

Pedagogical strategy to strengthen the oral tradition

Estrategia pedagógica para fortalecer la tradición oral

Estratégia pedagógica para reforçar a tradição oral

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Abstract: The present research is carried out with the objective of strengthening the oral tradition from the bonfire as a pedagogical strategy in the fifth grade students of the Quebrada Oscura Educational Center of the indigenous reservation of Yascual, for which the qualitative - ethnographic research approach is used to collect some life stories whose research design will be action research. The population to work with is composed of 5 fifth grade students, between the ages of 10 and 12 years old of both sexes, belonging to socioeconomic strata 0 and 1. To achieve this objective, three categories are proposed, which are: hearth and family, territory and orality. This research interprets the cultural and social patterns of a community or a specific group of people by conducting participatory workshops such as mingas of thought, family visits, also using observation and collection of

life stories, emphasizing the way in which the researchers involved record events, facts, or words that have relevance for the achievement of these purposes in the community of Quebrada Oscura, to achieve an affective link and integral development with the transmission of knowledge and strengthen the oral tradition.

Keywords: Territory, family, oral tradition, indigenous community, culture.

Resumen: La presente investigación se la realiza con el objetivo de fortalecer la tradición oral desde el fogón como estrategia pedagógica en los estudiantes del grado quinto del Centro Educativo Quebrada Oscura del resguardo indígena de Yascual, para lo cual se utiliza el enfoque de investigación cualitativo - etnográfico se trata de recopilar algunas historias de vida cuyo diseño de investigación será la investigación acción. La población a trabajar cuenta con 5 estudiantes del grado quinto, los cuales oscilan entre edades de 10 a 12 años de ambos sexos, pertenecientes a los estratos socioeconómicos 0 y 1. Para lograr dicho objetivo, se propone tres categorías, las cuales son: fogón y familia, el territorio y la oralidad. Esta investigación interpreta los patrones culturales y sociales de una comunidad o un grupo específico de personas realizando talleres participativos como mingas de pensamiento, visitas familiares, empleando igualmente la observación y recolección de historias de vida, se hace hincapié en la manera en que los investigadores involucrados registra acontecimientos, hechos, o palabras que tengan relevancia para el alcance de estos fines en la comunidad de Quebrada Oscura, para lograr un vínculo afectivo y desarrollo integral con la trasmisión de saberes y fortalecer la tradición oral.

Palabras clave: Territorio, familia, tradición oral, comunidad indígena, cultura.

Resumo: Esta investigação é realizada com o objectivo de reforçar a tradição oral da fogueira como estratégia pedagógica nos alunos do quinto ano do Centro Educativo Quebrada Oscura da reserva indígena de Yascual, para o qual é utilizada a abordagem de investigação qualitativa - etnográfica, trata-se de recolher algumas histórias de vida cuja concepção de investigação será investigação de acção. A população para trabalhar é composta por cinco estudantes do quinto ano, com idades compreendidas entre os 10 e 12 anos, de ambos os sexos, pertencentes aos estratos socioeconómicos 0 e 1. Para atingir este objectivo, são propostas três categorias, que são: lar e família, território e oralidade. Esta investigação interpreta os padrões culturais e sociais de uma comunidade ou de um grupo específico de pessoas através da realização de workshops participativos, tais como mingas de pensamento, visitas familiares, utilizando também a observação e recolha de histórias de vida, com ênfase na forma como os investigadores envolvidos registam eventos, factos ou palavras relevantes para a realização destes objectivos na comunidade de Quebrada Oscura, para alcançar um vínculo afectivo e desenvolvimento integral com a transmissão de conhecimentos e reforçar a tradição oral.

Palavras-chave: Território, família, tradição oral, comunidade indígena, cultura.

