EXPLORING THE CULTURAL EXPRESSIONS IN ESE’EJA ADOLESCENTS OF THE NATIVE COMMUNITY OF INFIERNO, PERU

Jaffet Sillo-Sosa 1
Edwin Gustavo Estrada-Araoz 2
Judith Annie Bautista-Quispe 3
Yessenia Luz Arias-Palomino 4
Duverly Joao Incacutipa-Limachi 5
Edgar Octavio Roque-Huanca 6
Anita Maribel Valladolid-Benavides 7
Orlando Paccosoncco-Quispe 8
Gisela Mamani-Ticona 9

ABSTRACT

Objective: To determine the level of knowledge of Este’ja cultural expressions in the students of the Shajao Educational Institution of the Native Community of Infierno, Peru.

Theoretical framework: This research is based on a theoretical framework that highlights the importance of understanding and preserving the cultural expressions of indigenous communities in the context of adolescence.

Method: A quantitative approach and a non-experimental design were used to analyze the influence of the characteristics and values detected in a questionnaire of 30 questions. This questionnaire was applied to an objective sample of 46 high school students.

Results and conclusions: The results indicated that the level of knowledge of cultural expressions that varies from an average knowledge to a high one. Additionally, it was discovered that Ese’eja handicrafts are frequently practiced for economic purposes, while traditions are maintained when students participate in them and consider them useful for their lives. Finally, it was observed that Ese’eja original language is frequently used in family environments.

Research implication: This research is expected to contribute to the preservation and promotion of Ese’eja culture, highlighting the cultural expressions of adolescents. In addition, this can have a positive impact on the conservation of the cultural heritage of the community.

1 Universidad Andina del Cusco, Puerto Maldonado, Madre de Dios, Peru.
E-mail: sjaffets@gmail.com Orcid: https://orcid.org/0000-0002-7570-5801
2 Universidad Nacional Amazónica de Madre de Dios, Puerto Maldonado, Madre de Dios, Peru.
E-mail: gestrada@unamad.edu.pe Orcid: https://orcid.org/0000-0003-4159-934X
3 Universidad Nacional del Altiplano, Puno, Lake Titicaca, Peru.
E-mail: jibautistaq@unap.edu.pe Orcid: https://orcid.org/0000-0001-7302-3818
4 Universidad Nacional del Altiplano, Puno, Lake Titicaca, Peru.
E-mail: yessenialazarias@email.com Orcid: https://orcid.org/0009-0009-2303-6499
5 Universidad Nacional del Altiplano, Puno, Lake Titicaca, Peru.
E-mail: djincacutipa@unap.edu.pe Orcid: https://orcid.org/0000-0002-0067-3147
6 Universidad Nacional del Altiplano, Puno, Lake Titicaca, Peru.
E-mail: eroque@unap.edu.pe Orcid: https://orcid.org/0000-0002-9629-7149
7 Universidad Nacional Intercultural Fabiola Salazar Leguía de Bagua, Amazonas, Bagua, Peru.
E-mail: avalladolid@unibagua.edu.pe Orcid: https://orcid.org/0000-0001-5656-2748
8 Universidad Nacional del Altiplano, Puno, Lake Titicaca, Peru.
E-mail: opaccosoncco@unap.edu.pe Orcid: https://orcid.org/0000-0002-0373-9762
9 Ministry of Education, Puno, Lake Titicaca, Peru.
E-mail: gisellegsl@gmail.com Orcid: https://orcid.org/0000-0003-2386-8040
Exploring the Cultural Expressions in Ese’eja Adolescents of the Native Community of Infierno, Peru

Originality/Value: To promote greater understanding and appreciation of cultural diversity between urban and non-indigenous populations in Peru and other places. This could promote tolerance and respect for indigenous communities.

Keywords: Ese’eja Handicrafts, Cultural Expression, Ese’eja Originary Language, Ese’eja Traditions, Intercultural Education.

EXPLORANDO AS EXPRESSÕES CULTURAIS EM ADOLESCENTES ESE'EJA DA COMUNIDADE NATIVA DE INFIERNO, PERU

RESUMO

Objetivo: Determinar o nível de conhecimento das expressões culturais Ese’eja entre os estudantes da Instituição Educacional Shajao da Comunidade Nativa de Infierno, Peru.

