Avances en el desarrollo territorial con enfoque diferencial etnoeducativo

Advances in territorial development with a differential ethno-educational approach

Avanços no desenvolvimento territorial com uma abordagem etnoeducativa diferencial

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Resumen

El presente documento es resultado del proyecto de investigación titulado "Avances en el desarrollo territorial con enfoque diferencial etnoeducativo". En concreto, este artículo aborda diversas problemáticas sociales, económicas, ambientales, tecnológicas y educativas con el objetivo de garantizar, desde su enfoque e identidad cultural, la mejora en la calidad de vida de los etnoterritorios. Para ello, se manejaron técnicas de indagación cualitativas y cuantitativas con el propósito de saber mediante observaciones y revisión documental las representaciones de tradiciones que establecen comportamientos y significados. Además, se utilizó un muestreo probabilístico de fuentes idóneas para evitar sesgos en la investigación. En concreto, se presenta un análisis cronológico del marco legal, basado en luchas o demandas sociales, que ha permitido alcanzar la autonomía territorial y la recuperación de fueros propios y autóctonos, así como del ambiente y lo productivo. Los resultados

evidencian cómo la etnoeducación ofrece oportunidades para el desarrollo territorial. En conclusión, se resalta la importancia de que la planificación y la etnoeducación se desarrollen desde los propios territorios con el propósito de preservar el medio ambiente y las tradiciones, elementos fundamentales para la convivencia. En síntesis, este artículo aporta una nueva perspectiva al no haberse discutido previamente la contribución de la etnoeducación al desarrollo de las zonas étnico-territoriales, lo cual lo convierte en un material auténtico que invita a reconsiderar la importancia de preservar los territorios étnicos. En cuanto a las limitaciones, cabe mencionar que investigar sobre etnoeducación y poblaciones étnicas suele ser complejo debido a la escasez de datos y temas disponibles. Sin embargo, mediante trabajo de campo propio y la colaboración de entidades autorizadas, se lograron alcanzar las metas propuestas.

Palabras clave: territorialidad, autonomía, identidad, interculturalidad, inclusividad, etnoeducación.

Abstract

This document is the result of the research project entitled "Advances in territorial development with an ethno-educational differential approach". Specifically, this article addresses various social, economic, environmental, technological and educational issues with the aim of ensuring, from its approach and cultural identity, the improvement in the quality of life of ethno-territories. For this purpose, qualitative and quantitative inquiry techniques were used with the purpose of finding out, through observations and documentary review, the representations of traditions that establish behaviors and meanings. In addition, a probabilistic sampling of suitable sources was used to avoid biases in the research. Specifically, a chronological analysis of the legal framework is presented, based on struggles or social demands, which has allowed the achievement of territorial autonomy and the recovery of their own and indigenous rights, as well as the environment and production. The results show how ethno-education offers opportunities for territorial development. In conclusion, the importance of planning and ethno-education being developed from the territories themselves with the purpose of preserving the environment and traditions, fundamental elements for coexistence, is highlighted. In summary, this article provides a new perspective as the contribution of ethno-education to the development of ethno-territorial areas has not been previously discussed, which makes it an authentic material that invites to

reconsider the importance of preserving ethnic territories. In terms of limitations, it is worth mentioning that research on ethno-education and ethnic populations is often complex due to the scarcity of available data and topics. However, through our own fieldwork and the collaboration of authorized entities, we were able to achieve the proposed goals.

Keywords: territoriality; autonomy; identity; interculturality; inclusiveness; ethnoeducation.

Resumo

Este documento é o resultado do projeto de pesquisa "Avanços no Desenvolvimento Territorial com uma Abordagem Etnoeducacional Diferenciada" uma contribuição de inclusão. Introdução: Este artigo aborda problemas sociais, econômicos, ambientais, tecnológicos e educacionais, sintetizando aspectos relevantes, desafios, para garantir a partir de sua abordagem e identidade cultural a qualidade de vida dos etnoterritórios. Métodos: Utiliza técnicas de pesquisa qualitativa escrita, falada e discursiva, suas representações de tradições que estabelecem comportamentos e significados. Também são realizadas técnicas quantitativas, permitindo conhecer a opinião das pessoas sobre suas preocupações, crenças, valores, hábitos e prioridades; usando amostragem probabilística da fonte ideal, evitando viés na pesquisa. Foram realizadas entrevistas, levantamentos, observação e revisão documental. Resultados: Apresenta-se um processo cronológico legal; baseado em lutas ou reivindicações sociais; conseguindo alcançar a autonomia territorial e a recuperação de jurisdições próprias, autóctones, ambientais e produtivas, demonstrando oportunidades de desenvolvimento territorial na etnoeducação Conclusões: Mostra como o planejamento e a etnoeducação têm uma definição institucional, mas devem ser pensados territórios, pela preservação do meio ambiente e das tradições que são o eixo da convivência. Originalidade: a etnoeducação e sua contribuição para o desenvolvimento de áreas etnoterritoriais não foi discutida anteriormente, tornando este artigo um material autêntico, repensando a importância da preservação etnoterritorial. Limitações da pesquisa: Investigar sobre etnoeducação e populações étnicas costuma ser complexo devido à falta de dados e temáticas disponíveis, com trabalho de campo próprio e entidades credenciadas os objetivos foram alcançados.

