

## Atavistic identity in bilingual rural space students in the Aymara Altiplano of Ilave

*Identidad atávica en los estudiantes bilingües del espacio rural en el Altiplano Aymara de Ilave*

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### ORIGINAL ARTICLE

#### KEYWORDS

Cultural identity, tradition, bilingual education, Aymaras, education

The summary of configuration of cultural atavistic identity, finds a significant space in Aymara students who go through moments of sociocultural and educational syncretism in the surandine spectral region of Peru. The objective is channeled in determining the level of atavistic identity in bilingual students of the rural area in the Aymara Highlands of Ilave. The study corresponds to the quantitative approach of a descriptive nature and the technique used was the structured survey with their respective questionnaires that served as an instrument for the survey of objective information, taking as a population universe 138 original students. In conclusion, 58% of students maintain the traits of cultural atavistic identity by the practice of their beliefs, customs, traditions and because they do not neglect their original culture, even if it is constantly threatened by hegemonizing cultures from the West.

### PALABRAS CLAVE

Identidad cultural, tradición, educación bilingüe, aymaras, educación

El sumario de configuración de la identidad atávica cultural, encuentra un espacio significativo en los estudiantes aymaras que atraviesan momentos de sincretismo sociocultural y educacional en la región espectral surandina de Perú. El objetivo se canaliza en determinar el nivel de identidad atávica en los estudiantes bilingües del espacio rural en el Altiplano Aymara de Ilave. El estudio corresponde al enfoque cuantitativo de carácter descriptivo y la técnica empleada fue la encuesta estructurada con sus respectivos cuestionarios que sirvieron como instrumento del recabo de la información objetiva, teniendo como universo poblacional a 138 estudiantes originarios. En conclusión, el 58% de estudiantes mantienen los rasgos de identidad atávica cultural por la praxis de sus creencias, costumbres, tradiciones y porque no dejan de lado su cultura

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originaria, aunque ésta se vea amenazado constantemente por las culturas hegemónicas provenientes del occidente.

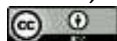
## 1. INTRODUCTION

Every cultural process is, in fact, a social phenomenon, but this does not imply an equation of equality or equivalence, because not every social phenomenon necessarily constitutes a cultural product. Man in his activity produces «social excrecences», such as human rights violations, crimes, genocides, drug trafficking, etc., and in particular wars, which should in no way be considered cultural events (Guadarrama, 2019). To this extent, the recognition and appreciation of the ancestral Aymara culture by the subjects facing the global changes of the world system, turn out to be cultural processes that reconfigure the narrative in the southern Andes. But there are certain social phenomena that directly impair The Aymara, such as: injustice, hatred, invasion, and banishment of the genuine to be replaced by the Western or by some dominant culture.

In this perspective, ancestral atavistic construction is particularly geared towards Aymara educational relationships that have been indisputably adopted for the configuration of cultural identity in functional schools in rural areas, particularly the early stages of life in which such influences become of significant importance, the imposition and degree of acceptability of educational subject liabilities are evident. Also, during the academic stage, the subject makes decisions to meet the demands and expectations of society, from the fragility of its emerging identity, driven by changes in the environment and those of individual growth, incorporating values and beliefs and adopting certain social roles (Bernal & König, 2017).

On the legal side, the defense of the rights of indigenous peoples is raised in order to maintain the questioning of colonization, which, by the way, presents a discursive dispute based on social and normative interaction carried out on the basis of the new game rules superimposed from the alterity. The colonizing states maintained control of the normative system within the framework of the understanding of the members of the dominant culture, subordinating or even denying the culture of the original peoples whose previous existence to that State. However, as we will see, the fundamental right to cultural identity is a fissure of this system (Faundes, 2019). Thus, today, the Aymara Nation maintains more than ever, the historical image of the American Indian full of contrasting and complementary meanings within existing historiography. Knowing that, the fundamental character from which the account of the facts of the past is built is the ancestral ontological being Aymara (Campos, 2010).

