



The Zenú oral tradition as a didactic strategy to strengthen family communication

La tradición oral Zenú como estrategia didáctica para fortalecer la comunicación familiar

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Abstract

Oral tradition is a significant element within culture, especially for ethnic groups, such as the Zenú, who fight for its preservation, because for Zenú families, it is an important factor in keeping their worldview alive. From this perspective, teachers need to have didactic options to promote cultural identity, especially in the indigenous cabildos where family communication is weak and does not tend to promote the oral traditions so necessary to develop in a pluralistic and democratic society, a training alternative to build more democratic societies, from this perspective, the purpose of this research work is the implementation of oral tradition as a didactic strategy to strengthen family communication. The population to be addressed are the students, parents and teachers of the eighth grade of the San Francisco de Asis Educational Institution of Chinú, Córdoba. The sample is made up of 4 parents, 4 students and 4 teachers. This degree work is developed from the qualitative approach, and responds to the theoretical conception of participatory action research. Surveys and semi-structured interviews were used as data collection techniques, which allowed understanding the importance of promoting and revitalizing the oral tradition as a cultural and pedagogical element to strengthen family and community ties.

Keywords: Oral tradition, Zenú, didactic strategy, family communication, cultural identity, active participation.

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Resumen

La tradición oral es un elemento significativo dentro de la cultura, mucho más para las etnias, que, como la Zenú, luchan por su preservación, pues para las familias Zenúes, es un factor importante para mantener viva su cosmovisión. Desde esta perspectiva, los docentes necesitan contar con opciones didácticas para promover la identidad cultural, máxime en los cabildos indígenas donde la comunicación familiar es débil y no propende por promover las tradiciones orales tan necesarias para desarrollarse en una sociedad pluralista y democrática, alternativa de formación para construir sociedades más democráticas, desde esta perspectiva, la finalidad de este trabajo de investigación es, la implementación de la tradición oral como estrategia didáctica para fortalecer la comunicación familiar. La población que se abordará son los estudiantes, padres de familia y docentes del grado octavo de la Institución Educativa San Francisco de Asís, de Chinú, Córdoba. La muestra está conformada por 4 padres de familia, 4 estudiantes y 4 docentes. Este trabajo de grado se desarrolla desde el enfoque cualitativo, y responde a la concepción teórica de la investigación acción participación. Como técnicas de recolección de datos se utilizaron las encuestas y entrevistas semiestructuradas, estas permitieron comprender la importancia de promover y revitalizar la tradición oral como elemento cultural y pedagógico para fortalecer los vínculos familiares y comunitarios.

Palabras clave: Tradición oral, Zenú, estrategia didáctica, comunicación familiar, identidad cultural, participación activa

Introduction

The research problem posed by this project, the strengthening of family relationships in 32 eighth grade students of the San Francisco de Asís Educational Institution of Chinú - Córdoba, descendants of the Zenú indigenous community through oral tradition as a methodological strategy, is framed within the need to create educational environments that foster the integral development of students and promote inclusion and respect for cultural diversity.

In this sense, the research proposal is relevant at a personal, organizational and community level, since it seeks to strengthen family relationships in an indigenous community, through myths, legends, stories, tales of fright, their customs and traditions, among others, which will have a positive impact on the quality of life of students and their families, as well as on the cultural and social development of the community in general.

From the organizational perspective, this proposal is aligned with the theory of the learning organization by Peter Senge, who states that learning organizations are those that foster continuous learning and innovation, Senge, P. (2012). The fifth discipline: the art and practice of the learning organization. Granica. and that have the ability to adapt to changes in the environment. In this sense, the implementation of the oral tradition as

a methodological strategy in the educational environment could contribute to create a culture of continuous learning in the educational community, where different forms of knowledge are valued and respected and where inclusion and intercultural dialogue are promoted.

