SOCIOCULTURAL REALITY OF THE SURANDINO IN TIMES OF HEALTH CRISIS

Vicente Alanoca Arocutipa 1
Jorge Apaza Ticona 2
Susan Liz Alanoca Laura 3
Julian Apaza Chino 4
Meliza Cordova Canaza 5
Cesario Ticona Alanoca 6

ABSTRACT

Objective: The objective of this study is to investigate the reality of the Surandino (Peruvian) reality, in these times of sanitary crisis, with the aim of understanding, analyzing and interpreting in order to make correct and pertinent decisions in contexts of cultural and linguistic diversity such as the Peruvian case.

Theoretical framework: In order to understand a culturally and linguistically diverse reality, one or only way of vision is not enough, because the health crisis of Covid-19 needs to be approached holistically, in this case from a critical and cultural perspective, understood as a daily experience from the actors of resistance themselves, which implies that the present research transits in the emancipatory critical perspective.

Method: The present research is based on the qualitative methodology approach, using ethnographic and hermeneutic design, resorting to observation, interviews, focus groups and life history to diagnose, understand, analyze and interpret the reality of the Surandino (Peruvian), in these times of sanitary crisis.

Results: The results show that the problem of the health crisis, in countries with a historical, cultural and linguistic diversity, has to be faced under a holistic perspective, however, the Surandino knew how to recreate strategies linked to their wisdom in the face of homogeneous decision making that show mistakes and jump the great unresolved structural problems and the barriers of inequality. At the national level, the more than 32,609 deaths are the product of poverty and inequality gaps that will grow even more, a more difficult future situation is foreseen for the peoples of the periphery in all aspects, currently succumbed to corruption at the highest level.

Keywords: Health crisis, Surandino, Sociocultural Reality, Resistance.

1 Universidad Nacional del Altiplano, Puno, Perú. E-mail: valanoca@unap.edu.pe
Orcid: https://orcid.org/0000-0001-9111-0704

2 Universidad Nacional del Altiplano, Puno, Perú. E-mail: japazaticona@unap.edu.pe
Orcid: https://orcid.org/0000-0002-9085-4354

3 Universidad Nacional del Altiplano, Puno, Perú. E-mail: susanlizalanocalaura@gmail.com
Orcid: https://orcid.org/0000-0002-9674-8501

4 Universidad Nacional del Altiplano, Puno, Perú. E-mail: julian7208@unap.edu.pe
Orcid: https://orcid.org/0009-0006-3864-7047

5 Universidad Nacional del Altiplano, Puno, Perú. E-mail: mcordovac@unap.edu.pe
Orcid: https://orcid.org/0000-0002-5654-5451

6 Universidad Nacional del Altiplano, Puno, Perú. E-mail: cticona@unap.edu.pe
Orcid: https://orcid.org/0000-0003-3874-8180
REALIDADE SOCIOCULTURAL DO SURANDINO EM TEMPOS DE CRISE DE SAÚDE

RESUMO

Objetivo: O objetivo deste estudo é investigar a realidade da realidade surandina (peruana), nestes tempos de crise sanitária, com o objetivo de compreender, analisar e interpretar para tomar decisões corretas e pertinentes em contextos de problemas culturais e linguísticos. diversidade como o caso peruano.

Enquadramento teórico: Para compreender uma realidade cultural e linguisticamente diversa, não basta uma ou apenas forma de visão, porque a crise sanitária da Covid-19 necessita de ser abordada de forma holística, neste caso numa perspectiva crítica e cultural, entendida como uma experiência cotidiana dos próprios atores da resistência, o que implica que a presente pesquisa transite na perspectiva crítica emancipatória.

Método: A presente pesquisa baseia-se na abordagem metodológica qualitativa, utilizando desenho etnográfico e hermenêutico, recorrendo à observação, entrevistas, grupos focais e história de vida para diagnosticar, compreender, analisar e interpretar a realidade dos Surandino (Peruano), nestes tempos de crise sanitária.

Resultados: Os resultados mostram que o problema da crise sanitária, em países com diversidade histórica, cultural e linguística, tem que ser enfrentado sob uma perspectiva holística, porém, os Surandino souberam recriar estratégias ligadas à sua sabedoria diante da tomadas de decisão homogêneas que evidenciam erros e saltam os grandes problemas estruturais não resolvidos e as barreiras da desigualdade. A nível nacional, as mais de 32.609 mortes são produto da pobreza e das desigualdades que crescerão ainda mais, prevê-se uma situação futura mais difícil para os povos da periferia em todos os aspectos, actualmente sucumbidos à corrupção ao mais alto nível.

