

Design Of Ethnoeducational And Multicultural Strategies At The Palenque School Community

Juana Cassiani Hernández, Alicia Inciarte González, Darcy Casilla Matheus

Article Info	Abstract
Article History Received: April 11, 2021 Accepted: November 11, 2021 Keywords : Ethnoeducation, Multiculturalism, Palenque Community DOI: 10.5281/zenodo.5678672	<i>The school builds a diversity of training strategies, learns from the synergies between its actors, the circumstances of the context and the demands that surround them. These interactions generate knowledge that is integrated into educational practices and enrich formative management, while contributing to the development of the community. Colombia, in its evolution and due to its geographical situation, has managed educational programs and policies in favor of attention to ethnic diversity and multiculturalism, because black, Afro-Colombian and Raizal communities coexist within it, of which it is proud. This work, allowed investigating and reflecting with teachers of an ethno-educational institution, on intentions, needs and possibilities in the development of strategies favorable to cultural identity. This inquiry was carried out from a qualitative approach, using documentary analysis and hermeneutics, to interpret encounters and interviews with different members of the institution's teaching staff; who reveal that they recognize their teaching competencies in the ethno-educational approach and their efforts to integrate this knowledge into the curricular networks; The importance of their influence in strengthening the culture and knowledge of the community, they know the demands of the Ministry of Education, but consider that there are still aspects to improve in their mission. Another very significant scope of this research experience was to establish links between ethno education and the pedagogical practices demanded by the multiculturalism of today's society. The contribution is specified in guidelines to harmonize ethno-educational scenarios and practices in multicultural contexts and contribute to promoting the harmonious development of the country.</i>

Introduction

In the last years, a tendency to re-signify the value of interactions between training institutions and the immediate and global social reality, with which it connects and which it seeks to transform, has been highlighted in Educational processes. One trend is the incorporation of multicultural education guidelines as a goal to be achieved in the educational policies of most countries, processes that require great efforts to design programs and applications of a complex nature, due to their multidisciplinary approach. The predominant intention is to guide the training of the citizens, following the principle of diversity and co-responsible management of human development in ecological interaction with the context.

Such a tendency leads to reflect on guidelines, procedures, scenarios and practices necessary to develop continuous learning and training competencies, to reflectively and purposefully understand coexistence in diversity, to build knowledge and ways of harmonious coexistence with the community and the context. Colombia, has taken up the challenge, has managed important guidelines in educational programs, laws and resolutions as a way to address the ethnic diversity that, throughout history, have coexisted with black, Afro-Colombian and Raizal communities.

This work intends to build a conceptual and procedural tissue of relationships between ethnoeducation and multiculturalism, based on the results of an investigation carried out at the District Ethno educative Institution Paulino Salgado Batata, on pedagogical strategies and ethnic-cultural identity; whose objective was to propose guidelines to set ethno-educational scenarios and practices in intercultural contexts, to promote the development of integral competences Cassiani (2021). This investigation was carried out from a qualitative approach, using documentary analysis and hermeneutics to interpret and understand documents and interviews carried out with different members of the teaching and administrative staff of the institution.

According to Dietz (2021), cultural diversity should be seen as a pedagogical resource, a right, an opportunity to coexist peacefully. The mission of pedagogy from multiculturalism is to develop the ability to live with others who believe differently, who practice a different way of life and plan differently. The investigation and contrast in these contributions encourages the development of alternatives that harmonize a congruent and respectful

educational management of the traditions, ways of life and autochthonous memories of these ethnic cultures and at the same time facilitate their coexistence with other cultural manifestations of the global scene, without homogenizing them.

The research focused on the analysis of training guidelines and processes of an ethno-educational nature, in Atlantic Palenque communities, specifically in the Colombian Caribbean community called San Basilio de Palenque, which "is a district of the municipality of Mahates, in the department of Bolívar, 50 km southeast of the city of Cartagena... The Palenquean are concentrated in the department of Bolívar, where 66.64% of the population lives (4,978 people) and in the department of Atlántico with 32.73% (2,445 people). These two departments concentrate 99.37% (7,423 people) (Ministry of Culture, 2010, p.1).