On the other hand, it is important to highlight that the research proposal is established within the legal framework of Colombian education, which establishes the need to promote intercultural education and respect for cultural diversity in the country's educational establishments. The Colombian Ministry of National Education (MEN) has established policies and programs aimed at guaranteeing access to and quality of education for indigenous peoples, Afro-descendants and marginalized communities, in order to promote the integral development of students and the strengthening of their cultural identities. In this sense, the implementation of the oral tradition as a methodological strategy in the Zenú educational community is not only relevant from a pedagogical point of view, but it is also in line with the policies and guidelines of the MEN in terms of intercultural education and cultural diversity.

In conclusion, the research proposal to strengthen family relationships in the Zenú indigenous community through oral tradition as a methodological strategy is framed within the need to create educational environments that foster the integral development of students and promote inclusion and respect for cultural diversity. In addition, it is aligned with Peter Senge's theory of the learning organization and with the legal framework of Colombian education in terms of intercultural education and cultural diversity.

Within the framework of the pedagogical practice as teachers at the San Francisco de Asis Educational Institution, a recurrent problematic situation has been identified related to the weakening of family relationships in the Zenú indigenous community, specifically among eighth grade students. This problem has a significant impact on the emotional well-being and academic performance of the students, as well as on the strengthening of their cultural identity and sense of belonging.

The problematic situation is characterized by several aspects: Personal: Zenú indigenous families may face socioeconomic, cultural and access to basic services challenges, which may affect family dynamics and parent-child relationships. In addition, they may face difficulties in reconciling traditional cultural practices with the demands of modern society.

Organizational: The San Francisco de Asis educational institution should consider the cultural diversity of students and their families, promoting an intercultural education that respects and values indigenous cultural traditions and practices. It is important to foster effective communication and active collaboration between the institution and families to strengthen family relationships.

Sociocultural: The Zenú indigenous community has a rich oral tradition that has been passed down from generation to generation. However, due to various factors, this

tradition has been weakening in recent years, which has had a negative impact on family relationships and the preservation of the community's cultural identity.

Given this problem, the need arises to investigate and understand how the implementation of oral tradition as a methodological strategy can strengthen family relationships and promote meaningful learning in eighth grade students. We seek to explore the impact of this strategy in the revitalization of indigenous culture, the strengthening of cultural identity and the promotion of strong bonds between students and their families.

This research is justified by the need to strengthen the education of eighth grade students of the San Francisco de Asis Educational Institution, belonging to the Zenú ethnic group and residing in the outskirts of the municipality of Chinú, through the implementation of oral tradition as a methodological strategy and the strengthening of family relationships.

Oral tradition is a valuable tool for learning and transmitting knowledge in the Zenú indigenous culture, and its implementation in the classroom can promote cultural identity and appreciation of ethnic diversity. Likewise, the strengthening of family communication can improve the academic performance and emotional well-being of students. In this line, Ramírez Vargas (2009) who values oral tradition as "a source of learning, as it contains information on knowledge and customs in different areas such as: history, myths and sacred texts, political institutions, rites and music, with great historical value and is a source of cultural values, from which national and regional identities emerge" (Ramírez Vargas, 2009).

Likewise, family communication: It is understood as the transactional symbolic process of generating within the family system, meanings to events, things and situations of daily life; it is a process of mutual and evolutionary influence that includes verbal and non-verbal messages, perceptions, feelings and cognitions of the members of the family group. Interaction occurs in a cultural, environmental and historical context and results in the creation and sharing of meanings" (gallego, 2006, p.94). On the other hand, Tesson & Younnis (1995) and Noack & Krake (1998) perceive family communication as a decisive scenario to renegotiate roles and transform relationships so that the family environment is not hostile, but surrounded by mutuality and reciprocity. Likewise, Herrera (2007) recognizes the transcendental role that communication plays in the functioning and maintenance of the family system when it is developed with clear hierarchies, clear limits, clear roles and open and proactive dialogues that make it possible to adapt to changes.

