

How to Cite:

Yáñez Balarezo, F. A. (2022). Pedagogy of child development in the Kichwa nationality of Pastaza and incidence in the formulation of the initial level curriculum. *International Journal of Health Sciences*, 6(S5), 545–555. <https://doi.org/10.53730/ijhs.v6nS5.8238>

Pedagogy of child development in the Kichwa nationality of Pastaza and incidence in the formulation of the initial level curriculum

Fernando Alberto Yáñez Balarezo

Universidad Intercultural de las Nacionalidades y Pueblos Indígenas Amawtay Wasi

*Corresponding author email: fernando.yanez@uaw.edu.ec

Abstract--The research conceptualizes pedagogy as the art of organizing the ways in which children are educated through socialization practices, to form citizens with desirable characteristics for a society. For this, it seeks to describe the knowledge about parenting practices and stages of development of the Kichwa del Pastaza nationality. The objective of the research is to base an epistemology of intercultural pedagogy from the knowledge that the Kichwa del Pastaza nationality has on parenting patterns and stages of child development. The methodology applied is documentary descriptive, applying the analysis and interpretation of content, it was limited to the review of articles published in digital magazines, located in databases such as Redalyc, Scopus, WOS, Latindex 2.0, interviews; The results show that one of the difficulties is the absence of research on early childhood education for indigenous peoples in the country and the limited academic production in the region, a situation that leads to the proposal of an analysis methodology that allows the foundation of an intercultural pedagogy from the collective memory. of the Kichwa del Pastaza nationality on parenting practices and stages of development.

Keywords--epistemology, pedagogy, intercultural, socialization.

Introduction

The foundations of intercultural pedagogy of child development in the Kichwa nationality of Pastaza and incidence in the formulation of the initial education curriculum corresponds to realities created by two emerging actors, children, and indigenous peoples in Ecuador, during the last three decades of the 20th century and the beginning. of the 21st century, some claiming rights and others the recognition of cultural diversity; In this context, the question arises of how to develop educational proposals that guarantee rights and at the same time

recognize cultural diversities. Here the foundations of an Intercultural Pedagogy are defined that serve as support for the Community Family Early Childhood Education curriculum, which is implemented from Western knowledge; The epistemology that sustains Intercultural Pedagogy as a scientific discipline considers that the human being is above knowledge, turning the subject into a mediator of knowledge with the reality that conditions to guarantee an adequate development of children.

In the last century the people's indigenous people through social mobilizations made their existence visible, the conditions of discrimination and oppression in which they coexisted with the national society, then through long processes of dialogue and social struggle they managed to have their demands vindicated in public policy: education, health, economic and social inclusion. In the Ecuadorian case, these demands went from claiming to being part of the constitutional and legal norm of state institutions (Santos, 2012). Along with the claims that the indigenous peoples achieved from the periphery, they emerge from the center of society as other actors that begin to occupy the interest of public policies, children, who appear as subjects of rights: protection; Health; education and welfare for which programs are undertaken to guarantee their rights (Olivieros, 2017).

A retrospective look at childhood is made; following this timeline at the beginning of the 20th century, psychoanalytic theory did not have a specific place for children, because its object of study was adults, the interest of psychoanalysis was focused on the first years of life, to the extent that these determined the formation of the personality of men; In this scenario, the emergence of children as subjects of rights gives them a social, cultural and epistemological place, in this particular historical moment: the 20th and 21st centuries (Rojas & Lora, 2008). From what has been explained, rights and recognition of cultural diversities are found in this research claiming a space in philosophical, anthropological, and pedagogical reflection that allows guiding the daily practices of care for children from the sensitivities of the guarantee of rights and cultural relevance.

These realities lead us to wonder if the ways in which Western society understands and cares for children are the same ones that should be used to understand and care for indigenous children? Western childhood and indigenous childhood generate urgencies, on the one hand, they demand from public policy an education centered on rights and, on the other, an education that responds to the particularities of the indigenous conception of childhood. The public educational institution, right or wrong, provides adequate care and guarantees rights to the children of the mestizo society, which today has not been able to respond from its logics, conceptions to the realities and worldviews that indigenous peoples have about childhood.

