

The Importance of Ethnic–Racial Relationships in the Educational Inclusion Process

Lourdes Angélica Pacheco Cermeno

ABSTRACT: The work seeks to contribute to the understanding of the importance of ethnic-racial relations for an adequate process of educative social inclusion, as well as the challenges and potential of teaching through the analysis of the experience of social inclusion in higher education of foreign students in Brazilian universities and to contrast with the reality of indigenous peoples in Latin America, considering different perspectives. However, these students face many obstacles such as culture shock, ignorance of methodology, language, racism, lack of acceptance in classes, discrimination, among others, which could create inconsistencies during their stay at UFPI. Educating together with students from different cultures implies working in ethnic-racial relations with the aim of achieving a common cultural space, in which students do not lose their cultural identity, otherwise they can manage to enrich it and open their minds to the different and the changes they will experience within the teaching-learning process. The general objective has been to analyze the process of social inclusion of foreign students as well as to contrast with the reality of indigenous people in Latin America who suffer marginalization and discrimination within society. This research used bibliographic files.

I. INTRODUCTION.

The present proposal for academic work is linked to ethnic-racial relations as an essential factor for “Inclusive Education”. In this way, it addresses issues related to the education process of foreign African students in Brazilian universities, considering them as part of the so-called “diverse collectives”, as they are often discriminated against or even excluded within the educational system. It is evident that in today's society, studying abroad is a highly recommended option and it is happening more and more frequently in higher education, as a result of internationalization and globalization, generating multiple advantages that these students will obtain in their training.

Likewise, the importance of categories and concepts, such as race and ethnicity lies in the fact that throughout history and today, physical and biological characteristics, such as skin color, blood group or, on the other hand, culture to which they belong are the cause of inequality, discrimination and domination of a group that defines itself as superior or with better and more legitimate rights than those that are devalued and excluded (OOMEN, 1994).

Together with gender and class, race and ethnicity, they generate real systems and mechanisms of cultural, social and even institutional domination, through which the equitable access of large human groups to the fruits of economic development is prevented. While race is associated with biological distinctions attributed to genotypes and phenotypes, especially in relation to skin color, ethnicity is linked to cultural factors, although the two categories are often difficult to separate. (BELLO, RANGEL, 2000).

Another important factor to consider will be colonialism as a primary source for the constitution of ideas about racial differences. The very idea of European racial superiority in the face of the supposed inferiority and savagery of the natives of America will be part of the historical processes of construction of conquered cultural images (SAID, 1993).

Ethnic classifications (by language, customs, territory, kinship, etc.) and racial classifications (by phenotype) are also mixed to the point that they are established in the same social categories. The subjects know that they belong to these categories, sometimes because they identify positively with them, sometimes because they were imposed and, sometimes, for both reasons simultaneously. In any case, they do not always resort to them, but in certain circumstances they attach great symbolic value to them, while in others they seem secondary.

Undoubtedly, the most remote origin of ethnic and racial exclusion and segregation is found in the establishment of the regime of conquest and colonization. The domination of the territories, the appropriation of the continent's natural wealth, the political and cultural hegemony, the subjection or evangelization and the massive incorporation of labor to agricultural and mining works, were links of the subjection and discrimination of indigenous groups and the Afro-Latin and Afro-Caribbean populations, through the so-called "personal service" or "encomienda", and in forced slavery.

Traditionally, studies on ethnic-racial relations have focused on "situations where there is severe conflict, discrimination, exploitation or oppression, where the categories are clearly differentiated and it is relatively difficult for an individual to move from one to the other. and, moreover, a deterministic theory became the justification for this system "(REX, 1983)

According to Anderson (1983), racism as a political action justifies the processes of internal domination more than foreign domination of the colonial type. The situation of indigenous peoples and ethnic and national minorities in Latin America and the Caribbean reinforces, therefore, the idea of the existence of internal colonialisms.

Finally, as Wade (1997) points out, race does not exist as a pure idea, but as one, a social category of great tenacity and power, discrimination based on race or ethnicity implies a simultaneous operation of separation and hierarchy: the other race or ethnicity is judged to be different, and at the same time to be inferior in position, qualities, possibilities and rights. This denial of the other is expressed in different ways between individuals and social groups, either through symbolic mechanisms and everyday actions, or as systematic and official policies of states or governments, as in the case of regimes that applied apartheid methods.

