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ORAL EXPRESSION

AND THE USE OF TIKTOK IN THE INDIGENOUS SOCIOCULTURAL CONTEXT. REFLECTIONS FROM THE SCHOOL CONTEXT IN THE OTOMI-TEPEHUA REGION IN THE STATE OF HIDALGO

LA EXPRESIÓN ORAL Y EL USO DEL TIKTOK, EN EL CONTEXTO SOCIOCULTURAL INDÍGENA. REFLEXIONES DESDE EL CONTEXTO ESCOLAR EN LA REGIÓN OTOMÍ-TEPEHUA EN EL ESTADO DE HIDALGO

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ABSTRACT

The article provides significant reflections on the intersection between technology, cultural expression and education in a specific sociocultural context, contributing to the understanding of how digital platforms can influence the preservation and revitalization of indigenous cultural identity. The research suggests the use of TikTok as a strategy to improve oral expression in indigenous students; part of a sample of sixth grade students in the school "Lic. Benito Juarez" of Chimalapa, an indigenous community in Mexico, within the state of Hidalgo, specifically in the Otomi-Tepehua region located in the municipality of Acaxochitlán. The study was based mainly on observations and analysis of TikTok videos created by the students; this research suggests that the use of TikTok can be an effective tool to improve oral expression in indigenous students, as it allows them to practice and improve their communication skills in a safe and familiar environment. Overall, the article suggests that the use of digital technologies such as TikTok can be a valuable strategy to improve education in indigenous communities and promote inclusion, cultural diversity and interculturality.

Keywords:

TikTok, Oral expression, indigenous culture, technology, education.

RESUMEN

El artículo aporta reflexiones significativas sobre la intersección entre la tecnología, la expresión cultural y la educación en un contexto sociocultural específico, contribuyendo al entendimiento de cómo las plataformas digitales pueden influir en la preservación y revitalización de la identidad cultural indígena. La investigación sugiere el uso de TikTok como una estrategia para mejorar la expresión oral en estudiantes indígenas; parte de en una muestra de estudiantes de sexto grado la escuela "Lic. Benito Juárez" de Chimalapa, comunidad indígena de México, dentro del estado de Hidalgo, específicamente de la región otomí-tepehua ubicada en el municipio de Acaxochitlán. El estudio, se basó principalmente en observaciones y análisis de videos de TikTok creados por los estudiantes; esta investigación apunta a que el uso de TikTok puede ser una herramienta efectiva para mejorar la expresión oral en estudiantes indígenas, ya que les permite practicar y mejorar sus habilidades de comunicación en un entorno seguro y familiar. En general, el artículo sugiere que el uso de tecnologías digitales como TikTok puede ser una estrategia valiosa para mejorar la educación en comunidades indígenas y promover la inclusión, la diversidad cultural y la interculturalidad.

Palabras clave:

TikTok, Expresión oral, cultura indígena, tecnología, educación.

INTRODUCTION

The communicative process is a fundamental backbone in the social core of humanity. Torres (1998) points out that in most educational systems considerable importance is given to the written language over the oral language, on the grounds that the written language (reading and writing) is more complex and requires greater systematization in learning, thus implying that learning to read and write is transferred to the oral language, due to what is omitted the need to teach the oral language.

In other words, the expressions of language and oral communication are an important part of the current official curriculum (Curriculum, 2011), the purpose of the area of language and communication in education is to foster the development of communication skills through the use and systematic analysis of language. Throughout Basic Education, students are expected to acquire and improve their abilities for oral expression, active listening and interaction with their peers, as well as to identify problems and find solutions. They are also expected to be able to understand, interpret and generate a variety of text types, modify them and create new genres and formats. In short, they are expected to reflect both individually and collectively on ideas and texts (México. Secretaría de Educación Pública, 2011).

On the other hand, it is also recognized that students enter school with knowledge about language, so it is up to the school to provide the conventions and specificities on its use, the development of communication and digital skills, so that one of the purposes of the school is to assist with socialization, and with respect to the social nature of the human being, creating interpersonal relationships within the classroom is very necessary in their lives, so from an early age begin to develop the competences to establish relationships to the extent that their context is encouraging, then; the classroom becomes a space that collaborates in this process.