Palavras-chave: Crise sanitária, Surandino, Realidade Sociocultural, Resistência.

REALIDAD SOCIOCULTURAL DEL SURANDINO EN LOS TIEMPOS DE CRISIS SANITARIA

RESUMEN

Objetivo: El objetivo de este estudio es investigar la realidad la realidad del Surandino (peruano), en estos tiempos de crisis sanitaria, con el objetivo de comprender, analizar e interpretar para tomas decisiones acertadas y pertinentes en contextos de diversidad cultural y lingüístico como el caso peruano.

Marco Teórico: Para comprender una realidad diversa cultural y linguísticamente, no basta una ni única forma de visión, por cuanto, la crisis sanitaria del Covid-19 requiere ser abordada de manera holística, en este caso desde la perspectiva crítica y cultural, éste entendido como vivencia cotidiana desde los propios actores de resistencia, ello implica que la presente pesquisa transita en la perspectiva crítica emancipatoria.

Método: La presente pesquisa transita en el enfoque de la metodología cualitativa, a partir de ello utiliza el diseño etnográfico y hermenéutico, acudiendo a la observación, entrevistas, grupos focales, historia de vida para diagnosticar, comprender, analizar e interpretar la realidad del Surandino (peruano), en estos tiempos de crisis sanitaria.

Resultados: En los resultados se evidencian que el problema de la crisis sanitaria, en países con una diversidad histórica, cultural y lingüística tiene que ser afrontada bajo una perspectiva holística, sin embargo, el surandino supo recrear estrategias vinculadas a su sabiduría frente a la toma de decisiones homogéneas que evidencian desaciertos y saltan los grandes problemas estructurales irresueltos y las barreras de desigualdad. A nivel nacional los más de 32,609 muertos, es producto de brechas de pobreza y desigualdad crecerán más aún, se avizora una situación del futuro más difícil para los pueblos de la periferia en todos los aspectos, en la actualidad sucumbida en la corrupción al más alto nivel.

Palabras clave: Crisis sanitaria, Surandino, Realidad Sociocultural, Resistencia.

RGSA adota a Licença de Atribuição CC BY do Creative Commons (https://creativecommons.org/licenses/by/4.0/).
1 INTRODUCTION

We are living a very worrying situation in the countries of Latin America due to the situation of the coronavirus (COVID-19) pandemic, after it was known since January 2020 in the world. Each country has created and recreated strategies according to its political situation in health issues and the capacity to respond from the various sectors, however, the installed infrastructure capacity of the different health facilities, human resources and budgets that had until then was decisive.

Various studies and research have been carried out on the subject, from various perspectives, greater attention has been paid from medical science. From the beginning of the disease, some reflections, insisted, such as: the current state of the situation allows us to highlight some elements that are relevant for decision makers and everyone, academic, government, or as part of a community threatened by the risk of getting sick (Lizaraso & Del Carmen, 2020)

Oh, yeah. Knowing that it is a virus that humans have not been exposed to or have been shown to treat, in fact, there are no studies on the effectiveness of using masks and hand hygiene to decrease SARS-CoV-2 infection (Accinelli et al., 2020)

Moreover, contradictory provisions have been made at different levels of government, without taking into account the other components.

In this context, the abysmal and precarious health system, which will determine the objectives and the results expected by the government, has come into view. Quarantines and bonds will never be enough to prevent and prevent contagion in a country like Peru, which is dying in the midst of two shameful events that have been weighed down since the colonial period and reproduced in the republican era, these are corruption and systematic exclusion towards the peoples of the periphery, where the majority is unrepresented, although the majority is called "ethnic minorities", or under the name of representative democracy these excluded populations are spoken, decided and acted on behalf. This reality has been tried and decided to face from the strictly health perspective, which is in fact essential, but this issue due to the particularity of a culturally and linguistically diverse country is unsustainable, as is Peru.

