we should expect only aligned thoughts masking our reality. The culture given in Latin America, in Bondy's view, must be transformed, that is to say, to be in constant construction, in order to cancel underdevelopment and domination.

For Bondy (1792, p. 126), "culture has the character of a symbolic body that manifests itself as a collective at a given moment, how it reacts to its environment and what its capacities and deficiencies are in front of the world." It is observed how Bondy interprets culture and as intermingles the concepts of: Latin American philosophy, underdevelopment, alignment and domination. He does not express it, but it can be inferred that he sees in culture the way to escape such domination, to emerge from underdevelopment and at last to achieve a truly Latin American philosophy free from alignment and domination.

Few comments on the word identity are observed, however, is perceived in his work Culture and Domination (1792 p.126) that when referring to culture is actually speaking of cultural identity. This is perceived in "culture reflects as the characteristic condition of the social group." This statement defines the existence of its inhabitants, and culture within an underdevelopment, will never be alien to a domination that imposes a way of reflecting, so That a true Latin American philosophy is difficult.



Bondy, the domination that exists in Latin America, its underdevelopment influences in a decisive way in the culture. There cannot be a legitimately autonomous culture unmarked from the historical-social condition of the Latin American community. He exclaims: Culture is not a neutral concept! Without it, cultural expression itself would be meaningless. For him, there is culture typifiable by under-development and that on account of its roots, it is perfectly correct to denominate: culture of domination.

What Bondy pretends (1972, p. 128) is actually to present our culture as the root of the problems of underdevelopment, calling it a culture of domination, outlining clearly perceptible characteristics: Imitative tendency, lack of creative vigor, inauthenticity in the products. This is how the Latin American culture is presented not only in the past but also in our day.

According to Bondy, the proof that there is lack of creative vigor and originality of our culture is evidenced in the lack of Latin American contributions that mark trends or have international repercussions in science, philosophy, ethics, law, religion or art. However, he clarifies that it should not be confused with the existence of cultural features in our Latin America or the existence of a certain authenticity of Latin American culture, however these features are not proof that there is a cultural originality.

Bondy states that, the Latin American culture marked by inauthenticity, for example in its philosophy or its science, is the reflection of an underdeveloped society and understands by underdevelopment a country that does not manage to self-motivate and does not reach high levels of life motivated to the relations of domination . It conceives only the authenticity of our culture, its social existence and its structure of life.

He maintains in the above-mentioned book that the lack of integration disrupts the cultural process. "There are manifold disparate subcultures, without communication with one another or with each other." (p.128). This lack of integration is reflected in national barriers, traditions that deepen differences and mark social differences leading to marginalization and discrimination of large masses, either because they are illiterate, or because of their race or color.

Deep into the structure of culture in the countries of Latin America, it reports an elite culture that has cultured and refined ways of thinking, feeling and acting, divorced from the simple popular forms. These elites represent the dominant culture that does not represent the typical and typical of the collective consciousness of the popular masses.

It expresses that there exists a language of the domination product of a language of a society of domination that serves as expression to the same one. And it is in the own language the existence of an alignment and oppression that consolidates the system or would be its backbone. Nonetheless, it poses the possibility within the culture of domination, there will emerge voices of alertness and struggle for liberation that generate a true liberating consciousness.

An awakening with a full awareness of our reality implies recognizing the phenomenon of domination and rejecting the supposed westernness of our culture in order to have the possibility of initiating a revolutionary culture that becomes a culture of liberation.

The interpretation of culture developed by Salazar Bondy, responds to a philosophical argument that tries to answer if there is a philosophy in America. Throughout its approaches, there are empirical findings and explanations of Latin American culture. It seems to be his purpose to characterize the culture of a nation and to find in it the cause of underdevelopment that has not allowed the liberation of both external and internal domination of groups that hold economic and political power.