Countless prominent figures in research related to the education of infants highlight the importance and functions of language. However, Juarez & Monfort (2002), point to language as the main means of communication since it makes possible the exchange of information because it is an aspect that allows regulating social behavior and is a priority to deepen the student's cultural environment; in this regard Camps (2005), notes that of the various functions of orality within the school, is to regulate social life based on the interaction with individuals who make up the school community and also gives rise to students to collaborate and participate in the learning process.

Thus, for students to achieve the acquisition of communicative competence, particularly in a sociocultural context, support in the family and school environment is essential. As far as the educational institution is concerned, it is necessary that students are exposed to a variety of situations that allow the use of language, from informal conversations among peers to the use of technology and social networks, and integrating communication in the different school subjects (Gleason & Ratner, 2010).

According to Brunner (1986), what a child needs to learn to communicate is to be inserted in situations of communicative interaction; that is, children learn to communicate by participating in communicative processes. It should be pointed out that the expressions of language and oral communication are a core part of the official curriculum of basic education since, as mentioned above, they are important to regulate behavior in the framework of social interactions, in the partition of social dynamics, of their cultural environment and in the learning process.

In addition, the development of language with a communicative purpose should be promoted through communication in different contexts, thus, oral language contributes to children's communication and socialization experiences that promote the enhancement of communicative skills.

Therefore and based on the observations carried out at Benito Juárez" Bilingual Elementary School in the community of Chimalapa, Acaxochitlán Hgo., specifically to the sixth grade group A, during the development and presentation of the "baby on board" project, a set of situations that impact in the learning process articulated to the development of oral communication skills are identified.

Consequently, within the classroom it is often common that some students show their difficulties to express their ideas or needs orally, many of them show shyness and insecurity to express themselves, however, being among peers and expressing themselves in their language about everyday things in their lives, they do it naturally and more fluently. In the case of school activities in plenary, many of the students tend to require more support to reply to the questions asked by the teacher.

As a result of what is stated above, when promoting activities such as exposition, debate, oratory, etc., in front of larger audiences, students are unable to express their ideas and say them in an assertive manner, even in the resolution of conflicts between peers, where they generally tend to resolve them with aggressive behavior such as blows or foolishness.

On the other hand, it should be noted that since the beginning of their primary education, the group to which we refer to has interacted during the first 5 years of primary education with only one teacher, so they adapted to a certain social coexistence and promotion of pedagogical activities that in some way were also limited by the 2 years of pandemic and remote schooling, since the work, literacy and other activities were treated through printed booklets, the fact of becoming accustomed to a single

way of working with the same teacher generated a predominant dynamic of individual work and not group or small group work.

The above shows as a core point the scarce mastery of oral communication skills and opportunities for students to acquire experiences that include them in the school environment, which determines the process of interaction in the classroom, as well as the ability to resolve or cope with conflicts that arise daily among the people who make up the educational community.

This becomes even more important when from various tools and instruments applied in the institution to obtain a diagnostic and formative evaluation (knowledge tests, Mejoredu, SisAT, interviews, debates, exhibitions, presentation of short books, etc.), it is identified as one of the group´s areas for the development of oral expression, within some other areas which in most cases, are always considered a priority over this one.

This situation becomes more relevant when identifying that the institution works hard to promote reading and writing, mathematical thinking, artistic education and general cultural knowledge, which are valuable for the formation of all students. However, orality for communicative purposes is an area of opportunity that is not worked on systematically, as the aforementioned aspects.

With the above, the main problem for this research is the difficulty that sixth grade (A) students have in oral and written expression both in Spanish and in their mother tongue, making it clear that they are inhabitants of indigenous communities and are part of the Nahuatl ethnic group and, therefore, have a remarkable cultural richness.

Given the circumstances arising from the pandemic in which education depended on technology; high percentage of students and teachers developed digital skills, acquired an electronic device or had that approach; Chalco (2021) highlights, that education had various difficulties and undoubtedly, the Information and Communication Technologies (ICT) became a crucial aspect of utmost importance and support for education to continue with its teaching purpose, despite having become so unexpectedly has generated a revolution in the educational community.

So that by 2023 and according to the surveys applied to the group, a high number of students have access to certain communication technology, mainly to a mobile device (smartphone), in which the main use is the exploration and use of social networks such as WhatsApp, Facebook, Instagram and TikTok.

Once the student´s tastes for the exploration and use of social networks have been identified, specially TikTok and based on successful personal experiences in the 2021-2022 school year in the use of this application to share

explanations of content on mathematical thinking and encourage the students´ interest and attention in it, it is considered to combine the problems of the research with the technology of the student´s outreach to impact on their learning and the cultural relevance as well, and rescue of it using TikTok as a means of creating short videos on the social network.

