

GUIDANCE IN THE DIVERSITY: A GLANCE FROM LATIN AMERICA

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Abstract

Guidance and Diversity, for the majority of the European countries and North America, are related to the attention to children and young people with special necessities, that are attend in an educative institution and for those who are elaborated educative programs directed to obtain one better adaptation to the prevailing social system. In most of the cases is considered that the problematic of the special necessities is imputable to genetic or personal factors that only respond to internal factors to the individuals that display them avoiding the external factors that in some cases can be more decisive determinants at the time of the conductual manifestation. In this work is pleaded because the professionals of the Guidance, as much private or public scenes of the European countries, make more specific considerations at the time of taking care of children, young people and adults, as immigrants, coming of Latin America. In an ample sense one sets out to make Guidance in the Diversity more than Guidance for the Diversity under the conception of a Guidance for All which implies the elimination of the expression "special necessities", whose connotation in our countries is not most appropriate, and than it includes the idea of an Ethnic Guidance. Perhaps the best way of boarding of these conceptions is promoting a process of Guidance from the School and not only in the School.

Key words: guidance in the diversity; guidance for latin American; guidance and special necessities; guidance for all; ethnic guidance, guidance from the school.

The truly real characteristic of which we called the human society is its amazing diversity. (Ernest Gellner)

The conflict between cultures exists, but it does not have because to be a negative aspect. (Institute of Social Migrations and Service, 2000)

For the majority of the European countries and North America, Guidance and the Diversity are related to the attention to children and young people with special necessities that are attend in an educative institution, and for those who educative programs are elaborated for to obtain one better adaptation to the prevailing social system. In this sense Barriocanal (2004) affirms that:

Under the title "educative Guidance and attention to the diversity" all the set of measures contemplated in the educative system and the scholastic centers is grouped to adapt education to the characteristics and personal necessities of the pupils: the

system of guidance and the structures that sustain it, the measures of attention to the diversity, the measures of compensation of social or cultural situations adverse and the schooling of the pupils with special educative necessities by personal conditions of incapacity or sobredowry (Special Education)

On the other hand Lovelace (2001) indicates that since 1985, when in Spain the Law of Integration is promulgated, the terms Special Educative Necessities and Necessities of Educative Compensation are put in rows. The first term talks about specifically to “children with physical and psychic problems in the ordinary scholastic system” (p.2) and the second, to the satisfaction, in the students, of the academic necessities of type social. But in this point the mentioned author indicates, that lamentably “a parallelism between minor immigrants and special educative necessities has settled down, aspect that is not only tremendously false, but, also deeply offensive.” (p.3), and in addition she adds that a form to help to understand the situation of the immigrants, would be to reflect on the number of emigrants of certain country. In the case of Spain, for example, could be interesting, as Lovelace suggests (Ob. Cit) to reflect in the fact that the number of Spaniards who are immigrants in the outside continue being greater than the number of foreigners who are in Spain.

Certainly that the present times are difficult times, although to my way to see it have been difficult and also gives the impression that they are cyclical. They repeat every certain time. The present Society is besieged by exigencies and challenges that complicate his to drive in a calm and rested operation. In fact everything is agitated, and the tendency seems to be more convulse every day.

The diversity is one of the main challenges of the present Society of the denominated developed countries or the “First World”. This concept responds to the idea that in a society all we must be in an equality plane is to say we are equal; but at the same time we have and we maintain our differences. Even in a same country, only considering to the nationals, very well-known differences exist. Only this already supposes a challenge. In this case we considered to the people who belong to the minority groups, to ethnic groups, the excluded ones socially, or to groups considered with special necessities. And now together with that, we consider that at the moment of globalization all the countries are exposed to receive the swollen ones of immigrants of other countries that come in search of improvements, for them and their families. For that reason we have a double diversity. Diversity between us and those that come from other cultures, which causes that the challenge, is multiplied by two.

In the point related to the globalization is pertinent to emphasize that generally it is considered that the same one would lead, by a side to equal the socioeconomic conditions, and by the other to a process of cultural uniformity, that would be stumping

the diversity of the towns (Diaz-Polanco, 2006). But in the same opinion of this author, no of the two things has taken place. "The globalization has no produced uniformity but that complicate the cultural fact and in its sine registers a strong renaissance of the identities" (p.10).