The African Charter of the Rights of Man and Peoples (Banjul Letter), adopted in 1981, becomes a primary antecedent of the right to cultural identity. In the meantime, its configuration, as a third-generation human right, will follow the Declaration on the Right to Development,



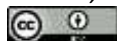
adopted by the United Nations in 1986, from which cultural rights are redefined as rights to identity (Del Carpio, 2011). Following this precedent, Aymara education reinforces its ideals in spirituality and religiosity as an inherent part of ancestral cultural identity, forging group cohesion and a sense of belonging among them. On the other hand, despite the particularities of the ethnic groups that make up the country called Peru, the origin and many aspects of traditional identity are shared, including a view of both the world and its origin shared by all (Caballero, 2017).

Atavistic identity is built on emotion based on a strong collaborative culture within schools with localist meaning and holistic projections (Echeita, 2017). As speculated, the heterogeneous cultural society (such as the current one) cannot rely solely on the idea of neutrality, but, on the contrary, must commit itself to some conceptions of good that favor the idea of authenticity, cultural identity and, therefore, loyalty to the groups of which individuals are part (Mocoroa, 2016).

Research describes the cultural identity in the Aymara bilingual students of the rural area of the San Antonio Secondary Educational Institution of Czech Aymara Nation. At the same time, it identifies the causes of the loss of cultural identity of students, in order to seek solutions in this regard and for the authorities to promote the dissemination and extension of cultural knowledge at the regional-national level with regard to valuation-strengthening of cultural identity. It should be noted that the training subjects must also promote cultural identity in the students, taking advantage of important dates such as (the Andean New Year, the Day of the Peasant, etc.), in order to forge a culture of peace that affirms national identity, cultural, ethnic and linguistic diversity.

### **The problem of Bilingual Intercultural Education (EIB)**

If we go south, we will find one of the largest educational and training projects that the Puno region profiled in its time – 2009 – and that in the end, for a term of more than five years, was fulminated by the same pedagogical, social, political and trajectory of globalizing frameworks that were embedded in the *altiplano* society. The Regional Curriculum Project (PCR) was undoubtedly one of the most colossal surges that the regional government (GORE) Puno jointly with the Regional Directorate of Education (DRE), parents, teachers and institutions, that in the dream of revaluing knowledge and feelings originating from the Andean mountain range from an energetic intercultural source and socio-critical theories, remained like traces in time. As far as the RCP was concerned, for some, it was a breath full of counterpoints and emptiness to be perfected, and for others, it was, from the clearest intention to recover memory, symbolism and historical codes to a present, which, to some extent and way, they were shown as blind spots for positive modern science. Likewise, in a singular way, this meant remedying those historical failures of a state that



departed from a deep Peru abstracted by gravitations of exclusionary and discriminatory signs of those peoples, who, in their circumstances, did not become part of a system-world/modern/capitalist/patriarchal/monocultural in progress (Huanca-Arohuanca & Canaza-Choque, 2019).

Thus, in the face of the unbridled advance of globalization and the cataclysmic situation of disappearing a number of identitarian elements, the intervention of an intercultural approach to national and global agendas has been outlined. This automation as a mechanism and proposal consists in sharing and recognizing multiverse dialogues that have been pre-existing since a good historical data in Latin América (AL). Within this context, it is necessary to recognize the environmental/cultural impacts arising from the crisis in the Peruvian territory, therefore, it recognizes the insufficient institutional intervention and the null integration of communities that are directly and indirectly part of the system that absorbs them with unequal and exclusionary burdens. In Peru, difficulty and fortune begin there, in the immense meta-biodiversity of the human face. The EIB project is without discussion a clear proposal in which cultural elements congenial between bodies and languages of different worlds on an equal footing. This is one of the most difficult tasks that the government has as a pilot plan for the bicentennial (2021), and to a sustainable global project 2030. Developing and recasting public policies on the basis of intercultural education that recognizes the immense ethnic-linguistic diversity is one of the many alternatives, but one of the most efficient in integrating knowledge and feelings that can bring together balance with the nature and institution of a new model of citizenship (Canaza-Choque & Huanca-Arohuanca, 2018).