Making such wrong decisions, impertinent, decontextualized, etc., is a very serious error, which affects the issue of dignity of its inhabitants, as is the case of the more than 11 thousand deceased, has to be assumed as a violation of human rights, therefore, Mr. Martin Vizcarra has to answer to the courts of law, because these are human lives. Good intentions and individual effort are contingent on the team and the level of government as such, the situation remains complex and adverse, it seems to become
increasingly uncontrollable. It is not only neoliberalism’s policies that are taking their toll, but also structural inequalities that are weighing on it.

The fight to discover the vaccine continues from different countries, however, studies conclude that, so far, there is no vaccine for the prevention of COVID-2019 infection, so the best way to prevent infection is to avoid exposure to the virus, therefore, this situation induces us to understand, assume and face from the sociocultural perspective (Aragon et al., 2020). Oh, yeah. In this sense, the sociocultural component becomes and translates as an essential factor to face the pandemic, where inequality is a pending subject to be faced from the operators of the system or the State itself, of which we warn in the different interventions in various events at the local, national and international levels, that throughout this period of health emergency and the curfew little or nothing has been considered.

However, the present article addresses the socio-cultural reality of the regions, especially from the Puno region, where historically it concentrates three peoples such as Quechua, Aymara and Muro, who in recent years have migrated to other cities in the Andean South.

2 METHODOLOGY

The present research transits in the approach of the qualitative methodology, from it uses the ethnographic and hermeneutic design, which allowed us to understand, examine and understand the complex reality; the interviews, focus groups and life stories have been carried out, in the context of the Surandino where a population heirs of the Quechua, Aymara, Uros peoples, but in force in their cultural, social, linguistic, economic and environmental manifestations and expressions. Where the problem of exclusion or systematic denial is so evident, which can be seen from the provision of state attention, for example, on the issue of education, health and political representation in decision-making spaces.

3 RESULTS AND DISCUSSIONS

The creation and foundation of uninational states (Alanoca, 2017), for the peoples settled in the Surandino has fatal, nefarious and genocidal consequences, for the imagined foundation, that is, the American confusion created these imagined realities: national states, republican institutions, common citizenships, popular sovereignty, flags and national anthems,
etc. (Anderson, 1997, pp. 121), that is, during the colony and the Republic, which have responded to the interests of the colonial lag, where the local and regional power clans have joined the ambition and the racist attitude and contempt for the population of the Southern Andes, is even more evident today at the portas of the 200 years of the founding of the republic, in our case Peru. Moreover, there is a siege of the social sciences (Basail, 2020) that at least pretend to face and address the racist and discriminatory situation that has been weighed down from academies in the study regions.

The pandemic has been mercilessly hitting the country, despite being one of the first to declare quarantine in the region, but it did not take into account the country's socio-cultural and diverse component, let alone the social sciences:

Dr. Tedros Ahanom Ghebreyesus, WHO Director-General, acknowledged that scientific research is an integral part of the response to the epidemic. This meeting discussed various aspects: the evolution of the virus, its transmission and diagnosis; research into the origin of the virus in the animal and environmental sphere; management measures of the human-animal interface; epidemiological studies; clinical characterization of the disease; infection prevention and control, including the protection of medical personnel; research and development of treatments and vaccines; ethical considerations of research in this area; and the incorporation of social sciences in the outbreak response (Ramos, 2020) Oh, yeah.

Consequently, the results of this research are presented on the basis of three items, firstly the homogeneous decisions and the contextualization of the South Andean considering as historical and geopolitical space; secondly, the resistance to the pandemic as migration and return that has an implication in the processes of contagion. And thirdly, the strategies to combat this complex and adverse context.

(a) Consistent decisions in times of health crisis in contexts of cultural and linguistic diversity

We cannot do without the historical process of the peoples (Alanoca, 2017) Moreover, when we want to contextualize the scenario to which we refer, the borders in this scenario extended to Bolivia and Argentina or to Moquegua, Tacna and even Tarapacá. That is why we prefer to say “Andean south” and not Peruvian south. Political and “national” distinctions have been less effective than one might assume (Flores, 1977), this situation in 2020 has been reconfigured, not only in relation to the colonial oligarchy settled in Arequipa, but also in relation to the mobilization and constant migration of the population of Puno to these cities. In that sense, here is settled the Quechua and Aymara population that today settled in Arequipa, Tacna and Moquegua. In relation to Cusco, which is part of this context, but for methodological
reasons we do not touch, which is another axis of commercial migratory movement with connection to Madre de Dios and Brazil. However, La Paz, Oruro, Cochabamba, Potosí (Bolivia) and Arica, Iquique, Santiago (Chile) and Jujuy, Tucuman (Argentina), have become a space for migratory mobility of the Surandino population.

