

Family curriculum: an alternative pedagogical tool for education

El currículum familiar: herramienta pedagógica alternativa para la educación

Research

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Abstract

The research that here is presented is centered in the process of generation of knowledge and truths through the curriculum family, as tool pedagogical alternative for weaving encounters with it lived. In the work is taken as samples representative to three groups family of the State Sucre, specifically of the peninsula of Araya: the corner, family Ortiz; Manicuaire, Pereda family; Araya, Salazar family. Through this curriculum is achieved to know its history and shows its behavior in various aspects of his live daily; among those who can point out: the preservation of the values, customs, beliefs and traditions of his native lar. Similarly, the role of the family education beyond school spaces are taken into account, and get know these living testimonies of their wisdom, warmth and authenticity; legacies left during the course of its existence, as a contribution of live or have lived. These personal aspects, each family in particular, were important for the researcher to set its position on the conceptualization of the "family resume". The study is purely empirical and is part of the qualitative approach by applying two methodological variants: Phenomenology and the life stories; in an ethnographic study that combines observation participant and interview in depth biographical type. At work is made clear how develop perceptions of breeding, training, education, work and other categories of analysis of importance of families involved in the

study, linked with the conditions and experiences of its transit through life.

Keywords: Family curriculum, pedagogical tool, life stories.

Resumen

La investigación que aquí se presenta está centrada en el proceso de generación de conocimientos y verdades a través del currículum familiar, como herramienta pedagógica alternativa para la tejer encuentros con lo vivido. En el trabajo se tomaron como muestras representativas a tres grupos familiares del Estado Sucre, específicamente de la península de Araya: El Rincón, familia Ortiz; Manicuaire, familia Pereda; Araya, familia Salazar. A través de este currículum se logra conocer su historia y se observa su comportamiento en varios aspectos de su vivir cotidiano; entre los que se pueden señalar: la preservación de los valores, costumbres, creencias y tradiciones propias de su lar nativo. De igual manera, se toma en cuenta el papel de la educación familiar más allá de los espacios escolarizados y, se logra conocer de estos testimonios vivientes sus sabidurías, calidez y autenticidad; legados dejados, durante el transcurrir de su existencia, como aporte de vivir o haber vivido. Estos aspectos personales, de cada familia en particular, fueron importantes para que el investigador fijara su postura sobre la conceptualización del "currículum familiar". El estudio es netamente empírico y se

enmarca dentro del enfoque cualitativo aplicando dos variantes metodológicas: La fenomenología y las historias de vida; en un estudio etnográfico que combina observación participante y entrevista en profundidad de tipo biográfico. En el trabajo se pone de manifiesto cómo se desarrollan las percepciones de la crianza, la formación,

la educación, el trabajo y otras categorías de análisis de mucha importancia de las familias inmersas en el estudio, ligadas con las condiciones y las experiencias de su transitar por la vida.

Descriptor: Currículum familiar; herramienta pedagógica, historias de vida.

Introduction

This research is an experience that is part of the daily life of three family groups, men and women: *fishermen, potters and salineros*¹; who live in different social spaces in the peninsula of Araya. These groups through the course of their existence have maintained constant dynamics in the formation of the family as a teaching-learning process, which is nothing other than their education, developed and taught from the home. Technically speaking, an education that constitutes or represents a socio-educational configuration that was reflected in the learning of the family group outside of the school or alien to the curricular formalism of the school. The research presents a special motivation, while it may be timely. First, because it contains the experiences of the Ortiz family; The Pereda family and the Salazar family, as a testimony of a reality that has lived between satisfactions and vicissitudes. And secondly, the great opportunity of the study is presented as we face the imminent understanding of a new theme: the family curriculum.

The conception of the family curriculum as a systematic, comprehensive and continuous process, which has the task of valuing and reorienting the actions of the agents that operate within the framework of the lived and coexisted reality, constitute the fundamental reason of the present work. From there, they took as signs of identification of the reality lived by these families, genuine representatives of the peninsular region. In the light of their reflections, some epistemo-

logical and ontological challenges present in the three family groups are addressed, with the firm intention that through the interpretation of their stories, we seek to consolidate knowledge through the values that are still persist in them. . The research was carried out under the approach of life stories, and we thought it convenient to present it here with the title of: the family curriculum: alternative pedagogical tool for education.

