

María Alejandra Velarde Paredes

*POWER AND CULTURE IN PERU: A SOCIOLOGICAL STUDY FROM
THE PERSPECTIVE OF REPRESENTATIVES OF THE FRANKFURT
SCHOOL*

Abstract

Today, political, social and economic norms constantly strive to reduce poverty, boost economic growth, achieve demographic improvements and promote equality and security within a population. However, the urban centralism observed in Peru does not meet these objectives at all levels. Despite the fact that rural communities represent about a third of the population, for many years and as the basis of a historical cultural agreement, they have been little talked about and their potential for development has been underestimated. The exploitation of indigenous labour was normalised under capitalism, making the population identify with this reality as a social norm. Thus, people began to identify with the lifestyle imposed by the culture industry. In the case of the urban population, they came to identify with the associated social factors, such as social status. And in the case of the rural population, they were indoctrinated by being passive recipients of a world that apparently cannot change. This study analyses this problem from an economic, political and cultural perspective under the thinking of the representatives of the Frankfurt School from the perspective of power and culture issues. It seeks to make Peruvian society aware of the need to create a continuing and adult education proposal that stimulates and transforms learning processes in vulnerable populations, as is the case in rural Peru, thus optimising their development as a community for the struggle for social recognition on a cultural and legal level, reducing oppression and achieving reconciliation between the urban and rural areas.

Keywords: Peru; rural communities; lifelong learning

Introduction

In Latin America and the Caribbean, rural communities are often the most socioeconomically and geographically marginalized populations. They face various vulnerabilities, such as discrimination, poor access to health and education services, low social participation, low political representation, unemployment and, consequently, poverty (Economic Commission for Latin America and the Caribbean, 2018; World Bank, 2015).

In line with this argument, several authors agree that there is significant inequality between urban and rural areas, especially in education (Cabrol & Székely, 2012). For example, in terms of educational attainment in Peru, rural communities have the lowest indicators of access to educational services compared to the rest of the population. And it is worth noting that despite the fact that rural Peru represents about one third of the country's population, for many years rural communities were little talked about and their development potential was underestimated (Salazar, 2012).

The year 2020 was proof of this. With the arrival of COVID-19, the Peruvian State ordered the application of various sanitary measures, including social isolation. Faced with this situation, Peruvian schools closed their doors. Under these circumstances, the "I learn at home" project was launched to further develop distance education. However, these measures highlighted the limitations of the educational system in rural communities (Prado, 2020).

In this context, it was observed that the great gap that has existed between the rural and urban worlds throughout history continues to persist. These great inequalities date back to the 16th century, during the colonial period, when social, economic and political privileges prevailed and indigenous peoples worked the land of the Spanish. Rural communities were marginalized and humiliated (Gaudin & Pareyón, 2020).

This situation was observed by politicians and intellectuals such as José Carlos Mariátegui, who tried to rethink the rural situation because, in his opinion, Peru is an agricultural country where the indigenous population should not be subjected to a feudal economic system inherited from colonial times (Ferrari, 1984). Similarly, Gonzales Prada pointed out that although Peru despite being made up of a majority of indigenous people and not members of the social elite, it is weakened by the economic opportunism of its rulers (Largo, 2016). In the field of education, José María Arguedas also proposed valuing rural communities with their characteristics such as culture, language, closeness to nature and education by strengthening their identity (Ortiz, 2014).

Gradually, the situation in rural areas began to change. However, in today's fast-paced world, where political, social and economic norms constantly strive to reduce poverty, boost economic growth, achieve demographic improvements and promote equality and security among the population (UNESCO, 2015), the urban centralism observed in Peru does not meet these objectives at all levels. Given this problem, the following question arises: How to optimize the development of rural communities in Peru?

The objective of this study is, therefore, to carry out a bibliographic review that compiles existing information on the origins of racism, the history of the Incas, the colonial period, the Enlightenment, the cultural industry, commodification and the current social, cultural and economic situation in Latin America and the Caribbean, especially in Peru. On this basis, a study will be carried out on the current Peruvian national perspective from the point of view of the representatives of the Frankfurt School. The study aims to raise awareness of the need for an educational proposal that seeks to optimise the development of rural communities in Peru through continuing and adult education, considering that the promotion of lifelong learning is currently considered the basis for sustainable development in economic, social and environmental terms worldwide (UNESCO, 2015).

