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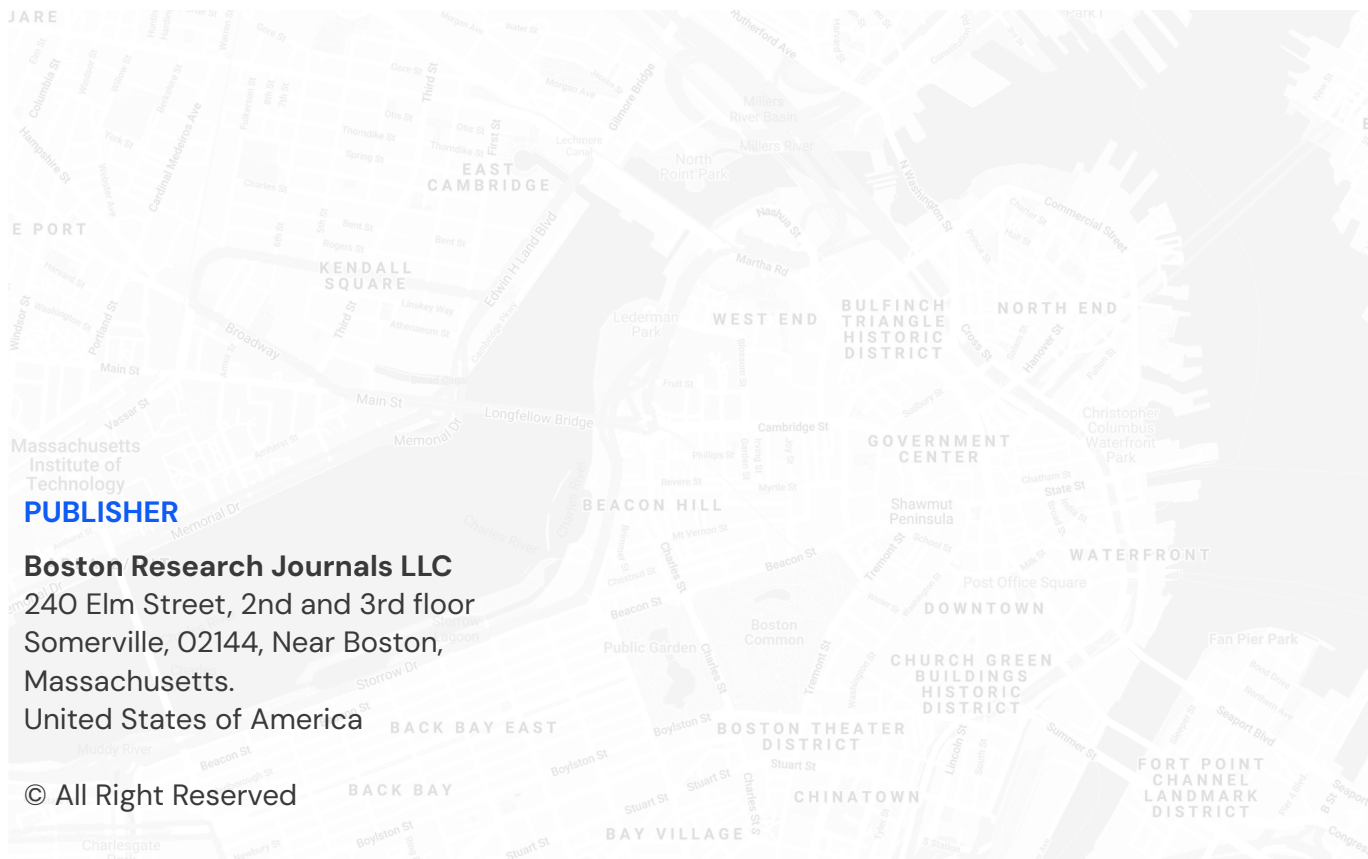
Research On

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Research Articles

Revitalizing Education: Bridging Tradition and Innovation in School Curriculum Post Nep 2020

Dr. Laxmiram Gope

ABSTRACT

Indigenous knowledge varies across contexts and is now gaining attention from global thinkers who explore the survival strategies of marginalized communities, providing an alternative life perspective. In the changing societal landscape, it's vital to be aware of the indigenous knowledge of tribal people in West Bengal and Jharkhand. Creating an inclusive model for integrating this knowledge into formal education is crucial, preserving and promoting it through modern schooling.

Examining the benefits of indigenous knowledge reveals two implications. Firstly, it inherently possesses unique sustainability. Secondly, from an educational perspective, it helps learners reconstruct ideas and experiences meaningfully and joyfully, transforming informal learning into formal learning, aligning with the principles of the National Education Policy 2020.

The NEP 2020 emphasizes learning through meaningful and joyful experiences, advocating for work-based and action-based education. It underscores the symbiotic relationship between knowledge and action, asserting that practicability determines education quality. Therefore, researchers aim to develop a model for indigenization to incorporate indigenous knowledge into formal school curricula.

To achieve this, researchers explored the field and analyzed primary and secondary documents. Findings indicated that tribal communities in West Bengal and Jharkhand engage in various indigenous knowledge practices, involving pedagogical dimensions like learning through content creation, observation, trial and error, deep involvement in situations, and perceiving situations from multiple dimensions. Tribal people approach learning collectively, often in groups, emphasizing direct experience—a strategy aligned with situational-based or experiential learning highlighted in the NEP 2020.

Keywords: Revitalizing Education, Bridging Tradition, Innovation, School Curriculum

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I. INTRODUCTION

In the global academic landscape, Indigenous Knowledge has become a subject of interest, sparking epistemological and practical inquiries among educators, scientists, and students. As demonstrated by Bicker (2004) and Oguamanam (2006), rural communities contribute valuable knowledge integral to their identity. The integration of indigenous knowledge into the development paradigm advocates for sustainable growth, emphasizing its role in agriculture, healthcare, disaster mitigation, and more. Noteworthy works, such as the 'Man and Forest' series (Seeland, 2003), highlight the long-term sustainability of resource management in the Indian context. This discussion underscores the significance of Indigenous Knowledge in achieving Sustainable Development Goals (SDGs) (2020). Recognising the imperative to 'save the planet,' efforts for sustainable development, exemplified by the 17 goals of Agenda 2030, require active citizen engagement. Education, particularly school education (SE) and initial school education (ISE), plays a crucial role. Therefore, educators need preparation to incorporate Sustainable Development (SD) principles into their teaching, fostering the development of responsible citizens aligned with SD goals

II. INDIGENOUS WAYS OF KNOWING AND TEACHER EDUCATION

Transforming teacher educators into bearers of indigenous knowledge and language is crucial for shaping school education in India. To

establish education as institution-based, we must delve into grassroots practices and the knowledge patterns of local people, shaping their worldview. To install the value of indigenous knowledge, it is essential to imbue our teachers with a sense of respect for the communities they serve. An internship program can be instrumental in promoting indigenous knowledge among teachers, immersing them in the local culture. The pedagogical content derived from this experience can then be applied in real classroom settings. To achieve this, our teacher education program should collaborate with school education, integrating community knowledge perspectives into formal instructional strategies. This approach ensures that teacher training provides opportunities for interactive and effective teaching methods, with future teachers acquiring knowledge of local languages and customs. Such programs contribute to the refinement of teaching quality, recognising that an adept teacher can influence and make subjects interesting for students. Teacher education, with its focus on understanding children within their social environment, creates conducive learning situations tailored to each student's pace and style.

III. WHY INDIGENIZATION OF TEACHER EDUCATION

Recognising the teacher's pivotal role in shaping society and the younger generation, the National Curriculum Framework of 2005 underscores the importance of connecting knowledge to life outside the school, enriching

the curriculum for holistic child development, and contextualizing teacher education. The National Education Policy of 2020 endorses the principle of contextualized teacher education, emphasizing the importance of teachers being rooted in Indian values, languages, knowledge, ethos, and traditions.

Teacher preparation involves a multidisciplinary approach encompassing knowledge, values, and practice under experienced mentorship. Effective teachers require a blend of content knowledge, subject pedagogy, skills, attitude, and interest in the teaching profession. In the present era, teachers must incorporate modern theories of philosophy, psychology, sociology, and technology to meet societal needs. Comprehensive teacher education at both pre-service and in-service levels is mandatory in the current scenario.

The United Nations (UN) established the Sustainable Development Goals (SDGs) in 2015 as a global call to action. The 17 SDGs necessitate global collaboration and encompass social, economic, and environmental sustainability. Approximately 262 million children and teenagers are currently out of school, posing a risk of increased impoverishment and marginalization for 750 million individuals. UNESCO's commitment to fostering global citizenship and providing every child access to quality education aligns with the SDGs. In India, efforts have been underway since the mid-1980s to incorporate Environmental Education (EE) into formal education at all levels. The inclusion of Education for Sustainable Development (ESD) throughout the curriculum, from preschool to higher education, is necessary for fostering meaningful understanding of change phenomena and Sustainable Development-related challenges.

IV. OBJECTIVE OF THE STUDY

To delve into the wealth of tribal indigenous knowledge and integrate it into the formal school curriculum to achieve the goals of Education for Sustainable Development (ESD).

V. FINDINGS OF THE STUDY

This article delves into Indigenous Knowledge practices by examining indigenous communities in West Bengal and Jharkhand. The researcher identifies Indigenous Pedagogical Content Knowledge (I.P.C.K) by analyzing the indigenous knowledge employed by tribal communities. The findings highlight numerous relevant indigenous practices within these communities, providing valuable insights for education. The integration of this knowledge into formal school curricula has the potential to enhance the meaning and joy of learning. The researcher outlines identified indigenous knowledge practices and proposes ways to incorporate them into the curriculum.

To achieve these objectives, the researcher observes tribal communities in West Bengal and Jharkhand, employing field notes and document analysis to fulfill the research goals.

VI. ESSENCE OF INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT

The global knowledge landscape is rapidly evolving due to factors like climate change, increasing pollution, and depleting natural resources. This transformation requires addressing the world's energy, water, food, and sanitation needs, leading to a demand for skilled labor in various fields such as biology, chemistry, physics, agriculture, climate science, and social science. The prevalence of epidemics and pandemics underscores the importance of collaborative research in

infectious disease management and vaccine development, highlighting the need for multidisciplinary learning to address resulting social issues.

As India advances toward becoming a developed country and one of the world's three largest economies (NEP 2020), there will be a growing demand for humanities and art. Tribal indigenous knowledge, encompassing practices in agriculture, medicinal techniques, environmental conservation, harmony with nature, animal husbandry, tribal dance and song, as well as tribal art and crafts like Kohbor and Sohray painting, holds immense value. The rich cultural tapestry includes festivals such as 'Karma,' 'Sarhul,' 'Baha,' 'Kadleta,' and a unique tribal administrative system known as the 'Majhi,' 'Dhoklo Sohor,' and 'Munda Manki' system.

****Aspects of Indigenous Knowledge for Curriculum Construction:****

- a. Indigenous knowledge significantly influences curriculum development.
- b. It emphasizes a human-centric focus.
- c. Objectives should address both personal and interpersonal aspects of students' concerns.
- d. A humanitarian curriculum creates a space to nurture students' self-concepts and cultivate a mature image of themselves as citizens and members of the human family.
- e. This indigenous model places a high emphasis on the 'I,' signifying the individual or individuals in the curriculum.
- f. Curriculum content should concentrate on the local needs and aspirations of the people.

The Santhal Community	Indigenous pedagogical aspects	Curricula areas	S.D.Gs
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Origin of the community and their legacy.	Origin of the community and their legacy is fostering the history telling methods for knowledge transformation.	We can incorporate this ethics from the community into the Social factors that affect growth and development among the community life.	Social Sustainability and equity and equality.
Socialization (<i>Jom-Sim-Binti</i>).	This is the Socialization Methods among the Santhal community basically they socialized the children through sports and games.	Knowledge, understanding and science,	Social inclusion, economical progression and development
Santhali language	Languages are the key for knowledge transformation.	Language across the curricula. multilingual, multicultural and multi perspective.	Social sustainability.
<i>Olchiki Script</i>	<i>The Santhal preserved and promoted their knowledge through the language Script.</i>	Language games in pedagogy of school subjects, Illustrations on content-based methodology may be provided.	Quality and inclusive nature educational opportunity.
Traditional community dress and ornaments (<i>Panchi Dhuti,Panchi sari,Dahari</i>).	Preparation of Traditional community dress and ornaments has many instructional values during the preparation of such material people of the said community acquired many learning strategies. .	This knowledge Can be incorporated within the extra-curricular activities so students can find themselves within the schools.	Promoted Social & environmental and economical sustainability.
Dance (<i>Karam Binti,Baha,Dong and Langre</i>) and songs (<i>Soharai,laure,Patha,Do har,Gefory</i>).	The santhal traditional societal norms are examples of traditional instructional strategies for knowing and looking to the world.	Drama and arts in school education. Students can be attracted towards school through the incorporating their local culture as an extracurricular activity.	Promoted Social & environmental and economical sustainability.

Musical instruments (<i>Tumda, Tamak, Threio, Banam, Kartal, Ganthi, Damsha, Madal</i>).	The preparing and performing of the musical instruments are very creative and innovative. These works are also composed with the indigenous pedagogy.	Drama and arts in the educational process, it promotes education through joy and happiness.	Promoted Social & environmental and economical sustainability.
Festivals (<i>Baha, Soirai, Mahamore, Bonga Bongi, and Dansai, Kudum, kahani, Sendra</i> and so on).	All these festivals connected to the cultivation and nature worship.	Engagement with the field and community outreach programme.	Promoted Social & environmental and economical sustainability.
God (<i>Chando Bonga, Mrang-Buru and Jaher ayo</i>).	Cultural transformation	Understanding the self.	Promoted Social & environmental and economical sustainability.
Marriage (different types such as <i>Bafla</i>). The Santhal performed marriage ceremonies as a social rituals.	To know through performing various ceremonies.	To understand social patterns such as housing, poverty.	
Biography of their Community literature.	The santhal community also has the great Biography of their community literature and the ' <i>Bantha</i> ' play a very crucial role in the fields.	Moral Dilemma (<i>Dharmasankat</i>) and one's duty towards self and society. To promote the community sentiment and build peace among the society.	Promoted Social & environmental and economical sustainability.
Community justice system/Village council for decision making.	cultivation, criminal justice, authorities' administration and so on has also the indigenous pedagogical practices.	Factors responsible for disturbing peace: like unemployment, terrorism, exploitation, and social complex.	Promoted Social & environmental and economical sustainability.
Decoration style (Natural painting of walls).	The santhal community built their house through the bamboo and decorated their house with natural shapes.	Teaching methodological aspects.	Promoted Social & environmental and economical sustainability.