The problem of present-day Peru continues to be related to two factors that drag from the colony, such as centralism and the dispossession of wealth, which are the weights and veils that must be removed forever, under those logics and frameworks the cities have been founded or recreated, where not only the colonial remnant settled, but some grindians of politics, who detached themselves from their original communities, have hybridized (Garcia, 2001) or grinded, or have been blown (Alanoca et al., 2018) often assuming positions and actions contrary to their people.

The economic, social, cultural and political conditions of the settled population in the department of Puno have forced in recent years to migrate rapidly to the cities and regions of Arequipa, Tacna, Moquegua, Lima, Cusco at interdepartmental level, internally, nationally, and locally to the cities of Juliaca and Puno, for which it is important the censuses from 1949 to 2017.

Table 1
Registered population, according to departments, 1940-2017

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Arequipa</td>
<td>270,996</td>
<td>407,163</td>
<td>561,338</td>
<td>738,482</td>
<td>939,062</td>
<td>1,177,330</td>
<td>1,460,433</td>
</tr>
<tr>
<td>Fist</td>
<td>646,385</td>
<td>727,309</td>
<td>813,172</td>
<td>910,377</td>
<td>1,103,689</td>
<td>1,320,075</td>
<td>1,226,936</td>
</tr>
<tr>
<td>Moquegua</td>
<td>35,709</td>
<td>53,260</td>
<td>78,012</td>
<td>103,283</td>
<td>130,192</td>
<td>165,492</td>
<td>182,017</td>
</tr>
<tr>
<td>Tacna</td>
<td>37,512</td>
<td>67,800</td>
<td>99,524</td>
<td>147,693</td>
<td>223,768</td>
<td>294,965</td>
<td>349,056</td>
</tr>
</tbody>
</table>

Source. INEI 2017.

The table shows the demographic growth of the departments, now called regions, from the year 1940 to 2017. The population of the Puno region, between the 2007 and 2017 national censuses, has decreased from 1,320,075 to 1,226,936 inhabitants. This situation has reconfigured the Surandino context, because the rural population of Puno has occupied not only the spaces of work occupation, but also was forming that segment of population that is going to demand regional and local governments in the satisfaction of needs and access to basic services.

On the other hand, in order to understand and visualize the national reality, the ethnic self-identification of the Peruvian population becomes an essential information, not only with the regions of the current Surandino, but has and had a long history before the foundations of the states, is more linked by cultural, linguistic, etc. traditions, which were fragmented. But the
2017 Census has generated a resurgence of this diversity still hidden and denied from the various spaces such as the school, public institutions and development programs, which played an important role as is the process of homogenization, to which the same social science was complicit in the process of colonization.

The failures and failures of decisions on actions such as the COVID-19 pandemic, are disrupted with this reality, especially by the negligence of decision-makers and operators of health policies resulting from abandonment from the State at all levels and aspects such as education, economic, political, respectively. Thanks to the ancestral practices of sanitation from rural communities, they were able to face and recreate strategies that prevented infections and consequently deaths.

**Figure 1**

*Peruvian population according to ethnic self-identification, 2017*


Figure 1 shows that 60.2% self-define as mestizos, 22.3% as Quechua; 2.4%, Aymara, respectively. The cultural and linguistic plurality of Peru is evidenced and confirmed, which was exposed by José María Arguedas; Carlos Iván Degregori, Matos Mar, Alberto Escobar, Cerrón-Palomino, among others (Alanoca, 2013)In other words, they were subjected to a process of homogenization. This aspect was not taken into account at this time of the pandemic. Although from the Ministry of Culture, that is, from the Vice-Ministry of Interculturality, the subject has been working, which has been reduced from the various ministries two aspects such
as language and folklore, despite the efforts and individual and collective sacrifices from indigenous organizations and social and indigenous movements.

According to the data of ethnic self-definition, 57% self-define Quechua and 32.9% as Aymara in the Puno region; in Arequipa 31.3% as Quechua and 3.3% as Aymara; in Tacna self-define as Aymara 33.7%; Moquegua 21.1%, respectively (National Institute of Statistics and Informatics - INEI, 2018)Oh, yeah. In short, there are two very marked cultures such as Quechua and Aymara, it is not only a matter of language, but it is a dynamic population, dedicated to different activities such as agriculture and livestock, which is subject to the climate, so the population migrates to the coast in search of better opportunities.

