

The Central Problem of the Indigenous Incorporation to the Neoliberal Market in Mexico

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Abstract: *The Gross Domestic Product of Mexico is wasting an amount close to ten percent as consequence of the indigenous communities' isolation of the neoliberal market model, because a special worldview that is nearer of a socialist model than a liberal one. The purpose of this research was to find a new position to match the indigenous pragmatism with the exhibit by international interchanges of goods and services. After analyze some experiences and perform a study in the community of Cuentepec in Morelos State, it was possible to detect deep changes in the younger inhabitants oriented to anarchism and capitalism too.*

Keywords: indigenous, interculturalism, multiculturalism, neoliberalism, and market

1. Introduction

Mexico has around fifteen millions of indigenous in its territory; this represents a potential market of 150,000 billion of American Dollars per year that are being lost. This figure corresponds to a ratio between the Gross Domestic Product (GDP) published by BANXICO (Mexico Central Bank) and the inhabitants of the country multiply by native population. Nevertheless, the Mexican Government decided to preserve the style of life of these communities on the base of federal resources, this means, that a small part of the national taxes and internal debts are channeled to the native societies to control them, reducing at the same time around ten percent the GDP. The first reason among others is that the descendants of the ancient Mexicans are located on the soil where the petroleum reservoirs and oil exploitation fields are located. On the other hand, there is a psychological complex that gives rise a sort of discrimination performed by mestizos and creoles against the indigenous people, becoming these in an object to be hidden because it generate shame.

Mexico original inhabitants' descendants have two possible roads to trek in order to define their future. The first drift of the United Nations proposals is accept the Multiculturalism, and on this basis implement the Interculturalism, denying and erasing transversal procedures that are key to the development of countries such as standardization of the basic education. The issue of books for a bilingual educative model, where the combination of an important pre-Hispanic language with Spanish does not exist in Mexico in a volume desired, despite the presence of the National Pedagogic University, where future teachers oriented towards the indigenous world are in formation. The other one is bet for the crossbreeding and then reduce the amount of indigenous people becoming mestizos, historical position that are in agreement with Fernando el Católico [1] and José Vasconcelos [2]. The former hypothesis is proven because since the middle of the XIX century, the

number of natives decreased from 50% to near 10% of Mexican population up to date.

To analyze the impact in the field of both policies above mentioned, a series of visits were performed to the indigenous community of Cuentepec, belonging to the municipality of Temixco in the State of Morelos, located close to one hundred kilometers from Mexico City. This town has several particularities that becomes it an excellent place to perform a group of interviews in order to determine which one is the real position of persons that have been living within a worldview, similar but not the same to those found 500 years ago by the European conquerors.

It is impossible to find communities around the world without a syncretism and Cuentepec is not the exception; nevertheless, in that place is possible encounter a kind of mentality close to the Mexico ancient civilization that lived in the pre-Hispanic center cultures.

During the stays many possibilities were found and detected in order to incorporate the indigenous task force in a new way of industrial production, closer to the neoliberalism without resign the old worldview.

2. Literature Survey

Mexico has a peculiar and clientele democracy, the votes are not free but they are bought to the bottom of the society through household or building materials. The 3,500 inhabitants of the Cuentepec community know the procedure and follows the game because will never receive the budget assigned for education, medical services, and other ones requirements once the win party reaches the power. Also, the population do not remember the visit of any governor or high authority during the history of the community, just the Temixco Major establish contact with the local voters when

the election season is going on in order to gain votes by any way.

Cuentepechas the studies levels covered until high school, but secondary school is located in the same building of the former, where virtual programs are currently applied. The education in kindergarten and primary levels, this means, the first nine to ten years, are performed in a bilingual way, Nahuatl-Spanish; the tactics and logistics of the instructors is reduce the first language in favor of the second one as the student is achieving the secondary level where Spanish is the unique means of communication. The preschool and primary teachers have to prepare all the material and pedagogic aspects, because in Mexico does not exist textbooks addressed for indigenous children thinking. The faculty of this level complains the lack of continuing education to be updated.

The Constitution of Morelos State has just four Articles oriented to indigenous bilingual education, which contrast with the proclaimed in Ecuador for example, that includes university level. The National Commission for the Development of the Indigenous Towns (CDI for the acronym in Spanish), developed a project to install the Intercultural University in Mexico, but the interest of Mexican politicians is preserve the power election after election, and no the impulse of innovative professionals.

Indigenous communities have unfavorable and historical situation, because CDI each exercise modifies downward the budget to native communities in agreement with the Mexican Congress. Federal Government carry out annual cuts that apply to the resources guided to education and health as well.