INTRODUCTION

The bonfire as a pedagogical strategy to strengthen the oral tradition in fifth grade students at the Quebrada Oscura Educational Center of the indigenous reservation of Yascual. "The purpose of this project is to build educational scenarios that allow the rescue and strengthening of cultural identity, from thinking, feeling and acting in indigenous territories, with a view to the recognition of their ancestral roots, as an option to live in autonomy, identity,

peace and reconciliation where all members of a community are participants in their own socio-cultural development and to comply with the specific purposes of their own education, enabling respect and recognition of cultural diversity.

This situation is present in the students of the Quebrada Oscura Educational Center of the Indigenous Reservation of Yascual, since children and young people have appropriated foreign cultural customs, which have nothing to do with their cultural identity and the experiences of their own territory. Thus, it is necessary to cultivate the cultural identity mediated by these investigations that have a fundamental role that involves the educational community, since many of them, according to the parents and elders of the area, do not know the customs, the cosmovision and the stories that preserve the ancestral knowledge, and what is more worrisome, they do not try to know or understand them, preferring to give way to modernism. For this reason the following problematic question is posed: How to strengthen the oral tradition from the hearth with the students of the fifth grade of the Quebrada Oscura educational center, taking into account the knowledge of our elders, and whose general objective is to strengthen the oral tradition from the hearth as a pedagogical strategy, with mingas of thought, to plan, organize and carry out a work at the community level and achieve the re-signification and vitality of the knowledge of the oral tradition. Therefore, to compile the memory and the wanderings, testimonies of life of the wise elders who still have in their thoughts experiences that keep a great ancestral wealth that can be transmitted from the conversation in the bonfire, hence the importance of the oral tradition from this space; it is there where the traditional practices such as dance, oral tradition, own music, conversations, were carried out around the bonfire, where the family gathered together with their grandmothers and grandfathers since ancestral times as the mingas of collective thought of the partiality. We

work with a population of five students of the "Quebrada Oscura" Educational Center, where we intend to collect information that will help the research process proposed, to achieve the objectives proposed in the document; in the same section, we present the techniques and instruments used to apply in the research; finally, we talk about the scope and limitations regarding the research.

The results are obtained as is the strengthening of the oral tradition from the bonfire as a pedagogical strategy, knowledge and practices of the students were diagnosed, giving rise to the design of a pedagogical proposal relating to oral tradition and development with spaces for participation and dialogue. Appropriate spaces to share the word, work, strengthen friendship, familiarity, companionship and finally design a pedagogical proposal articulated in the transversal areas related to the oral tradition.

The discussion generated around the research and the conclusions speak about what the research process meant, establishing the fulfillment of the objectives, the contributions to lines of research and the production associated with the project, which in this case makes mention of the pedagogical proposal and its evaluation, as well as the future lines of work, being these a contribution that favors the educational processes that respond to the current needs of our communities and that better from the school create spaces of interaction for the development of competencies.

The hearth, the territory and orality are elements and even basic principles of the ancestors, because the hearth and the family are the vital cell of society and as such, is the beginning of life, therefore it is important to design educational strategies that include the hearth as a tool to strengthen the oral tradition.

Education is the scenario where the teaching and learning processes are forged, where the necessary paths are built and chosen to set a horizon of interculturality, respect and freedom.

For Aza Cuical (2016):

"The tulpas or the hearth are the three triangular-shaped stones that form the hearth, located in the kitchen, a meeting place for families where not only food is shared but also knowledge is shared. The tulpa or hearth, which is the place where food is cooked, has been considered by the taitas as the first space where ancestral knowledge is imparted, which is part of the cosmovision of the Pastos people, where their own knowledge is reaffirmed through oral transmission" (p. 121).

For the Pasto people, the hearth, the chagra and the maloca are very significant and important scenarios for the homes of the indigenous communities, since in these spaces food is cultivated for the body and also for the soul and the spirit, they are also the places that are part to recreate the word, through oral tradition, they are the spaces where man begins to know the cultural manifestations, gathered the family: grandparents, parents and children - commenting, remembering and analyzing the events, stories, activities and stories of family, natural and community life.

