

The school's knowledge and skills, medicinal plants for the disharmonies of the school

El saber ancestral desde la escuela, plantas
medicinales para las desarmonías propias

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Published

Instituto Tecnológico Superior Edwards
Deming. Quito – Ecuador

Periodicidad

January-March
Vol. 2, Num. 1, 2023
pp. 1-21
<http://centrosuragraria.com/index.php/revista>

Fechas de recepción

Received: January 11, 2022
Approved: June 22, 2022

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Abstract: This research is carried out in the framework of the interculturality line, and the type of research is qualitative with participatory action research design, where development in the Educational Institution of the Andalucía village of the municipality of Caldono Cauca, with the participation of the students of the Nasa community in the model of the Own Education System in which the instruments of data collection were applied with three vital actors of the process: spiritual leaders of the indigenous reservation, families and students. From the focus group technique, the voice of the spiritual leaders is collected in the attention of the disharmonies with the use of medicinal plants, the experience of the vegetable garden is developed with the children and a conversation with families to guarantee the strengthening of ancestral knowledge in the uses and customs, For this study there is a matrix of analysis of results and conclusion of the knowledge of disharmonies and their attention by the family, as a product of research a booklet as a tool for easy consultation of families in the care of their children from the ancestral medicine and ensuring the leading role of education in the survival of the culture.

Keywords: traditional medicine, medicinal plants, curative.

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Resumen: La presente investigación se realiza en el marco de la línea de interculturalidad, y el tipo de investigación es cualitativo con diseño de investigación acción participativa, en donde desarrollo en la Institución Educativa de la vereda Andalucía del municipio de Caldonio Cauca, con la participación de los estudiantes de la comunidad Nasa en el modelo del Sistema de Educación Propio en las cuales se aplicaron los instrumentos de recolección de datos con tres actores vitales del proceso: sabedores espirituales del resguardo indígena, familias y estudiantes. Desde la técnica de grupos focales se recoge la voz de los sabedores espirituales en la atención de las desarmonías propias con el uso de plantas medicinales, se desarrolla la experiencia de la huerta con los niños y niñas y conversatorio con familias para garantizar el fortalecimiento de saber ancestral en los usos y costumbres, para este estudios se tiene una matriz de análisis de resultados y conclusión del conocimiento de desarmonías propias y su atención por parte de la familia, como producto de investigación un folleto como instrumento de fácil consulta de las familias en la atención de sus hijos desde la medicina ancestral y garantizando el papel protagónico de la educación en la pervivencia de la cultura

Palabras clave: edicina tradicional, plantas medicinales, curativa.

Introduction

The knowledge is very important about medicinal plants, in which it is necessary to look for strategies that allow a wide diffusion of the ancestral knowledge that has proven to be effective for the management of different diseases, since the originary peoples have been using medicinal plants in health practices for thousands of years, since the appearance of the human species, becoming a dynamic that develops from the family and community point of view, standing out for a long time as a curative resource.

Likewise, it is important to highlight the achievement of the recognition of the Indigenous System of Own and Intercultural Health - SISPI, and the work that the indigenous communities have been developing, where the processes of recovery of this cultural practice have been retaken and strengthened; This investigative exercise is raised in the educational institution with the students, who speak the Nasa-yuwe mother tongue, the uses and customs of their indigenous community and focus their interest in the involvement of fathers, mothers and families in the care of their children, taking into account that the educational institution and

the pedagogical practices can make great contributions, between the ancestral knowledge of the Nasa indigenous community and the permanence of this knowledge in uses and cultural practices that are transmitted among families, children and youth for the new generations.

For the Nasa people, the uses, customs and ancestral wisdom have remained and are strengthened to the extent that cultural identity is developed in everyday life, therefore, it is posed as a research question: How the pedagogical practice articulates the ancestral knowledge in the use of medicinal plants for their own disharmonies, since these are disharmonies that occur more frequently in indigenous families in the territory.

The research proposes to articulate the pedagogical practice with the ancestral knowledge in the use of medicinal plants for the attention of children's own disharmonies, sensitizing parents in the use of medicinal plants for the attention of their own disharmonies, for the strengthening of ancestral knowledge in the family, In addition, we can identify the knowledge of the wise people about medicinal plants to cure their own disharmonies, determining the medicinal plants that are used for disharmonies such as the evil eye and fright in children under seven years of age and the appropriate use for each disharmony.

