

INCULTURATION AND HERMENEUTICS

INTRODUCTION

Culture has become, in this last ^{part} bit of the century, a privileged issue. In the ^{large} big and small conflicts around the world ~~the term "culture"~~ ^{cultures play the role of the} is involved more or less consciously ^{as a} ~~as a~~ fundamental ground. ^{emerges}

Is There ~~Coming~~ a Revolution from Cultures?

Our question is ^{whether} if the cultural groups can be acting as revolutionary agents. In the seventies, Mao Tse Tung promoted a "cultural revolution". In this ^{at} case culture was an "object" which was supposed to be revolutionized, and the people were ^{to be} reeducated in the new culture.

Can ^{now} ~~the~~ culture invert his position, ^{its position} and from ~~an~~ object ^{to} ~~to~~ become a subject, and act as a revolutionary principle ^{of} force of transformation ^{of} the general panorama of the political and national order in the world? Can ~~the~~ cultural identity be elevated to a new theoretical value ^{which would} to justify a new international set of rights and a new political model?

This ^{question} ~~doubt~~ is suggested by the recent improved sense of the ethnicity, and the ~~form~~ as cultural groups of any type, large as ^{well as} less numerous, ~~are~~ imposing their rules ^{upon the already} to our yet enough programmed and established world ~~system~~ system of states and nations.

In fact, the new fall of the Communism in the USSR apparently was due to an upsurge and ^{revitalization} sparkling of the ~~old~~ political states ^{which had} what formerly ~~pre~~ existed, and were arbitrarily integrated in ^{one} ~~one~~

2 Introduction

juridical and ideological unity ^{that was} the socialist (soviet union).

But ~~these~~ ^{these} previous ~~and~~ historically recognized nations (as Poland, Latvia, Lithuania, Estonia, Czechoslovakia, Hungary, etc.) were ~~not they~~ the true political and ~~also~~ military forces which ^{look} disrupted the long ^{rule of the} lasting and police-controlled superpower.

Indeed they did not ^{remain} ~~lay~~ at rest after they ^{had} earned independence. The ^{truth} ^{of significance} emerged when the newly liberated states ^{began} ~~started~~ moving from inside, ~~by~~ dividing themselves into smaller cultural entities, ^{with} as Czechoslovakia, Moldavia, Armenia, Ukraine, and others ^{within the former} ~~in and out~~ the USSR, ^{and in} as Albania, Macedonia, Yugoslavia ^{outside of it}.

This movement ^{is} revealing ^{the roots of} where the true force which has overthrown ^{the} an artificial whole ^{was} ~~was~~ rooted. Despite ^{of} all seriousness of economical, technological and social problems, ~~the~~ ethnic and cultural energies have ^{taken} ~~stated~~ an absolute priority in the evident race ^{of} ~~to~~ the people's ^{to} freedom. These are the real constitutive bases for reconstructing the states in a new concept of peace. ^{Despite the difficulties}

~~This hard work~~ ^{they} aims to affirming themselves as ^{distinct} ~~different~~ and autonomous cultures ^{dwelling} in the same land ^{with us} where other ethnic groups ^{who} ~~dwell~~ with and against them, ^{seek to} recovering their own identities.

← Is this the first shining model of technical revolution?

But the case of Yugoslavia, with ^{such} different regions and groups ^{involved} in ~~can~~ ^{as} irrational ^{as} a crude ^{by} military confrontation (inheritance of atavistic ^{hanger}) is the most amazing ^{contemporary} example of ~~our day~~ incompatibility ^{between} among cultures and their respective ethnic identities. At the same time, ^{it} ~~this~~ is a good example of ^a political manipulation of the ethnic movement.

To what extent are ^{demands} ~~How far~~ the ethnic urgency ~~could be~~ acceptable in a contemporary order of nations, ^{with its} and the international relations of the economical and political world system? If ~~not~~ ^{there are limits,} how can we transmit to the pluralistic set of cultural groups some shared views views that ^{will enable them to live} let all stay together in a political context with the benefits of peace, and of friendly relations, ^{while retaining maintaining} keeping their own special cultural expressions and freedom alive?

This is the challenge of the growing consciousness of the cultural identity and ethnic uniqueness, to the ^{work} fight of promoting a mutual understanding, ^{its goal is to make it possible for} and the consequent agreement of a multiplicity of groups to be linked by common concerns, values, and some social and economical structures.