The common history that this ethnic group has lived in its origins (15th century), like the rest of African descendants, has been their shared need to seek possibilities of subsistence, resistance to slavery and freedom; because they were descendants of slaves who had been kidnapped and brought to America by force, due to their knowledge in forests, extraction and transformation of gold, in mining and trade. The community of Palenquean "is the only Afro-descendant people on the continent of the country that conserves a language of African origin and cultural forms of production in cattle raising and agriculture based on ancestral practices of social organization. The Palenquean people emphasize their identity as "particular and special, different from the general Afro identity" (Government of Colombia, s / f.). These features of stories and struggles lived in common and the nature of their cultural practices, give a very significant value to the study of their educational processes today.

It is in this scenario of the Palenquean culture where the search for ethno-educational management is carried out, integrating factors and processes that are the life of this community, its ways of turning its struggles, its cultural heritage, its language, its life stories into actions, of recovered freedoms, their thinking and their perceptions. The objective of this research work becomes analyzing the educational practices that integrate the knowledge of these components of common identity. The diversity of ways of integrating knowledge and histories of the culture of a struggling community, its strengths and learning into school educational practices, promote reflection and construction of alternatives to face cultural conditions of the society with which it interacts today. Otherwise, if teachers and programs are unaware of content and processes with meaning for this Palenquean community, they would distance themselves from the strengthening of individual and collective cultural values so important for a country proud of its cultural diversity.

Taking these considerations into account, the research carried out represents a contribution not only for the institution in its processes of strengthening the formative management of ethno-educational and multicultural scenarios, but also proposes a methodological framework with a sociocultural approach that serves as a reference for development of future research, in addition to contributing to promote reflection and knowledge about the Palenque community and developing the necessary guidelines to design pedagogical practices aimed at the cultural conservation of the Afro-Colombian community, at the same time that it harmonizes with the requirements of citizen training to promote multicultural society today and in the future.

The contextualization of this research also begins from recognizing the efforts of government agencies to declare the value of the training task, especially in ethnic groups, and demand actions that make their achievements feasible. Thus we have that the role of culture in the development of the country has been recognized in the Political Constitution of Colombia of 1991 and in the legislation, it has been integrated into the Development Plans in Colombia, from the municipal level to the state level; in key documents such as the National Development Plan 2010-2014 (National Planning Department, 2010); and in the specific objectives of the National Council for Economic and Social Policy. National authorities have also invested in cultural statistics through the creation of the Culture Satellite Account, making Colombia a leader in this field; this is evidenced in the achievements obtained when the Barranquilla carnival and the Palenque of San Basilio were recognized as oral, material and intangible heritage of humanity (UNESCO, 2014).

According to the newsletter of the Ministry of Culture (2010), of Colombia, although during the period 2010-2018 the national government supported municipal cultural activity by financing 15,014 projects and cultural activities and the delivery of 2,701 incentives for project financing in different areas, these supports and incentives met only 13% of the demand that was presented to the different calls of this Ministry. To promote artistic and cultural creation, training and professionalization processes have been implemented in different areas, supporting artists through degrees.

According to the 2018-2022 National Development Plan, culture in the territorial sphere has been strengthened through its inclusion in departmental and municipal development plans. However, it is important to consider that 47% of municipal authorities and 46% of participation spaces present difficulties in their operation; For this reason, it is necessary to promote management capacities within the framework of the National System of Culture (NSCU), to guarantee the recognition of the cultural rights of population groups, as well as to articulate government policies with local realities and practices (National Department of Planning, 2019).

With demands and opportunities like these, coming from governmental, local and global political guidelines, we made an approach to the study of the integration of intervening factors in the case of the institutional reality of

the Paulino Salgado Batata District School, especially through its teachers, for being the managers of pedagogical practices, in connection with the network of relationships that are established with the nature of the processes and circumstances of the Palenquean community, their ways of connecting with the cultural, social, political, economic environment, in the diversity of factors that structure its culture. This work starts from the following premise: The development of a country is determined by the quality of performance of its human, educational, social and ethical resources of citizens, by the co-creation of culture, with respect for its nature and the roads or projects that they undertake in their ecological relationship with the context.

This work sought to provide answers to questions such as:

- What are the characteristics of the pedagogical practice of the teachers and the programmatic management of the district ethno-educational institution Paulino Salgado Batata (ICDPB)?
- What are the pedagogical criteria that should guide the processes of ethno education and multicultural education in the Palenquean community of the educational institution studied and other similar ones, in light of the advances and research contributions on educational theory?

