

Contribution to Sustainable Development from the Indigenous Perspective: Existence through an Ethno-Educational Vision

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Abstract

Fifty-two years have passed since the first conference on "the Human Environment," convened by the United Nations, which referred to the human focus because anthropocentrism was still prevalent on the planet; such an observation is necessary in light of what the species' media intervention implies for the environment in the deterioration of environmental conditions, to the detriment of everyone's well-being, including, of course, other species and the mechanisms through which their life flows—this being a superior prerogative, at least from the perspective of legal rights, but ultimately also natural. In summary, this paper addresses the essential role of ethnoeducation in sustainable development, when it is feasible to achieve a consensus in the restoration from a broad dimension, also acknowledging that their ancestral constructs have much to contribute to a transitional social model that is conscious of the changes that must prevail in order to mitigate an environmental crisis in which human beings are deeply involved—as instigators but also as victims; the same crisis that has been analyzed since 1972, but with approaches in which the discourse has been restructured regarding the causes and the responsible actors, even acknowledging a perception of population sectors whose historical condition of marginalization has relegated them from an essential role in this process.

Keywords: *development; education; vision.*

Introduction

The conditions under which social evolution makes sense accept a balanced relationship with the environment, acknowledging that in this relationship, the "other" (territory, nature, resources, fellow beings, etc.) is vital to one's own existence. Thus, a broad interpretation of Sustainable Development—where identity (both individual and collective), situational activities, cultural heritage, and a dignified life converge through the possibility and opportunity to be and to do according to a path traced by history and the present—becomes an indissoluble complement. This is why the term "ethnic minorities" must carry a positive connotation, not only from a legal standpoint, through norms that at least formally redeem them, but from a full condition in actions that translates into the effective materialization of their recognition and protection. In this sense, the United Nations Conference on Sustainable Development, held in Rio de Janeiro in June 2012, addresses indigenous peoples within a critical environmental and social juncture, emphasizing their well-being as paramount given their importance within society.

Consequently, the meaning of sustainable development is defined when state policies consider, at least in the case under analysis, norms coherent with the inherent dimensions of the population sector they target. That is, the roots—the origin of Colombian society—is anchored, among other groups, in the indigenous peoples. They are part of a collective heritage that can only be preserved if their particularities are considered. Such consideration is possible in scenarios where sustainable development is contemplated as a reality and, consequently, with ethnoeducation in a broad and integral dimension as an invaluable input. Ultimately, in these roots, the contribution from knowledge and the existential symbiosis with nature—the wisdom that can be valuable in the current context—is vindicated; hence, the need to keep this knowledge intact.

In the specific case under analysis, the ancestral vision of indigenous communities—their relationship with their environments and the way they approach educational and health facets—must draw attention as an object of study for replication in broader social scenarios. Especially when methods are conceived to support the processes that materialize the objectives of sustainable development, considering that through

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certain customary practices, it is possible to control environmental deterioration, reduce social gaps, and considerably restore balance. Consequently, this exercise examines the possibility of real, integral development from an ancestral worldview in indigenous practices, seeking to strip away any prejudice that feeds the Western myth and, in some way, biases the perspective—which over time has allowed the preponderance of Western culture over the ancestral. This connotation involves education—the genuine kind that is nourished by their knowledge and environment, serving as the slate that redeems them from the overwhelming juncture—their roots that are the obligatory reference, but with a critical vision that purges some inherently questionable practices that contravene dignity and well-being to the detriment of individual rights.

For this to be possible, the first focus of this exercise specifically deals with the standards that identify the characteristic features of health within the Emberá Chamí communities in a real context, regarding traditional medicine, especially concerning minors who are members of these groups. The second part is based on essential rights—not from a constitutional law class as a memory exercise recited without an axiomatic background—but as a contrast between the magnificence of international treaties and the consequent national norms, and the reality experienced by these communities.