Referencial teórico: Esta pesquisa é fundamentada em um referencial teórico que destaca a importância de compreender e preservar as expressões culturais das comunidades indígenas no contexto da adolescência.

Método: Foi adotada uma abordagem quantitativa e um desenho não experimental para analisar a influência das características e valores identificados em um questionário com 30 perguntas como instrumento principal. Esse questionário foi aplicado a uma amostra de 46 estudantes do ensino médio.

Resultados e conclusões: Os resultados indicaram que o nível de conhecimento das expressões culturais Ese’eja varia de médio a alto. Além disso, descobriu-se que a artesanía Ese’eja é frequentemente praticada para fins econômicos, enquanto as tradições Ese’eja são mantidas quando os estudantes participam delas e as consideram úteis para suas vidas. Por fim, observou-se que a língua original Ese’eja é frequentemente utilizada em ambientes familiares.

Implicações da pesquisa: Espera-se que esta pesquisa contribua para a preservação e promoção da cultura Ese’ea, destacando as expressões culturais dos adolescentes. Além disso, isso pode ter um impacto positivo na conservação do patrimônio cultural da comunidade.

Originalidade/Valor: Promover uma compreensão e apreciação mais amplas da diversidade cultural entre as populações urbanas e não indígenas no Peru e em outros lugares. Isso pode promover a tolerância e o respeito pelas comunidades indígenas.

Palavras-chave: Artesanato Ese’eja, Expressões Culturais, Língua Original Ese’eja, Tradições Ese’eja, Educação Intercultural.

RGSA adota a Licença de Atribuição CC BY do Creative Commons (https://creativecommons.org/licenses/by/4.0/).

1 INTRODUCTION

At present, we face changes promoted by modernization, cultural transformation, globalization and constant migration, which demand the adaptation or incorporation of foreign cultures. These changes affect cultural aspects such as traditions, customs, languages and perspectives of the world (Ossio, 2019; Appadurai et al., 2014). It is argued that the dominant influences and values of the modern world exert pressure and that there is a systematic oppression that underestimates local cultures, even categorizing them as subcultures. This has promoted the predominance of competitive, individualistic and impetuous values (Valladares & Olivé, 2015; Arana et al., 2014).
An illustrative case is the arrival of Europeans to the Andean areas of South America, which resulted in a cultural fusion, combining the Andean and Western visions. However, this also involved the transformation of the identity of the communities and the risk of losing ancestral knowledge (Vidal & Vargas, 2021; Arévalo, 2018; Arista, 2018).

The lack of identity in the nations arises from the loss of cultural heritage and the disappearance of indigenous languages. According to the United Nations (2020), in Latin America there are 420 indigenous languages, of which 26% are extinct or endangered (UNESCO, 2019). The feeling of shame when speaking original languages leads indigenous families to adopt the dominant language to adapt in their communities (Rivas, 2018; Ríos, 2015). This has made current generations forget their maternal languages, making these populations vulnerable and impacting their rights (UNESCO, 2019). In Puno (Peru), a study shows that 74% of young university students identify with their culture, but western influence persists due to globalization. On the other hand, the rest only connects to Western culture. Given the large number of students (around 18,000), the cultural identity is at risk of getting lost (Curasma et al., 2021).

Other studies raise the problem from different approaches, such as the case of Santiesteban (2019), which proposes a non-experimental correlational investigation to examine how a television program influences the transfer of cultural roots in adolescents. Other descriptive studies with ethnographic approach, in smaller populations of 12 to 48 samples or cases, concluded that the influence of wise in the community, allied people and parents strengthens cultural identity in students (Ceron, 2018). Likewise, dances retain cultural elements and are cultivated by young people (Escalante, 2018).

Porcel (2017) underlines the importance of recovering the spiritual knowledge of Amazon peoples to assess cultural identity. However, the creation of conservation parks and the extractive economy negatively impact social culture and elements, aggravated by the low state presence (Canahua, 2019; Coila, 2017). In all cases mentioned, the opacity of cultural manifestations is observed. However, they all suggest that it is possible to strengthen them in young populations.

The concepts and definitions on cultural expressions affirm that they are observable through dances, ceremonies and handicrafts, which reflect worldviews and retain the identity of people (Rainforest, 2018; Culture, 2017; Ortiz, 2015). These expressions cover verbal, musical, bodily and tangible manifestations that represent values, beliefs and behaviors (Padilla, 2015; Vargas et al., 2017; Arroyo, 2018), which arise from life and provide diversity, citizenship and mutual respect between cultures (Minedu, 2018; Ortiz, 2015).