This study will provide the scientific community with categories of analysis that allow characterizing processes of teaching strengthening of ethnic and cultural identity, from the multiple arts and ancestral customs, which can be replicated in future research aimed at strengthening Afro-Colombian ethnic identity in basic or primary institutions, locally and nationally, or in later times, to analyze changes that have occurred in moments or experienced situations.

Conceptual bases

A review of contributions around ethno education and its relationship with the challenges of the multiculturalism of society was carried out. Various studies are analyzed below which enrich the framework of theoretical, axiological, political and practical experiences and concepts and categories that are highlighted in the orientation of ethno education processes, specifically those referring to interventions and strategies valued and applied in Afro-descendant communities.

In the Ecuadorian reality, Vera (2017) addressed the political, legislative and identity positioning of ethno-education and its place in the curriculum. He highlighted the condition of exclusion and marginality of Afro-Ecuadorians, due to their social and racial characteristics, and recognized the importance of ethno-education in strengthening Afro-Ecuadorian identity and also promoted the committed participation of teachers and teacher directors as educational actors. While Solís (2019), investigated the recovery of the cultural identity of the Afro-Ecuadorian people, developing ethno-educational strategies in a school unit and found that although teachers maintain traditional methodologies in teaching, they also transmit many of their own knowledge orally, as rites, customs, and traditional medicinal aspects and coming from the collective memory of the ethnic groups, structured in a study plan.

Pérez (2015), investigated the official knowledge and rhetorical recognition of multiculturalism in Afro-Colombian ethno education; highlighting the need to overcome mere theoretical understandings and emphasize the application of various organizational processes that involve the community, that incorporate customs, popular wisdom and ancestral knowledge to the curriculum, in a practical way, to develop a genuine interest in understanding their origins and the multiple relationships between cultures that determine and affect them in the creation of their identity. The overcoming of rhetoric, to transform it into a practice with adequate follow-up, procedures and pedagogical aids, generates a potential for trust in ethno education.

In this same socio-community perspective, Quintero, Gómez and Oñate (2016) contribute ethno-educational strategies of social agencies for the understanding of Wayuu women; highlight the importance of dialogue between academics and communities; due to the fact that the Colombian geography is inhabited by multiracial ethnic groups, in the curricular policies the times of multiculturalism must be assumed, with a humanistic approach and with a nationalist archetype. It points out that ethno education fulfills a positive and very important function in the development of interculturalism, which is a harmonious interaction that must take place in cultural diversity, that is, it should not only emphasize a pure culture, on the contrary, new forms of culture constitute the multiple identities of our time, it is necessary to create spaces for intercultural encounters that facilitate the appropriation of the concepts of public policies and that through synergistic social processes help in this task.

Regarding the experience in intercultural training in Mexico, the contributions of Mateos and Dietz (2015), point out journeys, experiences and learning achieved in Mexico with all their experience in the complex ethnic diversity that characterizes them. Regarding educational management, the university has investigated and questioned the predominance of classroom teaching, the scarce integration between community knowledge and those structured in the centers and information repositories, the training strategy for cultural empowerment and the difficulties that the incorporation of research into ethno-educational teaching has had. Their contributions point out structural challenges to build intercultural alternatives, among them we have the relevance of their insertion in the curricula with multidisciplinary strategies and approaches, which deepen into indigenous

cultures and knowledge, which are still unknown and can be used, as part of cultural diversity and biological characteristics that characterize them (Mateos; Dietz and Mendoza, 2016).

Research carried out in Brazil, by Meira (2017), shows that in ethno-educational experiences the school is not alone; the training task must be shared with educational agents of the communities, which are almost invisible. Ofigenia (2017) indicates that a tool for assessing the intention to meet intercultural criteria in schools can be done through the analysis of the pedagogical political project of each school.

In the history of the evolution of the people of Colombia, there have been significant experiences that have permeated the research task in ethno education, the contribution of Díaz (2017), in an investigation carried out in the north of Cauca; seeks to identify the knowledge and school practices in the region. He used ethnomethodology and dedicated himself to making visible the knowledge and practices of the victimized and oppressed peoples and social groups. Their contributions concluded on perspectives, realities, being, knowledge and power from this position of victims, from the history and influence of Euro centrism and colonialism that has led them to hide knowledge of their own culture. It highlights the symbiotic relationship between the African and their territory, which leads them to protect them and to try to safeguard their cultural wealth, represented in the preservation of the Palenque language, the worldview and gastronomy.