For Tobón (2010), teaching strategies are "a set of actions that are planned and implemented in an orderly manner to achieve a certain purpose", therefore, in the pedagogical field, it is specifically a "plan of action that the teacher implements to achieve learning" (Tobón, 2010: 246). Didactic strategies as an element of reflection for the teaching activity itself, offer great possibilities and expectations to improve educational practice. In order to communicate knowledge, teachers use strategies aimed at promoting its acquisition, elaboration and understanding. In other words,

didactic strategies refer to tasks and activities that the teacher implements systematically to achieve certain learning in students.

The internal organization of the Zenú people is characterized by maintaining ancestral cultural patterns. This system is based on being organized by settlements within the resguardo and each of these units has a Cabildo Menor. In turn, the union of the different cabildos forms the so-called Cabildo Mayor Zenú. This Cabildo Mayor guides the collective interests of the people, exercises control and brings the communities together. Under this logic, an internal organization similar to that of the past is evident, in that the people maintain their territory divided under a figure of chiefdoms, which today are called cabildos menores (smaller councils). The internal organization of the Zenú people is the basis for advocacy and visibility to the outside world. In this sense, the traditional system of the people constitutes the mechanisms of participation in the scenarios, therefore the community relationship of the Zenú indigenous people maintains a strong link with their immediate neighbors such as the peasants and the coastal society, mainly. Indigenous Organization of Antioquia (2009). "Construyendo conocimientos ejercemos autonomía en nuestros territorios". Medellín: Impresiones Graficas.

In this sense, the present research is theoretically justified within the framework of the socio-constructivist and meaningful approach to learning, which considers that knowledge is socially constructed through the interaction between individuals and their environment.

Materials and methods

This research is qualitative, following Hernández Sampieri (2018), qualitative research usually "produces questions before, during or after the collection and analysis of data. The inquiry action moves dynamically between the facts and their interpretation. understand and interpret the impact of the oral tradition and the strengthening of family relationships in their educational and personal development. therefore, the collection and analysis of information.

For the design of this research, the postulates of Participatory Action Research (PAR) are followed, taking into account that it is recognized as a way to explore and study a social situation to improve it, in this case in the educational context, it is framed in a field research, where data collection is done directly with the participants in their own environment Hernández-Sampieri and Mendoza-Torres (2018). In the IAP development, several actions are implemented whose purpose is to generate changes, which allow mitigating or overcoming the problems evidenced in it.

The procedure to be developed in this design is given in phases as follows: first phase; delimitation of the problem and population to be worked on, second phase; research design, construction of the theoretical and methodological framework and third phase. Data collection, analysis, design of the proposal and preparation of the final report.

The population under study in this research project are 4 students between the ages of 12 to 14 years old of the eighth grade (8th) of the San Francisco de Asis Educational Institution, belonging to the Zenú ethnic group, 4 parents who live in the outskirts of the municipality of Chinú and 4 teachers of the eighth grade. The educational institution provides educational services at the preschool, elementary school, high school and technical high school levels, creating a flexible intercultural curriculum that establishes the basis for strengthening inclusion, unity in family ties, and the appreciation of their ancestral customs.

In this research project, it is necessary to have a variety of data collection instruments to obtain relevant and significant data to address the problem and respond to the research objectives. These instruments will be used in a complementary manner, providing different perspectives and approaches that will enrich the analysis of the results obtained.

To guarantee the quality and validity of the information collected, instruments have been selected that fit the qualitative nature of the research, seeking to capture the richness and depth of the experiences, perceptions and experiences of the students and their families in relation to the oral tradition and family relationships. The data collection instruments that will be used in this study are presented here, along with a brief description of each one of them. It should be noted that these instruments have been adapted and contextualized specifically for the purpose of this research, considering the particularities of the Zenú indigenous community and the eighth grade student population.

A structured survey is designed and applied to eighth grade students, which will allow obtaining data on their perceptions and experiences in relation to oral tradition and family relationships. This survey will include closed questions that will be statistically analyzed.

Semi-structured interviews were conducted with teachers, families and members of the Zenú community in order to obtain more detailed qualitative information on the importance of oral tradition, family roles and cultural expectations in the educational process. These interviews will be recorded and transcribed for later analysis.

