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RECOGNITION OF CULTURAL PLURALISM IN THE CONTEXT OF STATE ORGANIZATIONS: MEXICAN CASE

Throughout history we have the existence of human groups with their own cultural manifestations in various territories of the planet that are known as: cultures, cultural groups, ethnic, racial, indigenous or ancestral peoples, those with identity particularisms seen from the richness of political, economic, social, legal and cultural models have been dominated by peoples through war movements, called wars, conquests or colonizations giving rise to the invisibilization of these originating groups that have suffered from forced assimilation or their disappearance.

From our environment we have a manifest interest in the ancestral peoples of Mexico, to form the original population that has given consistency to the characteristics or cultural identity of the Mexican population. Culture implicitly carries various factors of the person in his individuality at the same time as a collective of which he is a part, that is, all kinds of organization including the Legal systems themselves, that is, we make direct mention of legal pluralism from the cultural dimension.

Recognition of cultural and ethnic pluralism has cost long debates within international forums. The cultural richness of States has transcendental and essential meaning in the preservation and preservation of ancestral culture, as well as in the sense of belonging of the population to its State with an ancestral common origin.

It is important to determine when this cultural pluralism is expressly recognized as this results in a shift in the paradigms of the state environment, in their public policies, legislation and in the adoption of protective instruments at the international level. In the Mexican context, it has been presented as a momentous change that has impacted the progress of civil science, and in this sense the change of the state system in various areas of its social structure, public policies, legislation even in important aspects of democracy and

representation in the decision-making of States with recognized native populations is obligatory.

Contemporary pluralism is not only a matter of national and regional, but the world geography does not escape this phenomenon. Pluralism as a social phenomenon has been nurtured by others such as: migrations, conquests, wars even the economic context have brought its origin, although: «Ethnic and cultural Pluralism is considered as a relatively recent phenomenon whose development will be projected and enhanced in this 21st century. As essential to democratization processes in Latin America» [1, p. 8], and that constitutional texts such as Mexico provided provisions that tend to recognize multiculturalism in recent times.

It is possible to speak of a cultural dimension of human existence, since culture should not be thought of as something outside of everyday life, but as something belonging to the practical life of every day, because it is indispensable, therefore, the history of humanity is the result of a series of acts and the decision to carry out such acts has been determined by that cultural dimension [2, p. 2] which serves each particular context and positioning.

In the twentieth century it is a question of conceptualizing the term culture due to the «euphoric use» [2, p. 1], that was being given to him. What is true is that the concept is transformed through processes first that of generalization by understanding all aspects of life, including past and present events.

In the international environment, the concept of culture is instituted by the United Nations Education, Science and Culture Organization (hereinafter UNESCO) as:

«A set of distinctive, spiritual, material, intellectual and affective traits that characterize a society, a social group and encompass, in addition to the arts and letters, ways of life, ways of living together, systems of values, traditions and beliefs».

This concept is plural as it encompasses aspects not only related to education and fine arts but a cluster of elements that give consistency to societies, knowledge, beliefs, worldview, organization, etc.

Culture entails an area of enormous breadth, this is how its existence and practice derive the cultural rights of indigenous peoples, finding among the most relevant identity, belonging, language, media, education, traditional medical knowledge, spirituality, religious worship [5, p. 106-115], among others, so the right to the protection, development and promotion of their multicultural celebrations, heritage and traditions plays a fundamental role in the maintenance of their cultural identities, making indispensable respect by dominant societies [5, p. 110]. However, in the case of the Mexican State, recognition of the cultural diversity of indigenous peoples has progressed slowly through circumstances that have hindered their full recognition and protection.

At the time of colonization, the encounter of different worldviews that was reflected in all areas of Spanish and indigenous life led to conflicts. The Hispanic legal, political, social and cultural order was based on the principles of Christianity, on the other hand, that of indigenous people was based on concern for the conservation and balance of the universe.

In Mexico's independent stage, there was an absolute retreat to the recognition of *otredad*, by making indigenous people unvisitable with a criterion and policies of assimilation; cultural pluralism did not exist within economic, political, social and cultural policies.

The incorporation of the Mexican Constitution of the term culture begins a gradual and slow development to recognize it first as synonymous with education in the text of its article 3rd [7], until the positive of culture as a *derecho humano* in article 4 [7], all while recognizing cultural diversity from 2002 on the basis of Article 2 [7], by postulating Mexican multicultural composition, the year in which cultural pluralism with corresponding delimitations resurfaces after a long Mexican historical period.

This pluralism advanced in the fields of education, administration of justice and democratic participation, without governmentor, representing a major change within social science with repercussions in the international spheres.

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