The knowledge of the disharmonies and management of medicinal plants within the families, this has allowed that the own medicine is more effective than Western medicine, for this reason it is socialization and sensitization of families for the appropriation of ancestral knowledge in the use of medicinal plants; Taking into account that the Educational Institution, most of the parents apply traditional practices and use ancestral medicine as an alternative for health care, exercised by the spiritual experts with different gifts such as spiritual experts, traditional doctors, midwives, sobanderos, yerbateros and pulsadores who, empirically, through the search have found the nature of the healing power with medicinal plants.

Therefore, it is necessary to strengthen the knowledge and wisdom of the territory, since the population is attracted to consume commercial medicines produced by the pharmaceutical industry, leaving traditional medicine in the background, therefore, there is a need for awareness and educational and community institutional appropriation in the use of medicinal plants, given that the child population has been the most affected by the disharmonies themselves, which demands the attention of everyone for the good living of the family, since science and the

spiritual wise men and women have always been for the protection and potentiation of the balance and harmony between man and nature.

The knowledge of the disharmonies and the management of medicinal plants within the families, has recognized that their own medicine is more effective than western medicine, for this reason the socialization and sensitization of new families is important for the appropriation of ancestral knowledge in the use of medicinal plants; In our territory, most of the parents apply traditional practices and use ancestral medicine as an alternative for health care, exercised by the spiritual wise men with different gifts, they have found the nature of the healing power with medicinal plants.

The Educational Institution articulates the ancestral knowledge with the pedagogical practices through the sensitization of parents in the use of medicinal plants for the attention of the disharmonies of children under seven years of age, as a strengthening of the ancestral knowledge in the community.

According to (Simoni & Pera, 2016) states that where knowledge is analyzed it is handed down from generation to generation by his family, in addition (Alvares de Zayas, 2008) refers to the reduction of offers of woody arboreal plants and others in the National market, and the disappearance of numerous ornamental species that can only be reproduced by seeds, with this is intended to deepen the knowledge of the National biological diversity, to structure its protection and rational use to promote their public knowledge and to encourage environmental education plans.

Similarly (Peredo Lazarte & Pinto Ríos, 2020) affirm that the use of plants for medicinal purposes is as old as the history of man himself, that by necessity their use was perfected, since each culture has acquired knowledge that was inherited from generation to generation, also (Trujillo & Gonzales, 2011), states that the medicinal plants used by three indigenous communities in the northwestern Colombian Amazon is due to the difficulty to access health centers. Gonzales, 2011), state that the medicinal plants used by three indigenous communities in the northwest of the Colombian Amazon is due to the difficulty in accessing health centers, but make reference to the fact that the ethnopharmacological knowledge of these communities is important to treat common diseases quickly and effectively.

The World Health Organization (WHO) estimates that 30% of global mortality is due to ischemic heart disease, which is responsible for the greatest number of deaths, with an associated mortality rate of 84 and 53 years of age in 2005, and 18 and 52 in 2010, respectively.

The year 2019, conducts a research entitled Competitiveness strategies for producers of medicinal plants in Colombia; National Plan for Green Business, Biocommerce (Duran, 2019), where the thesis is based on the lack of knowledge and lack of training to improve production, income to the international market, also the lack of strategies for taking advantage of opportunities for income growth.

In the year 2020 (Chavaco Trochez, 2020), I carry out a degree work, of a research called: Analysis of alternative medicine practices of the Misak community involving the use and management of ancestral plants in the guambia reservation, municipality of Silvia; The ancestral plants, traditional medicine, alternative medicine, all this is a set of knowledge, skills and practices based on theories, beliefs and indigenous experiences of different cultures, in which the research is conducted by the loss of ancestral customs and the lack of midwives and traditional doctors led them to seek Western medical care, but they themselves felt discrimination when going to a health center.

As well as (Zambrano Ocampo, 2021) makes a relation of the reading and writing processes, of the cultivation, use and consumption of medicinal plants, understanding that education is a line of progressive formation that analyzes, reflects and builds society from knowledge; On the other hand, there is a lack of knowledge about the use of medicinal plants, both native and foreign, in the territory. This research seeks, through observation and research, to solve this problem in the specified context, strengthening the processes of reading and writing through the cultivation, use and consumption of medicinal plants as a strategy to approach the knowledge of health and identity of the native peoples.