Puno is a region where apart from Quechua and Aymara, it has the Uro People, who have been fighting for revitalization and recognition, in the same way it faced a legal battle in the Judicial Power, but it is necessary to highlight that it is visualized through Law 30729 of date January 25, 2018, where the Uros people and the Uros Chulluni community of the department of Puno are recognized as ancestral, indigenous and native people of Peru and declare of national interest and public need the protection and recovery of their culture and language.

Table 2

<table>
<thead>
<tr>
<th>Provinces</th>
<th>Aymara</th>
<th>Quechua</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fist</td>
<td>71019</td>
<td>81995</td>
<td>66,480</td>
</tr>
<tr>
<td>Azangaro</td>
<td>402</td>
<td>82961</td>
<td>27029</td>
</tr>
<tr>
<td>Carabaya</td>
<td>510</td>
<td>52770</td>
<td>20042</td>
</tr>
<tr>
<td>Chucuito</td>
<td>69588</td>
<td>845</td>
<td>15869</td>
</tr>
<tr>
<td>El Collao</td>
<td>49726</td>
<td>719</td>
<td>13430</td>
</tr>
<tr>
<td>Huancané</td>
<td>29439</td>
<td>17030</td>
<td>11182</td>
</tr>
<tr>
<td>Lampa</td>
<td>304</td>
<td>30659</td>
<td>9893</td>
</tr>
<tr>
<td>Melgar</td>
<td>246</td>
<td>48323</td>
<td>15869</td>
</tr>
<tr>
<td>Mold</td>
<td>15987</td>
<td>187</td>
<td>3579</td>
</tr>
<tr>
<td>San Antonio Putina</td>
<td>4124</td>
<td>21785</td>
<td>10204</td>
</tr>
<tr>
<td>San Román</td>
<td>42603</td>
<td>168940</td>
<td>95874</td>
</tr>
<tr>
<td>Watermelon</td>
<td>6061</td>
<td>31411</td>
<td>13270</td>
</tr>
<tr>
<td>Yunguyo</td>
<td>28351</td>
<td>347</td>
<td>8241</td>
</tr>
</tbody>
</table>

Source. INEI 2017.

The table shows that the provinces of San Román, Azángaro, Melgar, Carabaya, respectively, there is a significant presence of population that defines itself as Quechua. While the provinces of Chucuito, El Collao, Huancané and Mohó, there is a majority Aymara presence.
The presence of the Quechua and Aymara cultures is not simply a linguistic question, on which other aspects turn that in sum determine the results of any political, social, economic decision, which has now been dispersed throughout the national territory, that is, it is not only a question of population, but it is a whole complexity that requires to be deciphered with great wisdom and fragility, because it is very sensitive and delicate, to which some have stigmatized it as conflictive and fundamentalist, pagans, etc.

However, this aspect was not taken into account by the national government or regional governments, much less by local governments, so we came to regrettable situations in these times of pandemic. According to the Ministry of Health, as of July 12, 2020, at the end of this investigation, it reported 326,326 confirmed, a total of 1,925,231 tests were carried out, of which 1,598,905 tested negative; 217,111,000 people who overcame the disease, 1,316 are in the Intensive Care Unit (ICU). The death toll is 11,870. More and more it becomes uncontrollable.

Table 3

<table>
<thead>
<tr>
<th>Region</th>
<th>Confirmed</th>
<th>Deceased</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arequipa</td>
<td>8,917</td>
<td>490</td>
</tr>
<tr>
<td>Fist</td>
<td>1,152</td>
<td>37</td>
</tr>
<tr>
<td>Moquegua</td>
<td>1,341</td>
<td>25</td>
</tr>
<tr>
<td>Tacna</td>
<td>1,302</td>
<td>12</td>
</tr>
</tbody>
</table>

Source. Ministry of Health.

The table shows that the Arequipa region has more confirmed cases and more deaths; followed by Puno with 37 deaths; then Moquegua with 25 and Tacna with 12 deaths. Today we continue to witness the deaths, it seems that the coming days will be fatal and tragic for the cities of Arequipa, Juliaca, Puno, because cases have been increasing rapidly in all provinces and districts.

