

Social representations in the interaction with students of the Inga tribes *

Representaciones sociales en la interacción con estudiantes de las tribus Inga *

Representações sociais em interação com estudantes das tribos Inga *

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Abstract

Citizen competences as a transversal axis in education in Colombia have had a characteristic development within the pedagogical practices in the different educational levels. The purpose of the research was to understand the pedagogical practices and the social representations that emerge in the classroom and outside of it by teachers and university students belonging to the Inga tribe, around the development of Citizen Competencies. The research is part of the qualitative approach based on the hermeneutical ethnographic method, a valid tool for understanding the meanings given in a historical moment. Emerging categories are framed within the scope of the Citizen Competencies standards,

coexistence and peace; participation and democratic responsibility and plurality, identity and assessment of differences, likewise, categories emerge in housing, roles in communication, work. Conclusion: education for life, the preservation of health and nature, is an emerging family associated with coexistence, communication, the transfer of knowledge and society in interaction with students of the Inga tribe.

Key words: Educational model, Competencies, cultural representations, Coexistence, citizenship.

Resumen

La integración social e inclusión como eje transversal en la educación en Colombia han tenido un desarrollo característico dentro de las prácticas pedagógicas en los distintos niveles educativos. La investigación tuvo como propósito llegar a la comprensión de las prácticas pedagógicas y las representaciones sociales que emergen en el aula y fuera de ella por docentes y estudiantes universitarios pertenecientes a la tribu Inga, en torno al desarrollo de las Competencias Ciudadanas. La investigación se enmarca en el enfoque cualitativo sustentada en el método etnográfico hermenéutico, herramienta válida para la comprensión de los significados dados en un momento histórico. Categorías emergentes se enmarcan en convivencia y paz; participación y responsabilidad democrática y pluralidad, identidad y valoración de las diferencias, así mismo emergen categorías en vivienda, roles en la comunicación, trabajo. Conclusión: educación para la vida, la preservación de la salud y la naturaleza, es familia emergente asociada a la convivencia, comunicación, la transferencia de conocimiento y de la sociedad en la interacción con estudiantes de tribu Inga.

Palabras clave: Modelo educativo, Competencias, representaciones culturales, Convivencia, ciudadanía.

Abstrato

As competências cidadãs como eixo transversal da educação na Colômbia tiveram um desenvolvimento característico dentro das práticas pedagógicas nos diferentes níveis educacionais. O objetivo da pesquisa foi compreender as práticas pedagógicas e representações sociais que emergem em sala de aula e fora dela por professores e estudantes universitários pertencentes à tribo Inga, em torno do desenvolvimento de Competências Cidadãs. A pesquisa faz parte da abordagem qualitativa baseada no método etnográfico hermenêutico, uma ferramenta válida para a compreensão dos significados dados em um momento histórico. As categorias emergentes são enquadradas no âmbito das normas de Competências Cidadãs formuladas pelo Ministério da Educação Nacional, coexistência e paz; participação e responsabilidade democrática e pluralidade, identidade e avaliação das diferenças, da mesma forma, categorias emergem na habitação, papéis na comunicação, trabalho. Conclusão: a educação para a vida, a preservação da saúde e da natureza, é uma família emergente associada à convivência, comunicação, transferência de conhecimento e sociedade em interação com os alunos da etnia Inga.

Palavras-chave: Modelo educacional, Competências, representações culturais, Coexistência, cidadania.

Introduction

There are different conceptions according to the ideology and the historical moment of society, Ríos (2000) points out that citizenship occurs when the subject is in a social sphere, that is, when he feels that a community belongs, so that citizenship it implies living in the city, it is a right valued and treated with justice. Because being or acting as a citizen connotes being or acting actively with commitment in the public sphere; when the citizen feels recognized by society, participates in community projects and feels part of it, becomes

citizenship. Training in citizenship, on the other hand, is a commitment not only for the education sector; it also competes with the family, the media and the social environment. Everyone is part of society, is what (p 119) calls citizens of the world.