Also from a perspective with emphasis on the social, in his research experience in the Wayuu environment, Sánchez (2018) analyzes the "challenges of ethno education in intercultural contexts, where educational processes must arise from within the ethnic communities and with the ancestral practices (p 166)". It defines shared reflection as the basis of an intercultural education project that makes it possible to hold encounters in the plurality of knowledge and languages, not to be homogenized or reduced to a very particular situation, but as the setting for more than one culture to coexist, strengthening the original and promoting synergies between worldviews.

In summary, this review of findings in previous research allows us to recognize that the studies consulted establish important categories or references about educational processes related to cultural and racial aspects. The efforts made by many entities and institutions that seek to articulate school curricula with policies and guidelines of the context where they live are recognized, which is a valuable contribution to support and guide more research that contributes to the strengthening of identity from education, as well as, the recognition of these communities and their cultures, allowing them to be made visible and attend to their ethnic manifestations, oral expression and to generate in the communities reflections on their history and that of other cultures with which they interact. We need both views, the one that arises from internal knowledge and reflection, and the dialogue of knowledge that arises from the reading of the synergies that are established in diversity.

Multiculturalism and interculturalism

These terms are equivalent to diversity or variety and to relationships between cultures, considered very important today in education. Muñoz (1998) already warned that multicultural education and intercultural education are two terms that have become fashionable and have spread rapidly. "The first term appears in the late sixties, the second in the seventies. In a quarter of a century they have gone from being a nascent issue to becoming a field of research, in university disciplines and concern of teachers, managers, technicians and politicians of education" (p.101). Although at present there are no precise approaches and models towards a multicultural education, there is a multidisciplinary search to address the relationships between peoples and social groups, with the support of cultural anthropology. Its approach from a multidisciplinary position can improve political, economic, labor, legal, ecological, health, educational relations, etc.

According to the ACACIA project in 2015, "countries should be guided by public policies that seek respect and recognition of the diversity and cultural difference of all the groups that make up the nation, without trying to homogenize them, or allow some to discriminate and dominate others" (Gutiérrez, 2015, p. 9). This statement is based on considering that development, cultural growth and globalization bring with it multicultural relationships, scenarios that should not only be seen as an opportunity for intercultural exchange and enrichment, but should also be based on respect for cultures; because it also has the risk of being a factor of intolerance and aggression, tension, prejudice and discrimination.

Such aspects must also be considered in the reality of multicultural education, to prepare to deal with complications that may arise if human behavior is not addressed in its own context and nature. The climate of interactions, awareness of communication and what it involves, respect, equity and tolerance, without the predominance of one culture over another and the recognition of the other in its cultural context, constitute quality criteria among the principles of an education for peace and coexistence, for which the actors themselves are responsible, because it is not enough that they are declared in political, normative or school projects; they must be care as guidelines made reality, ensuring an ethic of acceptance, integration and exchange to promote a climate of harmonious coexistence.

Ethno-educational pedagogical strategies

Although the contextualization of education today challenges teachers to address global and local factors, the educational relationship is a meeting here and now, with what they have and what they are looking for, with the challenge of enhancing human development, of the humanity and the community in particular. The sense and meaning of the educational experiences promoted by the teacher is loaded with life, values and modeling, commitments and creativity, an emotional coexistence that cultivates the will to learn and continue looking for alternatives to be better people and build a better community.

The educational reality in the pandemic and beyond, when it is overcome, problematizes and transforms the encounter of educational relationships and practices, actors and contexts are added; co-responsible with the educational mission to the events that occurred, to technology, to the family, to the habits and values that we have and those that we have neglected. The sum of this diversity of facts and their complex relationship, leads to rethinking the didactic actions in the classroom, moving to an interdisciplinary didactics, which is not an isolated teaching activity, because it is the one that plans the task, but has been revealed the nature of the formative practice as an object of study integrated into an articulated whole, considering the perspective of the subjects who participate in the construction of knowledge, about a complex reality in constant transformation (Senior, Marín, Inciarte & Paredes, 2017). This position reveals that the training task entails a social and global responsibility, because we are all interconnected, the gaze must be directed to the individual and the collective, to the interior of the different culture; but in connection with others, not as opposites; but interconnected to investigate, integrate and build the knowledge of science with local knowledge, cultural practice, with the value of a quality life. The teaching task integrates knowledge, actions, wills, commitments, emotions, through interdisciplinary didactic strategies.