The third section is presented as an interweaving where health and education in indigenous children are fostered through a multiplicity of complementary elements that contribute to dignity—that constitutional premise so vehement—materializing in their daily lives. This is ultimately what is sought when there is coherence from the state's function between being in function and acting in its management. Lastly, a methodological perspective must be addressed where the voices of the sources are heard through simple information-gathering instruments. These aim to inquire by communicating, transferring to the protagonists a concern that they substantially expand upon in their responses. From them and all other sources, some inferences aim to contribute to the causes that give rise to the phenomenon and the possibility of contributing proposals to mitigate both real and potential prejudice.

In this sense, the focus is on what indigenous communities are structurally and culturally—their beliefs and conceptions, their worldview of the world and their own existence, the historical marginal restrictions, and the achievements evidenced in the Political Charter as current for them as minorities, as well as for other sectors of the population—as Colombians, as citizens, and as communities with all the identity autonomies granted by their condition. This alludes to the prerogative of legal pluralism, which was one of the institutions developed from the Political Constitution of 1991. In such circumstances, the broad dimension of existence in coexistence—whose scope reaches spirituality and that impulse pertaining to their ancestry, being an inalienable right—becomes a tool that allows overcoming obstacles that limit development.

In this analytical exercise, it must not be forgotten that, like other groups or communities, indigenous peoples have their own way of embracing existence, stemming from learning whose genesis goes far beyond a specific juncture, as it is the product of a sum of experiences, relationships, and generations. This constitutes a fusion coherent with the aims of the United Nations, as cited in the previously mentioned document: "The 2030 Agenda is a transformative agenda that places equality and dignity of people at the center and calls for changing our style of development, respecting the environment" (UN, 2015, p. 7). It also aligns with the constitutional standard: "Colombia is a social state of law, organized in the form of a unitary, decentralized republic, with autonomy of its territorial entities; democratic, participatory, and pluralistic; founded on respect for human dignity, the work and solidarity of the people who compose it, and the prevalence of the general interest" (Political Constitution, 1991, art. 1).

Sustainable Development and Ancestral Ethnoeducation

Referring to state inclusion policies from the perspective of ethnic minorities in the field of education means ensuring that human resources within the training dynamic include an interpreter of indigenous languages who can simultaneously translate the conventional knowledge transmitted within an educational center. In fact, this method overlooks that, in the aboriginal heritage, education has a connotation that transcends mere survival as an attribute for social competence. That is, it ignores—or rather, omits—the conditions

under which such essential developmental teaching is managed in daily life, using environments and their role in one's own existence as didactic material.

Therefore, the consensus hinges on what well-being represents for the human being in society, which inevitably surpasses economic power or the capacity for production and/or consumption. However, it does have a close concordance with life as an integrally prevailing right, allowing derivative rights to materialize and making "equality" and "dignity" possible in all their extent. Consequently, existence is, by antonomasia, a right upon which the well-being of the social subject rests, whether a member of an indigenous community or the owner of an economic empire. This fact compels us to understand the etiology from that Western worldview where "health is defined as the biological, psychological, and social well-being of an individual" (Pan American Health Organization, 2007, p. 16). And the indigenous etiology, which, without differing substantially, conceives well-being as:

"... the harmony of all the elements that make up health, that is, the right to have one's own understanding and control of one's life, and the right to 'the harmonious coexistence of the human being with nature, with oneself, and with others, aimed at integral well-being, at spiritual, individual, and social fullness and tranquility.'"

(Pan American Health Organization, 2007, p. 16)

In addition to the above, to understand the health/illness processes within the indigenous population, one must recognize the existence of additional transcendental differences associated with the beliefs each group holds about these concepts—such as their causes and cures—as well as the type of practitioners and therapeutic resources to be used, all part of a conceptual and ideological framework called traditional medicine. In this sense, all actions aimed at prevention and promotion within the communities must be developed in accordance with their beliefs, habits, and that ancestral wisdom residing in some of their members—those who hold the systemic horizon of all their ancestors' journey and the methods to evaluate that health/illness transition.