The family curriculum that we have proposed to structure carries implicitly the values gained in the families. It must be seen as a process through which these family groups have traveled. Identifying in them a set of clear and significant competences of what their values and way of life are. Of course, these competences are framed within what they have lived; that is, from their own reality. Similarly, the family curriculum is a socializing area of family membership that takes into account the subject and its reality, which draws on the experience present in its environment and, taking into account, its social context, its needs and constraints; taking for granted the meanings on which their identity is based; Making this area a space to express their ideas, a space to share and discuss, as much as possible, aspects that have to do with family life.

It could be said that the family curriculum constitutes an important social, cultural and historical instrument for the individual in particular and for society in general, because it will allow detecting the most diverse problems present in both family groups and places where they live. Having lived close together with these family groups, we learned that in each community, in each village, there are characters who somehow come to form part of the full identification of their land and

1 Salt miner



even give it a point of individuality, transcending history, because they possess something exceptional in their abilities, which make them a genuine expression of their social and human values. The families Ortiz, Pereda and Salazar, who are living testimonies of this research, represent one of those many bastions that have sublimated the peninsular peoples. They represent the pure, identifiable and irreplaceable essence of popular and historical cultural manifestations, which are nothing but the very nature of our roots and the wisdom and dignity of our peoples. In the investigation it is a question of knowing, unraveling and interpreting “the hidden treasures” of these three families. In these characters are sought the revelations and narrative reflections of their experience and coexistence and, through their stories, based on their experiences, build the theory that the author approached from a social science perspective, making contributions and highlighting some own ideas of the evolutionary process of each of the families.

One day, quite far away, looking at the whirlwind of memories, we had the idea of undertaking a research work where the daily life of some family groups born in the Peninsula of Araya was collected. And, once we opened the narrative range of our past experiences on these family groups, we dusted the box of memories retained in the head, thus managing to unleash the research described here. . For this we took as a historical reference the film “Araya”, by Venezuelan filmmaker Margot Benacerraf, winner of two great prizes at the Cannes Film Festival in France on May 13, 1959; because in it Miss Benacerraf collected the life of the three families and the three peoples who represent the central protagonists or living testimonies of this investigative work. We had always dreamed of doing research on the identity of this group of men and women (fishermen, potters and salineros), in order to know those characteristics that are very zealously preserved within the family environment and which define us as a people; these characters with their narrative experience, with their stories, provided that opportunity. They

allowed us to “seek in their souls” and extract from them the most diverse expressions of their daily lives; telling the anecdotes that chroniclers do not always stamp in their writings. In the same way, we consider it important to make a general outline, both of the peoples and of the families involved in the study, since in this way the subject could be better understood and the family curriculum as a method of studies and as a tool Pedagogical alternative in the teaching practices to weave encounters with the lived can be perceived.

Many times the casual has been determinant in the educational event and the family curriculum is no exception. The easy mastery with which it can be admitted in pedagogical interventions was what led to the emergence of this conceptualization at the very moment when none of the institutions that plan and program the different types of curriculum existing within the educational field had thought of it as an instrument of teaching-learning. Hence, it is of the utmost importance that the characteristics of the peoples of the peninsula be described, as well as the personal traits of their inhabitants. All this with the healthy intention to better understand the epistemological foundations raised by the researcher and, in this way, to know the beneficial contribution that the family curriculum has to offer in everything that concerns the educational process.