So that the student feels less self-conscious when speaking in front of a mobile device and exercise their oral expression while sharing the cultural richness of their environment and gradually acquire the confidence and self-confidence to develop a better oral expression both in their mother tongue (Nahuatl) and in Spanish, so that today it is important to consider social networks as a way to promote a set of skills in the new generations, which have been re-signified and changing new ways of teaching and learning.

This social development is set up with new forms of virtual communication; the production and hasty consumption of videos, images, podcasts, advertising, comments on current events, movies, video games, where TikTok has gradually positioned itself as a social network of great influence for all generations, so it has been considered as the purpose of this article, to analyze reflectively how the social network TikTok can be used as a strategy to strengthen oral expression in the indigenous sociocultural context in the Otomí-Tepehua region in the state of Hidalgo.

DEVELOPMENT

TikTok, a social networking platform that emerged in 2016 from the Douyin app in China, has experienced dizzying growth and currently has an active user base of more than 1.5 billion in 154 countries. It stands out for sharing short music entertainment videos in vertical format, which facilitates viewing on mobile devices. It is also characterized by its viral trends and challenges identified through hashtags.

This platform has not only had a great impact in areas such as digital marketing, but also in education, where it is being used to improve oral proficiency in the acquisition of other languages, especially among Generation Z, the current students in vocational training. However, the need for priority teacher training is highlighted to guide young people towards a responsible and academic use of this tool.

The literature reviewed shows that social networking sites, including TikTok, attract the attention of language teachers due to the advantages they offer in second language teaching and learning, such as video viewing, freedom of expression, and sharing of materials. Recent studies show that TikTok can motivate learners by improving their oral skills and having confidence to speak in foreign languages and even in their own mother tongue.

This indicates a growing interest in the use of TikTok as an educational tool to improve language and communication skills in the academic field (Medina, 2023).

Thus, taking into account the previous study which shows positive results in the educational field, it can be assured that TikTok is a tool that can also be used as a means of interactive learning that can improve the ability of students to speak, we refer to consider what is currently happening in the indigenous communities of the Otomi-Tepehua region in the state of Hidalgo, specifically in the municipality of Acaxochitlán, in the locality of Chimalapa, since we teachers have faced difficulties with the students at the indigenous elementary school level, this problem is due to the difficulty that students have to express themselves orally in any of the languages they speak: the mother tongue (Nahuatl) and Spanish at school and even in some of the contexts in which they develop.

Often the contents indicated by the current curriculum are taught and with this there are always students who learn and those who are falling behind due to various factors; however, in most cases they are not able to provide a conclusion with their own words or make a paraphrase on a topic covered in class and this is not only in students who have educational lag it is generally, the case can occur in any student or adult who is native to the context, it is for this reason that it should be emphasized the importance in the development, strengthening and promotion in students of skills and communication skills, for this specific case oral and bilingual.

As a result, it is pleasing to agree that Information and Communication Technologies contribute favorably in the specific performance of oral language in students and being that the social network TikTok has reached its greatest boom in these times, it is of great support to improve oral skills, as mentioned before, on the responsible and guided use within education and being that it is an easily accessible network, as teachers we can exploit its contribution within the educational area while creating learning environments, motivation, enjoyment and improvement of self-esteem of students.

Nowadays, in basic education, specifically at the indigenous level, education is offered from preschool through high school taking as a base subject the mother tongue (Nahuatl) and Spanish with the enrollment of students served.

From 1st and 2nd grade students have difficulties to develop, communicate or write something in their own language, not to mention a second language (Spanish), they require support to begin to get used to written environments and enrich them to express themselves properly, increase the lexicon, contribute to the identification of formal and non-formal environments of speech in their environment, adjust the use of their own language so that they can learn to read and write both in their mother tongue and in Spanish from an environment that is meaningful to them, that is, from what is known or familiar to them, from their immediate context, taking advantage of the fact that their culture is in decline, and redirecting teaching practice to recognize and value their own cultural identity.

Considering that the third phase of basic education (1st and 2nd) aims to: Encourage the gradual and constant progress of girls and boys in the use of various languages, with special emphasis on the importance of acquiring skills in written language compared to other languages, as this will allow them to begin to formalize the expression of their own ideas about the functions and uses of language. This is achieved through activities that involve reading and writing in ludic, artistic, research, study and other contexts and situations, with the objective of developing both thinking and communicative skills (México. Secretaría de Educación Pública, 2022).