Because, precisely, one of the greatest obstacles in providing care to indigenous communities by public administration is related to the inability—be it due to intransigence or any other reason—to legitimately explore and understand their customs and the association these may have with their worldview and spirituality. Therefore, from this configuration, it is indispensable that conventional Western models adapt their methods so that information flows in both directions and contributions are reciprocal. According to Ariel and Jiménez (2004), colonization has led to the loss of many cultural traits and the emergence of changes in the traditional medical system. Traditional medicine based on plants and prayers is considered the central axis of their culture, as it maintains traditions and customs inherited from ancestors through orality, preventing and curing diseases through its use.

Sustainable Social Well-being in the Indigenous Worldview

For a state of well-being to exist, there must be physical balance, harmony within the community, and collective well-being with the spirits. People of the new generations lack the necessary knowledge to perpetuate such ancestrality. It is noteworthy, however, that within the framework of a Social State, where the well-being of communities prevails from all their identity heritage (Art. 7: The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation. (Political Constitution of 1991)). Recognizing and protecting means, in any case, first to respect; secondly, to establish the necessary policies to objectively (without prejudice) examine the cultural details that give relevance to their customs and thus preserve them, which is why dimensions like the spiritual, social, historical, and environmental are not being achieved.

Therefore, it is worth vehemently affirming that a causal link persists between a tool in which the integral structure of a culture converges and the need to appropriate it, to ensure that both health and other rights are truly effective in these population sectors—without such a process representing a threat that extinguishes their ancestrality, especially if one takes into account that identity is forged in the ancestral

traits of a social group, and this even constitutes a right. Now, such traits and the functions of the State are guaranteed when their main depositaries are girls, boys, and adolescents, considering what they represent for a society. Reference is made to this sector because, for the present analysis, initial education is erected as a bastion where culture is founded.

It is not education that, from a pre-designed model, instructs minors on the rudiments of science, letters, or technologies; these are not the first steps toward training. Initial formation acquires a differentiating sense in its purposes, especially because it is built on inductive methods, in which the individual projects from their own being, with the aim that their actions are coherent with life, with their peers, and with everything that surrounds them, and later, in more advanced stages, stimulates them to project their being and doing further. Such a description corresponds to a formative method whose reference is life in function of an articulating design—that is, the individual as an integral social subject, in whom rests the responsibility of their own existence according to unbreakable natural laws.

Taking into account the above and the current situation, at least in Colombia, the traditions that are the foundation of society—those whose practice maintained a logical sense with nature, giving it a cosmogonic significance that commits actions considering the environments—have been diluted in the frantic and senseless intrusion of technological ideologies and consumer markets. Along with the influence that forced mestizajes, compelled by interaction, can exert, they dilute over time the traditional knowledge, especially in matters of alternative medicines, which were the ones that marked the course of traditional medicine and which, with that cyclical vision, integrated daily life according to natural contexts.

Ancestral Pedagogy for Life

It is for this reason that traditional medicine is used to improve the health of indigenous populations and has been endorsed by the WHO (World Health Organization, 1999, p. 4). In fact, it has been recognized and regulated by different countries, considering the wide range of therapeutic possibilities it offers and its low cost. This has led to the use of various healing resources, their affordability, and easy and permanent access becoming privileged by this population segment. In this regard, it is necessary to validate such traditions around two aspects that are of vital importance due to what they embody.

Firstly, from education within the framework of a traditionalism rooted in the daily life of these communities, where the way of approaching healing treatments to combat diseases is inherent to other aspects previously mentioned. Among these, a very strong spiritual component stands out, coupled with a universal and cyclical perception of existence in harmony with a whole—nature, the environment, or any other name one wishes to give it.

Secondly, it responds to the expectations of the 2030 Agenda, especially in Goal 3, which addresses health issues resulting from demographic explosion, lack of education, government policies not always consistent with the needs of their associates, and its commodification—making access a privilege. It reflects the responsibility of a market model where priorities align with excessively biased interests, with the proliferation of means and non sanctus purposes where well-being is not a priority, and a long etcetera that evidences that individual and collective well-being is irrelevant unless a particular benefit is derived.