Palavras-chave: territorialidade; autonomia; identidade; interculturalidade; inclusão; etnoeducação.

Introduction

The long process of rural violence that Colombia has experienced for almost six decades has left deep social, cultural and environmental scars throughout its history (Tomás Bohórquez, 2021). Therefore, this research seeks to understand or respond to the new legal phenomenon of development plans with a territorial approach (PDET), which must be articulated with ethno-territories, despite the fact that this constitutes one of the greatest challenges in territorial matters. since they can change the way in which communities are accustomed to managing their economic and socio-environmental resources.

Specifically, in this work the advances regarding territorial development are analyzed with a differential ethno-educational approach, which is defined as those situations inherent to communities based on their *modus vivendi* , habitat and *qualis est vita* , aspects that are directly related with the formation of Colombian ethnic base collectives. To this end, the challenges that institutions must face to guarantee, from their cultural approach and identification, the quality of life of the ethnoterritories are outlined.

By giving interculturality an opportunity, we are recognizing an intention for rapprochement, communication and relationships between people of diverse cultures. Interculturality, therefore, must recognize and accept cultural pluralism as a reality that contributes to the construction of societies in which equal rights are a primary principle (Escarbajal, 2010).

Ethnoeducation has to do with that which is offered to groups or communities that make up the same nationality and that have their own culture, language, traditions and jurisdictions. This education, therefore, is closely linked to a certain society with due respect for its beliefs and traditions (Administrative Department of Public Function, 1994). In the words of the Ministry of National Education (1985), ethnoeducation is a permanent social process immersed in one's own culture in order to seek the development of knowledge, values and skills that allow people to fully participate in the control of their community. For their part, multilateral organizations such as the ILO define it as the education provided to ethnic groups, that is, a set of public educational policies consistent with the definition of a multicultural and pluriethnic State (Resguardo Tachí-Trúa, 2006).

Etnoeducation is a commitment to life

Ethnoeducation involves giving a meaningful purpose to our actions. This means that we cannot talk about imparting knowledge if it does not adequately reach those who need it. Ethnoeducation, therefore, represents a vital commitment to the existence of peoples whose preservation is intrinsically linked to their own knowledge, which strengthens their capacities to safeguard their cultural traditions, language, society, interculturality, production, peace and environment. In short, the curricular approach to ethnoeducation constantly seeks to take into account the infrastructure, beliefs, practices, routines and traditions of each community.

Methodology

Participants

Indexed publications were selected that provided reflective elements in the national and international context, in a manner proportional to the research objectives. These publications identified and integrated theories of local economic development that contribute to development management, as well as to the analysis of institutions, which have the duty to provide and generate decent living conditions.

Method

This article is framed within a qualitative, critical and participatory methodology, which was complemented with a quantitative approach that includes case studies. To this end, an exhaustive search and systematic review of relevant books and articles was carried out. In addition, classification tables, such as tables and diagrams, were used at different stages of the research process. These tables allowed the data to be represented and compared in a way that makes it easier for the reader to understand the information, even when it may be complex and comes from official sources. In this regard, it should be noted that updated sources, published after 2018, were prioritized.

Procedure

Using indicators, a pedagogical and social definition of the academic model was provided, as well as the educational orientation. Specifically, video interviews and voice recordings were conducted using various data collection methods, such as surveys and

dialogues, in educational settings. To do this, the historical context was taken into account through a theoretical panorama that included the concept of *ethnoeducation* and studies related to its territories of application.

Results

The results of the investigative work are offered below. First, the findings of the qualitative methodology are presented, which was based on a legal chronological analysis that was based on the Political Constitution of Colombia, laws, decrees, resolutions, as well as relevant books and magazines. Secondly, a quantitative methodology was used that used indicators derived from institutional databases, meetings, video interviews and voice recordings (dialogues). Likewise, census collection elements represented in tables and diagrams with comparative data were used.

On the other hand, it is worth remembering that this research arose from the following question: what are the components that hinder the development of ethnoterritories?