Preparation of indigenous medicine.	The Santhal community also has great innovative techniques regarding indigenous medicine. They used these indigenous medicinal practices frequently in day to day life.	Methodological and evaluation of value. traditional as well as modern methods.	Promoted Social & environmental and economical sustainability.
Food habits and preparation of indigenous foods.	The system of food distribution of the Santhal is unique, all the villagers share food in a ritualistic manner.	Can be incorporated within methodological aspects.	Promoted Social & environmental and economical sustainability.
Child rearing practices.	Like Santhal the Santhal also has unique practices regarding child rearing and they applied various indigenous methods regarding child rearing.	Can be incorporated within the guidance and counseling process.	Promoted Social & environmental and economical sustainability.
Animal husbandry: within this practice among the Santhal indigenous or informal pedagogy also reflected and they used various instructional processes for the animal husbandry.	Santhal community was also very much acquainted with the Animal husbandry and Chakmas also used various unique instructional knowledge for animal nurturing.	Can be utilized within the pedagogical areas.	Promoted Social & environmental and economical sustainability.

CONCLUSION

The discussion above underscores the pivotal role of Tribal Indigenous knowledge in realizing Education for Sustainable Development across diverse contexts. To actualise the vision outlined in the National Education Policy 2020 (NEP-2020), the "Indigenization" of our curriculum in alignment with the values of Tribal Indigenous knowledge is crucial. This transformative process holds the potential to establish an inclusive education system. Its

efficacy, however, would be greatly augmented by integrating the content of Tribal Indigenous knowledge into the School Education curriculum.

Through the adoption of inclusive approaches and the integration of Indigenous knowledge practices into the curriculum, we not only promote and safeguard these practices from erosion but also introduce numerous pedagogical methods. When incorporated into

formal schooling through curriculum 9 construction, these practices empower students and teachers to develop attitudes, values, skills, and knowledge essential for achieving sustainable development through the utilization of Indigenous practices. Moreover, these

knowledge practices contribute to the reconstruction of our education system, making it more viable, affordable, and accessible for all. From another perspective, this approach allows us to create a joyful education system in all its aspects at this juncture.

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Pedagogical Practice as the Basic Nucleus of Research, Innovation and Professional Skills

Lucas Palacios Liberato

ABSTRACT

This paper describes and illustrates the singular phenomenon of pedagogical practice as a basic nucleus in the development of research, innovation and professional competences, insofar as these aspects are articulated and integrated in a single process. Thus, pedagogical activity becomes the object of research as a real and concrete phenomenon, if only if the teacher develops a pedagogical innovation, and this as the object of scientific experimentation; then, teaching practice as an exercise, preparation or training ensures the development of professional competences, in the diagnosis, planning, management and evaluation of learning. This means that the strategies, methods and/or techniques of the teaching activity become the techniques and instruments of research, and likewise the class, the lesson or the pedagogical activity becomes a laboratory of experimentation, where innovation is tested or tried out. All of this is systematized in the present experience.

Keywords: Action Research, Pedagogical Innovation, Teaching Practice, Educational Investigation, Teaching Skills

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I. INTRODUCTION

So much has been discussed and written showing that the teaching of theoretical

subjects is neither the basis nor the fundamental factor in professional teacher training, but rather “teaching practice”,

indicating that pre-professional practice should be the fundamental aspect of the teaching career; It is not possible that "universities, which group the set of traditional functions associated with progress and the transmission of knowledge: research, teaching and training" [1] continue to divorce theory from practice, it is necessary to transform teacher training, making the research develop in a real and concrete way, and not in subjects, that the future teacher gets involved with the object of study: the "teaching practice", the phenomenon to be investigated, in such a way that it is experimental, participatory, action and development; where the teaching practice is the laboratory, the practitioner the researcher who is part of the development of the phenomenon, as a form of action research or participatory research, where development runs parallel to research [2]. The University cannot continue to be more than a factory where apprentices are trained and academic degrees are awarded [3], since "most of the academic curriculum, both in high school and in university, is abstract in a pejorative sense. It must be like this" [3], it should not and cannot be like that, it is not possible to train future teachers where "the lessons are pure exercises, without any relation to the real world" [3], and furthermore, "most of the teachers are pure academics and not practical professionals; They are interested in terminology and methodology, not in the thing itself and its practice" [3], unrelated to true pedagogical innovation where didactic strategies, methods or techniques generate changes and solve students' learning problems, which These are true experimental tasks, trial or trial models, which need to be controlled rigorously or systematically, with input and output tests, as true research processes that provide new knowledge. In these conditions, as that, "a lesson on methods for a teacher who does not know the child, is as useless as a

Therapeutics lesson for a doctor who has never seen a patient" [4], in such a way that "Pedagogy it has relied more on the system than on research" [4], and innovation; It is necessary to convert training "into an instrument that leads to experience and research" [4], innovation and research as a fundamental part of professional skills. Thus, the faculty or "the institute, by its very nature, whether or not it is part of the University, must be a research and information center at the same time as a school. Students will be trained, not only in teaching methods, but also in research methods, thus contributing to the Science of Education and a vast and valuable collaboration" [4], because research and innovation in teaching practice They constitute the essential part to attend and / or solve learning problems, when they correctly carry out the investigation, the concrete analysis of concrete reality, as the investigative capacity is an essential part of the teaching task, as well as when they design strategies, methods o problem solving techniques develop relevant innovation as an ipso facto and on-site pedagogical solution. Thus, the school where the pre-professional practice of the teaching career takes place is "the school, we repeat, is a laboratory where the spirit of the schoolchildren is studied to determine their orientation" [4] This is the necessary concept, and read like this in the present, to understand our experience about teaching practice as a basic core.

In this regard, Elliot asks: "To what extent does the purpose of systematically testing an educational theory oblige or empower professionals to develop their practice through research?" [5] In general, there is the assumption accepted by all that teaching practice is the test of a theory, especially that received in the classroom, from theoretical courses before practice, excluding research as the appropriate place to apply pedagogical theory; However, when the research is part of

the teaching practice and this research deals with the pedagogical problem, the research ends up being the place where the theory is applied, and not only is the teaching practice the only place where the theory is applied but also on the research. For this, it is necessary to conceive research as an inherent part of the action, of the development, of an ongoing project, as we have observed in the UNAE pedagogical model [6]. Thus the theory is applied through the research process and teaching practice simultaneously, since teaching practice is the object of study, the phenomenon or research problem. That is, when the teaching practice is a true experimental work, there not only is theory applied, but also research is developed. As our practitioners were not only the applicators of pedagogical theory but also researchers of their own teaching practice. For this reason, it is recommended that the training of teachers in the faculty or pedagogical institute should be developed through teaching practice and research, since they constitute the appropriate place to apply the theory, such as research through systematic monitoring and control of teaching practice. This also supposes considering that teaching practice, didactic projects, curricula, educational programs, are true experimental objects where scientific research is developed, that teaching practice not only serves to apply the theory previously learned but also to develop the experimental research, generating new theory in relation to what is investigated. As one of the concerns of our experience was to know how much the pre-professional practice had served to apply the theory learned in the classrooms of the teaching career.

Apart from assuming that the pre-professional practice is the place to apply the theory, fundamentally it is necessary to assume that the pre-professional practice is the appropriate place for the development of professional skills; Since these competencies require the

innovative and investigative capacity of the teacher, at least in this the pedagogical model of the National University of Education of Ecuador (UNAE) [6] was clear, since it considered a proportional amount of hours dedicated to teaching practice through of the entire teaching career, from the first cycle; as research, innovation and the development of competences were the inescapable purposes of the model in teacher training [7]. The problem was how to integrate or articulate research, innovation and professional skills in a single process. This is Stenhouse's question: "How to design an investigation to capture educational acts in a spirit of inquiry? One way is to try to mold them into the shape of an experiment; another is based on carefully observing and recording them. An experiment is designed to sharpen observations on certain questions, and it is possible to allow the observation to be expressed as a measurement. Naturalistic observation responds to the natural form of events and tries to portray them in a way that makes them accessible to people who lack first-hand experience" [8]. First, it was necessary to transform and / or shape teaching practice in a "way of an experiment" or of a pedagogical laboratory to carry out a systematic observation of it, to make a careful record of the experience, "to sharpen the realization of observations", "to allow the observation to be expressed as a measurement "; and that this can be carried out with a "naturalistic observation", spontaneously and freely, to register the events in a "natural way". And above all, that this task can be carried out by the protagonists of the current experience, thus research results from action or participatory. From Stenhouse's position, the spirit of inquiry is resolved when the teacher investigates his own practice, during the teaching practice. In our experience, given the freedom that we assume for its conduct and development, we do not find any

contradiction between the act of learning, teaching and investigating; it all depends on how research and pedagogical theory are conceived.

Considering that our practitioners are in the process of teacher training, that the development of their competencies is ongoing [7], the learning of innovation and research is in its infancy, we do not expect the domination of a "teacher", nor to be located at the height of a qualified investigator; on the contrary, we had to look for ways to start, undertake or introduce real and concrete work. To facilitate this task, our practitioners were organized into groups of peers, so that they meet the requirement of "carrying out peer observation and holding conferences on the use of variation theory, it is necessary to collect data on student perceptions. on the "learning object" and the design, administration and analysis of pre and post tests" [8]; According to Elliot, we need a kind of Lesson Study for group work under the direction of the practical tutor. As long as we understand that teaching practice is not an extension of the theoretical courses but the fundamental activity; that, instead of depending on a theoretical subject taught in classrooms, the subjects depend on teaching practice, and not the other way around; because the practices are not "a course to go to the classroom and listen to lessons from a teacher. It was real action of future teachers in front of children and young people. As action and real work, it was located at a great distance from the subjects and represented the moment in which everything received in the subjects had to be brought into account appropriately to face the events that were emerging at school and in the classroom" [9]; the practice was a true innovation, a true trial, a true pedagogical laboratory in the development of professional skills, the basic nucleus that correlates, articulates and

integrates research and innovation. Thus, "once the substance of this practice was visualized, which was and is work and not a subject, and that it is work related to the profession, it was easy to give it a new location (the one it always had per se, although it was not seen)" [9], the practitioner goes to school or to the classroom to develop his teaching work as well as a qualified or qualified teacher in the exercise of his profession. Then the Lesson Study is the fundamental strategy for conducting innovation and research among practitioners in real and non-simulated conditions. Thus, the practice had to be conceived in an integral way, its vision "has to be complete, and this requires that it practice not only in the dictation of classes (teaching practice), but also guiding activities of children and young people in school or college. and training in the administrative procedures typical of colleges and schools" [9] A true multifaceted conception of pre-professional teaching practice.

II. OBJECT OF STUDY

The pre-professional teaching practice to which our experience refers is part of the implementation of the so-called "pedagogical model of the National University of Education" (UNAE) of Ecuador, in which we serve as academic tutor of the practices, in charge of the Address with which we collaborate; In it we verify how the practitioners developed pedagogical innovation strategies, educational research and the development of their professional skills. These practices were carried out in the public schools of the canton of Azogues selected and chosen by the university, during the academic semesters from October 2015 to March 2016 and from April to July 2016, with the students of the second and third cycle of the teaching

career of Education General Basic (EGB) Through them we register all the indicators, instruments and research techniques, the strategies, methods, techniques of pedagogical invocation, elaborated and applied in all the activities and / or tasks of the teacher related to the dictation of the classes, that required one lesson per week and / or three lessons per semester as a minimum, always in charge of a parallel or section.

As part of the responsibilities of the practitioner, the development and presentation of the Knowledge Integrating Project (PIS) was required, this is the systematization of their practice and report of the investigation process. It is called "integrative activity" because it assumed that the teaching practice integrated the "knowledge", the theory of all the subjects of the teaching career. This task required the need to implement research activity through practices, a kind of experimental research, action research and research on the development of practice. Pedagogical innovation is born from the "pedagogical model" that among its phases or moment indicates the need to carry out the experimentation of a strategy that solves or addresses the problem of the learning of the students in charge. This forced the practitioner to create and experiment pedagogical strategies to meet the learning needs of the learners. These pedagogical innovations became true objects of investigation when entrance and exit examinations were applied to the development of these didactic strategies, since they were analyzed, discussed or evaluated as part of the Lesson Study, not only for research reasons but with the fundamental purpose of improving teaching practice, becoming true experimental research. Thus the practitioners with the PIS developed the research, with the creation of

their didactic strategies they developed the pedagogical innovation; articulating innovation, research and development of teacher professional skills simultaneously. As the pre-professional practice was a pedagogical experiment and the school an educational laboratory, similar to any other experimental research laboratory, given its systematic monitoring and the research report embodied in the PIS. In such a way that the instruments, variables, indicators, data and information resulted from the teaching practice, from the curriculum development in the school classrooms.

III. DEVELOPMENT OR CONTENT

The questions posed by this experience were: How was educational research developed? What are the particularities of its techniques and instruments? How is pedagogical innovation understood and developed? What are the development steps and strategy? What are the professional teaching competencies in development? And how true is it that pre-professional practice includes research and innovation? Is it true that teaching practice serves to apply the theory learned in the classroom of the teaching career? Pre-professional practice in the pedagogical model of the UNAE should answer these questions correctly. According to Vigotsky, in this experience educational research is understood as "1) the analysis of the process as opposed to the analysis of the object; 2) the analysis that reveals causal, real or dynamic relationships in opposition to the enumeration of the external features of a process, that is, the analysis must be explanatory, not descriptive; 3) the evolutionary analysis that returns to the original source and reconstructs all the points of the development of a certain structure" [10]; We do not contemplate the object in a passive way but by participating in it, the object is not static but in process; It is

not a cold enumeration of data but the discovery of their causal relationships, their dynamics, their complexity; we hope to rebuild the process that will simply determine its structure. Here the real and concrete teaching practice is presented, in the complexity of the process and the diversity of its strategies, variables, techniques and instruments.

A . OF THE METHODS, MEANS & MATERIALS

As a method of inquiry this is "the theorization of practice and experimentation of theory", to improve education with research, providing solutions to school problems, experimenting with innovative strategies, investigating problems, the needs of schools, attending the difficulties of the learners. In this pre-professional practice experience, we had to verify whether the teaching practice articulates pedagogical theory and practice, research and innovation with the development of professional skills. If the development of professional competences includes research and innovation, if the future teacher carries out the educational diagnosis as part of the investigative capacity, if he proposes innovative strategies as part of the planning of classes and lessons, if he correctly conducts the process management teaching-learning and assessment of learning; since in practice the theory learned in the classroom is not mechanically applied, that the true development of teaching competencies happens in practice. Thus, for example, part of the professional competencies is required to "Make the diagnosis of the educational problem" and on it raise the pedagogical innovation, for which it was necessary to "Identify the learning problem to attend or solve"; These are typically a form of educational research, since the "research problem" arises from it, or when the new

didactic strategy is put to the test, the "Application of the entrance test to learners" becomes necessary.

