REVISTA PERSPECTIVAS UFPS

Original Article

Ethnoliterature as a decolonial pedagogical commitment to strengthen the cultural identity of fifth grade students of the Chaguaipe Educational Center, of the Ipiales Indigenous Reservation

Etnoliteratura como apuesta pedagógica decolonial para el fortalecimiento de la identidad cultural de los estudiantes de grado quinto del Centro Educativo Chaguaipe, del Resguardo Indígena de Ipiales

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ABSTRACT

Keywords:

Coloniality, Cultural Identity, Customs and Tradition, Pedagogy and Oral Tradition

Ethnoliterature gathers the ethnic narratives of traditions, facts and cultural events that allow the transmission of the indigenous worldview and the strengthening of identity. In this sense the article develops the results of the research "Ethnoliteracy as a decolonial pedagogical bet for the strengthening of the cultural identity of the fifth-grade students of the Chaguaipe Educational Center". For this purpose, the qualitative research approach was used, from ethnography, in order to unveil the key practices that preserve the identity. The results show that the survival of culture is generated from: ethnoliterary practices in school and family, memories of knowledge and customs, all of them through oral tradition as decolonial pedagogical actions. This led to the conclusion that pedagogical actions based on ethnic narratives allow the indigenous worldview to re-exist in collective memories and strengthen the cultural identity in the new generations.

RESUMEN

Palabras clave:

Calidad, Cultura, Educación, Emprendimiento, Globalización, Multiculturalismo y Política.

La etnoliteratura recoge las narraciones étnicas de las tradiciones, hechos y acontecimientos culturales que permite trasmitir la cosmovisión indígena y afianzar la identidad. En tal sentido el presente artículo desarrolla los resultados de la investigación "Etnoliteratura como apuesta pedagógica decolonial para el fortalecimiento de la identidad cultural de los estudiantes de grado quinto del Centro Educativo Chaguaipe". Para ello, se utilizó el enfoque de investigación cualitativo, desde la etnografía, con el fin de develar las prácticas claves que preservan la identidad. Los resultados muestran que la pervivencia de la cultura se genera desde las prácticas etnoliterarias en la escuela y familia, las memorias de saberes y costumbres, todas ellas a través de la tradición oral como acción pedagógica decolonial; lo que permitió concluir que dichos actos pedagógicos desde las narraciones étnicas, permiten que la cosmovisión indígena re-exista en las memorias colectivas y afiance la identidad cultural en las nuevas generaciones.

Introduction

We are currently witnessing an era of social transformations, permeated by the influence of globalising economic and political models where large-scale cultural contact has repercussions on different societies. Faced with this, the school is a scenario of mediation in the preservation of culture, with processes that are coherent with the territories, technological advances and social changes. In this regard, Argüello (2012) states that "the school as a social and cultural mediator of history faces the challenge of an even-handed orientation of its purposes that addresses the complexity of the world, avoiding the unidimensionalisation of aspects" (p.162).

Hence the need for educational spaces to recognise the different ways of thinking, being, relating, feeling, doing, and inhabiting, other geo-genealogical, non-Western and non-modern ways of thinking, being, relating, feeling, doing, and inhabiting (Mignolo, 2014). To this end, the school, from its pedagogical function of educating students, must "direct the teaching processes to transform learning and cultural" (Mignolo, 2007, p. 29).

It is necessary to point out that the institutions that serve ethnic populations govern their teaching and learning processes under the parameters of formal education and forget indigenous learning; this affects the preservation of the cultural heritage, which gradually leads to a loss of identity. Such is the case of the Chaguaipe Educational Centre, located in the rural area of the municipality of Ipiales, Nariño.

This institution belongs to the Ipiales indigenous reservation of the Pastos ethnic group and has an Institutional Education Project (PEI) based on the constructivist pedagogical model. Ethno-educational activities are sporadically carried out here, which reflect gaps in knowledge about relevant aspects of their worldview.

On the other hand, teachers' work is also affected by the lack of pedagogical guidelines for ethno-education, which generates, among other things, curricular design planning focused on formal education guidelines and far removed from real needs. Added to this, the eventual development of cultural activities devalues culture in students and other members of the educational community, which generates tensions between maintaining an education that complies with national and international standards and cultural survival.