Education is concerned with building knowledge in order to understand and take critical positions in relation to experiences and relationships with society. This being the ideal of education, is materialized in school management from the pedagogical, to generate space and promote dialogue and reflection from the problematization of actions and views towards the pedagogical performance of managers, teachers and students in the educational institution; As a result of this action, ideas arise that enrich the didactic discourse of teaching, and why not? Strengthen the academy with contributions in the theoretical, legal and scientific to education.

For Colombia as a Social State of Law, training in citizenship competencies is a constitutional mandate, the State is called to form the population in civic and democratic values, to provide spaces and mechanisms for participation and to enact the defense of human rights. The municipality of San José de Cúcuta, because it is a border area, is a favorable space for the transgression of human rights, both physically and symbolically, which are part of daily violence and which has transformed the axiological universe of society. A study carried out by Canal (2012) corroborates this phenomenon, as expressed in an interview in which he was asked about the violence in Cúcuta and responds in this regard:

... Unfortunately, it remains a city with high rates of homicidal violence that directly affect the search for development in industrial productivity, in the expansion of the coverage of tourist offers, in the development of institutions, in the positioning

of the international concert. We have to find a way to apply strategies that allow us to have a city with a level of peace according to our needs (Alix, 2012).

A close-up is of a social nature: Children, preadolescents and adolescents come from homes whose socio-cultural and economic characteristics affect coexistence as: threats, verbal and physical aggression, abrupt games, confrontations linked to trafficking, drug use, and delinquency in increasingly younger years and in a sophisticated way.

In the background, there is family conflict: there are verbal and physical abuse, violence, sexual abuse, work at an early age, and vulnerability to the violation of fundamental rights. This is how the sociocultural context, the economic level and the family affect the actions of the students, who arrive at school with preconceived attitudes that affect the pedagogical knowledge and practices of the educational actors, therefore it is then that the teacher intervenes and gets involved with the different situations enriching the educational practice or confronting it, trying to find strategies to improve coexistence for good or for nothing. From this point of view, the task of living together with others demands a performance of social competences, with a reflective discourse that allows analyzing the interference of the responsible citizen with a reference of values and norms as social representations.

Chaux, Lleras and Velásquez (2005) after theoretically supporting the components of the citizenship competencies project and emphasizing the need to implement this educational project, determined to organize them into three large groups. In such a way that from the State they were focused as the need for coexistence and peace; the group participation and democratic responsibility; and a third element: plurality, identity and

assessment of differences (p.18), "living in a society that seeks to be democratic, peaceful, equitable and inclusive represents diverse challenges" (p.18). Living peacefully and constructively with others that often have conflicting interests, collectively build agreements and consensus on rules and decisions that should favor the common good, "implies the challenge of building society from difference, that is, despite the fact that we share the same human nature, we are different in many ways" (p.18).

Citizen competencies can be defined as "the set of cognitive, emotional and communicative skills, knowledge and attitudes that, articulated among themselves, make it possible for the citizen to act constructively in the democratic society" Mockus 2004, p.2 (cited by Soriano, 2006, p.121). In such a way that it was assumed in the current investigation, the perspective of Jimenez (2013), who argue that a competent citizen must be able to coexist with others in a peaceful and constructive manner which does not imply perfect harmony or the absence of conflict, even that perfection is not realistic and may not even be desirable. It will be understood from the approach of Díaz-Aguado (2001) that in order to improve educational coexistence and prevent violence, it is necessary to teach how to resolve conflicts constructively and create standardized contexts, such as classroom assemblies, among other strategies. It can also be understood that conflict is inherent to the human being, and as long as it is lived in socialized contexts it is inevitable but in turn it can be a strategy to improve consensus, assuming the search to understand the opinion of the other.

On the other hand, it is prudent to recognize that the Constitution approved in 1991 determined that Colombia is a multicultural and multi-ethnic nation. "It is a nation that recognizes and values positively the diversity of cultural baggage present in our environment." (Chaux et al., 2005, p.20). Nevertheless, these authors specify "both in our context and in many others in the world, diversity is frequently rejected". Williamson y and Navarrete

(2014) consider for this reason that a competent citizen not only avoids any type of discrimination, but promotes respect and appreciation of differences. Moreover, they add "plurality and the assessment of differences have, nevertheless, a limit given by human rights". In that sense, plurality differs from total tolerance (p.20).