In Mexico, the dead indigenous was exalted while the living one was discriminated against. One of the most insult to Mexican people is call to him indigenous or native. In this country during the basic education, the population is indoctrinated to hate the Spaniards, but at the same time, to have relatives in the peninsula is a high honor, as well as, to obtain Spanish nationality, do not forget that 90% of Mexicans have indigenous blood.

Alexander von Humboldt [3] during his visit to Mexico at the beginning of XIX Century, detect a problem between the Spanish father and the mestizo or creole son. The first one believed that for not being born and educated in Spain, the status of the crossbreeding overall was low, hence the creole, being son of Spaniards, had better position in the key ones. The Borbon's Royal Family lack of view since the end of the period of Charles III, and the blindness of the Spanish aristocracy led to the dismemberment of the Ibero-American world, as well as, allowing in turn the incorporation of the United States and England inside the local power.

The mentality, purposes, goals, and therefore behavior of Zapatista Movement that began in Chiapas, Mexico, on the sunrise of 1994, and described by Baronnet [4], does not differ from the depth found in Cuentepec, shown the hypothesis that

all the indigenous communities have a similar thinking way, just differing a little be with regard to the hierarchy of values. Another problem no less complicated is the implementation of the neoliberalism in a stratified society like Mexican, where individuals defend themselves in a group and non-individual way, without forget the style of life based in a crony capitalism, where the innovation is absent of the national market in practically all the economical branches of goods and services.

The indigenous problem has its origin in the peripheral capitalism that arises with the transition from feudalism to capitalism in the 13th and 14th centuries. The discovery of the new world coincides with the start of capitalism in Europe which is straightened as a result of the first meeting between two continents, originating the transfer of values by a number of channels and methods.

For many researchers the indigenism is a specifically anthropological problem, and anthropology is the only discipline to study the heterogeneity that manifest itself as alterity. In reality, it is a philosophical, economic, technological, social, political and historical problem, where other areas of the social sciences and the so-called empirical sciences also address it.

Peripheral capitalism has implications for its characteristics and linkage with those of central capitalism. The economic implications are visualized by the disparate elements of capitalism and in the modes of pre-capitalism production. At this respect, political implications can be find in Mexican parties that assume the most varied form, and coexist with exotic and different political and chiefdoms factions. The cultural and ideological implications are evident in the amendment to Article 4th constitutional in 1991, in which Mexico is declared as multicultural nation.

For Wallerstein [5] capitalism is the first system of world cutting, since the previous geopolitics was based on the control of the regions through the policy and not the economy, which is the one that regulates the power of the States in the international concert. For this researcher, Europe was not during 14th and 15th centuries the most advanced region of the planet, and exemplifies it with the travels of Marco Polo.

Wallerstein [5] states that the conquest of America served to provoke the emergence of the Eurocentrism, that gave rise to a new economic exploitation and cultural domination that led to contrast the degree of progress between the two zones, pointing out that the coloniality was necessary because of the delay shown by discovery areas, justifying the St. Augustine fair war.

Wallerstein [5] believed that the need to control the lives of people and organizations generated the emergence of scientific schemes that helped to carry out this task. This was achieved with the emergence of the modern artificial State according to Hobbes [6], where a constitution or Carta Magna is annexed. At this respect, Lander [7] thinks that it was an excuse taken for

the Europeans to mark that the indigenous people by not having these mechanisms were prehistoric entities inserted in lower life forms.

For Dussel [8], modern rationality is part of the discovery of the new world in 1492, but not of the superior traditions of Europeans, who came to consider that pre-existing cultures were part of Europe's periphery. The purpose of the growth of social sciences, economics, sociology, anthropology and history in the late nineteenth century was to generate a scientific observation platform on which to scrutinize the social world that was to be governed, confusing this need with a genuine evolution of Western traditions from the so-called Old continent as Lander [7] remarks.

This leads to a dialectic that discovers a lack of coherence in western thinking, because the European dominance in America derived in the conquered areas with slavery, parcel, Hacienda and peonage to end up on the grounds that are the product of an indigenous backwardness, highlighting liberalism and democracy as values of the center only and not of coloniality. The Europeans forgot that the immigrants and creoles imposed the structure of the conquered areas, leaving the natives in the best of cases the conformation of a republic of indigenous with uses and customary laws.