As an alternative to the previous problem, the development of a research process was proposed to preserve the cultural identity of the students in the fifth grade of primary school at the Chaguaipe Educational Centre of the Indigenous Resguardo of Ipiales. The general objective was to identify the key practices that preserve the cultural identity of the students, and the specific objectives were to identify the key factors that make possible the preservation of cultural identity through ethno-literacy, with leaders of the resguardo, teachers and fifth grade students, and to establish guidelines to formulate proposals aimed at preserving cultural identity through ethno-literacy.

As theoretical categories, cultural identity was addressed, which is understood from two angles. The first is the preservation of oral traditions and ethnotexts, where it is considered that in addition to bringing us closer to the ethnic reality, they also allow us to give meaning to and preserve culture. (Domínguez, 2019; Chávez, 2021), recognising that the meanings and practices of ancestral knowledge, from the elders, make it possible to strengthen cultural identity, (Bonill, 2018), and the second from the educational aspects, based on the design of curricula that allow actions for the preservation of cultures to be deployed (Turra, Lagos & Valdés, 2018) (Cuaical, 2018; Jurado, 2019; Cuchillo & Navarro 2018).

The category of ethno-literature is understood as a pedagogical strategy for the recovery of culture and the valuation of identity (Quishpe,

2018), as a transmitter of indigenous culture and cosmovision (Buitrago, 2019; Quilaqueo, Fernández y Quintriqueo, 2017), and as part of the process of reclaiming with differential communities (Paliz, 2017).

Materials and Methods

The research process was developed from a qualitative perspective, specifically from ethnography, which studies "themes and patterns related to cultures" (Hernández, Fernández and Baptista, 2014, p. 482). The work unit consisted of 14 fifth grade students from the Centro Educativo Chaguaipe, Resguardo Indígena de Ipiales. The ages of the participants ranged from 9 to 11 years old. They were also supported by two leaders of the resguardo and two teachers from the Centro Educativo Chaguaipe.

With regard to the techniques and instruments used to collect information, the field diary, participant observation and interviews were used. Interviews were conducted with two teachers from the Chaguaipe Educational Centre and two leaders of the indigenous reservation; the questions revolved around the themes of ethno-literacy as pedagogy, cultural practices from ethno-literacy, cultural identity and the loss of cultural practices. Participant observation was carried out with the fifth grade students of the school and the teacher in the Spanish class, where it was identified that the pedagogical processes of the school were centred on formal education.

Finally, three workshops were developed with students using interactive techniques for the construction of social knowledge. The first of these was called ancestral classrooms and focused on the identification of ethno-literary pedagogies in the classroom, the second called the culture of my territory, which focused on key cultural practices from ethno-literature, and the last one, which used the silhouette technique, called I am indigenous, which addressed cultural identity and the loss of

it. These techniques allowed the expression of the research topics in a way that was more appropriate to the characteristics of the students, facilitating the expression and visualisation of feelings, experiences, ways of being, believing, thinking, acting and interacting with the context. In addition to promoting the collective construction of knowledge, knowledge and the recovery of collective memory. (Ghiso, et al. 2002).

The phases through which the research process was carried out were as follows.

1. A look at the territory: in which the cultural and educational context was identified, as well as the problem situations that revolved around the loss of cultural identity among students.

2. Walking through the scenarios of the territory: a search for background information from the international, national and regional spheres was carried out, based on two topics of understanding, the first of which dealt with cultural identity, and the second group, those who developed ethno-literature.

3. In search of narratives: in this phase, the data collection techniques and instruments were applied, with the field diary being the transversal instrument that accompanied each of the moments of the data collection process.

4. Going through the narratives: finally, the information was transcribed and systematised to proceed to the development of the coding system, starting with the open coding of the different instruments, where, based on the unit of meaning of the narratives, similar codes were determined to generate primary categories. Axial coding was carried out by research instrument to relate the primary categories (open coding) in similar categories, giving way to the emergence of higher order categories, identified as: memories of knowledge and customs in cultural identity, ethno-literature and living narratives as identity practices, and actions of cultural survival.

Continuing with the process of analysis, selective coding was carried out, where from the categorical emergences it was possible to determine the central category and from there establish guidelines oriented towards the preservation of cultural identity from ethno-literature.

