

JOSÉ LUIS GÓMEZ-MARTÍNEZ, *Bolivia: un pueblo en busca de su identidad*. Los Amigos del Libro, Cochabamba/La Paz, 1988; 384 pp.

El gran tema de la identidad de la cultura latinoamericana y de sus partes constitutivas representa, sin lugar a dudas, uno de los ejes principales alrededor de los cuales gira el discurso cultural del continente a partir de la Conquista. Hasta se podría decir que la historia de la cultura latinoamericana ha sido, en gran parte, la historia de las diferentes preguntas y respuestas que pensadores, ensayistas, historiadores, narradores, poetas, músicos, arquitectos y pintores han ofrecido en un intento de desentrañar los múltiples enigmas de los orígenes, la transformación y el futuro de la identidad del ser nacional o continental. Así, han cobrado renovado interés en fechas recientes el tema de la otredad de las culturas precolombinas y la cuestión de la enorme importancia del principio sincrético del mestizaje cultural, estudiado bajo el concepto de transculturación.

El libro de José Luis Gómez-Martínez, cuyo título recuerda el de un famoso estudio de Stabb sobre el ensayo en Hispanoamérica, tiene el indudable mérito de haber dirigido nuestra atención hacia las formulaciones de estas preguntas y respuestas en Bolivia, un país tradicionalmente ignorado en los estudios del discurso cultural del continente. Desde la primera página el autor nos advierte acerca de su intención de trabajar simultáneamente en dos planos: el de la formulación teórica de conceptos capaces de iluminar la historia cultural, y el de la aplicación práctica de estos conceptos para analizar el caso de un país concreto.

La formulación teórica se construye en el capítulo I mediante una combinación de conceptos provenientes de Ortega y Gasset, Américo Castro y Guillermo Francovich. Del primero el autor toma la doctrina del circunstancialismo, junto con la distinción entre creencias (valores heredados que aceptamos en forma casi inconsciente) e ideas (valores nuevos introducidos por los miembros de una nueva generación). La distinción se ejemplifica mediante una analogía entre la pareja orteguiana y el binomio saussuriano de lengua/habla (p. 39), pero tal vez esta ingeniosa comparación no es del todo afortunada puesto que sugiere que existe una oposición tajante entre lo colectivo y lo individual, entre lo inconsciente y lo consciente, entre lo pasivo y lo activo. En el campo de la historia de las ideas estas oposiciones suelen ser matizadas por instancias de mediación.

Además, esta variación sobre el tema de las relaciones entre tradición y originalidad ¿no tiende a dar un peso excesivo al orden establecido? ¿No nos enfrentamos aquí al mismo problema que Kuhn intentó solucionar en la historia de la ciencia: de cómo los paradigmas se pueden reemplazar? O, en la formulación paralela de Foucault, ¿cómo se puede dar el paso entre una episteme y otra si las epistemes son totalidades monolíticas? Parece más razonable suponer que en cualquier época

Bolivia Un Pueblo En Busca De Su Identidad

KJ Lindholm-Leary



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