Education with cultural relevance and guarantee of children's rights, in the case of indigenous peoples, they need affirmative actions; They, in addition to being holders of liberal rights, are also holders of collective rights, recognized in international treaties by organizations such as the International Labor Organization and the United Nations Organization. National legislation indicates that the Constitution of the Republic of Ecuador and the Organic Law of

Intercultural Education recognize indigenous peoples and nationalities as holders of individual and collective (Assembly, 2008), among the rights that are recognized is the education system bilingual intercultural, which goes from early stimulation to the higher level according to cultural diversity, in this sense, the importance of this article lies in identifying what are the foundations of an Intercultural Pedagogy underlying the forms of teaching and learning of the peoples and indigenous nationalities (Assembly, 2011). Within the framework of the ministerial agreements, this scientific article according to (Pinos, 2020), becomes current to the extent that from the foundations of an intercultural pedagogy, the initial education curriculum for the Kichwa del Pastaza nationality can be supported in a pertinent way. The objective of this scientific article. The methodology used is based on a descriptive-documentary methodology, applying content analysis as a technique for information processing, finally, this research process allows its influence on the formulation of the initial education curriculum.

Materials and Methods

The research design, which has been used is of a descriptive nature, the keywords were established for the search in different databases, both national and international, with the aim of basing an epistemology of intercultural pedagogy from the knowledge that about the parenting guidelines and the stages of child development that the Kichwa del Pastaza nationality has. The inductive-deductive method was used in the discourse, another of the methodologies used to carry out the bibliographical research, interview, and direct observation.

Analysis and discussion of the results

For the development of the work, some research carried out by some authors was considered, which significantly deviates from the research.

Intercultural Epistemology

To base an intercultural epistemology it is important to indicate that knowledge has always existed according to (Sequera et al., 2022), it is consubstantial to all cultures, on the other hand epistemology is not consubstantial to all cultures, it appears in the last 300 years, its objective is to validate whether knowledge is science or not, from this logic for science, knowledge is built from the scientific method and is susceptible to validation; this warning places us in front of a phenomenon of exclusion, epistemology decides what knowledge is scientific and what is not (Nieves & Pérez, 2021).

However, and to decipher a possible intercultural epistemology, a tour of the contemporary ways in which the West addresses this unique issue is carried out (Padrón, 2007), pointing out that epistemologists work with different orientations: some with internalist alignments, from the intrinsic logic of the sciences and their methods; others with externalist provisions, from the set of causes or consequences that are linked to scientific work. Internalist epistemology is a discipline of philosophy, and its purpose is to justify when knowledge should be called science, it is concerned with method, object and verification; on the other

hand, externalist epistemology is concerned with how the worldview; equity; parenting guidelines; The education; health affects the relationships of a society through knowledge.

Through recovering and systematizing the knowledge that the Kichwas of Pastaza have about parenting patterns, it seeks to formulate an intercultural epistemology; from the epistemological externalist logic, the human being is prioritized over science, the subject is validated, not the object (Gervasio, 2022), points out that what is important in the process of knowledge is not the content; but the subject that produces it and the one that possesses it, in such a way that it allows understanding the relationship of this subject –knowledge– with the social, cultural, institutional forms of care for children. Although externalist epistemology focuses on the subject and not on the object, in no way does it mean falling into a subjectivist relativism or an anarchic view of knowledge, the idea is to understand that this knowledge makes sense in its community and cultural cognitive environment.