Methodology

The study is qualitative in nature. It examines the thinking of researchers and writers using a methodology based on conducting documentary research by collecting written sources to obtain, organize, analyze and systematize the information that supports the work.

The way to carry out the literature review was to conduct an analysis of the history to find an answer to the research question. The criteria included, first, the research design, then the management and implementation of the information, and finally, the communication of the results. Publications, journals, research articles, books, academic papers and websites containing information on the origins of racism, the history of the Incas and the colonial period, the Enlightenment and the culture industry, commodification, the oppression of urban over rural populations in Latin America and the Caribbean, and Peru's current national perspective in social, economic and cultural terms were collected and reviewed. The main source used was the thinking of the representatives of the Frankfurt School (Reyes-Ruiz & Carmona, 2020).

As a guarantee of validity and reliability, and to provide a standard for searching for information in this study, the search protocol for primary studies by Caro, Rodríguez, Calero, Fernández, and Piattini (2015) was considered.

The origin of inequalities between urban and rural areas in Peru

Throughout time, several authors have developed theories on identity, structuring them in relation to psychology, sociology and philosophy, with the aim of answering the questions of the individual: Who am I? and How did I become what I am? (Kant, 1985; Hume, 1985; Leibniz, 1986; Descartes, 1993 and Locke, 1994).

The term identity has been used since classical Greek and Latin as that which is essential in the subject, that which remains over time (Rizzo et al., 2013). That is, what a person was in terms of being, remains so today (Larraín, 2001). Moreover, a person who has consciousness can reflect on what remains in his being and distinguishes him from others (Rizzo et al, 2013).

However, Paul Ricoeur (2006), taking into account the fact that the human being has consciousness, points out that the ability of a person to reflect on himself does not mean that the identity is immutable, since it is through this self-reflection that the human being is able to understand who he was, who he is and who he can become.

Similarly, other authors consider it a social construction through narratives that emerge from the relationship with others within a historical context. Furthermore, they point out that it is difficult to understand a person's identity as something that persists over time, taking into account that human beings are part of an ever-changing social environment in which they are formed and develop (Gergen, 2007; Arcila, Mendoza, Jaramillo & Cañón, 2010).

Likewise, Gergen (2007) postulates that the self-narratives that individuals make about themselves reflect the events that have had a significant impact on their lives over time. From this perspective, identity would be the result of a person's life history in constant interaction with others.

In view of this, it is not clear how the identity of the indigenous people has come to be subjected to the oppression of urban man's totalitarian capitalism and has been devalued.

In order to better understand the Peruvian reality and provide a response to this question, it is necessary to go back to the earliest origins of racism.

In this context, it should be noted that different authors have interpreted racism in different ways, which raises the question of whether it should be considered a transhistorical or exclusively modern phenomenon. Using this argument, several researchers deny any racism before the modern era and have even attempted to create a linear history of racism that has its origins in the doctrine of blood purification, a system of discrimination that began in modern times in 14th century Spain. Blood purification distinguished between people with "tainted," "impure," or "mixed" blood and people with pure blood (Hering, 2011).

At first it served to discriminate against Spaniards of Jewish descent and later to exclude Spaniards who wanted to settle in America. After the order of expulsion of the Jews, many of them opted to convert to Catholicism in order to receive the same privileges as Christians. In the context of this event, blood purification was used to try to investigate the genealogy of people who wanted to enjoy a certain privilege, with the aim of denying them access to military posts, universities, councils, monasteries and the Inquisition if it was discovered that they had Jewish blood (Hering, 2011).

Similarly, in America, genealogy was applied to anyone who converted to Christianity. For the first time in historiography, the terms "blood" and "race" were used as a technique of exclusion, referring to ancestry and the denial of privilege through genealogy. Likewise, the colonial power singled out Africans and plebeian natives as a source of impurity. However, despite the fact that the indigenous nobility was declared pure and equated to Christians, in Spanish America the purification of blood was associated not only with genealogy but also with skin color, which affected the "non-white" population and qualified them as impure. The principles of "race", "skin color" and "purity" created an appearance of quality and were hereditary. In America, blood purification became a technique of racism by codifying social relations in a hierarchical manner (Hering, 2011).

