The pedagogy of the tulpa: new educational strategies and new learning paradigms

La pedagogía de la tulpa: nuevas estrategias educativas y nuevos paradigmas de aprendizaje

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ABSTRACT
The year 2020 has undoubtedly marked a before and after for our generation, everything that we believed so close is now utopian, everything that we had within our reach now slips through our fingers, different aspects of our lives have had a 180 ° turn and we have had to reinvent ourselves to properly navigate the blog of our existence. Likewise, the research specifies the transformation of the dynamics of the tutorial function in the face of new current challenges and that in the same way favor the formation of the subject in an intercultural space and environment. In this contrast, the tulpa pedagogy is a manifestation of the characterization of a curriculum oriented towards the participation

of the educational community with the construction of flexible and transversal settings in new environments from rural areas. In this sense, educational models focus on the specific knowledge of a free pedagogy mediated by cultural traits from a rural mode with an entrepreneurial and productive purpose. In this way, the design of educational models conditioned by the culture and the nature of the community determine scenarios with dynamics that highlight the idiosyncrasies that characterize the human being in its dimensions in learning to learn. Similarly, tulpa pedagogy refers to a transformative curriculum in a problematic and subjective way of learning.

Keywords: Emerging pedagogies, meaningful learning, interculturality, virtual environments, rurality.

RESUMEN

El año 2020 sin lugar a duda ha marcado un antes y un después para nuestra generación, todo lo que creíamos tan cercano ahora es utópico, todo lo que teníamos a nuestro alcance ahora se escapa entre los dedos, diferentes aspectos de nuestras vidas han tenido un giro de 180° y hemos tenido que reinventarnos para navegar correctamente la bitácora de nuestra existencia. Asimismo, la investigación concreta la transformación de las dinámicas de la función tutorial frente a los nuevos retos actuales y que de la misma manera favorecen la formación del sujeto en un espacio y ambiente intercultural. En este contraste, la pedagogía de la tulpa es una manifestación de la caracterización de un currículo orientado en la participación de la comunidad educativa con la construcción de escenarios flexibles y transversales en nuevos ambientes desde la ruralidad. En este sentido, los modelos educativos se enfocan en el saber específico de una pedagogía libre mediada por los rasgos culturales desde un modo rural con un propósito emprendedor y productivo. De este modo, el diseño de modelos educativos condicionados por la cultura y la naturaleza de la comunidad determinan escenarios con dinámicas que resaltan la idiosincrasia que caracterizan al ser humano en sus dimensiones en el aprender a aprender. De igual modo, la pedagogía de la tulpa refiere un currículo transformador en un modo problemático y subjetivo del aprendizaje.

Palabras claves: Pedagogías emergentes, aprendizaje significativo, interculturalidad, ambientes virtuales, ruralidad.

Introduction

The purpose of this research is oriented to the events that lead to the transformation of the dynamics of pedagogy in emerging periods. Thus, it is relevant the implementation of strategies that direct and strengthen the tutorial function in favor of the integral formation of subjects in their cognitive, affective and situational dimensions. However, it is worth describing the mitigating factors of the pedagogies taught in the rural context

with the aim of reinventing new ways for the teacher's mediation with the student community, according to Arias Velandia, N., Poveda Aguja, F. A., Rubiano, L. G., Beltrán, A., Feo, S., Mazorca, D., ... & Rincón Caballero, D. A. (2017) education marks a paradigm from the diversity approach, starting if there are models that lead to the development of new pseudo models of pedagogical and didactic attention.

Likewise, educational scenarios must structure policies designed in a new reality that adapts to an education mediated by learning environments articulated to virtual tools with educational quality indicators. Poveda-Aguja, F. A. (2019). How to promote measurements and validations with which the knowledge of HEIs is measured, in effect, the pedagogy of the tulpa is a cultural manifestation where the participants of the educational identity are the protagonists of a flexible and transversal curriculum with the structuring of new learning environments. Thus, the need is created for cultural manifestations to be the protagonists in this world biased by the digital era and consumerism, and to take them to the first creative step of the student, to take them as a starting point in this critical moment of humanity lived by this time of contingency.