Epistemology of intercultural pedagogy

The epistemology of intercultural pedagogy from the externalist logic means taking knowledge about the primary and secondary socialization of child development present in the subjects of this specific culture, to elucidate the forms of thought that determine the situated educational fact (Gervasio, 2022), argues that this epistemological analysis proposes to unravel the rational context of invention and the rational context of demonstration in primary and secondary socialization. In this rational context of invention and demonstration, it is a function of the epistemology of intercultural pedagogy, to explain the forms and functions of the different actors that intervene in the situated educational fact, from the interpretation of the meaning, the social and cultural function of the different forms of socialization that coexist in the same geographical space.

Child ethno development

The conceptual categories that allow consolidating the theoretical corpus of child ethnodevelopment are delegated and granted power, symbolic capital, legitimization and identity, which allow us to understand the spaces of conflict and confrontation implicit in this particular topic of study (Ortiz, 2012).

Delegated and granted power

(Newbold, 1975) highlights the concepts of delegated and granted power; these constitute a formal and informal operational unit, the first constituted by professionals, the second by collective knowledge of the actors of the cultural group in question: *yachak* –wise- and *wawapakarichik warmi* –midwife-; According to (Goblet, 1993), these powers become a complex domain structure with unitary and multiple subdomains, according to the number of actors, where the possibility of making decisions allows specifying the possible channels to access power through the knowledge about parenting patterns that the different actors generate.

Legitimization

This is another concept that deserves to be highlighted, legitimization as the ability to think of the practices or beliefs exercised by a cultural group in everyday life as correct; the legitimization derives in conflicts, due to the divergences that cause two opposing conceptions. According to (Pierre, 2013), each group legitimizes itself, delegitimizing the other group; on the other hand, each group creates its own instances of legitimization, it is in the social and cultural scenarios where legitimization and de-legitimization acts, giving status to professional actors while discriminating against community actors; This study seeks to legitimize community actors through their specific knowledge of parenting patterns and stages of development.

Identity

The identity of the actors does not fully coincide with the cultural and social identity that has been ascribed to them; they can also develop different forms of mediation with reality and with others, therefore, one of the purposes of this research is to deconstruct and reconstruct the social identity of community actors related to parenting patterns to give status to cultural symbolic capital and legitimize their practices (Echeverría & Menéndez, 1993).

Parenting practices

The proposal of "ethno child development" implies getting as close as possible to the reconstruction of the parenting practices of the Kichwa del Pastaza nationality, in this sense the recovery of community knowledge will be done through the treatment of traditional ways to do things; of the relationship of its members among themselves and of them with their natural, social and cultural environment; these results are evidenced in everyday life through material and attitudinal culture, they constitute the cultural indices of this research because they show symbolic and intangible elements of their differentiated way of life. The indices of material culture are the ways in which the internal and external environment is adapted, while the indices of attitudinal culture are: pregnancy and childbirth; breastfeeding; daily care; The dressing; language socialization; gait mastery; family roles and responsibilities; sleep, sleeping habits and eating habits.

Reproductive process

Each cultural group has a specific way of understanding the reproductive process: pregnancy, childbirth, and puerperium, conceptually these respond to a cultural logic of reproduction, where biological phenomena are explained from cultural perceptions and social relationships through the mediation of yachaks and wawapakarichik warmi, health agents recognized by the community.

Table 1
Stages of the reproductive process

Stage	Time	Characteristics
Childbirth	6-10 hours	Birth of the child
Puerperium	6-40 days	Stage of recovery of hormones and the reproductive

The Kichwa women of Pastaza have had to adapt to another cultural space foreign to their reality, the hospital, where the *yachak* is replaced by the doctor and the *wawapakarichik warmi* by the nurse, symbolic arbitrariness that subjects them to other practices of control of their bodies, this cultural violence makes Western knowledge valued to the detriment of cultural knowledge, This article seeks to recover the knowledge that the Kichwas of Pastaza have about pregnancy, childbirth and the puerperium, building a bridge towards an intercultural dialogue that allows positioning from knowledge the recognition of these practices and health agents as valid and competent in the area of Health.