In contrast to the purpose of quality of life proposed in this document, where sustainable development is the ultimate goal to achieve, it urgently requires meeting certain requirements:

"To achieve sustainable development, it is fundamental to ensure a healthy life and promote well-being for all at all ages. Great progress has been made in increasing life expectancy and reducing some of the most common causes of death related to infant and maternal mortality. Significant advances have been achieved in increasing access to clean water and sanitation, reducing malaria, tuberculosis, polio, and the spread of HIV/AIDS. However, much more initiatives are needed to completely eradicate a wide range of diseases and address numerous and varied persistent and emerging health issues."

(UN, 2015, Goal 3)

And it is communities like the Emberá Chamí who, regardless of what organizations as significant as the UN may intend, have already internalized in their daily practices a natural symbiosis with their environment, precisely to ensure their permanence on the planet under conditions of well-being for both the community and its individuals. This harmonious coexistence with the environment is part of their ancestral trait. Based on such premises, ethnoeducation has a scope that perpetuates this daily life among its members. Therefore, when addressing sustainable development and ancestry, a long-standing relationship is identified in which the human being, whether in their individual sphere or in their communal particularity, grants themselves a unity from which they are provided and to which they contribute, simply through self-preserving rationality.

It should be clarified that the particular condition of ethnic minorities among indigenous peoples does not suppress their rights; on the contrary, it reaffirms them through positive discrimination that arises from a vulnerability recognized as an ethnic minority, fully acknowledged in the Political Charter and which makes them an object of special protection. In this regard, a reciprocal obligation must be noted, which requires the indigenous citizen to subordinate themselves to its aegis. Conversely, it should be presumed that this managing State will provide the necessary resources so that the rights of this population segment are conveniently instrumentalized, ensuring that their development has all the guarantees in pursuit of a dignified life.

In this sense, reference is made to an integral perspective, where beyond customary protection, active participation in all decisions that may affect their normal development is conceived. Particularly regarding indigenous communities, it is inferred that there persists in their current condition—nuanced by constitutional requirements—a social marginalization inherent in a hierarchical culture, originating from the Spanish conquest and linked to xenophobic customs that attribute characteristics to certain sectors of the population that diminish their human condition. Despite the Political Charter and evolutionary trajectory—with the aid of social consciousness embedded in that development—having demonstrated in every possible way that discrimination is based on hackneyed and convenient prejudices, which are the source of abuse and marginalization:

"It seemed that, at last, the Valladolid debate of 1550 was settled. However, indigenous peoples continue to be one of the groups with the greatest economic-social lag..."

(UN, 2020, p. 12)

The above can be cataloged as a Western predisposition maintained in certain habitual behaviors in coexistence with that belligerent majority.

However, seen from the perspective of the actors themselves throughout their historical process—especially considering the current juncture—the opportunity to recover that ancestral legacy in an integral worldview about and from the scenarios where development becomes possible turns into an essential alternative in the cultural transition that brings back the imminent need to emphasize evolutionary development in sustainability. Consequently, their own vision about being and doing, which constitutes the dyad upon which indigenous peoples build their daily life, is indisputably a mechanism through which such a purpose is achieved. Thus, the recovery of all that cultural heritage that makes them resilient despite historical adversities—and scenarios such as education and health—are propitious for their vindication and contribution within the framework of Sustainable Development. It constitutes a task that must begin with the methods through which genuine ethnoeducation is proposed, whose main reference is their own cultural practice.

"In this process, the more than 800 indigenous peoples present in Latin America must have a leading role in decision-making spaces at national, regional, and global levels, not only to safeguard their right to self-determination but also because of the great contributions they can make in the reformulation of development models. This is based on their own conceptualizations of 'good living,' their particular ways of relating to nature as a living being, and their knowledge and techniques related to the care and preservation of biodiversity, which increasingly and with greater emphasis are considered fundamental for the design and implementation of measures for adaptation and mitigation of climate change."

(UN, 2020, p. 12)

In particular, in the Colombian case, it is about transcending the formal level of citizenship in individuals belonging to ethnic minorities who, although protected in the constitutional standard, lack effective implementation. It is necessary to refer to citizenship as a *de facto* prerogative in individuals who are members of a conglomerate due to the guarantees that belonging to it may represent. That is, when invoking equality—or rather, equity and dignity—as constitutional principles essential to the well-being of society, it is presumed that from the perspective of a social rule of law, inclusion is an inescapable premise, especially when one of the essential pillars in its construction was legal pluralism.