## 2. METHOD AND MATERIALS

To achieve the objectives, the descriptive-transverse design was used, through a survey-like methodology with contextual scope. Likewise, the corresponding quantitative indicators that allowed this concept to be operationalized (Pérez, 2017) are established according to the parameters of the work in question. For the selection of the description, a quantitative methodology has been applied (Buseti, González, Huete, & Merinero, 2018) with indicators of quantitative studies (Sánchez-Vellvé, 2018).



## Population

Table 1. Number of students enrolled by degrees in the Educational Institution

Grade	Quantity	%
First	37	27
Second	26	18
Third	20	15
Room	25	18
Fifth	30	22
Total	138	100

Source: Registration document of the Institution.

The table represents the population that is composed of 138 students between women and men who make up the entire bilingual student of the Aymara Educational Institution, making up 100% of the population.

Table 2. Data collection techniques and instruments

Technique	Instrument
<b>Survey:</b> It was done to gather accurate information about the cultural identity of bilingual students, as this technique is used as a means to obtain data or information that only students can provide.	<b>Questionnaire:</b> It was used to gather accurate information on cultural identity in bilingual students, because this instrument asks questions based on the objectives and indicators of variable, in an orderly manner.

## Data processing plan

The processing of the information follows the survey used in the population universe of Aymara students, with the selection and organization of the corresponding data according to the indicators established in statistical tables, with the location of frequencies and percentages.

## Instrument

The instrument used is referred to surveys of junior students, to understand the canons and perceptions of the same environments to atavistic identity. The process and results are then examined. Finally, the most important implications of the study are analyzed and future lines of research are noted (Payá, Gros, Pique, & Rubio, 2018).

The statements have seven dimensions, which are: thematic content, the trust between the student and the parent, the student's relationship with the teacher, the prevailing economy, the media, the student habitat and the promotion of identity Atavistic. Being the main channels and instruments of horizontal communication, transversal (Peña, Caldevilla, & Batalla, 2017) that accompanied the research developed in the Aymara Highlands of Peru.

To support the study, a quantitative descriptive methodology was used. So, to track the documents of the various sources with the greatest impact, it is taken as antecedent in the basis of: Scopus, WOS, Thomson Reuters, SciELO, Eric, Redalyc, Dialnet, Latindex, Doaj and OEI. In

addition, the approach presents some recent theoretical proposals around the paradigm of social research, which trace the possible paths to the construction of a posture that allows methodological, ontological, ethical and ethical incorporation praxiological science and academic knowledge (Canaza-Choque & Huanca-Arohuanca, 2018; Rocha-Buelvas & Ruíz-Lurduy, 2018; Huanca-Arohuanca & Canaza-Choque, 2019; Huanca-Arohuanca, Sucari, Moriano, & Sapaná-Valdivia, 2019).

### 3. RESULTS AND DISCUSSIONS

Cultural identity means having clarity of customs, traditions, mother tongue, religion, food and atavistic imaginary of the Aymara Highlands of Peru. Considering that intercultural education as the essence of the school is fundamental, not only because it implies respect and use of cultural diversity, but also because it enables the cultural focus approach of diversity in the school that means going beyond cultural identity (Pedrero-García, Moreno-Fernández, & Moreno-Crespo, 2017).

Table 3. Thematic content by reality and region

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
First	28	20	9	7	37	27
Second	20	14	6	4	26	18
Third	15	11	5	4	20	15
Room	20	14	5	4	25	18
Fifth	23	17	7	5	30	22
<b>Total</b>	106	76	32	24	138	100

Source: Survey Results.