Thus, the ethnic phenomenon was fundamental to the conformation of capitalism and the modern/colonial world system, and all localisms became an obstacle to the expansion of the first in a global scale with universalizing ideologies as Balibar and Wallerstein [9], constituting the modern history in the project of domination of the European civilization on the rest of the planet.

3. Description of the Method

In order of interning interculturality it is necessary to go beyond speeches, approaches and systematization, it is part of empiricism, not of concepts or of reason, which neither the governments, nor the churches, nor the universities come to understand by full. In this context, the methodology exposed to exchange experiences with the indigenous orb is based on Xavier Zubiri thinking way. Zubiri, Spanish philosopher, tried to overcome the subjectivism, and the so-called naive realism of the classical philosophy through the sentient intelligence that gathers the intellectual with the sensory, evaluating and calibrating with it the reality, because the feeling and the understanding cannot be associated because they constitute a single act of apprehension.

By applying Zubiri's proposal to the indigenous world you can find out when it is really in line with one of its individuals or the collectivity, and this will be given at the time that any of them feel questioned. To communicate with entities similar to deities if compared with a traditional society it is necessary to see with sympathy the differences product of a long and deep friendship. The symbols of each culture are also valuable information to understand how they cope with everyday life. Likewise, in order for the dialogue between two entities to

occur is indispensable that both are interested in understanding.

For Zubiri philosophy is metaphysics, but does not follow the phenomenology of Husserl, but the tactic of it is to go directly to things, starting with reality. For the Basque philosopher the self and consciousness do not possess substantivity, for it is a theory or reality, where this is the primary and therefore the fundamental. Talks about the multitude of notes that real things contain, coming to conclude that the ultimate and primary reality of everything is a set of notes which can be two types: a) adventitious, or those that are due to the interaction between things; and b) formal or that belong to the system. This aspect of philosophy says that you notes formal at the time of suidad, which is the relation between two persons or one person and one thing, they make the system a unit, and this is known as constitution. A system whose notes have constitutional sufficiency acquires autonomy, to which Zubiri calls substantivity. Consequently, the constitutional notes forms a substantive reality. The notes that are not supported in others, constitute what is known as constituent notes. In addition, the moment talitative contains more than the associated note, and consequently it is transcendental because it corresponds to the opening of the real. Every real thing is in the world and its present is the presence. To Zubiri the self is the topicality of the real, which makes metaphysics the study of reality as far as reality. This philosopher considers that reality possess a dynamic structure, the shape of which is time, and it consists in giving of oneself to the reality, but not the movement. It assumes that time affects the interaction between things and points out that is the being of dynamism, because it is the actuality of reality in the world, giving rise to the always which consists of the stability between the past, present and future.

Zubiri proposes that the reality is supported by three points: a) the real is the last one of the real; b) reality has an enabling character, since the human being develops projects that can become reality or not; and c) the reality forces man to make and take decisions.

The man not only submits, but takes attitudes on the basis of the power of the possible, this Zubiri league recognizes it as relegation. The reality/foundation is the solution to the enigma of reality and of one's own personal reality.

The posture of Zubiri, which in reality seems to resemble that of Spinoza, whose demonstrations based on axioms and higher hypothesis, has the complexity at the time of applying to the indigenous world, that reality observed by the non-indigenous will never coincide with the inferred by the native both in special and temporal scope. It is possible to empathize with the inhabitants of the communities, however, the neuroplasticity and neurogenesis of the original inhabitant are different from those who do not have this inheritance. Also, the harmony with the indigenous appears when the latter receives support and present in the short term, knowing that this approach is to study them, but not benefit them in the medium and long term. Indigenous peoples are accustomed to

being analyzed and synthesized, of which by the way they try to obtain benefits for the sale of their handicrafts. This prevents a legitimate rapprochement between the two sides, concluding as an artificial encounter where there is a mutual hypocrisy. Despite the foregoing, Zubiri's methodology was applied to the understanding of the indigenous community of Cuentepec.

4. Results

The interviews carried out in Cuentepec show that inhabitants with independence of the age, are conscious of the time in which they are living. Operate typical electronic devices as computers and cellular with the software associated. Their personal and professional lives for one part are dissociated and for the other are being connected as product of the natural growth of the community inside of the globalization, but not as consequence of special programs established for that purpose. After twenty-five years to observe its behavior, it was possible to conclude that the original worldview with some qualified are similar to those found in the Mexican ancient cultures.

The ecology is an important component of the agriculture. The fallow and harvest periods follow the tradition of thanking the land for the goods received, in this process are closer of French Physiocracy, but without *laissez faire*, because the group works in an apparent unified targets. Nevertheless, it was possible to find natives of middle age with more instruction, that are not in agreement with accepted ideas from a general consensus, just for being a tradition, bowing to anarchism and neoliberalism.