In this context, it is recognized that within the sociodemographic characteristics of a society like Colombia's, diversity prevails; this translates into a pluriethnic and multicultural population whose needs and ways of materializing rights common to all differ substantially. Note that this is not about classifying rights to assign them value according to the type of population; rather, it's about validating them by adjusting means and strategies according to those characteristics. Difference gains meaning in the realization of rights that are equal for all citizens. This is precisely the guarantor function of the State, which protects by instrumentalizing through mechanisms such as positive discrimination, identifying vulnerabilities to balance possibilities and opportunities—as is the case with ethnic minorities when they are declared a population subject to special protection.

"The central argument in the proposal to the constitutional preamble was to show that the Colombian State was composed of ethnic, territorial, social, and cultural diversity, configuring both the nation and the territorial order. Furthermore, they emphasized the need to recognize ancestral territories as the fundamental axis of ethnic diversity. Reserves, municipalities, and captaincies were also included as territorial entities that should be protected through 'political-administrative divisions regulated by law' (Muelas, 1991, p. 11)."

(Dávila, 2021, p. 247)

Note that the author in the previous quote transcends constitutional formality to assign them the differentiating attribute, without implying any citizen hierarchy that marginalizes them due to that difference. On the contrary, they are recognized in a broader context, acknowledging that this difference also constitutes a right to consider when legislating—necessitating the design of tools that promote the realization of their rights. This considers the existing cultural heritage on which their daily life is based, which must not only be respected but preserved for all it can contribute in a context where an environmental crisis is foreseen, prompting an urgent call to promote consciously sustainable development.

"...we are facing a change of era: the option of continuing with the same patterns of production, energy, and consumption is no longer viable, which makes it necessary to transform the dominant development paradigm into one that leads us along the path of sustainable, inclusive development with a long-term vision."

(ECLAC, 2030 Agenda, 2016, p. 7)

However, it seems that this transition of collective consciousness has yet to be defined, as practices harming environmental balance remain prevalent, and the discussion about the pertinence of taking measures has extended for more than half a century. The peculiarity of this controversy is that, regardless of any defects in indigenous social dynamics, they continue to maintain a cosmogonic dialogical heritage that transcends mere survival or accumulation. For them, the cycle of life is natural, and being part of it, they contribute from the rational privilege of inferring and acting accordingly—premised on peaceful and respectful coexistence with the environment as a provider of essential conditions for subsistence.

There exists an ancestral conviction among indigenous peoples worldwide that territoriality involves an assumed responsibility to care equitably in a symbiotic relationship with Mother Nature, who conveniently supplies them. In this sense, property is redefined according to a relationship with the whole, not in the eagerness to possess and tyrannize. Their cultural practices and factual considerations are accompanied by a collective and ancestral consciousness that liberates them, allowing them to act consistently with life; there is nothing more in this conscious exercise than the need to preserve to preserve themselves. Thus, the exclusion they suffered under Western hegemony—which exterminated and confined them—imposes a cultural transmutation detrimental not only to their own beliefs but also to the planet.

"In this way, the exclusion of diversity was, in practice, a legal condition that legalized and legitimized homogenization as the only form of nation-building. Although the concept of nation began to operate in the new American states as a romantic idea described by Renan (2010) as 'soul and spiritual principle' (p. 64) from which consent and the will to live together are born; in Colombia, as in all of America, the nation was born from class interests that appropriated the concept of citizenship and liberal values to configure a political-territorial order dominated by them, distancing the Colombian nation from the 'spiritual principle that results from the deep complications of history' (Renan, 2020, p. 63)."

(Dávila, 2021, p. 124)

From the words of Carlos A. Dávila Cruz (2021), one must gather a multifactorial effect that validates the timely need to instrumentalize relationships from a perspective that convenes—including the ancestral knowledge that allowed them to survive for such a prolonged period despite Western civilizations. This way, the value of their contribution can be weighed concerning a factual transformation of daily life in favor of sustainable development, alluding to indigenous peoples as active and fundamental social subjects in a new social dimension that must turn all members of a collective into leading actors in an urgent paradigm shift.