The Tulpa pedagogy is a proposal that allows sharing from within the family in the cultural and artistic exercise that serves as a bridge of union and recollection in the families of the students; return to the primordial when art was part of the circle of knowledge and ancestral dialogues of our ancestors. The tulpa as a place of spiritual recollection within the home, with its fire and ashes around the blessing of food makes the family gathering the most important moment of daily work. In this way, the action as teachers is in the unveiling of meanings by encouraging new pedagogies according to the contexts, steeped in reality, a liberating and humanizing critical education, doing pedagogy is a political act, in the sense of discovering the "person" in the utopia of a new society. Guerra, Y. L. S., & Romero, N. Y. V. (2021) should be taken from the socio-technical skills where the educational scenario is achieved dimensioning the pedagogical stakes of the scenario.

Since before the arrival of the coronavirus to Colombia, the problems in the educational sector have been aggravated by social and political inequalities, which bring challenges of enormous proportions to the different educational contexts, with the arrival of the pandemic caused by covid19 the panorama of the educational system in the country is even more challenging. In the sense of adapting new trends in education, pedagogy and curriculum, a fundamental concern in the current educational situation, for Rodríguez, C. E. L., Rubiano-Calderón, J. S., Aguja, F. A. P., Martínez, E. G., & Quintero, J. L. C.

(2021) it is necessary to understand that the pandemic led to the generation of new dimensions from the everyday, where it is clearly ensured if the values are committed to new designs of how the economy is reestablished with the elements of generational change forced by the socio-economic situation.

However, as stated by Micán, E. O. C. (2021) from the educational structural comparison it is aware that the elements of transit constitute aspects that give significance in how to adapt the current educational models, from the discourse, from the health emergency brought urgent transformations in education permeated by the implementation of ICT, in order to continue with the academic activities scheduled for the present school years. In this perspective, it is important to reflect on the problems that range from the transitions from face-to-face to virtual education, to facing the infinite world of information provided by the Internet. In this biosphere, the teacher faces great challenges, on the one hand, to recognize his skills in the use of information technologies and on the other hand, to influence the reflection of generating invisible pedagogies in the face of the hidden curricula necessary in the face of an issue of inequality among the most complex contexts where the only connectivity are only words and messages that pass from voice to voice among the inhabitants of the village.

Now, we are confined in the bosom of our home, living in an external situation to the linear thoughts and the most critical moments of our existence, life is interrupted in an instant, the questions begin to bounce and the answers to pass from fiction to reality, we enter a global pandemic, which does not allow us to continue with the course of our life, there is a limit and there are restrictions among them not to go to school, uncertainty and fear are part of the fragility of the human species, everything that was is no longer, in that sense, we find in Heiddeger in his book time and being, the invisible becomes visible, understanding that things exist when they cease to serve. Heidegger (2005).

This is how we begin to review the essential; a greeting, a hug, an unexpected look, the noise of the street, in schools the perfect melody of the rhizome that unites hundreds of voices, thousands of thoughts and words of thinking subjects, the heart of education our students, which in the near past we saw almost impossible and in which contact with students. Although we are in a situation far from a standardized educational system, from educational policies thought in a linear, permanent future, with essential changes, we must adapt ourselves to this new reality and fight for a quality virtual education. On the other hand, in the Colombian educational context, the school year continues with some changes and new teaching-learning methodologies, new terms enter education led by the demands of globalization. However, the noises of the positive and the negative that have generated the new and desperate dynamics for education do not allow to unveil the true meanings that raise the experiences of teachers, students and parents to education at home, the picture is not very flattering.

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Indeed, our current educational work leads us to reflect on several situations that coexist in a very close context, situations that knock on the door of our hearts and lead us to raise this issue: Is there an egalitarian education in Colombia? Is virtual education really the solution? Is our educational system prepared for this health emergency? As teachers we must respond negatively to these premises, because unfortunately in rural areas we have not found the guarantees to raise our voices with impetus and say "Education belongs to all".

On the other hand, there is another aspect of the current educational system, problems exacerbated in the total curriculum, the curricular guidelines and the basic learning rights that require teachers to take a robotic position in front of the original task of such work; the ignorance of cultural contexts and particular situations of our students by the State makes education standardized, therefore, critical thinking and autonomous positions of our students are not reflected in the school.

The above leads to the study of invisible pedagogies framed within critical pedagogy; likewise, the question is valid: Does our current curriculum called total curriculum produce some kind of mental violence in our students? The idea that learning is measured in evidence and not in sensory experiences that nourish the soul of our students is not conceived, so the role of the teacher is to fill hearts with happiness and harmonize the life and context of the subject.