In agreement with Zubiri's philosophy, an empathy with people from the community was established because of exchanges and support to the same one provided from the private sector by Tecnológico de Monterrey Campus Cuernavaca, and dating from almost a quarter of a century.

Inside of Cuentepec there is a sort of nationalism similar to that found in regions like Zapatista zone [4], Quebec or Catalonia. There is a consensus to become an independent region, instead of staying in a country where they are not understood, and in the case of Mexican communities, worse yet exploited, just receiving goods and services for survival, providing for State Secretaries that are looking for votes for the favorite in turn.

One interesting point is the lack of influence of the Liberation Theology in the indigenous communities of Morelos State, had having Bishop Sergio Méndez Arceo in charge of the local diocese for thirty years. This prelate in conjunction with the former Bishop of Chiapas Samuel Ruiz are recognized as impellers of this theology in the world, with the difference that the second one was involved with the Bishop Raúl Vera in the Zapatista Movement addressed to Marcos called "commander". This means that Méndez Arceo was interested in a global theory meanwhile the others two were more pragmatic and down to support the indigenous Chiapas communities. This provokes that another variants of catholic

religion got influence in Cuentepec and in the rest of indigenous towns in the Southeast of Mexico, coming to form marriages where the couple have different preferences at this respect, but in both cases respected by each one of them.

The signing of the North American Free Trade Agreement (NAFTA for the acronym in English), with Canada and the United States of America brought the rejection by the indigenous Orb to globalization and neoliberalism with all of implications.

The Americanization of private education on the one hand and the incursion of their culture in both music and life forms, provoked that the new Mexican generations were captured by a materialistic and individualistic style that contrast with the indigenous worldview.

The possibility of a dual nationality has also contributed to an imbalance in the identity of the person, in particular when it is produced through grandparents or parents from countries with a higher technological and cultural development, here the distance between the mestizo and the indigenous it is become not only more derogatory, but distant.

How will indigenous people be present in modern society if they continue to preserve autonomy in matters such as politics, economics and culture? Experience in such simple things as incorporating appropriate technologies in Mexican indigenous and rural areas is the typical example of how, despite including psychologists, sociologists and anthropologists into the project, it ends up being impossible for this type of be accepted by the same groups that are intended to benefit and without cost. After a year, the installed infrastructure works for anything less for what was designed.

The first proposal to approach the indigenous community is to try to find common needs that force it to generate synergy with other groups of society that have the same shortcomings and that are not part of the first. Likewise, has neoliberalism allowed the indigenism to elevate its level of autonomy? Apparently the first answer would be yes, because liberalism seeks a light and federalized state, which would leave more freedom for communities to continue with its historical autarky.

Another important issue is whether neoliberalism is a disjoint ensemble of multiculturalism. The example that make up the pre-Hispanic tourist centers in Mexico, where indigenous people work in the region, allows to conclude that both currents can be linked in the real field. However, from an intercultural point of view, divisions exist between those who they work for those who economically exploit the indigenous past and those who only continue with their community ostracism.

In educational matters, the indigenous possesses a spatial visual ability that exceeds their verbal abilities, their perception is of holistic cut and thus conceived the puzzle that nature present to him. The natives prefer a kinematic,

interactive and group learning based on assignments and established works [9]. This perception seen in the Canadian communities is in the indigenous populations of Morelos, especially in Cuentepec. The above leads to the need to interact between the teacher and the student, recognizing that the process is more important than the product. To achieve this it will be essential to employ a multiplicity and modality of methods oriented to experimental techniques, an aspect that the Institute of Based Education of Morelos State (IEBEM, for the acronym in Spanish), has not applied.

The conformation of the first indigenous municipalities in Mexico, such as proposed by the State Government presents a considerable number of problems that need solutions. The first is that indigenous people are living on a particular worldview and a culture based on uses and customs, which contrast with the general legal order. Therefore, it will be necessary to modify or add paragraph to the Constitution to preserve the union of the nation. The confrontation between the concept of indigenous people, where pre-Hispanic and municipality paradigms are included, as well as Hispanic Law, will have much to talk about and discuss in order to reach consensus that should not be addressed by the Mexican Carta Magna. The indigenous community is based on the culture of the individual and therefore of the society, while the municipality is governed by a legal order established in a territorial area and applied by a set of organs.