^{This also} And is the principal aim of the present book ^{It is} too. We are not only ^{a study of} ~~speculating~~ about the ^{need to} necessity of creating bridges between all the different groups at the complex and difficult levels at which ^{has it brought} where the common life ^{put} them in, needed and ^{necessary} compulsive contacts, ^{and} without whom ^{it seems to go further} they could not survive. We hope we can ^{and the ways by which such bridges can be built} going on to discover the trends to build them.

If the ethnic movement is, historically, an ethnic revolution, we ^{cannot} ~~could not~~ stop it, ^{but must} we have to accept it and understand it, and make it a bit more human in its ^{unwanted} bad consequences. No doubt, that the ethnic and cultural movement is the most human ^{authentically} and concrete we can find in the human history. ^{It is} Much more human and complete than ^{any} every other sociological or philosophical frame, or ideological model ^{employed for} put to work to organize the human kind: from the theocratic ^{it} model to imperial ^{and the} or democratic ^{one}.

4 Introduction

As for all the human limited creations, the absolutization of a unique point of view, causes severe injuries to the neighbors who, from ^{their} multiple perspectives, assert their own right to the life. It will be a ^{necessary} ~~requisite~~ to ^{reconcile} ~~conciliate~~ the ^{conflicts} ~~opposition~~ with the convergence, ^{certainly} ~~of course~~ at different levels, ^{of} ~~the~~ exclusivity with the communication, ^{of} ~~the~~ autonomy with ^{in the} ~~the~~ sharing of essential qualities of the whole.

It would not be a general and speculative problem if the situation we described was bound to some special circumstances or ^{region} ~~an~~ area of the earth. A rapid survey, ^{however, ~~assesses~~ confirms} ~~make us sure~~ that Latin America presents ^{largely} ~~on great proportion~~ the same problem as the ^{Western} ~~Occidental~~ and East ^{Europe,} ~~and~~ Africa, ^{as well as} ~~the~~ Near East of Asia and so many others. Consequently we ^{must state} ~~have to put~~ the question in ^{more} ~~some~~ general form, with ^a ~~the~~ view to the humanity itself, ~~and to speak about~~ the problem of "inculturation" ^{is} ~~as~~ a general problem of our human society. Hence, we need

~~Inculturation is specifically the answer to this necessity,~~
~~and we have to develop some content to this word,~~ not only from the semantic aspect, but from the broader ^{aspect} ~~access~~ of the activity ^{act} ~~implicated~~ in its living dynamics.

For this we must ^{enter more ~~by~~ into} ~~have a deeper concern with~~ our contemporary society in its movement ^{within} ~~into~~ itself.

~~Despite all~~ ^{the} ~~new~~ and impressive mass-media, and electronic ^{means of} communication's ^{which} ~~means~~ that apparently have spread an even net of interests over ^{the whole} ~~all the~~ population of this planet, ^{and} ~~which~~ put all men in easy and immediate access to the news, ^{whether} ~~good or bad~~, of the whole

^{Nevertheless,}
 human kind, we have the feeling that it had^d not stressed the
 uniformity ^{as} ~~so~~ much as ^{it has raised our} ~~had improved the~~ consciousness of the
 differences and the ~~praise of the~~ personal and collective
 creativity of the groups. We are not speaking ^{here of} ~~about~~ causes, ^{it} but is
 enough to see ^{this} ~~it~~ as symptoms.

^{On the other hand,}
~~From the other side~~ we are aware that the most important
 economical ^{such} ~~centers~~, as the big industrial nations, ^{of the} North-american-
 block, ^h South-american-cone, ^{to} European-Market, ^{to} South-Pacific-market, ^{1.1.1.}
 are progressing toward a ^{great} ~~big~~ worldwide balance. These global
 organizations and great systems are so distant from the concerns of
^{such} ~~every~~ political state and the ethnic personality of the people
 that it would not ~~be~~ ^{just find} surprise a contrary reaction on behalf of the
 differences.

These distances are ^{great as can be seen by comparing} ~~so strange~~ as Montreal to Miami, Vancouver
 to Gaudalajara, New York to Mexico City, Ocean City to Acapulco, ^{to}
 point ^{but} ~~only~~ some of the Northern-Block antithesis.

In fact we ^{are witness} ~~assist~~ to a process of sharp opposition among the
 human groups of different cultures who emphasize their own
 idiosyncrasies, ~~the~~ ^{pattern} ~~design~~ of ^{life,} ~~living~~, familiar patterns and
 traditions.