In this regard, Dávila Cruz & Gallego Cortés (2018) say:

"The hearth is the fire, the candle, where food is prepared and gives us warmth. From it comes the management of a people. From it is taken the thread of respect for love. That is why we say that our right comes from the stove. (p. 88).

That is, in this space experiences are shared and different activities and commitments are planned for tomorrow, in relation to work, life and the future are planned, arrangements and agreements are made. Similarly, regarding the chagra, Garcés Amaya (2018) points out:

Likewise, there is another scenario such as the maloca, which according to Garcés Amaya (2018):

"It is a sacred place where people mambe collectively, perform traditional dances, receive the births, cook in their fires, and also, tobacco and coca are circulated to receive the word of the spirits that not only orients thought and action, but at the same time is healing and guides the paths" (p. 15).

That is why during the processes of meetings, mingas of work and thought, between communities and leaders, in the work that is carried out, the meetings for recreation and tours of the territories, sacred sites, etc., the three scenarios mentioned above are remembered and valued; the three scenarios mentioned above are remembered and valued, with the aim of recreating ancestral knowledge and being able to take it to spaces such as the school, the community and families that lead to think and reflect on the importance of this knowledge, which is inherited from millenary times and that today are the foundation and support to keep this memory alive, not only in theory, but from the impact it has for the welfare, development and progress of individuals, ensuring an integrality and commitment among all the constituent elements of Mother Nature. Finally, we quote Cuaspud Tarapues (2020) who affirms:

"The Taytas consider the hearth an interactive, dynamic space, in which the individual is formed as a community member, with his own values and learns the word of the elders, and the proper use of the sun - moon calendar, but it is also the place to reprimand against behaviors that affect the personality, bad performances or bad actions, here negative thoughts, habits and actions that go against community values, against morality are corrected; finally this and understand the advice of the elders" (p. 41).

It is the physical space and context where all beings coexist and interrelate with each of the components that make it up, it constitutes the cultural environment, for the indigenous people they are the areas inhabited on a regular and permanent basis by the communities and also includes the resources it offers, components such as water, wind, cold, heat; they also make up the habitat or the traditional environment of all the activities that are performed on a daily basis as harmonization rituals, social, economic and cultural practices. In this regard Barrientos Aragón (2011) expresses:

"For Indigenous Peoples, our lands, territories and resources are fundamental elements that allow for historical continuity and the fullness of life, spirituality and social, cultural, economic, political and human development, linked to our worldview, which consists of a profound relationship with Mother Earth" (p. 1).

That is why the earth is something more than an extension where one lives or works, it is something more important and at the same time it is a living being, with veins and arteries, which are its rivers, the forests are its lungs, the rocks its skeleton and the bark its skin.

Orality, also known as oral tradition, was the way used by millenary peoples to transmit information, experiences, customs, traditions and knowledge, generally within families and from parents to children, which became a tradition and was passed on from generation to generation, through time, where facts were told, sometimes real stories and sometimes also imaginary events, which later became known as myths, legends, tales, among others; All this contributed to create the collective memories that today are the greatest wealth and cultural heritage of the aboriginal peoples. According to Obregón Rivas (2020):

"Oral tradition is the mechanism that indigenous people have to exchange, preserve and strengthen their knowledge, orality thus defined

is the basis of the representation of the cultural reality of indigenous peoples, the way in which indigenous knowledge is transmitted has been present in this type of communities since ancient times and has managed to overcome the effects of modernity, largely preserving their cultural history" (p. 27).

The work and the teaching profession involve and at the same time generate responsibilities for the different actors who are in charge of the educational processes, this implies innovation and preparation to ensure a suitable work and somehow fulfill their role and function and meet the needs of students, this leads them to implement different mechanisms and the use of scenarios and tools that contribute to the purposes that have been proposed, this also to facilitate their teaching-learning process, through the use of different pedagogical strategies that contribute to such purposes. According to Torres and Velandia, (2017) cited by Sánchez Otero (2019):

"To carry out the teaching and learning process, the teacher has a variety of tools that allow him to interact with students to encourage their participation, motivation and interest in the subject matter, in order to transmit the knowledge he possesses in a meaningful way" (p. 3).