Moreover, not only social privileges prevailed, but also economic and political privileges. Thus, during the colonial period, the indigenous peoples were forced to cultivate the land for the Spaniards, being marginalized and humiliated. They were subjected to an ideological, economic and political tyranny of conquest (Gaudin & Pareyón, 2020).

On the other hand, in the historical framework of the American continent in pre-Columbian times, there were several empires that fell under the dominion of other nations. However, none of these previous empires had the organization and territorial extension of the Inca nation, which absorbed all the knowledge of the preceding empires (Brito, 2021).

Thus, the Inca Empire was the last great civilization before the Spanish conquest. Its rule was short, about 100 years, and was characterized by being a vast empire culturally and politically unified. The regime was totalitarian. In addition, the empire was made up of a small ethnic group whose true origins are unknown to science. However, the Incas filled this void by creating their own origin myths to justify their expansionism and domination over other non-Inca empires (Brito, 2021).

Inca mythology became a political project of conquest that reinforced their authority in the empire. On this basis, the Incas dominated nature, explained natural phenomena

and indoctrinated the inhabitants with the same way of thinking about the world in order to rule (Levillier, 1956).

In a totalitarian regime, everyone was accountable to the imperial council and the Inca. However, when Huáyna Capac, the last ruler of the empire, became seriously ill and died, the decline of Inca rule began. A succession crisis began that led to the vulnerability of the empire (Pease, 2007).

Thus, upon the arrival of the Spaniards, the Incas were in a difficult political and social situation, so there was no major resistance to the conquest, they were dominated by them and lost the right of ownership of their lands and estates (Pease, 2007).

Subsequently, after the independence of Peru, Simón Bolívar issued a decree in 1825 abolishing the original noble titles as well as those of the Spaniards and ordering the distribution of land to the rural population (Mijares, et al., 2009).

However, this did not prevent the complete dismantling of oppression of the rural population. As a result, many Spaniards continued to be unjust owners or landowners of the rural population's agricultural land. Thus, in the search for greater social justice, the Agrarian Reform was implemented in 1969 to reduce the unequal distribution of land and increase agricultural production and employment. However, since the latifundistas were important representatives of the white elites, they managed to get the National Congress to allocate very limited funds for the preparation of a study on the changes needed in rural areas (Chirinos-Almanza, 2020).

Thus, and in line with the above, a study by the National Institute of Statistics and Informatics (INEI) has shown that this period was marked by a notable technological regression with serious consequences for agricultural production, as haciendas became associative or cooperative enterprises, that is, enterprises in which indigenous tenants joined with landowners to ensure their subsistence and that of their families, subsistence that meant the cheap sale of their labor in the market. These enterprises quickly failed and the vast majority were parceled out or abandoned (Instituto Nacional de Estadística e Informática, 1997).

So, despite the changes that seem to have occurred over time in favor of rural communities, indigenous peoples in contemporary Peru remain among the most socioeconomically and geographically marginalized groups (Economic Commission for Latin America and the Caribbean, 2018; World Bank, 2015).

After the 1970s, the importance of racial racism diminished, but indirect forms of it were disguised within the system to perpetuate social oppression. Thus, White elites began to play a central role in maintaining historical cultural arrangements (Bowser, 2017).

Thus, Bowser (2017) concludes that a movement cannot succeed in undoing a cultural content forged over many generations, but it can reduce it.

Culture industry — the power of the socio-economically strongest over Peruvian society

Once the reason for the oppression of the urban population, represented by the white elites, over the rural population in Peru is understood from this scheme of racism, it is worth mentioning that it is important for any human being who aspires to understand the meaning of "Enlightenment" and the "Cultural Industry".

The Enlightenment is known as the mid-18th century movement that advocated the use of human reason as a tool of knowledge to combat ignorance, tyranny and superstition. It sought a better world by promoting critical thinking in favor of human freedom, human rights, equal opportunities and democracy (Mayos, 2007).

Within the philosophical framework, however, there were various criticisms of the Enlightenment. For example, Hegel criticized its analytical coldness, which prevented reconciliation with dialectics and thus led to violence, such as the French Revolution (Mayos, 2007). Similarly, in 1784, Kant defined it as man's inability to use his reason without depending on others, and he was convinced that the people of the eighteenth century did not live in an enlightened age, but in an age of Enlightenment (Rantis, 2018).