It is necessary to start from the premise that in order to understand the development of citizenship competences within the educational institution, one must have a medium clarity of what is and what pedagogical practice implies. Due to it is in this scenario where you can establish how such competencies are clearly promoted and developed on a daily basis.

With the purpose of establishing a theoretical perspective that enables the development of this process of inquiry, the considerations made by the researcher in education Herrera (2014) who throughout his academic career has been supported in the philosophical postulates were taken as a reference point. Michel Foucault to delve into the historical development of practices, and in particular, for that matter, of pedagogical practices. Herrera (2014) clarifies in his work that "it is not a matter of interpreting, finding the meaning or commenting on Foucault's work". He adds that "the intention is not to do philosophy but a work of history that uses the methodological and conceptual tools of Foucault, appropriate and appropriate to rewrite the history of the conditions of a possibility of a practice ..." (p.2).

Faced with social representations, according to Moscovici, (cited by Perry, s.f.) "social representations respond to a social and historical production. The events of a moment are those that determine knowledge" (p.3). Below and Clerigo (2016) poses three dimensions: Attitude, Information and the field of representation. "The attitude helps to discover the global orientation in front of the object of the social representation. Favorable or unfavorable orientation" (page 10).

"Information is the organization or sum of knowledge that a group or a subject has before the object, about an event, phenomenon or event of social order" and "The field of representation is designated by the word present in the subjects for represent the object, the idea of image of social model, the organization of content hierarchized form refers to us "(p.10).

Justify its use from a methodological perspective to understand the development of citizenship competencies, understanding educational practices as critical manifestations with social change and above all, that are aware of their attitudes and their own formation coming from multiple constraints that arise from the educational agents.

Social representations constitute a subjective reality that is generated from the interests, trajectories and personal and cultural experiences of each educational agent, which is part of the student and teacher actors. Seen in this way the development of social skills, can be understood both in students and in teachers as the actions that are part of a training in values and principles, with an education that aims to train people

The Inga people, descendants of the great Inca family, began their migration to Colombia entering through the rural areas of the departments of Putumayo, Cauca, Caquetá and Nariño, due to different circumstances, they have moved to other departments. The Ingas families located in the municipality of San José de Cúcuta of the department of Norte de Santander have origins in the department of Putumayo. The explanation for the presence of the Inga family in this city is due to the search to improve the living conditions, which were established since the 1970s, in the area of preserving the values and principles of the Inga culture, families. They organized as a cabildo, currently in Cúcuta there is a total population of 290 inhabitants, distributed among 73 families.

The Cabildo being the political institution recognized by the Inga people, where the Governor is its maximum leader, who in turn has the mayor who replaces him in his absences, currently has 3 councils, namely: San Andrés, Colon and Santiago. "The elders" known as the "taitas", who are responsible for guiding, giving advice, healing and transmitting their knowledge from generation to generation, represent the authority.

The social and cultural representations of this tribe, their social practices and their life in community, are linked to their millenarian beliefs, to their ancestral knowledge, to the complexity of the world of their lives, because these are transmitted in the socializing process, as something objective, but also undergo transformations as socially constructed realities and to that extent marked by subjectivity.

Consequently, the investigation of pedagogical practice is justified because it produces theoretical-practical knowledge that has several purposes: among them: to guide educators in the field of practices from deciphering the meanings that the teacher gives him and the meanings that they build the different actors that participate in the educational action and elaborate explanations that involve subjects, relationships and scenarios that critically account for these practices, which means a certain exercise of theorizing them using categories from disciplinary, transdisciplinary or "Socio-cultural knowledge. Such investigative processes can be made from a methodology that allows to systematize the teaching practice itself with the aim of improving the teaching and learning processes in the classroom, or beyond it, even to study and understand it.

The quality of the pedagogical practice is given in terms of the way in which the teaching work is assumed, appropriating it as a way of life that goes beyond simple instruction. The pedagogical practice involves an inevitable interaction and inter-involvement between the interior of a community associated with a practical environment. This makes

the moral reflection about the goods produced go beyond the logical limits of the practice itself.