MATERIALS AND METHODS

This research is ethnographic because it describes or interprets the cultural and social patterns of a community or a specific group of people by conducting participatory workshops such as mingas of thought, family visits, also using observation and collection of life stories, and also emphasizes the way in which the researchers and those involved make a previous objective, record events, facts, or words that are relevant to the achievement of these goals in the community of Quebrada Oscura.

Qualitative - ethnographic is the study of collecting some life stories about the lullabies in our elders wise to carry out these processes with leads to have a definite structure of what we are going to look for.

As a result, we want to achieve a pleasant emotional bond and improve the integral development of the children and their families.

Approach: The study presented in this document will be developed using a qualitative research paradigm, which is based on the understanding of the meanings, senses, opinions and perceptions of a given study group without ignoring its context and being clear that each person is a different universe and, therefore, gives way to the subjectivity of each one, understanding the characteristics of the problem presented (Bonilla and Rodriguez 1997).

Type of study: The type of study chosen to develop this project is action research, which according to Suarez (2002) is defined as a way of study that allows exploring a problem situation that may be of an educational or social nature in order to seek solutions to it through the sequence action-reflection-action, involving internal agents in the process.

Definition of variables and categories: In this section we present the respective categories and subcategories that are addressed in this research work, within which it is expected to collect and gather adequate and sufficient information to contribute in some way to the processes and approaches that are proposed and that give clarity and contribute in part to the solution of the problem posed; these categories are: The hearth, family and community, within which the subcategories are developed: cosmovision, cosmic churo and uses and customs; territory, with its subcategories: major law, solar and lunar calendar; orality, where the subcategories are worked: Mythology, The work minga and thinking minga and pedagogical strategies.

RESULTS

The results of the activities carried out allow us to identify that the research objectives were achieved.

The following table shows the relationship between the objectives set, the activities carried out and the weaknesses and strengths, taking into consideration the categories and subcategories proposed:

Table 1. *Strengths and Weaknesses*

Specific Objectives	Activities	Strengths	
		Categories	Subcategories
To diagnose the knowledge and practices of the fifth grade students of the Quebrada Oscura Educational Center of the Yascual Indigenous Reservation.	Survey	Territory	Major right: the importance of the land and the fraternal union that all members of the community must have in order to live in harmony is recognized. Solar and lunar calendar: in which the community's own activities take place, such as the sowing and harvesting of food, the patron saint festivities and everything that derives from the activities of the culture - our inherited traditions such as its gastronomy or in the patron saint festivities of San Sebastian; or in the myths and legends that have been transmitted to us orally; or in its governance.
		El fogón, family and community	Cosmovision: In it we learned and recognized the stories that our ancestors have inherited from us. Cosmic Churo: When considering the traditions of a past, these can be in a present, hence our ancestors live in them. Uses and customs: it is recognized that the way they dress, their food, are activities that contribute to forge a cultural identity.

To apply the pedagogical proposal regarding the oral tradition from the hearth in the fifth grade students of the Quebrada Oscura Educational Center of the Yascual Indigenous Reservation,

Workshop

Orality

Mythology: within oral narrative, it is the culture's way of understanding phenomena that at first sight are inexplicable.

The minga of work and the minga of thought: Where we work with the community in general so that they participate in the activities developed around orality and the bonfire, as inherited traditions of the culture.