With the challenge of a comprehensive curriculum, the school has the challenge of contextualizing its task of knowledge management, devising approaches to access information, with technology, networks and communication media; socialize the processes and achievements, facilitate shared construction dialogues with and in the community and above all make training a reflective and purposeful life experience that sows the will to learn and develop in the areas of interest of the community itself. The formation of academic networks with other schools and organizations will be a way to grow their learning with the impact on geographic spaces beyond their own space. According to Valero, López and Pirela (2017), strategies such as these allow the collection and creation of knowledge related to the practice and the collective in a collaborative way, and allow to keep developing continuous improvements in pedagogical practice linked to the cultural environment.

In ethno-educational practices that seek to give life to traditions, preserve and cultivate the culture of the ethnic group, the context becomes a setting - source of learning, the project to be developed opens the opportunity to learn, understand, interpret and build the meaning and complexity of experiences, because being aware of their values encourages them to undertake development orientation mechanisms, respecting and socializing respect for their history and their present nature, with a vision of the future. The mainstreaming of these strategies will make them aware that learning is in the entire culture of the ethnic group, although concerns, disagreements, stereotypes and discussions will also be present that reinforce their roles as actors - builders of their culture today.

According to Sánchez (2018), the role that the intercultural school must fulfill is to educate in spaces of particular and collective, social and communal coexistence, so that the record of typical knowledges of each one of the cultures, exposed to the mediations of the other knowledges serve as appropriation of the resources of nature and of the objective world. Teacher training must respond to ethnic principles that guarantee a good knowledge and a good coexistence

Method

The research was framed under the experientialist or experiential paradigm, because it immerses itself in the experiences of the reality of the educational institution and analyzes the foundations and processes of ethno education, through the understanding and reflective construction of its actors, the teachers of the institution. Principles, foundations and guidelines, actions and limitations faced were reviewed to propose interpretations about possible paths, based on reflections of their experiences, deriving necessary constructions to develop quality in the management of experiences and scenarios of development and overcoming of what has been lived. From this perspective, the reflective experience in interaction with research and school organization, allows generating knowledge that transforms and impacts both and the same actors (Leal, 2016).

This immersion in the experience is based on the parameters in which it is sought to understand experiences, social problems in relation to a specific context and the solutions that both the researcher and the teaching community chosen as the study sample can provide (Hernández, Fernández and Baptista, 2014). The information extracted from sixteen semi-structured interviews, conducted with teachers of the Ethno-educational District Educational Institution Paulino Salgado Batata (hereinafter IEDEPSB) was systematized. In this way, it was sought to analyze the pedagogical and organizational strategies to achieve an approach to the community,

the processes that are used to nurture it, based on the knowledge of their needs and to promote their joint efforts to integrate learning into the environment and solve, as far as possible, most of the factors that present deficiencies or difficulties and the possibilities for improvement, with a look to the future.

According to its nature, the study carried out corresponds to a qualitative approach, specifically a descriptive one. This method allows knowing and learning through interaction, the way of life of a social group, its customs, and culture, among other characteristics, through an in-depth interview (Taylor, Bogdan and DeVault, 2015). Likewise, in this methodology the investigative action moves between the facts and the interpretation, which is why it is also known as the ethnographic, interpretive method (Hernández; Fernández & Baptista, 2014).

Hermeneutic procedures were followed to collect information on knowledge, evaluative judgments of the task, and possibilities for improvement by the studied group, in order to comprehensively analyze the results. The instrument designed to systematize the inquiry through an interview script, contains generating, open and semi-structured questions, to facilitate interaction with the interviewee and collect the greatest amount and depth of information, in a flexible manner. The instruments were validated according to expert judgment in order to assess their quality and coherence. The analysis of meanings was carried out through coding with the help of the Atlas Ti Software; the results were shared with key informants for validation.

Results and Discussion

For the analysis of the results, the teachers' responses were organized around the conceptual categories: Relationship of education and culture, to characterize their intentionality, evaluations and conceptions that base their training action and their efforts for the proper development of the teaching. Table 1 shows the positions of the teachers when conceptualizing ethno education and cultural identity, as training scenarios that require specificities in the contextualization of the educational task, and finally the teachers' approaches to strategies or pedagogical practices are presented, characteristics of ethno education.