We start from the idea that the acquisition of written language is highlighted as a fundamental aspect to enhance the other aspects that lead to communicative skills in the later phases (4 and 5), however, in the Educational Institution, students finish the 6th grade with deficiencies in written expression and with no writing in their mother tongue (Nahuatl), they have difficulties in writing, spelling and in a very notorious way the difficulties are also presented in oral expression in both languages: they do not connect their ideas when presenting debates, expositions, socialization of work, directing some activity and even when expressing their doubts with teachers.

In many of the situations mentioned above, students are insecure, self-conscious, afraid to express themselves and some prefer to remain silent or express their fear by refusing to attend classes on the dates of presentation of some activity; they show shame, fear, insecurity and close themselves to the possibilities of facing these obstacles in order to learn from the situation and improve in subsequent presentations.

One of the causes that lies in this problem is having studied for 5 years with the same teacher, of which 2 years and some months (3), they remained in isolation due to the sanitary contingency caused by the SARS-COV-2/19 pandemic and basically there was no opportunity for socialization; however, the problem is not only in the group, it is at the community level and although their source of income is due to trade and allows them to socialize with more people; their vocabulary is limited and they adopt behaviors that are not typical of their culture and even this type of socialization makes them ashamed of their indigenous roots, impacting negatively on the preservation of their identity and language.

In favor of the socioeconomic activity of the community (commerce in the city), it is important to highlight the fact that

they have had access to Information and Communication Technologies (ICT) and with it an approach to social networks, which instruct them to ways of life and expression of people from other contexts, which is a powerful tool to exploit responsibly to favor the educational field in many aspects, mainly in oral expression and in the preservation of indigenous cultures.

In an increasingly digitalized and globalized world, information and communication technologies play a principal role in the way cultural communities express themselves, connect and preserve their identity. Indigenous communities, rich in unique oral and cultural traditions, face persistent challenges in transmitting their heritage in an ever-changing contemporary environment. In this context, the TikTok platform has emerged as a cultural and social phenomenon that provides new opportunities and challenges for the strengthening of oral expression and the rescue of indigenous cultural identity.

Focusing specifically on the TikTok platform, on its official site the application is presented as follows: "*TikTok is the leading destination for short-form mobile videos. Our mission is to inspire creativity and bring joy, it is thus an application that functions as a platform for a consuming and creating audience of audiovisual material.*" (Tobeña, 2020)

So this author also states that the creation of these media opens the possibility to create narratives with image and sound resources; that only a mobile device is enough and due to the wide content of tools to build narratives (editors, filters, effects, audios, text, Emojis), and in this regard it is specified that TikTok becomes the ideal setting to interact with the imagination which allows to join a whole community that comprises the same language: music, dance, acting, entertainment, art and creativity.

On the other hand, this platform is also exploited to highlight in it the users' own imprint that projects their tastes, experiences, jokes, witticisms, habits, etc., to which Baricco (2019, cited by Tobeña, 2020) points out, that digital media no longer demand that the human being is linear or must permeate hooked in the same mental space, but offer the possibility of shaping diversified systems, having a balanced thinking and taking advantage of flexible approaches that focus on adaptation and continuous collaboration.

In summary, the use of TikTok in education is to offer the opportunity to apply an adaptive and collaborative approach to explore and communicate different features of an individual's identity or personality, rather than working with a fixed image of themselves, allowing students to remain willing to continually adjust and improve how they present themselves and connect with others, as well as search different forms of communication to express and explore who they are.

Therefore, presenting the students with a learning format that involves making use of technology and specifically of a social network that they have taken a liking to, its an opportunity for meaningful learning and the creation of an environment conducive to learning as long as it is used responsibly; the idea of being alone in front of the mobile screen narrating a situation, keeps them interested in concluding the activity and motivated to create more content, this can contribute to gradually lose shyness and fear of public speaking.

So these are the reasons why it is intended to strengthen oral expression in sixth grade students group A through the creation of short videos in which they present narrations, short monographs, interviews, reports, etc., of their culture and their community both in Spanish and in their mother tongue (Nahuatl) with the idea of reaffirming their cultural knowledge, the value they have of them and of themselves, thereby seeking improvement in oral expression.