Then the teacher "Prepares and / or designs the lesson plans: Plan the teaching action", this is innovation through the "Design of a didactic strategy that addresses or solves the learning problem"; in such a way that, for research purposes, designed innovative strategies are constituted in the Working Hypothesis. Subsequently, the teacher develops the "direction of the teaching-learning process, in the development of classes or lessons", putting the innovation to the test the "trial or experimentation of its designed didactic strategy"; We observe that research is developed through practice, such as the development of an "experiment" whose "pedagogical laboratory" is the activities of the teacher and the students in the classroom; As indicated by the principles of the Lesson Study, including the moments to analyze and reflect on the teaching practice, based on the "field diary" and the "observation cards" or portfolios. Finally, we observe the "evaluation of learning results, the evaluation of the student's tasks or exams", as part of the analysis of applied innovation, this is the "assessment and measurement of the effectiveness or achievements of their innovative strategy"; in research means "organizing and processing the information or data, analyzing and discussing the results of the experience or research", "applying the entry and exit test", and finally by writing the practice report we obtain a true investigation report.

To better understand this natural articulation of research with innovation and professional competences, we list and describe the elements, aspects and characteristics of the research process, innovation and the development of professional competences of the teacher

separately or analytically.

Table 1. Of the Professional Competences of the Teacher.

Competence. Of its content and relationship with research and innovation.		Moment.
To diagnose.	Task and / or ability to identify difficulties, needs or deficiencies in the learning of students; the diagnosis of the pedagogical problem is the starting point for the design of the pedagogical innovation and the formulation of the research problem.	At the beginning of the practices.
To plan.	Task or ability to design the lesson plans for each of the lessons in charge. It also includes the design of the pedagogical innovation strategy, as a test or trial model to be controlled or investigated. The teacher designs the strategy of the teaching-learning process.	Through all practice
Lead.	Central or basic task of the teaching action or the pedagogical practice that develops the lessons or classes in the classrooms. It is the moment of experimentation, test or trial of pedagogical innovation, as an object of research. At the rate of one (1) lesson per week or three (3) per semester minimum.	Through all practice.
Evaluate.	Task and / or ability of the teacher to analyze each of the student's tasks; This includes the entry and exit tests in the application of the innovative strategy, the results of which are analyzed as part of the research process. They provide evidence, data and information about teaching practice.	Through all practice.

Table 2. Of Pedagogical Innovation.

Structure.	How it was implemented.	Moment.
Identification of the educational or learning problem.	It was developed through a guide and format for observing the problem, with the question: What are the needs, deficiencies, problems that must be addressed? The diagnosis is the starting point for the innovative didactic strategy.	At the beginning of the practice.
Design of the didactic strategy.	Elaboration of the design or plan of the didactic strategy organizes the teaching-learning methodology that addresses the identified problem. The design defines the logical sequence of the tasks that will be applied in the classrooms.	At the beginning of the practice.
Essay, test or experiment.	It constitutes each of the classes or lessons where the innovation strategy is applied, following the logical sequence of tasks listed in the plan. This is the key moment of didactic innovation that tests the strategy, registered and controlled process as an object of research.	Through all practice.
Analysis of the experience.	Developed as a Lesson Study, after each lesson or class to introduce possible amendments or modifications to the strategy. It includes the evaluation of the tasks and products that the students generate as a result of the trial or experiment. The entrance and exit tests are analyzed at the end of the semester, processed and organized as part of the investigation.	Through all practice.

Table 3. Of the Investigation.

Instruments.	About the registration of evidence, data and information.	Moment.
Class or lesson observation sheet.	To record each of the observable indicators of teaching practice, including the moments of the strategy, the purpose, content and the tasks of the students, it serves to verify the development of professional competence and pedagogical innovation.	In each of the classes or lessons.
Field diary.	Registers the teaching experience from the practitioner's perspective, in which he analyzes and reflects on his own practice; presented at the end of each school visit. She serves to develop the Lesson Study and write the research methodology.	In each of the classes or lessons.
Entry and exit test.	They record the evidence about the achievement of learning, it serves to verify the effectiveness of pedagogical innovation, it measures the level or degree of student learning, products of the strategy and teaching practice.	At the beginning and at the end of the practices.
Lesson Study.	Strategy that allows us to carry out the collective evaluation of teaching practice, pedagogical innovation and each of the lessons or classes. It also served to formulate the conclusions and recommendations of the investigation report or PIS. It is the sustenance of the collective work of the interns, for the analysis and reflection of their practices under the direction of the internship tutor.	Through all practice.
Investigation report or PIS.	The research report is the Knowledge Integrating Project (PIS), it systematizes the teaching practice, presents the results of pedagogical innovation, above all the results of the research. Drafted under the direction of the internship tutor.	At the end of the practices.

To the elements and aspects listed is added a satisfaction survey about the results of the pre-professional practice, applied to the practitioners and teachers of the receiving schools, whose instrument was prepared by the Directorate of practices, this refers to;

- a) The "results of the practice", asks about the quality of the guidance of the Internship Directorate and its relevance to the PIS (research), as well as about the relationship of the practices with the subjects of the career plan.
- b) The "objectives of the practices" suggests answers about the relationship with the school, with the profession, the contribution of pedagogical innovations in schools, to support students, provide new teaching strategies, the contribution of teaching materials, regarding professional growth.

This opinion poll also suggests open-ended questions, in order to gain insight into the perceptions and experiences of practitioners and teachers in schools. With

the following questions: What were your greatest learnings from research and practices? What was the greatest deficiency in research and practices? What do you suggest improving research and practices in school?

The attendance of the interns in the receiving schools during the semester from October 2015 to February 2016 was at the rate of one (1) day per week, throughout the semester, and in the semester from April to July 2016, the attendance of the interns to the school was intensive covering fourteen (14) consecutive days, in two weeks from Monday to Friday. From the results of the opinion survey, which are presented here, correspond to a sample of one hundred (100) surveys taken from the total number of UNAE students who carried out internships in the academic cycle from October 2015 to February 2016, from the parallels of the career of Initial Education, Interculturality and Basic General Education; Of these, EGB has the highest percentage for having more parallels, groups or sections.

IV. RESULTS

The results refer first to pedagogical innovation, whose innovative strategies were listed in "Perceptions and experiences" in the magazine Orientación [11] and were as follows: Reading and writing activities: "the scarecrow", "letter dominoes", "Paint words", "tourist guide", "the ringed". "Sequence cards", "discover the word". Group and individual dynamics: "solving mathematical problems with graphic

illustration". Playful or technical activities based on the game: "letter image", "alphabet soup", "read it to me", "game of vedoques", "knew the macaw". Workshop on reading and writing texts: "collaborative reading", "el pongo". The theater and the child: "creation of a musical play with scripts created by the children themselves".

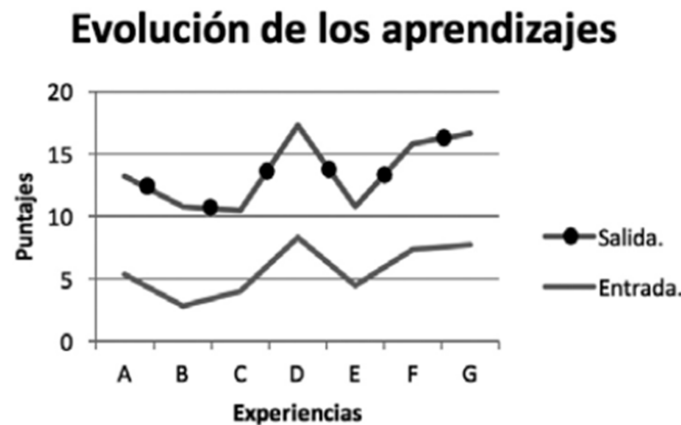


Figure 1. Evolution of learning.

The results of the educational research listed in the article "about the PIS" in the book "Convergences and divergences in research" [12] are observed in the following titles of the PIS presented by the practitioners: "ludic strategies as cooperation techniques and improvement of values practices", "reading and writing correctly through the use of a computer and a projector", "development of reading and writing in 2nd grade EGB students through collaborative learning strategies", "theater and music as a didactic resource to develop reading comprehension", "group and individual dynamics in educational inclusion", "game-based teaching", "improve reading comprehension through group reading of stories", "educational strategy activities based on the theory of multiple intelligences to understand, value and develop the different types of intellectual capacities in the classroom". "Development of listening skills through innovative and efficient strategies in 2nd grade of EGB", "writing a sentence and solving a mathematical problem from a graphic illustration and a question".

An illustrative example about the results of the effectiveness of the practices is observed in the figures or graphs that the practitioners

present in their respective PIS; in them we observe the substantial difference that exists between the entrance and exit tests in all groups. This Figure corresponds to the Evolution of the learning of the students under the guidance of our practitioners, taken from the journal Pedagogy and knowledge, in the article on the "content and structure of practices in the pedagogical model of the UNAE" [13]

For the quantitative treatment and the design of the statistical graphs, the values that were assigned to the were the following: Very satisfactory (1), Satisfactory (2), Not very satisfactory (3), Improvable (4). Regarding the open responses and their qualitative analysis, they were first transcribed as they were formulated and / or written, respecting the idea or content of the response, without reference to grammatical deficiencies that distort the concept and increase the degree of subjectivity of each response.; then they were classified or organized by themes according to the judgment or the formulated proposition, and finally they were quantified by observing their repetition, redundancy, equivalence or similarity in content, meaning or message.

A. FROM THE RESULTS OF PRACTICE

We observe an almost parallel correlation between the quality of the guidance and its relevance to the PIS.

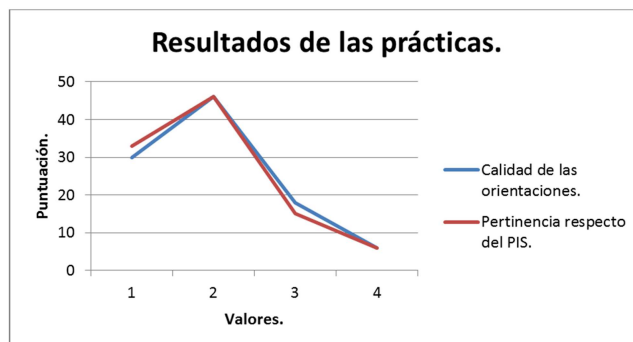


Figure 2. Results of the practices. Own elaboration.

The majority result is "satisfactory": answer 2: fifty (50) answers out of 100. Second. Very satisfactory: answer 1.

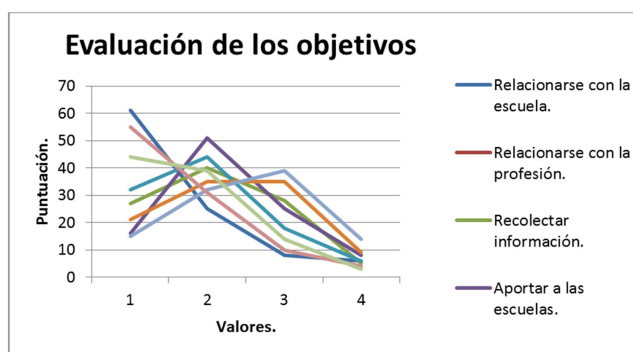


Figure 3. Evaluation of the objectives. Own elaboration.

B. OF THE OBJECTIVES OF THE PRACTICE

The correlation between the different suggested alternatives is uneven or very diverse in the opinions of the respondents.

The "relationship with the school" and "supporting their professional growth" are considered as outstanding, very satisfactory. Satisfactory: "contribute to the schools", "support the student", "relationship with the profession" and "collect information". Not very satisfactory: "support with teaching materials", "support with new methods", and "contribution to the PIS"

C. FROM THE THEORY OF THE SUBJECTS IN PRACTICE

To the question of How true is it that pre-professional practice is used to apply the theory learned in the classroom? The information indicates that there is still a certain contradiction between theory and practice, despite the innovative model of the UNAE applied In teacher training focused on teaching practice, career plan theory does not respond directly to it. Indicating a null relationship, that in this regard there is no greater evidence or proof of the theoretical content applied in teaching practice.

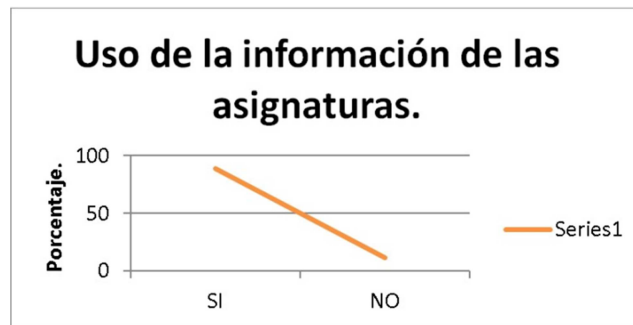


Figure 4. Use of subject information. Own elaboration.

The relationship between subject theory and pre- professional practice in the UNAE pedagogical model continues to be inexplicable or not very intelligible.

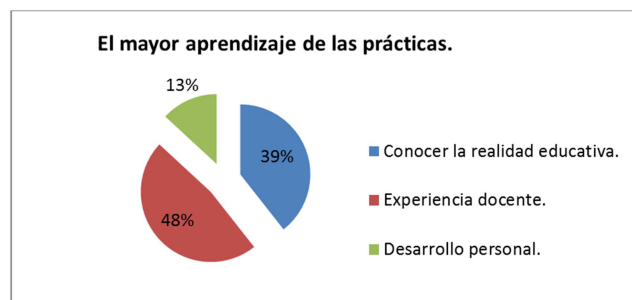


Figure 5. The biggest learning from the practices. Own elaboration.

D. FROM PERCEPTIONS AND EXPERIENCES

The open responses formulated by the practitioners led to the following conclusions,

a) What were your biggest learnings from research and practice?

Considering the categories of "Knowing the educational reality", "Teaching experience" and "Professional development". Practitioners affirm that the practice focuses on the "teaching experience" as a fundamental aspect in the

development of professional competencies.

b) What was the biggest shortcoming of the research and practices?

Considering the categories about "On the relationship between the University and the school", "On the receiving schools" and "On the situation of the school teacher". The opinion of the practitioners is divided about the problem faced by the university in implementing the practices.