In relation to the first specific objective, it can be seen that the survey served as a preamble to address one of the essential issues that move this work, which is to implement a pedagogical strategy, whose diagnosis shows the axes that were strengthened by using the instrument already mentioned in the previous table. It can be argued that the survey questions revived past moments that now serve to strengthen cultural identity and the oral tradition, because it takes into account a fundamental axis which is the territory as a place where culture and the cultural relations that are interwoven in it converge. What is part of a culture is the way of dressing, being in this case the ruana, the hat, the espadrille, the wool sack, the shawl, the follon, the petticoat as the main elements highlighted by the students; other important aspects are the food, among which are the guinea pig, the products that are made around corn and milk; On the other hand, we cannot leave aside the beliefs belonging to the culture, such as myths and legends or the words of the culture such as Chucur, Cusumbe, Cuetampe, Taita; authority, respect, autonomy as important sources of the indigenous council, also have primacy because in that space the community's feelings are developed around the laws and customs that govern it; in another instance, we can highlight the bonfire as a meeting point when sharing daily experiences of the community.

The second element to highlight has to do with the pedagogical strategy used, which is the bet that leads to the general objective, because it is in this space that we talk about strengthening the oral tradition from the bonfire, which, as evidenced in Annex 2, was carried out effectively by addressing key elements that make it possible to understand that the word is indispensable in the community and in the cultural identity of the native peoples. Consequently, the implementation of the pedagogical proposal gives reason to think that these spaces were very useful to achieve the general objective, since if it is examined from the activities carried out, spaces of participation and community dialogues were generated among the actors of this process and logically the contributions that were expected within the daily work of the educational process as such were noticed.

In this way, the processes developed and the instruments used to collect information in the implementation of the pedagogical proposal as evidenced in the annexes allowed identifying several strengths and some weaknesses, which has to do with the central theme, which depends on several conditions and current situations of the advances and progress that nowadays exist on the planet and that somehow there are elements that overshadow or disappear some traditions that are necessary for the care, protection and survival of the ancestral memory.

All this is framed within the analysis that is made and developed, both the objectives presented here and the categories, within which, through various strategies such as meetings, writings, photographs, audio recordings, videos, workshops to develop, led to promote appropriate spaces to share the word, work, close lapses of friendship, familiarity, companionship.

In this way the supports and evidences that were obtained reflected in a very high level the sense of belonging and rootedness towards their culture and tradition, reflected in the writings and expressions, where it is also observed

the value and importance of maintaining good relationships among peers and in such a way that it can be reflected towards the social and physical contexts, from their interpretations, knowledge and feelings, that through their language they try to express it to the outside.

Regarding the role of education within the community, several points of view were expressed, according to their feelings and the experiences that the different processes have generated for them.

The word of the community affirms: The education of the children depends on the home, the family and is lived in the territory, the orality in the community; but what we see is that there are contradictions, while at home they are told that they must value the thinking of the elders and the customs in the Educational Institutions they are not even taught, in fact, they are told that this is not useful for anything else. So, one thing is what we tell them at home and another what they are told at school. The present project was based on the type of action research, which allowed us to observe how the students interrelated among themselves, within the framework of the development of the different activities, as Ayala (2021) explains:

"It is a research methodology to investigate within a community and the problems it suffers, but in an active way. The members of the community, by means of certain strategies, study the situations to be improved and propose various solutions to the problems raised" (p. 1).

That is to say that the actors of the research process become active agents within this work, where they get involved, both in providing the required information and in the paths and undertakings that are agreed to follow, with the aim of seeking joint strategies and above all contribute from their possibilities, in what is required and within their reach; on the other hand the role assumed by the students already within the educational field, led them to

be themselves actors and builders of their own knowledge and learning, in this regard Guevara, (2016) states that:

"Teachers make use of didactic strategies to develop the contents of a program and transform them into a concept with meaning; this process is called didactic transposition, because it is the tool that allows the information to be transferred in a didactic way" (p. 2).

In this regard, it can be said that the work carried out within the educational scenarios comes from already established government entities and bodies, but the methods, the meaning, the purposes and the vision that is given, is in the hands of teachers, so it is necessary to seek mechanisms that relate to the experiences and feelings of the student, something that is their own and fills the expectations and hopes that they bring to school, where it is intended to achieve a comprehensive training and contribute to improving their living conditions, within the relationships with their social, cultural and other environments.