The objective of this investigation was to determine how ethno-education has contributed to the territorial development of Afro-descendant, indigenous and ROM peoples, for which the perception of the inhabitants was evaluated. In this sense, it was necessary to start from the following:

Legal chronology

Since the dawn of republican history, indigenous and Afro-descendant people have waged a social struggle for the recognition of their rights as cultural and environmental societies, which have been violated by various factors, such as abandonment, uprooting, discrimination, widespread violence and lack of recognition, among others.

It was only with the promulgation of the new Constitution of Colombia in 1991 that significant progress was made in the recognition of fundamental rights, such as respect for their beliefs, the recovery of their native language, territorial autonomy and ethno-education, by which indigenous and Afro-descendant peoples have fought tirelessly.

In the following legal chronology, the scope of the aforementioned recognitions is analyzed, starting from the Magna Carta and the regulations that derive from it.

Table 1. Regulatory standards for ethnic processes

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Political Constitution of 1991	ARTICLE 13 All people are born free and equal before the law, will receive the same protection and treatment from the authorities and will enjoy the same rights, freedoms and opportunities without any discrimination based on sex, race, national or family origin, language, religion, opinion political or philosophical.
Political Constitution of 1991	ARTICLE 7 The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation.
Law 70 of 1993	This norm in Colombia establishes actions for the protection of the cultural identities and rights of Colombian black communities, guaranteeing them real conditions of equal opportunities, and the obligation to include them in different educational levels.
Law 115 of 1994 general education law	Article 23 of Law 115 of 1994, the general education law, established, in turn, the mandatory nature of the Chair of Afro-Colombian Studies, as part of the area of social sciences.
Decree 804 of May 18, 1995	Decree by which educational care for ethnic groups is regulated in accordance with the provisions of articles 55 to 63 of Law 115 of 1994.
Decree 1122 of June 18	The Colombian government issued the regulations for the development of the Chair of Ethnoeducation and Afro-Colombian Studies in all formal education establishments in the country, thus complying with article 7 of the Political Constitution of Colombia
Car 004 of 2009	Specific Care and Protection Plans Characterization Plan for indigenous Ancestral Territories
Car 005 of 2009	Specific Care and Protection Plans Characterization Plan for Afro-Colombian Ancestral Territories

Source: self made

However, many inhabitants feel dissatisfied with what the Colombian State offers them and even perceive that industrialization seeks to strip them of their environmental riches and cause them to lose their cultural traditions. To delve deeper into the research problem, the following question was posed:

What are those components that prevent the development of ethnoterritories?

This has been one of the biggest questions for governments at the national and territorial levels, as well as for the communities themselves. Although the answer may seem obvious at first glance, it is not easy to determine, since the actions of the authorities in this regard must also be considered. This is not just a matter of ethnoterritories; The commitment of all the different branches of public power is also essential, since their effectiveness can generate spaces of respect for what must reach the communities, just as the effectiveness of the powers of the State can generate respect for what is public.

To address this question, the perception of residents, educators and leaders in the area was consulted. The results obtained from various interviews are reflected in the following figure:

Figure 1. Research question
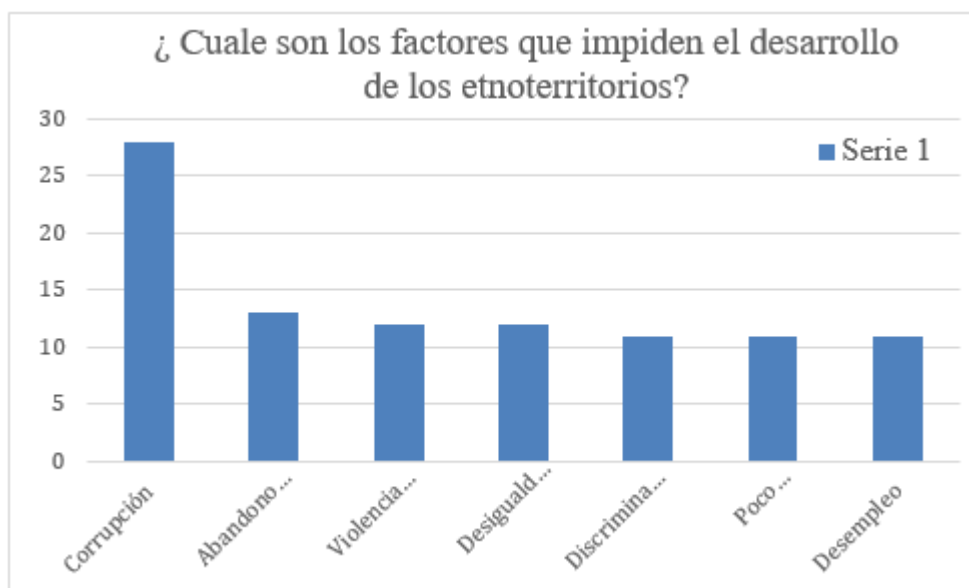
Source: self made

