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Interculturality in Peru and the Process of Forming an Intercultural Society

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Abstract

Peru is considered a multicultural, multicultural and multilingual country, due to its great cultural diversity of ethnic or native peoples who live in the Andes and the Amazon, in addition to Afro-Peruvian groups and international migrants. However, the vision of the country has been homogeneous and the cultural diversity has been hidden by the cultural heritage of the white Spanish. Relations between cultures have been asymmetric, expressed in discrimination, marginalization, exclusion, from the dominant-dominated opposition; majority-minority. In our country, education has been oriented to transmit information from the Western world, without valuing the ancestral knowledge of the existing cultural groups in the country. Currently, this paradigm is being changed and the proposal of the intercultural approach has been incorporated into education to promote

multicultural teaching-learning and improve relations between different cultures. The new national educational policy marks an unavoidable challenge: to create a new curricular model to form intercultural societies, reinforcing and training educators with didactics and intercultural skills, capable of valuing and recovering knowledge of cultural diversity, to fulfill the role of educating in interculturality. and to train intercultural citizens in a double dimension: respond to the country and act in the context of globalization.

Keywords

interculturality, cultural diversity, intercultural competences, intercultural education, intercultural society.

Introduction

Peru is a country of great cultural, ethnic, linguistic, geographical and ecological diversity, which is home to numerous Andean and Amazonian native peoples, as well as mestizos, Afro-descendants and international immigrants, has a great diversity of native or original peoples in the national territory, where 47 languages different from Spanish and prior to the processes of European colonization of America are spoken. (Ministry of Culture, 2016)

It is well known that every society generates culture, the same that we can graph as the institutional cover for the social system to function and structure itself in such a way that it can survive social, political, economic, ideological and normative changes, with sufficient capacity for adaptation and resilience so that the conflicts that any change causes, are overcome and converted into efficient processes of renewal of society.

A society is formed with the presence of different social groups, starting with the family as the primary group that enables the beginning of the socialization of individuals, as well as the learning of culture. After the family is the school, the university, the workplace, the parish, the neighborhood, among others, as spaces that reinforce integration into society and the development of cultural identity (Ramírez, 2002).

In the various societies of the world, the existence of broader social groups is recognized, whose individuals interact on the basis of social, economic and cultural ties, as complex or more complex than those of the society that hosts them and which do not have an expiration date. These groups identify themselves as ethnic groups, indigenous peoples or indigenous peoples.

In relation to Peruvian society, there are 55 indigenous or native peoples, living in the Andes and the Amazon, the same ones who have their own languages, which has led to that, in the 1960s, the anthropologist José María Arguedas synthesizes Peru as "Country of all bloods" (Arguedas, 1964). Currently, we characterize Peru as a multilingual and multicultural country and we have gone from an exclusive oligarchic paradigm to an inclusive, populist, although homogenizing one, so we find the presence of cultural diversity in the different geographical and institutional spaces of our society. (Degregori, C.I. 2003).

In the context described, the current educational panorama is highlighted, made up of multicultural classrooms, made up of students from diverse geographical, ethnic, linguistic and cultural origins, which demands educators with new skills, knowledge, attitudes, didactics and pedagogical proposals that allow the educational management of this type of education, in addition to considering a new type of interpersonal relationships with the surrounding educational community. However, the training of educators to work in multicultural contexts with an intercultural approach has not been considered in its curricular plans the specific requirements of the new intercultural education for all.

The role of educators and transmitters of knowledge implies new social responsibilities, since it is now required to foster a tolerant spirit of respect and coexistence in educational institutions, within the framework of the democratic principles of equality, opportunities and solidarity. However, it cannot be denied that there are still many educators who still remain passive, in the midst of their culturally diverse educational institutions, which has a significant impact on the functioning of a democratic, plural and heterogeneous educational institution.

That is why this article seeks to provide some reflections and proposals about what is interculturality in Peru, intercultural education and the training of intercultural educators who respond to the challenge of interculturality in educational institutions and society, in order to serve all students in the recognition of their personal values and cultural legitimacy, applying in educational activities the principles of solidarity, cooperation and harmonious coexistence in the cultural diversity of our country.