Of the peoples and the key families to this research

It has always been said that the great majority of the towns that make up the peninsula of Araya are communities without birth certificate, because there is no certain evidence of when they were founded. This suggests that their development as an organized community, apart from being incidental and spontaneous, was a slow process, in which intervened as determinant factors: their strategic location within the Peninsular Geography and the topography of the land where their first settlers set their seat ; Suitable spaces,



where they could freely develop the art of fishing and other activities of each place. Viewed from this perspective, it is logical to consider the peninsula, as a long stretch of marine coast, guarded by a belt of hills of xerophytic vegetation, which provided materials for the construction of the first dwellings, firewood for the necessities of domestic life and other elements indispensable for subsistence. The anthology compiled in each of the towns, is a reliable sample of all that happening that is developed and is transmitted from generation to generation. Here, key informants narrate facts, events, with the naturalness that can only be achieved by letting them speak on their own, with their own voice and style, without shaving or mending; which causes each one to undress, through their words, the land where they have seen their life pass silently.

El Rincón- Town of the Ortiz: The Rincón has from its origins a xerophytic vegetation, the same one that prevails in all the peninsula. It is a region that due to the aridity of its climate and the dryness of its land, it is not possible to sustain in it agricultural activity sufficient for self-consumption. For this reason, traditionally, their way of life has been united, forever, to artisanal fishing. Artisanal fishermen have essentially passed on their fishing experiences from generation to generation, as a silent and eloquent teaching emanating from this pristine landscape. Its inhabitants remember that from the process of intermarriage of several families, arises the conjugal union between Antonio Narváez and Benita Ortiz, father and mother of Adolfo Ortiz, genuine representative of this town of fishermen. The economic activity of The Ortiz has, since always, being around artisanal fishing. They did in a past and still make use of the work tools owned by one of them for the support of all. In this regard, Ysabel, Adolfo's wife, says: "these *Mandingas* (fishing net) belonged to my father". This is corroborated by a native of the village saying: "these nets were owned by Cruz Vásquez, Adolfo's father-in-law, Ysabel's father." It is important to emphasize that The Ortiz with the sale of the fish

managed to maintain the whole family. Ysabel comments: "the sale of fish in the streets was my way of life", and there was even the sacrifice of the elders for the younger children to study; "... that they studied something so that they would not be like me ... that I do not know the "o" for its roundness ... I have a son who is Public Accountant ... and another who is a teacher of crafts That is good that they have moved forward in spite of my poverty and brutality". In the narrative it was possible to observe the desire to have an education coming from an institutionalized school... "I did not go to school, because one day I did not know the "table" and they punished me. I cried a lot for not being able to read or write, I wanted to learn." In spite of the lived experience and the accumulation of knowledge acquired in his work for life, they used the term "brutality" for not being able to read or write. The group consisted of large families; Understood as the family structure that may include political relatives, grandparents, uncles, nephews, cousins, children, and so on; which is characteristic of rural patterns of behavior. The Ortiz, guard with zeal a singular way of life: the artisanal fishing. Culture and heart for both of them, as well as the people of El Rincón; since they could not live in a thirsty land, they went to a sea that was, and is, prodigal in resources. (At the time of the investigation, and Adolfo Ortiz, had died).

Manicuaire- Land of the Pereda: Of all the towns and hamlets that make up the peninsular geography, it is Manicuaire, who has kept from time immemorial pottery as an economic and cultural activity. This is why Baron Alexander von Humboldt writes: "The oicles of Manicuaire, which have been celebrated since time immemorial, form a branch of industry which is exclusively in the hands of Indian women. The pottery is still made according to the method used before the conquest." In this context, we could say that the work of pottery has continued, without interruption, passing from generation to generation to the present. Regarding the family group, there are testimonies of people from the village,