Results

The results presented below are established according to the specific objectives, based on the application of each of the established activities. It could be evidenced that the spaces of communication about the difficulties or academic advances of the students is little, because this type of dialogues in the familiar bosom is given sporadically, that is to say, that there exist failures in the communicative familiar climate, also it was made finding of the little transmission of the oral traditions and the Zenú cosmovision, This indicates a low sense of belonging to the Zenú identity, which originates an uprooting of the family with its ancestral roots, because it is through the family where these values and cultural traditions are cultivated, through it there is an extension of the socioculture.

Also important within the characterization of family communication is the type of relationships that exist between the family and the school, since the information collected clearly shows the presence of relationships that are characterized by a lack of communication and distancing between parents and the educational institution, with a low level of participation in curricular and extracurricular activities. This situation is of concern, if we take into account that the family is fundamental to the educational process, therefore the relationship with the school should be characterized by joint action, i.e. mutual collaboration and constant dialogue to facilitate the learning of students, and in this case to improve the participation of students of the Zenú ethnic group.

A positive aspect found is the willingness of the students to participate in the realization of textual productions of the Zenú ethnicity, since 100% of them express it, something very significant, since it shows the interest of the students in knowing their ancestral traditions together with their families. An important finding was to make a compendium of the Zenú oral tradition, thanks to the narrative of the parents, who consider important that their children know the worldview of their Zenú indigenous culture, a fact that contrasts with the lack of communication on these issues in the family, as 75% say they know well the Zenú oral tradition and 25% say they know in part their oral tradition, This indicates, on the one hand, that there has been a lack of meeting spaces and family dialogue, and on the other hand, that there is a great source of knowledge in the parents, they are knowledgeable about their indigenous culture, which has a positive impact on their children and on this project, since their information served as an invaluable resource to design the didactic strategy "Nitana" on the Zenú oral tradition.

The realization of the didactic strategy "Nitana", takes its name from the indigenous Zenú word, which represents the place where the Zenú ancestors met to narrate and share their daily life, hence the relevance of the name for this strategy that aims to improve family communication through oral tradition, giving the family the experience of traditions and indigenous values that generate identity and family dialogue.

Each workshop consists of a glossary of Zenú vocabulary, a reading of Zenú myths and cosmogonic stories, a feedback and a written composition of a text or drawing to develop creative composition. All are aimed at encouraging communication and family dialogue through an affectionate and respectful approach, based on texts from the oral tradition.

The methodology used is that of educational workshops that allow the active participation of parents and children, a pedagogical task that varies from traditional meetings, where parents attended sporadically as passive recipients that did not allow them to create situations for them to develop objective attitudes of reflection, dialogue, acceptance and recognition of their ancestry.

The Nitana booklet was created with activities that generate cooperative work experiences between parents and children, in which narratives of the Zenú cosmovision are developed, which further strengthens the conservation of the oral tradition of the Zenú people who are part of the Urban Indigenous Council of Chinú.

The four mothers who participated in this project became tutors for their children, sharing with the researching and evaluating teachers. They began the activities by telling the stories that appear in the booklet and that they themselves collaborated in its production, which generated conversations with their children, who could not hide their admiration at seeing their parents telling ancestral knowledge that many of them did not know, but above all, seeing them in the role of storytellers.

By applying the workshops of the "Nitana" primer, an empathetic dynamic was generated between parents and children, since this significant experience of working in teams developing narrative activities, reading comprehension and complementing with the creative composition of artistic works such as: creation of couplets, poems, micro stories, collage, drawings and origami; allowed to create a significant learning for students, in addition to generating a climate of good communication and participation of parents and children.

Results of the fourth objective of evaluating the effect of the implementation of the didactic strategy "Nitana", based on the Zenú oral tradition. Teachers endorsed as positive the increase in communication and collaboration between students and their families as a result of the incorporation of the Zenú indigenous oral tradition in school activities, something satisfactory, since one of the fundamental purposes of the educational institution is to ensure that all members of the educational community are involved in the educational process, in that order of ideas, the family is one of the fundamental pillars to achieve it, hence strengthening family communication of students with their parents is an imperative in the school.