II. SOCIAL EXCLUSION

The denial of the other as a form of cultural discrimination has historically been transmuted into the form of social and political exclusion. In Latin American and Caribbean modernity, the problem of exclusion is expressed in the fact that the region has the worst income distribution in the world; and the elitist bias of power relations, which constituted a serious obstacle to the development of liberal democracies in the republican era of many countries in Latin America and the Caribbean.

By the way, social exclusion is now associated with sociodemographic factors, dynamics (or dynamic deficiencies) of wealth accumulation and productive factors and educational gaps, among other factors. However, the original denial of the culture and identity of the other constitutes a structure of ethnic-racial discrimination around which the exclusion that occurs in the dynamics of modernization is more easily accepted.

Racial prejudice is constitutive of the Brazilian process of sociability and is opposed, sociologically, to the premise of racial democracy, insistently defended and disseminated by the first sociologists and historians who thought and wrote about the constitution of the Brazilian nation. These scholars believe that the myth of racial democracy contributed significantly, not to addressing racial issues in Brazil, as well as to the domination and social exclusion of blacks and indigenous people from Brazilian society, history and culture (FERNANDES, 2008, IANNI 1996).

In fact, it is important to highlight the inclusion of education in the ethnic-racial relationship, which is understood as the insertion, in the process of formal teaching and learning, of contents, attitudes and values that encourage the learner to know, analyze, understand, debate and dismantle concepts, concepts and practices that underlie the legitimation of racial ethnic inequalities, at school and in society.

On the discoverer's side, the conqueror, the evangelizer, the colonizer, the Creole, finally the white, the negation part of a double movement: on the one hand, it differentiates the other with respect to itself, and then it is devalued and placed hierarchically alongside sin, error or ignorance.

In the case of indigenous peoples, the Indian category combines biological (racial and racist) and cultural aspects simultaneously. Being an Indian would reflect a condition of subordination and denial from one human group to another that is self-built and erected as superior, under these precepts, during the colonial order, indigenous peoples were subject to permanent intervention, disruption and destruction of their ways of life, language and culture.

In many cases, they were displaced, dispersed or expelled from their territories, thereby losing the social and cultural ties that brought them together. In this process, the deterioration of natural resources, along with other factors (labor exploitation, illnesses, etc.), were the cause of a demographic catastrophe of the indigenous population, in which slave labor of African origin was incorporated into agricultural and mining production.

The denial of the other by political and economic elites (elites who assume their identity as creoles, almost never as mestizos) also has other faces. On the one hand, the other is abroad and Latin American political culture, in its most traditionalist and authoritarian versions, has often exhibited resistance to the other, showing xenophobic attitudes and thus threatening national identity, from abroad, and corrodes the nation.

It is common to find essentialist or authoritarian speeches, for which external influence has acquired the face of moral decay or the potential corruption of the national ethos. At the other extreme, "Creole" itself.

Latin America has denied the other within (the Indian, the mestizo) identified with the European or American, or defining the national ethos of a European ideal (European culture is better than national culture), which local ethnic cultures were labeled with the stigma of delay or barbarism.

"Acculturation-acculturation" or symbolic integration has functioned as a modern process of evangelization, but for other purposes: the denial of the specific value of culture and the identity of indigenous groups, and the organized attempt to remove their own symbolic universe and discipline them in productive work, the ideology of the nation-state, the rationalist spirit and the use of a European language. If before they had been devalued by the pre-Christians, later they were of a pre-modern nature, and considered wild, lazy, indolent, impulsive, negligent, gross, superstitious and dissolute.

The naturalistic taxonomies of late 18th century illustration served as the basis for this new hierarchy where blacks and indigenous people were condemned by nature.

According to Ianni (2004), he believes that racism in Brazil is the expression of an unjust, unequal and competitive society that produces and feeds ethnic-racial discrimination as a "political technique" of power and domination of the other. According to this analysis, the denial of the right to citizenship for the black population is linked, mainly, to the idea of black ethnic-racial inferiority, which inhabits imaginary and social practices in Brazil. This premise contributes to legitimize the denial of the culture, history and national identity of the black population.