Figure 6. Problems observed in practice. Own elaboration.

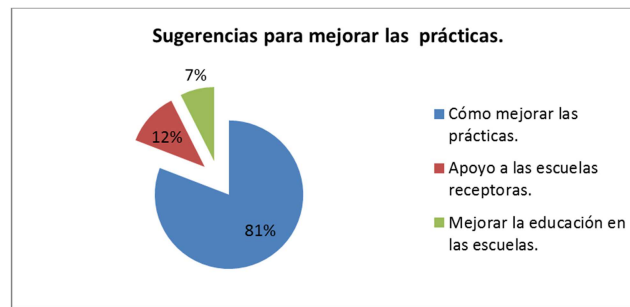


Figure 7. Suggestions for improving practices. Own elaboration.

c) What do you suggest to improve research and practices at school?

When observing that the suggestions indicate "Improve practices regarding the Direction of practices, the criteria and precision in the development of practices, articulate

research with practices, properly prepare practices", they also suggest more "Support to schools recipients" and "Improve education in schools". As "improving practices" imply a greater analysis of the educational reality and its concern to innovate and / or transform said reality.

CONCLUSION

According to Elliot, Stenhoe, Goodman and Encinas, pedagogues dedicated to educational research and pedagogical innovation, by Delors, Peñaloza, Perrenoud [14] or Freire [15], about teacher training, while claiming the need to focus the teaching career in pre-professional practice, and insist on the urgency of articulating research and innovation as part of the development of professional skills, of establishing the indissoluble unity between theory and practice, our experience, according to the pedagogical model of the UNAE, shows that it is possible to articulate and / or integrate research, innovation and professional competences provided that teaching practice is considered as the basic nucleus for it. This shows us the experience presented in the "development of the PIS", the work on the "structure and content of the practice at UNAE", as well as the article on the "experiences and perceptions" of the

practitioners; added to the general evaluation of the practices regarding their effectiveness in the teacher training model, especially about the relationship between the theoretical subjects taught in the classrooms and the pre-professional practice developed.

This considers that, in educational research, the object of study is the pre-professional teaching practice, that pedagogical innovation happens in it, since the research evaluates the experimentation of didactic strategies, which for such reasons makes systematic monitoring and control corresponding, that for reasons of its study analyzes the development of the professional competences of the teacher. This is how it demonstrates the results of pre-professional practices, whose fundamental task is not reduced to applying the theory of the subjects but constitutes a conducive space to develop research and innovation, while at the same time

contributing to the transformation of the education and schools. In our experience it is shown that teaching practice is the basic nucleus for these developments. Correctly answering Stenhouse's question, about How to develop research and the spirit of inquiry in teachers? that the investigative spirit develops in pre-professional practice, when research is part of professional competencies, when the teacher develops pedagogical innovation, in such a way that school classrooms become true laboratories of pedagogical experimentation. According to Elliott, teaching practice has the purpose of systematically testing an educational theory, which for investigative reasons studies it, as an essay, test or experimentation. That teaching practice, as Peñaloza indicates, is not the extension of the theoretical course, or that one attends school to continue listening to classes or lessons.

In summary, as can be seen in the preceding figure, the elements and aspects, the instruments and materials are described and enumerated, all of them intersect with respect to the development of competences, research and innovation, in it we observe their articulation and integration in said basic nucleus; inasmuch as they are all constituted in the strategies, methods, techniques of innovation, in the instruments, variables and indicators; such as the field journal, lesson study, portfolios, curricular programs, class or lesson plans, exams, assignments or student assignments; As Vigotsky indicates, they are analyzed in their process, in the search for causal relationships, which reconstructs the evolution of experience, research is not a contemplative but a participatory act of research development.

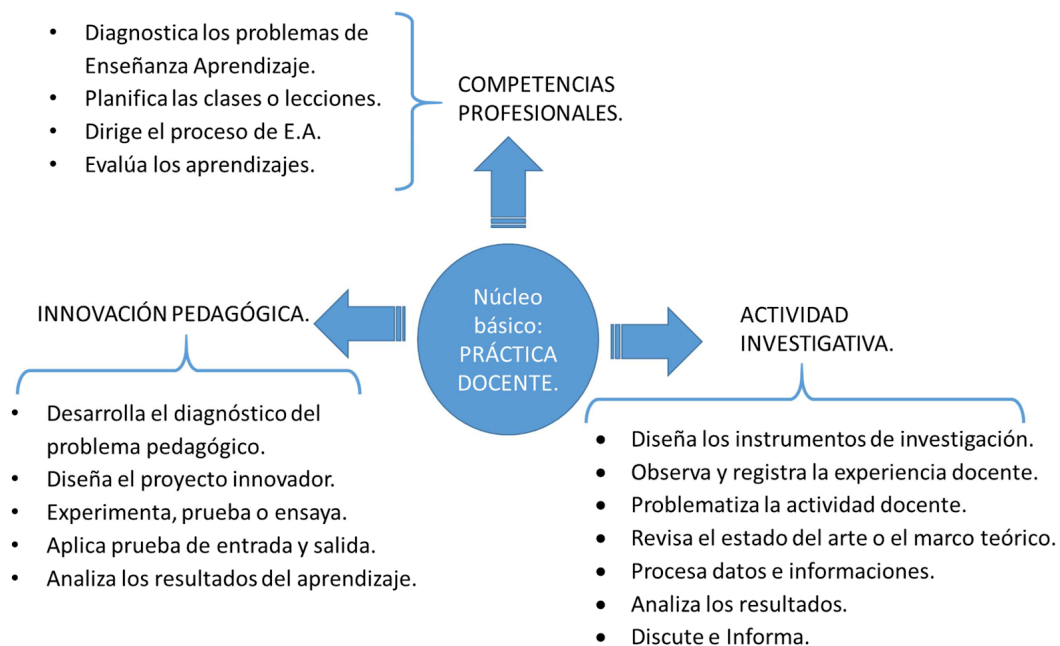


Figure 8. Scheme of the basic core, research, innovation and professional skills.

As a recommendation, it is up to the researchers to monitor the pedagogical practice as the basic nucleus for the indicated processes, and to the teacher training institutions the systematization of teaching practice, about the relationship between the development of teaching competencies, educational research and pedagogical innovation; we have only had to raise the scientific hypothesis for such future work.

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Circular Economy from waste to wealth: Sustainable human development evidence in Nigeria

Sylvester Onyeoma, Spencer Nwangwu, Mariam Ezugwu, Patience Ozor

ABSTRACT

The problem of waste disposal constitutes serious environmental challenges facing many cities and there is still a phenomenal increase in the volume of wastes generated daily across the globe. This study on the circular economy from waste to wealth employs a mixed-methods approach to comprehensively analyze waste-to-wealth initiatives in Nigeria, focusing on various waste management feats to generate wealth and solve environmental problems. Utilizing secondary data, the methodology aims to provide a good understanding of the economic, social, and environmental dimensions of these initiatives. Qualitative data from literature reviews and document analyses identify key themes, while quantitative data on waste generation, recycling rates, and economic outcomes underwent descriptive statistical analysis for key indicators. The results highlight Nigeria's significant plastic waste generation, with only 6% being recycled. The study reveals untapped potential in the recycling industry and showcases successful models, such as Wecyclers and Recycle Points. The findings suggest that with policy interventions and economic incentives, Nigeria could achieve a 70% recycling rate, offering substantial investment scalability and greenhouse gas savings. Additionally, the study emphasizes the positive correlation between the growth of private sector participants in waste management and increased job opportunities, indicating a potential positive impact on the economy and employment landscape.

Keywords: Waste-to-wealth, Plastics and electronic waste, Mixed-methods approach

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Read Online: <https://bit.ly/3zVOFvK>

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I. INTRODUCTION

The problem of waste management is a global challenge affecting developed and developing societies in spite of the declaration of the sustainable development goals. Waste generated from households, commercial places, markets etc. are either degradable, partially degradable or non-degradable. The waste sector contributes about 13% of the non-CO₂ greenhouse gas emission. In Nigeria, the improper disposal of waste poses significant challenges, urging a critical need to repurpose these discarded materials into valuable resources. Nigeria stands as the ninth-largest global contributor to ocean plastic pollution and currently lacks a federal ban on most single-use plastics and equipment (Nwabuisi and Ihenetu, 2022). The accumulation of plastic waste, including bottles, bags, microplastics and microbeads, has detrimental effects on humans, wildlife habitats, and aquatic life (Hammer et al., 2012; Encyclopedia Britannica, 2013). Additionally, e-waste, though a small but rapidly growing portion of the 2.01 billion metric tonnes of global solid waste generated annually (Kaza et al., 2018), presents a significant challenge. According to the International Telecommunication Union's Global E-waste Monitor 2017, Nigeria generated 277,000 tonnes of e-waste in 2016, ranking as the third-largest generator in Africa (with Egypt and South Africa producing 497,000 tonnes and 321,000 tonnes of e-waste, respectively). Despite the colossal daily waste generation, there are opportunities to convert these materials into products contributing to a sustainable environment and generating revenue for stakeholders. The recycling industry, through entrepreneurship opportunities, creates jobs in waste collection, sorting, processing, and the manufacturing of recycled products.

The problems of waste management in Nigeria include: irregular and uncoordinated waste collection, funding, poor landfill and incinerators, and the lack of political will. This is worrisome to all and sundry. It is imperative that Nigeria must embrace the circular economy principles. Hence, the researchers delve into this study insights into the economic, social, and environmental dimensions of waste-to-wealth strategies within the Nigerian context. The transformative journey from waste to wealth in Nigeria holds implications not only for the nation's socio-economic landscape but also for the broader discourse on sustainable development in a world grappling with escalating environmental concerns. This case study delves into the unique challenges and opportunities presented by plastics and electronic waste in Nigeria. It aims to explore innovative solutions that not only mitigate environmental hazards but also unlock the economic potential inherent in these discarded materials. By scrutinizing the current state of waste management in Nigeria and examining specific initiatives and strategies, this study seeks to illuminate the transformative journey from waste to wealth in the context of plastics and electronic waste.

II. LITERATURE REVIEW

The literature review examines existing studies and initiatives related to waste-to-wealth strategies, within the Nigerian context. Nigeria is located between longitudes 2°2' and 14°30' East of the Greenwich meridian and latitudes 4° and 14° North of the Equator. In the western part of Africa, Nigeria is one of the Sub-Saharan nations. The country has boundary with the Republics of Niger and Chad, the Atlantic Ocean, the Republic of Cameroon, and the

Republic of Benin from its northern, southern, eastern, and western borders, respectively. Over a national territory of 923,770 km², more than 220 million people are living in an unevenly distributed manner.

Adetola *et al.*, (2021) worked on waste to wealth perspective: identifying waste potentials for small-scale business development in Ogun state, Nigeria. The paper addresses the possibility of wealth creation in the real sense of it beyond theoretical postulations, which abound from previous studies on waste in Nigeria. Among such previous studies referenced, the majority did not delve into the real process of turning waste into wealth to create actual wealth. This study therefore intends to achieve actual wealth creation from waste by throwing entrepreneurial challenges to the indigenous talented and skillful individuals. The study discovered six 'waste' items, that is, maize husk, pure water nylon, banana stem, pineapple leaves, sisalina leaves and areca leaves that are convertible manually into new products such as maize-husk paper products; paving stones/slabs from pure water-nylon; banana stem, pineapple leaves and sisalina fiber for weaving products such as caps, bags, cloths, floor mats, table mats, decorations, and areca-leaves into -nut plates and spoons useful at parties, restaurants and bukas in Nigeria and Africa.

Wali, *et al.*, (2019) worked on waste-to-wealth, towards a sustainable zero-waste in a circular economy: an overview. The paper discusses extensively the rising quality of life, and high rates of resource consumption patterns have had an unintended and negative impact on the urban environment – the generation of wastes far beyond the handling capacities of urban governments and agencies. The major aim of this paper was to review the overall method in which the waste management system in a circular economy revolves under the scope of management, utilization and sustainable growth in an ailing economy. Waste-to-Wealth means

moving waste from a platform of exhausted utility to a valuable and desirable level. Its transformation: in engineering, requires some form of energy, and in economics requires a factor of production. Zero waste means designing and managing products and processes to systematically avoid and eliminate the volume and toxicity of waste and materials, conserve and recover all resources, and not burn or bury them. Ideally, implementing zero waste will eliminate all discharges to land, water, or air that are threats to planetary, human, animal, or plant health. The circular economy can best be seen as a complex system with three basic parts: production, consumption, and the surrounding support system. Globally, it is estimated that only 9% of plastic waste generated between 1950 and 2015 was recycled. India has the highest plastic recycling rate ranging from 47 to 60%. In the EU, only approximately 30% of 25 million tons of post-consumer plastic waste was recycled in 2014; China had a recycling rate of 22% in 2013; while only 9.5% of plastics entering the US municipal solid waste stream were recycled in 2014.

Bassey and Akpan Roseline in 2020 research on the arts of converting waste to wealth: towards environmental sustainability in Nigeria. In the research, the concepts of waste and waste management of reduction, re-use, and recycling through various processes, particularly artistic processes were analyzed. Art as a concept and how artistic activities help to convert waste to wealth as well as invaluable contributors of some artists in waste management and environmental sustainability were also analyzed. The efforts of the Federal Government of Nigeria were also acknowledged through the promulgation of decrees and the establishment of various agencies and other legal frameworks. This study aimed to curb the menace of poor waste disposal and ensure a safe and sustainable environment. Results concluded that artistic activities, through junk collection

and assemblage compositions, are viable approaches to ensure a safe and sustainable environment. It was recommended that visual artists should be involved in decision making, environmental policy formulation as well as planning, designing, redesigning, and construction of urban renewal projects and programmers.

Oluwadare., (2021) worked on Need-driven Research Towards Plastic Recycling in Nigeria for Health, Wealth and Green Environment. In his research, he noted that need-driven research is required for plastic recycling in most nations of the world for a greener environment and national development. Plastics are cheap, lightweight, and versatile materials that can be conveniently formed into a variety of items and are used in a wide range of applications. This study examined plastic recycling in Nigeria for the achievement of health, wealth, and a better environment. The methodology includes a literature review and investigation of various plastic disposal sites. It was observed that the production of plastics has risen dramatically over the last 60 years. However, current levels of their usage and disposal create several environmental problems. Approximately 4 per cent of world oil and gas production, a non-renewable resource, is used as feedstock for plastics and a further 3–4 percent is expended to provide energy for their manufacture. A large portion of plastic manufactured each year is used to make disposable pieces of packaging or other short-lived items that are disposed off within one year of manufacture. These two findings alone prove that the current use of plastics is not sufficient. Unfortunately, it is a sector that is highly neglected in our country and there are issues linked to lack of knowledge or incompetence of the government. It was concluded that need driven research should be adapted to plastic recycling for health, wealth, greener environment, national development and sustainable development. Although the above

research did extensive work on emphasizing the challenges faced by plastic recyclers in Nigeria, it lacked good data to back up its assertion.