Fight for greater territorial autonomy

Indigenous and Afro-descendant peoples constantly fight for territorial autonomy, but concepts from the Colombian Constitutional Court indicate that this is not absolute. In its ruling C-189/19 it specifies the following:

Autonomy of territorial entities: analysis of the legal norm

Based on the fact that Colombia is organized in the form of a unitary Republic, in accordance with the Colombian Political Constitution of 1991, in its article 287 the constituent determined the powers of autonomy so that the territorial entities could define the management of all their interests. Furthermore, article 288 of the national constitution provided that, through an organic law for its territorial order, the distribution of powers between the national order and the territorial order was established. In this last article, it was also established that the actions that govern the organization and autonomy must have a hierarchical nature of subordination to the central level, given that there is a maximum administrative authority in the Colombian State, and that this territorial decentralization works with parameters of subsidiarity. , concurrence and coordination between the national and territorial order.

These principles of autonomy of territorial entities are established constitutionally, considering aspects of ethnic, cultural, ancestral and environmental diversity, without leaving aside the principle of operation of the country that operates in a unitary manner. From this, the specific constitutional powers of the territorial entities are recognized with the legal support that each territorial organization is part of the unity of the country, through the principle of a unitary State. In this way, it is determined that activities derived from national entities, such as health services and education, among others, within public order, are matters that belong to the government. Therefore, autonomy is not absolute and territorial entities lack powers in certain activities, which are subordinated to the administrative exercise of the national public function. In short, territorial autonomy will always be an invocation to respect for ethno-education, heritage, culture and ancestral knowledge.

Colombian ethnic diversity

Colombia's main wealth lies in its ethnic and cultural diversity. The National Population and Housing Census carried out in 2018 included a classification with a special characterization, where emphasis was placed on the question of whether the person surveyed recognized themselves as belonging to a certain ethnic population group. The classification framed within this diversity included indigenous people, blacks, Afro-descendants, Raizals and Palenqueros, classified with the acronym NARP (Blacks, Afro-descendants, Raizals and Palenqueros) and, finally, gypsies or ROM.

Table 1. Number of ethnic population and territories

Indigenous people of different indigenous peoples	Afro-descendants, blacks, raizales, palenqueros and ROM
1,905,617 who recognize themselves as indigenous people of different indigenous peoples Around 58.3% of the indigenous population is located in 717 collective property reservations	4,671,160 7.3% of people belonging to Afro-descendant communities live in 178 recognized collective ethnoterritories of their property, organized around community councils.