It is necessary to emphasize that there are different logics of forms of choice and exercise in rural communities, especially Andean, which are often opposed to the forms of choice of liberal democracy, as there are different ways of holding positions, in Indian communities have other specialists for the performance of necessary functions that are common competence, there are people who know, better than others, build houses, manufacture agricultural instruments, etc., all of them passed through the university of life (Bonfil, 2001)Oh, yeah. That is, from the struggle and from the daily life leaders were made, under the components of moral and ethical principles, as for example today we can perceive the lieutenant governors,
the peasant rounds and other original authorities, that, within their ways of thinking and acting, the system of positions formalizes the authority of the community, especially in Puno, which has a civil, religious and moral character simultaneously. The three aspects are inextricably linked (Bonfil, 2001). In this perspective, it has assumed its intervention and participation during the pandemic, which was not understood or assumed as such by local or regional governments as the case of Puno.

Although some scholars consider that height was and is a factor that prevents more infections and deaths due to COVID-19, there has been no evidence of solid, planned and strategic work as an institution or as a COVID-19 Command. By enforcing the State of Emergency mandated by President Martín Vizcarra, they legitimized the old practices of exclusion, the consequences of which we will face in the coming months, years, and decades, not only the coronavirus pandemic, but economic problems, bonds in their various forms are never sustainable, compared to the “Reactiva Program” which is sustainable for large owners or those that hold and control political and economic power; for this reason, state credit guarantees have been extended to the private sector, where the Central Reserve Bank of Peru injected 60,000 million soles (8% of GDP) into the capital of private banks to increase credit lines to micro, small, and medium-sized enterprises (MiSMEs), and the Treasury provides guarantees to banks of the appropriations made available (United Nations-Economic Commission for Latin America and the Caribbean (ECLAC), 2020) despite this, the report insists that the biggest increases in the poverty rate (of at least 7 percentage points) would occur in Argentina, Brazil, Ecuador, Mexico and Peru, whose consequences could be dire for people where the population is vulnerable.

(b) Resistance of Surandino in times of Covid-19

Faced with this situation, there is no voice that defends from everyday life or from political leaders that really is a voice of action and advocacy from the South Andean, therefore, the exclusion is shielded and more legitimate for those who come from these Quechua, Aymara, Amazonian, Afro-Peruvian peoples who today have occupied not only Puno, but Peru, that is, there is no provincial voice, because some regional presidents and former president, today called regional governor, such as Walter Aduviri de Puno, Gregorio Santos, of Cajamarca and Vladimir Cerrón, of Junín, have been imprisoned.

The case of the governor of Arequipa Elmer Cáceres Llica who sometimes participates does not have the expected forcefulness; Aduviri for his arrogance and haughtiness of power did not know how to direct or choose his vice president, today lost to his fate, apparently has not yet found the compass to direct and direct the Puno region. By contrast, the regional
presidents of Tacna and Moquegua have been confronting each other with more responsibility, assuming that there is a considerable presence of Puno people in these regions. For example, Juan Tonconi Quispe, who is the regional governor of Tacna, is from the province of Yunguyo. In this context, it becomes more complex to avoid contagion, where some officials and sectors take advantage of disinformation, while others have overvalued purchases of biosafety implements, that is, they are involved in corruption and trafficking in the name of the pandemic.

3.1 MIGRATION AND RETURN DURING COVID-19 IN THE SOUTH ANDEAN

Migration is part of human nature, especially the inclemencies of very marked natural that touched the population of Surandina, was the years of drought (1982-1983) and floods (1985-1986), which has reconfigured the Andean plateau, is so that the displacement of the population has to do with various factors, since the exit is not only interregional, that is, to Arequipa, Tacna, Moquegua Cusco, Madre Dios (Peru), but is international, as to La Paz, Oruro, Cochabamba (Bolivia); Arica, Iquique, Santiago (Chile), where in recent years the population has been developing commercial, agricultural, construction activities, academic exchange events, which has directly and indirectly engaged social organizations such as indigenous organizations. It is evident above all the foundation of the uninationa l states fragmented the Aymara people that since the nineties of the last century has been consolidating leadership organizations such as the case of Evo Morales had repercussions in the communities especially Aymara on the Peruvian and Chilean side, because in some way it was consolidating links from rural communities or from organizations such as the Union of Aymara Communities (UNCA), as some of its former leaders, which was frowned upon by the system and some mestizos of the colonial backlog, even the entry of some leaders was prohibited.
Figure 2

Map of interregional links and connections of the Surandino

Source. Suitable based on Google map.