Methodology

Methodologically, it is an analytical and documentary research, so it is inserted in the theoretical development studies. According to the UPEL Manual (2003:16), it consists of "the presentation of new theories, conceptualizations or original interpretative models of the author, based on the critical analysis of empirical information and existing theories". Likewise, for Arias (2006:27), documentary research is a process based on "the search, recovery, analysis, criticism and interpretation of secondary data, that is, those obtained and recorded by other researchers in documentary, printed, audiovisual or electronic sources".

Therefore, to achieve the proposed objective, an analytical research was carried out in which the analysis process was proposed, whose procedure consisted of defining the research objective and analyzing the aspects of complexity present in intercultural education; the theory of the complexity of interculturality was defined, described and analyzed. ; and finally the results were described.

Results

Peruvian society: cultural heritage and education.

In Peru, the diverse ways of life developed by the different ethnic groups that have existed prior to the Inca and Spanish/European times, leads us to

recognize that this diversity has generated different forms and processes of cultural relations. However, in the history of the country, the process of Spanish invasion and conquest has left us a colonial legacy that makes us overvalue the European to the detriment of the Indo-American, which insists on pointing out that the mestizos are heirs of the Spanish / European, superior to everything that represents the indigenous and the non-Hispanic, which translates into asymmetrical intercultural relations, expressed as marginalization, exclusion and assimilation.

The main trauma that we have inherited from the Spanish conquest are the distorted relationships with the material conditions of existence, conditions that are marked by the diversity of ecosystems and life zones that make Peru the possessor of 101 life zones of the 112 identified by Holdridge, in the world. This inheritance, negative and distorted, has lodged itself in consciousness and prevents us from seeing closely the real and concrete relationships of ourselves with ourselves and with our natural and environmental environment.

The consequence is evident that this process of relationship between the various cultures was the strengthening of ethnic/cultural discrimination. We have become a "racist" people, where segregation starts from ourselves, out of shame for who we are, a people marked by their ethnicity and by the oppression of Andean and Amazonian communities.

Asymmetrical relations, marked in the relations between different cultures and their corresponding social groups, have led to limiting the active participation of indigenous peoples in the politics and education of Peruvian society.

The educational policies developed in Peru until the 1960s were aimed at the Castilianization of native peoples, that is, at language homogenization. The 1970s marked the beginning of a process of change in the country that was to shake our vision of a culturally divided country.

The homogenizing trend was broken during the government of Juan Velasco Alvarado, who introduced a broad program of reforms that meant a new recognition of the multiethnic and multicultural composition of the country. Precisely, the reform of 1972 specified the National Policy of Bilingual Education (PNEB), whose guidelines highlight the need to overcome the conditions of poverty of vernacular speakers, as well as the need to promote a critical interpretation of social and economic conditions, and generate a spontaneous, creative and conscious participation in the process of structural change. aimed at eliminating the mechanisms of dependence and domination (Vásquez et al. 2009). Certainly, the PNEB did not explicitly include the concept of "interculturality", but its guidelines show a concern for this problem.

The first policy that incorporated the concept of intercultural education was the Intercultural Bilingual Education Policy (PEBI) of 1989, however, it did so from the approach then in force, which limited educational interculturality to the inclusion of knowledge of the culture of vernacular speakers and the gradual incorporation of contents from other cultural traditions.

For its part, the Intercultural Education and Intercultural Bilingual Education Policy (PEIEB) of 1991 broadened the scope of this approach by conceiving interculturality as a guiding principle of the entire education system.

Globalization and interculturality.

The consolidation of the globalization process makes it possible for us to know each other and recognize that the planet is home to diverse cultures. There is no country that can say it only has one culture.

In each country and in each national society, different cultures coexist. This reality, which is presented with great force and vertiginous sociocultural dynamics, reinforces the need to rethink the relations between cultures and the term "Interculturality", to define a new type of relationship that overcomes the traditional asymmetry and that is based on the democratic principles of tolerance, respect and harmonious coexistence, generating relations of equality and equity. We conceptualize interculturality as the permanent dialogue between cultures to enrich each other and contribute to the development of humanity. With interculturality, we believe that respect for cultural diversity should be guaranteed and cultural dialogue promoted to achieve the articulation and integration of practices and customs, without violating the cultural identity of national peoples. Seen as behavior, interculturality is the ability and ability to function in contexts of cultural relations and know how to function between members of different cultures with whom one interacts.