This research approaches its legal framework from the regulations that have been won in the different exercises, with the national government from the special indigenous jurisdiction in which some decrees were considered, for the management and use of ancestral medicine and the use of medicinal plants in the indigenous territories in Colombia, since 2000 the (Regional Indigenous Council of Cauca) has been leading the process of own health, Therefore, the health program assumed the task of implementing the health care model, taking into account the Nasa

knowledge which is understood and assumed as the set of beliefs, feelings and traditional practices that are experienced at a personal, family and community level.

The (ILO, 2014) in the exercise of complying with Convention 169, where it states that a nation like Colombia, can develop within a democratic environment, while not accepting the right of societies different from ours, to live and enjoy according to their own values, beliefs and worldviews, likewise the Political Constitution promulgated in 1991 assigns to the State the obligation to recognize and protect the ethnic and cultural diversity of indigenous peoples.

In the Nasa conception, everything is deeply related to the natural environment and nothing could be announced without the signals provided by the sun, the moon, the stars, the water, the moors, the wind, the rain, the rainbow, the animals and nature itself, each of these beings share life with the individual from the first moment, Hence, the territory is understood as the living space that requires a balanced and harmonious relationship, regulated by rules of behavior that allow coexistence between the terrestrial spaces or *Kiwewe'sx* where the Nasa, animals, plants, rivers, stones, hills and lagoons live, the celestial or *Êe' Kiwe* where the progenitor spirits that generate life live, and the subway space where other spirits such as the *Kiwe Sxi'* reside.

This conception of life, the collective memory of the ancestors helps to sow and weave life, because with the passage of time is that wisdom is transmitted, to achieve that the Nasa take root in their existence. As recognized by (Tabares Fernández & Molina Bedoya, 2014) that the cosmovision then is: a broad notion that is not reduced to the set of cultural practices of a people such as rituals, myths, oral traditions, legends, mystical position or religion, by it is understood the process of creating devices to interpret and act in the world.

The relationship between man, nature and culture is reflected in all the actions of daily life, who knows, manages and regulates these relationships is the Traditional Doctor and the medicinal plants, through natural norms with medicinal knowledge, dreams and signs of the body; In this way the spirituality of the Nasas is established in the relationship with nature (Territory) and the spirits that inhabit it, these relationships are determined through individual, collective and community rituals that lead to the construction of cultural identity, the protective behavior

of the territory is a condition of sustainability and permanence of the native peoples, health is associated with a harmonious relationship from the territory and fighting for the territories.

Therefore, the health system of the territory is aimed at the inclusion of all the community members in the decision making about their own health, the inclusion also refers to the recognition of the knowledge, beliefs and practices of traditional medicine in the use of medicinal plants and their relationship, articulation and integration with western medicine, in the attention to the community members, through dialogue and reflexive analysis, respectful and in conditions of equality, in which it is sought to favor the guarantee of harmony and good living situations, centered on the respect and strengthening of the ancestral wisdom, based on the plan of Life.

Taking into account that the use of ancestral medicine in the treatment of disharmonies is a practice that has been carried out for a long time and has proven to be one of the best initiatives favoring the person, family and community that maintains and preserves the use of medicinal plants, particularly the indigenous communities in rural areas where this resource is used, maintaining its value, uses and customs of their culture.

As stated by (Clerisme, 1985, p.99). Traditional medicine is based on traditions, on the skill of healing that has passed from one generation to another; this type of medicine is the fruit of attentive observation and a set of fragments of information and experiences acquired over time; The tul (home garden) is related to the cultivation of medicinal plants in the family and other forms of relationship and work with the land, accompanied by a deep knowledge of the natural environment, our grandparents were farmers and always had medicinal plants to prepare home remedies for different disharmonies (diseases), as an element of socio-cultural cohesion and defense strategy, conservation of the territory to live in harmony.

The knowledge of traditional medicine in the rural area of the municipality of Caldonó may be decreasing with the passage of time, due to the fact that the population shows less interest or concern on the part of young people to maintain these ancestral values of the ancestral culture, since modern society and human development is causing the loss of traditional culture and the cultural identity of the Nasa people, as well as the use of healing plants properly, as our grandparents used to do.

Conscious in the construction of this research, it is important to know the learning course of the own medicine and its implementation, in addition, to know about their experiences and their contribution in teaching young people, the family plays a very important role in the formation of children, The family plays a very important role in the formation of children and adolescents since parents are the first educators in the inculcation of values and principles of coexistence from the home, also the Nasa family has always had and has been in unity from the integrity in the teaching of the uses and customs according to their culture, in which from the moment of the conception of the new member of the family.