Subsequently, Adorno and Horkheimer described the Enlightenment as totalitarian, since with the aim of freeing man from fear, it ends up being used by man himself as a means of self-preservation, and in the end becomes an instrument of control and domination that transforms man into an oppressor of other men (Tabarasi-Hoffmann, 2009). This being so, they address the idea that in the foundation that guides the Enlightenment also underlies a principle of contradiction that forces enlightening advances in the lives of human beings to become regression (Farina, 2016).

It should be noted that, despite the influence of Freudian thought, the concept of regression is understood in this context not as an important therapeutic factor in pathogenesis (Brito López & Alcaide Troncoso, 2012), but as an instrumentalized justificatory capacity in which economic aspects are put before humanistic ones and the cultural industry takes precedence (Tabarasi-Hoffmann, 2009).

Adorno and Horkheimer, in their work "Culture Industry", wanted to create a contrast with the concept of "mass culture", where the concept of mass culture refers to a culture that is created directly by the masses, and the culture industry represents a culture that is part of a system in which objects or products are produced exclusively for mass consumption (Rantis, 2018).

Consequently, Adorno and Horkheimer argued that the irrationality of totalitarian capitalism made it impossible to satisfy people's needs (Horkheimer & Adorno, 2008). Then, the culture industry represents a threat to labor, it represents a mass culture created by manipulation and not a spontaneous mass culture. People cannot choose because they are subjected to a system of manipulation in which individuals are classified in a schematic and statistical way. According to their classification, the culture industry offers them what it considers suitable for its domain. The focus is exclusively on investment and economic power (Tabarasi-Hoffmann, 2009). Thus, "the basis on which technology acquires power over society is the power of those whose economic hold over society is greatest" (Horkheimer & Adorno, 2002, p.95).

Proof of this, in the case of the Peruvian reality, is the creation of a mass culture under the manipulation of the white or urban elites after the Spanish conquest, which gave rise to a cultural industry guided by a classist society oppressive of the rural population. Thus, the Peruvian cultural industry is strictly based on investment and elitist economic power. A historical proof of this was the opening of vacancies in the lands and haciendas of the rural communities, where the landowners, that is, the Spaniards, extracted an agricultural surplus from the lands where most of the natural resources were concentrated. In addition, they cultivated most of the land and leased the rest to the indigenous population to ensure cheap and permanent labor for their own enterprise, since the peasants were remunerated with usufruct rights over a small portion of land, which provided them with only an insufficient part of the income for their subsistence (Instituto Nacional de Estadística e Informática, 1997).

The exchange value assigned to education in Peru

Based on the previous chapter, understanding then the cultural industry as a culture that is part of a system in which products are produced exclusively for mass consumption (Rantis, 2018), it is relevant to understand the terms "needs" and "demands", since they are the basis that moves the learning processes and drives the development and planning of continuing and adult education programs.

Both terms include the decision-making processes of individuals. Needs, on the one hand, are characterized by the fact that they are always present in a person's life and are subjective. They represent the personal desires of individuals. On the other hand, demands represent requirements defined at the social, political and economic levels. They tend to be questioned indirectly and relate to the future by demanding education, training, skills acquisition and qualification (Fleige et al., 2019). Needs are concretized in demands (Jäger, n.d.).

However, needs and demands are perceived and interpreted in different ways depending on the research focus of each discipline. Thus, for example, in economics and business, needs and demands are perceived as factors for commodification to the extent that they are understood as factors of production (Sork, 2001). That is, they are subordinated to capital accumulation (Faulstich, 2003) since they represent a demand in the market for an economic good that includes labor and materials with use value or utility, according to Marx's theory (Marx, 1909).

Thus, needs are understood as what is purchased because it is considered useful and can be paid for, and demands are derived from them, i.e., they represent needs charged with purchasing power (Bardmann, 2011).

Based on the above, Adorno and Horkheimer raised arguments about the reification and objectification of culture making it clear that the amount of things for which commodities can be exchanged is defined by the exchange value assigned to the commodity, considering that the exchange value of a commodity must depend on the work that the human being has dedicated to produce it (Martínez, 2015).