who indicate and attest to the crossing of the surnames Gamardo and Pereda. This crossing occurred between Juan Gamardo and Catalina Pereda; Parents of Beltran Pereda. This family, had to go to work from an early age to bring the sustenance to their home. Fortunato Pereda says: "I had a very poor childhood. I barely opened my eyes to the world and was caught by working I started working with my uncle Beltran since I was very young." They worked under the protection of the oldest of the family..... "We worked with Beltrán, the eldest of the familyusing salt at night and during the day helping the women to make the faience." This family group, like The Ortiz, in their early years did not "enjoy" a school education.... "I learned to read in a small school in the village, here were several women who were teaching ... during my childhood... there was no government school." However, they sacrificed themselves for their descendants to be able to study.... "I had eight children: three women and five men, the females are teachers ... they studied with a lot of sacrifice ... the men have no profession, they worked with a pick and a shovel, as one says here." It was a single parent family, and at the same time numerous; that is to say, that it was structured on the basis of the existence of a single parental figure, who functions as protector of the family.... "I grew up with Beltran, he was my uncle, brother of my mother ... with his work he maintain all his family, his parents, brothers and nephews.... he didn't let us be in need." Their historical heritage, apart from nocturnal salineros, is recognizable in the cultural work of ceramics, "Luisa Pereda, the potter, was my mother ... Next to Daría, Beltrán's wife was his sister Luisa, the potter, the best they say ... she knew the clay and the good soil to make the crocks, aripas, tinajones and many other things she could do with the clay; What she never knew was the lathe, nor the oven"... "...Here it is with hands still, with the fist as the crocks are molded" (By the time of the research, Beltrán Pereda had already died).

Araya- Sheletr of the Salazar: Of all the towns that make up the peninsula, Araya is the

most populated and the most economically active. It is arid, dry land and very hot. It is a population that combines the works of its salt mine, that exists for several thousands of years, along with the artisanal fishing. In the historical context, to speak of Araya as a town is also to do of its salt mine and its castle. Each one of them keeps a history known from the colonial period until our days. This family remembers that was Silvestra Salazar, mother of Dámaso Salazar, who had to leave the island of Coche, Nueva Esparta state, with their five children on her back to the Araya peninsula. The family had to make a difficult immigration process; It was the whole family that came with their cattle and even with the humble implements of work and household goods. In its bosom always the type of nuclear family prevailed. The home was represented at all times by the couple (father and mother), plus all the children (men and women) living under one roof. One of the most sought and demanded qualities by this family group of people is their honesty, because their peers have always recognized it. The Chronicler says: "Damaso was ... an honest man, and that honesty was given to his children so they too could be good men ... The Salazar were very poor but honest people." They all worked to provide for the expenses of the home. Benito Salazar, son of Dámaso and Petra ... "It was the way to maintain the family ... my younger brothers, who were still young Had to support the family my "pa" and my brother Nemesio took the salt and I carried it on the head, to the top of the *pillote*". The elders were support and example for the little ones. The Chronicler explains again ... "Damaso ... sent his children to study ... so that once one of them graduates, he will help his other brothers ... the young ones." In the educational level of The Salazar, it should be noted that although the parents never learned to read or write, their children, except for the two oldest, were taught in an institutionalized school. One of the neighbors of the town tell us... "Damaso was a man without a study ... he could not read or write ... Petra, his wife, the mother of his children, like him, could not read or



write The legacy left by Dámaso Salazar to his family was to have them put to studyHe always instilled in their children good habits” (When the investigation was carried out, Damaso and Petra had died).

As can be seen in the interviews, the three families with the education that they managed to give their children broke with a myth that existed for many years in the villages of the peninsula of Araya and that Miss Benacerraf collected in his film: “In any case, there is no possible choice. Under this sun can you think about choosing? Here from father to son one is a fisherman or is a salinero, forever”. Nowadays this is not a reality. Each of the families has a large number of professionals in different areas of knowledge. It can also be said that, beyond the vicissitudes that they have encountered and which they have had to face for years, the vast majority of these people feel clinging to their native homeland. Here life offers you countless and unbeatable pleasures for its delight. Despite their limited ways of achieving things, they manifest their village longings; where they are immersed their sorrows, their joys, their emotions, their loves, their dreams, their dreams and, why not say it, also show their rebelliousness and a strong rejection to certain actions that damage their way of life.

