



TEACHER' TEAMS LATIN AMERICA AND THE CARIBBEAN

PANEL: EDUCATION AND INDIGENOUS PEOPLES

Theme

***"BECAUSE THROUGH EDUCATION, THE LEGITIMATE RIGHT TO PRESERVE
LIFE, THEIR GEOGRAPHICAL SPACES, CULTURE AND TRADITIONS IS
ASSUMED. BY RESPECTING THE HABITAT OF INDIGENOUS PEOPLES".***

PROGRAMME

Good evening, it is a joy to meet again today with such an important theme of reflection in our journey as teachers and especially because in our Latin America there is a very rich cultural diversity and the teams in all their existence have relied on this cultural diversity. To open our reflection, Father Juan Dumont will accompany us.

1. Prayer: Father Juan Dumont

Thank you John for allowing us to connect our lives to our educational work so that we remember the great connection that our teaching work has with the most needy who are the people of God.

2. We will now hear a quick word of welcome from EDI ROCI PRADIER.

WELCOME: EDI ROCI PRADIER

3. SPEAKERS:

1st: **REALITY OF INDIGENOUS PEOPLES:** where we will have 3 participants:

Before beginning the presentations of the speakers, I would like to return to the objective of this activity: to be able to exchange the experiences of our teaching work and to assume our actions as the construction of new paths where the importance of listening to the voice of the Original Peoples stands out.

As believers and as a movement of believers, we must listen to the call of the Pan-Amazonian and Amazonian synodal assembly which indicates to us: "new paths for the church and an educational process for a liberating integral ecology".

The working methodology: we will have two series of interventions and then we will have some time to exchange some reflections with the participants.

But before giving the floor to the first series of interventions by companions, I would also like to link our meeting with the call of the **ENCYCLIQUE FRATELLI TUTTI ON FRATERNITY AND SOCIAL FRIENDSHIP**, which invites us to **AVOID ALL FORMS OF AGGRESSION OR CONTRADITION AND TO LIVE IN HUMILITY AND FRATERNITY, "SUBMISSION", EVEN TO THOSE WHO DO NOT SHARE OUR FAITH.**

1. CARMEN GLORIA: SOUTHERN REGION, from Chile

Chilean Mapuche, mother of two teenage children. President of the Temuco branch of the Association of Teachers of the State of Castellanos. She works as a teacher at the Liceo Bicentenario Tecnológico de Araucanía, and is part of the Movement for Teachers' Unity (MUD) of the Temuco branch.

2. MARÍA VILLA: CENTRAL REGION, Peru

María Susana Villa Beltrán. She is a teacher of religion, graduated from the Catholic Normal School Sedes Sapientiae, with a degree in Education Sciences, with studies in Inclusive Education, Indian Education, Educational Management, Formation in Values and others. She lives and works in the city of El Alto - La Paz, in the poorest areas of the city, the Senkata sector, where she met Father Mauricio and where she began her life in EDOS (Latin American Teaching Teams) in 1988. She is a member of EDOS Bolívar and believes that education is the means to transform the lives of students and their families, working in community and respecting the actors of their customs, traditions and choices.

MARTA OJEDA: NORTHERN REGION: from the South of Mexico

Marta Valeriana Ojeda Torres

Professional preparation: Master in Spanish

42 years in the service of education

I am currently working as a school supervisor

EQUIPOS DOCENTES
AMERICA LATINA Y EL CARIBE

EDUCACION Y LOS PUEBLOS ORIGINARIOS



RETOS QUE ENFRENTAN LOS PUEBLOS ORIGINARIOS

- *POBREZA
- *ALIMENTACIÓN
- *VIVIENDA
- *EDUCACIÓN
- SALUD
- *JUSTICIA
- *DISCRIMINACIÓN





REALIDAD DE LOS PUEBLOS ORIGINARIOS

- ** En México "Mexicanos Primero"(2013) dio a conocer los Estados con mayor población indígena
- **La presencia de algún rasgo de pertenencia étnica aumenta la situación de precariedad.
- **Entre más estructural sea su rasgo de pertenencia a una etnia , mayor es la pobreza.
- **Los que hablan alguna lengua indígena , generalmente habitan en zonas geográficas rurales

Lo que se ha hecho para atender a la población indígena



- **Ser vigilantes de que se apliquen las leyes emitidas en favor de los pueblos originarios.
- **Promoción del enfoque intercultural en educación.
- **Subsistema educativo con características específicas de atención.
- **Formación desde las Normales(escuelas formadoras de docentes) con enfoque intercultural
- ** Como dato complementario, en el Sur del país, tenemos una geografía privilegiada que ha permitido darle mayor atención a estas comunidades.

LO QUE NOS FALTA POR ATENDER



- COMO EDUCADORES:
- Ser vigilantes del cumplimiento del respeto de las manifestaciones culturales, cuidando siempre el respeto a la dignidad humana y el respeto a los derechos humanos.
- Ser observadores críticos de las políticas públicas que se implementan

2ND: TESTIMONY OF EDUCATIONAL WORK WITH INDIGENOUS PEOPLES.