Akuru and Okoro in 2019 worked on electronic wastes and the Nigerian experience. The research noted that due to the lack of financial resources available to most people in developing countries, much of the growth in the information communication technology (ICT) sector in developing countries has been fueled by the importation of hand-me-down, used equipment from rich, developed countries, whose consumers are all too happy to find buyers for it. As a result, many brokers and businesses have sprung up to channel used equipment from developed to developing countries thereby, encouraging the generation of electronic wastes (e-waste). This paper reviews the report from the study of Basel Action Network (BAN), "The Digital Dump: Exporting Re-use and Abuse to Africa", to investigate how these e-wastes contribute to Nigeria's energy use in the energy sector. This research failed to provide robust reference data to validate its assertion. This research sort to close this knowledge gap by analyzing data that show how Nigeria is moving gradually from waste to wealth.

Oranefo, in 2022 worked on the effect of waste recycling on the business profitability of Nigeria SMEs. The study examined the waste recycling on business profitability of small and medium enterprises (SMEs) in Nigeria. Data were generated from a questionnaire distributed to the respondents. Regression analysis was used to test the formulated hypothesis with the aid of SPSS version 20.0 at a 5% level of significance. The study found that waste recycling, resource recycling, solid waste management, and municipal waste collection crew have a significant effect on the business profitability of small and medium enterprises (SMEs) in Nigeria, and this effect was statistically significant at a 5% level of significance. The study suggested that

development agencies and non-governmental organizations (NGOs) get involved by assisting scavenger groups and cooperatives with recycling program implementation

up in landfills or becomes marine debris. Nigeria is ranked 9th among the top 10 countries in plastic marine debris pollution depositing 340,000 tons of plastic into the oceans every year. It is also estimated that the majority of the plastic waste in Nigeria ends up in landfills or burned. The other 30% becomes marine litter polluting the rivers and ocean.

III. METHODOLOGY

This study employs a mixed-methods approach, utilizing both secondary qualitative and quantitative data, to comprehensively analyze waste-to-wealth initiatives in Nigeria. The focus is on understanding the economic, social, and environmental dimensions of these initiatives, with a specific emphasis on a case study involving plastics and electronic waste. This methodology aims to provide a robust and holistic understanding of waste-to-wealth strategies in Nigeria, combining the strengths of both qualitative and quantitative data to inform recommendations for sustainable practices and policies. Qualitative data, including information from literature reviews and document analyses, was used to identify key themes and patterns. Quantitative data on waste generation, recycling rates, and economic outcomes were subjected to descriptive statistical analysis to derive key indicators. Comparisons between different regions, periods, and waste types were conducted to assess variations and trends.

IV. PRESENTATION OF RESULTS & INTERPRETATIONS

With a population of over 200 million people, it is estimated that the country generates around 1.15 million tons of plastic waste per annum according to Anabaraonye *et al.*, (2019). These plastics can be collected and recycled into useful materials that can be sold for profit (Singh and Sharma, 2016). The average per capita waste generation also stands at 5.9 kg. However, out of this total plastic waste, only 6% is recycled. The rest of the plastic waste ends

Table 1: Plastic waste management in Nigeria

Parameters	Total Average
Unaccounted/ Marine litter	340,000
Recovery/ Recycling	70,000
Burn/ Landfilling	740,000

Source: Federal Ministry of Environment, Abuja, Nigeria (2020)

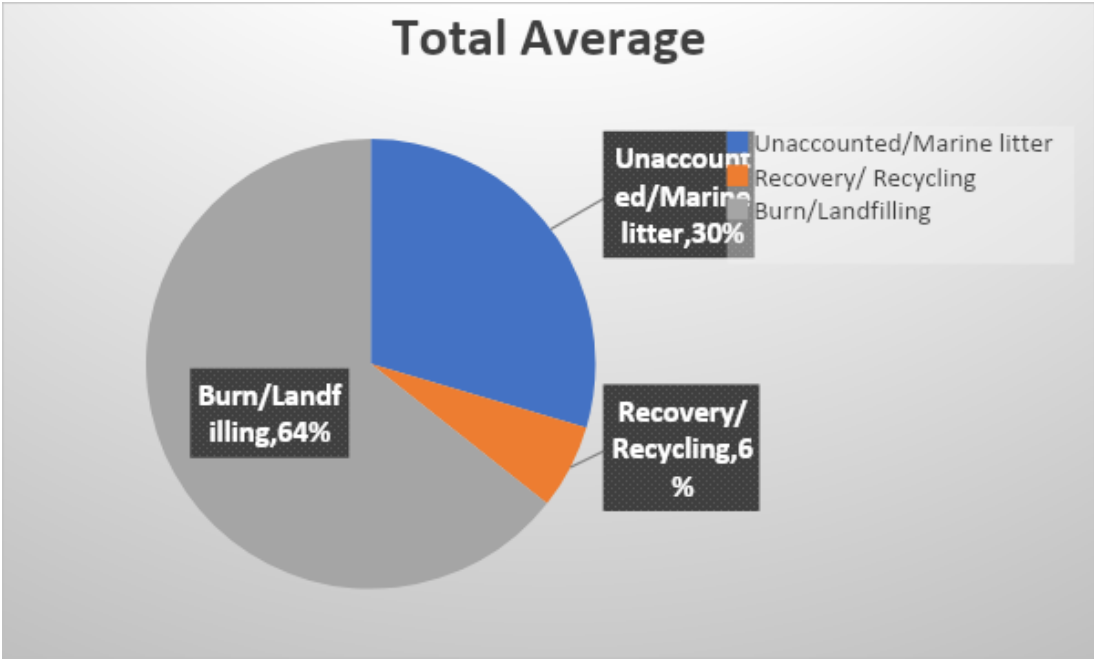


Figure 1: A pie chart showing the distribution of plastic waste management in Nigeria

Table 2: Nigeria states based on the amount of plastic waste generated between 2007 and 2017.

States	T_y	Q_r	Q_{ur}
Abia	1782241.74	213869.01	1568372.73
Abuja	764431.91	91731.83	672700.08
Adamawa	1143054.51	137166.54	1005887.97
Akwa-Ibom	1446412.3	173569.48	1272842.84
Anambra	1492179.68	179061.56	1313118.12
Bauchi	1724280.16	206913.62	1517366.54
Bayelsa	5647247.79	677669.73	4969578.06
Benue	1538017.2	184562.06	1353455.14
Borno	1545959.6	185515.15	1360444.45
Cross-river	1040475.9	124857.11	915618.79
Delta	1505514.25	180661.71	1324852.54
Katsina	3658644.59	439037.35	3219607.24
Kebbi	1185394.71	142247.37	1043147.34
Kogi	1275650.87	153078.10	1122572.77
Kwara	775368	93044.16	682323.84
Lagos	3333110.27	399973.23	2933137.04
Nasarawa	677425.86	81292.10	596134.76
Niger	1465914.8	175909.78	1290005.02
Ogun	1381993.55	165839.23	1216154.32
Ondo	1251871.26	150224.55	1101646.71

Osun	1208419.25	145010.31	1063408.94
Oyo	1996254.36	239550.52	1756703.84
Plateau	1308794.8	157055.38	1151739.42
Rivers	1854861.17	222583.34	1632277.83
Sokoto	1339147.97	160697.76	1178450.21
Taraba	1665614.9	199873.79	1465741.11
Yobe	866681.25	104001.75	762679.5
Zamfara	1150464.22	138055.71	1012408.51
Kogi	1275650.87	153078.10	1122572.77
Kwara	775368	93044.16	682323.84
Lagos	3333110.27	399973.23	2933137.04

Source: Federal Ministry of Environment, Abuja, Nigeria (2020)

Where; T_y = total quantity of plastic waste generated

Q_r = quantity recycled and

Q_{ur} = quantity of plastic unrecycled

N.B: The quantity recycled was determined by multiplying the total plastic (T_y) by the percentage recycled. Total plastics waste generated (T_y) was calculated using the relationship:

$T_y = \text{sum} (2007 - 2017)$

$Q_{ur} = T_y - Q_r$

The data in Table 2, contains background information on the volume of plastic waste generated by each state. Twenty-eight states with at least 11-year records (2007–2017) of the volume of plastic waste generated were considered and the results were used to predict for the entire 36 states. From the data it is clear that the recycling industry holds vast potential which is still underutilized.

Consequently, approximately 60,000 tons of PET waste is being managed efficiently in Nigeria through recycling into various applications such as PSF (Poly Staple Fiber). Private collection players play a key role in the management of plastic waste. Some of the companies that are involved in PET collection include Chanja Datti, Recycle Points, and Wecylers while Recycling

includes Alkem Nigeria Ltd and Lexsz Plastics Limited. All the recyclers and collectors are registered under the Recyclers Association of Nigeria (RAN) which is an umbrella body of indigenous enterprises registered in Nigeria with activities that promote Waste Recycling.

STATISTICS ON WECYCLERS:

Wecyclers are the collector and sorter of plastic waste in Lagos, Nigeria. They have two hubs in Surulere, 1 hub in Ebute-Metta, 1 hub in Ojota, and their headquarters at Lagos Island. Each hub covers a 2 or 3-mile radius of waste collection. 100,000 kgs of plastic waste is collected, sorted, and compressed monthly by Wecyclers. Alkem Nigeria Limited and other recyclers buy from Wecyclers at the rate between 180 and 192 USD per ton of PET.

Monthly Revenue generated by Wecyclers.

$100,000 \text{ kgs} \div 1,000 = 100 \text{ tons}$

1ton = 185 USD

$100 \times 185 = 18,500 \text{ USD}$

= ₦ 14,853,465. Monthly

= ₦ 178,241,580 Annually

STATISTICS ON RECYCLE POINTS

Recycle Points is a plastics collector and sorter set up to combat the waste management crisis in Nigeria. They started as a household incentive program focused on earning points based on the weight of plastics collected. They later switched to the counting system based on their client's preferences. They have about 10,000 households and 22 corporate companies signed up. They collect PET, LDPE, and HDPE. PET and pure water sachets are the main items collected. PET makes up between 75%-80% of the used plastics they collect. Recycle Points sells a ton of PET for between

180 and 220 USD depending on the season. They supply 1500 tons of plastic flakes to Lexsz Plastics Limited.

According to the PricewaterhouseCoopers International Limited (PWC) report of 2019, Nigeria can achieve a recycling rate of 70% (benchmarking with the recycling rate of PET in India) with economic incentives tied to recycling and an enhanced collection system. The recycling rate of 70% translates to a theoretical potential of investment scalability of 480 to 560 million USD and a potential GHG savings of 280,000 tons per annum

Table 3 : Number of Private Sector Participants PSPs Operating in Lagos State

Parameters	2004 – 2007	2008 – 2011	2012 – 2015	2016 – 2019
Private Sector Participants (PSPs)	116	213	346	364
No of Jobs	696	1378	2076	Over 3,500

Source: PricewaterhouseCoopers International Limited 2019

Table 3 provides information on the number of Private Sector Participants (PSPs) and the corresponding number of jobs associated with these participants over four different periods: 2004–2007, 2008–2011, 2012–2015, and 2016–2019. Interpreting these trends suggests a positive correlation between the growth of private sector participants in waste management and the concurrent increase in job opportunities over the specified periods. The expanding private sector presence in waste management appears to be contributing to employment generation, showcasing a potential positive impact on the economy and employment landscape in this sector.

ELECTRONIC WASTE RECYCLING & FUTURE PROSPECT

E-waste is an emerging problem as well as a huge business opportunity given that discarded electronic waste is the fastest growing stream of waste in industrialized countries. This is not surprising considering that the electronic industry thrives mainly on new evolving products giving rise to increasing growth and production rate. This increasing growth rate is encouraged by consumer's appetite for the latest electronic devices. The easier, lightweight yet sophisticated the device, the higher the consumption rate as in the case of Smartphones (International Data Corporation (IDC), 2012). The frequency by which manufacturers churn out more advanced and

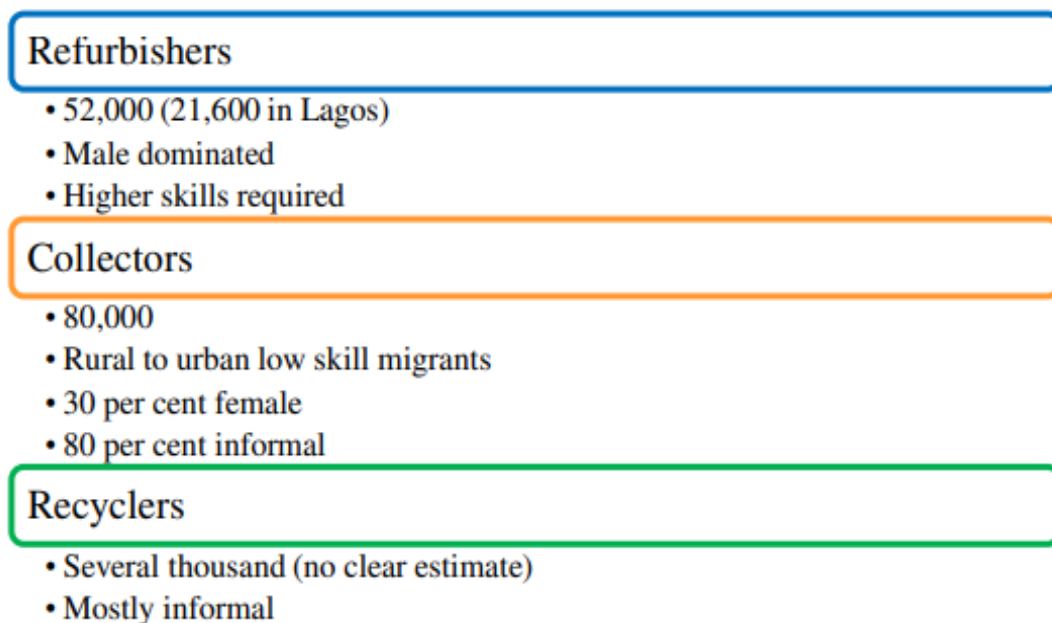
sophisticated electronic devices gives rise to a throw-away principle increasing obsolescence at the same time it also ensures monetary benefits for producers. Obsolete computers are regarded as a 'gold mine'. A metric ton of electronic scrap from used computers contains more gold than can be extracted from a 17-ton gold ore (United States Geological Survey, 2001). Ironically, e-waste contains both toxic and valuable materials with elements including iron, copper, aluminum, gold, and other metals in e-waste estimated at over 60%, while plastics account for about 30% and the hazardous pollutants comprise only about 2.70% (Widmer et al., 2005). There is a thriving

market for copper and iron in the electronic industry. The economic benefits of re-using extracted materials far outweigh extracting the raw materials from mines and converting them for manufacturing purposes. It is no wonder then that the host community where e-waste is housed finds it a valuable source of income amidst the obvious health and environmental hazards.