However, Marx explains the existence of a fetishism that has its origin in the social character that produces the commodity. That is, it represents a mixture of social and cultural associations that increase the exchange value of a commodity. Thus, things are social products, since they are manufactured from the labor of one person for another, and various factors related to life in society play an important role in the allocation of their exchange value (Marx, 1909).

Thus, education as a useful element, for example, from the economic and business perspective, is perceived as just a necessity. That is to say, education from a capitalist ideology is considered as a necessity to the extent that it can be financed. It only becomes a demand when it awakens purchasing power, and that is why, in a very subtle way, low-income populations are excluded from access to education (Bardmann, 2011).

A clear example of the aforementioned today are the elite schools in Peru. A study by Mauricio Rentería, Álvaro Grompone and Luciana Reátegui (2020) shows that those who occupy the most prestigious and economically privileged positions in the country do not do so because of their skills and efforts, but rather because of their family background and social relations, especially those forged at school. In this way, the school would be playing an especially important role, since it would be considered as an elite school whose exchange value is economically high and happens to be appreciated in a classist society. The greater the need for a good elite education, the higher its exchange value. Education then, becomes in this context a bankable commodity.

However, in the case of rural communities, being populations that have a very low socioeconomic level, many families cannot afford to pay for their children's education and this ends up being one of the main reasons why many young people and adults do not complete their basic education studies (Instituto Nacional de Estadística e Informática, 2020).

In line with the above, Tedesco (2004) points out that all children are born potentially educable, but sometimes the social environment acts as an obstacle that prevents them from developing their potential.

Raising awareness of the need for lifelong learning for the development of rural communities

In line with the previous arguments, Marcuse's proposal of unidimensionality postulated, on the one hand, that under the cultural industry's objective of producing more capital, individuals, who are unconsciously manipulated at a social level, are reified and transformed into work tools. On the other hand, he considered that within this system, the media contribute attitudes, habits, intellectual and emotional reactions that manipulate and indoctrinate people within a society (Marcuse, 1996), thus creating and awakening needs and demands (Bardmann, 2011).

Marcuse points out that this type of organization favors the creation of a false consciousness, which in a moment ceases to be publicity and becomes a way of life. Thus, this type of organization tends to dissolve its members into a mass construct manipulated by the market and attacks individuals by hindering the path that would lead to their optimal

development. In other words, for Marcuse, the technological principles and the development of capitalist civilization hinder the development of human beings, obstruct their intellect and their quality of life (Marcuse, 1996).

In addition to the aforementioned arguments, Freire postulates "banking education". From this theory, the author would describe the Peruvian educational plan as a traditional pedagogy suitable for the "superior" strata of society or those considered "privileged". This would mean that the Peruvian rural population lives under the oppression of groups representing the superior forces. In other words, rural students are oppressed through indoctrination. They are passive recipients of a world that apparently cannot change. Freire pointed out that the more students are indoctrinated and the more passivity is imposed on them, the more they tend to innocently and naively adapt to the world rather than change it. Thus, from the pedagogical point of view, the educator pretends to tell reality and the student tends to absorb and memorize the information without questioning it (Freire, 2020).

Giroux (2011) points out that educational systems and teachers as part of them, make the decision that a course or a subject has a certain content, which is under the influence and motivation of political ideologies. This is why the author postulates "critical pedagogy" as an educational philosophy where teaching is considered as a political act and insists that democracy and social justice are not different from the acts of learning and teaching. Giroux (2011) is in favor of the rejection of pedagogical traditions as a strategy to stimulate critical thinking in the person.

According to the results found in the National Household Survey (ENAH) by INEI (2020), indigenous populations are the least favored by development policies in Peru. 33.6% of the rural population is considered poor and 7.4% as extremely poor. However, the urban sector, unlike the rural sector, reaches 11.1% of the population considered poor and only 0.7% as extremely poor (Instituto Nacional de Estadística e Informática, 2020).

On the other hand, in terms of unsatisfied basic needs, rural areas are particularly affected, as 81.7% of households lack sanitation, 11.8% of households are overcrowded and 46.4% of households are inadequate. These percentages are much higher than in urban areas. As a result, 78% of children and adolescents in rural communities work to contribute to their families. It was also identified that students in the first grade of primary school are already beginning to participate in activities such as herding and agriculture. The older the age, the higher the percentage of students' participation in these activities. Likewise, being part of these activities allows them to develop productive and social skills, which are not considered within the educational curriculum studied in schools (Instituto Nacional de Estadística e Informática, 2020).