Source: self made

The registry showed that the total population of Colombia, for the year 2018, was 48,258,494 people, and ethnic cities comprised 13.6%.
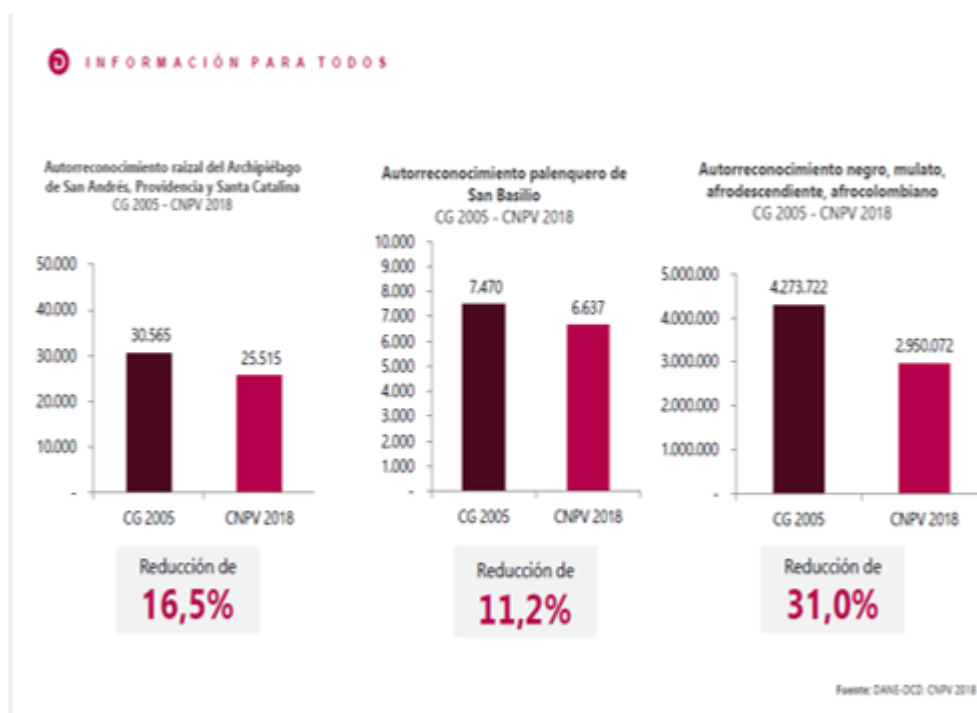
Figure 2. Colombian indigenous population
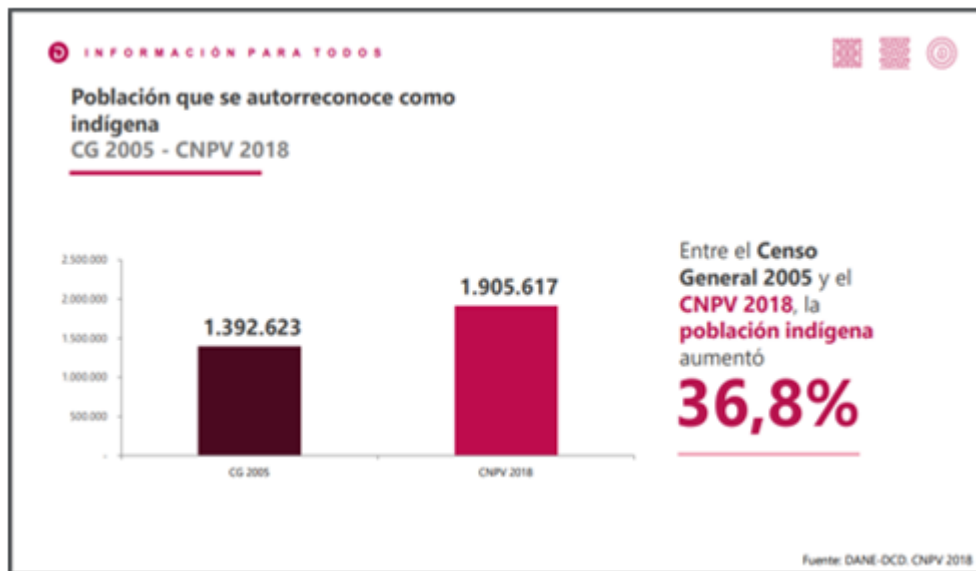
Source: National Statistics Directorate (2019)

The population called NARP, classified by DANE, included three ethnic groups:

Figure 3. NARP population (named by DANE)

Source: National Statistics Directorate (2019).

Socio-productive environment

Most ethnoterritories face three problems that affect their productivity: 1) illegal mining extraction, 2) coca leaf cultivation and 3) the use of precursors and chemicals for the production of drugs and the extraction of precious metals. . These activities negatively impact productivity, as they cause the destruction of fauna and flora, damage the environment, affect human health and fuel violence through illegal groups.

Unfortunately, in Colombia, the development of territories is often evaluated based on the construction of infrastructure such as aqueducts, sewage, paving of roads and elimination of digital divides, among others. This is because the socio-productive environment contributes to the economic growth of the country, especially through large companies. As a result, the territories inhabited mainly by indigenous people and NARP (blacks, Afro-descendants, Raizals and Palenqueros) do not improve their quality of life due to their geographical location in peripheral areas.

An example of this disparity is observed in the city of Buenaventura, where there is a marked contrast in the progress of living conditions. In this ethnoterritory, most of the large infrastructure works focus on facilitating the exit and entry of goods, while the main roads

of the city and the constant investments in their maintenance are the responsibility of the national government.

Ethno-territories are abundant in flora, fauna and minerals, which generates diverse interests and leads to a process of territorialization. However, the consequences of this process include forced displacement, massacres, enforced disappearances, and the systematic denial of land rights. Consequently, the leaders of these communities denounce that this territorialization is favoring multinational mafias that have an interest in their territories.

Even so, the productive idiosyncrasy of these territories is based on the exploitation of local fauna and flora, which includes the breeding, marketing and use of minor species, as well as the cultivation of local products such as yams and potatoes. China, and the controlled and rational use of artisanal mining, on which communities have depended for centuries. In this context, ethno-education emerges as a primary factor to achieve equitable objectives of social and economic growth.

Preparation and implementation of development plans with a territorial approach (PDET) and ethnoterritories

Throughout history, numerous books, texts, newspapers and magazines have documented various massacres in ethno-territories, as well as threats and forced displacements that have caused much pain and suffering. For example, on the Colombian Pacific coast, massacres have been recorded such as those of the Anchicayá River, Yurumangui, Zabaleta, Naya, among others (Córdoba, 2014). In fact, despite several peace processes, massacres are still recorded, mainly directed against social leaders, human rights defenders and land claimants, which has questioned the effectiveness of the last peace process carried out in Colombia in 2016.