Figure 2 shows us the links of the most important cities and towns at the level of the Surandino, which continues to cohere to three countries, such as Chile, Bolivia and Peru, including Argentina, although it is not so evident. Within these geographical spaces, the population mobilizes, where the economy is energized, not only formal, but informal, which becomes the livelihood and source of life of the population, therefore, to say that “stay at home” is to take away not only the daily livelihood, but often it is annual, because, any quarantine is always discriminatory, more difficult for some social groups than for others, and impossible for a vast group of caregivers, whose mission is to make quarantine possible for the entire population (Santos, 2020).

There is a very important movement of international emigration of Peruvians, according to the migration checkpoint 1990-2017. Checkpoints in order of importance such as Jorge Chávez International Airport, which registers 47.3% of the total number of Peruvian emigrants. Santa Rosa and the Tacna Migration Headquarters, which borders Chile, together account for 25.5% of all emigrants. Border control Desaguadero (Puno), border with Bolivia, represents 12.7%. Also, for the border checkpoint of Aguas Verdes (border with Ecuador) in the
Sociocultural Reality of The Surandino in Times of Health Crisis

According to the National Institute of Statistics and Informatics (INEI, 2018), in the department of Tumbes, it represents 9.2% of the total migrants and 1.7% by Kasani, in Puno.

Therefore, it is important to consider this situation, because they are points of constant mobilization of the population. Although the borders were closed, but it did not have strict control from the state, so some residents had to assume control, as in the case of the residents of Yunguyo province.

However, the president of the Republic constantly offered his usual conference on COVID-19, although at the beginning it was necessary to know from the president himself, as that he became a “statesman and expert” who called attention to the citizens was interesting, but had serious problems and mistakes in three aspects: lack of knowledge and misinformation of the team or its environment regarding the cultural and linguistic diversity of the country; team of ministers or advisors involved committed to corruption, because, that some of them resigned as the case of Health and Interior a few days ago has again changed its cabinet most of its ministers; and allocation of bonds in an inequitable way. Added to this situation was the tragedy and precariousness of the health infrastructure, where previous governments and teams of governments did little or nothing to solve this situation, for example, Pedro Pablo Kuczynski was not only president, but was part of the government of Fernando Belaunde and Alejandro Toledo, of which Vizcarra was its vice president from July 28, 2016 to March 23, 2018.

The situation of return in these times of the pandemic urges us to visualize two reasons, firstly, the internal migration of Puno to the regions of Arequipa, Tacna and Moquegua, which in some cases were definitive migrations and others temporary, therefore, were forced to return to their lands despite all the provisions such as the curfew. Data in China indicate that migrant workers experienced a higher level of distress compared to other occupations (Lozano, 2020) And, in that sense, the return is understandable. A second reason is the “disobedience” of the citizenry, for three fundamental reasons:

- Economic needs
- Feeding needs
- Health Needs

Some regional and national media added to the daily versions of the president who held citizens responsible for mobilizing creating various strategies according to their social and cultural situations, which was not assumed, the phrases created as: "I stay at home", "we are at war" alluding to the pandemic, was not experienced in large part by a segment of the population.
While it is true that we must learn to obey the provisions of the state, we must all learn to obey the laws of the social world, before undertaking the task of governing it (Cassirer, 2013, pp. 350), but not Habermasian or Kantian logic a priori, as if the population knew or assumed as such.

Various strategies have been adopted to fight and resist the times of the Coronavirus pandemic and the corruption virus. With more than 100 days of health emergency in Peru, the population has been resisting and struggling, not only against the pandemic, but also against the various problems that they had always been assuming due to their situation of vulnerability. The COVID-19 problem has created a myriad of problems, such as access to basic services, such as food, health, education and unemployment, that will not only kill those who are infected but also the generations that have possibilities and access, therefore, their fate is already cast, whose consequences will and will continue to be postponed.

Consider that, in the run-up to the pandemic, there were massive protests in many countries against social inequalities, corruption, and a lack of social protection. When the quarantine ends, protests and looting will most likely return, especially as poverty and extreme poverty will increase. As before, governments will resort to repression as much as possible and, in any case, try to get citizens to lower their expectations further and get used to the new normal (Santos, 2020, pp. 82). Oh, yeah.