Together with this, multiculturalism is enhanced since, by sharing the different narrations and stories in social networks, it is expected that the different cultures recognize each other in their differences, share their similarities; the valuation of their own and of the other is the basis for self-esteem and recognition. This research is also intended to be a contribution to the educational profession, since it offers tools that can contribute to the improvement of a number of problems that arise as a result of oral expression and other educational circumstances that can make use of these contributions to collaborate to the difficulties presented by indigenous students, especially in the strengthening of oral expression and thus young people have greater opportunities within and outside their community.

All of the above supports the importance of this research, which as a whole has the potential to provide relevant and meaningful information for indigenous communities, cultural development professionals, educators, policy makers, and society in general. In addition, it may open new perspectives on how digital technologies can be used for the preservation and revitalization of cultural identity in an ever-changing world.

Indigenous culture and oral expression

In this area, it is important to emphasize why it is essential to strengthen students' oral expression from an early age and/or during the basic education stage. Strengthening oral expression in elementary education is fundamental because it allows students to develop communication skills that are essential in their daily lives and in their future work.

The ability to express oneself effectively in front of audiences is highly valued in the work environment and is fundamental for the achievement of personal and professional

goals and is essential for personal and professional success, in addition, oral expression is key for learning and knowledge acquisition. Students who can express themselves clearly and effectively are more likely to understand and keep in mind information more effectively; it also contributes to developing self-confidence and self-esteem; by feeling more comfortable and confident in public speaking, students can feel more self-confident and increase their self-esteem.

In the meantime, oral expression is not only attributed to simple subjects, but is also established in the different indigenous groups, propagating internally in daily relationships; community voices are unified with the individual contribution of ineffable experiences. Individual experiences, own habits, community narrations propagate the familiar esoteric orality, of access to certain social groups so that its meaning projects the hidden personality of a certain social segment (Medina, 2011).

Oral memory becomes a sacred part of the collective consciousness, which functions as a communicating line for future generations in an attempt to preserve the ancestral heritage of the indigenous group that practices it, despite linguistic variations and different interpretations of the world and reality.

In the last decade, the indigenous language has been seen as a secondary assistant in the speeches of a great variety of humanistic disciplines, which is intriguing since, until recently, it was forgotten and discredited and was not considered as an object of research; Medina (2011), states that the revaluation of the language has to do with two reasons:

1. Starting from ideology, importance is given to communicative competence because of its speed and the leading place it occupies in society, as well as to the vocal system that sustains it.

2. From a semiotic view of culture, people are adapting to modernity without leaving aside their traditions; this is due to the fact that society is increasingly open to their culture.

On the other hand, there is still the gap of strengthening the cultural identity of the peoples so that they do not feel forced to lose it by integrating into modern society; although in this beginning, this openness and empathy with the indigenous peoples is taking place, there is still a large dimension of society that is closed to this possibility.

The manifestation of the full meaning of the immediate context is easily achieved through orality. It goes beyond superfluous interpretation and concrete reality, depositing itself in the collective consciousness and implicitly referring to it. Orality is a remembrance of the past and a recreation of the present, which unites in a suggestive expression.

Speech is the reflection of multiple symbols. It transforms language into substance, moving away from form and recovering its latent state. By consolidating language as a mediator, primary sounds connect the subject with his experiences. Evoking ancient memories and undecipherable mysteries, they enrich history and establish dependency. Clashing with silence, resonances diffuse the voices contained throughout life (Ong & Hartley, 2016).

TikTok social network can become an important tool for educational communication. Hidalgo & Zambrano (2022), in their research project identified that the platform represents a breakthrough that has served as an influence on society because currently its use is not only focused on entertainment, but it is also a tool used for educational purposes.

In the same way, the authors state that the current particularities of education, curriculums and even materials (LTG) of students involve the use of innovative technological tools for educational purposes; as a result, the purpose of the research was specifically that institutions consider TikTok as a learning tool, so that it also allows the inquiry and exploration of creativity for the development of communication skills of both teachers and students.

Pineda (2018), states that oral tradition is part of cultural diversity and its importance lies in safeguarding communities, knowledge and knowledge in general, giving dissemination, preservation and care. It refers to a different perspective of seeing ancestral, farmer and rural communities, instead of labeling them as vulnerable or without of a vision of development.

In the context of the constitution, what is sought is the opportunity to recognize these communities as active participants, as individuals and groups that contribute to the country through their traditions and knowledge, playing a fundamental role in its construction.

