

## Country Focus: Peru & Paraguay

On 15 October 2021, nearly 50 pre-service teachers from two institutions connected virtually as part of a cultural and technological exchange: the **Public School for Advanced Pedagogical Education of LaSalle** (Peru) and the **Diocesan Teacher Education Institute of Capiibary** (Paraguay).

This event was part of a long-term activity, funded by two ITEN Seed Grants, and carried out by the ITEN Project Team composed of both institutions that aimed to fortify their respective teacher education programs through the creation of **Traveling Stories**.

To create Traveling Stories, pre-service teachers were asked to interview the elders in their communities, typically close family member such as grandparents, to digitally capture stories passed down through generations in the Inca and Guarani cultures in Peru and Paraguay.



50

**pre-service teachers** participated in this cultural and technological exchange.

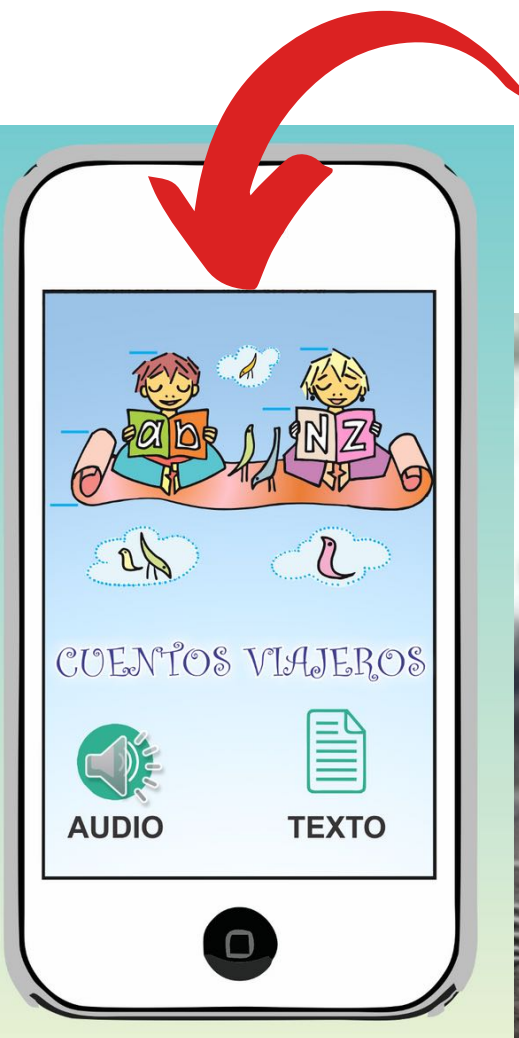
**The pre-service teachers were asked to retell these stories in a digital format, emphasizing how these stories illustrate interculturality, respect for the natural environment, and the rights of children. The stories are available in Quechua and Guaraní, to preserve their original language.**

Throughout this process, teachers learned about digital technologies, self-expression, and their own cultural heritage, as well as the importance of celebrating it with others beyond across the region.

By the end of 2021, the team hopes to accumulate 34 stories, recorded both with visual illustrations and with audio, accessible through an app that can be used by teachers and students anywhere..



**Click below to listen to a story** and to see this Project Team's final presentation slides from the ITEN Virtual Seminar 2021, held in August. Slides 8 through 12 include sample stories and audio.



## Moñái mbo'ehaópegua

*Sofía Ruíz rembiapore*

Oî raka'e peteî mitã hérava Moñái, oikova'ekue yvyty Dos de Orope. Moñái ijyvate ha hete ragueta. Oho pe mbo'ehao hérava Virgen de Fátima, upépe umi mitã oñe'érei hese pe iñemondere ha pe mba'eichapa oñe'ère.

Peteî árape ikane'o pe ñe'èreigui ha he'i chupekuéra kóicha: che ndaha'ei peteî mitã ñaña ni ivaíva.

Moñái mitãmi opaichaguaicha, oñembosaraise pytu'u'ijave, opukase umi hapichakuéra mbo'ehaopeguándi, pero mavavea noisei ijypýpe.

Upeichaháguinte oñandu oîva oñemoaçuiva chugui, ovy'aiterei, ojere ha otopa peteî mitã'i hérava Tani, ko tapicha oñe'ère chupe:

- Tani: Mba'ére eime ne año ko'ápe?

- Moñái: Avave noñemosaraisei chendive

- Tani: Mba'ére piko?

- Moñái: He'i cherehe hikuái che vaietereiha

- Tani: Ani repena hesekuéra che añembosaráita nendive

Ohasa umi ára ha ojoayhuve hikuái.

Moñái ko'aga oiko vy'apópe oikuaa rire iñangiru Taníme, cada ka'aru oñembosarái hikuái oñondive, naikane'oivoi. Oñembosarái tuka'ère kañy, valita valita, deskanso. Tuicha okambia upéire, pe vy'a ojekuaa pe hováre.

Upévare ñañañe'èreiriva'erã ñande rapicháre pe hekopy ha iñemonde rehe, jahayhuva'erã chupe upe oíhaichaite, opavave jaguereko peteícha ñande derecho, ha ndajambykéiva'era mavavévape.