It speaks of the imitation of our culture and a contempt for the own thing, but it does not clarify that it is the own thing. It does not speak of a synthesis of the Hispanic and aboriginal and the black as the native. It seems that it focuses on a class culture that sees in its homogenization the solution to the problems it focuses on. It is unclear whether Bondy sees cultures as systems open to contextual influences, and as multicultural entities. What is clear is that Bondy, from the perspective of Hirschhorn (2005, p.20), gives a new dimension to culture:

“Culture must be understood not only as everything that is socially inherited or transmitted, but as an element of permanent criticism towards society. It will have

to be the aptitude of the conscience that will allow the man to recognize the injustices. Cultural promotion will be in this sense a factor of transformation and improvement.”

Bondy (1985, p.29) relates culture to the state, and argues that "the state and the economic and social systems of power are, in this case, shaped in such a way as to contribute to domination and assure it. "The state is directly or indirectly linked to what favors the status of domination." He sees in education the realization of our being, and the conquest of authenticity. He affirms that education must contribute to an awareness that exposes the domination to which we are subjected, in order to learn in the future to combat it. To the culture of domination put before him the culture of liberation.

Salazar Bondy, our alienating and alienated culture has its explanation in the underdevelopment proper to our nations and even a network of relations of dependence and domination that conceal its true nature. The concept of Bondy (1972, p.47) of domination actually interprets Peruvian culture and typifies it as a culture of domination. Therefore it states:

“Speaking of the culture of domination is to speak not only of the ideas, attitudes and values that guide the lives of people, but also of the systems that find their life and do not let it expand and bear fruit.”

Within his views, Bondy (1985, p.73) argues that there is no Peruvian society or culture, but "a multiplicity of separate and disparate cultures, with marked differences in level and breadth of diffusion, corresponding to the various Human groups that coexist in the territory of the nation." Bondy (1985, p.74) states that, the problem is not the heterogeneity itself, but the absence of an integrating principle.

The various groups, without articulating their efforts and their creations in a common project of existence, nevertheless act on one another. As a result of this interaction, the culture of some is affected by the culture of others, but always partial and episodically or in an inorganic way, that is to say, without a common frame of reference and without, therefore, establishing a well-integrated national cultural unit. On the whole, society and



culture lack a fundamental norm, thanks to which particularisms are solved by strengthening towards unity. Hybridism and disintegration are thus two other features of our cultural personality.

Bondy points out, other characteristics of Peruvian culture, such as the mystification of values, the imitative sense of attitudes, inauthenticity, superficiality of ideas, and improvisation of purposes.

This explains the existence of myths that hide reality and, in turn, quiet conscience: myth of rich and abundant nature, of past greatness, of Hispanics, and so on. Bondy says that it is the best way to live back to the reality of the world, numbed by illusions that prevent seeing the cultural reality. Bondy (1980, p.80) concludes that:

“In consequence, to say that the Peruvian is an alienated being is equivalent to saying that he thinks, feels and acts according to norms, patterns and values that are alien to him or that he lacks the historical substance on which his fullness and prosperity depends. People, when it is not almost at the level of a thought, a feeling and an act completely controlled by others, that is to say when it is not practically reified, become something that is used and managed without taking into account its intrinsic ends as it happens with the enslaved man.”

Eliminating that culture of domination is only achieved by opposing a movement of liberation and independence in order to achieve an authentic nation of its own.

In our view, Salazar Bondy has the credit of being the first to propose that the debate on the authenticity of philosophy in Latin America should not be restricted to exclusively the philosophical field. The real context of the debate is the Latin American culture seen in general. His thinking is expressed in the following quotation: "The inadequacies and weaknesses of our philosophy are not negative traits of the philosophy taken separately, but rather the result of a deeper and fundamental problem that affects our culture as a whole" (1969, p. 60).

He reaches these conclusions because of his perspective; he sees Latin American culture as defective, alienated and mythologized, which is why everything he produces is



full of inauthenticity. It also connects the inauthenticity of Latin American culture to its social and political context; to this relationship it gives characteristics of causality, since it maintains that the cause of the cultural inauthenticity is the underdevelopment, understood the result of long history of dependence and domination.

This causal relation points to a deterministic interpretation, but for Bondy, overcoming underdevelopment is the framework where both the inauthenticity of philosophy will be overcome, and philosophy is not condemned to passively wait for that historical change, in that sense Bondy 1968, p.125) clarifies: "it does not have to be only a thought that sanctions and crowns the accomplished facts. It can gain its authenticity as part of the movement to overcome our historical negativity, assuming it and striving to cancel its roots." What can be interpreted that even if there existed a culture of domination and inauthenticity, philosophy can be integrated to the process of elimination of underdevelopment.