In this way, interculturality begins to be a proposal of a new way of life throughout the world, forcing us to have to develop new competences and skills at an intra and interpersonal level, of internal and social valuation of what it means to live in a very culturally diverse society, by origin, and that is further diversified by the new relationships that are established by the expansion of the so-called globalization, the same that promotes the mobilization of people, who move to other geographical and sociocultural realities.

When people migrate individually or as families, they usually assimilate into the new culture, but when they do so en masse, often in forced circumstances, the assimilation process becomes more complex and they become just another group, within the cultural diversity of the country that receives them.

In the context described, people are forced to be intercultural and this is a learning process, it requires the development of new attitudes, aptitudes, behaviors, behaviors; therefore, two new educational needs are presented at the individual level:

- One, prepare to develop in the internal cultural diversity of the country, of the society of which it is part, banish prejudices and negative stereotypes that lead to discrimination against the different ethnic groups with which it lives.

- Two, prepare to have an intercultural behavior with people who come from all the cultural diversity of the world, without falling into extreme attitudes of

xenophobia or submission, for mistaken ideas of superiority or inferiority (the latter due to our colonial trauma).

In both cases, the learning process can be natural as part of the socialization of people or planned, that is, formally, and it is essential to have teachers educators in interculturality.

Intercultural education and intercultural teachers.

Teachers not only fulfill functions in the classroom, but also throughout the community, so they are the ideal social actors to become agents of interculturality, both for initial students and for parents who, without being directly in the classrooms, must also prepare in interculturality.

For this role, teachers must become (read prepare) intercultural people, so they need to deconstruct and reconstruct their competencies in relation to cultural diversity. They must recognize the prejudices and stereotypes about the Andean and Amazonian indigenous people, which are the cultural burden they have inherited from the society imagined as homogeneous, to overcome them with the accurate and evaluative knowledge of these cultural "others", recognize them as social group and cultural. In this new vision it is essential that new behaviors, skills, values and attitudes are developed as people and as teachers.

Since the 1990s, anthropologists and sociologists have drawn attention to the community imaginary of the country, as a society that identifies with the white / Creole that rejects the indigenous, the cholo, the black, which is also reinforced with humiliating practices and actions to the peasants or provincial students against the whites and urban.

Likewise, in education, despite the educational policies of Bilingual Education and Intercultural Bilingual Education of the 90s, we find the same policy of homogenization that, although it does not completely eliminate cultural differences, blurs them by highlighting the Inca past, promotes a folkloric image of Andean Indian, distorting its identity under the denomination of peasant, sublimating ancestral social and cultural characteristics and against which it makes invisible the Amazonian and the black or Afro-Peruvian (Citarella, 1990; Degregori, 1999).

Although Peruvian multiculturalism has recently been incorporated as a transversal content of education, there is still no in-depth treatment of interculturality. Even so, it continues to be related to education for indigenous people, as a proposal for one-way learning of indigenous people with respect to national society.

However, limiting interculturality to those who do not speak Spanish implies denying differences and deepens discrimination (Arenas, 1999, cited in Walsh, 2005). This situation must change and it is essential that teachers transform their vision of interculturality to understand that it is not only about affective respect for indigenous people, who are underestimated, but should be understood as the recognition of knowledge, experiences and values that can potentially contribute

jointly to the construction of a truly democratic society. equitable, sustainable and humane, with differences, but without inequalities.

Interculturality has operated throughout Peruvian history in a folkloric, dominant and unidirectional way, recognizing Inca roots and at the same time promoting the assimilation and acculturation of indigenous peoples to a homogenized national identity. It is necessary to initiate a multi-track intercultural project based on the coexistence of difference (often conflictive), the recognition of inequality and the need to build different societies, institutions and schemes (Walsh: 2005).