Table 1. Teachers' positions when conceptualizing ethno education and cultural identity

Category	Knowledges/ descriptions	Perceptions/ judgments	Researchers' observations
Education - culture. Intent, evaluations and conceptions that base their training action and their efforts to better develop their teaching work.	- The educational task teaches and transmits values, ideologies, policies and social behavior. -Links with contributions from Afro-Colombian historical figures - Efforts to reproduce beliefs and values of the community. - It requires integration of political directives and agreements of the MEN, in permanent accompaniment to be up to date with the orientations and guidelines that are available. - Guidelines and support are required in the orientation of educational curricula to mainstream ethnic content in regular disciplines such as mathematics, social, language. - The national guidelines or guidelines proposed by the MEN guide the adaptation to the social and cultural context of the students and the pedagogical strategies in strengthening the teaching in	-The cultural knowledge of ethnic aspects, surpass the conventional guidelines of the Colombian educational system and are competences that seek to include in the academic training of an ethnoeducational nature, - State educational policies are insufficient and precarious. The ethnoeducational component proposed by the MEN, a scarce recognition, strengthening and construction of ethnic identity in a pluricultural key was identified, and especially in the Palenquean language, whose pedagogical strategies must be reinforced. - There are structural advances regarding the inclusion of ethnic content in the curricula proposed by the MEN,	- Assessment of the task with its own and integral meaning. - Assessment of the nature of the community they form. - A general discontent with the educational policies of the MEN was observed; Although they acknowledge that actions have been taken, they consider them insufficient. - Dependence on guidelines is observed in order to develop an integrative character of ethnic culture in the regular disciplines of the curricula. The creative character of teachers must be reinforced, as well as the innovation of strategies to establish links between ethnic

	their approach to cultural elements that are part of the daily life of students.	so that all educational institutions in the country recognize fundamental principles regarding the ethnic diversity, culture and customs of ancestral peoples in Colombian territory. - There is a need to direct learning under the guidelines of acquisition of general competences such as (language, mathematics, biology, among others) tend to have greater relevance in the general training of students.	content and disciplines throughout the curriculum.
Ethnoeducation	- It is characterized by strengthening the dynamics for the conservation of the cultural values of some ethnic group, likewise, it allows teachers to teach and transmit the ideological, political and social contributions that Afro-Colombian characters have made throughout the history of Colombia. In the case of this Palenque community, the high value of social cohesion that the language has, as well as its manifestations or cultural symbols such as dance, and oral tradition is significant. Language is a cohesive factor or element, inasmuch as it promotes a “positive differentiation”, which in the words of the interviewee “understanding positive differentiation as the search for respect towards the difference or for the difference”.	- During the application of the instruments, it was proposed to carry out an analysis of the information provided by the interviewees, through an exercise of understanding the context and the different perspectives of the teachers who make up the IEDPSB. It was proposed to collectively analyze their answers, ask and clarify, they recognized that they observe a wide convergence and the interesting thing was that they managed to make visible the perceptions about the experiences had within the educational institution. - The language category was a transversal axis to the entire discussion and the meaning it has in the construction of culture. Aware of its value, they expressed the need for more research that deepens into language as a central category of analysis and transformation in pedagogy and teaching through ethnoeducation.	They recognize the value of cultural manifestations such as language, dance and their learning of culture through oral tradition. The willingness and proposal of the teachers to observe the results of the research allowed them to make visible and become aware of the wealth of experiences, as well as the needs and outlets that they envision. They express interest in research and this is a pending task to continue growing in quality and innovation in their ethno education practices. They recognize that meetings to share experiences and reflections, as well as carry out projects that can socialize them, are strategies to improve the tasks of ethno education.
Ethnic identity	- It is a formative wealth for	There is evidence of the	Valuation of origin and