For this reason, Bondy (1972, p.47) asserts that American culture is to speak of the culture of domination:

"Speaking of the culture of domination is to speak not only of the ideas, attitudes, and values that guide the lives of People, but also of the systems that frame their life and do not let it expand and bear fruit."

These approaches generated new approaches to the problem of philosophy in Latin America.

To the different questions of Latin American philosophy, he adds the cultural burden and wonders; Can a truly Latin American philosophy be performed in the midst of a culture of domination?, ours is a culture of domination and, because of this, our thinking is alienated.

For Bondy (1968, p.125), to make an authentic philosophy has to come hand in hand to solve the causes of inauthenticity, which have their origin in underdevelopment, dependence and domination:



“The problem with our philosophy is the inauthenticity. The Inauthenticity is rooted in our historical condition of developed and dominated countries. The overcoming of philosophy is thus intimately linked to the overcoming of underdevelopment and domination, so that if there can be authentic philosophy it must be the fruit of this transcendental historical change.”

It can be observed that according to Bondy (1968, p.133) philosophy can be integrated to socio-political changes to overcome underdevelopment and domination. We are facing a prospect that philosophy in Latin America is posed in terms of liberating reflection and is inferred from his writing:

“But there is still a possibility of liberation and, to the extent that there is, we are obliged to opt decisively for a line of action that materializes is a possibility and avoid its frustration. The Spanish-American philosophy also has this option that, in addition, depends on its own constitution as authentic thinking.”

No es que Bondy tuviera en mente hacer una filosofía contribuyendo a la solución de problemas reales de la sociedad Latinoamericana, y en palabras de Fernet-Betancourt (1992, p.47).

Rather, it calls “politics” in the philosophical-liberationist perspective, the reflexive practical action of going back to the beginning, the origin of the experience of the marginalization of the bore in the current socio-economic system, to accuse from that margin the injustice committed or, if you prefer, to enforce the claim of justice due to the poor.

In the end, to be able to infer from Bondy's statements, that what he wants to do is to make Latin American philosophy with principles of universality but taking into account contextual and cultural differences. It is an autochthonous philosophy with its roots in Latin American culture and at the same time it is able to explain the difference of our people. For this reason, he argues that the state of philosophy in Latin America does not refer exclusively to philosophy as a cultural dimension but taking into account the situation of the culture in which that philosophy is developed.



To argue about the Peru of the present time, Bondy sees the culture defective, estranged and mythified, this is why everything that produces is full of inauthenticity. From my perspective, this line of reasoning clearly from a positivist framework, with the pretension of presenting a homogenized culture, far from providing solutions or paths for action, that poor self-image of Latin American identity, surreptitiously strengthens the undervaluation inculcated since colonial times. It is not undervaluing our own, as we can get out of underdevelopment, but enhancing the positive of our culture and confronting it with that heavy colonial burden. If the relationship with ourselves is undervalued, we begin a certain tendency to overvalue the other.

Salazar Bondy, in my opinion, it has the merit of facing a sad reality in a crude way. Reality that has changed considerably today, perhaps influenced by communication. There are in Latin America, many human rights movements; the American reality from the perspective of the social sciences has changed the landscape. There is a revaluation of the subjective that gives us an outlet, and each day more the Latino population is more conscious and loses the validity of the meta-narratives and utopias for which we felt satisfaction of ours.

Bondy states that, it creates a societal culture, that is to say a culture that has social functionality, built on a platform of contempt of the own, imitation and of inauthenticity. However, it is good to reflect on what we undervalue and then ask ourselves What is the proper? Is it the Inca? Is it the mixture between the Hispanic and Inca? What is preserved without pollution? According to Arias-Schreiber Fidel (2001, p.57):

“Cultures are realities that exist in relation to others, resignifying the external and allowing themselves to be resigned in the horizon of others. Cultures persist transforming, reinventing, and merging: they are hybrid realities. Cultures, we know very clearly today, are not closed systems: they are, almost by definition, realities open to contextual influences. Living cultures are usually multicultural entities.”