As a result, combining oral tradition with technology, specifically with the TikTok platform, in which millions of users interact, is an opportunity to preserve the culture and tradition of indigenous peoples while developing orality or oral expression, security and self-esteem of people in this social segment.

In the indigenous setting, it is essential to bear in mind that, in any human group, community or individual, "*writing complements spoken language" and "writing should never be separated from orality*" (Ong & Hartley, 1987). In the relationship between orality and writing, it is crucial to understand that, although they are different practices, one is intrinsically linked to the other. The fact that indigenous communities do not have a cultural tradition rooted in writing does not mean that they cannot develop it.

Thus, when writing activities are carried out in indigenous communities that have accepted Intercultural Bilingualism,

this allows the members of these communities to understand the representation of their cultural and social worldview as opposed to the foreign worldview.

Orality, in any social or cultural context, is considered an essential function of the human being that establishes a reciprocal relationship between the individual and his environment. In the indigenous territories that implement Intercultural Bilingual Education processes, the diversity of communicative acts present in their territory is recognized. These acts contribute to the formation of a culture and forms of interaction that influence social construction, shaping values, beliefs and ways of knowledge.

In the classrooms and the context of the community in question, it is intended that the students' practices of orality allow them to forge a social identity. In this scenario, teachers, students and the community engage in a reflective dialogue that modifies traditional and emerging discursive practices. The tensions between orality and writing, according to Cajiao (1997) and the Ministry of Education of Peru (1997), suggest that, although orality complements writing, both have significant differences in the linguistic sphere.

From the author's perspective, orality is considered a natural act that synthesizes multiple lived experiences, while writing is perceived as the result of an artificial technological process that reflects new ways of looking at life.

Briefly, both orality and writing perform communicative functions. In the context of indigenous territories, orality is essential to writing and is manifested in a variety of communicative processes that consolidate social and cultural actions that represent traditional, cultural, economic, political, knowledge and memory aspects in a specific context that if combined with technology or with the social network of great impact today (TikTok), could represent a breakthrough for the knowledge, preservation and dissemination of other cultures and their own.

Meanwhile, the educational use of the platform gives recognition to the importance of socio-cultural communicative dynamics that foster civic participation and democracy through oral and written expression.

Lastly, orality is developed so that it can provide security and social relevance to individuals, thus it is also considered a primary source for written production in indigenous territories, establishing a relationship between writing practices and the oral language process as a source of diverse scriptural practices in Intercultural Bilingual Education environments. Furthermore, it is emphasized that, through these writing practices, a greater understanding of their territorial context is achieved and the social and cultural value of writing is recognized, beyond its mere educational purpose.

Evolution of indigenous communities in relation to globalization and contemporary challenges

The evolution of indigenous communities in relation to globalization and contemporary challenges has been a complex process that has generated both opportunities and threats; globalization has enabled greater connectivity between indigenous communities and the outside world. Advances in information and communication technologies, such as the Internet and social networking platforms, have simplified interaction and information sharing, which has enabled indigenous communities to establish connections with different cultures; further their initiatives and seek worldwide support.

It has also led to greater access to global markets, which can benefit some indigenous communities that can sell handicrafts, agricultural products or services internationally. However, it can also expose these communities to economic competition and the exploitation of natural resources by multinational companies, often resulting in economic challenges and the loss of traditional lands.

On the other hand, exposure to global culture through the media and migration can influence indigenous communities and, in some cases, lead to the loss of cultural traditions and values. This has led to a constant effort by communities to preserve and revitalize their cultures; thus, indigenous communities often face challenges in areas such as discrimination, access to education and health care, political representation and preservation of their land rights. Globalization can increase these challenges, but also provide platforms to address them and seek solutions at the international level (Contreras, 2000).

The struggles of indigenous peoples in Latin America are a highly significant event in the history of Latin American nations with native populations. These struggles represent a social phenomenon with specific characteristics, challenges and achievements, and are currently the subject of study in various disciplines, such as science, politics, economics, culture and ecology.

In 1992, UNESCO emphasized the importance of addressing development challenges and fostering cultural diversity. This idea was taken up again at the Intergovernmental Conference on Cultural Policies for Development in Stockholm in 1998 during the preparation of the World Trade Organization (WTO) Ministerial Meeting, the notion of cultural diversity was again mentioned in relation to cultural goods and services (Marín, 2005).

