

MORAL DEVELOPMENT, MORAL CONFLICTS AND MORAL EDUCATION WITHIN THE AMAZONIAN RAIN FOREST

The scenario in which Amazonian indigenous peoples have to live nowadays is extremely complex, and this complexity sets up many developmental tasks for them. Many of these tasks are moral in nature. This symposium will address moral conflicts and dilemmas, moral development, and moral education in contexts of cultural diversity. In this symposium we will refer to two Amazonian indigenous groups, the Shipibo-Konibo and the Asháninka. Although our arguments apply for any cultural diverse society, we will use some of the life experiences of these two groups to illustrate our points.

Amazonian indigenous people suffer cultural oppression, political marginalization and racial discrimination, showing that Peruvian society has historically failed to acknowledge and value its cultural diversity. Peruvian indigenous people are confronting forces of globalization that are invading their territory and threatening their basic existence. There is corruption in the regional and national governments and so logging mafias can kill indigenous peoples with impunity, because the communities lack police posts in dangerous border regions. Moreover, indigenous peoples have the highest incidence of poverty, lowest access to health care and quality education, and high rates of undocumented individuals. Because of these very hard and unfair life conditions, the lives of many Amazonian indigenous people have been and are marked by a fierce and continuous defense of their human rights. Undoubtedly, these complex social, political and economical processes transform indigenous peoples' way of life, their subjective identities and their moral development.

The situation of social exclusion and marginalization of Amazonian indigenous peoples is in itself morally reprehensible. Taking the former into account, and assuming that it is through an ongoing dialogue with cultural values and traditions that any understanding of ourselves as moral persons comes into being, in this symposium we will discuss some of the moral experiences of Amazonian indigenous communities. Because participants on this symposium will be two academics from the city of Lima and two indigenous leaders and educators from the Ashaninka people, we will also have the opportunity to reflect on both the philosophical and the psychological foundations of intercultural dialogue. It is important to remember that knowing Amazonian's cultural values and traditions, moral conflicts, life experiences, spiritual beliefs, and motivations for pursuing the good is fundamental not only for advancing larger ethical and political democratic projects but also as context for individual self and moral development.

Enrique Delgado: THE SHIPIBO-KONIBO PEOPLE, CAPITALISM AND SOLIDARITY

Capitalism is not morally neutral. Psychological research has shown that it promotes individualistic values that work against values such as searching for the common good, caring about environmental issues and looking forwards preserving the earth for future generations. These are some of the values traditionally promoted by the Shipibo-Konibo culture for communitarian life,

within a natural environment considered sacred. Using qualitative research and in depth interviews in Shipibo-Konibo indigenous communities, this paper discusses the diverse consequences that immersion into capitalism is generating in Shipibo-Konibo's traditional values and practices related to cooperation and solidarity.

Susana Frisancho: THE ETHICS OF SHAMANISM: CONFLICTS AND DILEMMAS IN THE PRACTICE OF SHAMANISM AMONG ASHÁNINKA AND SHIPIBO-KONIBO PEOPLE

This presentation addresses moral conflicts and dilemmas that “Sheripiaris” and “Onanyas” (Asháninka and Shipibo-Konibo shamans, respectively) confront during the practice of shamanism. Based on qualitative interviews, we present moral and spiritual dilemmas that shamans from both, Shipibo-Konibo and Asháninka indigenous communities, confront within their medical practice. Our study shows a variety of moral points of views and different conflicts and dilemmas. It also shows that –in different degrees- shamans display a moral point of view when analyzing their own cultural practices.

Reyder Sebastián: MORAL ROLE AND CONFLICTS OF INDIGENOUS LEADERS

This presentation discusses moral conflicts of indigenous leadership. Indigenous leadership aims at improving the wellbeing of indigenous communities, and protecting and fulfilling their human rights. In doing so, leaders confront conflicts such as how to deal with people who put pressure on them for using violence to oppose the lack of action by state authorities, when is it morally right to use traditional justice (instead of the regular justice system), or how to confront death threats that try to stop the leader's search for justice. An Asháninka indigenous leader will present this paper.

Benigno Vicente: MORAL ASPECTS OF INTERCULTURAL EDUCATION

Intercultural education is a moral endeavor. In this presentation, an indigenous elementary school teacher from the Asháninka people will discuss the wide variety of moral conflicts and situations indigenous teachers confront in their struggle for a better education for their people. Issues regarding how intercultural education reflects or not moral, cultural, political and spiritual dilemmas of both indigenous and non-indigenous peoples, how they are fighting to preserve the culture, and how indigenous teachers risk their lives working in extremely hard conditions, searching justice for his people by means of a better education, will be analyzed.