In innumerable occasions, during the development of the investigation, questions were raised regarding the way of life in the past of these family groups: How was their way of life? How was the family upbringing? What was their education going through school? How did they come under so much poverty to be educated in the school, each one separately, or some of its members? How could they live with so many family members in one-room homes? How could they, for years, have worked the extraction of salt in a primitive way: with their hands? In short, questions about the society in which they lived. Each and every one of these questions, in their development, represents contributions to understand the curriculum of each particular family in particular and all in general. For the rapport we

had with these families, we would like to reject the tendency of some sociological studies to identify the humble class almost exclusively with vice, crime and juvenile delinquency, as if most of the poor were thieves, beggars, ruffians, murderers or prostitutes. Of course, in our own experiences in the three towns and with the three families, most seem decent human beings, just, courageous and capable of awakening affections. The novelist Fielding wrote: “The sufferings of the poor are in reality less seen than their evil deeds.” Under the aforementioned contexts, we strive to carry out the research, to extract from these family groups their lived experiences and to be able to portray them as categories of analysis that lead us towards the conceptualization of the family curriculum. This is how we could say that the family curriculum: represents an educational process of implicit order present in the stage in which the daily chores of families inside and outside the home elapse. This educational process of the family curriculum is not written, but is based on characteristics of the family, which must be taken into account by each and every member; giving much importance to the values, attitudes and expectations of their family environment.

The design of a family curriculum should draw attention not only to pedagogues, but to society as a whole, and to take hold in the search for answers or lines of action that allow the improvement of education with epistemic foundations that come from family spaces, through the dialogue of knowledge to weave encounters with what was lived. The improvement of the quality of education has become a challenge that we must assume as a duty and a commitment, committing ourselves all equally: teachers, family and society in general.

Background of the investigation

In the search for previous works that have coherence with the topic here presented, no one was found that spoke about the family curriculum. However, it was possible to find in the publi-



cation “Parents and learning”, from the UNESCO International Bureau of Education, by Professor Sam Redding (2000), University of Philadelphia, a guide which compiles a synthesis of research on collaboration between community, family and schools. In the introduction, he explains the importance of the “home curriculum” as a hope for intervention between the family and the school spheres. Redding identifies a number of specific patterns of family life that contribute to the formation of the subject. . Finally, he argues that this environment is related to a series of norms, attitudes and family values that can be socially and culturally reconstructed and constitute what is called the “home curriculum”. Rodrigo and Acuña (2001), when pointing out that the term “home” derives from the Latin “focus” - “home” they say “is the geographical place where people, besides residing, generally develop their family, social and economic activities(...) and then extended to refer to the house itself or the family that lives in it.” From this it follows, in my opinion, that the home is the static structure, while the family is an institution in constant action of change.

Theoretical basis

Within the context of the research and due to its scope, we consider it necessary to work with five (5) theoretical components, which helped us to reinforce the epistemological foundations of the study. These were:

- Curriculum-Education-Family
- Narrative Experience
- Socio-historical Construction
- The school as continuity of the home in values education
- The family in its stage of formation and transition

These theories were studied, analyzed and developed under enriched epistemological, ontological and axiological arguments of diverse and recognized authors, among which we can cite:

- 1.- Currículum: (Grundy, 1994; De Alba, 1991; Lundgren, 1992); Educación: (Perera, 1999;

Berger & Luckman, 2006; Leontiev, 1978); Familia: (Albornoz, 1995; Santamaría, 2009; Elzo, 2003).

Currículum: It is well known that conceptualizing the curriculum, in general terms, is a complex task. Since, it can be difficult to build because of the diversity of definitions that may arise in this respect, influenced by the worldview of those who build it. The curriculum, according to Shirley Grundy, “is built in dynamic interaction between members of the critical-group community.” Thus, the curriculum is understood as a social construction, where curricular practices are considered as elements that arise from historical circumstances in certain social media. That is, thinking about the curriculum would be thinking about how a group of people interact in certain circumstances. One of the important aspects that Grundy takes into account in his curricular praxis is “the social environment of the individual”, since this is not the same in all cases, we are all different.

The curriculum is a social construction. Moreover, the form and purpose of this construction will be determined by the fundamental human interests that imply concepts of people and their world (Grundy, 1994, pp. 19-39).