It should also be noted that according to INEI agriculture, fishing and mining generate the greatest movement of the Peruvian economy, representing 25.8% (4 million 268 thousand 600) of the employed population in Peru. Of this percentage, 79.1% are rural residents and 9.8% are urban residents. The commercial sector represents 18.8% (3,109,400,000) of the economically active population. Of this percentage, 24.3% is urban

and 4.0% is rural. Finally, 9.4% (1,550,700,700) are employed in the manufacturing sector, of which 10.4% are urban and 3.7% are rural (Instituto Nacional de Estadística e Informática, 2018).

However, despite statistics showing that the economic activity of rural communities stands out in Peru, the rate of internal migration continues to grow in the country. This is due to the marginalization of indigenous populations and inequality of opportunities (Prado & Rojas, 2019).

In an ethnographic study conducted by Sanchez (2015), based on informal and formal interviews with members of a rural population who have migrated to the capital, it is clear from the responses that community members feel that their rights are not recognized and that they therefore need to migrate in order to have a higher economic income and for their children to have access to education, since they do not earn enough money in rural areas. In addition, from the interviews it is clear that the indigenous people are proud of their culture and demand respect, as they feel mistreated, despite the fact that they are part of society and contribute to its continuous improvement.

There is very little participation of the Peruvian government in rural communities. There is an evident urban centralism that limits rural populations, excluding and discriminating against them. Proof of this is that in the last census conducted by INEI, the results showed that in some rural areas illiteracy increased by 2 or 3 percentage points and was not taken into account by the government and the national press to improve educational and social policies (Prado & Rojas, 2019).

According to UNESCO, the level of illiteracy in Peru is approximately 2,211,000 people. That is, 12.3% of the population. Thus, in the search for opportunities, the search for less poverty and less rurality explain the internal migration in the country, with the objective of acquiring greater access to basic services. However, the rural population's entry into the urban labor market tends to be informal and precarious, which excludes them from the benefits offered by formal jobs (Prado & Rojas, 2019). So, how to optimize the development of rural communities in Peru?

In this perspective, Marcuse argues that changes in the system can be achieved on the basis of two factors. First, it must be kept in mind that a historical context is contingent, that is, as it may occur, it may not occur, and therefore may be subject to change. And secondly, that oppression and domination do not erase the capacities associated with the sensitivity of the subject. The understanding of both factors would lead to the understanding that both are key to a reality in which social development does not go in the opposite direction to the development of its members. Marcuse's objective is, then, to make known through his thought the instruments that would allow a substantial change of man and society through education (Marcuse, 1996).

In the same way, Freire (2020) proposes "the pedagogy of the oppressed" seeking to make oppressed people realize that their reality is an oppressive reality that indoctrinates and manipulates them. Thus, this "realization" should give way to the transformation of the duality "oppressor - oppressed" in order to achieve the pedagogy of humanity.

Therefore, this study seeks to raise awareness in Peruvian society of the need for a proposal in the field of adult education and lifelong learning as a strategy to optimise the

development of rural communities and Peru in general. An educational proposal of this scope would make it possible to optimise the development of indigenous populations.

This branch of education aims to provide non-profit services of public interest. It is oriented towards the needs and demands of the people and strives to be informed by them, but not to create or awaken them. In this context, therefore, the economic and business perspective is not compatible with democracy (Bardmann, 2011).

In this sense, Grotlüschen (2010) proposes the term "interest" as an approach to decoding the needs of individuals from the perspective of adult and continuing education. He points out that the interests that decode the needs of individuals in this educational paradigm are subject to various changes, often influenced by the person's living conditions, work, space and time.

In other words, the demands of lifelong learning derived from lifelong learning needs take into account the social living conditions of potential participants and include their motivations and wishes. Needs and demands make it possible to collect and reflect on information about the specific problems of a community (Jäger, n.d.). It should be emphasised that needs arise from the discrepancy between the competences individuals possess and those they desire (Schlutz, 2006).

Furthermore, the demands of lifelong learning also include the competence requirements placed on a group of people in certain fields of activity, e.g. in a community. Therefore, the requirements of adult and continuing education must be relevant in all social development processes (Jäger, n.d.).