Method

The paradigm of the research work Citizen Competences: Social Representations and Pedagogical Practices is Qualitative, according to the point made by Martínez (2006), is "basically to identify the deep nature of realities, their dynamic structure, the one that gives reason full of his behavior and manifestations "(p.66). This characterization of the qualitative approach is coherent with the object of study of research, knowledge and practices of teachers and students in relation to citizenship competencies. In addition, as it has been noted through the teaching, these realities behave dynamically and changing, as it is the performance of beings gathered for the academic and vital coexistence.

In this area, the research follows precepts of the ethnographic approach, which focuses on the social representations in the social thought patterns and behavior typical of the daily routine. In the concrete context associated with the way in which the subjects face their daily life and the relationship with others, in a knowledge that is socially developed and shared.

The hermeneutics deploys its apparently subjective method to determine the causes and reasons that lead the being to act in this or that form. This research employs hermeneutics since this method is based on the fact that in the processes of comprehension of meanings and meanings of social scenarios of the subjects that intervene in them (both researcher and researched) can be made critical and comprehensive readings of these discourses. The research was conducted in a population made up of students from different undergraduate semesters belonging to the Inga and Bari tribes located in the Norte de Santander Department, and professors who guide the process at the Francisco de Paula Santander University.

Two teachers, two managers and three students were taken as key actors for the application of the individual interview. The focus group was composed of six students classified as follows: two second semester students, one third semester student, two fourth graders and one fifth semester student; for the same study in question the focus group of teachers and management was made up of five participants. The non-participant observation was applied to four teachers who participated in the focus group, to verify the information obtained in the interview and thus give an appreciation of it.

Results and Discussion

As a basis for the research, the categorization of the findings was carried out in order to know the arguments and perceptions of the research actors about citizenship competences and pedagogical practices, which subsequently served as the basis for the hiring of the information provided by students and teachers. The questions were formulated according to each of the categories established in the research, hence the preferred approach to the category of coexistence and peace, followed by Participation and Democratic Responsibility and identity and Valuation to difference, under the technique of Individual interview, focus group and non-participant observation.

When talking about coexistence, peace, conflict, members of the Inga Bari tribe, they associate it with the happiness related to community life by and for the commune, and is intimately associated with the hierarchy as an organized community and health, so which his dialogue is transferred to talk about medicine, and how they use plants to alleviate diseases and maintain health, traditional medicine is then, the axis articulator of the physical-mental-spiritual life of these tribes, is the conjunction of knowledge and practices of relationship with mother nature. Therefore, health as an emerging category is associated with life and nature. Health

for members of the tribe is to heal, have a healthy body and soul.