They also consider that the didactic strategy Nitana, based on the Zenú oral tradition, has managed to contribute to the improvement of the family communication of the students, a very significant fact, since this strategy seeks the active participation of parents and their children in the educational process, in addition to strengthening family ties and the oral tradition of the Zenú indigenous people that is part of the Urban Cabildo of the municipality of Chinú, it can be corroborated that the oral tradition is a significant element within the educational process of the children belonging to the Zenú ethnic group and their families, since the ancestral culture deserves to be recognized, because it constitutes their cultural identity, and allows them to have a self-recognition of the diversity and plurality of which they are a part. The oral tradition has been understood as the remembrances of the past that are transmitted or narrated orally, worth the redundancy, and that are manifested in a natural way in the experiences of a culture, in which all its members recognize themselves, because they are an expression of the customs, the identity and the generational living continuity. Hence, this work on the formulation of the didactic strategy "Nitana", based on the Zenú oral tradition, which allows strengthening the family communication of the eighth grade students of the San Francisco de Asís Educational Institution of Chinú, Córdoba, is pertinent and necessary: [...] a project of oral history is not only a project of oral history, but also a project of oral history....] an oral history project can not only bring them new social contacts, and sometimes even lasting friendships, but can provide them with an invaluable service: ignored and too often in need, they can be given back a certain

dignity, a feeling of usefulness, by reconsidering their lives and transferring valuable information to younger generations (Thompson, 1998, p.12).

In turn, this work promotes the Zenú oral tradition, from its cosmovision, as a way to cultivate that ancestral knowledge, taking into account that this ethnic group lost its native language, but relevant aspects such as oral narrative are maintained, which is necessary to keep it alive. The different ways of preserving cultural memory undoubtedly lead to a differentiation in social organization; in fact, in the most oral cultures, knowledge is linked to communication and the different ways of cultivating cultural memory. In this respect Ong (1982) points out that in an oral culture, once acquired, knowledge must be constantly repeated, and that formal and fixed patterns of thought are indispensable for wisdom. For oral peoples, language is, in general, a mode of action and not only a password for thought, which is why they confer great power to the word. The strength of the oral word is related to the sacred and the existential, so it is good to remember that the oral culture needs spaces to give continuity to their way of expressing thought (in the case of the Zenú indigenous worldview, source of this work) with which transmits its ancestral knowledge from one to another, only thus ensures the continuation of the culture of indigenous ethnic groups such as the Zenú cabildos. And it is pertinent to recall Havelock's contribution when he states that: "The natural human being is not a writer, nor a reader, but a speaker and listener [...] From the perspective of the evolutionary process, writing, at any stage of its development, is an adventitious phenomenon, an artificial exercise, a work of culture and not of nature, imposed on natural man" (Havelock, 1996, p. 37).

It is also worth noting that during the collection of information it became evident that there is a lot of information from parents regarding the oral traditions of the community, which resulted in a booklet with workshops that collected all that Zenú worldview, which needs to be disseminated and preserved. Therefore, the inclusion of didactic strategies that promote oral tradition in the classroom is of great relevance and benefit, not only for the students, but also for the family and the community in general, since it strengthens the ties between children, their culture and collective memory. In this regard, Ong (1982) points out that in an oral culture, once acquired, knowledge must be constantly repeated and that formal and fixed patterns of thought are indispensable for wisdom. For oral peoples, language is generally a mode of action and not just a password for thought, and they therefore confer great power on the word.

As evidenced once the proposal was implemented, a strengthening of family communication was observed, since the fact that parents were actors in the learning of their children as storytellers of the Zenú oral tradition, and applying family workshops of their local context, students were able to give meaning to the ancestral narratives of their Zenú people, where children shared with their parents the stories collected in the design of the Nitana strategy. Within the family group is built the fundamental basis of communication for each individual, they facilitate to each member adequate ways of how to face the world and to belong within it, the family can build and evidently overcome the relationships and communication models of each of its members so that throughout life they can promote and develop the process through which they acquire

knowledge about themselves, strategies to solve problems and improve their attitudes that they learn within the home (Tustón, 2016).

