

An abstract graphic featuring three sets of concentric circles in shades of blue. One large set is in the top right, a medium set is in the center, and another large set is in the bottom right. Thin blue lines intersect the circles and extend across the page.

## The racist speech in Peru

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**Jorge Yeshayahu Gonzales-Lara**

# The racist speech in Peru

By Jorge Gonzales Yeshayahu-Lara

Despite being a country with a diversity of ethnic and multicultural diversity, there is much racism in Peru. Racial discrimination is not a novelty. It is a result of a long process that has lasted for centuries, which excludes a segment of the population on the basis of ethnicity and belittles its cultural manifestations. Racism appeared in the nineteenth century Europe in order to justify the supremacy of an alleged "race" white on the rest of humanity.

The racism in Peru is a form of discrimination against people using racial skin tone, so that some are considered superior to others. Racism is so intentionally or as a result, the reduction or cancellation of the human rights of those discriminated against. Racism is often closely linked and be confused with xenophobia, or "hatred, disgust or hostility towards foreigners." But there are some differences between the two concepts, and that racism is an ideology of superiority, while xenophobia is a feeling of rejection; moreover xenophobia is directed only against foreigners, unlike racism. Racism is also related to other concepts with which sometimes tends to be confused, as ethnocentrism, caste systems, classism, colonialism, and even homophobia.

In reviewing our history, we understand how political decisions have been taken from an exclusion of the population, and different ethnicities to the white (Andean, Amazon, black, Creole, Mestizo and other ethnicities). The ethnic group with this name refers to a human group that has similar physical and biological features, in addition to sharing historical traditions, languages, cultures, beliefs and values, and that is a group that forms a socio-cultural community forged historically. Tribes in Peru have a common evolutionary family tree, and sit on relations of kinship and heritage going back to distant eras of the past millennium del Peru.

In 1821, the year in which declared independence, was formalized as the national language Castilian, even though they only spoke what 10% of the population, which clearly indicated independence only for the elite. Similarly, indigenous communities were disappearing, leaving landowners to take their land, pushing them to a kind of feudal system and paternalistic. The differences are abyss when it denied political participation to indigenous people. Only landowners, directly related to the oligarchy, had access to matters of power. The European migration,

the picture does not change: the migrants were absorbed by families Creole, incorporating them into their prejudices.

Throughout the twentieth century, there were changes in Peruvian society to become a centralist country. This generated overpopulation of Lima, which forced the authorities to exercise certain measures to prevent further migration field-city (one of them originated among some congressmen, who presented the idea to build a wall or toll, which obstruct immigration Andean ).Thus, racism is intensified in Creole Lima, who distanced themselves from their aboriginal languages.

The twentieth century not only meant in Peru our incorporation into capitalism as a country and an economy dominated neocolonial, but also began a series of racist speeches by many intellectuals of aristocratic origin. José de la Riva Agüero and Osma, Victor Andres Belaunde, Alejandro Deustua, Francisco Garcia Calderon and Honorio Delgado, among others.

For Riva Agüero Indian lived secretly in a position hostile and vindictive; Deustua for the Indians were unhappy poor and illiterate, whereas Delgado became a supporter of Nazism (Yarasca 2003).

The issue of identity and peruanidad it has been extremely contentious in the social history of Peru. Certainly from the "independence" of Peru one of the characteristics of constant thought and Peruvian political projects was the denial of the past and traditions of Peru as a multiethnic nation in order to introduce new models of society.

The nineteenth century liberalism of the past reneged Hispanic from the outset and tried to recreate the legal and political models of American and French revolutions in a radically different reality.

Probably the utopianism of formalistic intellectual elites and their inability to create adequate institutions to the social reality of the country was one of many causes of the constant conflict between the legality of the Peruvian state and the real power exercised by the warlords.

Subsequently the positivists, among which stressed Javier Prado, in addition to pose a dark approach of the past virreinal racist outlined a vision of the indigenous population based on social Darwinism. For them the past should be overcome by

the ideals of order and progress taking as paradigms to Anglo-Saxon and Germanic peoples.

The Peru was seen as a people sick and one of the main causes of this disease was the race. Only the immigration of "superior races" and the introduction of a new educational model could make the country achieve the transition from barbarism to civilization.

This racism was strongly criticized by Manuel Gonzalez Prada who becomes the greatest exponent of radical thinking in Peru in his time. For Gonzalez Prada: "*Peru is not a nation but a territory inhabited vegetation where herds of serfs.*" Nor was a possibility of reconciliation races. The Indians were the only carriers of nationality, being the Western tradition only a veneer and oppressively violent superimposed on a real native Peru.