This same situation of challenge was taken place in its opportunity at other countries. As example we can say that in Latin America also the experience was lived on being a community that received in its sine to originating immigrants of other countries. Particularly immigrants who by product, basically, of conflicts armed were themselves needed to ask for refuge in many of our countries, and in general sense, the opportunity occurred to develop a family, to coexist in a community, where their children could culminate university studies and obtain a profession and develop a life project, in most of the cases maintaining their two nationalities. Now by a series of reasons, that does not come to the case of considering, some people of Latin America risk to leave their countries to look for better conditions of life, and also with desire to contribute in the development of the country that receives them. Perhaps the numerical relation of inhabitants in both continents could represent some difference, but the situation in essence, is the same one.

The present communities consider that a form, that not unique it, to confront the diversity, is Education. The educative system of any country, must take part in the solution of the problems carried by the phenomenon of the diversity and, definitively, the main tool that the Education has to guarantee one better attention to the problematic of the Diversity, constitutes the Guidance.

What is the Guidance in the Diversity?

The basic conception in this point is that all the people are equal, but no identical (Institute of Social Migrations and Service, 2000), and that the action proposals must be elaborated from the diversity. That is to say, consulting the population that considers itself different, jointly and in narrow agreement with the population of nationals. From another point of view, the Guidance for the Diversity, supposes that the nationals and the numerically superior population are who elaborates the action plans and establishes that it is what there is to do with the different people.

By historical questions, that do not come to the case of analyzing at this moment, it has been considered that the people which they have some different physical characteristics, are in essence, different from us. The idea that we must rescue is that all we are equal, all are human beings, all are people, that we such have right and duties established for the citizens who live in a specific territory and that, of course, there is to respect, but that simultaneously also has differences that make them only

and that must be taken into account at the time of being considered like members of the society that receives them. Also it is made necessary to emphasize in this point that, in spite of the similarities between the Latin Americans, “we do not have to be treated like a homogenous group.” (Rivas-Olmeda, 2003, p.38).

In this work it is pleaded because the guidance professionals, as much actually private or public of the European countries, make more specific considerations at the time of taking care of children, young people and adults, as immigrants, originating of Latin America. These considerations must be cradles in also considering the types of emigrants and the aspects related to the cultural identity of the people. Also it is important to emphasize that the professionals of the education must guard because the action plans “take care of the social and cultural diversity of the pupils...” (Lorenzo Moreno et al. p.97).

One of the main aspects that must be considered for the approach of the Guidance in the Diversity, considering it under the glance from Latin America, is to analyze the causes of the emigration. In general sense, for Abbot (1993) the main types of emigrants from Latin America are “the labor emigrant, the political refugee and the ecological refugee”. (p.3)

One thinks generally that the people who come from other countries, are not human beings and who what they bring it is only delinquency and problems to our community. But that does not correspond strictly with the reality. In most of the cases they are people who come in search of better labor conditions that do not find in their respective countries, or that are forced to leave their country by political questions, or by aspects of more recent data like the environmental damages (destruction of the habitat), and who in most of the cases, assign the tasks that are not made by the nationals and who receive one pays far below if they were considered legal. Apparently this it does not seem to be problem. The problem for the receiving community is pronounced when this immigrant, legalizes his situation and is able to be engaged in to his family, is worth to say, wife and children, and in some cases, to other relatives. Then these children and young people must dream up a future and of course they must be incorporated the scholastic community. This it really seems to be the real problem of the immigrants. Paradoxically, the problem for the receiving community does not seem to be the people who categorizing themselves like “illegal” but the legal ones.

Another of the collateral aspects to the previous situation and that must try to change is “the condition that the majorities impose to the minorities immigrants for their acceptance” integration “is not other than the exigency of a perfect “assimilation” to the dominant culture, that is to say, the loss of all differentiated cultural identity.” (Abad, 1993, p.12). In this point is considered that the dominant culture must be imposed to

the minorities without any type of consideration. For that reason the job of the professionals Guidance would be, basically, one that working from the school, is to say placing the school like operations center, could develop plans of integration of the families, as much national as immigrants who allow them to improve the levels of coexistence like community. It is tried to develop the basic principles to develop a Communitarian Guidance.