In this sense, the parents and other family members are part of the exercise of care and protection of the new life with the spiritual wise man and the midwife, who accompany this whole process until the moment of birth and are always pending in each cycle of life; the articulation of the school is to complement the knowledge with external information so that the children of the Nasa community expand their knowledge with western education, from the theoretical part putting into practice what they have learned from the two concepts, their own knowledge and external knowledge, for this reason, the education for the indigenous communities is based on the law of origin, It must also be taken into account that disharmony and imbalance occurs between body, mind, spirit and nature, where the relationship with everything that exists is broken, even with oneself, the family, the community, the territory, the elements of nature, the cosmic forces, among others; the causes are due to the disobedience to the Law of Origin, the Major Law and the Proper Law.

Not recognizing the cosmovision and cosmogony, not recognizing the interdependence with all beings and nature, not respecting Nasnasa self-determination, not preserving ancestral knowledge, not guaranteeing food sovereignty and security, not respecting the rights of the community and its integrality, This is manifested in different ways such as physiological (biological) disorders of the human body, disturbing relationships with others, with nature, spirituality, the emotional and mental part that leads to the need to rebalance, this is in the restoration of unity and harmony in the individual and between him and the space that surrounds him.

References of disharmonies do exist on the planet with millenary tradition and have been widely described in different parts of the world, despite the ignorance that Western medicine has wanted to implant in this regard (Gracia, 2015, p.100). He argues that its geographical and historical origin is impossible to reconstruct, but its presence is found in much of the world, and that there are records since its antiquity.

Therefore, it is necessary to understand how each culture and social group perceives disharmony from the cosmovision and the relationship it establishes with mother earth and among the beings that inhabit it, in this way it is attended to by establishing its own meaning in the cultural system of a people or ethnic group.

Therefore, the disharmony of Tutxh uta wee (Evil eye), is a disease caused by the strong look of a person who has a lot of negative energy, so the pregnant woman has to be well wrapped up to protect the baby, but also according to discussions with the spiritual leaders have found that Tutxh uta wee (Evil eye), is due to poor nutrition of the mother during her pregnancy.

The own disharmony: Ukhxixi wee (fright), is a disease caused by a vision, thunder or accident, this disease is very dangerous, if it is not cured in its determined time, this with the passing of the years, can produce the disease of epilepsy as they call it in the western medicine; this type of disharmonies can give to any person and in different ages; the symptoms can appear at any moment, from days to years after suffering the event and in the extreme cases, can produce the death.

The procedure is to collect and stabilize the pulses and catheterize the medicinal plants to take, sometimes when collecting the pulses, by means of catheterization, the spiritual knower identifies a more appropriate treatment for the sick person and the family has to abide by the guidelines of the spiritual knower to be cured as quickly as possible.

The spiritual knowers, are people who by their work or call of nature, have developed a level beyond the understanding and knowledge about medicinal plants, some of them in an empirical way, this practice allows them to identify, transform and use medicinal plants in their own medicine and thus treat various imbalances or disharmonies in the community.

Their spiritual knowledge allows them to use medicinal plants, according to the disharmonies presented in each person by means of the

cateo (signs, dreams and visions) therefore the treatment is done through infusions, washes, vaporizations made with natural plants of the region according to the spiritual cateo; it is also considered that the customs are the different traditions that are held within the culture as the major rituals, according to their own calendar of time, for the Nasas indigenous peoples.

The statement of the grandparents is that the paths we leave behind are there, to be able to travel and turn life's aspirations into reality, although there are difficult times to which they refer, that the paths that have been traced and become the foundations for our resistance, because the history that is being built around them, represents both the strength necessary to move forward, the joy necessary to live in harmony and the wisdom necessary to make decisions and continue opening new paths.

This knowledge, which at the same time are norms of behavior for the life of the Nasa as a product of the collective memory, are energized from procreation, pass through the hearth, pass through the orchards, through each one of the rituals and through everything that the Nasa travels through with their thoughts about the territory; the action of the rooting of the Nasa is our starting point and at the same time our support to assume with security and strength the difficult times that lie ahead, It is the essence of the major right that comes from the wisdom of our creator ancestors and permanently reminds us of the importance of knowing how to coexist even if there are differences among ourselves. In which we have to reorder our thinking when necessary is a permanent responsibility that we must carry for all generations of our people, but always this action of reordering must be done under the guidance of the word from the u'us ya'knxi (thinking with the heart).