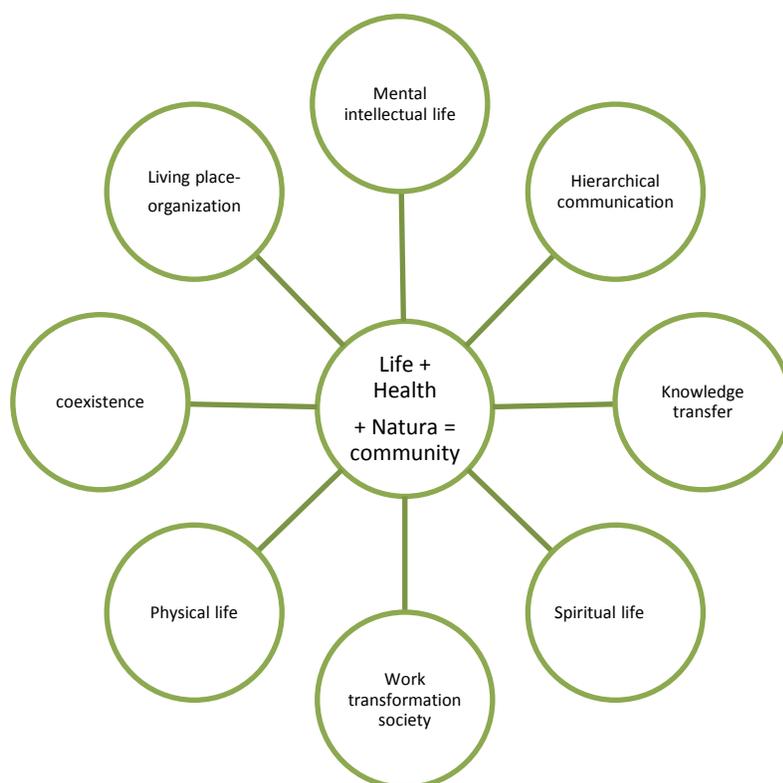


Figure 1. Emerging categories of Inga communities

Although in the community, it is mentioned that there is gender equality, represented also in how the girls have the surname and legacy of their mother, and the children of their father. Those who have settled in Cúcuta, say that the woman is the leader of the home, because she is who represents and brings life to the earth, nourishes and cares for the home, while men are responsible for cultivating the land and make the sale of products. They manufacture handicrafts, handles, handbags, and most importantly, products made with medicinal plants, that is, men must go out to work in the city.

The health system presents several actors organized hierarchically; in the lower level, there are members

of the tribes, who present practices of self-care based on the knowledge transfer of mothers or grandmothers, it is the minimum level of knowledge about the intervention of diseases, they are considered counselors. In the second level are the trauma specialists, in the serious injuries they make an initial attention before the referral to the hospital. A third level is made up of healers, who intervene in psychological-spiritual sufferings and some physicits, whose main resource is prayer, for them prayers that connect them with nature but the new generation says that it applies or is based on ethnobotany.

In the fourth level are the midwives who are valued for receiving life, but there is only one in the city, because it is an unused technique, given that

civilization has permeated the culture and, the shamans or traditional doctors, relevant figures, who possess the ancestral wisdom and of mother earth on ethnobotany and the spiritual domain; they are in charge of making harmonization, ceremonies and rites, they have the wisdom to repair negative actions against nature, and the community; they are in charge of dealing with the most serious diseases, although this does not imply that they do not carry out another type of attention to diseases, on the contrary, they resort frequently to physicians today.

A fifth level links the governors represented by a woman leader of the community, who communicate with political leaders to obtain benefits, also organize the system of production, treatment, organization and sale of material made with the plants, ensure that the education and knowledge transfer, knowledge, culture and healthy living in community is continuous and benefits the whole community, its main goal is that the community can live well, in harmony, happy, that is, with health.

Facing life some members say that those who go to school, have money, some move away but are not happy, because they are not in contact with nature, others return and teach, make changes, but most return to the city.

Likewise, the indigenous people state that forced displacement, migrations, in search of other living conditions and the process of globalization, among others, have generated a more permanent contact with the western world, which has required them to adopt some customs that break with the traditional, generating new diseases for them unknown, and not treated by their doctors; This has diminished confidence in their ancestral treatments generating frictions, tensions and crisis of values.

In the housing category, they are created for the coexistence and protection of individuals, inhabited by a large number of people who live in the same room, they have a variety of utensils and even

animals, which are part of the family complement. In this case, the Inga community has a particular infrastructure of their homes with subcategory: acceptance of the indigenous way of life, organization of place of sleep and creation of material (handles, handbags), place of preparation of food and medicines, place of planting and animals.

A next category is associated with the existing hierarchy for communication, each individual or culture has its own way of communicating. Any action must be communicated and have the approval of the Cabildo and governor, where the woman represents strength and who gives harmony to the relationships between the members of the tribe.

Likewise, the knowledge, beliefs, customs, religion and traditions are taught to the members of the Inga tribe, as their members grow they teach them, everything related to their culture, such as the preparation of the plants, the secret for children with an evil eye, to treat poor children, their indigenous language, crafts to sell, in order to prevent their culture from losing its traditions over the years.

Going out to work and find daily sustenance also represents tranquility, peace and community life. At work, identity is shown through fundamental cultural markers: language and dress

However, in the other field, compared to the coexistence with members of the tribes in educational institutions, teachers consider that learning should be built from the difference of the other, allows a participant and mediated training so that they generate the strategies of peaceful solution to these conflicting situations that arise.