In this context, it was argued that only appropriate cultural policies could preserve creative diversity as opposed to the risk of cultural uniformity. In a similar way to how biodiversity conservation policies protect natural ecosystems and thus species diversity, cultural diversity is presented as a positive global objective that seeks to value and

protect the world's cultures against the threat of cultural uniformity.

From this perspective, cultural exception becomes one of the means, among others, that can contribute to the protection and promotion of cultural diversity. An essential element in this argument is that cultural goods and services, such as books, records, games, multimedia, films and audiovisual media, are not similar to other goods and services. That's why, it is considered that they deserve a differentiated or exceptional treatment to preserve them from the commercial standardization associated with mass consumption and the economies of scale linked to the cultural industry (Horkheimer & Adorno, 1998).

Nowadays, mass culture, particularly which prevails in the mainstream media, television, social networks and advertising, is booming. This reinforces global homogenization, but at the same time destroys national cultural particularities in favor of the American model, which functions as an area of opportunity to preserve the particularities of each people's culture.

In consequence, digital technology has had a considerable impact on indigenous communities around the world, generating both positive and negative effects. These impacts are varied and depend largely on the specific cultural, economic and geographic context of each community. However, at a general level, certain significant outcomes can be identified.

On the positive side, digital technology has enabled greater global connectivity, facilitating the exchange of knowledge, the promotion of their cultures and the search for support on political and social issues. It has also provided valuable access to essential information, such as news, educational resources and economic opportunities, enhancing the ability of these communities to make informed decisions and participate more fully in society. In addition, technology has been employed for the preservation and promotion of indigenous cultural heritage, including the documentation of endangered languages and the promotion of arts and crafts online, which in turn has stimulated economic development through e-commerce and the promotion of indigenous products and services (Sanchez, 2019).

The incorporation of digital technology in indigenous communities has presented significant challenges. The persistent digital divide has limited many indigenous communities' access to the Internet and technology-related opportunities, creating inequalities. The adoption of technology has also led to unwanted exposure and loss of privacy, which in some cases has resulted in the exploitation of personal information and vulnerability to discrimination. In addition, the growing influence of digital culture and globalization has raised concerns about the loss of cultural traditions and values. Finally, the dissemination

of indigenous knowledge and products through digital technology has raised challenges in terms of intellectual property and copyright, often resulting in the unauthorized appropriation of indigenous cultural elements (Sanchez, 2019).

Technology can be used to contribute to the education of indigenous peoples, integrating the factor (School-Family-Technology) to contribute to the strengthening of cultural identity; the adoption of technology in indigenous communities can contribute to the strengthening of cultural identity in various ways, such as access to information, preservation of cultural heritage, strengthening of collective identity, fusion of digital technologies with traditional knowledge and contributions to education (Cotacachi & Grigera, 2020).

In other words, digital technology has had an ambivalent impact on indigenous communities. While it has brought benefits in terms of connectivity, access to information and cultural preservation, it has also posed challenges such as the digital divide, loss of privacy and threats to traditional culture. It is important to address these challenges and ensure that indigenous communities have an active role in how technology is used in their specific contexts.

CONCLUSIONS

Oral communication is a fundamental pillar in the education and development of students, especially in indigenous contexts. Technology, particularly platforms such as TikTok, emerges as a valuable tool to improve oral communication skills and promote cultural richness in these communities. Conversely, it is crucial to provide teachers with the necessary training to guide young people in a responsible and academic use of this platform.

In the indigenous context, students have faced great challenges in oral expression both in their mother tongue and in Spanish, so it is necessary to promote communication skills, especially oral and bilingual ones, in order to preserve cultural identity and thus also enhance academic performance; therefore, this article highlights the importance of using TikTok as a tool to improve oral skills and create motivating learning environments.

Strengthening oral expression from an early age is essential for personal and professional success, and is a highly valued skill in the labor market. This importance also extends to indigenous communities, where orality is vital to preserving culture and traditions. The combination of oral tradition and technology, such as TikTok, can expand reach and strengthen cultural identity.

Globalization and digital technology have had a significant impact on indigenous communities, offering opportunities but also presenting challenges. The persistent digital divide and unwanted exposure are issues to be addressed.

It is imperative to ensure that technology is integrated in a respectful manner, promoting the active participation of indigenous communities in its use.

Eventually, this research highlights the transformative potential of digital technologies, such as TikTok, in the preservation and revitalization of cultural identity in an ever-changing world. Its proper implementation can contribute significantly to the strengthening of indigenous communities, education and society in general.

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