Table 4 shows that the thematic content indicator according to reality and region shows dynamic. In that consonant, 106 students representing 76% responded that Yes and 32 students representing 24% responded that No, placing Fashion in the first grade with 28 students, where it is claimed that thematic contents are according to reality and the Aymara region.

In general, this fact makes it possible to note that students are aware that thematic content is contextualized to their reality and region. In short, this situation will allow to consolidate the cultural identity, as long as it relates to everyday-empirical life. Likewise, many of these ideas, some new and some not, have led to try to relate education with daily life. Another term that hides its own polysemy and difficulty, but that has the advantage of being more intuitive and on which there are a large number of approaches (Rodríguez, 2018) that necessarily help to understand the

effective relationship of what is taught and whether it has relationship with the Aymara Altiplano of Ilave.

Table 4. Bilingual student confidence with parents

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
First	20	15	17	12	37	27
Second	16	12	10	7	26	19
Third	12	9	8	6	20	15
Room	13	9	12	9	25	18
Fifth	13	9	17	12	30	21
<b>Total</b>	<b>74</b>	<b>54</b>	<b>64</b>	<b>46</b>	<b>138</b>	<b>100</b>

Source: Survey Results.

Table 5 shows that the bilingual student's confidence indicator with his parents is as follows: 74 students who equal 54% responded that Yes and 64 students representing 46% responded no, thus placing Fashion in first grade with 20 students, also allowing them to claim that they are the ones who have the most confidence with their parents and siblings.

It is clear from the description that students have greater confidence with their parents; however, 46% trust other people more. The trend of loss of confidence decreases in higher grades such as fourth and fifth grades. In this part it is important to note that there are other factors for this loss of confidence, as well as the natural development of the stages of the human being that break the barriers of communication between father and child. In this sense, the paternal relationship with children consists in analyzing the budgets and limits of the principle of trust as a criterion of concreteness of care, because that convective relationship is met (Contreras, 2019).

Table 5. Relationship of bilingual students with their teachers

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
First	19	14	18	13	37	27
Second	15	11	11	8	26	19
Third	11	8	9	6	20	14
Room	12	9	13	9	25	18
Fifth	15	11	15	11	30	22
<b>Total</b>	<b>72</b>	<b>53</b>	<b>66</b>	<b>47</b>	<b>138</b>	<b>100</b>

Source: Survey Results.

Table 6 shows that the indicator of the bilingual student's relationship with his teachers, is given substantively, so it can be said that: 72 students representing the 53% answered Yes and 66

students representing 47% responded that No, locating The in first grade with 19 students, making it known that they are the ones who have the most relationship with their teachers.

The description a priori, allows to note that students at the Aymara Educational Institution, if they converse and have confidence with their teachers. However, a certain percentage cannot find such confidence. This inequality of percentages also has to do with the construction of the families to which the students belong. In the families of the Altiplano, the dialogue around indigenous families for the empirical and analytical recognition of a large, and not yet fully understood, diversity of forms and cultural logics that prevent further postulating the existence of unique models (Inostroza & Ferreiro, 2018). In this sense, families where they develop joint practices of union and mutual help, will be able to identify the moments and circumstances in which having trust with their teachers is elementary for the aid and union practices of forming an Aymara school in symmetrical reciprocity (Hall, 2017).

Table 6. Influence of money on the cultural identity of bilingual students

Grado	Yes		Do not		Total	%
	Fi	%	fi	%		
First	18	13	19	14	37	27
Second	10	7	16	11	26	18
Third	7	5	13	10	20	15
Room	12	9	13	9	25	18
Fifth	13	9	17	13	30	22
Total	60	43	78	57	138	100

Source: Survey Results.

When the observance of table 7 is enforced on the indicator, the influence of money on the cultural identity of bilingual students, it is shown that: 60 students representing 43% responded that Yes and 78 students representing 57% responded that the money Does not influence cultural identity, placing Fashion in the fourth grade with 23 students, stating that money is not decisive in the loss of cultural identity in the altiplano context.