Informal recycling of e-waste as a profession became an important income-generating

activity for small businesses operating in Nigeria. This sector provides over 30,000 jobs for the populace (Schluep, *et al.*, 2009) According to recent data from the International Labour organization as of 2019 (Fig. 2), this number has risen to well above 130,000 individuals. Therefore, it becomes clear that every reform of the sector requires a careful investigation of its impact on businesses and employment.

Figure 2: Estimates of e-waste workers in Nigeria



Source: International Labour Organization 2019

The management of e-waste in Nigeria involves several actors along the different stages of the e-waste value chain outlined below (Figure 9).

These include distributors, repairers/refurbishes, consumers, collectors, recyclers and final disposers.

Distributors are entities that buy EEE and UEEE from various sources and sell this equipment to consumers directly. The Alaba International Market located in Ojo, Lagos state is the largest market for EEE and UEEE in Nigeria. The market brings together a large number of buyers and sellers with over 5,000 business outlets (Obioha, 2013). Another major EEE and UEEE market is the Computer Village located in the capital city of Lagos state, Ikeja. EEE and UEEE are channeled to other states of Nigeria from these major markets.

Consumers of new EEE and UEEE can be divided into three categories: private, institutional and corporate consumers. In contrast, Nnorom and Osibanjo (2010) found that corporate and institutional consumers were the major domestic generators of e-waste and that households only generated approximately 15 percent of the e-waste in Nigeria. Given these conflicting statistics, it is not currently possible to determine which category of consumer generates the most e-waste.

Refurbishers extend the lifetime of both new and used EEE. In doing so, they also invariably generate e-waste from UEEE that cannot be repaired. As mentioned above, large volumes of UEEE are imported into Nigeria, often in poor condition, which provides a large market potential for refurbishers in the country. Service centers provided by manufacturer representatives and importers, as well as other repair shops found in places such as the Ikeja Computer Village, fall under this category. From the country assessment, approximately 52,000 persons were involved in the refurbishing sector, almost all of whom were male (Ogungbuyi et al., 2012).

In Nigeria, the collection of e-waste is largely an informal economic activity, and collectors are referred to as "scavengers". They make a living from collecting different types of recyclable waste simultaneously, making it difficult to

identify how many collectors work with e-waste specifically. In 2010, it was estimated that approximately 80,000 people were engaged in the collection of recyclable waste, including e-waste and metal scraps, and that 80 percent of these collectors operated in the informal sector and 20 per cent worked in the formal sector (ibid.). While refurbishing in Nigeria is male dominated, it was observed that approximately 30 percent of collectors in Nigeria were female. This contrasts to Ghana, where it was found that e-waste was collected by young children (mostly male) and women (Osibanjo, 2015).

Most recyclers in Nigeria work in the informal sector, as there are only very few registered recycling facilities. However, in February 2018, the Government of Nigeria approved the establishment of its first formal e-waste recycling facility in Ojota, Lagos state, which is run by Hinckley Recycling (Okeke, 2018). In the absence of publicly financed or managed e-waste systems and infrastructure, private enterprises such as Sunray Ventures and Eterra Technologies Ltd. play an increasingly important role in e-waste management in Nigeria.

SUMMARY

In Nigeria, the improper disposal of waste poses a pressing challenge, prompting the need to convert discarded materials into valuable resources. This case study focuses on the distinctive challenges and opportunities associated with plastics and electronic waste in Nigeria. The aim is to explore innovative solutions addressing both environmental hazards and the economic potential of these materials. By analyzing the current state of waste management and specific initiatives, the study illuminates the transformative journey from waste to wealth.

Nigeria ranks ninth globally in ocean plastic pollution without a federal ban on most single-use plastics. The accumulation of plastic waste has adverse effects on humans, wildlife, and aquatic life. E-waste, a rapidly growing portion of global solid waste, poses a significant challenge. Nigeria generated 277,000 tonnes of e-waste in 2016, ranking third in Africa. This study provided insights into the economic, social, and environmental dimensions of waste-to-wealth strategies in Nigeria. With a mixed-methods approach, combining qualitative and quantitative data, the research comprehensively analyzed initiatives, particularly focusing on a case study involving plastics and electronic waste. The methodology provided information on sustainable practices and policies by understanding key indicators, trends, and variations. With a population of about 220 million, Nigeria generates approximately 1.15 million tons of plastic waste annually. Only 6% of this waste is recycled, contributing to the country's ninth position in plastic marine debris pollution. The study

emphasizes the potential to convert waste into products for a sustainable environment and economic gain. The recycling industry, offering entrepreneurship opportunities, creates jobs in waste collection, sorting, processing, and manufacturing.

The data reveals the vast potential of the recycling industry, which remains underutilized. Approximately 60,000 tons of PET waste are efficiently managed in Nigeria, contributing to revenue generation. Private sector players, including Chanja Datti, Recycle Points, and Wecylers, play a crucial role. The study refers to a PricewaterhouseCoopers report suggesting a 70% recycling rate could lead to significant investments and greenhouse gas savings. Also, the data analyzed showed the growth of Private Sector Participants (PSPs) in waste management, showing a positive correlation with job opportunities. Over the years, the increasing private sector presence appears to contribute to employment generation, indicating a positive impact on the economy in waste management.

CONCLUSION & RECOMMENDATIONS

This study considered the role of waste management and wealth Creation in Nigeria taking inference from private sector participation in franchise operations and whether there has been a significant effect on job creation and if waste recycling has no significant effect on business creation in Nigeria. The evidence of the practice of circular economy of waste was minimal. It was apparent that the basic principles of the circular economy were poorly understood.

The private sector involvement in waste management did not deliver on the gains of the circular economy. Policy documents for effective delivery of circular economy waste were not made available to the private sector.

The outcome of the study seems positive from both hypotheses and the following recommendations can be summarized;

- i. Since it has been reflected in this study that the private sector participation in franchise strategies affects job creation in enterprises, Waste management authorities should endeavor to provide franchising opportunities to entrepreneurs to create more jobs for the populace.
- ii. It is recommended that waste recycling should be regulated and controlled efficiently to encourage more individuals to participate in the processes since it has been discovered that waste recycling can create business for entrepreneurs
- iii. The government should ensure that dumpsites should be managed efficiently so

that waste managers and franchisees can generate income for themselves and their organizations thereby contributing to the gross domestic product of the nation.

- iv. Organizations should invest more in infrastructures by providing an enabling environment so that more individuals and entrepreneurs can benefit from waste management business and also to encourage development of the small and medium-scale enterprises.
- v. Advocate for comprehensive policies and regulations to address plastic waste and e-waste management. Implementing a federal ban on single-use plastics and equipment could significantly curb the plastic pollution problem.
- vi. Develop and support programs that create employment opportunities in the waste management sector. This includes training and capacity-building initiatives for individuals involved in waste collection, sorting, and recycling.

- vii. Households, markets, industries and government authorities should provide waste bins for segregation.
- viii. Private firms should be encouraged to establish recycling plants that use wastes as resources in line with circular economy principles.
- ix. There should be training and retraining of all stakeholders in the waste management sector of the economy.
- x. There is need for massive education of the public on the fundamentals of circular economy and the potential to create wealth

By implementing these recommendations, Nigeria can fully harness the economic potential of waste-to-wealth strategies, mitigate environmental hazards, and contribute to sustainable development. The findings of this study not only have implications for Nigeria but also offer valuable insights for global discourse on waste management in the face of escalating environmental concerns

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Título del artículo: Sistema cultural de creencias religiosas

Johanna Emilce Cortes Daza

ABSTRACT

El presente artículo de revisión, a través de un estudio de carácter cualitativo, elabora una investigación documental, cuyo objetivo primordial se basa en establecer un estado de la cuestión, sobre la temática de los sistemas culturales de creencias religiosas. Para ello se trazó una ruta metodológica que tuvo en cuenta cuatro momentos: revisión documental; la clasificación de los estudios en investigaciones académicas, libros de investigación y artículos científicos; la categorización; y su posterior análisis, interpretación y valoración de los enfoques teóricos y metodológicos. Como resultados, se puede entrever que existe un campo investigativo bastante inexplorado que debe ser valorado a través de nuevas búsquedas y pesquisas investigativas.

Keywords: religiosidad, creencias, sistema cultural de creencias religiosas, identidad, fiestas religiosas

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I. INTRODUCCIÓN

Este artículo de revisión sirve como base para estatuir un estado de la cuestión que hace parte de la tesis doctoral, denominada "Sistema cultural de creencias religiosas en Chiquinquirá", dentro del programa de

formación posgraduada, Doctorado en Lenguaje y Cultura. Se sitúa dentro de la línea de investigación *Lenguaje, Sociedad y Cultura*. La temática de este estudio se centra en los imaginarios sobre la religiosidad popular, desde una perspectiva sociológico-antropológica en el municipio de Chiquinquirá, Boyacá, Colombia.

Los estudios sociales del lenguaje, en distintos lugares del mundo, han dado cuenta de las múltiples dimensiones que tienen ciertos fenómenos culturales (Fairclough, 2008). Una de las situaciones investigativas temáticas que ofrece variedad de posibilidades de análisis es el sistema cultural de las creencias religiosas. Toman un valor preponderante la fe, la experiencia religiosa, los ritos, la relación existente entre lo sagrado y lo profano, las teorías que analizan el fenómeno religioso, entre otras cosas (Giberson, & Artigas, 2007).

Desde esa línea de disertación, existe el interés investigativo de descifrar el significado, las oportunidades de construcción teórica y metodológica de un estudio que dé cuenta de los trabajos más importantes sobre el tema de este artículo. Los métodos, los modelos, las pautas y los discursos implican, metodológicamente, una construcción de sentido, de forma cualitativa de carácter documental, de modo que se ofrezca una mirada del estudio del fenómeno religioso, con un énfasis interpretativo.

II. METODOLOGÍA

Este trabajo se realizó con base en una ruta metodológica de la investigación. El paradigma que se tuvo en cuenta es cualitativo de tipo interpretativo. El tipo de investigación es documental y fue relevante en la medida en que se exploraron diferentes instrumentos y técnicas de investigación, soportadas en las condiciones contextuales de los diferentes estudios analizados (Williams, 1999). Los materiales, los insumos y la aplicación de los aspectos metódicos tienen valor en la medida en que dieron cuenta de las múltiples formas de abordar las investigaciones (Jägger, 2003).

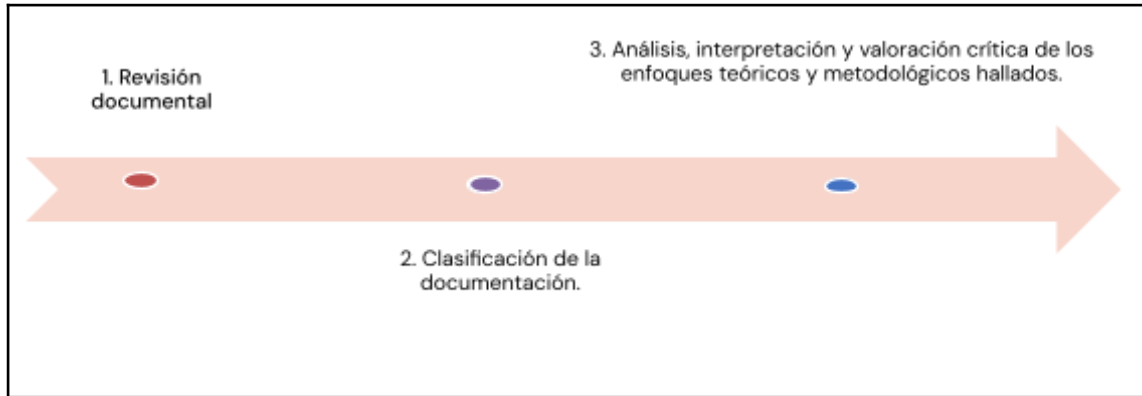
Este trabajo se basa en un enfoque de carácter cualitativo, que a veces es referido como investigación naturalista, fenomenológica, interpretativa o etnográfica, y que es una

especie de “paraguas” en el cual se incluye una variedad de concepciones, porque su característica más profunda es que aunque no se prueban hipótesis, estas se generan durante el proceso y van refinándose conforme se recaban más datos (Hernández Sampieri, Fernández-Collado & Baptista Lucio, 2006).

El tipo de investigación es de carácter documental, pues se sustenta en una técnica que permite la recopilación de información para enunciar las teorías que sustentan el estudio de los fenómenos y procesos en un determinado ámbito del saber (Smith Avendaño, s.f.). La recopilación y organización sistemática de la información abre nuevas puertas a enigmas, alternativas y clarificación de la información sobre un campo científico.

Como muestra del estado de la cuestión, los documentos para revisar fueron seleccionados bajo criterios de conveniencia: investigaciones académicas, publicaciones editoriales (libros) de investigación [...] (Smith Avendaño, s.f.). Con base en la muestra, el diseño del primer instrumento se realiza mediante una tabla que atiende las sugerencias de Smith Avendaño y que complementa con otros datos que se han recogido durante el proceso de muestreo. Así pues, se presenta, a manera de línea de tiempo la ruta investigativa, después del análisis de los datos que se ha realizado, mediante el siguiente esquema que señala el estado actual de sistematización que se ha concretado en el acápite posterior.

Esquema No.1. Ruta metodológica



Fuente: Autora de la investigación.

Reflexiones académicas en torno del sistema cultural de creencias religiosas

Este acápite realiza el análisis de investigaciones precedentes que tienen que ver con la temática del sistema cultural de creencias religiosas populares, con base en los enfoques propios de la antropología, el análisis del discurso y la sociología del lenguaje como faros investigativos. Se reseñan y se confrontan los puntos más relevantes de varios trabajos que se articulan de diversas formas con el ámbito teórico y el esquema metodológico.