As stated by (idiazábal, 2017, p.140). That the native language transmits the worldview and the Nasa cultural values and contents (rituals, the bonfire as a pedagogical tool and transmission of immaterial memory, relationships with nature, traditional narratives by elders and elders, etc.), that is, transmitting the socio-cultural legacy of ancestral communities, the mother tongue has a sense of communication from the integrality as family, territory, care and preservation of the customs and customs of indigenous communities in the territory.

Materials and methods

This research is based on the qualitative method, which seeks to investigate the knowledge and management of medicinal plants for disharmonies such as the evil eye and susto, as a result of the contribution of each of our ancestral wise men, in the construction of this research, in this context, In this context, for the characterization of the medicinal plants our wise men offered us new healing alternatives with their own medicine, in which, this proposal is an opportunity to preserve and promote these activities, besides contributing to the conservation of the practices, uses and customs as native peoples.

The research project in the qualitative route is the Participatory Action Research, since, as Hernández Sampieri states, it seeks to "solve problems and improve concrete practices" (2018. P. 560) since this research proposal postulates the need to extend the ancestral knowledge, uses and customs of the Nasa people in the new generations of fathers and mothers of families.

Within our community, we have our own human talent, such as the spiritual knowers, people who actively participate in the research in the company of some family members, although they also share a space of attention in the care center, where the imbalances and disharmonies of the general population are attended to; In the same way, the families of the children of the first grade of the school Instituto Técnico Agropecuario participated in the research. The spiritual knowers are the first persons to whom we turned to in this research, in the same way the families of the children of the first grade of the educational institution are included; but there is also a minority group, but no less important known as "sobanderos", who cure injuries, tears, sprains, through the application of plasters, ointments made by themselves or under recommendation of commercial creams, this group does not belong to the study because their work does not deal with their own diseases, which is the subject of study in this research.

In this sense, the development of the problem statement was based on the recognition of the context, posing the problem question, the objectives of the research and the justification; based on this statement, the frame of reference was developed, reviewing the antecedents and proposing the legal, theoretical and conceptual framework in the light of the categories related to the research; this phase closes with the methodological design, which establishes the type of research.

In the immersion of the context, data collection instruments are developed with the actors and population such as the knowledgeable in the focus group, parents in the focus group, as for the students, the observation technique was applied during the implementation of the medicinal plants garden.

The organization of the data collected, the results of the triangulation of data, the analysis of results and the discussion to design the research product and determine the conclusions and projection of the same, where it is sought to socialize before the educational institution, families and the academic community the research document, the article and the research product.

This research exercise was developed in four phases during each phase has specific actions to respond to the stated objective, for this purpose the focus group technique was used to generate discussions, a technique of observation with students, during the discussions the ancestral wise men, and other attendees participate with brainstorming, exchange of experiences between spiritual leaders, this work was carried out under the guidance of the spiritual leader, where it will begin with an opening ritual with a harmonization to ask permission to the spirits of mother earth.

This work of the focus group during this research exercise strengthened the knowledge of the use of medicinal plants for their own disharmonies, since many families were unaware of this knowledge of healing of different diseases or disharmonies in the territory; the focus group of parents, during these meetings, inquired about the care and attention of children in their own disharmonies, determining the following: how do you identify the disharmony in a sick child, is it important to know the medicinal plants for the management and use during disharmonies?

With these guiding questions we can go deeper into whether the family still practices ancestral medicine and uses medicinal plants as the first medicine for the treatment of their children in the family; The observation technique, which was developed with the students, is based on the respect and care of medicinal plants in the medicinal garden (tul) of the educational institution, where the following references will be taken into account, the phase of the moon for planting medicinal plants, harvesting, use of medicinal plants according to their own disharmony,

and the applicability of this knowledge in the family with the guidance of the teacher, from the area of community and nature.

For the units of analysis, understanding these, as the narrative data to go generating or discovering the categories, as referred to (Hernández-Sampieri, 2018, p. These socialization inputs with the community that participated in the research; therefore, the units of analysis were organized in an initial analysis matrix of each of the data collection instruments and the matrices are triangulated to obtain the results from the voice of the participants namely: Ancestral knowledgeable people, first grade fathers and mothers, first grade boys and girls.