In this way, raising awareness in Peruvian society will allow the initiative to plan and develop educational programmes and offers as a contribution to a social good to emerge.

Once sensitised, it will be important to form groups of adult and continuing education educators and specialists who identify with Peru's development and thus with rural communities. Hence, they will be sufficiently motivated to identify the needs and demands in rural areas.

Following this, more funding will have to be sought for adult and lifelong learning projects. More support from NGOs and international organizations to provide financial assistance. In addition, it is important for representatives of these support agencies to be vigilant that financial support is channelled into improving infrastructure, services and educational projects for rural communities and not remaining in urban Peruvian centralism. Over time, international organizations such as the World Bank, UNESCO, the vhs DVV international and especially the OECD have played an important role of global governance in the development model of Latin American countries, guiding the agenda and education policies of the region (Miranda, 2016), but nevertheless, there have been certain limitations that have not allowed a greater influence of these guidelines in terms of education and development.

It should be noted that access to basic education has improved, but there are still several factors of discrimination against rural communities on the part of the State. Inequality of opportunities persists, with displaced or excluded indigenous populations. Rural communities are disadvantaged and vulnerable to exclusion from these resources (Miranda, 2016).

As soon as funding is secured, the next step will be for the pedagogues and educators representing the project to give young people and adults who have not completed their basic education a second chance to develop their skills through non-traditional education. That is to say, an education that makes the rural population aware of the value of their identity, of their environment as tools for sustainable development and engages them in change. An education that gives more importance to dialogue and experimentation. An education that promotes political and social change in the Peruvian reality. In this way, indigenous peoples will be able to prosper and overcome the social thinking manipulated by the culture industry.

Vocational guidance for young people and adults in rural areas should be carried out on the basis of typical rural occupations and activities, responding to the needs and demands of the region and promoting a sense of identity and belonging through social interaction. Thus, in the case of the youth population, vocational guidance should be experiential, i.e. they will have to identify their skills through practice in the different areas of rural work. In the case of the adult population, on the other hand, the qualities and skills already acquired must be reinforced through a strategy of continuous improvement.

Studies have shown that social interaction within a community plays an important role in the behavior, lifestyle and development of its members and provides an environment full of opportunities. It also allows them to explore and investigate the world and to achieve their common goals. Communities are formed when the subject actively participates in the activities of other members (Santos, 2012).

On the other hand, the principle of the community is the same as that of the family, since from childhood it offers its members the possibility of identifying or not with the model of the adults around them. Thus, the studies conducted by Rosa (2015) on the influence of the family on its members in terms of vocational maturity could be applied to the influence that a community exerts on its inhabitants by providing them with values that awaken in them preferences or inclinations that play an important role when they have to make decisions. A community provides experiences that help its members develop their personalities.

Throughout time, and despite their vulnerability, rural communities have made important contributions that have made Peru a country rich in history, culture and gastronomy. Today, the Peruvian rural economy has improved significantly thanks to the productivity generated by the labor activity in their environment. Indigenous populations have great potential for the future (Salazar, 2012).

Today, it is necessary to reduce inequality between urban and rural areas, enabling the indigenous people to increase their productive efficiency and economic performance, thus reducing migration to the cities and optimising their development as rural communities.

Conclusion

In today's world, children grow up with a large amount of disconnected information without being encouraged to think for themselves and make use of their reason for human development (López Sáenz, 1998). Thus, children grow up under the influence of an ideology created by historical cultural agreements under the dominance of the culture industry.

Proof of this is that in Peru, the irrationality of totalitarian capitalism, through the cultural industry dominated by the urban world, has created a mass culture in which society is manipulated by a social thinking in which the oppression of the rural world and the devaluation of the indigenous labor force has become something apparently "normal".

This being so, to the extent that the exploitation of indigenous labor becomes a commodity, it becomes, according to Adorno (2013), an instrument of power used to establish an effective social order. This social order is achieved, of course, through the normalization of the exploitation of indigenous labor under capitalism, making the population identify with this reality and thus conform to the social norm. As an ideology is constantly repeated in a society, it leads individuals to become familiar with it and the social factors associated with it. They develop a habit of thought that eventually leads them to believe that these thoughts are their own and not those of society. Thus, people conform to this ideology of life because the oppression of the culture industry does not allow them to seek or yearn for anything else and individuals begin to identify with the lifestyle imposed by the culture industry. The urban population begins to identify with the social factors associated with it, such as social status, and adapts and loves what is offered to them because the oppression of the culture industry does not allow them to love anything but what is given to them. And as for the rural population, they are indoctrinated. They are passive recipients of a world that apparently cannot change. The more they are indoctrinated and the more passivity is imposed on them, the more they tend to innocently and naively adapt to the world rather than change it. They accept their reality because they cannot aspire to more than what they are given.