	understanding the ethnic and identity context of the IEDPSB. - Being a palenquean has an ethnic charge - Allows the interviewees to recognize, group and develop as an Afro-Palenquean community. - A reason for being, is the own, they are their own practices. - It is culture, language and worldview. - Its history, recognize its traditions, cultural traits as a language. - Its history and its cultural expressions, gastronomy, dances. - Teachers and the IEDPSB school institution are pioneers in methodologies for the appropriation of ethnic identity, and they need to learn to improve them.	limitations to carry out a full exercise against the rescue of the Palenquean culture in the territory. However, the professional training and experience of teachers in relation to ethno-educational pedagogies has made it possible to design actions in the curricular networks that tend to be mainstreamed by the ancestral knowledge of the Afro-Palenque community. -The experience they develop with the integration of ethnic culture demands an attitude of constant learning, to meet the expectations of students in current times	cultural traits. They consider interaction with people in the community essential, for which they must use their language. They highlight the need for permanent training to do their work in a more dynamic way and adapted to current times.
Pedagogical strategies	- The highest incidence of teaching is when it is done in the Palenquean language; it helps in the construction of ethnic identity in students. - A fundamental element for the construction of an ethnic sense is structured from the teaching of primary elements: in a specific cultural context such as Palenquean (own language, gastronomy, music, dance and tradition to name a few). - Teachers strive and seek to strengthen, from the first years of elementary school to vocational school, the customs and values of the African peoples who migrated to America as slaves. - It is through the language and orality of their community that the beliefs and traditions of their ancestors are reproduced.	- The MEN guidelines regarding the variety and possibilities of ethno education strategies are precarious, especially in what corresponds to the Palenque language. -The experience that they develop with the integration of ethnic culture demands an attitude of constant learning, especially when the community learns through orality. -There is interest in continuing to learn to interact with people in the community and also in making their potentials known.	Appreciation of the interaction with the community in their own language, to interact and coexist with their needs and values. Teachers perceive the priority of looking inward at ethnic cultures, but not their interrelationships with cultural plurality. The teaching experience and their experiences must be an input to design strategies and tools that reinforce and integrate oral learning and its connection with what is written or with graphic representations, to give visibility and dissemination to the values of ethnic groups, this will allow to sow respect by the Palenque communities.

Note: Description of the study categories: "education - culture" and ethnoeducation and cultural identity. Source: Prepared by the research team.

Discussion and Conclusions

Based on the observations and reflections that emerged from the interview with the teachers and when comparing them with research antecedents and with the assumed theoretical references, it is possible to systematize significant points about the strengths, which are possibilities to continue learning, and the weaknesses, which are points of improvement that need to continue building or improving.

One of these, which is very favorable to the school community, is the very clear awareness of the consulate teachers about the value of the ethno-pedagogical task with an integral purpose, a guiding mission of the ethnic community that they make up, the importance of the relationship between and with community actors, as a resource and experience in the valuation of their own identity, which they must continue to build.

Regarding the demands and the connection with the context, they recognize the leadership of the entity, but they hope that they will further reinforce the integration of ethnic culture in the regular disciplines of the curricula. The creative character of teachers should be strengthened and further supported, the innovation of strategies to establish links between ethnic content and disciplines throughout the curriculum should be promoted. In this sense, it is observed that the expectation of waiting for the MEN as a promoter can be improved in the teaching community and further develop the project and undertaking that teachers can carry out from the treasure of knowledge in direct contact with the community that they have already accumulated.

With respect to ethno education and the need to connect with the context, there is the strength to understand the singularities of the territory, the socio-family context of the students and the limitations in resources they possess, which is why they consider a challenge the review and the improvement of pedagogical strategies focused on the changes and transformations that ethnic identity suffers from everyday life and contact with social changes and contingencies of today's society.

Another of the challenges most indicated as points to improve, refers to continue studying the language which is the means to enhance their ethnic identity, to share their knowledge internally and with other people who are not part of their social environment. This approach coincides with Molano (2007), when he affirms that one's own language is a pillar of cultural identity, due to the synchronicity that takes place and establishes communication frameworks through the shared feeling of "we". The importance of the production and reproduction of oral tradition as a dynamic factor of ethnic identity in the IEDPSB was evidenced. Orality is understood as a resource for the strengthening of the Palenquean identity, being fundamental in the ethno-educational process as a communicational competence that should be considered a priority to develop in students.

In this sense, it coincides with Solís (2019) when he maintains the need to strengthen the oral tradition practices typical of ancestral peoples to reproduce a whole series of cultural symbols that structure, not only the cosmogony, but the different institutions that structure relationships among the members of a community. What is evidenced in the teachers' perceptions is their concern to improve the approach to oral tradition with pedagogies that facilitate the strengthening of customs, knowledges and traditions to the youngest members of the community.

Teachers recognize the need to establish synergies with the Palenquean community to place themselves in their place and understand their requirements and needs in the face of the ethnoeducational component proposed by the IEDPSB. The foregoing is related to what was found by Mora-Madera and Sánchez-Arroyave (2017), when they affirm that the development of curricular plans with ethnoeducational components should focus on the needs of students and the population that makes use of an educational institution. Added to this, the pedagogical strategies must be strengthened with transversal guidelines in the educational management of the institution; this will benefit the projection of the ethnoeducational component in the learning management processes and in the organizational climate of the school.