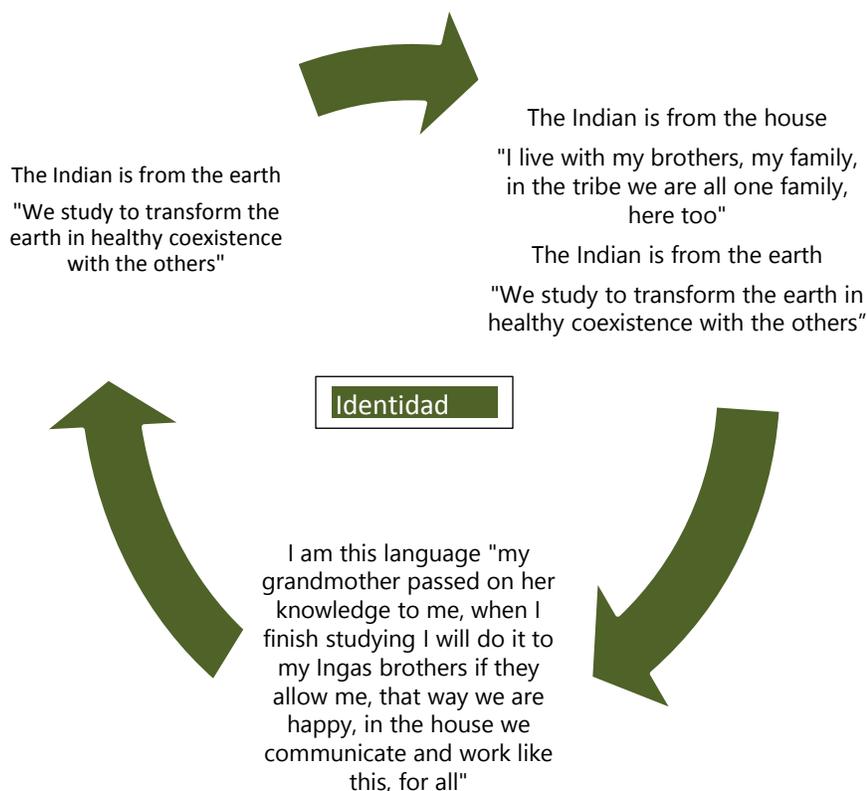


Figure 2. Identity

It was observed in the observations made that the teacher, by allowing reflection spaces and listening to his students, allowed a pleasant climate to be achieved in order to continue with his pedagogical practice. Participation and democratic responsibility being another category in these findings has as concept to understand that as social subjects of rights, young people of the country can and must participate politically by democratic means to generate social transformations. Knowing how to listen to students is also an institutionalized guideline, and mediation is a strategy that is used as part of training in consensus decision-making. The student knows this mechanism that is put into practice in many situations of their school life. In the institutions, there is no difference between students from the city and students from ethnic groups.

Assertive communication explains; the ability to listen attentively to the arguments of others and to understand them, despite not sharing them or the ability to express assertively, that is, clearly, firmly and without aggression, their own points of view "The student recognizes that there are spaces in institutions that allow you to participate democratically including them, from group participation by programs, semesters, committees, sports, selections, elections of representatives. Teachers consider participation as an opportunity to generate respect, responsibility and commitment.

Table 1. Emerging categories understanding of social representations in citizen competencies students higher education institutions

Categories	Dimension	Conceptions
Life in community - survival	Cognitive	Discussion, opposing opinions, abuse, or bullying Intension that a partner has to enter into conflict with him is: (Cognitive - Interpretation of intentionality - Coexistence). Dialog (Cognitive - Generation of options - Coexistence manual of coexistence contributes to the resolution of conflicts / - punishment- norms
	emotional	Reactions: anger, control, separate them, breathe, isolation (Emotional - Identification of emotions - Coexistence) Dialog, calm (Emotional - Empathy - Coexistence)
Communication	Assertive communication	Mediation, Psychologist support, manager, close teacher (Communication - Know how to listen - Coexistence). Training, experiences, (Communication - Assertiveness - Coexistence). Quechua language (community dialogue d) Know how to listen, respect for difference, (Communicative - Know how to listen - Democratic Responsibility).
		Participatory democratic university, free thought, free choice, pluralist, managers are elected, representatives (Cognitive - Perspective Taking - Democratic Responsibility). Function representation rights protection (Cognitive - Consideration of consequences - Democratic responsibility).
Participation and democratic responsibility	Cognitive	Requirement, value to the institution, family, group, (cognitive / identity) I equality, there is no discrimination, (communication-assertiveness)