Education: It is interesting to clarify that given the subject matter of research, it is necessary to make the reservation that the concept of education, in the present case, is conceived as the multidirectional process through which knowledge, values, customs and behaviors are acquired. Starting from the idea that education is not always given in the classroom; but because of its informal character, it is fundamentally received in the social spheres. That is to say, it is obtained progressively throughout the life. Durkheim, 1895/1976 (quoted by Perera, 1999); Mentioning the educational aspect and the social aspect, says that:

Education is the action exerted by the adult generations on which they who are not yet ready to ripe for social life. Its purpose is to



stimulate and develop in the child a certain number of physical, intellectual and moral states that claim from him both the political society as a whole and the social environment to which it is particularly destined (p.16).

Family: As different studies have addressed it, “each socio-historical context defines a specific cut of the issues and social actors that are included and structure the different dimensions of social life, including education” (Santillán, 2006). According to this criterion, social life or also called, in this case, socialization occurs within the framework of different social groups, among which are, among others, the family, the group of friends and the school. In the case of the family it can be said that it is located at the center of this process.

It is in the family that the most varied happenings of human behavior actually occur. Love, violence, tenderness, hate, truths, lies, honesty, cheating. It is an institution where the drama and the tragedy, the sublime and the joyful of existence occur (pp. 121-122).

2.- *Narrative experience* (Piglia, 2007; Ricoeur, 1987; Mélich, 2002; Folguera, 1994).

Narrative experience: Within the social sciences, the teaching of oral history has played a leading role in the life of its narrators. Humans from facts, processes and historical phenomena tell their experience in life; in the narration of their experience, their way of thinking and living manifest itself. Their life experiences are a source of inexhaustible resources for the appropriation of values. Oral history (using direct testimony from those who participated in the management of a historical process) is, in Paul Thompson’s words, “the newest and oldest way of making history.” Under the narrative experience, the use of direct testimonies of key informants participating in one or another historical, social and cultural process, among others, is reached. It is what we could call, as some authors say (Folguera, 1994; Marinas, 1993), “oral history”. That which is not written. The one that allows to deepen in the analysis of

social groups, of those “people without history”; who through their testimonies make a narrative reconstruction of their past.

3.- *Socio-historical construction* (Berger & Luckman, 1966 y 1991).

Socio-historical construction: In order to specify how the symbolic construction affects the lives of these characters, an analysis of the social construction of the central figures of the study was carried out. For its development, the research was based on the theoretical reflections of social constructionism or socio-constructionism.

4.- *The school as a continuity of the home in values education* (Odreman, 2008; Jiménez y Valale, 1999; Capella, 1988).

The school as continuity of the home in values education: To begin this theoretical component, one must recognize that the family is the first social group that teaches and educates, which transmits to its members rules, norms and behaviors. Through the interaction of the family group, values education begins from a very early age. The school, we could say, comes to complement the values education in that the subject receives from home. The values education is determined by each and every one of those actions that the subject learns, and that are inculcated by the families to each one of its members, who learn to recognize their values and adjust to them.

5.- *The family in its stage of formation and transition* (Aurenque, 2010).

The family in its stage of formation and transition: In order to analyze the topic of the process of formation and transition of each one of the families, a descriptive study was carried out, showing how their formation during the course of their existence was. During their formative stage, families were transmitting in their formative process their life experiences, attitudes, values, forms of work, etc., with sincerity and natural simplicity, typical of their community. Heidegger translates Paideia as *Bildung* (formation). “The Paideia is a *Bildung* (formation), which concerns the very essence of the soul, the foundation of the human condition. The term *Bildung* is a formative act”.



For the purposes of formation, Plato used the term *Paideia*. Hence, it was very useful to articulate, in this work, the Platonian *Paideia* with the *Heideggerian Bildung*.

Methodological basis

We work within the guidelines of the qualitative approach, since the object of study has the peculiarity of being closely linked to historical manifestations of the daily work of three families, to their social, cultural and historical process and to the reflection of their values. In view of the characteristics presented by the topic, because it was linked to mankind, society, social, cultural and historical processes, it was pertinent to use as phenomenological variants the phenomenology and biographical approach or life stories. This in order to have a greater coverage and be able to better meet the requirements that the work demands. Why Phenomenology? Phenomenology was used, because its performance as a methodological variant of research, seeks to find the way things appear to us directly and not in a mediated way. Why Life Stories? In this case, life stories were used, since this methodological tool allowed reconstructing where they come from and the gradual formation of each one of the families (Ortiz, Pereda and Salazar) within their social, cultural, historical and economic context in which they lived, in addition to other events that have marked their lives.