Pedagogy

Pedagogy is the art of organizing the ways in which children are educated from cultural traditions accepted by a particular group through the practices of primary and secondary socialization, to form citizens with desirable characteristics for a society, the upbringing patterns, cultural characteristics, identity and belonging to a group, are the result of pedagogy, as long as it responds to the knowledge of the subjects and not to the knowledge about the subjects (Simón, 2010).

Socialization

The socialization that is transmitted from generation to generation the culture, particular knowledge, skills, and competencies necessary to actively integrate into everyday life; it is through socialization that individuals learn the characteristic behaviors of a culture (Simón, 2010). Figure 1 shows the development studies.

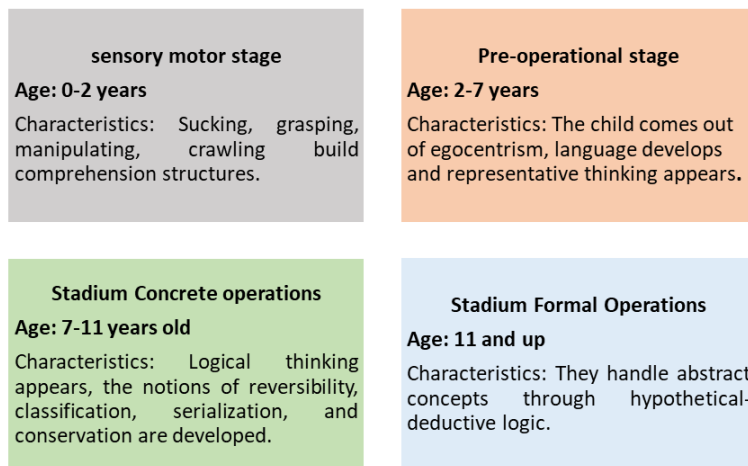


Figure 1. Stages of Development

It is shown that the cognitive development of children occurs in certain stages of development but with flexible temporalities that must be understood from the context of different cultural and social realities, it is significant to point out that the stages and characteristics of the cognitive development described in the figure, are interpreted from reality, temporalization, representation and social relations that the Kichwa culture of Pastaza has in its relationship with children, from the characteristics of this culture in particular. Figure 2 shows the zone of proximal development

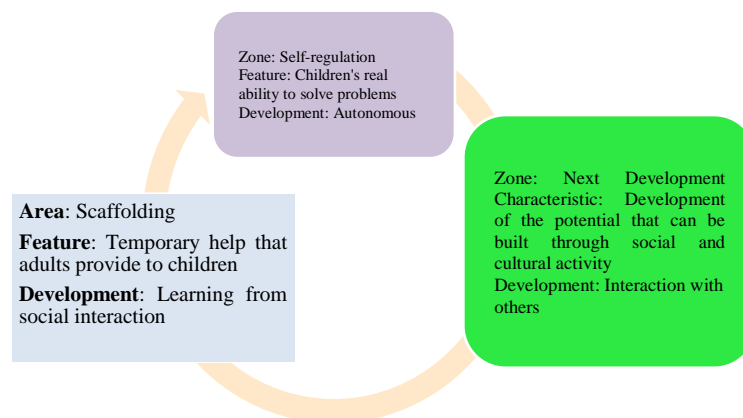


Figure 2. Zone of proximal development

Vygotsky's evolutionary perspective indicates that a behavior can only be understood if its phases, its change, that is, its history from the theory are studied and understood sociocultural, using as references the zones of self-regulation, proximal development, and its scaffolding, describing and understanding the characteristics of child development from the reality of the Kichwa Nationality of Pastaza (Carrera & Mazzarella, 2001).

Community family child education

In the Model of the Intercultural Bilingual Education System (MOSEIB, 2013), the initial education curriculum is called Community Family Child Education (EIFC), within the Andean-Amazonian conception the education of children cannot be separated from the family and the community, are a whole that consolidates the pedagogical, biological, and social formation of the individual. The EIFC begins in a spiral from the family, the formation of the couple, the period of pregnancy, gestation, birth, growth in the family and later development in community educational centers (MOSEIB, 2013), although the structure of the EIFC, is formulated in the curriculum, it does not have theoretical support, it is implemented from the conceptual categories of the initial education of the West; For this reason, the results of this research describe the parenting practices and intercultural pedagogy that support the particular structure of this EIFC curriculum.