This fact makes it possible to see, in general terms, that students are aware that economics does not determine the loss of cultural identity. But it influences randomly. When students' values are only seen statically, then the economic factor can often mean the loss of cultural identity, but this is not the case. Thus, when we talk about economic determinism, it can be sustained that the economy has generated new inequalities between rich and poor, emerging creative and non-creative states, widening the gap between the market and the state, between politics and the economy, between capitalism and representative democracy (Roche, 2017). Affecting the educational sectors directly and indirectly. Today the struggle is to aim to achieve an economy at the service of people. Trying to regain the social sense of financial activity and money itself,



supporting projects of special social relevance (in favor of the disadvantaged or excluded from the conventional financial sector), or by creating ethical financial institutions (ethical banking) (Conill, 2017). This is only one of many ways to recreate the economy for the good of humanity and the entire academic community that is vulnerable to the absorption of exclusionary economic criteria.

Table 7. Media and its promotion in the cultural identity of bilingual students

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
First	17	12	20	15	37	27
Second	12	9	14	10	26	19
Third	10	7	10	7	20	14
Room	18	13	7	5	25	18
Fifth	20	15	10	7	30	22
<b>Total</b>	<b>77</b>	<b>56</b>	<b>61</b>	<b>44</b>	<b>138</b>	<b>100</b>

Source: Survey Results.

Table 8 shows that media and its promotion in the cultural identity of bilingual students is dialectical, as 77 students representing 56% responded that Yes and 61 students representing 44% responded no; placing Fashion in fifth graders who ensure that the media is a way of promoting cultural identity.

This is broken down in general terms that, most students are aware that the media promotes the cultural identity of the region. But it is also important to know in higher percentages, these means do not decisively determine the promotion of cultural identity, perhaps not the magnitude of the programming, but the small number of media based on this criterion of the atavistic identity. Maintaining every relationship of media domination requires, albeit to a variable degree, the construction and dissemination of a legitimizing discourse. Speech can be understood as a communicative practice that develops within a social, political and cultural context (Roca & Sanchez, 2017). Following the sequence, it can be said that in Peru the media are not designed to promote cultural identity, but on the contrary, they degrade ancestral culture. Therefore, it can be said that, students have a misperception of factual means.

Table 8. Preference of bilingual students to live in their original place

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
First	20	15	17	12	37	27
Second	13	9	13	9	26	18
Third	15	11	5	4	20	15
Room	18	13	7	5	25	18
Fifth	22	16	8	6	30	22
<b>Total</b>	<b>88</b>	<b>64</b>	<b>50</b>	<b>36</b>	<b>138</b>	<b>100</b>

Source: Survey Results.

When looking at Table 9, it is observed that, in the preference indicator of bilingual students to live in their place of origin, 88 students representing 64% responded that Yes and 50 students representing 36% responded that No, placing Fashion in fifth grade with 22 students who claim they don't prefer to live in the city.

This fact makes it possible to note, in an ordinary way, that most students do not migrate to the city, because they want to live with their families and in their place of origin (community, partiality or village center). It has become customary to maintain the myth or belief that urban areas contain exponential development in relation to rural areas; but this is not the reality. At the same time, the transfer of The Aymara within the city-city and countryside-city is shown, as elements that hinder the overcoming of the Andean economy. So, starting with a historical approach to employment; exposes the factors that affect the manifest internal migration in the southern contexts, through the strong administrative and commercial concentration of capital cities, the lack of opportunities and the provision of services in intermediate cities and areas rural areas as the case in treatment (Porrás, 2018).

