Validity of the Aymara emancipatory equations as an alternative to corruption in Peru

Abstract
We are living in tragic times of widespread corruption in Peru, the Aymara emancipatory equations are one of the alternative elements and proposals for collective action against corruption that rots the institutions, so its seven components would help to solve not only from power and from the State, but from the actors themselves to build hopes and alternative attitudes, from pain, power, knowledge, doing, doing, acting, celebrating and wanting; to interact in them under the ethical and moral principles of transparency that implies refunding the country.

Introduction
It seems that the acts of corruption in Peru are increasingly cruel to peoples and cultures systematically excluded and denied in their historical process. However, we cannot fall into a pessimism or impasse. The Aymara culture was fragmented with the founding of the uninational states that simply legitimizated the process of cultural homogenization, but from their ancestral organization forms they were recreating a pertinent organization system cloistered above all in the moral ethical principles of the common good, which is an example of governing with transparency.

The Aymara emancipatory equations contain elements that help cope with social collapse, in this case they could help tackle the corruption to which Peru is succumbed at all levels and state and private powers. All the presidents of the official history are linked to acts of corruption, a judicial power in reorganization, a Public Prosecutor’s Office tampered with to the bottom, added to it the violence and the insecurity in all the levels, they are the plagues that devastate the honorability of the State institutions.

From our perspective, there are seven elements in the Aymara emancipatory equations (Figure 1), which are: power, knowing, doing, wanting, acting, celebrating and pain; to interact in them under the ethical and moral principles of transparency that implies refunding the country.

Figure 1 Aymara emancipatory equations, as an alternative to the wide spread corruption in Peru.
The power, needs to be democratized from the everyday, there the communities have reworked the modern and logical forms of exclusionary power, which is connected with knowledge, which today rests only in the academy, detached from pain, which poses on certain fanaticisms egocentric of caudillaje and delegitimize the expression and struggle of the dignity undertaken by social movements and emerging organizations from the indignation and pestilence of state actors at all levels; who have been choked by the neoliberal capitalism of atrocious consumerism; that is just a routine and unsuccessful doing mediocre. The elements of the present and celebrate, challenge us to recreate and recover the fons and the purposes of which Peru is a diverse country and there are pending subjects to face from the operators of the State, to reverse those clouds, as a carrier of conviction and wisdom to refound Peru.

In short, for the Aymara communities of Peru, not everything is lost, in the communities there are still persisting in the exercise of power and the public management system focused on conviction and translated into dignity, which is the collective moral reserve for a new Peru.

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Conflicts of interest

The authors declare that there is no conflicts of interest.

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