Curriculum Model of Family Community Early Childhood

Education In Intercultural Bilingual Education, the educational line is divided into learning units, basic general education is divided into 75 units, the first 10 correspond to the initial grades 1 and 2 of the national educational system, shown in Fig. table 2.

Table 2
Community Family Early Childhood Education

Units	1-7	8-10
Grades	Initial 1	Initial 2
Levels	Initial Education	

The units that correspond to the EIFC are observed, those from 1 to 7 correspond to the grade of initial 1, those of 8 to 10 they correspond to initial grade 2 (MOSEIB, 2013). The 10 unit of the community family early childhood education curriculum is developed through 4 areas of work: awareness, pre-natal, natal, post-natal. The awareness area develops 2 units; unit 1 focuses its interest on the family, unit 2, guides the commitments that the couple must have for the procreation of a new being. The pre-natal area develops 4 units; unit 3 deals with the elements that must be known about fertilization and conception, units 4 to 6 deal with the care of the mother and the children in the womb. The home area develops 1 unit; Unit 7 developed the care that should be taken during childbirth and the puerperium. The postnatal area develops 3 units; unit 8 suggests the care that should be taken in the first year of life, unit 9 guides the developmental characteristics of 3-year-old children and the ways in which the curriculum should be implemented, unit 10 guides the characteristics development of children up to 6 years of age and the ways in which the curriculum should be implemented, this research seeks to identify, describe and understand these units, Table6 shows the EIFC curriculum. In figure 3, family early childhood education curriculum.

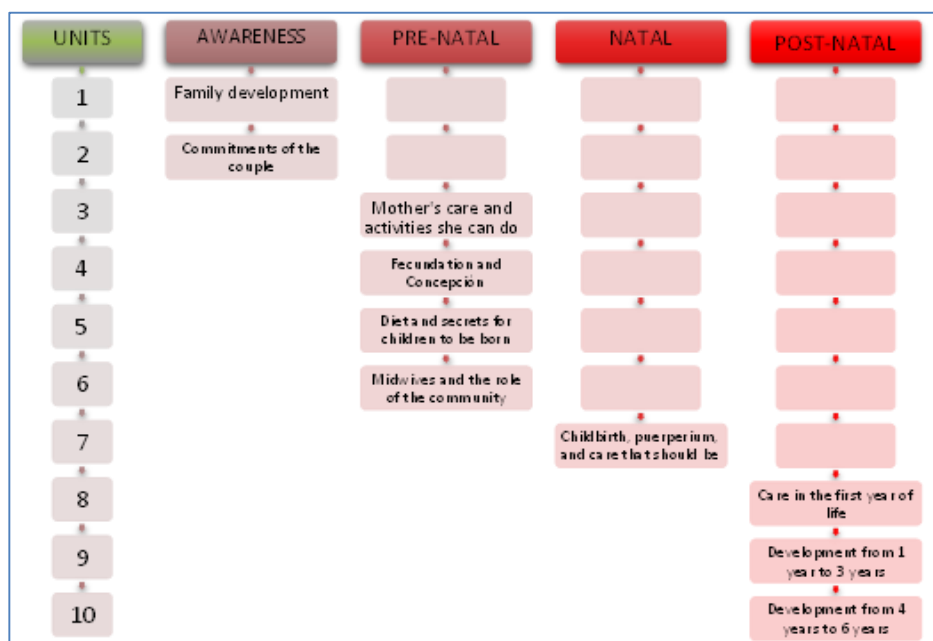


Figure 3. Family Early Childhood Education Curriculum Community

It is seen that the educational process requires the participation of the family and the community –grandparents, uncles, fathers, mothers, siblings and other close relatives, wise men and midwives, (MOSEIB, 2013), those who influence the formation of the personality, the construction of the child's identity and self-esteem, they define initial education as a family and community process that begins with the education of the couple, extends through the guidelines of upbringing and the specific stages of child development of each culture, identifying the existence of a conceptual gap in relation to the processes of primary and secondary socialization, a situation that generates an asymmetry because this educational moment is based on Western pedagogy and plans from the rudiments conventional curricula, generating a kind of pedagogical acculturation.