This is why this study aims to raise awareness in Peruvian society of the importance and necessity of social change. A change that starts with the initiative to create adult and continuing education programmes not for rural communities, but of rural communities. A lifelong learning programme that is based on the needs and demands of these communities and is not for profit. A programme that optimizes the development of the rural area and therefore of Peru in general.

In line with the previous argument, Bowser (2017) points out that while a movement cannot succeed in undoing cultural content that has been forged over many generations, it can reduce it. Thus, Marcuse (1996) and Freire (2020) posit education as a solution to the problem of cultural arrangements that run counter to the development of its members.

In this perspective, Marcuse (1996) argues that one has to take into account that the historical context is contingent and therefore changing. Furthermore, he points out that oppression and domination do not erase the capacities associated with the sensitivity of the subject. This would be the key, then, to a reality in which social development optimises

the development of its population. As a consequence, there would be a substantial transformation of the individual and of society through education.

Similarly, Freire (2020) proposes a "pedagogy of the oppressed" that aims to make the oppressed aware that their reality is an oppressive reality that indoctrinates and manipulates them, thus changing the duality "oppressor - oppressed" to achieve a pedagogy of humanity.

Furthermore, in line with Marcuse (1996) and Freire (2020), Fiori (2016) points out that in societies where the interests of the dominant classes prevail, it is necessary to promote a liberating pedagogy to achieve the development of oppressed groups, and in this particular case, of Peruvian rural communities. It is necessary to teach a pedagogy not for rural communities, but of rural communities. A pedagogy that starts from the objective of promoting the self-knowledge and self-esteem of the indigenous population. A pedagogy based on the experiences of these populations that allows them to strengthen their identity.

While it is true that there are currently educational proposals to optimize rural development, they are traditionalist educational proposals. This is why the United Nations Inter-Agency Support Group (IASG) (2014) supports this thinking and points out that for education to be adequate, the participation of rural communities must be taken into account in the development of teaching materials, curricula and the training of educators according to their interests, needs and demands.

Therefore, based on these arguments, this study seeks to make Peruvian society aware of the need to create a continuing and adult education proposal based on the needs and demands of rural populations. It seeks that educators and pedagogues who are specialists in the subject and involved in rural development and in the country in general promote the creation and structuring of these programmes aimed at offering a second chance to all those who did not manage to complete their basic studies or who are on the way to abandoning them. They should be interested in collecting and reflecting on information about the specific problems and interests of potential participants. And thus to apply this information in the planning and development of educational programmes and offers as a contribution to a social good (Jäger, n. d.).

It will be important that educators and specialists take into consideration the application of a vocational orientation that will allow rural populations to value their identity and enhance their capacities based on the recognition of their environment as a working tool for sustainable development. In this way, productive efficiency and economic performance in rural areas should increase and migration to urban areas should decrease. This will generate sustainable development within rural communities in Peru, and thus an improvement at the national level.

However, it should be noted that prior to the initiative to create a continuing education proposal that optimizes the development of rural communities, it is important and a priority to raise funds and monitor the appropriate investment of these funds by NGOs and international organizations in order to improve infrastructure and services in these populations.

In conclusion, this study aims to make Peruvian society aware of the current situation of the country in relation to the existing gaps between urban and rural areas and reflects on the Peruvian situation through the contribution of the ideas and thoughts of the representatives of the Frankfurt School in their approach to questions of power and culture. In this way, it reveals that how these concepts can be used to analyze the development of industrial societies from an economic, political and cultural perspective in order to stimulate and transform learning processes in vulnerable communities, such as rural Peru. As such, it aims to encourage educators and pedagogues specializing in lifelong learning and adult education to create educational proposals to strengthen indigenous identity in the struggle for social recognition on a cultural and legal level, thereby reducing oppression and achieving reconciliation between urban and rural areas.

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