In the Peruvian context, cultural expressions make up multicultural diversity and include symbolic elements and lifestyles that define identity at different levels, as local, community, ethnic and regional (UNESCO, 2016). These can be intangible, oral, traditional and living (Eulogio, 2015; Guédon, 2019). They have historical, transmitter and social functions. The historical function is related to the memory of past events, while the transmitting function implies the intergenerational transfer of knowledge through orality, which influences personal and collective development and their own identity (Linares, 2015; culture, culture, 2017). The social function is evidenced in the acceptance and perception of social identity as different, threat or cultural change (Reynoso, 2016; Riojas, 2020).

Likewise, cultural expressions are grouped into dimensions such as handicrafts, which represents creativity and collective feelings through unique pieces (Rivas, 2018; Llugsha, 2019). The tradition, which is an inheritance that is repeated over time with unique modifications from generation to generation (Culture, 2017; Ortiz, 2015). Traditions in Peru combine worldview and way of life, manifesting in festivities that combine technical and symbolic elements (Ríos, 2019; Culture, 2014).
In the case of Ese'eja traditions, they are related to subsistence activities such as hunting, fishing and agriculture, and are transmitted orally. The oral tradition involves myths, legends and songs that link the community with nature (Minedu, 2018; Culture, 2017). Ethnic diversity in Madre de Dios has resulted in a varied folklore, although migration has influenced the disappearance of some cultural expressions (Ticona, 2016; Chavarría, 2017).

Another form of cultural expression is indigenous or native languages, which sometimes lack of writing system, but, even so, they are valuable communication systems (Apaza, 2016). Ese’eja language, for example, remains a current communicative system (Culture, 2022; Deance & Vázquez, 2020).

In the native community of Infierno, students of the Bilingual Intercultural Educational Institution "Shajao" have experienced shame when speaking their original language in the presence of foreign visitors and tourists during the last five years. This attitude is reflected in its lack of interest and motivation to learn and know their native language, showing boredom and disinterest. Although the community has wise people who teach language and traditions, these actions have failed to incentivize learning sufficiently Ese’eja language. On the other hand, young people stand out in handicrafts, families organize to produce and sell handicrafts both in the community and in the capital of the region, since other cultural expressions like dance are mainly presented to foreign tourists and at festive events.

In the case of the predominant language is Castilian (Spanish), which is used in the community, school and family activities, which has decreased importance to that Ese’eja language. This raises the risk of devaluing local culture and eventually leading to the loss of traditions and cultural aspects in the community. Likewise, this loss of cultural identity also leads to the adoption of external values, which reduces the importance of traditional values and native language. Since indigenous populations are getting smaller, often lack political or government representation (Eulogio, 2015; Villalba, 2015).

Therefore, the present work aimed to determine the level of knowledge of Ese’eja cultural expressions in the students of the Shajao Educational Institution of the Native Community of Infierno, Peru.

2 METHODS

The study was applied to the Shajao Educational Institution of the Madre de Dios region. The institution is located in the Native Community of Infierno, located thirty minutes from the city of Puerto Maldonado, also according to the Educational Quality Statistics of the Ministry of Education of Peru, the institution is classified as a Bilingual Intercultural Educational Instruction.

A questionnaire was applied to 46 adolescents, to evaluate the level of knowledge of Ese’eja cultural expressions. The data on the number of students were provided by the Board of directors of the Educational Institution and three were excluded by stratified sampling procedure that required it.

The investigation period had two moments, the first was to meet the population under study, a task that was developed by the researcher for six months, obtaining the consent of parents because students were minors. In the second semester the instrument was applied for three weeks, since for the entrance to each classroom the necessary permits and times were required to respond to the surveys.

The applied instrument is called the Questionary of Knowledge of Cultural Expressions, which contains 30 questions corresponding to the three dimensions of the cultural expressions raised: handicrafts, traditions and the use of the native language that Ese’eja. This was applied in three moments, to obtain the best students of the students and avoid fatigue. The instrument was applied in person, prior coordination and explanation with the students and that contains...
premises and possible responses, which were encoded with the next Likert scale: never, rarely, occasionally, frequently and very frequently with values from 1 to 5 correspondingly. This has allowed ordering the dimensions and indicators for its ordinal value and then applying the coding, tabulation techniques (Arias & Coviños, 2021; Salazar & del Castillo, 2018).