In Brazil, racial theories imported in the 19th century needed to be moderated, as miscegenation became a great demographic support of national society, acquiring even positive connotations regarding the origin of the national character and the fruit of the amalgam between whites, blacks and blacks . indigenous However, even today the black population of Brazil suffers from exclusion levels much higher than the other groups of the general population of the country, in terms of access to employment, income, education, deliberative spaces and general indicators of well-being.

On the other hand, Karner (2007) "Ethnicity" refers to the identification of a human community based on historical background and a common past, as well as in a shared language, symbols and legends. Understanding human beings within their humanity Shared sharing allows us to visualize more clearly the relations of unfair submission and exclusion that were crouched in the arbitrary classifications of the social order. These mechanisms

of submission, which operated according to the differences in the phenotype, had their origin in colonialism and persisted hidden under the discourse of miscegenation and categories such as "people", "peasants" or "class".

However, although the notion of ethnicity is associated with the concept of race, both words do not refer to the same. Ethnicity includes cultural factors, such as traditions, language and religious beliefs. The race, in turn, shows the morphological characteristics of a human group (skin color, facial features, texture, etc.).

Therefore, it is important to understand human beings in the context of their shared humanity, which allows us to visualize more clearly the relationships of unjust submission and exclusion that were crouched in the arbitrary classifications of the social order. These mechanisms of submission, which operated according to the differences in the phenotype, had their origin in colonialism and persisted hidden under the discourse of miscegenation and categories such as "people", "peasants" or "class".

In the case of Latin America, some countries such as Mexico and Peru were precursors in recognizing the weight of pre-Columbian cultures in the construction of national identity, but the predominant viewpoint at this stage was still anthropological, understood more as a legacy of a heroic past than as a present social reality and the civil rights movement in the United States was the catalyst for organized civil society that claimed the rights of communities of African descent.

The ideology of indigenism, conveyed from the institutions of the State, tended to analyze its beneficiaries as "exotic" and often understood their actions as civilizing against the "savage", but with a monolithic and ethnocentric cultural message.

On the other hand, the decolonization processes that have occurred since the second half of the 1950s, around the world, the power relations between groups of different ethnic origins have been modified. This decolonization helped to eliminate the barriers of colonial societies, which were characterized by limiting equal access for people to citizenship, and had positive effects on the recovery of cultural identities, territories, languages and autonomous regions, with consequent conquest of social and political participation.

In addition, the differences between human beings are the product of life forms, beliefs and worldviews that give rise to different behaviors and are manifested in different ways of dressing, languages, rituals, therapies, foods and forms of social organization. As a result of this evolution, in the Region of the Americas they are recognized within the conglomerate of ethnic / racial groups not only for indigenous peoples, but for other groups such as Afro-descendants, migrants, Roma people, displaced persons and refugees, since all have its own cultural heritage.

According to Nogueira (1985) he raised a very convincing observation about the legitimation of the hierarchy of "race and color" in the country. This author noted the fact that, despite this greater attribution, color has become a very important mark of discredit in ethnic terms. On the other hand, Brazilian elites often resort to subterfuge to ignore social deprivation. It can be seen in a series of political studies, which showed the importance of this invisibility of the poor in contemporary semiperipheral and peripheral societies.

Therefore, Brazil was a rapidly developing class society. The black man's disadvantage came from his condition as a slave in the colonial past; but racism continued to harm him during the Republic and the Estado Novo, although this racism was an archaic reminiscence that interfered with the modernization and installation processes of the classes. (FERNANDES, 1965).

It was only in the late seventies that race and color were seen as a classification scheme and a principle of racial selection associated with the reproduction of social and economic inequalities between black and white Brazilians. Since then, social research has investigated the causes of this maintenance of inequalities, generation after generation. In this perspective, the suffering of Brazilian Afro-descendants is a specific process of social segregation, based on their status as race or color, even compromising their own citizenship (HASENBALG, 1979 and 1988; VALLE SILVA, 1988, 1992, 1996; OLIVEIRA ET AL, 1985).

After centuries of exclusion and domination, at the beginning of the new millennium, indigenous, Afro-Latin and Afro-Caribbean peoples have the worst economic and social indicators and little cultural recognition and access to decision-making bodies.