Results and Discussion

Within the findings, the survival of culture was identified as a central category, from which three subcategories emerged: the first, Memories of knowledge and customs in cultural identity, the second, actions of cultural survival in the school and family, and the last, Ethno-literature and living narratives as identity practices.

Pervivencia de la cultura en Chaguaipe: In the emergence of this category, it is possible to identify the prevalence of features of indigenous orality in the community that evoke knowledge and customs, which contribute to the formation of identity characteristics of the students, similar to the findings of Quishpe, (2018), where it is highlighted that ethno-literature as a pedagogical tool in the reading processes can "strengthen and revalue the culture... generating identity and a sense of belonging" (p.58). The ethnoliterary narratives found are present in myths, legends, indigenous knowledge, traditions and anecdotes that emerge in the daily work within the community in the scenarios of the territory such as the tulpa, the minga, the chagra and guaca sites. In these scenarios, the memory of the culture is evoked and the transmission and learning of cultural knowledge and customs is generated. This is how one of the leaders of the resguardo narrates it:

The ancestral narratives, myths, legends and everything that it means to be indigenous, the festivals, the food and the customs that the elders maintained. The stories told by the tulpa or the cooker, while they were preparing food, the elders gave them advice, reprimanded them and recommended how they should behave and not harm anyone... They taught them how to work the chagra.. (Mauricio, personal communication, abril, 2022).

This makes it possible to identify the leading role of families in cultural survival, since the oral tradition, which begins in the family, transmits the legacy of certain indigenous knowledge and cultural traditions.

In this context, ethnoliterature is a decolonial action. For authors such as Walsh (2014), "they lead serpentine movements, not anchored in the search or project of a new critical theory or social change, but in the construction of ways of being, being, thinking, looking, looking, listening, feeling and living with a decolonial meaning or horizon" (p.7). From the results, it is understood that the foundations of these decolonial actions to strengthen cultural identity can be located in the oral tradition of the Memories of knowledge and cultural customs, framed in the actions of the family and the school for cultural survival, taking ethno-literature as living narratives and as identity practices.

Memories of knowledge and customs in cultural identity: Among the key factors that make the preservation of cultural identity possible, two important aspects for the indigenous community were identified from the perspective of ethno-literature, the first of which points to Collective Memory and the second to Territorial Identity.

From the collective memory, it is essential for the community, the narrations about the legends of the goblin, the animas and the guagua auca; the stories related to the territory and the cabildo; and customs such as "the descent of the deceased" and the "intiraymi", which reconstruct the value given to the land, the inhabiting of the territory and the forms of community coexistence.

For authors such as Blanco and Bayona, collective memory "is concerned with reconstructing memories through conversations, contacts, ephemeris, customs..., to ensure the permanence of

time and the homogeneity of the group" (2020, p.47), or in the words of one of the leaders of the collective reserve, despite its coexistence in the midst of the maelstrom of a changing context. *It means that the teachings of the elders are remembered, and that the customs are not lost" (Mauricio, personal communication, abril, 2022).*

In this case, collective memory is a construct of the cultural legacies of the elders that takes on value and meaning in the territories, based on the cohesion and sense of belonging of the people to the ethnic group, i.e. it is "a lasting record that signifies, nourishes, builds and sustains belonging, existence and continuity of the present with the past. In this sense, elders have always been key" (Walsh & García, 2015, p.84).

The second key aspect, that of indigenous identity, is generated in inhabiting the territory and being heirs to the knowledge, traditions and memories of their ancestors, where experiences arise that allude to customs and ways of life, around a subject that seeks to create a sense of belonging in the face of cultural constructions, as mentioned by Hall (1990).

Cultural identity can be understood from two perspectives: as a shared culture of a people who share a history and ancestralities reflected in stable and continuous cultural codes and meanings, which underlie the current changing ones; this is where post-colonial struggles are formed. And, on the other hand, cultural identity is assumed as becoming, where it is transformed by the situations that occur and is influenced by the narratives of the past. (p.36)

This indicates that although identities are aligned to cultural frames of reference, they can also be in constant transformation related to historical changes; they are framed within the framework of belonging to cultural repertoires, which allows some people to distinguish themselves from others in certain situations based on the recognition of others and self-identification.