Routing question: How can Tulpa Pedagogy generate new educational strategies and new paradigms of meaningful learning for the integral development of students in rural areas?

A great teaching challenge predisposes the virtual education proposed for this time of contingency; the rural sector lacks technological and digital ways to take on this great challenge, however, teachers throughout Colombia have shown that it is possible to partially reach the homes of our students. In the rural area of the department of Nariño in southwestern Colombia, in the municipality of Pasto is the township of El Socorro, with immense natural wealth, a biodiversity of fauna and flora make it a favorable place for teaching and the rescue of the customs and cultures that came from the south.

One of the strategies proposed within an invisible curriculum is the rescue of ancestral cultures, dialogue of knowledge and oral tradition. In this sense, the tulpa becomes the meeting place after the hard work of the fathers of the family, men farmers of the land that in sharing with their family after the day's work find a balm for their daily life framed between shovels, axes, machetes and furrows tilled in the virgin land of the village.

Likewise, the context of rural schools is a central element in their local communities, so they must also possess competencies that enable them to promote enriching interaction

with the different actors. Thus, in order to develop interventions in these contexts, it is necessary to have a multidimensional understanding of the phenomena that occur in these spaces. Only with this in-depth knowledge of the reality present in rural schools - as well as of the relationship dynamics that exist among the different groups that converge in them - will it be possible to carry out innovative pedagogical proposals that enhance them as centers of meaningful learning. From this perspective, it is imperative to reconsider the aptitude and attitude of a flexible educational system and specific knowledge in terms of their own performance in activities that lead to research, therefore, it is permeable to re-signify hidden curricula and encourage critical pedagogies in the sense of being built from the particular needs of the educational contexts.

Based on the above, we can point out the humanizing strategy of Freire (1998): "education as a practice of freedom, teaching to read and write goes beyond the decoding of words, it is to understand the word through the world, to read the world to read the word", in the development of the above idea can be exemplified with the word TULPA, in its plurality of meanings: world, work, salary, home, love, family, dialogue, culture, party and now school, and encounter of knowledge, the meanings can arise from the unfolding of the subject with reality; man reads the world and then the word and the world are written. (Freire, 1988).

To this effect, education is inferred as a practice of freedom where the subjects are producers of knowledge and a dialogical mediation is needed, two strong ideas become a stronger one to be useful to the world, listen to others and their knowledge, we are thinking men and we have ideas to contribute, in a non-linear dialectical thinking, in this sense, the asymmetrical situations give way to new epistemologies. Therefore, the world is constituted in a political act, understood from the view that man is responsible for the other, in order to mobilize man's thinking towards the development of the conscience of his problem and reality, in this sense, it is to work in the conscience of the students; all men are producers of culture, man's action is culture. Freire, (1988).

In the educational field, the concept of resilience has been the banner of the teaching profession; technological challenges are undoubtedly the main bastion of a conquest that is just beginning, and that has become a constant struggle of teachers in a world of digital natives, where it is necessary to restructure the educational field and direct towards new pedagogical paradigms. In this sense, rethinking education is everyone's task, reaching an ideal system makes us discover different paths to the one traveled so far, alternatives such as the hidden curriculum and invisible pedagogies become the main focuses of

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attention of teachers who take critical pedagogy as their way of teaching and method, regarding the above, Acaso (2012) points out that:

The beginning of transformation from the hidden curriculum to invisible pedagogies was not to discover the invisibility of this type of violence, something that was already very clear in the definitions of the hidden curriculum, but to discover that these violences became real in the body as well as in the mind, making a perverse turn that forces us to rethink our work as teachers to pay special attention to the skins of students and teachers, their flesh and guts. Critical pedagogy presents on the dynamics and effects of the hidden curriculum on the plane of the abstract, but, by mixing these effects with the idea of symbolic violence, we realized that we had to take it to a situated plane, to a real plane (p. 85).

The purpose of the study is given from the development of new educational strategies and new paradigms of meaningful learning through the pedagogy of Tulpa in favor of the integral development of students in rural areas, which allow the characterization of current scenarios in terms of learning strategies in the linear consensus, where it is proposed that educational strategies from the culturality in a rural context, achieving the implementation of educational strategies that allow changing the paradigms of the total curriculum, which allow evaluating and reflecting the results obtained through the strategies applied.

