

A Response Inspired by Freire and Illich

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I am delighted to for the first time be able to respond in Spanish to a work also written in Spanish for this *American* society (in its continental sense). I think it is important to mark this historic moment in the life of our society in the double sense of PES and also of our American society, from north to south. I express my gratitude to my visionary colleague, Winston Thompson, and congratulate my interlocutors, co-authors Sebastián Aragón Castellanos and José María Taramona Trigoso, for submitting their work and having it added to our annual meeting.

I believe that the inclusion of this Spanish-speaking dialogue (including its translations) in the PES conference and publication points to a future in which the continental voice of philosophy of education from all of America, including Latin America, is less impossible to imagine and realize. Apart from and beyond philosophy of education, I believe that a continental philosophy of the Americas, without forgetting its Iberian, African, Asian and other aspects, must be more than a dream for the global philosophy of this century. In this historical sense, the present encounter has a post-colonial and perhaps even revolutionary meaning. This aspect is especially important for the Peruvian context that is so important in this fine work, which not only starts a new conversation in its Spanish-speaking and continental sense but, even more so, introduces us to a philosopher little known in the English-speaking world. This introduction is not only conceptual; it also includes the geographical and historical context.

For these contextual reasons I will critically highlight the moments in which the co-authors leave the context of the history, geography,

and thought of Augusto Salazar Bondy behind, seeking to make new connections. Specifically, I am referring to two moments in the work of Castellanos and Trigos. The first is the reference to Deleuze and Guattari and their concept of deterritorialization compared to Bondy's nuclearization and the second is in reference to Jan Masschelein's work on the school as a *schole* (coming from the philosopher Joseph Pieper in his book *Leisure: The Basis of Culture*) compared to Bondy's sense of deschooling.

In the first outing to France, I do not want to assume that the idea of deterritorialization in Deleuze and Guattari is necessarily an argumentative or hermeneutical error in relation to Bondy (although there are many questions about how Bondy's Marxism could be mixed with French poststructuralism). It only seems less important to me than the closest ideas directly cited by Bondy in, for example, his book *The Education of the New Man* (ENM). In the second trip to Belgium, I have more doubts. For one, the root of the etymological idea of the school as a *schole*, based on the cultural argument of Joseph Pieper, is quite opposed to the ideology of Bondy. I also believe that Bondy's direct work in his book cited above points us in better directions to understand his arguments on matters of deschooling. In both cases, I'd like to read a more comprehensive introduction to Bondy, located within his own sources of inspiration.

I understand that these two comparisons are part of the paper's method, and in many ways I sympathize with the comparative approach the authors take. However, I am even more motivated by my impression of their primary intention to introduce us to Bondy in his Peruvian and Latin American context, which includes the impacts of European philosophy such as Marxism, Catholic theology, and much more. Although they have given us much here about Bondy, I think there is still more to

share from his own thought and perhaps these critical notes will serve to deepen this encounter with Bondy also contextualized by its historical significance at this historic moment for our Society.

In his 1974 work, ENM, we observe Bondy in conversation with two of the most popular educational philosophers in Latin America: the great pedagogue Paulo Freire from Brazil and the priest Ivan Illich based in Cuernavaca, Mexico. We know that Bondy, like Freire, attended CIDOC, Illich's center in Cuernavaca—CIDOC or Centro Intercultural de Documentación—and in ENM we see him using two of the most well-known concepts from both: Freire's idea of conscientization in chapter three, "The Sense of Conscientization," and Illich's deschooling proposal in chapter five, "Beyond School." These two concepts are also analyzed in an co-authored essay written the following year, in 1975, by Freire and Illich titled *Dialogue: Critical Analysis of Deschooling and Awareness in the Current Situation of the Educational System*. Of course, the key ideas come from *Pedagogy of the Oppressed* by Freire and *Deschooling Society* by Illich, published around the same time as Bondy's book.

Historically, the above notes teach us that Bondy was not only impacted by the famous ideas of Freire and Illich, but, more radically, was adapting them for his Peruvian context. Another example of Bondy's historical impact on Latin America can be read in citations from the Peruvian liberation theologian, Gustavo Gutierrez, pointing to the educational work of both Bondy and Freire. Before trying to compare Bondy with ideas that are distant from his history and context, ignoring for the moment the still more serious philosophical distances between Deleuze and Guattari and Masschelein, I think the ideas directly cited by Bondy, and also those who quote him, help us to better understand the ways in which he not only followed his colleagues, but deepened and clarified their ideas as well. That is to say that what matters here, and is

lacking in the present essay, are not only these closer similarities but also their differences and difficulties.

Although there is not enough time to fully argue the sense in which Illich and Freire are perhaps better company for Bondy than the poststructural Deleuze and Guatarri or the conservative Catholicism that inspires Masschelein's idea of school, I believe that other canonical questions still arise about the figure of Bondy within Latin American philosophical thought on education and pedagogy. These questions fall into other post-colonial questions on the continental philosophy of the Americas and similar discourses on voices of the Global South in the academy.

These doors of this essay on Bondy have served me well, demonstrating limits and gaps in my own studies of Latin American thought. I want to end these perhaps more historical and bibliographic than philosophical notes by expressing how much I appreciate Castellanos and Trigoso for this digital meeting between Canada and Peru in times of COVID, which has also given me the opportunity to meet Bondy and continue the search for the dream of a continental philosophy of education from the Americas to the whole world, including the world of philosophy and humanities.