3. Result

The results are consolidated from the application of the research instruments, where the following elements are analyzed: knowledge of the wise men about medicinal plants to treat their own disharmonies, medicinal plants used in the care of disharmonies of the indigenous population, knowledge of the disharmonies and their care from the ancestral medicine by the families, finally, socialization strategy and sensitization of the families for the appropriation of the ancestral knowledge in the use of medicinal plants; The information is collected through the conversations carried out in the Nasa Yuwe mother tongue and under the spiritual direction of the ancestral knowledgeable people, which is translated into Spanish.

The disharmonies themselves were considered, that evil eye and fright are those that most affect the children and that the families consult with the spiritual healers, since these disharmonies are not recognized by western medicine and cannot be treated either, since they do not find anything in the body.

The causes of disharmony own Tutxh uta wee (evil eye): Poor nutrition, consumption of alcoholic beverages, strong gaze of a person, and this can also be gestational if the mother does not have good nutrition or care during pregnancy.

From the spirituality the causes are: the dirty (pha'z) or white cloud (thaap cx'mhe). Causes of the disharmony Ukhnxí wee (fright) are: fright, an accident, mistreatment and also when children are spoken to in a very loud voice.

Signs: Decay, general malaise, lack of appetite, in children under one year of age they do not receive the breast, they cry a lot and cannot sleep peacefully.

Symptoms: Fever, diarrhea, vomiting, stomach bulging, sunken eyes, sometimes urine retention and physical change of the person.

Treatment: For these disharmonies, the intervention of the Spiritual Knower is required with its own medicine by means of the catheterization, from the spiritual analysis as opposed to the western medicine that is already previously prepared.

Treatment for the Evil Eye: Massage the stomach until it is soft, with oil or creams prepared with medicinal plants, cook small chili bell pepper leaves and give three times a day for two days, chamomiles in infusion take half a glass at night, coca with lemon drops cooked half a glass for two days.

Treatment for Shock: has to be attended by Pulsator or ancestral knower (determined by touching the pulses of the hand) who picks up the pulses of the sick person.

Generally medicinal plants are used such as: Yerba alegre (çxaywc, e), maize capio (kwçx chxime), tache this plant is only used in children (men), in women it is not used since it produces affectations during childbirth, the above mentioned plants are used externally or topical use. According to the case to make a harmonization or potentiation, it is the responsibility of the family to continue with the treatment.

Recommendations: do not eat heavy meals to avoid delay of treatment and according to the spiritual cateo, you must follow their recommendations.

Prevention: Listening to the advice of elders, obedience to the rules of nature, reading the signs of the rainbow, the white cloud, kites, dreams and the song of the witch bird among others.

With the purpose of developing the discussion pertinent to the research exercise proposed, the research phases programmed for the development of this chapter are considered initially from the four moments: preparatory, field work, analysis and publication.

Subsequently, the review of the evaluation and projection of the research and finally the conclusions.

Phase I Preparatory.

The knowledge and use of medicinal plants and traditional medicine is part of the cultural identity of the peoples. In the case of the Nasa people located in the Indigenous Reserve of San Lorenzo de Caldone, there is a need to strengthen the cultural identity from their own ancestral knowledge in practices that favor the integral attention of children, in this specific case the disharmonies of the evil eye and susto. These disharmonies that from the West can be understood as diseases, although they are widely referenced in history and in different societies and times, the national health system still does not recognize forms of attention to these disharmonies, it is then when the Colombian legislation becomes vital to recognize the indigenous communities' own health systems that, as well as their own education systems, promote and guarantee the survival of the ethnic groups.

Phase II Field work

The fieldwork addresses two specific interventions; the first is related to data collection and the second is the pedagogical intervention.

From the framework of the data collection technique with the focus groups and the observation of students, it is possible to enrich the knowledge of the researchers in this regard: In the conversation with the spiritual leaders, in addition to the specificity of the knowledge and wisdom they have in the attention to the disharmonies, it is also found that they understand in depth the need to maintain and strengthen the cultural identity through the practice of the uses and customs of the cosmovision of the Nasa people. Additionally, they entrust the teachers of the Educational Institution with the responsibility of educating and training the students from transition to eleventh grade, so that the children and young people are directed and apply the cultural practices in each one of them and in their families for the strengthening of the ancestral knowledge in the territory.