In the concept of an emerging pedagogy, it is worth considering the aspects that allow guiding learning in periods where it is debatable how to train the subject in its cognitive dimensions as a pillar of knowledge in a subjective way, especially when it comes to a rural population and why not inclusive. Prats, Nuñez, Villamor, and Longueira (2016) mention that "concepts such as inclusive education, for all, comprehensiveness, attention to diversity, interculturality, and other epithets, illustrate undoubtedly democratic yearnings" (p. 23).

In fact, the focus of the pedagogical dynamics is visualized in the curricula of the rural school in their ways of guiding learning and developing educational practice, Bustos, Cossio, Marín and Saraza (2007) refer to:

In the light of "a vital and life-enhancing rural school" and with a broader thinking and open to change, we can retake the concept of education today, which leads us to rethink that the curriculum has different ways of interpreting it, one of them is the organization of academic plans and programs, and leads us to the questions: Is the development of the curriculum understood as plans and programs to develop, is it sufficient for the

pedagogical development of education in our country? Are our teachers really prepared to turn the school as a meeting point into centers of integral and vital development (p.56).

Of course, the incursion into pedagogy from interculturality is subjective in the way of orienting learning, naturally, Trejos (2015), describes that: The incursion and the rooting of multiculturalism within pedagogy, marks it - according to Dietz (2003) - the evolution of ethnic studies, marked at first by self-study for empowerment purposes, practiced by the ethnic-cultural minorities themselves and by the emergence of cultural studies that criticize the prevailing academic discourses of the time, in the whole of the Western Social Sciences and Humanities. (p. 16).

Evidently, the tutorial function is questioned by the application of strategies and dynamics oriented to the integral formation of the subject, which acts from its cultural environment and the fact of promoting meaningful learning, for his part, Contreras, F. (2016). expresses that:

The subject of learning interacts with an environment and in this interaction acquires knowledge that allows him to control the situation; however, the knowledge has a personal, idiosyncratic feature, frequently, this way of controlling the situation may not be explicit, that is to say, it is known, but cannot be explained (p. 131).

Fundamentally, the pedagogical practice is based on the application of strategies to strengthen this role through virtual environments, Cedeño, E. (2019), states: "for the teaching-learning process to work in a virtual environment it is necessary to have a methodological strategy that must respond to an instructional design that enhances the operational qualities" (p. 124).

On the other hand, the pedagogies framed in rurality are transversal to the structure of the curricula, with respect to the institutional and local philosophy, in this way, from the rural environment, learning is more determinant to the transformation and orientation of the person from interculturality. Gutiérrez, D., Ortega, M., Henao, C., Torres, C. and Sánchez, J. (2019), argue that "the model for the collective construction of knowledge for rurality is designed collectively proposing flexible curriculum, creative and innovative didactics with prospective transformation of the sociocultural context" (p. 64).

2. Materials and Methods

Type of research: Qualitative - ethnographic.
Variables:

Variable	Definition	Dimension	Indicator
Educational strategy	Dynamics carried out by the guidance teacher with the purpose of facilitating training and learning in students.	Activity of the teacher.	**Promotion of pe dagogical activity**
Emerging pedagogies	Pedagogies not well systematized, which arise in relation to the use of ICT in education with respect to a new culture.	Activity of the teacher.	**Promotion of pe dagogical activity**
Cognitive Mediation	Learning style to teach thinking in an environment of social and cultural interaction.	Execution	**Performance of the subject in the construction of learning.**
Student interaction - teacher	Teaching-learning process in which the following are highlighted: motivation, emotions, feelings, self-esteem, among other criteria.	Activityfrom docentey student.	**Level of interaction.**

Significant learning	When a learner relates new information to the information he or she already possesses, that is, to the existing cognitive structure. Paul Ausubel	Activityfrom docentey student.	**Performance of the subject in the construction of learning.**
Interculturality and good living	Characteristic of behavior, thinking, feeling, acting, traits and character of an individual or a group.	Educational community	**Performance of the subject in the construction of learning.**
Virtual environments	The physical, social and educational conditions for learning situations, strategies and didactics are characterized.	Teacher-student interaction.	**Performance of the subject in the construction of learning.**
Rurality	**Interaction with the community and the rural space**	**Educational context**	**Performance of the subject in the construction of learning.**

Data collection instrument:
1. Do you believe that learning is strengthened through entrepreneurship and culture?
2. Do you have experience with virtual education due to social isolation?
3. What type of device do you usually use for academic activities?
4. How effective do you find the digital educational resource for learning?
5. Is communication and academic feedback effective with your teachers?
6. In your community, is learning built on trust, understanding, solidarity and interest?
7. Do parents and cultural participation promote self-esteem in the formation of the student?
8. How does the tulpa, a family meeting place, promote the union, the knowledge, the doing and the being of the student?