Regarding the methodological strategies defined by the IEDPSB teachers for the appropriation of ethnic identity, they highlighted the use of recreational tools such as dance and oral tradition. There is also an attempt to mainstream the ethnoeducational component with extracurricular activities around Palenquean and African knowledge, and spaces have even been proposed for the teaching of the Palenquean language by the language teacher of the educational institution. However, these initiatives are not enough and the implementation of more activities is usually exhausting or ineffective due to the high number of contents that must be included in the curricular plans of the educational institution.

For its part, the teaching of Afro-Palenquean history is based on the appropriate teaching of the Palenquean language. It is a need to configure a strategy based on the construction of historical memory with an ethnoeducational perspective, which must be complementary to other basic nuclei of knowledge and strengthen traditional knowledge, through related areas such as social sciences, arts and languages; in order to make the mainstreaming of the ethnoeducational component more effective in the educational institution. In this case, it is very important to develop projects in the classrooms to systematize experiences associated with the Afro-Palenquean history, this would contribute to the development of necessary skills to observe reality, contact their experiences and organize the events sequenced and analyzed by their actors. One suggestion is to develop strategies for the construction of tales, stories and graphic representations or videos of experiences that can testify to their ancestral knowledge and their own history.

Finally, it is worth mentioning that pedagogical strategies for strengthening ethnic identity should seek to group and to intervene the other social contexts of students. Therefore, the teachers agree to integrate the families and inhabitants of the community into teaching strategies such as the Palenquean language and ancestral artistic cultural forms that leave evidence of the Afro history and cultural richness that San Basilio de Palenque has.

Complementary to the discontent expressed regarding the educational policies proposed by the ministries and secretariats of state and district education, they agree with the proposals of Cáceres, Pardo and García (2016) and Pérez-Orozco, Ruíz-Aguilera, Cabezas-Báez, López-Meneses and Vargas-Galeano (2016), who affirm that despite having made progress in the attempts to adapt ancestral knowledge and the ethnic component in educational establishments close to ancestral communities, the strategies that they propose to carry out are usually insufficient or quite precarious due to globalized processes of standardization of basic and secondary education around the world. It is necessary to assume that ethno education policies tend to generalize guidelines that must be adapted to the nature of the communities where they develop; it is the school community that is responsible for undertaking a process of adaptation and permanent proposal. According to Gunther (2021), with the advances in information and communication technologies, guidelines for homologation of exchange patterns between communities are assumed; but this does not dignify homogeneity or standardization, rather they assert identity in the midst of diversity with respect to content and didactic procedures that accompany the process from an interdisciplinary perspective.

Conclusion

Practical experiences of an ethnoeducational nature tend to exalt shared values and bonds within the racial group, with respect for their difference and particularity; Not with the aim of differentiating or setting limits with other groups, the procedures to accompany their study and development must bet on a comprehensive human vision, on their link with other groups and with the context, on harmonious development in synergy with the diverse environment and multicultural.

The appreciation of the nature of the community is always observer of individual development and its integral ways of interacting with the whole being, in its cognitive development, in its communication, in its spiritual being and in the way of bringing all its knowledge to life practice. The purpose is to develop personal skills to discern their history and future, their social makeup, their disposition and their willingness to contribute to their progressive integration into a global society, in favor of achieving a healthy and ethically responsible life with the quality of relationships that establishes with the local and global environment.

It is an educational task focused on the identity and recognition of others with whom it shares the responsibility of living together and building common futures that will not be given but developed by education, reflection and permanent doing. This is a complex educational task, with a systemic sense, mediated by relationships between technologies, the contributions of various scientific disciplines and with a human sense.

Recommendations

It is necessary to carry out more research around the construction of ethnic and multicultural identity in educational institutions, in order to highlight and promote the requirements, perspectives and possibilities for the improvement of ethnoeducational processes not only at the local level, but that they are also projected at the national level, generating a better approach to the community of San Basilio de Palenque; who should be linked to the school's evaluation and project processes. Similarly, the development of research on this subject will allow the design of better strategies for the transformation of the Colombian educational system in terms of cultural diversity.

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Author Information

Juana Cassiani

Universidad de la Costa
Barranquilla - Colombia

Alicia Inciarte González

Universidad de la Costa
Barranquilla - Colombia

Darcy Casilla Matheus

Universidad del Zulia
Maracaibo- Venezuela