Conclusions

This project fulfilled the objectives and contributions to the research lines of the group, as the first specific objective was established: To characterize the family communication of the students of the San Francisco de Asís Educational Institution, in order to obtain a significant sample that would serve as a starting point for the execution of the project. According to the information collected, there is evidence of a failure in the family communicative climate, a fact that has repercussions in the educational process of the students, since undoubtedly the family is a fundamental pillar in this. Likewise, regarding family dialogue about oral traditions and Zenú cosmovision, there is little that the students know about their own ethnicity, which indicates the little sense of belonging with the Zenú identity on the part of the parents, this originates an uprooting of the family with their ancestral roots, since it is through the family where these values and cultural traditions are cultivated, through it there is an extension of the socioculture. Vallecida and Orobio (2019) agree that there are multiple factors that intervene in the loss of knowledge and oral tradition, among these they expose the accelerated globalization and minority communities, who must assume drastic changes in their lifestyles, likewise, the lack of interest on the part of the school system in rescuing and strengthening this knowledge from the classroom is put on the table.

According to the information collected, it is considered that the type of relationships that exist between the family and the school are characterized by a lack of communication and distancing between parents and the educational institution, with a low level of participation in curricular and extracurricular activities. This situation is of concern, if we take into account that the family is fundamental to the educational process, therefore the relationship with the school should be characterized by joint action, i.e. mutual collaboration and constant dialogue to facilitate the learning of students, and in this case to improve the participation of students of the Zenú ethnicity.

The second specific objective was to design the didactic strategy proposal "Nitana", based on the elements of the Zenú indigenous oral tradition, to contribute to the improvement of family communication among eighth grade students of the San Francisco de Asís Educational Institution in Chinú, Córdoba, for which two steps were developed based on the active participation of parents, as follows: Step 1. "A narrar se dijo": In this activity there was a meeting of parents narrators of the Zenú indigenous tradition, each attending mother expressed her ancestral knowledge and stories told by her grandparents concerning the Zenú cosmovision. The result of this activity was to compile 10 cosmogonic stories of our Zenú ancestors that will be part of the booklet on the Zenú worldview. Step 2. "A escribir se dijo": In this activity the teachers responsible for this project captured the narratives of the Zenú oral tradition, told by the attending mothers, and organized the sequence of ten workshops, as a bet of a broad school, which opens its doors to ancestral knowledge having as axis the communication in the family.

The methodology used is that of educational workshops that allow the active participation of parents and children, a pedagogical task that varies from traditional meetings.

The third objective proposed the implementation of the didactic strategy proposal "Nitana", based on the elements of the Zenú indigenous oral tradition, to contribute to the improvement of family communication, the eighth grade students developed the workshops of the booklet entitled "Nitana", a strategy with different activities, designed to work between parents and children. The Nitana booklet was created with activities that generate cooperative work experiences between parents and children, it develops narratives of the Zenú worldview, which further strengthens the conservation of the oral tradition of the Zenú people.

The fourth objective evaluated the effect of the implementation of the didactic strategy "Nitana", based on the Zenú oral tradition in eighth grade students, contributing to the improvement of family communication of students, a very significant fact, since this strategy seeks the active participation of parents and their children in the educational process, in addition to strengthening family ties and the oral tradition of the Zenú indigenous people that is part of the Cabildo Urbano of the municipality of Chinú. For this research project, the product is evidenced in the improvement of the educational environment, the active participation of students and parents through cooperative work practices in the family and in the classroom, the promotion of a meaningful learning environment that aims to recognize the oral tradition as a strategy to strengthen family communication of students who are part of the Cabildo Indígena Urbano, in addition to using ancestral knowledge as valuable material for cultural and social learning, which strengthens interculturality in educational institutions.

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