3. Results

Result	Indicator	Beneficiary
Characterization of current scenarios in terms of linear learning strategies.	Registration of socialization days	Educational community of Iem El Socorro
Educational strategies from a cultural perspective in a rural context.	Presentation of strategies emphasizing culturality.	
Educational strategies implemented with interaction of virtual environments.	Description of the different strategies applied.	
Learning Results obtained through the strategies applied.	Learning assessment results.	

4. Conclusions

Proposing new strategies as didactics for learning and that are made from the artistic and cultural perspective is a praiseworthy action from the pedagogical point of view; allowing these strategies from the customs and ancestral cultures of the native peoples stimulates the good development of the academic activities. One of the main characteristics of rural communities is the union of its inhabitants in terms of a specific task and constituted by an ideal called: Minga, in that sense the education carried out from within the family and community makes the student advance proactively in the realization of their academic duties, among the most important aspects of a particular community are its customs and culture, and how it permeates the different dimensions of the student.

The support of the family and the emotional core that only the family provides, is the engine of the Tulpa pedagogy, which is based on an affective circle around the fire as a meeting of union and good living within the family where the student's dialogue with his own develops and unfolds.

The Tulpa pedagogy has served as a bridge to unite around fire the social dimensions of the human being and specifically the student and his family. In ancestral cultures, the circles of knowledge and the dialogue of experiences were of vital importance for the development of vital aspects in the communities; The Tulpa is a favorable meeting place in the rural context because most of the inhabitants of the village have visualized this space as the genesis of dialogue in an intimate environment, in this sense the daily experience of the student will be unveiled by the same to their close relatives that around this dialogue will help learning and the good development of the student body from a family point of view, which will promote union and reflects the good living (Sumak Kawsay) in the community.

The characterization of current scenarios in terms of learning strategies in the linear consensus is detailed in the current pedagogical models, which are governed by the linearity of the classroom, considering the use of didactic strategies in a traditional context.

In this way, the orientation of the learning process is adapted to the standards regulated by governmental bodies, measuring all educational communities with the same standards.

capabilities in terms of knowledge construction. The educational population of the IEM El Socorro characterizes scenarios with the articulation and curricular transformation from face-to-face to virtual environments. Considering that this gap has currently led to several impediments regarding the implementation of strategies in emergency situations.

The proposal of educational strategies from the cultural perspective in the rural context leads to the formation in continuous periods with respect to the evolution of the student, thus highlighting the globalization around the use of new information and communication technologies. Indeed, it is considered relevant the participation of the educational community in the implementation of a dynamic pedagogical strategy with digital resources. According to the above, the digital resources show coherence with the curricula designed and open to the construction of learning with the structure of

competencies focused on the structured performances in the cultural specificity of their own environments.

The implementation of educational strategies has allowed changing the structures of a curriculum based on the achievement of competencies, including the response based on the change of roles of the different actors in the educational process. The implementation of digital resources for learning orientation is in the process of execution, which, the expectations regarding the results are resumed in the continuous advancement of the academic function of the students.

In this consensus, parents are the actors and protagonists of the new educational proposal emanating from their own reasons and raison d'être regarding the formation of their children, specifying their idiosyncrasy and their duty to be as human beings "learning from the paradigm of culture", however, the family group from their instance in the country house and in the middle of their rural allegory promote learning with the mediation of technologies, but not everything is circumstantial due to the lack of tools that propitiate learning.

On the other hand, it is important to highlight the roles of the guidance teacher, because beyond the technological advances, he is the tutor, the guide of a problematic curriculum, in which the thematic contents are transformed from the very fact of taking them to the reality and needs of the context that surrounds the child, in this case, from the rurality. However, cultural manifestations emanate from the application of projects related to entrepreneurship, productive, leisure time, among others, these projects allow the participation of parents, students and teachers. Another aspect, from culture, music is rescued as an identity of the region in which values, customs and above all interculturality are expressed. Consequently, the pedagogical strategies from the "Tulpa" scenarios are contextualized in conversation, reflection and criticism.

The evaluation and reflection of the results obtained through the strategies applied will be determined at the end of the school year with the particularity of exposing the feasibility of building learning from rurality.

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