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Teorías sin disciplina: Latinoamericanismo, poscolonialidad y globalización en debate.

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Teorías sin disciplina. Latinoamericanismo, poscolonialidad y globalización en debate. Santiago Castro-Gómez and Eduardo Mendieta, eds. Mexico City: Porrúa Editores/San Francisco: University of San Francisco, 1998. Pages, 298. Paper. N.P.

This volume was edited by Santiago Castro-Gómez, of Bogotá's Universidad Javeriana, and Eduardo Mendieta. Both are professors of philosophy and each has a respected and growing list of publications on many of the questions raised by the chapters in the present volume.

This is a rich, suggestive, and, at times, difficult book. As often occurs with collective works, this one lacks a common position on many of the issues discussed in its twelve chapters. The internal diversity in fact contributes to the book's importance.

The introduction (by the co-editors) sets the tone for the volume and its contents, explaining why "Latin Americanism," "postcolonialism," and "globalization" (all mentioned in the book's subtitle) are subjects that merit increased discussion. Additionally, the introduction suggests the reasons why the present volume intentionally includes different approaches to these subjects. The entire book revolves around three basic issues that derive from the aforementioned subjects: 1) the global experience of des/re-territorialization, which leads to the question whether we are facing the globalization of the local or the localization of the global; 2) postcolonial theories and their contribution(s) to a critique of, and dialogue with, what has been called "occidentalism" in Latin America; and 3) whether we should deal with the post-colonization of that which defines Latin America, or with the "Latin Americanization" of that which defines post colonial reality.

The twelve chapters deal, from different perspectives, with the way(s) these three fundamental issues were treated by the main theoreticians of post-colonialism, of subaltern studies, and (consequently)

of globalization: Ranajit Guha, Homi Bhabha, Edward Said, Gayatri Spivak, John Beverly, and Frederic Jameson. The overarching concern is how these theories may or may not apply to Latin America's histories, cultures, and identity, and to Latin American studies (as a discipline) within and outside Latin America itself. Little reflection is needed to see the numerous connections with parallel U.S. Latino/a issues and realities. Most of the present volume's authors also introduce the contributions of past and present Latin American theoreticians into their discussion: Roberto Fernández Retamar, Arturo Roig, José Martí, Leopoldo Zea, José Enrique Rodó, Néstor García Canclini, Enrique Dussel, Eduardo Subirats, etc. The theoretical "conversation" that ensues is rich, at times contradictory, and always suggestive.

The chapters in the book were authored by well-known scholars in philosophy, history, cultural studies, and literary criticism: Walter Mignolo (Duke University), Hugo Achúgar (Northwestern University), Fernando Coronil (University of Michigan), Mabel Moraña (University of Pittsburgh), Alberto Moreiras (Duke University), Nelly Richard (editor-in-chief of the *Revista de Crítica Cultural*, Chile), Ileana Rodríguez (Ohio State University), Erna von der Walde (Universidad de los Andes, Colombia), and the two co-editors. Included in the volume is the text of the "Inaugural Manifesto" of the Latin American Group of Subaltern Studies.

This collective book discusses a number of theoretical approaches to culture, globalization, and modernity and post-modernity that should resonate with many U.S. Latino/a theologians who deal with the same subjects in their own work. Especially beneficial to Latino/a theologians might be the chapters by Mignolo, Coronil, Mendieta, and Castro-Gómez.

Walter Mignolo's (pp. 31–58) and Fernando Coronil's (pp. 121–46) distinct descriptions and treatments of Latin American theories on "occidentalism" seem very important to Latino/a theology's epistemological reflections on modernity and post-modernity, and on the role of *lo cotidiano* (literally, "everyday life") therein. Eduardo Mendieta's (pp. 147–68) excellent chapter on modernity, post-modernity and post-colonialism, and especially his discussion of the role of Christian evangelization and epistemological "chronograms," can only broaden and possibly challenge some of what is presently assumed among U.S. Latino/a theologians regarding the foundations of *mestizaje* and the preferential option for the poor. In my view, Mendieta's (insufficiently elaborated) distinction between *theological lens* and *locus theologicus* opens new possibilities for theologizing from the perspective of *lo cotidiano*. Castro-Gómez (pp. 169–206) also raises serious foundational questions for U.S. Latino/a theologians on the premises of *mestizaje*

and popular Catholicism while reflecting on a post-colonial critique of reason.

Teorías sin disciplina does not include an explicitly theological contribution, but the book's chapters could significantly impact U.S. Latino/a theologies as these delve ever more deeply into their epistemological and philosophical assumptions. I do not hesitate to recommend this important book to *JHLT* readers.

Orlando O. Espín