In this way, identity processes are complemented by the experiences that are built in community, in the coexistence within the territory and that reaffirm the territorial identity, "the place and the territory are key references... as their developments constitute manifestations, experiences and projects that integrate the set of struggles with anchorage and substrate in the territorial adscription, ethnic belonging, work and life in solidarity" (Walsh, 2013, p. 122), in this sense, the community meetings within the territory allow to recognise oneself, project oneself and identify oneself as indigenous, as mentioned by one of the students.), in this sense, the community meetings within the territory allow us to recognise ourselves, project ourselves and identify ourselves as indigenous, as one of the students mentions: *"To be indigenous is to live in the village, we have our own authority and it is the governor of the Cabildo" (Ana, personal communication, May, 2022).*

Now, from the data found in the I am indigenous workshop, the importance of the symbolic representations of the territory, such as the sun, the Pastos, the monkeys, the machines carved in the stones of the petroglyphs, and the cosmic churos, in the construction of identity as indigenous in boys and girls is highlighted, as appears in the following account of one of the students: *"... the sun of the Pastos represents the union and the work of the community" (Alex, personal communication, May, 2022).*

This allows us to understand that identity in students is defined through elements that are shared in social groups, such as beliefs, traditions, symbols, behaviours, values and activities that nurture the sense of belonging to the social group. Identity is a construct inherent to the socio-historical context, where the human being possesses physical, psychological, social and moral identity characteristics. However, according to Hall (1992), there are three ways of understanding identities:

The first is the enlightenment subject, in which the individual and his identity are unified from birth; the second is called the sociological subject, which alludes to the fact that identity is formed in the relationship, the transmission of values, meanings and symbols, which generates a projection of the subject through cultural identities and finally the postmodern subject, which considers that identity is not fixed, as it is transformed from the representations or interpellations of the cultural systems; generating different identities according to the moments and changes. (pp. 349-350)

Now, from the conception of the postmodern subject, it is feasible to identify that identities can present changes and acceptance of other social or cultural groups, as is the case of some students of the Chaguape Educational Centre, who express preferences for identification with social and cultural aspects outside the territory; this seen from a conception of loss of cultural identity, leads to the cultures that emerge from a colonial control, have greater acceptance, generating a loss of cultural identity, and therefore of knowledge, traditions, narratives and customs indigenous to their region.

The transformations of identities may be inevitable and sometimes necessary for cultures to survive in time and the changes of modernity, so cultural identity must be constructed and reconstructed, as mentioned by Restrepo (2014), citing the postulates of Hall, "identity is not something finished, so we should speak of identification, as this is in the process of construction" (p. 49). In this sense, the role of the school should seek to guide the appropriation of knowledge and cultural knowledge in students that allows the processes of construction of identification as indigenous, while adapting to the changes occurring in the world.

On the other hand, it was identified that within the territory, colonial processes are present, understood as "a colonial pattern of power, which hides behind the rhetoric of modernity" (Mignolo, 2014, p. 24). 24), this pattern of power is immersed in modern society where it has subtly generated cultural homogenisation that affects cultural identity, as it presents the acceptance of traditions external to the indigenous culture, which has led to the gradual disappearance of traditions and narratives, such is the case of the practice of Enteje, which currently within the territory is only preserved in the stories of the elders.

This leads to a possible breakdown in the transmission of traditions and customs from the elders to the new generations, given that it is in the family where the transmission of cultural knowledge begins and it is at school where this learning is reinforced with the direct participation of families. This is expressed by Bonill, (2018) when he mentions that it is in the family where "one learns to know and value the world, to conserve and reproduce elements of culture and to relate to the community and society" (p. 120). Hence, the family is given the key role in the preservation and recovery of culture through the transmission of traditions and indigenous knowledge, which, in turn, leads students to recognise themselves as members of an indigenous community.