The rural population was dedicated throughout the period of the quarantine to their daily activities and agricultural work, according to the micro-climatic areas, because there was still a regular production of products such as potatoes, quinoa, oca, beans, etc., which had them concentrated, otherwise social chaos would be generated, possibly mobilizations for the various shameful acts of corruption that the country lives, before and during the pandemic.

Figure 3
Strategies of fight and resistance in time of pandemic since the Surandino

![Figure 3](image-url)
From Figure 3 identifies the strategies of fight and resistance in times of the pandemic in contexts such as the Andean south, it is necessary to assume from a real, relevant, appropriate contextualization, etc., this means that strategic policies must interact on strategic actions, this means assuming the consequences, but having as a transversal axis the principle of transparency, whatever the situation. That is what the Vizcarra government failed to do.

As a result, it is not only the “disobedient” who are to blame; they have failed to confront the virus of the corruption in their environment. In this logic this principle is instituted under the social, cultural, environmental and economic aspects, to which the different commandos should lead processes of struggle and resistance. However, these issues do not always require resources, but are convictions and actions to fight for the health of the population, of a diverse country such as Peru. The population in some regions such as Puno, Tacna and Moquegua has been facing since everyday life, Arequipa remains a place where it has been growing rapidly.

The authorities have lost credibility and trust with the public, since our analysis of five major mistakes:

a) Ignorance of the country's multicultural and linguistic reality.

b) Disinformation and poor data management in relation to the sociocultural aspect.

c) Disinterest and inoperability in struggle and management to avoid the increase of \(2406\) infections.

d) Reduced management for strictly sanitary purposes.

e) Endowment of bonds in an impertinent, unequal and inequitable manner.

On the proposed matrix, identified and assumed from the various sectors of society, three urgent and concrete tasks are evident, under the axis and principle of transparency such as:

a) Establish alliances and coordination between the public and private sectors with social and territorial organizations.

b) Develop an emergency agenda with the participation of thematic and territorial social representatives.

Collectively and transparently face 24 hours a day, to avoid contagion. These strategies of struggle and resistance were assumed and applied in the peasant communities, for this reason some are free of the pandemic, which could be applied as models, or in any case can be recreated according to the sociocultural context, so that the provisions or norms that establish the compliance with the biosafety protocols are empowered from the population, are not assumed of mere compliance to the demand of those responsible for control, such as the police, members of the armed forces, health personnel, serenazgos, among others responsible for the health
control of the different public and private institutions. Let it be a task and responsibility shared by all, because at last everyone is at risk of contagion.

4 CONCLUSION

Despite the process of homogenization initiated and applied during the colony; similarly reproduced during the republic in Peru, the peoples and cultures that precede the official state still remain in force, which have recreated various resistance strategies, especially in the Peruvian Andean south, in relation to COVID 19 from their daily lives collectively and individually. These forms of wisdom were not taken into account.

The regions of Arequipa, Tacna, Moquegua and Puno, are interconnected and linked regions that stimulate commercial, economic, social, cultural and political activity, which historically have constituted the great southern regional macro region, which was not understood until now, in that framework Puno as a region, was and remains a delayed region, whose consequences have induced internal and external migration of its population, which during the state of health emergency have been expressed in the "return" to which some media have called the "exodus" because of the difficult situation they had to face and face today, especially becomes increasingly inaccessible health, education and food services.

There is a reconfiguration of the practices of cultural traditions that were developed every year in rural communities or in the same cities where there is the presence of populations linked to these forms of practices such as patron saint's parties, marriages, haircuts, baptisms, roofs, etc., which in many cases came to be recreated with a sense of relevance that avoids not only contagion, but dignity and respect for life. Consequently, in regions such as the Andean South, confronting and addressing the pandemic is not only from the perspective of medical science, but must take the socio-cultural component in an indispensable way, otherwise the consequences will be dire. It is therefore urgent to recreate collective interdepartmental and interregional strategies and alliances in a collective and transparent manner.

ACKNOWLEDGEMENTS

To the National University of the Altiplano for giving us the opportunity to carry out this investigation, in the same way to our informants for providing us with relevant information in such difficult moments that we had to face.
REFERENCES