On the other hand, it can be evidenced that the work developed was enriched by the mentioned authors, who, it can be said, talked about a space such as the hearth, which is the place where the family meets and shares experiences, or what is the same, ancestral knowledge that is inherited from generation to generation. Thus, in these spaces ancestral knowledge is reaffirmed as part of the Andean cosmovision thanks to the oral tradition, as mentioned by Aza Cuical (2016). Therefore, it can be argued that the research of the aforementioned author, allowed to strengthen in a very productive way the research presented in the document, since, as evidenced, a bet is made on the bonfire as a strategy that allows students and the community to recreate these spaces that have been lost due to lack of cultural appropriation by the indigenous community. Thus, thanks to the proposed activity, it is found that the bonfire served to revive a historical memory that has been lost due to

cultural hybridization, of which our indigenous culture is heir, giving rise to a rethinking of the way of life of youth, so that they bet on the reconstruction of ancestral knowledge and take ownership of them.

Regarding the hearth, it was evidenced that this not only helps in our body to feed in a corporal sense, because it helps to cook food, but also helps in the conformation of the indigenous government, because it is in such place that one learns that the wise elders are the ones who inherit to the coming generations the wisdom and knowledge received from the ancestors, as stated by Dávila Cruz & Gallego Cortés (2018). Thus, it can be seen that around the bonfire succumbed many of the practices of the wise elders, evidencing that the spaces that were opened in the research allowed the importance to be given to the knowledge and empathy that these have for contributing to the community, being aspects that were shared in a positive way.

With respect to what was said in relation to the territory, it can be seen that this is not only something that exists to take advantage of it, instead, it is a space that invites us to recognize ourselves and be part of a cultural identity, of a people, in which many things come together, such as belonging to a place, to laws, to a culture that is full of riches. Thus, all of the above leads to accept what Barrientos Aragón (2011) stated when he says that in addition to being a geographical area, the territory is the place we have inherited from our ancestors and which also accounts for historical memory, rights, knowledge and know-how.

However, what became evident in general is that, although the theory of the various authors mentioned above helped us to realize that although the theory is very abundant to relate and show the various elements that cover the identity of a people, starting with symbolic elements such as the bonfire, to elements such as the law of the people, the family and the territory, which is the place destined to carry out various activities that are the responsibility of

the community, the family and the territory that is the place destined to carry out diverse activities that concern the community, it can be seen that in practice these elements need constant reinforcement in the community so that the bonds that make it belong to a different collective are clearly established and the problem of the loss of cultural identity, already mentioned, is diminished. Therefore, it is necessary that spaces destined to strengthen the cultural identity are constantly resinified, so that future generations know their origin, their laws, their customs and the ways of inhabiting their space. Thus, it is intended that the literature in this work, which is based on various authors, does not stop there, but serves for future research to resinify a culture that has lost its way of being and feeling in its community. Therefore, it can be argued that only the constant work that is done in the communities, being practical, will achieve the reduction of the problems that this work succumbs to.

On the other hand, it can be said that few authors were found who are interested in the problem raised, which in this case was the loss of cultural identity in one of the indigenous communities of Nariño, which can be something negative insofar as only few researchers in the region are concerned with recovering the ancestral knowledge of the Andean region, thus inviting them to try to investigate and make young people aware of the importance of knowing about the knowledge of the region.

In short, another of the findings that is evident in the research is that it allowed complementing the various investigations that have been cited, inasmuch as this type of research requires constant re-signification to try to stop the lack of appropriation of young people in relation to the ignorance of their culture, their customs and their traditions. Therefore, it is said that this brief space is a continuation of the work that others have previously done, because this type of space will never end, as it requires that the members of the community

open this type of space so that future generations do not forget their legacy, their customs, or their traditions.

Finally, this research showed once again the importance that pedagogical spaces have in the community, where it is stated that a pedagogical strategy such as the bonfire allows the family to be strengthened in healthy coexistence, through orality, because thanks to it, spaces of brotherhood among the individuals of the community are nurtured and forged. In other words, the categories reflected in the research and the diverse authors that were brought to collation, allowed to see that this research was carried out to show that there is still hope at the time of stopping the cultural hybridization that is presented in the mentioned community.