Lo anterior se proyecta, a partir de la recolección de antecedentes bibliográficos en los sistemas de información científica de las diferentes unidades de análisis conformadas por libros, artículos y tesis doctorales, tomados de bases de datos científicas. Este rastreo incluye estudios que giran alrededor de la temática propuesta y de algunos que se aproximan desde diversos enfoques y métodos. Estos documentos permiten constituir un panorama en sus aspectos reflexivo-teórico, metódico y analítico y como sistematización de los datos, para generar un estado de la cuestión sobre el

pensamiento académico de la religión y su incidencia en el sistema cultural de las creencias religiosas.

El análisis de estas fuentes se presenta a partir de líneas temáticas identificadas, producto de la organización y sistematización de los datos, con base en los procesos de 1 y 2 de la ruta metodológica: revisión documental y clasificación de la documentación. De esta forma, las temáticas que focalizan este trabajo investigativo son: a) Estudios históricos y sociales sobre religión, en los que se destacan posturas historiográficas, geográficas y de actualidad; b) La búsqueda de identidad desde el sistema cultural de creencias religiosas, en el que se privilegian credos específicos, gestualidades, actitudes y creencias, que proveen un marco de hallazgos identitarios; y c) Festividades y religiosidad popular como fenómeno social, cuyos ejes de indagación giran en torno de la articulación entre medios de comunicación y religiosidad popular, el fenómeno de las imágenes y su culto (la

representación de la virgen, los santos y Jesús y la muerte –vista desde la esfera de lo sagrado o santo–, entre otros).

III. ESTUDIOS HISTORICOS Y SOCIALES SOBRE RELIGION

El libro **«Tratado de historia de las religiones. Morfología y dinámica de lo sagrado»** de Mircea Eliade (1970) es uno de los más importantes documentos para tener en cuenta, tanto en la construcción de los antecedentes de investigación, como en el esquema teórico del fenómeno religioso, puesto que abarca un sinnúmero de posibilidades de análisis histórico de frente a las creencias e ideas religiosas.

Eliade define hierofanía como manifestación de lo sagrado en el ser humano, en la esfera del cosmos habitual de los individuos. Por otra parte, se delimitan las cratofonías como las manifestaciones de fuerza de los individuos en búsqueda de lo sagrado. La noción de lo sagrado es opuesta a lo profano según el autor. Desde estas nociones o presupuestos, Eliade desarrolla su hipótesis inicial de trabajo en torno de las religiones y de las creencias que la humanidad tiene: es a partir de las hierofanías que el ser humano comprende la dimensión diferenciada de lo sagrado y lo profano, de modo que ciertas manifestaciones religiosas de carácter vital unen lo sagrado con el universo (Eliade, 1970).

Estas ideas constituyen un punto de partida para reflexionar el ámbito teórico de la investigación doctoral. Por un lado, permiten extrapolar un amplio recorrido histórico en torno de la religión; por otro, se pueden analizar diferencias, semejanzas y posturas en las diversas formas de recrear las creencias religiosas. De la misma manera, sirven como aporte a la estructura metodológica a la hora de entablar un diálogo analítico y reflexivo sobre la conceptualización teórico-filosófica del fenómeno religioso.

El trabajo titulado **«Regiones y religiones en México. Estudios de la transformación sociorreligiosa»** de Alberto Hernández y Carolina Rivera (2011) es un libro, producto de una investigación que plantea el estudio de la diversidad religiosa en México; aborda temáticas como el análisis de las regiones y los procesos religiosos que suceden en ellas: diversificación y pluralidad de credos y religiones en estas regiones, mediados por su extensión y el papel activo de la religiosidad popular y de las creencias en la estructuración de la práctica social, con un enfoque que abarca la sociología y la antropología.

Este documento resalta a los actores sociales como protagonistas en el cambio religioso y las transformaciones que de ellas se derivan, visto desde y dentro de los contextos políticos, programas de instituciones religiosas y factores externos desde el análisis de grupos poblacionales constituidos en las diferentes zonas o regiones establecidas.

En **«Antropología de lo religioso y educación»**, Fullat (2016) hace una revisión de diferentes momentos históricos que evalúan antropológicamente la visión de la religión como fenómeno. El estudio parte de tres preguntas inesquivables que los humanos nos formulamos, según Kant: 1) ¿qué puedo saber?; 2) ¿qué debo de hacer?; 3) ¿qué puedo esperar? Este tercer cuestionamiento abre a la religión (Fullat, 2016). Este trabajo permite la evaluación sistemática de trabajos y concepciones en el mundo occidental, en torno del ámbito religioso.

En primer lugar, el autor señala que la civilización latina entendió la religión en un doble aspecto: como piedad que pone en contacto a los seres humanos con la divinidad y a modo de conjunto de prácticas rituales institucionalizadas (Fullat, 2016). En ese sentido, se puede afirmar que la religión se entiende como una delimitación de lo sagrado y lo profano y que hay una definición

histórico-filosófica occidental de las creencias religiosas. El trabajo de Fullat, asimismo, establece la afinidad existente entre Freud, Nietzsche y Marx, cuya crítica radica en la comprensión de la conciencia.

Marx lleva a cabo la revisión en el plano histórico mostrando que lo consciente es simplemente ideología. Nietzsche subraya que la conciencia no es otra cosa que un efecto patológico quedando la moral reducida a genealogía. Freud en su metapsicología hace notar que la conciencia es un sistema periférico del aparato psíquico que pasa a ser síntoma y en modo alguno causa. La conciencia es mentirosa. (Fullat, 2016, p. 45).

De otra forma, es importante la reflexión de Fullat (2016) en torno de la comprensión religiosa desde el espacio teórico de la antropología. Para ello, se vale del etnólogo Lévi-Strauss (1964, 1973) quien considera que las leyes inconscientes del espíritu humano fuerzan a este a imitarse a sí mismo como objeto y, por tanto, los productos culturales como la religión objetivan las condiciones inconscientes de la colectividad (Heidegger, 2005). Esto es, una nueva condición para relacionar la mismidad con la intersubjetividad. Sin embargo, es pertinente referir que el ser humano vive también de pasiones y siempre encuentra tensiones entre sus sentimientos y sus razones. La conclusión es fundamental: la religión, la política y la vida misma no escapan de esta tensión.

En el artículo, « **¿Eclipse o efervescencia de lo religioso en la contemporaneidad?** » de la investigadora María Eugenia Talavera, se reflexionó acerca del papel de la religión en la sociedad actual. En torno de la idea de que la sociedad de la razón sustituye las creencias y el poder de los sabios remplace al clero, así como también, en torno del planteamiento de Weber (1981, 1987, 1997) sobre el desencantamiento del mundo, y el «politeísmo», la autora establece las características de la religiosidad actual en Caracas.

Las conclusiones suponen que, a pesar de que las proyecciones se dan sobre la percepción de que la religión se desvanecería con el peso de la razón y del avance de la modernidad en las sociedades, el panorama es diferente, ya que «se evidencia el papel relevante que ella tiene en el universo sociocultural y político de los hombres de este planeta» (Talavera, 2009).

La reflexión teórica permitió vislumbrar que la religión en lugar de desaparecer tiende a mutar de acuerdo con las necesidades de los creyentes, dando lugar a manifestaciones religiosas de tipo mágico-místico que incluyen adhesiones de varias religiones, creencias en esoterismos, situaciones fuera de la tierra, y la generación de cultos según lo dispongan los medios de comunicación, una religiosidad mediatizada que influye hasta en las esferas de la sociedad, y la política (Zubiri, 1984). La variedad de oferta y demanda constituye lo que denomina «la globalización religiosa».

IV. LA BÚSQUEDA DE IDENTIDAD DESDE EL SISTEMA CULTURAL DE CREENCIAS RELIGIOSAS

La tesis doctoral denominada «Identidad católica y juventud universitaria en la sociedad de hoy: la identidad del católico no practicante» de García Jiménez (2012) se enmarca dentro de una población de jóvenes universitarios,

residentes en Granada de la Universidad de Granada. Los jóvenes se caracterizaron como católicos no practicantes en el terreno religioso, de modo que se desarrolló un estudio conducente a explorar sociológicamente las peculiaridades que conllevan la pertenencia a la religión católica en su historia personal –sin hacer uso de ciertas prácticas religiosas institucionalizadas–, la matriz social, política, cultural, familiar, escolar y eclesiástica que

forma parte de vivir la fe católica de los jóvenes universitarios (Durkheim, 1982).

La metodología se construyó desde un enfoque cuantitativo y cualitativo. Para la obtención de datos estadísticos de corte cuantitativo, se realizaron encuestas que permitieron determinar que el 78% de los universitarios españoles reconoce haber sido educado en la religión católica, pero solo el 45% afirma ser católico (García Jiménez, 2012).

La investigación se fundamenta en determinar y reflejar, además, las creencias reconocidas por la población y los cambios de preferencias en la actualidad, desde miradas interdisciplinarias, incluida la sociología que desde un enfoque etnográfico, nos permite para esta investigación tener una mirada metodológica en un estudio de una comunidad geográficamente establecida. (García Jiménez, 2012, p. 2012).

En lo referente a las técnicas de investigación cualitativa, se eligió el grupo de discusión, entendido como un conjunto de personas que discurren en torno de una entrevista, para recopilar y seleccionar la información más relevante sobre el problema por discernir. Esta técnica asume una postura de *informalidad* que permite complejizar de una forma colectiva las diferentes opiniones y perspectivas de los individuos del grupo, con criterios de tranquilidad, menor restricción y mayor libertad de expresión (Malinowski, 1993).

Una de las conclusiones que arrojó el estudio supone una disminución del porcentaje de arraigo católico. Según otras investigaciones revisadas por el autor, para 2006, el 63% de los jóvenes eran católicos y en su mayoría se declaraban no practicantes. El porcentaje de católicos es del 53,5%, de los cuales el 42% se declaran no practicantes, para el final de la investigación. Como espacio inferencial de corte cualitativo, el autor de la tesis doctoral afirma que la ausencia de práctica religiosa ha

aumentado de forma relevante en todos los tramos de edad en las últimas décadas (García Jiménez, 2012).

En la investigación titulada **«La corporalidad religiosa contemporánea. La gestualidad religiosa como construcción de identidad»** de David Avilés (2012), se plantean preguntas de investigación como: ¿Es posible reconocer las nuevas gestualidades cristianas contemporáneas que identifiquen al actor social en el ambiente religioso?, ¿cuál es el papel que juega la simbólica corporal religiosa como parte de la construcción identitaria del actor social –creyente–?, y ¿Qué herramienta metodológica nos ayuda para el análisis de la incidencia de las emociones espirituales en tanto creación de gestualidades religiosas contemporáneas?

Otro momento del análisis, en esta investigación, es la gestualidad de los orantes; en ella, basados en los postulados de Le Breton (1998), se especifican los gestos simbólicos que además tienen implicatura inmediata en las palabras que

dirigen en sus oraciones. Se retoma lo que se denomina como la oración del cuerpo que acompaña a la oralidad como: abrir las manos, apretar los párpados, y los denominados kinemorfemas¹ que en suma y a manera de conclusión “jalona con sus gestos la identidad religiosa del actor social”.

La investigación recoge los datos dentro de la observación participante y a la historización de las gestualidades religiosas, de modo que convergen dos perspectivas: la histórica y la de la cotidianidad. A partir de este estudio, se posibilita el análisis de la identidad como pertenencia e intercambio. Todo ello es analizado a su vez, desde la sociología para determinar cómo los rezos, fiestas, procesiones, rezos a los difuntos, novenarios, devociones a los santos, pago de promesas, preparación para sacramentos, entre otros, se convierten en la vivencia antropológica de la fe.

Por otra parte, la investigación **«Influencia de las creencias religiosas en las actitudes en el personal sanitario (PS) ante la muerte»** de los investigadores Raja Hernández, Gala León, González Infante, Lupiani Giménez, Guillén Gestoso y Sánchez, tiene como objetivo analizar la influencia de las creencias religiosas en las actitudes del personal sanitario (médicos y enfermeros del hospital universitario Puerta del Mar de Cadiz) ante la muerte, partiendo de la aplicación de un diseño observacional-transversal, mediante la cual se cruzan variables de actitudes y ansiedad ante la muerte, con variables de creencias religiosas.

En los estudios kinésicos se entiende el kinema como la unidad mínima de movimiento por analizar y los kinemorfemas como la asociación gestual e hilada de varios kinemas.

A partir de los instrumentos diseñados: cuestionario sociodemográfico; cuestionario STAI (A/R) (A/E) de Spilberger, para evaluar ansiedad-estado, ansiedad-rasgo; escala de ansiedad ante la muerte “DAS-1” de Templer; e inventario de creencia religiosa. Se pudo concluir en el aspecto de religiosidad que el creyente confeso afirma que es poco participante en las actividades institucionales; la mujer es más creyente que el hombre; las creencias religiosas de los profesionales no influyen al trabajar de manera directa con pacientes que han muerto; sin embargo, en el personal que laboró con pacientes se evidenció desacralización.

«Actitudes, creencias y prácticas religiosas de los trabajadores en Pasto: un estudio exploratorio» de Ortega y Villamarín, publicado en la Universidad del Valle, en el año 2012, es un artículo que se interesó por explorar, analizar y recolectar metodológicamente información cuantitativa relativa a la comprensión del fenómeno considerado. Los diversos datos permitieron avizorar un horizonte sobre las condiciones actuales de la religiosidad local de Pasto, aunque sus autores reconocen que la investigación abre caminos para nuevas indagaciones, puesto que emergieron muchos más interrogantes que los que pudo resolver.

Como objetivo general, los autores pensaron en explorar las creencias, actitudes y prácticas religiosas de los trabajadores de la ciudad de Pasto en el año 2009 (Ortega & Villamarín, 2012). Los autores puntualizan que es una realidad poco abordada no solo en Colombia, sino también en el ámbito internacional, lo que presupone un acuerdo con las conclusiones que esta investigación documental ha definido en el marco de la revisión bibliográfica y documental realizada hasta el momento. En el ámbito regional de Nariño se establece que:

1

[...] los estudios relacionados con la religión se encuentran principalmente en escritos de orden histórico, situados en los periodos de la Conquista y la Independencia. La dinámica de dichos estudios gana fuerza gracias al protagonismo que cobra a finales del siglo XIX, la figura de Fray Ezequiel Moreno Díaz, ícono de la mentalidad antirrevolucionaria, antimoderna y profundamente religiosa que ha estereotipado la cultura local, especialmente la de Pasto, como “teológica y conservadora”, en sus formas más extremas. (Ortega & Villamarín, 2012, p. 263).