After the signing of the agreement on the laying down of weapons process between the Colombian State and the FARC guerrilla group on November 24, 2016, the government implemented a system called Development Plans with a Territorial Approach (PDET). This figure is a management and planning tool that guides Colombian entities with the purpose of promoting economic, social and environmental progress in places or areas of the country most affected by the internal armed conflict. In this way, the reintegration into law and a normal life of the people who belonged to that guerrilla group is sought.

It is important to note that many of these PDET municipalities or districts, also known as *post-conflict* , are ethnoterritories. Therefore, it changes in some aspects the way of carrying out or guiding its local development plans , since the community requests that these plans be prepared in concert with the indigenous and Afro-descendant communities, as well as with their community councils and councils.

Ethnoeducation

In the General Education Law (1994) ethno-education seeks to strengthen the cultural identity and the comprehensive development of groups or communities with their own and autochthonous cultural, linguistic, traditional and normative characteristics. This form of instruction must be closely linked to the environment, the productive process and the social and cultural process, all with due respect for the beliefs and traditions of said groups. This means that ethno-education must be conceived and applied from the territories themselves, since it plays an essential function to advance the progress of populations from a humanistic perspective and as an infrastructure for the conservation of the territories. In this regard, the Ministry of Education of Colombia (2024) points out the following:

> A quality education is what ensures that: all students, regardless of their origin, social, economic and cultural situation, have opportunities to acquire knowledge, develop the skills and values necessary to live, coexist, be productive and continue learning throughout life (Ministry of Education of Colombia, 2024, p.1).

Promote educational quality in ethnoterritories

To achieve the above, it is necessary to address several key actions, such as eradicating corruption and violence, promoting optimal mental health among teachers, and strengthening the ethno-educational curriculum. Furthermore, in the implementation of an effective ethno-educational process, it is essential to mainstream the fundamental areas so that students from ethnic territories are not only recipients of knowledge in different areas, but also acquire knowledge that gives them a sense of belonging, values their environment, are proud of their identity and are prepared to face the challenges of the present and the future. This educational approach must enable them to contribute to the growth and development of both their territory and society in general.

Educator mental health

The ethnoeducator usually carries out his work in areas affected by the armed conflict, where mental health becomes a crucial aspect to consider in the exercise of his training work. In this sense, mental health can be defined as the various circumstances present in the work environment that are closely related to institutions, work functions and the execution of tasks, and that have the potential to affect well-being and health (both physical as mental) of the person in his work, as well as adequate progress. Psychosocial components can induce deteriorations in the health of workers and can also negatively influence their happiness, satisfaction and well-being, which in turn affects the benefit of the educational community.

This means that the teacher also transmits emotions and feelings to his students, whether verbally or non-verbally, and these can be affected in environments marked by violence, which impacts the teacher's mental health and unbalances the educational environment. To address this problem, it is necessary to analyze its causes, among which the armed conflict stands out.

According to the International Committee of the Red Cross (2008), non-international armed conflicts are considered long-term armed conflicts as those confrontations of a warlike nature that extend over a considerable period of time. The effects of violence are experienced in all societies, but they are more frequent in urban areas with situations of vulnerability and extreme poverty, as well as in rural areas, hence the need to permanently work on the emotional health of the student.

Now, to facilitate ethno-education we must know what academic instruments are available in these territories (table 3).

Table 2. Resources for ethno-educational work

RESOURCES	PROGRESS
Constitutional legislation, laws, decrees, ministerial directives and ministerial guidance	Defined above in the legal chronology. They are the results of social struggles, which are valuable, but it is required that they not remain only on paper.
Chair of Afro-Colombian Studies	This instrument can allow for greater social inclusion because it could reduce factors such as racial discrimination and lack of opportunities. Although it is mandatory in all country institutions, it does not observe that there is a proper implementation.
PEC community educational project	For the ethnoterritories, the transition from the PEI Institutional Educational Project to the PEC Community Educational Project has served to give a new structure to educational work, since it has allowed new dynamics to be generated.
Ethnoeducational curriculum	The implementation of curricula on ethno-education is established in the norm contemplated by Law 115 of 1994 and in the training guidelines designed by ethnic processes, obeying their uses, tradition and customs, native dialects and the knowledge implicit in their way of thinking. . The management and creation steps of the curricula developed by the ethnic processes with the intervention of the community are essential for the present and future of the ethnoterritorial peoples, therefore, they must be framed in the community ethno-educational project.
Ethnoeducators teachers	This must have community skills, promoted in higher education establishments, which are managers in social and community processes for performance in areas of education with an ethno-territorial sense and with ethnic and intercultural associations.