CONCLUSIONS

Within the present project and with the development of the different activities proposed here, very important parts were fulfilled, within each of the formulated objectives, where the community, especially the wise elders, were very important in their stories and experiences that they transmitted in the consultations that were made to them, They are said to be the vital cell of society and as such, it is the beginning of life, work, education and it is also the scenario where the teaching and learning processes are forged, in life and for life.

In this sense, the hearth, the territory and orality are elements and even basic principles of the ancestral communities, since they contain the history, the wisdom and all the components or raw materials that allow them to live, that is to say, to exist; But for this, it is necessary to know, and this is what drives the communities to adopt the necessary paths to set a horizon, where the processes, stages and obstacles to be faced, are those that contribute to the

development of analytical skills and reflection to predetermine where I want to go, of course that is after knowing where I am.

The approach of the mentioned categories also generated spaces for expression, since through the strategies that were adopted, led the participants to make their contributions from their own feelings, which was done within the framework of respect, trust and freedom, so that they feel confidence and security when making their proposals; characteristics such as companionship, solidarity, teamwork were strengthened; These are considered sources of progress and development for the communities, especially for the present one, which, being an indigenous community, preserves, practices and lives under these principles, so in addition to contributing to the solution of a problem, it has also complied with other principles such as strengthening the culture and identity of this territory.

Education is the scenario where the teaching-learning processes are forged, where the necessary paths are built and chosen to set a horizon of interculturality, respect and freedom, and therefore, the researchers of this study, being part of the educational community, have been committed to these processes to curb the lack of culture that have occurred in the educational community. But, it can be seen that the teacher, being an agent of change, in this case not only involved the members of the educational community, but the community in general, so that in their feeling they appropriate their space, live it, inhabit it without fear of recognizing themselves as part of it.

5.1 Fulfillment of objectives and contributions to the group's lines of research

The objectives that were set were satisfactorily fulfilled, since they allowed strengthening some processes, mainly the recognition as an ancestral and millenary people, of which it is part and that also has an enormous cultural wealth, being immaterial and incomparable heritage - taking one of the great

legacies that have been transmitted from generation to generation as it is the oral tradition.

In this way, knowledge, memory, principles and values are worth recognizing and following, especially in favor of the care and protection of the cultural and natural environment, which guarantees a good life for the present generation, but in order to leave pleasant and clean spaces for those to come. It should be taken into account that for each objective a category and its development were proposed, showing that there was no problem in approaching the proposed topic.

5.2 Contributions to Lines of Research

The research conducted in this space gave the opportunity for future researchers to try to implement pedagogical strategies that serve to strengthen the cultural identity of indigenous communities that today, by presenting a cultural hybridization, do not know the meaning of belonging to a tradition such as that of the pastures, taking into account the rich oral tradition that these peoples present.

5.3 Production associated with the project.

For the development of this project, some educational institutions were involved, mainly those of the places where the authors of this project work, also the Educational Institution to which the Quebrada Oscura educational institution belongs, who authorized the realization of the respective work; as well as the community, parents and students, who from their dynamism, voluntariness and desire to contribute to a problem that was identified, did not measure efforts to be ready to the calls and development of workshops and other actions that were undertaken. Thus, Annex 2 shows the pedagogical proposal aimed at fulfilling the second objective, where you can see a broad content that contains activities not only for students, but for the community in general. However, it can be said that, if on the one hand this proposal is

rich in thematic content, since it contains various activities for the community in general, on the other hand, it fulfills the third objective, which is to apply this strategy, where the participation of the community in the thematic raised in the activities contained in the proposal is evident.

In short, we can see a complete and sequential work with what was proposed, achieved thanks to the various actors who participated in the proposed activities, being thanks to their willingness and collaboration that they could be carried out.

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