It is striking that, frequently—more than desired due to the factual irrelevance of that manifestation—the multisystemic debacle of nature, its vital cycles, and the responsible species is a proven fact. Indigenous communities in Colombia, whose ancestral methods allowed them to maintain relative equilibrium, were exceptions diluted in technological evolution and in social models of constant and frenetic transition, which in one way or another caused this environmental crisis yet to be fully assimilated. Paradoxically, these so-called minority, marginalized, conveniently excluded sectors have at least part of the solutions.

"The indigenous movement exposes as weakness what the Western white-mestizo man considers his strength. The indigenous struggle in Cauca was dressed in an anti-capitalist discourse that unveils the non-harmonious relationship of the Western white-mestizo man with nature, given that, for the landowner and the large estate owner, it is a '...source of resources and forces that must be dominated and exploited for one's own benefit. The Indian, on the other hand, has a harmonious relationship; nature, the land is the source of life and sustenance of all living beings' (Jaramillo, 1991, p. 118)."

(Dávila, 2021, p. 172)

But it is not capitalism that marginal communities reproach; the real cause of conflict is the methods and their consequences, which, being counterproductive for the majority, seek the benefit of a few. That is, the planet's health is sacrificed for the purpose of vain accumulation, even when doctrines, norms, and alarms from civil society demand immediate actions in favor of responsible coexistence with the environment. This is when the connotation of "responsible" transcends basic instinct and adopts the consciousness of existence according to a dynamic and vital environment—a customary practice in indigenous communities.

Thus, given such arguments, ethnoecology would be a valid strategic alternative to apply in the emerging generations who will ultimately inherit either the crisis or the balance, depending on how it's perceived or managed. In summary, approaching ethnoeducation from a sustainable perspective—at least in the current context—presumes actions that summon cultural openness contributing to a paradigm shift. This summarizes what international organizations urgently request, what ethnic minorities practice, and what market social models overlook, exploiting their hegemony.

In essence, ethnoeducation harmonizes means and ends with a transcendental purpose: cosmogonic existence. Consequently, the present analysis does not admit merely a concept, nor subjection to a legal norm that tends to vary according to pretexts, dynamics, or arguments. Meaningful ethnoeducation—pragmatic in the conception–argumentation–execution relationship that turns it into a cultural and ancestral being and doing—leads to the presumption that there must be an indispensable interrelation between ethnoeducation for its socio-ecological emphasis, sustainable development for the urgent need to vindicate the human species and save the planet, and legal regulations that ultimately play a necessary moderating role in coexistence.

Integrative Alternatives in the Indigenous Worldview

At such junctures, justice must be conceived as an integration of alternatives that assign responsibilities and rights to each member of a collective. Reference is made to justice when contributions are agreed upon and utilized, when participation acquires a broad dimension by recognizing the different "other" and including them in the social structure, assimilating their ancestry since within it lie partial solutions to a problem that affects the entire society.

"Indeed, the Misak's vision of order breaks with the anthropocentric notion inherent in modern Western law, as people are not placed above nature but are part of a system whose aim is to maintain harmony between human beings and nature. Hence, conflict resolution for this type of justice consists in restoring harmony and balance, as expressed by Mama Ana Graciela."

(Dávila, 2021, p. 292)

The Misak vision is the ancestral conviction of the Emberá and all indigenous communities struggling to survive the constant onslaught of Western social models that marginalize or summon them according to interests that have nothing to do with the common good.

"In indigenous communities and their Community Educational Projects (PEC), peace and the environment do not play a different role; they are assumed as main instruments and elements for social management and development. With this conception, they depart from the instrumental characteristics given by traditional schooling and imbue them with capacities for the flourishing of the human being (Nussbaum, 2006)."