Source: self made

According to the population and housing census carried out by the National Department of Statistics (DANE) in 2018, significant advances in education are observed in ethnic groups, in contrast to the national average. In this regard, the increase in access to education by more populations is notable, a fact that deserves to be highlighted. However, in the field of higher education, both undergraduate and graduate, there are still significant limitations regarding entry and permanence.

Figure 4. Educational level indigenous population
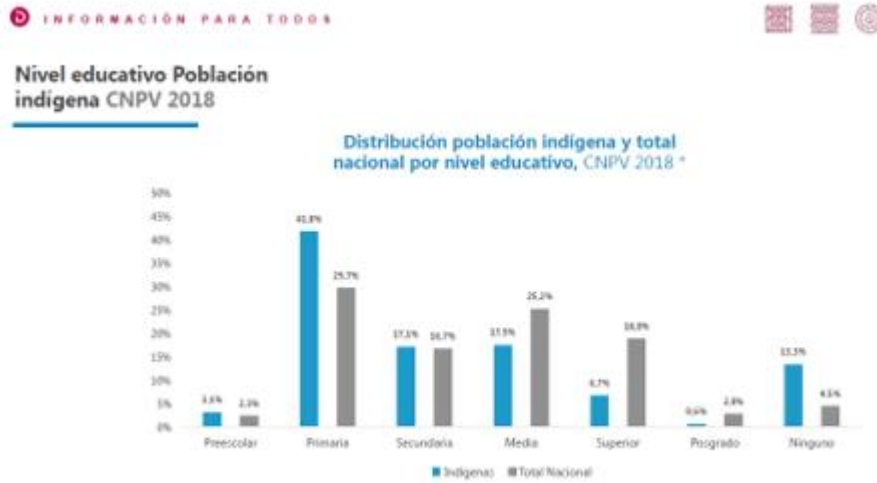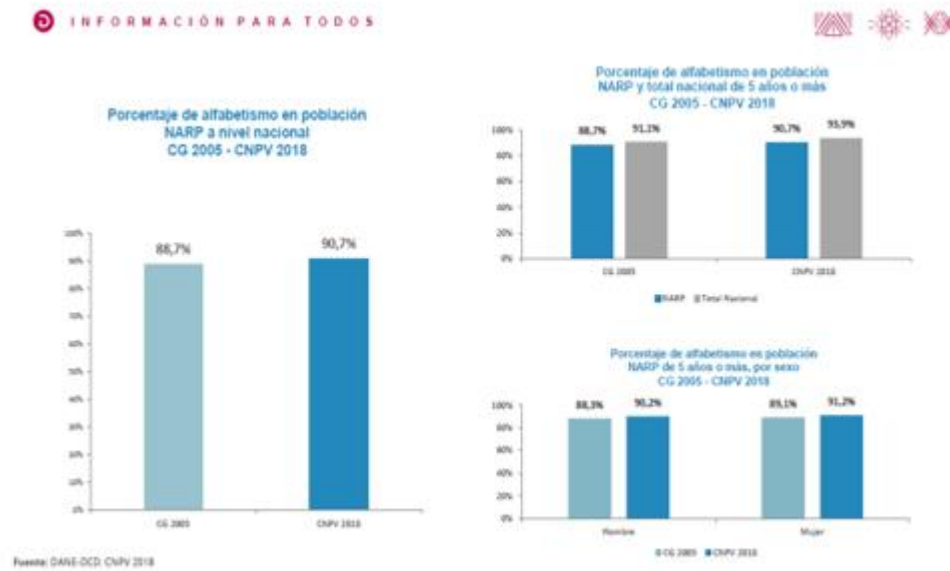

Source: National Statistics Directorate (2019)

Figure 5. Educational level blacks, afros, raizal and palenqueros

Source: National Statistics Directorate (2019).

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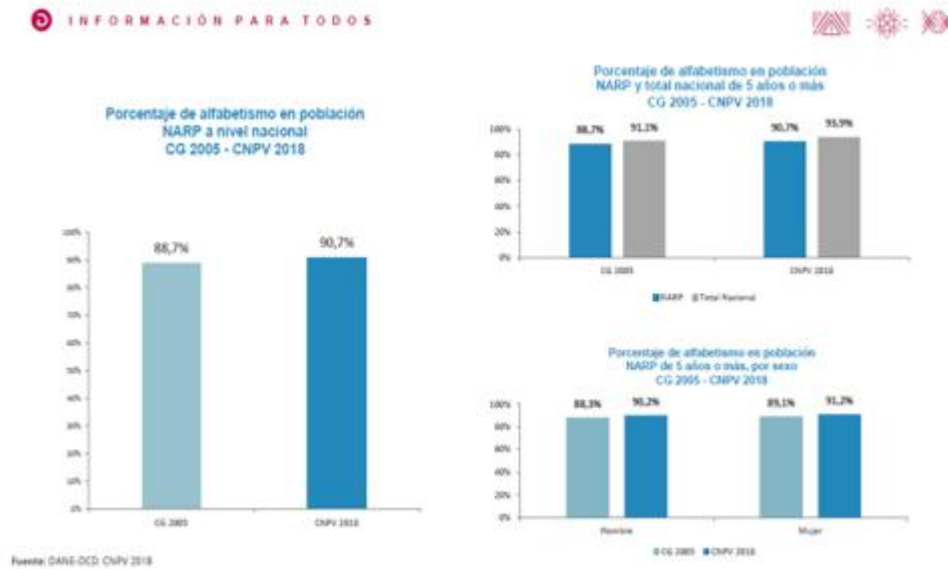
Figure 6. Educational level blacks, afros, raizal and palenqueros