The "knowledge of cultural expressions” category was transformed into a variable using a scale, called the level of knowledge of cultural expressions, which is as follows: from 0 to 50 equal to low knowledge; from 50.1 to 100 equal to medium knowledge and from 100.1 to 150 equal to high knowledge. Also, for the measurement of each dimension, it separated into three categories: from 0 to 16.66 equal to low knowledge; 16.67 to 33.33 equal to medium knowledge and finally 33.33 to 50 equal high knowledge. On the other hand, the specific objectives were analyzed by applying descriptive methods for the treatment, presentation and characterization of data, then separated by dimensions and the ordering procedure from highest to minor was applied on a spreadsheet, according to the following criteria: the fashion obtained, description of the value obtained and indicator. This whole procedure was developed in the Microsoft Excel software version 2016.

Regarding the level of knowledge of cultural expressions, it was determined by analyzing the frequencies of each of the dimensions and finding its proportional value. For this, visual groups were applied with the data already ordered using the IBM SPSS Statistics 25 statistical software. To describe the situations where the students of the sample develop the Ese'eja handicrafts to know the moments where the students highlight the Ese'eja traditions and identify the situations in the sample use the native language Ese'eja. The mean was calculated and thus identify the situation that is repeated most, in quantifiable terms and descending order.

On the other hand, the web graphics were used, for each dimension to show the approach between the indicators raised for each dimension.

3 RESULTS AND DISCUSSION

With regard to the general objective of determining the level of knowledge of Ese'eja cultural expressions, the results indicated that 50% of the students, which is equivalent to 23 participants, proved to have a 'high level of knowledge’ of cultural expressions. These students are able to create and use handmade products for sale and their own use, understand the meaning of traditions and practice them regularly, in addition to knowing and using their original language, which is part of their family and social environment.

On the other hand, 47.83% of the students (22 participants) showed an ‘average level of knowledge’. These students know and consume artisanal products of the Ese'eja community, but this is not an important part of their economic or family legacy. They also include the meaning of that Ese'eja traditions, although they do not practice them frequently and are not part of their closest family and social environment. They have some knowledge of the native language Ese’eja, but this is not an integral part of their closest family and social environment. These results are presented in Figure 1.

With regard to the general objective of determining the level of knowledge of Ese'eja cultural expressions, the results indicated that 50% of the students, which is equivalent to 23 participants, proved to have a ‘high level of knowledge’ of cultural expressions. These students are able to create and use handmade products for sale and their own use, understand the meaning of traditions and practice them regularly, in addition to knowing and using their original language, which is part of their family and social environment.

On the other hand, 47.83% of the students (22 participants) showed an ‘average level of knowledge’. These students know and consume artisanal products of the Ese'eja community, but this is not an important part of their economic or family legacy. They also include the meaning of that Ese'eja traditions, although they do not practice them frequently and are not part of their closest family and social environment. They have some knowledge of the native language Ese’eja, but this is not an integral part of their closest family and social environment. These results are presented in Figure 1.
In addition, it is observed that the average value is 90.74, while the maximum registered value is 131. These analysis results indicate that, of the 46 samples evaluated, the average level of knowledge is found in 90.74 on a scale of 0 scale to 150, as can be seen in Figure 2.

By matched the means for each grouped dimension, it was obtained that they are in a range of 29.00 to 33.46. This result indicates that the mean is located within the 'average level of knowledge', then at the variable level the students have an average level of knowledge of their cultural expressions, as indicated by Table 1.
Exploring the Cultural Expressions in Ese'eja Adolescents of the Native Community of Infierno, Peru

Table 1. Paired samples statistics

<table>
<thead>
<tr>
<th>Part</th>
<th>Indicator</th>
<th>Mean</th>
<th>N</th>
<th>Deviation</th>
<th>Average error</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Handicrafts</td>
<td>29.00</td>
<td>46</td>
<td>8.65640</td>
<td>1.27632</td>
</tr>
<tr>
<td></td>
<td>Traditions</td>
<td>28.28</td>
<td>46</td>
<td>9.84245</td>
<td>1.45119</td>
</tr>
<tr>
<td>2</td>
<td>Traditions</td>
<td>28.28</td>
<td>46</td>
<td>9.84245</td>
<td>1.45119</td>
</tr>
<tr>
<td></td>
<td>Original language</td>
<td>33.46</td>
<td>46</td>
<td>8.58346</td>
<td>1.26556</td>
</tr>
</tbody>
</table>

Source: Own creation

To detail the circumstances in which the students of the sample are involved in the creation of Ese'eja handicrafts, the identification of the most common values or those that are most frequently presented in the data set were carried out. In relation to the first specific objective of describing the situations in which Ese'eja handicrafts is developed between the students of the sample, the predominant or more recurrent values during the data analysis were determined. The results are presented in Table 2.