(Pineda, Orozco, and Ospina, 2023, p. 4)

According to Nussbaum, cited by Pineda, Orozco, and Ospina, the interaction achieved in ethnoeducation, as per indigenous culture, guarantees that emerging generations have the capacity to evolve by assuming cosmogonic responsibilities through a symbiotic adherence to the environment. Thus, the anthropocentric vision fades into the conviction that one's own existence is conditioned by the means with which one is irreversibly connected as part of a whole.

"With this, they expand their possibilities to achieve their own ends, from moral and political emotions and feelings, which are evidenced in the creation of new social and cultural guidelines aimed at counteracting the voracious appetites for destruction that the neoliberal globalization model imposes on societies (Pineda-Martínez and Orozco-Pineda, 2021). These cultural guidelines also emerge from the tensions generated by dialogues between community members and 'neighbors,' who are sometimes landowners or companies that propose not only hiring and exploitation policies but also generate daily practices that are replicated and become common within the communities, and these are resisted from their own worldviews and ethical-aesthetic perspectives."

(Pineda, Orozco, and Ospina, 2023, p. 4)

The above quote describes an ongoing situation in the current relationship between indigenous communities and the hegemonic bloc of society. However, it also portrays an opportunity that is fostered through well-understood and better-applied ethnoeducation, in which health, education, the environment, and existence itself—which ultimately are the aims of sustainable development—must transcend the individual, regardless of the Byzantine discussions that philosophical intricacies regarding the convenience of one ideological tendency over another may provoke. Education from this perspective does not admit knowledge isolated from daily life. Learning occurs through doing to construct the transcendental being that surpasses one's own bodily limits and complements a broader scenario.

From the above, one can deduce an imminent need to rethink public administration, because it concerns and encompasses the entire population and is the aegis under which society functions. Especially because, in that inclusive projection, society as a concept includes everyone—for contribution, protection, guarantees, respect, equity, and also so that the benefit embedded in that ancestral, root knowledge—which is required as an additional formula to endure and overcome the current crisis and prevent the impending one—can be realized.

This analysis focuses on two main categories. The first is ethnoeducation, previously explained as the type of education exceptionally provided to ethnic minorities based on cultural characteristics, where tradition plays a fundamental role in their development, which leads to giving it that ancestral distinction mentioned throughout this investigative exercise. The second is associated with their health worldview, understanding that this term has meanings that transcend the mere health-disease relationship. It is situated not only in a context of organic balance but extends to an intimately symbiotic relationship with environments where the community is dynamic, which simultaneously gives new meaning to that concept from its etiology due to common origins, but also of communion with other fellow beings, objects, living entities. This convergence leads to a re-dimensioning of what sustainable development can imply.

It should be clarified that such convergence determines, in the two proposed categories, a differentiating approach within the framework of an indispensable social transition to mitigate the effects of a human dynamic counterproductive to the environment. From this emerged the possibility of using a data collection instrument like interviews to understand the target population's perception of their significances. Throughout this dissertation, a differentiating factor is consolidated from the legal sociology perspective, consistent with a reality in which marginalization seems a common denominator among minorities—even in the current situation and with full knowledge that their contribution can be decisive.

Consequently, the first question responds to a circumstantial situation in which the population belonging to ethnic minorities must attend conventional educational institutions and specifically refers to the role of the traditional healer due to reasons associated with Western prejudices linked to the scarcity of resources to practice their own medicinal practices, and the fact that some of them, because of the prejudices they may cause, can be counterproductive. The question was: "In school, do they teach you the importance of going to the Western doctor?"

Now, in these results and in the question, some ambiguity remains for analysis arising from the factors previously mentioned, where, given the particular traits and predisposition influenced by preceding situations, a tendency toward uncertainty is deduced. However, it is worth noting that, given the question's dual intention regarding the categories, we should highlight that from that ancestral perspective, health, within that ethnoeducational sphere, plays a preponderant role, especially due to the spiritual connection it involves. Regarding the second question ("Do they teach you in school about the importance of ancestral knowledge?"), the aim was to establish a logical connection from their own cultural projection, in which community development is subject to a worldview that transcends generations.