In addition, ethnic and racial discrimination is also at the root of xenophobic feelings in the countries of the region. Such discrimination is transferred to the other foreigner, especially if she is not white and migrates from countries characterized by a higher density of indigenous, Afro-Latin or Afro-Caribbean population.

Consequently, the cultural heterogeneity of our societies requires this expanded understanding of politics, and the recognition of identities-in-their-differences is the normative substrate of a collective project that not only universalizes citizenship, but also advocates for greater equity in opportunities. For this pact to be effective, a deliberate policy of recognition, promotion and integration of sectors that suffer from triple exclusion is imperative: cultural discrimination (due to ethnic factors or clear educational delays), socioeconomic exclusion and marginalization in relation to the mechanisms of representation and political participation. The incidence of indigenous, Afro-Latin and Afro-Caribbean populations is undoubtedly particularly high in these

sectors.

III. STUDY OF CASES IN PERU

According to Telles and Steele (2012), who investigated the relationship between educational level and skin color. Using data from the 2010 round of the Americas Barometer, the authors found that in several Latin American countries, including Peru, people who have a lighter skin color tend to have higher educational levels than those who have a skin color. darker. These differences are statistically significant, even after controlling for occupation.

This means that skin color, understood as a central way of measuring a person's "race", is an important source of stratification in the Latin American region.

Yamada and Asmat (2012) carried out another study in which they analyzed ethnic and gender differences in educational progress in Peru in the past fifty years. The study used a data set from the 2004-2009 National Household Survey. The study considered four ethnic groups: white / mestizo, Amazonian, Quechua / Aymara and Afro-descendant, who were identified using alternative criteria for the mother tongue and for self-definition. Thus, it was classified as "Quechua / Aymara" for individuals whose mother tongue is Quechua / Aymara, regardless of their self-reporting. We do the same with those who speak a native language of the Amazon. However, for those whose mother tongue is Spanish or in addition to those mentioned above, self-identification was used as a criterion.

The cumulative years of education were modeled with a duration approach, and the educational gap "gap" of the group in question was calculated as the risk of leaving the educational system in relation to the white / mestizo group (by comparisons by ethnic groups) and in relation to men (for comparisons by sex). In this study, the effects of ethnicity and sex on the probability of desertion were found at each stage of the educational process. The authors found that the risk of desertion from the Quechua, Amazonian and Afro-descendant groups is greater than that of the white / mestizo group. Likewise, the Afro-descendant ethnic group is clearly at a disadvantage compared to other groups, with a high risk of desertion concentrated in the early years of primary education and, above all, women have a significantly higher risk of attrition than males during the entire education period. primary (first six years).

According to a study by Valdivia (2003), it was found, in a sample of urban Indians, that the migratory experience of their interviewees was marked by discrimination due to the use of language, which occurred mainly in educational centers,

IV. CONCLUSIONS

The basic principle for achieving greater social integration of indigenous, Afro-Latin and Afro-Caribbean groups is the recognition and appreciation of cultural diversity. This poses the challenge of overcoming the inequalities and exclusions derived from discrimination and cultural homogenization. The first because it marginalizes the groups in question, the second because it de-culturalizes them in relation to their ways of life.

On the other hand, overcoming inequalities for reasons of race and ethnicity requires policies in specific areas of intervention that enable effective access to economic, social and cultural rights. These areas include education, employment and work, health and land ownership.

Another important point is the adequacy of the educational system to the cultural conditions of indigenous, Afro-Latin and / or Afro-Caribbean groups, which is a central element and not only allows to reinforce their cultural identity, but also guarantees better results for children and adolescent indigenous population in the formal education system.

It is evident that a change of concept in education implies a change to an educational model with a multicultural vocation, and where this vocation is reflected in content, values and pedagogical practices.