Source: National Statistics Directorate (2019)

Another aspect of progress that deserves to be highlighted is the preservation of native languages by the Raizal, Palenquera and indigenous ethnic population. Compared to the census carried out between 2005 and 2018, there is a significant increase in the number of indigenous people who speak the native language of their people, indicating that these languages are alive and in use. This progress can be seen in detail in the following figure:

Figure 7. Indigenous people who speak the native language of their people

Source: National Statistics Directorate (2019).

Digital divides

In populated centers and dispersed rural populations, digital coverage for indigenous and Afro-Colombian people still remains deficient compared to the national average, as shown in the following two figures provided by DANE. This deficit in accessibility to information and communication technologies (ICT) represents a significant challenge to ensuring digital inclusion and equitable access to opportunities in these communities.

Figure 8. Indigenous internet coverage

Source: National Statistics Directorate (2019) .

Figure 9. Blacks, afros, raizales and palenqueros internet

Source: National Statistics Directorate (2019).

Discussion

In the Political Constitution of Colombia of 1991, the ethnic and cultural diversity of the country was recognized as the heritage of all Colombians, which opened the doors for different peoples to achieve territorial autonomy. This allowed, among other things, to design teaching-learning models appropriate to the needs and ways of life of each community.

However, it is worth highlighting that advances in territorial development should not be measured solely from the perspective of physical infrastructure. As Sarmiento and Delgado (2020) point out, Del Sol Alonso (2021), Cernaque and Palacios (2022), and Esquivel *et al* . (2023), these advances must be manifested in a comprehensive manner so that they contribute to the improvement of the quality of life of the communities, the reduction of inequalities, the strengthening of mental health, the fight against poverty, the promotion of economic growth and the development of technological infrastructure.

Finally, the research question related to the factors that hinder the development of ethnoterritories addressed precisely these points. In this regard, the perception of the people consulted mainly points to corruption, followed by abandonment by the State, violence perpetrated by illegal armed groups, social inequalities, lack of sense of belonging and unemployment. These results are consistent with the findings reported by Carrillo (2019), Franco (2020), Barberena (2021) and Moore (2022).

Conclusions

When we delve into the investigation based on the objective of this research, which is linked to demonstrating the contribution of ethnoeducation to the territorial development of Afro-descendant and indigenous peoples, we can mainly determine that, although there is a definition of ethnoeducation by the Ministry of Education, its implementation must be conceived from the ethnoterritory. This is due to a set of physical (infrastructure) and geographical factors that affect the development of the individual and the ethnic population in general, which include culture, the social process, the recovery and preservation of their languages, traditions, and their own jurisdictions. and native people, the environment, productivity and due respect for their beliefs, traditions, uses and customs.

On the other hand, the special curricular guidelines establish, in Law 115 of 1994, that the curriculum must be based on territoriality, autonomy, language, the conception of life of each people, its history and identity according to its uses and customs. Likewise, the

design or construction of the curriculum will be the result of an investigation in which the community in general, the educational community in particular, its authorities and traditional organizations participate with the specialized advice of the Ministry of National Education, in collaboration with the departments and districts.

In summary, although progress has been made in the constitutional and legal framework of territorial development in Colombia, it is crucial to adopt a differential ethnic approach in concert with the communities. This, supporting ethno-education, will help avoid the extermination or expulsion of indigenous races, NARP (blacks, Afro-Colombians, Raizals, Palenqueros) and gypsies or ROM. The latter is a fundamental tool to form integral, free and independent human beings, which will allow the preservation of the environment and traditions as essential axes for life.

Future lines of research

With this research it was possible to determine how ethno-education contributes to territorial development from a comprehensive perspective, since it fosters commitment to present life and future generations. However, it is suggested to carry out a demonstrative study on how it benefits the environment, the preservation of culture, the recovery of the language, the productive process and the non-destruction of the human race.

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