The Peru should then be a project that should not look to the past as a model, because only it would be oppression. Only in the future in building a society where excision inheritance viceregal and Republican, along with Catholicism, could generate a real country. Not for nothing the phrase: "*Young people to work, the old tomb*" was one of his most remembered slogans.

Mariátegui, Haya de la Torre and indigenist what felt like a pioneer and a visionary who had marked the path to build a new society. Indigenous people, especially at an early stage, followed a similar trend.

The Indian claims, the valuation of their traditions were often accompanied by a radical attack on the entire western component as shown in *Tempest in the Andes* by Luis Valcarcel.

Luis Valcarcel, the existence posed a dichotomy between Lima and Cusco essential. Lima represented an attempt to adapt European culture. The Cusco represented the mother culture, heir to the ancient tradition of the Incas. The white and Westernized Lima could not understand the essence and the real life of man because of Andes not have roots in the soil. Only in Cusco would be reserved for the redemption of India. That is to Valcarcel there were two nationalities in Peru which was the result of an unresolved conflict since the conquest.

A new precedent in the modern history of Peru is the Peruvian Nationalist Movement (NPM) of the family Humala, a speech proclaiming millenarian, radical critique of the "minority and its republiquita Creole, white, Western and extranjerizante which has the power in Peru ", announcing the end of the old days and the advent of new auroras redeeming.

The speech, where they become political flags, large national frustrations inherited from the colony, developed in the period of the republic and who are in the popular imagination and are usual topics of conversation: *"The blame for our misfortunes have the Whites, all politicians steal, the Spaniards were a cursed race and left us a legacy his bad blood, care Chileans who come here will need tough, the corrupt must rifles, and so on."*

For the Peruvian Nationalist Movement, incario summarizes the history of ancient Peru; incario is the foundation of Peruvians. Hurgando in the doctrine of Movement Etnocacerista we find the fifth doctrinal historical accuracy of the eleven that make up its doctrinal basis. To argue that the incario summarizes the history of ancient Peru is to reduce centuries of rich cultures and societies pre-Inca, (basic foundation of our nationhood) to his latest period, is an idealization arbitrary deforms itself as a major incario worth of caste society and is also unaware that there are other peoples, as the Amazonian communities that are not recognized as his heirs and have another genesis, is thinking mind or try to tubing imperial history, doctrine.

A peculiar in Peru recently is the emergence of groups that promotes cholificacion as Peruvian identity, this is an expression rather than to reaffirm the compartment racist and discriminatory attitudes against what they do not identify with the cholificacion. It is part of a new racist speech, which appears questioning racism of the so-called "white" in Peru.

It should not be confused with the concept of "race" as it refers to the existence of some genetic traits that are common and unique to human group. However, within each race there are many ethnicities, which are the case of Peru, as many of the groups that constitute a human race have had a unique cultural and historical experience, different from other experiences by other groups.

From a biological point of view, race is becoming one of the groups in which one species is divided organic, provided that individuals belonging to these groups

possess certain genetic characteristics common to be handed down from generation to generation. There are, therefore, human and animal breeds.

However, scientists today believe that traditional definition is extremely vague and ambiguous, because it is subject to numerous errors of judgment. With the development and evolution of genetics, has tried to give a definition of race that meets scientific criteria: race would be the existence of a group with its own distinct genetic characteristics from those of other human groups, which are kept throughout history through a reproduction inbreeding (reproductive sexual relations exclusively with individuals in the same race or population).

However, from a genetic viewpoint, there is no doubt that there are no pure races in Peru. **Ethnic groups in Peru have had a unique cultural and historical experience, and different from other experiences of other groups. This is not a conceptual blend (mestizos, cholificación, modernization genetics and so on.) Can solve the problems of racism and discrimination, if not on historical experience and cultural exclusivity of each group and in regard to differences in Regarding the diversity of indigenous languages and linguistic diversity of Castilian, in respect racial diversity-ethnic, gender, labor, and in regard to be different sharing the same civil rights, politicians and citizens.**

**A review of the evidence we speeches racist intolerance of the groups in power against the individual and social groups. It is covert racism against the individual and opens against the social group, race, ethnicity and gender. The racism in Peru is steeped in military institutions, colleges, government institutions, and non-governmental organizations, including the corner shop in the neighborhood, in the discotheque, in the social club, in television advertising reinforced by a racist language, exclusionary and intolerant.**

Despite being the multicultural Peru, there is much racism in Peru. Racial discrimination is not a novelty. It is a result of a long process that has lasted for centuries, racist discourse in the social and political history of Peru, have marked the fracture identity which excludes a segment of the population on the basis of ethnicity and belittles its manifestations cultural.