Table 2. Ordered data for the crafts Ese'eja dimension

<table>
<thead>
<tr>
<th>COD</th>
<th>INDICATOR</th>
<th>MEAN</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>D111</td>
<td>In your family group there are people who are dedicated to the elaboration of Ese'eja handicrafts</td>
<td>5.00</td>
<td>Very often</td>
</tr>
<tr>
<td>D113</td>
<td>You know the materials that are used in the elaboration of Ese'eja handicraft products</td>
<td>5.00</td>
<td>I know totally</td>
</tr>
<tr>
<td>D116</td>
<td>You know the historical or cultural values of Ese'eja crafts.</td>
<td>5.00</td>
<td>I know totally</td>
</tr>
<tr>
<td>D115</td>
<td>Do you know how long they make Ese'eja crafts that are not for sale</td>
<td>4.00</td>
<td>I know enough</td>
</tr>
<tr>
<td>D114</td>
<td>Do you know how long they make Ese'eja crafts for sale</td>
<td>3.00</td>
<td>Know</td>
</tr>
<tr>
<td>D111</td>
<td>Aids in the elaboration of Ese'eja craft products.</td>
<td>2.00</td>
<td>Rarely</td>
</tr>
<tr>
<td>D112</td>
<td>You know what is the elaboration time of elaboration of Ese'eja handicraft products</td>
<td>1.00</td>
<td>I don't know</td>
</tr>
<tr>
<td>D112</td>
<td>You know what Ese'eja handicraft products take longer and less time to be made</td>
<td>1.00</td>
<td>I don't know</td>
</tr>
<tr>
<td>D117</td>
<td>Your family economy depends on the elaboration and sale of Ese'eja handicrafts</td>
<td>1.00</td>
<td>Never</td>
</tr>
<tr>
<td>D118</td>
<td>Your personal economy depends on the elaboration and sale of Ese'eja handicrafts</td>
<td>1.00</td>
<td>Never</td>
</tr>
</tbody>
</table>

Source: Own creation

Table 2 reflects the circumstances in which Ese'eja handicrafts develops frequently from an economic perspective, where families depend largely on this activity. In addition, students have complete knowledge about the materials used, the historical and cultural value of handicrafts, as well as the period and time in which the Ese'eja handicrafts were elaborated. These results are consistent with the previous research carried out by Vidal & Vargas (2021) and Añapa (2021), which suggest that cultural expressions are strengthened in the family and in environments near the individual. This emphasizes that, in the studies referred to, the knowledge of cultural expressions is intrinsically related to the knowledge of cultural identity. On the other hand, when subjects do not depend economically on handicrafts, this activity is part of their economy, but to a lesser extent, since it is combined with a greater economic activity.
Figure 3. Polygon formed by the crafts Ese'eja dimension
Source: Own creation

Figure 3 confirms the evaluation carried out from the information presented in Table 2. In this figure, it can be observed that in the dimension of Ese'eja handicrafts, the values are grouped together forming a pattern that is close to the indicators 1, 3, 6, 5 and 4, which have the highest values in that space. This is based on the idea that handicrafts represent a knowledge based on the local community. These results are congruent with the findings presented by Ceron (2018), who highlights the influence of local knowledge in strengthening cultural identity, especially due to the presence of wise individuals known as "Yachaq" in the close environment of people.

As for the second specific objective, which seeks to identify the moments in which Ese’eja traditions are prominent among the students of the Shajao Educational Institution, the determination of the value that occurs most frequently in the data set in the set of data was carried out as detailed in Table 3.