Analysis and results

The research carried out within a critical spirit of the family curriculum, consubstantiated with the values, beliefs, customs, attitudes and other elements immersed in the study, led to present some conceptions and results according to our own reflections. For this understanding, it is necessary to carry out an articulated description of how the route should be taken into account in its development process. Next, we approach reflections from the perspective of the family

curriculum, which points out some conceptual presuppositions: the family curriculum is made up or part of the family environment, so it has an impact on its members. It uses the daily reality lived in the family. Educational practices are developed that are implicit in the dynamics of a family community, which are universally given among adults, children and young people, who promote and participate in interactive spaces generating teaching and learning processes. Activities are performed that are defined by the cultural values, beliefs and attitudes of the family groups. Imparts knowledge. Has guidelines. It is usually implicit and sometimes hidden. It helps to shape the educational environment of the children. It is elaborated understanding the idiosyncrasy of the family itself, so that there is no discrepancy between the members in their evolutionary process. The family curriculum evolves). It seeks to integrate the whole family. All belong to the same "team" (the family). Everyone has opportunities (level of inclusion).

The family curriculum, as a social phenomenon at the service of society, and therefore of its members, should guide its development through a process that guides the behavior of each of its members. Likewise, this curriculum seen as a subsystem of the education system, in its simplest form, should be developed within the following process: Curricular planning, curricular implementation and curricular evaluation.

Curricular planning: The planning of the instructional activities of the family curriculum must be framed in a context of participation, so that each family is protagonist of the events with individual and shared responsibilities, where they contrast interest between them, which allows converging towards a permanent and mutual personal fulfillment, for their own good and for society.

Curricular implementation: This is the stage designed for each family to put into operative conditions the elements of value or the experiences that they have had to live and that they wish to transmit to their future generations.



Curricular evaluation: For this case, the curriculum evaluation would aim to verify the levels of achievement and values and decide the desirability of maintaining or improving them; assuming the position that we must evaluate the efficiency and impact that the curriculum has had on the family group.

It is important to keep in mind, in the first place, that in the process of developing the family curriculum, the planning phase opens the horizon for the curricular design that is expected. Through this design, the actions will be placed in advance so that the family groups achieve their anticipated competences. Secondly, in the implementation stage, everything necessary for its execution should be in optimal conditions: behavioral norms, everyday life, lived experiences, etc., and generating the development of the competences of each member of the family group. And thirdly, the monitoring and evaluation of the tasks of families, with the idea of exerting on that procedure control and feedback of the activities carried out, with the purpose of ensuring the optimal quality of the way of proceeding of the group.

Discussion and conclusions

As an important idea developed in the research, it should be emphasized that in the grouping and description of the categories, which emerged from the interviews and conversations, the researcher considered it convenient to integrate them into three main groups:

Social categories: Family values (courtesy, respect, order, appreciation, responsibility, solidarity, honesty, obedience, friendship, kinship, etcetera); Social conditions; Occupation / Work; Family Protection; Sacrificed Life; Fidelity; Socialization; United family; Type of family; Familiar surroundings; Happiness; Working conditions; Family Income.

Personal development categories: Self-esteem; Experience; Caution; Personal Value; Otherness; Attitude; Personality Formation; Hope; Discipline; Illiterate; The School as Ideal.

Idiosyncratic categories: Sense of Rooting; Small Town Queries; Human Condition; Community Knowledge; Daily life; Popular culture.

In general terms we find a social understanding approach on the life of each of the families studied. Each family came to present a biographical-narrative scheme of their daily living. The orality made by each family group had its seat within a hermeneutical turn (participant-researcher). From the reflections of each family an interpretive perspective was realized, getting to know aspects of their way of living and coexisting.

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