Conclusions

Pedagogy as a scientific discipline does not recognize cultural differences, it put in the analysis the question about what the characteristics of this science should be if its role were to recognize these differences, a situation that leads to proposing an intercultural pedagogy as an object of study and therefore both to develop the necessary categories from epistemology to give the status of scientific discipline to a pedagogy of this nature. One of the difficulties during the research process was the absence of documents on early childhood education for indigenous peoples in the country and the limited academic production in the region, a situation that leads to the proposal of an analysis methodology that allows the foundation of an intercultural pedagogy from memory. Group of the Kichwa nationality of Pastaza on parenting practices and stages of development. The collective memory on the practices of primary and secondary socialization of the Kichwa nationality of Pastaza are the content of the community family child education curriculum

detailed in the Ministerial Agreement 017, (Education) to this extent the contribution of the scientific article lies in facilitating the theoretical instruments that allow the implementation of this curriculum from their own cultural knowledge.

References

- Asamblea, N. (2008). *Constitución de la República del Ecuador*. https://www.oas.org/juridico/pdfs/mesicic4_ecu_const.pdf
- Asamblea, N. (2011). *Ley de Educación Intercultural Bilingüe*. Ecuador, Quito. <http://www.documentación.asambleanacional.gob.ec>.
- Carrera, B., & Mazzarella, C. (2001). Vygotsky: enfoque sociocultural. *Educere*, 5(13), 41-44. Obtenido de <https://www.redalyc.org/pdf/356/35601309.pdf>
- Echeverría, J., & Menéndez, A. (1993). *Violencia en la Región Andina el caso de Ecuador*. Quito, Ecuador: Facultad Latinoamericana de Ciencias Sociales. <https://biblio.flacsoandes.edu.ec/libros/digital/44181.pdf>
- Educación, M. d. (s.f.). *Acuerdo Nro mineduc-mineduc-2017-00017-A*. Ecuador, Quito. Obtenido de <https://educacion.gob.ec/wp-content/uploads/downloads/2017/03/MINEDUC-MINEDUC-2017-00017-A.pdf>
- Gervasio, G. (2022). TEjiendo caminos: saberes desde un mundo indígena. *Voces y saberes*, 2(4). Obtenido de https://www.researchgate.net/profile/Gervasio-Montero-Gutenberg/publication/360354708_Tejiendo_caminos_saberes_desde_un_mundo_indigena/links/62723ce73a23744a7261ab96/Tejiendo-caminos-saberes-desde-un-mundo-indigena.pdf
- Goblet, V. (1993). *La partería ancestral en el Ecuador: apuntes etnográficos*. Facultad Latinoamericana de Ciencias Sociales, Ecuador, Quito. <http://hdl.handle.net/10469/528>
- Mora, A. M. (2018). Las concepciones sobre el lenguaje y su relación con los procesos cognitivos superiores, en docentes de I Ciclo. *Revista Educación*, 42(1). doi: <https://dx.doi.org/10.15517/revedu.v42i1.19908>
- Mora, E., & Rodríguez, M. (2018). Las concepciones sobre el lenguaje y su relación con los procesos cognitivos superiores, en docentes de I Ciclo. *Revista de educación*. <https://www.scielo.sa.cr/pdf/edu/v42n1/2215-2644-edu-42-01-00156.pdf>
- MOSEIB. (2013). *Modelo del Sistema de Educación Intercultural Bilingüe*. Quito, Ecuador. <https://educacion.gob.ec/moseib/#:~:text=El%20Modelo%20del%20Sistema%20de,pueblos%20en%20las%20instituciones%20educativas>
- Newbold, R. (1975). *Energy & structure: A theory of Social Power*. Asutin, Estados Unidos: Library of congress cataloging in publicacion data. [https://books.google.com.ec/books?hl=es&lr=&id=yG15CgAAQBAJ&oi=fnd&pg=PR11&dq=Adams,+R.+\(1975\).&ots=Ne_kCfswOI&sig=q11s1eG4GiXZ64ZHTq1GAotzHxk#v=onepage&q=Adams%2C%20R.%20\(1975\).&f=false](https://books.google.com.ec/books?hl=es&lr=&id=yG15CgAAQBAJ&oi=fnd&pg=PR11&dq=Adams,+R.+(1975).&ots=Ne_kCfswOI&sig=q11s1eG4GiXZ64ZHTq1GAotzHxk#v=onepage&q=Adams%2C%20R.%20(1975).&f=false)
- Nieves, G., & Pérez, V. (2021). Paradigmas emergentes. Diálogos con Edgar Morin en un horizonte intercultural. *Dialnet*, 8(3), 21-32. <https://dialnet.unirioja.es/servlet/articulo?codigo=8206145>
- Olivieros, Y. E. (2017). Derechos humanos y derechos lingüísticos indígenas de Colombia. 15(29).