Como se trató de una investigación de carácter empírico, el horizonte de la misma permite tener datos que pueden ser ampliados de manera cualitativa, de modo que se plantea la posibilidad de establecer nuevos procesos de indagación, en el marco del panorama actitudinal, de creencias y prácticas religiosas en el municipio de Pasto. Mediante este

procedimiento, llevado a través de encuestas se puede sopesar la posibilidad de relacionar los modos, algunas preguntas concretas y los tratamientos analíticos de esta investigación con nuevas hipótesis y premisas de trabajo. En profundidad, los autores desglosan el escenario metodológico de su trabajo.

La estrategia metodológica empleada para la recolección de la información cuantitativa es la revisión, interpretación y clasificación secundaria de estadísticas sociales provenientes de la Encuesta de Creencias y Prácticas Religiosa de la Zona Andina Nariño (ENCREPAREL 2009) del Observatorio Social del Departamento de Sociología de la Universidad de Nariño. (Ortega & Villamarín, 2012, p. 263)

V. FESTIVIDADES Y RELIGIOSIDAD POPULAR COMO FENÓMENO SOCIAL

En el artículo, **«Milagros en la radio. Intersecciones entre comunicación y religiosidad popular»** de la investigadora Gloria Elena Miguel (2016), se realiza una descripción de los recursos mediáticos de la iglesia pentecostal para llegar a su público y realizar incluso «milagros de sanación y prosperidad», intercedidos entre el espectador y el radio o la televisión.

Basada en los postulados de Semán (2006), acerca de la religiosidad popular, los postulados de Assman (1987) caracterizan la puesta en escena de la religiosidad a través de los medios; y el concepto de «iglesia electrónica» propuesto

por Martín Barbero (1995); la investigación concluye que la iglesia pentecostal, objeto de estudio, emplea características discursivas propias que se manifiestan en el plano de religiosidad popular y, por ende, en su cultura.

En la investigación, **«Manifestaciones de la religiosidad popular en torno a tres imágenes marianas originarias. La unidad del ritual y la diversidad formal»**, de la investigadora Magdalena Vences Vidal (2009), se expone el análisis al culto de tres vírgenes latinoamericanas: la Virgen de Guadalupe (México), la Virgen de Chiquinquirá (Colombia) y la Virgen de El Quinche (Ecuador). A partir de una labor documental se exponen la similitud de culto, tradiciones y forma en que se desarrolló la devoción a estas tres imágenes tras una tradición importada desde España, y

transmitida tras los periodos coloniales en estos territorios.

De igual forma se expone como a partir de las costumbres de cada región en las que se pretendía insertar cada imagen, se construyó un sincretismo que dio paso a la religiosidad popular –aceptada por la institucionalidad– propia de cada país, y el cual constituye en la actualidad las marcas de identidad de cada población. Se pudo determinar la diseminación

oral de los atributos milagrosos asignados a estas imágenes, para observar que el crecimiento en las poblaciones y a su vez el desarrollo económico, político y social en la actualidad se mantiene.

En el documento, **«La Virgen de Talpa: religiosidad, turismo y sociedad»**, de la investigadora Anna María Fernández Poncela (2012); se expone un trabajo investigativo acerca de la religiosidad popular en torno al culto de la imagen del catolicismo. Mediante una serie de entrevistas se evidencia que iglesia, estado y sociedad convergen para potenciar la economía local de la mano de la evangelización.

En el artículo, **«Culto y festividad a San Luis Rey en la colonia El Ajusco: un testimonio de religiosidad popular en la ciudad de México»**, del investigador Damián González Pérez (2014), se plantea como propósito indagar acerca de la construcción cultural tejida alrededor de la fiesta a este patrono mexicano. Para este objetivo se propuso realizar entrevistas en diferentes momentos a la hija de la organizadora–fundadora de la ceremonia desde su contexto urbano popular, siguiendo el modelo de Bourdieu (1999).

De la investigación surgen conclusiones que destacan la relación entre la comunidad y San Luis Rey esta mediada por una relación de compromisos y favores en el contexto específico del cual emerge una religiosidad popular que se recrea continuamente afirmando

los postulados de Johanna Broda (2001, 2006). De otra parte los resultados de la investigación se destaca para el caso el interrogante de Hiernaux (1977, 2006), quien cuestiona acerca de quién es el creador de los sistemas simbólicos –los actores o aquellos desean impartir las doctrinas. Dado el contexto urbano de la investigación, se asume la postura de Parker (1993), quien sostiene que la presencia de los cultos de religiosidad popular en una población es coexistente con las necesidades de la población.

En el documento denominado **« El culto al Señor de las Maravillas, una expresión de la religiosidad popular de tipo urbano en la ciudad de Puebla»**, de Jiménez Medina se puede observar que el fenómeno religioso es vigente pues es un sistema de registro simbólico y ritual. El contexto en el que persiste se caracteriza por los cambios. La mayoría de estos se ubican en el universo de la tradición, y al mismo tiempo intentan desarrollar la capacidad de no ser excluida del universo de la modernidad, la religión ha logrado permanecer bajo una nueva forma, la de la tradición en la modernidad (Hervieu-Léger, 2005).

Las comunidades construyen sus espectros divinos, sus mitos y sus creencias a la para que se reproducen culturalmente en medio de la tensión entre tradición y transformación de sí mismas, a partir de las necesidades cotidianas y en el marco de definidos cimientos terrenales. Esto permite observar la recurrencia de una revelación del imaginario simbólico, que permite explicar la razón de ser y el sentido de lo sagrado. Desde una perspectiva dialéctica, los fenómenos religiosos son parte del todo social estructurado y se hallan en permanente interacción y conexión internas con la realidad concreta (Báez-Jorge, 2011).

De otra parte, la investigación denominada **«Una festividad religiosa como signo de identidad, migrantes bolivianos en Jujuy»** desarrollada

por Juan Armando Guzmán (2006), parte del evento de celebración en honor a la virgen de Copacabana. Se indagó la significación religiosa de la ceremonia y los agentes que participan en esa práctica desarrollada en Jujuy, Bolivia.

La investigación constituida desde la creación y ejecución de un fenómeno significativo mostró las formas como los actores sociales, tras el ritual constituyen un mensaje presente en el espacio social de los jujeños. Así pues, comunicación, cultura e identidad convergen en este estudio que permite observar la construcción identitaria, basado en los postulados de Geertz (1987) y desde las posturas del concepto de religión aportadas por Manuel Marzal (1995), quien lo postula como el sistema de creencias, ritos, sentimientos, formas de organización y normas éticas sobre lo divino, que generan ciertas actitudes y estados de ánimo en el individuo y sirven para dar sentido trascendente a la vida (Marzal, 1995). De esta investigación se pueden retomar aspectos teóricos y metodológicos tras el estudio de grupos poblacionales que dan cuenta de creencias y construcción de significados a partir de las prácticas sociales, específicamente, de las religiosas.

Por su parte, en el documento **«Fiestas en honor a la santa Muerte en el Caribe Mexicano»**, el investigador Higuera-Bonfil (2015) realiza un análisis etnográfico acerca del carácter cultural de los rituales a la santa Muerte en tres ciudades diferentes de México, fiestas que se realizan con base en la contribución económica y laboral de sus fieles, lo cual manifiesta para ellos una inversión como manifestación de la fe. Bajo los conceptos teóricos de Giménez (2013), de las tres fiestas estudiadas, dos poseen las dimensiones a las que él se refiere, estas son: eclesiástico-institucional, e histórica, con lo cual se pueden categorizar como expresiones de la religiosidad popular.

En el documento **«El santo quiere fiesta. Devoción, halagos y agasajo a San Muerte, Provincia de Buenos Aires Argentina»**, artículo de avances de tesis doctoral de Walter Alberto Calzato y Gabriela Sánchez Hernández (2012), se analizan las fiestas en honor de San la Muerte, como culto religioso y el carácter devocional del mismo con actividades como bailes, asados, procesiones, entre otras que atienden a lo consolidado como culto católico popular.

Basados en teorías de Pieper (1974), Cox (1972) y Moltmann (1972), se plantean los festejos de santos particulares enmarcados dentro de las creencias religiosas populares, iconografía en imágenes de diferentes materiales, descripción de ofrendas y rituales con los cuales se busca la protección, el favorecimiento en diferentes peticiones, la sanación, entre otros, en los cuales además se rinde culto mariano, bajo la advocación de la virgen de la Milagrosa y otros santos.

La investigación de corte antropológico plantea la recolección de la información a través de la observación directa y la realización de entrevistas a devotos, quienes además ostentan la reconstrucción identitaria con la vestimenta de los santos en algunos de los lugares de esta investigación.

Como colofón de la investigación se determina el carácter cultural en la acción de los devotos, en relación con lo planteado por Geertz (1987): las practicas allí descritas se realizan para asegurar que el santo venerado «devore los monstruos de la incertidumbre y el caos»; las fiestas se convierten, lejos del descontrol, en espacios para que San la Muerte ejerza el re-establecimiento de la existencia y la justicia en esta población que “se ajusta a un molde simbólico en el que se instala su vida.

RESULTADOS Y DISCUSIÓN

Aunque no se han hecho demasiadas aportaciones sobre el conocimiento y desarrollo cultural de los estudios sociales del lenguaje en Boyacá, alrededor de estudios científicos que tengan que ver con los sistemas culturales de creencias religiosas, se afirma que la revisión documental, la clasificación, la categorización y su posterior análisis, interpretación y valoración de los enfoques teóricos y metodológicos hallados, constituye una motivación en el plano de los significados sociológicos y antropológicos que fueron interpretados (Gadamer, 2005).

Por consiguiente, si la elaboración de un estado de la cuestión contribuye al fortalecimiento de los estudios religiosos en Colombia, se puede pensar en una amplia gama de posibilidades investigativas. Por ejemplo, los planteamientos de la Constitución Política de Colombia estipulan la pluriculturalidad de la nación. Aunque existe una fuerte acogida de otros credos, predomina lo católico sobre los demás. Esto tiene una incidencia cultural proveniente de la conquista española y de los procesos de colonialismo. Al respecto, un estudio reveló las siguientes apreciaciones y se dio a conocer por la revista Semana:

El Pew Research Center, centro de investigación con sede en Washington, realizó un estudio global sobre católicos en el mundo, según el cual Colombia es el sexto país con mayor cantidad de población católica. Según ese centro de investigación, durante el 2010, el país contó con 38.100.000 católicos, ocupando así el tercer lugar en Latinoamérica, siendo superado por Brasil, que ocupa el primer lugar en el mundo con más de 126 millones de católicos y México con más de 96 millones. (Revista Semana, 2013, Párr. 1 y 2)

Proporcionalmente, Colombia ocupa el tercer lugar en el mundo con un 82,3 %, solo superada por Polonia y México (Revista Semana, 2013). En ese sentido, la religiosidad emerge como una variable de estudio que tiene importancia

capital en el desarrollo cultural del país y, en este caso específico, de la comprensión de un sistema cultural de creencias de comunidades.

CONCLUSIONES

La técnica de recolección empleada corresponde en general al método documental etnográfico. Las conclusiones de las investigaciones apuntan a la consolidación de construcción de identidad y cultura en las poblaciones que participan de los fenómenos de la religiosidad, así como de las creencias que se derivan de un modo específico de sentir este tipo de experiencias. Las categorías halladas en los diferentes estudios se pueden resumir en seis módulos, referidos a los rasgos de la vida religiosa, tales como filiación religiosa; religiosidad, creencias religiosas; religión y otras instituciones sociales; religión y algunas situaciones de la realidad actual; y finalmente, pluralismo y cambio religioso.

Basados en los postulados de Marzal (1995), se puede afirmar que el punto de lo festivo es un escenario fuerte por investigar, mediante la identificación de los participantes a través de símbolos como: el baile, la sanación, la música, y los devotos que comparten la misma trama simbólica, religiosa y cultural.

Como colofón de esta investigación documental se determina el carácter cultural en la acción de los devotos, en relación con lo planteado por

Geertz (1987): las practicas allí descritas se realizan para asegurar que el fenómeno religioso «devore los monstruos de la incertidumbre y el caos»; por otra parte, las fiestas se convierten, lejos del descontrol, en el re–establecimiento de la existencia y la justicia en esta población que se ajusta a un molde simbólico en el que se instala su vida.

El hecho de que el estudio de sistemas culturales de creencias religiosas haya un auge determinante, para concebirse como una disciplina dentro de los estudios sociales del lenguaje y la cultura, permitió a este trabajo de revisión proporcionar un marco metodológico de análisis que tiene en cuenta el desarrollo de los diferentes estudios en las dimensiones teóricas anteriormente propuestas.

Con base en lo anterior, se hace necesario reconocer las tendencias teóricas y metodológicas que se han desarrollado en este contexto socio–geográfico, comprender la forma en que un sistema cultural de creencias religiosas contribuye a la comprensión de una determinada comunidad o sociedad. De la misma forma, un estado de la cuestión sobre este tema,

sirve para conocer las maneras en que las comunidades reflejan su carácter, sus aspectos culturales y sociales.

La religión es una construcción de la sociedad y ello está soportado bajo los propuestos de Bagú (1989). Por tanto, la sociedad no solo define, sino que además, crea la realidad psicológica. Es pues, el proceso cultural que da sentido de vida al individuo, que permite la cohesión social y la construcción de identidades sociales e individuales, bajo la posibilidad de comprender la tensión natural entre conservación de las tradiciones y la transformación de las mismas y de las comunidades.

En la investigación planteada se encuentra una similitud acerca de los intereses investigativos en cuanto a cuestión de territorio, por ello uno de los interrogantes que se plantean en la investigación se asemejan a los propósitos investigativos de este estudio: ¿Qué relación tienen los campos religiosos con los grupos

sociales populares? ¿Qué papel cumplen en la ciudad las recientes creencias religiosas? Estos interrogantes se asimilan a la inquietud investigativa de la religiosidad popular en la ciudad de Chiquinquirá.

Finalmente, la investigación documental invita a pensar desde las perspectivas de las prácticas religiosas a través de ciencias como la antropología cultural y la sociología que abordan los temas religiosos, en diferentes escalas de análisis, generalmente en lo local. El acercamiento a conceptos como: «campo religioso» y «secularización, como recomposición de creencias» vistos desde una complementariedad, refuerzan hipótesis dentro de la investigación en desarrollo, pues abre el plano para lo que será el análisis del comportamiento religioso en la población de la ciudad de Chiquinquirá, visto a través de procesos históricos, culturales y sociales que actúan en la recomposición social de la religión.

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