In such a case it should be avoided that "elders - as ancestors - lose their captive audiences, when those who have passed away, are not replaced" (Walsh, and García, 2015, p.84), this would lead to a gradual ignorance of the culture in some young people of the community, linked to attitudes of disinterest and passivity of some adults, especially the new generation of parents, who apparently have affinities for other types of activities that are alien to indigenous culture, as mentioned by one of the teachers of the Educational Centre: *"Parents are young, busy with their work and no longer attend the Cabildo or participate in the festivities and do not bring their children to participate"* (Liliana, *Personal communication, April, 2022).*

This can affect the construction of cultural identity of the children of the territory, giving rise to colonial processes of the Self, identified in

difficulties in some students to recognise themselves as indigenous, giving way to the fact that in scenarios outside the community they can deny, reject or forget their ethnic identity, in an attempt to transform the self to reach the standards of foreign cultures, which generates the dehumanisation of the subjects or collective groups, since a classification of the human being is produced by the status imposed by the colonial processes (Walsh, 2007).

Another binding aspect of the loss of culture has to do with colonial processes of knowledge, given that, despite the fact that in the classrooms of the Chaguaipe Educational Centre, activities of the indigenous culture are carried out, these are sporadic and isolated from the cross-cutting pedagogical processes, which prevents significant transcendence for the sense of belonging, From the point of view of the Coloniality of Knowledge, students, teachers and parents give greater importance to the teaching and learning processes of formal education, considering that the "ancestral intellectual legacy of the indigenous and Afro-descendant peoples are rejected, as they leave the Eurocentric forms" (Walsh, 2007, p. 29).

This is possibly linked to the standardised education of ways of teaching and knowing, which according to recent studies "the Latin American educational context is still developed from a universalist discourse and with formative purposes of national identity, despite the commitments to recognise and value indigenous cultural identities promoted by state discourses (Turra, Lagos and Valdés, 2018, p.59). This is reflected in the Chaguaipe Educational Centre by conceiving the classroom as a learning scenario based on master classes and standardised materials, which means that indigenous culture is relegated to the background, leaving the indigenous essence submerged only in the name of the Educational Centre, but not in the daily pedagogical practices or actions in the classroom.

Actions of cultural survival: Despite the gradual loss of cultural practices in the territory, it was identified that in the family and in the school, there are some actions that have favoured the preservation of certain ethnic practices in the territory. The school carries out sporadic cultural activities framed in the oral narration of legends such as the goblin and the widow, and the cultural practice known as the descent of the deceased. Likewise, historical aspects, generalities of the cabildo and knowledge about the symbolism referring to the Pastos ethnic group (wilpala, sun of the Pastos, cosmic churos and monkeys) are also dealt with.

In the case of the family, it was possible to identify that, although in some homes cultural participation has been weakened, in others the transmission of cultural aspects and foundations of the indigenous cosmovision that have been learned by the children at home and in the territory still persists, as expressed by the following resguardo leader and family father.

In the house the children are taught the daily chores, they are taken to the chagra, stories are told on the cooker, food is cooked and the stories of the duende and other stories that the elves and we know are told'' (Wilson, personal communication, April, 2022)

The findings highlight the coexistence of the family in the scenarios of the territory (tulpa, the minga, the chagra and the guaca sites), which are spaces for meeting and learning about the culture of legends such as the duende, the guagua auca, the coca pollo and the celebrations of cosmic festivities and the sowing of the earth, according to authors such as Osejo and Flores (1992) "the binding power of the tulpa makes its presence felt and can be seen in the warmth of the word and the enlivening of knowledge... thanks to the power of the tulpa, the tulpa can be used as an instrument for the transmission of knowledge.... thanks to the power of the tulpa the threads of the cultural fabric are maintained" (p. 52). In this sense, the community's meeting places take on meaning and relevance when cultural narratives are shared and transmitted in the context of coexistence.

The actions of cultural survival found in the family and in the school have allowed some ethnic knowledge and narratives to resurface from the testimony of the elders to the younger ones, given that "the main socialising agents are the school and the family. The common thread in the construction of concepts that lead to a sense of belonging is linked to education at school" (Contreras, Ariza, Castillo & Polo, 2018, p. 795). In this order of ideas, the actions of the school and the family would be considered as decolonial pedagogical gestures, which for this research process are pedagogical guidelines inside and outside the classroom that promote the resignification of the conservation of cultural knowledge, they are spaces where the pedagogical and the decolonial are related in the practice itself, through the reaffirmation of traditions of teachings, the strengthening, verification and continuation of peoples (Walsh, 2014).