- Ortiz, P. (2012). *Espacio, Territorio e Interculturalidad aproximación a sus conflictos y resignificaciones desde la Amazonía de Pastaza en la segunda mitad del siglo XX*. TESIS DOCTORAL , Universidad Andina Simón Bolívar, Sede Ecuador , Ecuador, Quito. <https://repositorio.uasb.edu.ec>
- Padrón, J. (2007). Tendencias Epistemológicas de la Investigación Científica en el Siglo XXI. *Revista De Epistemología De Ciencias Sociales*(28). <https://enfoqueseducacionales.uchile.cl/index.php/CDM/article/view/25930>
- Pierre, B. (2013). *LA distinction: Critique Sociale du Jugement*. París, Francia: Editions de Minuit. https://monoskop.org/images/e/e0/Pierre_Bourdieu_Distinction_A_Social_Critique_of_the_Judgement_of_Taste_1984.pdf
- Pinos, J. (2020). Dificultades y tensiones en la educación intercultural bilingüe en Ecuador. *Veritas & Research*, 1(2), 106-114. Recuperado a partir de <http://revistas.pucesa.edu.ec/ojs/index.php?>
- Rojas, X., & Lora, M. E. (2008). EL NIÑO COMO SUJETO DESDE EL PSICOANÁLISIS. *Ajayu Órgano de Difusión Científica del Departamento de Psicología UCBSP*, 6(2), 108-124. http://www.scielo.org.bo/scielo.php?pid=S2077-21612008000200006&script=sci_arttext
- Santos, B. (2012). Cuando los excluidos tienen derecho: justicia indígena, plurinacionalidad e interculturalidad. En B. Santos, *Cuando los excluidos tienen derecho: justicia indígena, plurinacionalidad e interculturalidad* (págs. 13-50). Quito, Ecuador. <https://eg.uc.pt/handle/10316/44230>
- Sequera, D., Arteaga, N., Annabell, V., & Rivas, Y. (2022). Kichwa Orality, Past and Present from the Educational, Anthropological and Cultural Perspective. *International Journal of Health Sciences*, 6(2), 577-587. Obtenido de <https://doi.org/10.53730/ijhs.v6n2.7280>
- Simón, J. d. (2010). INFORME FINAL: Programa regional Andino de Educación Intercultural Bilingüe-Eibamaz. Bolivia, Ecuador, Perú. <https://www.monografias.com/trabajos-pdf4/informe-final-del-programa-eibamaz/informe-final-del-programa-eibamaz.pdf>