Table 3. Ordered data of the Ese'eja traditions dimension

<table>
<thead>
<tr>
<th>COD</th>
<th>INDICATOR</th>
<th>MEAN</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>D213</td>
<td>When to participate in the ancestral traditions of the Ese’eja people, you know the meaning of tradition.</td>
<td>3.00</td>
<td>Know</td>
</tr>
<tr>
<td>D216</td>
<td>The knowledge of the ancestral traditions of the Ese’eja people is very useful for daily life</td>
<td>3.00</td>
<td>Occasionally</td>
</tr>
<tr>
<td>D211</td>
<td>How often you participate in ancestral activities or traditions of the Ese’eja community.</td>
<td>2.00</td>
<td>Rarely</td>
</tr>
<tr>
<td>D212</td>
<td>You dedicate or invest part of your time in ancestral activities or traditions of the Ese’eja community.</td>
<td>2.00</td>
<td>Rarely</td>
</tr>
<tr>
<td>D216</td>
<td>Regarding the historical and cultural values of the ancestral Ese’eja traditions.</td>
<td>2.00</td>
<td>I know weakly</td>
</tr>
<tr>
<td>D217</td>
<td>In your family group they depend economically on some activity of the ancestral Ese’eja tradition.</td>
<td>2.00</td>
<td>Rarely</td>
</tr>
<tr>
<td>D218</td>
<td>You depend economically on some activity of ancestral Ese’eja tradition.</td>
<td>2.00</td>
<td>Rarely</td>
</tr>
</tbody>
</table>
Exploring the Cultural Expressions in Ese’eja Adolescents of the Native Community of Infierno, Peru

<table>
<thead>
<tr>
<th>Question</th>
<th>Value</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>How often you collaborate in some traditional and ancestral activity of</td>
<td>1.00</td>
<td>I don't know</td>
</tr>
<tr>
<td>the Ese’eja people.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the last four weeks you have actively participated in ancestral</td>
<td>1.00</td>
<td>Never</td>
</tr>
<tr>
<td>traditions of Ese’eja people.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a relative that depends economically on some activity of the</td>
<td>1.00</td>
<td>Never</td>
</tr>
<tr>
<td>ancestral Ese’eja tradition.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Own creation

The data presented in Table 3 refers to moments in which Ese’eja traditions stand out among the students of the exhibition reveal that these traditions stand out when students participate in them, since they occasionally consider them useful in their daily lives. In addition, on some occasions, they dedicate time to these traditions, although their understanding of their historical and cultural value is limited. Sometimes, they depend on these traditions for their economic support, but they do not have a deep knowledge or participate in ancestral traditions, and they also do not have relatives who depend economically on them.

These findings are congruent with the previous investigations carried out by Bernabé (2021), Santiesteban (2019) and Leiva et al. (2021), who argue that to strengthen and develop cultural identity it is essential to promote the appropriation of knowledge through traditions.

Figure 4. Polygon formed by the Ese’eja traditions dimension
Source: Own creation

Figure 4 shows that in the dimension of Ese’eja tradition, the values are grouped around indicators 3 and 6, which indicates that students participate in the ancestral traditions of the Ese’eja people when they understand the meaning of these traditions and consider them beneficial to their lives. These results are in line with previous research carried out by Escalante (2018) and Porcel (2017), who concluded that the traditions and ancestral knowledge are strengthened by the appreciation of relics and intrinsic spirituality in the practice of traditions.

Regarding the third specific objective, which seeks to identify the situations in which the students under study use the native Ese’eja language, the value that occurs most frequently in the data set was determined.
Table 4. Ordered data of the Ese'eja native language dimension