Concerning the third question, ethnoeducation in conventional educational environments—for institutions where there is an indigenous population—can be limited exclusively to an interpreter who simultaneously translates a traditional model, which may be tainted by a social model based on the market, with the aggravating factor that it ignores that ancestral standard that gives existential meaning to their own methods when their background is formative. For this reason, to the question "In school, do they teach you who the indigenous authorities are and why they are important?", the interviewees recognize that ethnoeducation, in so many words, indicates an education based on their own cultural knowledge—those that give meaning to their ancestry—thus forming a community organization that is not only essential in that cultural journey but also gives it binding force in the sense of assuming their identity from their genuine origins.

The fourth question, "Do you consider that with the education your children receive at school, they can preserve their traditions and culture?", is analyzed from two completely different angles. First, because the response may be conditioned by the tendency to Westernize; that is, in some way, they deny their ancestry and would prefer to adopt all that Western culture, which, in the current situation, is disruptive to a version of identity that still persists in indigenous beliefs. Second, for some minors, their own identity does not seem clear—not due to a voluntary refusal to accept it, but because their link with it is gradually diluted through interaction with Western culture.

Conclusions

1. An aside, yet necessary, to give meaning to an amalgam of concepts and ideas around a topic that by now should have transcended media and demagogic discourse—which, in more cases than we'd like, becomes a distracting sophism to achieve petty and counterproductive interests for society and the species itself—considering the extent of the damage inflicted on the planet that seems unending, despite ample and sufficient knowledge of the very short-term consequences.
2. In this respect, indigenous communities are conceived as a necessary ally to mitigate the crisis, especially when delving into their social dynamics—not the facade presented to satisfy the requirements of the current powers, but the one forged in their cultural tradition, which merges the worldview of the territory with existence itself and grants a preeminent place to the environment, kindred nature, life-giver. From that perspective of ethnoeducation, and also from the urgent call by organizations like the United Nations that it is imperative to change daily life—for the average citizen, the leader, the youth, the indigenous person, everyone—to guarantee the ability to provide for the future, which, in any case, is now.
3. Therefore, it is necessary to resort to norms that validate human rights as prevailing, and also expressions like "sentipensante" (feeling-thinking), to imbue that norm with cosmogonic power, so it fulfills the purpose of rendering justice in coexistence—in the past when we acquire the ability to grasp it in the present—to forge a more pleasant future, integrally speaking. In that context, the outcome of the research must be a convergence of knowledge.
4. In this sense, and regarding the environment as an inalienable right in education, Article 67 linked to Article 79 of the Political Constitution states:
5. "Education is a right of the individual and a public service that has a social function; with it, access to knowledge, science, technology, and other goods and values of culture is sought. Education will train Colombians in respect for human rights, peace, and democracy; and in the practice of work and

- recreation, for cultural, scientific, technological improvement and for the protection of the environment."
6. This is explicit from several perspectives inherent to the present analysis.
 7. The individual in their development requires the necessary means for existence in conditions of dignity; thus, the knowledge acquired in formative processes is of vital importance. Therefore, these processes must be subject to their identity contexts and the necessary rudiments of indispensable means to perpetuate life in all its meanings.
 8. The reference to "social function" is linked to two parallel facets. On one hand, to the rights arising from coexistence with peers and within a community environment, as it provides for them. On the other, to duties made possible by rights, considering the necessary resources to fulfill them based on one's capacities, possibilities, and the opportunities those resources create.
 9. Regarding the citizen's expectations of the managing State—as guarantor of their rights and facilitator of their duties, provided through these resources—it is necessary to refer specifically to the previously mentioned transversal right (the environment) and to education in this area. For the case under analysis, this education is forged within the cultural heritage of its own context of origin, integrating as a coherent and adequate tool for correcting current parameters.
 10. From the above, we can infer a practical exercise of democracy in rights, with that forward-looking vision that guarantees the development of a healthy and integrally balanced society. This reaffirms the declaration of a Social State of Law, where the pluralistic foundation is respected and utilized as an appropriate scenario for respectful and symbiotic projection, simultaneously materializing the objectives of Sustainable Development.

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