Ethnoliteracy and living narratives as identity practices: From this topic of understanding, it is evident that, in order to enable the preservation of the cultural identity of children in the fifth grade of primary school at the Chaguaipe Educational Centre, it is necessary to start with the continuous implementation of strategies based on ethnoliteracy from the educational framework. Similar to the findings of Domínguez, (2019) where it is highlighted that "the teaching of ethnoliterary texts will allow the student to know more about their culture and take ownership of it and at the same time diminish the imaginary that polarises thinking according to race, class, culture and cultural identity" (p.259), which indicates that ethnoliteracy contributes to students' knowledge and exploration of the reality of their territory and culture.

It is also necessary to link and strengthen the actions of cultural survival that have been addressed in families and schools, in relation to the communicative forms of transmission of knowledge, stories, histories and experiences learned in the different scenarios of the territory as legends (the animas, the old woman, the goblin, the coca chicken,

the llorona, the guagua auca, the kagones and the cueche) considered as living narratives, which are part of historical and cultural processes that maintain the uses and customs of the culture, from the memories of the elders, framed from orality to the collective voices in the scenarios of family meetings and on other occasions transmitted from teachers to students through cultural activities in the classroom, which allows "giving back to the communities their sense of being, thinking, and being" (Muelas, 2017, p. 163). 163). In the words of one of the teachers at the Centro Educativo:

"One learns from being in the indigenous sector, the Inti Raymi teaches children many things. The myths and legends help to strengthen the cultural identity, so that they are maintained and do not forget the culture of the Pastos" (Carmen, Personal communication, April, 2022)

Hence, ethno-literature emerges as a basis for the construction of decolonial ethno-pedagogical guidelines, as an attempt to abandon the notions of knowledge, practices and places of enunciation in relation to stories (Ramallo, 2013), based on the cultural oral narratives transmitted in the scenarios of the territories that converge in the collective memory and is evoked in the oral tradition from parents to children, in the interaction with the environment, where representations of traditions and identity knowledge are generated. In this respect, Hall (1996) states that identities are related to "history, language and culture in the process of becoming and not being; not who we are or where we come from but what we might become, how we have been represented and how this affects the way we might represent ourselves" (p.17).

From this perspective, ethnoliterature revalues the culture of the peoples, through a deepening of social imaginaries such as symbols, narratives, beliefs and cosmovision of the world, which emerge and are built in community to give meaning to contextual realities, which shape the recognition of themselves as indigenous people:

The ethnoliterary allows access to the linguistic, aesthetic and imaginary codes and the world of meaning that identifies specific socio-cultural layers through their signifying structures: myths, rites, legends, tales, stories, tales, stories, etc., through images, signs and symbols that define integrating communicative forms, determining, in this way, a kind of cultural identity of a social group. (Rodríguez, 2015, p.50)

In this way, through ethnoliterature as a pedagogical process, approaches to the ethnic group are generated in order to know and preserve key aspects of the territory in relation to the way of being and interrelation of the subjects, which in the words of Zúñiga (2021) "the task of ethnoliterature aims to approach the roots of the peoples to find those that define and explain our being in the world from the stubborn question of our identity" (p. 42).

For this reason, ethnoliterature as a living narrative allows us to extract from nature the meaning of significant things and the spaces inhabited by men in which stories that are part of the community are told, transferring the times that are anchored to the territory, its uses. and customs inherited from ancestors and that are created and recreated in stories, "Because in myth a conception of the world is reflected, a logic, in short, a system of thought that provides people with ideas to think about their reality and act in it" (Zúñiga, 2021, p.44)

Therefore, ethnoliterature is considered as living narratives, when it allows culture to pre-exist in time despite political, social and historical changes, using oral tradition for its transmission from elders, parents and/or ethno-educators, to the new generations of boys and girls, to germinate in their memories the culture of the community, that is when the use of words and own orality becomes a living narrative. According to Jan Vansina (as cited in Friedemann, 1999) he mentions that oral tradition is a concept that "alludes to both a process and the products of that process. And that the products are messages that have their roots in other messages that

to be considered as traditions must be at least one generation old" (p.21), that is, the narratives need to be in the memories of at least one generation. least a generation that precedes the present ones, otherwise they would only be considered as experiences or anecdotes likely to be forgotten.