It is notorious that in Guatemala City a community of north-
 american ^s ~~people~~, ^{with great} working there and ~~having big~~ ~~economical~~ interests,
~~in this nation~~, are ^{living} ~~living~~ in completely different and separated
 unities, ^s frequently protected by security guards and barbed
 wires. They have ~~their~~ exclusive clubs, stores, educational and
 health facilities, ^{etc.} newspapers, ~~and other~~. And this situation ^{is} ~~has~~ not

6 Introduction

the aim ^{ed at} to a political domination, or ^{to} affirm ^{tion of} some national superiority; ^{it seems to be} then we deduce ^{is} only a cultural and ethnic phenomenon, ^{only} ^{among} to impose among themselves ^{for} and defending their typical and traditional american pattern of life. ^{This}

~~The~~ example can be easily repeated ⁱⁿ if we remember ^{of} the English community in Belice, ~~of~~ the american group in Honduras, and the american Zone in Panama.

The reciprocal interrelations ^{do} emerge and ^{are wide} is spread through ~~all~~ ^{lost} the nations ^{for} ~~hosts of~~ immigrant groups in America and Europe. ^{It is an} good example ^{is} the community of Salvadorians in Washington, ^{of} Nicaraguans and ^{of} Cubans in Miami, and so on.

^{In comparison} If we compare this new phenomenon with the old problem of ethnic ideals among the immigrant groups ^{at} of the beginning, or ^{middle} the half, of this century, ^{it is quite different} we find a very new character. ^{These} new groups scattered in immense and strange territories, ^{with populations} in cities of many millions of populations, are not ready to forget their national roots, ^{do} and not only ^{do} they oppose a systematic dispersion, they positively fight to stay together and perpetuate their original ^{mode} and common ^{mode of} life.

The individuals ^{are} moving ^{no} from a place to another, from one city to another ⁱⁿ searching ^{of} jobs, but immediately they relate with a community of their own group. They change place, but ~~do~~ not change community. Their involvement with the economical ^{of} ^{economic} problem, training, ^{and} jobs, ⁱⁿ health, ~~of~~ the host nation, ^{no} openly recognizes ^{the} and appreciates ^{its} support, and the opportunity ^{of} a better life, but at the same time they ^{do} not ~~become~~ open to his new style of

relations ^{with its} mood, food, and general values. Really they do not ^{make} reach any changes in their former identity ^{and} traditional culture in what we define ^{as the phrase,} with a ~~word~~ their "design of living".

This new phenomenon of ethnicity exploded after the seventies when many millions of people in the ^{East} south ^{left} of Asia ~~went out from~~ Vietnam, Laos, ^{Cambodia} ~~Campouchea~~, and a lot of them reached Los Angeles, San Francisco, and other cities, ^{Even} ~~or~~ before, ^{many} when the Chinese ^{had gone} people went to Taiwan to build a new nation. Africa too ^{has to} own a large history of similar migrations. ^{The continues in} ~~And it is lasting on~~ our days, ^{as} as the Eritreans going to Yemen, the Albanians going to Italy, ^{and} the Macedonians ^{to} in different Balkan nations.

No doubt that ^{have become} these groups ~~got the~~ consciousness of their particular situation and are ^{ready to} ~~acquainted of~~ accepting the rules and the gifts of the nation who received them, ^{if} but they bring with them a true nationality ^{which they} and can not renounce to it.

^{This} It is not a superficial phenomenon, ^{but concerns} it ~~faces to~~ the reality of the human being itself as deeply influenced in ^{one's} his daily existence ^{and} by the experience, mind, tradition, ^{the} means of expressing ^{oneself} themselves ^{which} given to the individual ^{receive from} by a concrete human kinship.

Ethnicity ~~does~~ ^{is the} signify culture, customs, design of life, family links, with the group and with his roots in ^{another} other country, ^{which increasingly} that more and more, differentiates every small community and the true nations from the neighbors among whom they are dwelling. ^{This} That is what we ^{ad} call a cultural pluralism, ^{which has been} a character intensely stressed for our contemporary world context.

^{one} An immediate reaction to this situation, ~~it seems,~~ could be

8 Introduction

an inevitable ethnocentrism and a fragmentation of the political states in a progressive process of multiplication of groups in which ^{each} everybody defend ^{its} their particular interests. Each one would be ^{not} concerned in ^{its} his original interpretation of the world and in maintaining ^{its} his exclusive point of view.)

And this is ^{from the} ~~too~~ the conclusion drawn by many observers ~~of~~ this impressive wave of changes, and the understandable attitude of distrust, ^{of} positive rejection, and ^{of the} ~~a sense of a~~ impossible ^{ibility of} reconciliation.