Source: Authors

They affirm that the teaching process can be established for a healthy coexistence, the need to generate spaces for prevention and promotion of problem situations at all times of their school process and to lead students to reflect on their actions so that they commit themselves to change. In the same way, recognize that through awareness and reflection at different times that are provided as classroom strategies, they lead the students to review their actions and repair their attitudes. For this, the institution is supported by conflict resolution projects, guidelines and strategies that allow the achievement of this objective. In the same way, the students know that if some cases of discrimination are presented, but that the program directors and teachers who, if requested, do the accompaniment approach them opportunely. They also recognize the norms that guarantee their rights and make them aware of their duties, allowing them to reflect on situations of exclusion among peers and also leading them to agreed solutions.

In accordance with the first objective on the identification of social representations of teachers and students about citizenship competences, it was observed that the set of actors identify this type of competences in which they observe a unique opportunity to promote coexistence in students in order to contribute innumerable benefits to society.

According to the findings, social representations are evidenced basically by listening, dialogue, mediation and norms within the training process for the responsible and creative exercise of autonomy, framed in respect and tolerance to others. In the same way, students identify the spaces they have within the institution, such as the accompaniment of rooms that encourage the reflection of their actions, assuming the

commitment to be trained within the norms established as a principle of coexistence.

On the other hand, from the pedagogical practices the teachers have clarity of the institutional guidelines established in norms and methodological strategies as guarantors of the formative process in the development of social skills through harmonic and constructive relationships; what implies the experience of values, principles and norms that make possible the encounter, the construction of interpersonal relations of diverse nature and the suitable handling of the conflicts.

When identifying the second objective based on the description of the pedagogical practices of the educational actors for the development of citizenship competences, it was obtained that these practices were implemented with the objective that the student interprets, analyzes and deduces the content to give knowledge about the competences citizens and can be developed both in the educational and social fields. Therefore, in this research, listening is a strategy of recognition of the difference of the other, which strengthens assertive communication in the actors of the educational process and which supports the search for conflict resolution in a peaceful way through dialogue.

It was evidenced how mediation is used to improve assertive communication in conflict resolution and is recognized by actors as a strategy to improve coexistence. This is how pedagogical practices for the development of citizenship competencies are significant advances in education, in which this population is encouraged to develop interest and benefit of the different mechanisms of citizen participation and inclusion, which are executed, to achieve changes that transform the community and favor society

With respect to the comparison of representations with pedagogical practices of educational actors in relation to the development

of citizenship competencies, it is observed that it is pertinent and important that each member of the educational field is the holder of knowledge of pedagogical practices with the purpose to implement in young people, values and principles that make them better person and in turn can make great contributions to society.

On the other hand, it is recognized that conflicts are inevitable due to differences in the way of thinking and feeling, but they must also be addressed in such a way that all those involved in these situations feel their rights recognized, while at the same time assuming an attitude of change. that allows them to enhance social skills, acquired through the social representations that were experienced within pedagogical practices in the school process.

Conclusions

Emerging categories in civic competitions in the Inga tribe interrelations were: life in community, coexistence, communication, participation and democratic responsibility, plurality, and assessment of differences. Emerging categories in the Inga community compared to citizen competencies were: life (intellectual, physical and spiritual), coexistence, respect for hierarchy, hierarchical communication, knowledge transfer.

Social representations focus on listening and meditation, dialogue, mediation and norms within the training process for the responsible and creative exercise of autonomy, framed in respect and tolerance to others.

Faced with pedagogical practices in institutions and indigenous people, listening and meditation is a strategy of recognition of the difference of the other, which strengthens the assertive communication in the actors of the educational process and which supports the search for the peaceful solution of conflicts through dialogue, while Mediation is used to improve assertive

communication in conflict resolution and is recognized as a strategy to improve coexistence.

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