REFERENCES

- [1.] ANDERSON, Benedict. *Imagined communities*. London: Verso, 1983.
- [2.] BELLO, Alvaro (2000), "Rural, indigenous women and the environment: accuracy and politics", in *Cartilla N ° 5*, publication of the Centro de Estudios para el Desarrollo de la Mujer, CEDEM, Santiago de Chile.
- [3.] FERNANDES, Florestan. *The integration of blacks in class society*. São Paulo: Dominus Editora; Publisher at the University of São Paulo, 1965.
- [4.] FERNANDES, D. (2008), "Educational Stratification, Socioeconomic Origin and Race in Brazil: The Barriers of Color". IPEA 40 Years Award - IPEA-CAIXA 2004 (Awarded Monographs), Brasília, IPEA.
- [5.] HASENBALG, Carlos. (1979), *Discrimination and Racial Inequalities in Brazil*. Rio de Janeiro, Grail. _____. (1988), "Race and Social Mobility", in C. Hasenbalg and N. V. Silva (eds.), *Social Structure, Mobility and Race*. Rio de Janeiro, Iuperj / Vértice.
- [6.] HASENBALG, Carlos and SILVA, Nelson do Valle (eds.). (1988), *Social Structure, Mobility and Race*. Rio de Janeiro, Iuperj / Vértice.
- [7.] HASENBALG, Carlos; VALLE SILVA, Nelson do. *Social structure, mobility and race*. Rio de Janeiro: IUPERJ / Vértice, 1988.
- [8.]
- [9.] IANNI, Octavio. (1996a) *The slave's metamorphoses*. São Paulo, Hucitec. _____. (1996b) *Slavery and racism*. São Paulo, Editora Hucitec.
- [10.] IANNI, Octavio. *Races and social classes in Brazil*. 3rd ed. Sao Paulo: Brasiliense, 2004
- [11.] KARNER, C. *Ethnicity and everyday life*. London: Routledge, 2007, electronic version for Kindle
- [12.] NOGUEIRA, Oracy. *Brand racial prejudice and racial prejudice of origin: suggestion of a frame of reference for the interpretation of material on race relations in Brazil*. In: NOGUEIRA, O. (Org.).
- [13.] *Both black and white: studies of race relations*. São Paulo: T.A. Queiroz, 1985.
- [14.] OLIVEIRA, Lucía Helena; Rosa María Porcaro, Teresa Cristina Nascimento Araujo (1985), *The place of the black in the workforce*, Rio de Janeiro, FIBGE.

- [15.] OOMMEN, T.K. (1994), "Race, Ethnicity and class: An analysis of interrelations", *International Social Science Journal*, No. 139 UNESCO, febrero, England. OPS (1998), *The Health in the Americas*, Volumen II, Scientific publication
- [16.] RANGEL, Marta (1998), "Raza and genre in Brazil: the metropolitan regions of Río de Janeiro and São Paulo", *Acta Sociologica*, N ° 23, Universidad Autónoma de México
- [17.] REX, John. *Race and Relations in sociologicas Theories*. London: Routledge and Kegan Paul, 1983.
- [18.] SAID, Edward W. *Culture and imperialism*. São Paulo, Companhia das Letras, 1993
- [19.] SILVA, Nelson do V. (1988), "Color and Process of Socioeconomic Realization", in C. Hasenbalg and N. V. Silva (eds.), *Social Structure, Mobility and Race*. Rio de Janeiro, Vertex.
- [20.] TELLES, E. (2003), *Brazilian Racism: A New Sociological Perspective*. Rio de Janeiro, Relume-Dumará.
- [21.] TELLES, E, STEELE, L. (2012) *Pigmentocracy in the Americas, How is the educational attainment related to skin color? Americas BarometerInsights*.
- [22.] Valdivia, N. (2003). *Ethnicity, poverty and social exclusion: the situation of indigenous immigrants in the cities of Cusco and Lima*. In J. Uquillas, T. Carrasco and M. Rees (eds.), *Social exclusion and life strategies of urban indigenous people in Peru, Mexico and Ecuador* (pp. 29-129). Quito: World Bank / Norwegian Trust
- [23.] VALLE SILVA, Nelson do. *School expansion and educational stratification in Brazil*. In: HASENBALG, C .; VALLE SILVA, N. (Org.). *Origins and destinations: social inequalities throughout life*. Rio de Janeiro: Toopbooks, 2003
- [24.] WADE, Peter (1997). *Race and Ethnicity in Latin America*. London, Pluto
- [25.] YAMADA, G., LIZARZABURU, A., ASMAT, L and SAMANAMUD, K. (2012). *The persistence of ethnic gaps in the Peruvian labor market*. In F. Galarza (ed.), *Discrimination in Peru: Explorations in the State, the company and the labor market* (pp.61-101). Lima: Universidad del Pacífico