But this ^{does not appear to be a} ~~deduction, we think,~~ ^{conclusion} is not reasonably ~~consequent~~. If we consider this ^{ethnicity} ~~reality~~ in its conscious dimension we ^{must} ~~have to~~ make some obvious distinction^s between ~~the~~ ethnicity itself and the political action that can follow. The ethnicity, ^{or} the identity, ~~the~~ culture of a group, are ~~things~~ difficult to ~~be~~ conceptualized; but everybody understand^s that ^{they} are not ideologies to ~~speak about~~, as ^{when one} ~~we~~ refer^s to a political party, an institutionalized movement, an army, a sociological movement, or a philosophical conception of the citizenship.

Some^s time ~~the~~ culture can become a flag to attract the support of the individuals on behalf of a national cause, ^{to} ~~apparently due, but~~ really manipulated by, a politic^{al} ~~or~~ military party or government. Then it is used as a natural force to ^{or} ~~strife~~ against other groups or nations. The natural sense of unity and responsibility to the members of ^{one's} ~~a~~ community is twisted ^{into} ~~to~~ the aggression by the corrupted intentions of a powerful elite. ~~Then~~ a spontaneous phenomenon of autodefense is ^{then} converted ^{in its} ~~to~~ an abstract

and inhuman plan of an ideology.

Ethnicity is not an ideology, but a consciousness, ^{an} historical background which ^{at} some times can involve ideological elements together with ~~some~~ other ~~of~~ utopic content, as clearly exposed Paul Ricoeur in his Ideology and Utopia. Culture is only the "epiphany" of the ethnic consistence, ^{it} is a construction of the self and is not related for itself to the aggression or to the violence. ^{is} ~~the~~ way of life ^{is} much more intense, ^{and} collective, ^{and} dialogical, than any ideology.

From ~~this~~ ^{on this basis} platform of consciousness we ~~have to~~ ^{must} move toward ~~the~~ understanding ~~of~~ differences, ^{can discover} hoping we ~~will find~~ ^{will allow} the possibility ~~of seeing~~ a human dimension which ~~let us to seek for~~ ^{understanding} a more general level of ~~learning~~ ethnic pluralism. We search for a ~~path~~ ^{way to join plurality in} for ~~stretching~~ a unity over the plurality. In this sense we hope to build a bridge among differences, not against, but as a naturally complement ^{any} over the ethnic diversity, ~~the~~ national unity ^{is} as a link that ~~rely~~ ^{relies} upon ~~the~~ intellectual, ^{interchange} moral, and social ~~trade~~ to reach a higher convergence.

This is ^{the principle concern of} the point about ^{work} which the present book is ~~principally~~ concerned. How can ~~any~~ ^{the} important cultural, technical, juridical and economical elements be built ~~as a~~ ^a convergent ^{goal} aim for different ethnic groups and cultures, without that ~~would signify~~ ^{implies, entailing} forsaking their own values or betray ^{ing} their tradition, ^{and} of the identity. That ~~is~~ ^{is} ~~negatively~~ ^{the} expressed ^{in a} what we call ^{in a} positively "inculturation". ^{This means}

~~That is to let people~~ ^{to} be attracted by ~~the very~~ human and ~~universal~~ principles (at least in some major degree) ^{and by} to the drift of assuming them, ^{to not into} ~~and therefore be conveyed to~~ a more complex

10 Introduction

community sharing more general goods, ^{this takes place as} every time ~~the~~ historical challenge, ^{perhaps mankind is} the technical stress, or ^{needs} the environmental ^{require} ~~defies~~, call ~~for~~.

We did not invent ~~the~~ ethnic groups; ~~simply~~ they are there, and they ~~are~~ growing despite all our predictions about a general culture and ~~a~~ spreading uniformity. ^{perhaps mankind is} Maybe men are strengthening the ^{deeper bond} intimate ^{in order} joints of their identity ^{and} to protect themselves, ^{the} the meanings of their culture, ^{but} to become more acquainted with their human interests, ^{etc.} or so. The new reality is that ^{the} the ethnic groups not only do exist but ~~they~~ formally declare themselves, ^{concerned about} are ~~solicitous~~ of their ^{identity} being, and ^{expect} request ^{recognition} the due ~~praise to it~~.

^{possible to} We ~~know that~~ the groups are really not more than ~~some~~ sets of persons, ^{do} But they truly exist and, ^{like} as persons, are the subject of ~~the~~ fundamental human rights. Our task ^{is} does consist in understanding their ^{real} extensions and their limitations, ^{their mutual} opposition and continuity, and their ^{which can} mutual cohesion ^h that ~~permits~~ through the "inculturation" ^{can make} weaving ⁿ an unbroken ^{pattern} texture.