One of the implicit assumptions is that the self-determination of indigenous peoples tries to preserve ancestral traditions that are not susceptible to change over time, however it is impossible, because even the most isolated communities in the country have received in one form or another the influence of modernity and therefore cannot be considered encrypted societies.

Constitutions are not static documents either, since within their insides by obligation they would have to contain mechanisms that would push the society towards greater equality. The Magna Carta should be able to rebuilding by itself in the time, which makes it more difficult to match indigenous demands with that of a neoliberal society, where both have different speeds. It is impossible to regard both societies and the constitutions as static and defenseless entities without their own life. The Congress and the legislatures of the states would have to recognize and establish the characteristics of self-determination, as well as the levels and modality of autonomy.

The existence of such a strong multiculturalism between the indigenous and non-indigenous areas, leads to elevate the uses and customs of the native society to a category of positive law, where there was not interference with the laws and regulations of the State. The abovementioned will necessarily leads to conflicts between the two worlds, as well as to a deep negotiation between their representatives.

For States and Federal Congresses have indigenous as representatives will required that the established political

parties to appoint people from this community. However, the leaders of these entities or groups feel real repulse by the old Mexicans, which would make necessary the emergence of indigenous political parties, phenomenon parallel to what happens in another parts of the world. The dominant Partido Revolucionario Institucional (PRI, for the acronym in Spanish), was ahead of the problem, and created grassroots organizations that ultimately ended up forming part of the party's bases, and whose leaders were co-opted at the time, without having to convert in candidates. At certain times, mestizos appoint responsible for these groups, thereby avoiding the participations of peasants or indigenous people in the chambers of popular representation. It is not justify the passivity of the Mexican indigenous world to reach representation in the governing bodies with the apology that they make decisions of community court, more communitarian than a political party is difficult to find. On the other hand, the indigenous have the doors open to carry out any formality as well as any mestizo. The problem ends up becoming a psychological phenomenon rather than administrative or political.

5. Conclusions

The unfinished crossbreeding of Mexico resulted in a lack of homogenization in the national culture, which concluded with a fractionated country where one lives and think different from region to region, in particular, there is an asymmetry between the north and the south accentuate as the research approaches the Mexican southeast. Keeping the indigenous world as a museum piece and observing how the majority of inhabitants allows it, is not exactly healthy for the elevated that in all respects the country possesses. It is time for schools and undertaking of all levels to be installed in indigenous communities to elevate their productive capacities, even though these are based on customs and uses. It is also required that those responsible for the various governing bodies approach indigenous peoples to become involved with a different way of life, all with the aim of extracting the best from these communities.

For the indigenous and their representatives there were comfortable not to face the natural development of the societies, which with the advent of the neo-indigenism turned them into subsidized entities at low cost, and from where they substract ideology for domestic consumption of nationals, which is hidden in the international environment.

It is necessary to stop supporting indigenous communities as it has so far, the main support should be to provide education and infrastructure to these villages, leaving them to grow in a framework of autonomy that does not cross the Mexican Constitution in any of its sections. To involve them more in tasks of administrations and public management, as well as to face the reality of the innovation and the neoliberalism, of which humanity can hardly separate during the next decades ahead [10].

6. Future Scope

As for future studies it is not recommended at this time to follow the path traveled by the classic indigenism, which, in the same way that Fray Bartolomé de las Casas [11, 12], Sahagún [13] and Fray Alonso de la Veracruz [14], will tend to maintain its own protectionism of the 16th century. Although, the second was concretized to describe more than to defend. The indigenous people always demonstrated capacity to develop technology, it is enough to observe processes like the obtaining of sweet from the corn or the construction of the Albarradón of Nezahualcōyotl [15]. Vasco de Quiroga [16] in the same century had installed a school of arts and crafts in Purépecha territory, realizing the ability to learn and innovate of the ancient Mexicans.

It is suggested to revise the change of mentality between the original indigenous and the current one, which by the way possesses a mentality closer to the Mexican of the moment, than to the Mexica of five centuries ago. To speak of indigenous people is not to refer to pre-Hispanic world, but to the one that currently takes refuge in their communities waiting for the support of the federal, state and municipal governments that are periodically received, and through which they preserve their culture and hence their way of life.

The Mexican indigenous and its uses and customs seeks survive in its own way, nevertheless, the solution of the modern Mexico needs are related with an innovative technology more than a tradition. Therefore, and without violating their rights of autonomy, is required to incorporate the fifteen millions of indigenous to a neoliberal economy but without violate their rights since the point of view of the positive and constitutional rights emanated of the Carta Magna [17].

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