From the position of the actors of the territory, it is identified that Ethnoliterature, as an ethno-pedagogical alternative for the recovery of culture, the joint work of the school and the family is necessary, as allies and agents of socialization, starting from participation scenarios. and realization of ethnic practices, which includes training on the identity heritage in this case, from rites, myths and legends, displayed in familiar spaces such as the tulpa and framed in the history, symbols and value of the land and the crops native to the region; These being decolonial pedagogical gestures from self-education that includes the diverse ways of living, thinking and knowing, which in the words of Walsh (2013) is defined as "Pedagogies that incite possibilities of being, being, feeling, existing, doing." , think, look, listen and know in another way" (p.28).

Faced with this, teachers must recognize themselves as participating actors within pedagogical practices, directed as active managers and for this, "epistemic-epistemological detachment and openness to "other" ways of knowing and living are necessary. (Ortiz, Arias and Pedrozo, 2019, pp. 217-218). On the other hand, the role of educational environments, where students, teachers, directors, mothers, fathers and other educational agents are linked, must become spaces for the transmission of narratives, knowledge, stories, tales and regional practices, so that these are heard and remembered. In the words of one of the students *"We can continue remembering with the teachers so that our holidays are not forgotten" (Daniela, Personal communication, May, 2022)*

To do this, the Chaguaipe Educational Center must mainstream cultural activities as ethno-pedagogical projects, which converge with the basic

learning standards (curriculum performances) and pedagogical projects established in the national framework. Similar studies point out that "ethno-pedagogical practices and other school activities have proven to be effective in terms of preserving tradition and culture" (Jurado, 2019, pp. 92-93), all in order to allow opening the way to learning within the territory and the organization of activities that encourage participation in cultural events, as well as working together with a family school, where parents are trained as the first agents of recovery and transmission of memories of knowledge and customs.

Consequently, the meeting of the school and the family, as active actors in the formulation of ethno-pedagogical strategies, is a gesture for the re-existence of indigenous practices, and gives way to the beginning of the construction of knowledge classrooms. cultural, where boys and girls relate, learn, relearn and unlearn; In this way, the school must reorient itself within an educational curriculum that influences the experiential work of students in their territory, moving from the theoretical to the practical, that is, from the ancestral narratives of myths and legends such as the duende, the old woman, the widow, the auca bus; towards the practice of traditions in the territory's settings such as Minga, Tulpa and Chagra, among others.

Conclusions

The family and school play an important role in the conservation of culture to strengthen identity, however, the breakdown of the transmission of cultural knowledge and practices from these agents of socialization affects the transmission to new generations. Faced with this, it seeks to highlight key cultural practices, as a gateway for the rescue and re-existence of memories of knowledge and traditions, where collective memory operates as a voice of oral narratives about history and ways. of life of the territory, which strengthens the cultural roots and contributes to the construction of the identity of the peoples.

Likewise, the construction that is carried out of the world or the territory is the result of the interaction with the family and the school, who are the pioneers in tracing the paths for the survival of the culture, since they allow oral transmission and the participation of the customs, traditions and knowledge, which are internalized in the memories of the subjects.

The lack of readjustment of the educational curricula with the cultural knowledge of the territories has generated a loss of the ethnoliterary riches of knowledge and traditions. Therefore, the recovery of spaces for the teaching and learning processes of culture must be prioritized, without ignoring the guidelines in formal education.

Coloniality can emerge in various ways within ethnic communities, so if timely actions, gestures or pedagogical actions are not presented in the territories to counteract colonial processes, it is very possible that the ethnic groups' cultural perspectives will be affected. They give meaning to their ways of living and inhabiting the territories and therefore the construction and recognition of identity.

Finally, it is considered important to carry out studies that cover teaching practice as ethno-educational agents. Where it is necessary to visualize, on the one hand, the shortcomings that may exist and, on the other, to highlight the pedagogies that have made possible the revaluation of cultural practices in order to maintain the sense of belonging of other ways of being, knowing, think and live in the world.

Within ethnic territories, it is necessary to continue delving into educational aspects from qualitative studies that allow analyzing academic processes, in the planning and execution of curricular frameworks, in order to generate relevant guidelines to improve, implement or readjust school processes from the task of ethnoeducation.

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