Definitively one of the most favorable options for the boarding of the diversity constitutes an action from the Education, and concretely from the School, like institution of the State. "the best way to take care of the diversity will be to elaborate projects and programming that favor those habitual changes that the teaching staff introduces in his even education to give answers to the individual differences in learning styles, interests or learning difficulties transitory" (Peña and Lopez, 2005, p.32) In this sense is right to recognize that in many receiving societies of immigrants of Latin America important efforts for the attention to the cultural diversity have become, but have apparently not been sufficient. Perhaps the idea that needs to be reinforced is that Guidance has to be for all, and also displays characteristics that allow including characteristics of a Guidance adapted to the ethnic characteristics (Ethnic Guidance) of each specific group. We lived in a global society, but that exists thanks to that we recognize the particularities. The global thing exists because the local exists.

Ethnic Guidance, is based fundamentally on the multiculturalism, and has like fundamental objective the understanding and preservation of the culture and subculture of the societal groups to those who it goes directed. In the Latin American case as basic aspects of their culture and subculture would have to be considered characteristic such as the solidarity sense, the history and the aspects related to the religion. (7mo. Forum of Biarritz, 2006).

One of the concepts characteristic of the native ones of Latin America, that is to say, to the been born ones in the geographic region conformed by Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Panama, Venezuela, Colombia, Ecuador, Peru, Bolivia, Brazil, Paraguay, Chile, Uruguay, Argentina, Cuba, Republic Dominican and Puerto Rico, is the one of solidarity. For us it is more important to lend some type of aid to relatives or friends that to reach individualistic positions that only benefit to ourselves. Another aspect that is worth the trouble to consider is the one of our history. In general form, we have a history previous to the "discovery". We already existed like community prior to that fact. We had our form of civilization already. Of course different from those who they colonized to us, but we had our form of organization. We had our kings, caciques or head of tribe. We obeyed to a plan that tried the development of our people, to the point that we developed to ideas outposts

for its time. For that reason, according to our astronomers, when other cultures affirmed that the Earth was flat, we already knew that it was round. Nowadays the advanced thing is recognized that was the cultures Mayan and Aztec when it took place what it has occurred in calling the encounter of two cultures or discovery. Perhaps the only spot in our civilization was the idea of the human sacrifices to please our Gods, but the bloodshed, lamentably, not only seems to be a characteristic of any society and of our countries. In other countries or cultures, the wars, the confrontations, the bloody revolutions also have occurred and, lamentably, the number of passed away people can be the same.

A last important aspect for the professional's guidance, when it works with originating immigrants of Latin America, is to consider the religion. Even though, mainly we are catholic, remains in us the idea of the Nature like our mother. For that reason a respect exists, almost religious, by everything what means Atmosphere, to the point that some of our natives, before cutting a tree request their permission to him and they explain to him the reason that they have to do it. In general sense we maintain ecological a conscience developed enough.

Conclusions

1. The Intercultural Guidance can be worked under the idea of the Citizen Education (Institute of Social Migrations and Service, 2000), but where the main idea is to work to manage to satisfy the ideal with the coexistence. It is not enough with "living together" is necessary "to coexist together", which supposes the profit of high standards of solidarity and harmony in a community.
2. The present societies are ethnically plural. (Abbot, 1993).
3. Perhaps the idea that needs to be reinforced is that Guidance at the same time of being for all, also allow including characteristics of Guidance adapted to the ethnic characteristics of each specific group.
4. For the professionals of the direction he would be useful, in the process of direction to the immigrant of Latin America, to consider aspects such as solidarity, history, the religion and its conception in the native ones of these latitudes.
5. "There is no nation that has not been, at some moment of his history, origin or destiny of those who migrates in search of new and better horizons" (Vicente Fox Quesada. President of the Mexican United States. XVI Latin American Summit. 2006.
6. One becomes necessary to fortify the idea of the pluralist society, that makes "reference to a conception and tolerant, opened, dialogue like, comprehensive, democratic-liberal and respectful attitude mental of society before the cultural or etnocultural diversity within State-nation-in addition to, of course, in front of the diverse

cultures and ethnic groups of the diverse countries and nation-that the social coexistence makes viable.” (Roig Ibáñez, 2006, p. 126).

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