Table 9. Promoting cultural identity to bilingual students in the institution and in the classroom

Grade	Yes		Do not		Total	%
	fi	%	fi	%		
<b>First</b>	19	14	18	13	37	27
<b>Second</b>	18	13	8	6	26	19
<b>Third</b>	14	10	6	4	20	14
<b>Room</b>	15	11	10	7	25	18
<b>Fifth</b>	18	13	12	9	30	22
<b>Total</b>	84	61	54	39	138	100

Source: Survey Results.

Table 10 shows that the indicator promoting cultural identity to bilingual students in the institution and in the classroom is: 84 students representing 61% responded that Yes and 54 students representing 39% responded that No, locating Fashion in the first grade with 19 students, who say that the institution and the classroom foster cultural identity in a consistent way.

This fact makes it possible to verify that students are aware that in their institution and classroom if activities (dances, customs, typical dishes) are encouraged to consolidate cultural identity. For the execution of the factual event in a proposal, certain incentives must be implemented in order to develop the activities in a competitive way, which would make identity a key part of the development of the human being in society. However, there is evidence of the racist nature that can exist in the construction of identities and the non-promotion of atavistic identity in all Aymara students. Therefore, the movement that expresses the coloniality of the power of inclusion and exclusion of different social groups, makes tangible the permanence of a pattern of

power that dominates and exploits at the global level (Espinosa, 2015), a situation that, on the Aymara threshold already has no room.

Table 10. Comparative scale of cultural identity frequencies

Indicators	Yes	%	Do not	%	Total	%
<b>Thematic content</b>	106	77	32	23	138	100
<b>Social interrelation</b>	74	54	64	46	138	100
<b>Interrelation with the teacher</b>	72	52	66	48	138	100
<b>Economic aspect</b>	63	43	85	57	138	100
<b>Means of communication</b>	77	56	61	44	138	100
<b>Migration</b>	88	64	50	36	138	100
<b>Sociocultural change</b>	84	61	54	39	138	100
<b>X</b>	81	58	57	42	138	100

Source: Survey Results.

The results in Table 11 show the overall averages of the cultural identity development factors dimension, which are as follows: 80 students answered Si, which represent 58% and 58 students answered No, representing 42%, indicating that most students are involved and have cultural identity.

The cultural Aymara identity is a newly formed identification, emerging in the 1970s. Until then the term Aymara referred to a type of language spoken by Aboriginal people living in the Andes, in the Bolivian and Peruvian highlands. Likewise, Aymara identity constitutes a cultural identity, that is, an imaginary that starts from the revaluation of the cultural elements and values that characterize ayllus and Aymara speaking markas. In other words, it is an identity that arises from the assessment of history and own projects, very different from the indigenous or peasant identity imposed as identities assigned under criteria typical of Western culture (Tintaya, 2007).

#### 4. CONCLUSIONS

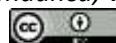
In qualitative definitions, Aymara cultural identity is an imaginary made up of two dimensions: on the one hand, there is a historical dimension where an affirmation is made about the traditional and original cultural elements that are preserved and, on the other hand side, there is the projective dimension, by affirming the projects of development and cultural realization. Consequently, Aymara identity implies a definite affirmation around past history and the projection of what is possible (Tintaya, 2007). This relationship of the a priori and a posteriori is marked in the Aymara students of Ilave, thus maintaining all the secular processes experienced in the spectral land of the Lupacas.

The level of cultural identity in students is significant, since, on the qualitative scale Si, 58% of students are found and on the qualitative scale No. Having the above, a significance that

most students are involved and have cultural identity. In addition, to the spontaneity of students, is consigned the practice of values, beliefs, customs and traditions that, now more than ever, resists not disappearing before the hegemonizing and genocide cultures coming from the West.

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**Rol de los autores / Authors Roles:**

*Jesús Huanca-Arohuanca*: conceptualización, curación de datos, análisis formal, adquisición de fondos, investigación, metodología, administración del proyecto, recursos, software, supervisión, validación, visualización, escritura - preparación del borrador original, escritura - revisar & edición.

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