<table>
<thead>
<tr>
<th>COD</th>
<th>INDICATOR</th>
<th>MEAN</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>D3I3</td>
<td>When you listen to an expression or word in Ese’eja language, you are sure of what it means.</td>
<td>5.00</td>
<td>Very often</td>
</tr>
<tr>
<td>D3I4</td>
<td>In the moments you pass as a family, they are used or expressed in words in the native Ese’eja language.</td>
<td>5.00</td>
<td>Very often</td>
</tr>
<tr>
<td>D3I6</td>
<td>Regarding the historical and cultural values of the native Ese’eja language.</td>
<td>5.00</td>
<td>I know totally</td>
</tr>
<tr>
<td>D3I7</td>
<td>My family depends economically on the original Ese’eja language</td>
<td>5.00</td>
<td>Very often</td>
</tr>
<tr>
<td>D3I7</td>
<td>You know a relative that depends economically on the native Ese’eja language</td>
<td>5.00</td>
<td>Very often</td>
</tr>
<tr>
<td>D3I1</td>
<td>How often do you use some expression in an Ese’eja native language</td>
<td>4.00</td>
<td>Frequently</td>
</tr>
<tr>
<td>D3I2</td>
<td>I invest time to learn the native Ese’eja language.</td>
<td>4.00</td>
<td>Frequently</td>
</tr>
<tr>
<td>D3I5</td>
<td>In the moments you spend with family or communal meetings, the original Ese’eja language is expressed or used.</td>
<td>4.00</td>
<td>Frequently</td>
</tr>
<tr>
<td>D3I6</td>
<td>I consider that the use of the native Ese’eja language is useful for life.</td>
<td>4.00</td>
<td>Frequently</td>
</tr>
<tr>
<td>D3I8</td>
<td>Ese’eja original language is very important for your personal economy.</td>
<td>1.00</td>
<td>Never</td>
</tr>
</tbody>
</table>

Source: Own creation

Table 4 presents the circumstances in which students make use of the native language Ese’eja, and these occasions usually occur mainly in the family. Students demonstrate a solid understanding of the meaning of their original language and recognize their historical and cultural value. In many families, the economy depends commonly on this language, and students often spend time using it, considering it useful in their daily lives. However, they do not see it as a crucial component in its personal economy.

These findings are consistent with the conclusions presented by Porcel (2017), Canahua (2019) and Coila (2017), who claim that the original language represents an essential dimension of identity and cultural expression, and its practice is mainly carried out in the family and in the environment closest to the individual. This language encapsulates elements of spirituality, lifestyle, customs and values that may differ from what is outside this circle, which supports the conclusions obtained in the study.
Figure 5 reflects that, in regards to the dimension of the native Ese'eja, the values found are grouped around indicators 3, 4, 6 and 7. This shows that the original language is used in family situations, which contributes to the knowledge of its historical and cultural values. In addition, it is noted that families depend economically on the native language. These results are consistent with the conclusions previously presented by Porcel (2017), Canahua (2019) and Coila (2017).

4 CONCLUSIONS

The knowledge of Ese'eja cultural expressions varies in a range that goes from 90.74 to 131.00, which means that it covers from an average level to a high level. 50% of students, represented by 23 students, claim to have a high level of knowledge, while 47.83%, 22 students, have a medium level knowledge and 1 student, equivalent to 2.17%, has low knowledge. These results are supported by specific information found in each of the dimensions. In the dimension of Ese'eja handicrafts, 63.0% have a level of ‘average knowledge’. ESE'JA traditions reach a maximum percentage of 56.5% in the category of ‘average knowledge’, while in the native Ese'eja tongue, a maximum percentage of 50.0% in the category of ‘high knowledge’ is recorded.

The circumstances in which the handicrafts are carried out are predominantly of an economic nature, since families depend largely on this activity. In addition, students have a complete knowledge of the materials used, the historical and cultural value, and the period in which the handicrafts are elaborated. However, they are not familiar with the time required for the development of products and their economy rarely depends on handicrafts. Student's families have knowledge about the historical and cultural values of handicrafts, and, in addition, they make Ese'eja artisanal products for sale and for family consumption.

As for the occasions in which Ese’eja traditions are among students, this occurs when they actively participate in them and consider that these traditions are occasionally useful in their daily lives. However, they rarely dedicate time to ancestral traditions and understand their historical and cultural value, and also rarely depend on these traditions for their economy. In addition, they do not have relatives who depend economically on these traditions. Students participate in the ancestral traditions of the people of Ese'eja when they understand their meaning and consider them beneficial for their daily lives.

Regarding the situations in which students use the native language Ese'eja, these are predominantly presented in the family and students have a safe knowledge of the meaning, the historical and cultural value of their language. The economy of their families depends largely on this language, and students dedicate time frequently to learn it and consider it useful in their daily lives. However, they never consider it as a crucial element for their personal economy.

REFERENCES


Arévalo, J. (2018). Actividades colaborativas en el aprendizaje de marcadores discursivos en...
http://dx.doi.org/10.20511/pyr2018.v6n2.250


https://hdl.handle.net/20.500.12848/812


https://repositorioslatinoamericanos.uchile.cl/handle/2250/3280654

https://repositorioslatinoamericanos.uchile.cl/handle/2250/3280556