The Ministry of Culture has been promoting the adoption of regulations on indigenous peoples, the Afro-Peruvian population, ethnic-racial discrimination and intercultural citizenship, which have helped to strengthen the legal framework for the social inclusion of various cultural groups and the application of interculturality; Despite this, it was necessary to have a national norm that could guide actions under a common vision that articulates and integrates the country's intercultural policy and management.

In this sense, on October 28, 2016, the National Policy for the Mainstreaming of the Intercultural Approach was approved, with the objective of guiding, articulating and establishing the mechanisms of action of the State to guarantee the exercise of the rights of culturally diverse people in the country, especially indigenous peoples and the Afro-Peruvian population. promoting a State that recognizes cultural diversity, operates with cultural relevance, contributes to social inclusion, national integration and the elimination of discrimination. Its horizon is the construction of an intercultural society.

It is within this legal framework that the Ministry of Education of Peru approved the sectoral policy of Intercultural Education and Intercultural Bilingual Education as the main guiding instrument for the implementation of educational plans, programs and projects in this area. Supreme Decree 006-2016 approving the policy establishes that it is mandatory for all entities in the education sector, including regional education directorates and local educational management units, within the framework of their competences. According to the norm, intercultural education for all is the policy that guides the pedagogical treatment of diversity throughout the educational system, in a contextualized, reflective and critical way.

This norm seeks that each student builds an identity from the affirmation of their own and in relation to what is culturally different, as well as the promotion of a coexistence based on communication, respect and the establishment of relationships of complementarity.

It is important to emphasize that Intercultural Education, raised as a policy and not as an affirmative action, guarantees that it is a true model of education that implies a learning process between the cultures that are related and not a superposition of the dominant culture on the subordinate culture, which would have to assimilate the values, practices and behaviors of the dominant culture.

Consequently, the problem of education is not assumed to be an exclusive

problem of indigenous people, but concerns all sectors of society. With Intercultural Education as a policy, it is committed to dialogue, respect and coexistence; Not only are the consequences of inequality between cultures attacked, but also its structural causes, articulating cultural justice with social justice.

We emphasize that the priority objectives of intercultural education should be focused on:

- Fight against ethnic prejudice.
- Incorporation of the knowledge of the other.
- Search for more equitable cultural dialogues.
- Management of a gender equity approach.
- Reverse unfavorable development conditions to achieve sustainable and humane development.

All of the above must be developed under the guiding idea of understanding interculturality as a process and a political and social project aimed at the construction of new societies with living conditions that go far beyond respect, tolerance and recognition of diversity that aims to transform not only inequitable economic conditions but also those that have to do with the cosmology of life in general, including knowledge and knowledge, ancestral memory, the relationship with Mother Nature and spirituality, among others (Walsh, 2008).

Conclusions

In Peru, educational institutions prioritize monolingual-Spanish education and the westernized culture that is dominant, without taking into account the Andean and Amazonian cultural diversity. However, now we need intercultural educators is for the whole country and in different geographical spaces.

Educators require training not only in appropriate methodologies to work with heterogeneous groups with different levels of learning, various grades, different ages and different linguistic levels, but above all to contextualize the teaching-learning process to the geography, socioeconomic and cultural of each place where it is located and that, whatever it may be, will present the multiculturalism of the country and the presence of international cultural diversity.

Intercultural educators are required to train citizens for social transformation, overcoming asymmetries that are based on prejudices and stereotypes, poorly conceived by the colonial heritage, must be a person with a lot of creativity, who enhances his innovative capacity by producing his own initiatives.

The new educator who calls for interculturality must consider that knowledge is not an object but an action; Likewise, it must be able to promote the visualization of new imaginaries of life, for which it must value and encourage the leadership of students, throughout the teaching-learning process, emphasizing the revaluation of ancestral knowledge, of their own cultures, different but not unequal, and that a true interculturality for decolonization allows them to articulate themselves on equal terms, without dominant and dominated, superior and inferior.

Finally, we must emphasize that we consider it essential to promote the

intercultural training of educators so that they can have the appropriate tools and theoretical-practical resources to develop intercultural educational actions both within educational institutions and their environment, with the entire educational community.

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