Regarding the focus group of families, it can be considered that in general, many of the families of the first grade children of the Educational Institution recognize the ancestral wisdom, the cosmovision of the Nasa people, the uses and customs and within this recognition, they know the importance of traditional medicine, some of

the uses of medicinal plants and value the participation in this type of experiences to strengthen the cultural identity of the families and future generations.

From the experience of the School Garden it is possible to consider that children from their first years of life and thanks to the closeness with their parents and elders have knowledge and respect for nature and notions of care of medicinal plants at home and in the territory.

Phases III Analysis

The analysis of the results and the intervention allows understanding the need for an information product that brings families closer to the knowledge, use, practice and valuation of ancestral knowledge through the use of medicinal plants for the care of their children's disharmonies.

It creates a communicative, easy-to-read piece for families to turn to when they need it.

Phase IV Publication

The research exercise and its respective publication through this document, articles for indexed journals and other resources allows us to expand the state of the art in research that refer to the cosmovision, uses and customs of our Nasa People, as well as strengthen the strategies for the survival of our culture and tradition. Within the educational community, the dissemination of the results strengthens the curriculum and the SEIP Indigenous Education System, which is reflected in the community of the indigenous reservation of San Lorenzo de Caldonó since children and youth strengthen their cultural identity and in this process the families participate actively.

The research is then proposed around this knowledge with the participation of three key actors: Spiritual leaders, families and children, consolidating a dynamic that strengthens the development of cultural identity in the context and the territory.

Finally, regarding the design of the linkage strategy, although a brochure is designed as a product, it is understood that it is a permanent mission that is delegated to the teachers who help to maintain the culture, uses and customs and although the design of the brochure is done as a

process of visualization of the results, the survival of the language and the oral tradition invites to maintain meetings and sensitizations from these elements such as oral tradition and the mother tongue in the sensitization of the uses and customs with the families.

In the fulfillment of objectives and contributions to the group's line of research, in light of the stated objectives, the conclusions of the general objective are considered from the specific objectives and to conclude the conclusions of the general objective. Thus, it will be determined that from the knowledge of the wise men about the medicinal plants to cure their own disharmonies, it is considered that the ancestral wisdom has accompanied and propitiated the survival of the peoples and this wisdom is strongly linked to the knowledge of mother earth, nature, its properties and signs.

From the objective of determining the medicinal plants that are used for their own disharmonies, this research leaves a valuable resource to which the families have easy access, in relation to the knowledge that the families have about the care of disharmonies with the use of medicinal plants, it is evident that although a basic knowledge is handled, it is necessary to deepen and appropriate this knowledge in the daily life of the families.

In general terms, the general objective is to articulate ancestral knowledge with pedagogical practice by sensitizing parents in the use of medicinal plants for the care of disharmonies in children under seven years of age, as a strengthening of ancestral knowledge in the community.

4. Conclusions

In which we have as the most relevant conclusions: The knowledge and use of medicinal plants and traditional medicine is part of the cultural identity of the native peoples is to address disharmonies (considered from Western medicine as diseases) from the ancestral wisdom and the use and customs of the ethnic groups validates the importance of Colombian legislation to recognize the health systems of indigenous communities.

The peoples' own health systems and education systems promote and guarantee the survival of ethnic groups through the development of

their cultural identity based on ancestral knowledge.

Spiritual leaders and parents understand the need to maintain and strengthen the cultural identity through the practice of uses and customs of the cosmovision of the Nasa people, there is a wide wealth of knowledge of medicinal plants that the spiritual leaders have. Many of the plants are available in the territory, others are difficult to obtain, therefore it is necessary that the community members value the effort made by the spiritual knower to have such plants and in the exercise of the care or recognition of the knower (putx peykan) a fair balance is made to this effort.

This research exercise raises conclusions from 3 lines: A first exercise with an eye on the conclusions resulting from the fulfillment of the objectives set by the research and the contributions made to the line of research, which in this case deals with interculturality. As a second aspect, the conclusions associated with the production associated with the project, which is directly related to the intervention in the community, are considered, and in the closing, conclusions are drawn regarding the future lines of work that can be derived from this exercise. Pedagogical experiences such as the School Garden guarantee the survival of ancestral knowledge, the practice of the same and the link between school and family in common practices that favor the territory. From spirituality, the ancestral knowledgeable recommend to the teachers, the importance of an educational material, and the continuation of the research in different meetings, in which the knowledge of ancestral knowledge is promoted as a fundamental communicative mechanism and other resources to which the families can turn to, to preserve the millenary memories of the indigenous peoples in the territory.

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