We enter the second part of the meeting with the experiences and testimonies given by teachers. It helps us to understand the experiences of indigenous peoples and, as educators and believers, to review our responsibilities as people of faith. We could also see the call to education in the LAUDATO SI encyclical when it reminds us to enter into dialogue and our responsibility to care for our common home where we are reminded that **"MUCH MUST BE REORIENTED, BUT ESPECIALLY HUMANITY MUST CHANGE. THERE IS A LACK OF AWARENESS OF A COMMON ORIGIN, OF A MUTUAL BELONGING AND OF A FUTURE SHARED BY ALL. THIS FUNDAMENTAL AWARENESS WOULD ALLOW THE DEVELOPMENT OF NEW CONVICTIONS, ATTITUDES AND WAYS OF LIFE. THIS HIGHLIGHTS A GREAT CULTURAL, SPIRITUAL AND EDUCATIONAL CHALLENGE THAT WILL REQUIRE LONG PROCESSES OF REGENERATION"**.

a) VIRGINIA BLANCAS ORTIZ (VICKY), can be found on FACEBOOK (MAYAHUEL): NORTH REGION: Central Mexico.

Born in Mexico City.

Team member since 1992 in the central region of Mexico.

Alumnus of the Maria Inmaculada de Guadalupe School for Girls (Executive Secretary). Studied psychology at the UNAM, National Autonomous University of Mexico.

PROFESSIONAL EXPERIENCE:

- Worked for 5 years at the National College of Technical Professionals CONALEP.
- 28 years of service in special education. She has worked for the inclusion and educational equity of children with disabilities in mainstream schools, where she has managed to have her professional performance with students and parents of indigenous peoples. This has enriched her and allowed her to be part of their personal development, to know their reality, the connection of love and empathy, communication and above all to apply her pedagogical task to strengthen the autonomy, identity and love for their roots of these children and parents.
- She also works in therapeutic services as a psychologist in different parishes, as a social worker.

PARTICIPATION IN GROUPS:

MODAN (Midaden) children's apostolate movement as a companion, with the French Father Jacques Lancelot.

JOC (Catholic Worker Youth, with FRENCH FATHER YVES PERRAUD).

Community of young professionals in Mexico, with the French Father JEAN MIMIA and ALAIN MAISONNEUVE.

Currently participates and accompanies alternative health groups, where health is promoted through natural medicine, in different parishes of NAUCALPAN and in the SAN PEDRO COMMUNITY CENTRE.

b) ELENA SANCHEZ: CENTRAL REGION: Peru

https://mobile.facebook.com/story.php?story_fbid=10161049587262891&id=738287890&_rdc=1&_rdr

<https://www.youtube.com/watch?v=fbW6g39BLu0>

SOME IDEAS SHE SHARES:

"Liberation theology has been, throughout my life, the place where I have found an identity, a reason, a meaning and where I have been able to show my love for students and indigenous peoples, and feel proud of their origins through their parents".

For Vicky, it is a spirit that guides her in the service of the option for those who are called poor, but who show their human richness and love of nature, and who move away from massification.

4. QUESTIONS FROM THE ASSEMBLY

Questions will be sent to you by mail.

5. CONCLUSION :

We would like to close this activity which, from our point of view, has been important and has helped us to orient our life, our teaching work and our movement. It has also left us with thousands of questions.

We would like to conclude with some messages or calls from Pope Francis in his encyclicals and in the synodal letter Querida Amazonia. We quote:

Laudato Si, 215: "the relationship between an adequate aesthetic education and the preservation of a healthy environment must not be neglected" [150]. Paying attention to beauty and loving it helps us to move away from utilitarian pragmatism. When someone does not learn to stop and perceive and value the beautiful, it is not strange that everything becomes an object of unscrupulous use and abuse. At the same time, if profound changes are

to be achieved, it must be borne in mind that thinking paradigms do influence behaviour. Education will be ineffective and its efforts will be in vain if it does not also seek to disseminate a new paradigm about the human being, life, society and the relationship with nature. Otherwise, the consumerist paradigm that is transmitted through the media and through the efficient workings of the market will continue to advance.

FRATELLI TUTTI, 216. The word "culture" indicates something that has penetrated the people, their innermost convictions and way of life. If we speak of a "culture" among people, it is more than an idea or an abstraction. It includes the desire, enthusiasm and finally a way of life that characterises this group of people. To speak of a "culture of encounter" therefore means that as a people we are passionate about seeking out the other, about finding points of contact, about building bridges, about carrying out projects that include everyone. It has become a desire and a way of life. The subject of this culture is the people, not a sector of society that seeks to pacify the rest with professional and media resources.

To conclude with the Pan-Amazonian and Amazonian Synod where the Pope calls us to our educational work and says: 114. We propose the creation of an Amazonian Catholic University based on interdisciplinary research (including field studies). Research, education and outreach activities should include environmental studies programmes (theoretical knowledge associated with the wisdom of the peoples living in the Amazon region) and ethnic studies (description of the different languages, etc.). Teacher training, teaching and the production of teaching materials must respect the customs and traditions of indigenous peoples, developing inculturated teaching materials and conducting outreach activities in different countries and regions.

6. Closing remarks by Lidia