Having this definition, which is a modern understanding of culture, in Bondy, it is not necessary to start from a defective culture, and nevertheless in my opinion Bondy sees the



culture of his time as far from its roots, perhaps somewhat disengaged. Far from local traditions and disengaged from cultural diversity, they fail to form an integration project.

I think that the main cause of having an inauthentic culture, as Bondy puts it, obeys our culture has set aside the local traditions of the original cultures, roots of our own being.

Finally, Bondy understands by culture, not only what is socially inherited or transmitted, but as an element of permanent criticism towards society.

CONCLUSIONS

It is perceived in the work of Salazar Bondy that when referring to culture is actually talking about cultural identity. For the author, the culture of a dominated people is necessarily inauthentic. As inauthenticity defines the incongruity between human behavior and the recognized principle validated by the subject.

Domination will establish a culture of domination which is appreciated in the form of reflection, lack of creativity, alienated and alienating, inauthentic character. The culture of domination is opposed by a culture of liberation, which among its many characteristics highlights the elimination of the distinction between elite culture and mass culture, upper class culture and popular culture.

I agree with the opinion of Juan Carlos Scannone (2006, p.30) when he says that "the philosophy of liberation focuses excessively on dependence-liberation, and forgetting about the positive characteristic of Latin America and its popular culture."

The Latin American way of philosophizing is adjusted its cultural environment; is the man seen from the perspective of our America. It finds in it, a lack of creative force and originality of our culture, and it exposes as evidence the lack of Latin American contributions that mark trends or have international repercussions in science, philosophy, ethics, law, religion or art.

Bondy says that, there is no reason to argue: not having a philosophy of our own due to our cultural youth; he gives as an example the case of nations that are younger than

Hispanic American nations or at least at the same time, that have managed to forge a thought of their own.

Culture understood as a western culture is conceived by us as something different from what actually exists; this is called mystification, which is given when it becomes official as valuable, facts, characters or institutions different from its entity where the true loses its substance.

It argues that there cannot be a legitimately autonomous culture that is unmarked from the historical-social condition of the Latin American community. To him, culture is not a neutral concept! Without it, cultural expression itself would be meaningless. So there is a culture typifiable by underdevelopment, and that on account of its roots, it is perfectly correct to call it: culture of domination.

Bondy links culture with underdevelopment, dependence and domination, dependent on them, from centers of economic and political power, which is why it raises a culture of liberation, that it is possible to transcend this reality towards new forms of life, in spite of such circumstances, and produce at last, a truly Latin American philosophy.

Bondy presents what he calls cultural inauthenticity, as a reflection of an underdeveloped society, which fails to develop motivated to its relations of motivation. According to Bondy, we are only authentic in social existence and in our life structure.

The Latin American cultural process is disarticulated by lack of integration, reflected in national barriers, traditions that deepen differences and mark social differences leading to marginalization and discrimination of large masses, either because they are illiterate or because of their race or color.

Bondy states that, in the structure of culture in the countries of Latin America, there are two cultures, an elite culture that has cultured and refined ways of thinking, feeling and acting, and another that embodies the simple popular forms. These elites represent the dominant culture that does not represent the typical and typical of the collective consciousness of the popular masses. The point is that there are two dominant cultures,



one, represented by developed countries that impose their conditions on us, and another, to the interior of our countries that represent those foreign ruling classes.

The relations of power between the dominant and dominated persist until the present date. However, those dominated today, do not necessarily present an inauthentic reflexivity. Antagonistic relations have softened, knowledge has been democratized. It is for this reason that his deterministic arguments, inauthentic-alienation-domination, although in his time were valid, he successfully tried to remove Peru from a deep cultural lethargy, they now lose it; While keeping in mind that power relations do mimic, refine and still influence; But in our time there is a greater social awareness, which allows us to have enough elements to confront this influence.

It relates the culture to the state, and maintains that "the state and the economic and social systems of power are, in this t links culture with the state, and maintains that" the state and the economic and social systems of power are, in This case, shaped in such a way as to contribute to domination and ensure it "case, shaped in such a way as to contribute to domination and ensure it."

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