

Families and Neo-rurality in Choachi, Colombia: building relational spaces towards collective well-being

Familias y neorruralidad en Choachí, Colombia: construyendo espacios relacionales para el bienestar colectivo

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Abstract: A better quality of life, development and well-being are interests of the families and communities that migrate to have greater opportunities; however, migrating from urban zones to the countryside implies recognizing the experiences of the families that have made the decision by themselves with the conviction of a better life and thus observing the practices and rituals that configure the bonds in the families and rural communities to understand their adaptation process and new forms of relationship with the rural. Results from the first phase of the research project with families and neo-rurality in Cundinamarca from *Instituto de Estudios en Familia* at *Fundación Universitaria Monserrate* are presented. From a systemic complex perspective, dialogic interviews were conducted with two people who are territory referents, Municipio Choachi in Cundinamarca and two families that had moved from rural areas to the countryside (Choachi). The results are analyzed under two categories: family practices and rituals and neo-rurality. Neo-rurality is a dialogic and recurrent process that is not only lived by the ones who moved to the countryside but also by the ones who have lived there and welcome the families coming from the city. Both sharing knowledge and rituals that organize neo-rurality as ritualized wellbeing practices and the relationship with the other, land, animals, and nature in general.

Keywords: family; rurality; family practices; family rituals.

Resumen: Una mejor calidad de vida, desarrollo y bienestar son intereses propios de las familias y las comunidades que migran para tener mayores oportunidades, sin embargo, migrar de la ciudad al campo implica reconocer las experiencias de las familias que han tomado la decisión con la convicción de un mejor vivir y así observar las prácticas y rituales que configuran los vínculos en las familias y las comunidades rurales para comprender sus proceso de adaptación y nuevas formas de relación con lo rural. Se presentan resultados de la primera fase del proyecto de investigación «Reconfiguración familiar y nueva ruralidad: Un estudio de caso de municipio de Choachí, Cundinamarca», del Instituto de Estudios en Familia de la Fundación Universitaria Monserrate. Desde una perspectiva sistémico-compleja, se aplicaron entrevistas dialógicas, con dos personas referentes territoriales oriundas del municipio de Choachí-Cundinamarca y dos familias que se habían trasladado a zonas rurales del municipio. Los resultados son analizados bajo dos categorías de análisis: familia y neorruralidad y prácticas y rituales. Se encuentra que la neorruralidad es un proceso dialógico y recursivo que no solo es vivido por las familias que transitan de la ciudad al campo, sino también por las familias oriundas que las reciben, compartiendo saberes y rituales que organizan la neorruralidad como una práctica ritualizada de bienestar y la relación con el otro, la tierra, los animales y la naturaleza en general.

Palabras clave: familia; ruralidad; prácticas familiares; rituales familiares.

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Introduction

In recent years, there have been changes in the conceptions and meanings surrounding life in the countryside and the city. Individuals, families, and communities are questioning life in large cities and seeking better well-being and quality of life; this pursuit may be resolved by connecting with nature, migrating to the countryside, and living a peaceful and relaxed life in rural areas.

This phenomenon is most strongly emerging in European communities, some Latin American countries, and recently in Colombia. Some migratory families who move from large cities to less densely populated areas are paradoxical because they go against rural residents' logic, who have traditionally trusted moving to the city to pursue progress and a better future.

This research project focuses on families who move from cities to less populated rural areas with greater possibilities of contact with nature, thus seeking to identify neorurality in their family practices and describe experiences pointing to a different way of living rurality in Choachí, Cundinamarca. This study considers the phenomenon of neorurality and how it is signified through actions, practices, and rituals in the linking configuration as problematic.

A bibliographical search was carried out in the categories of rurality and new ruralities to address neorurality; a tendency towards increasing studies on rurality is identified

within the social sciences disciplines.

A tendency was found in women's roles within rural families regarding productive activities; Porras-Solís (2021) reports aspects regarding time allocation for rural women heads of household in Costa Rica. The study concluded that women have greater unremunerated workloads by a wide margin, revealing their disadvantage compared to men.

Valenciano et al.'s (2022) study, "Labor vulnerability of Latin American rural women," concludes that support

measures should improve women's conditions through non-agricultural rural employment, and policies should be improved against the urbanization process in which women are considered rural workers.

In the Colombian context, more specifically in Viotá Cundinamarca, Chávez et al. (2021) investigate women's knowledge as a means of empowerment in rural areas; they center around the cultivation, production, and marketing of aromatic plants, which accounts for women's role in rural areas. This topic has gained visibility and shows new ways of inhabiting rural areas.

Iño (2020) studied rural youth and their university experiences, considering their ethnic identity as Indigenous rural youth. The study concluded that their identity was not lost during their time at university but was strengthened by their connection to their territory, culture, families, and community.

These studies describe recurring processes and phenomena for understanding rurality and family through two trends: the role of women and leadership in their families and, therefore, in their communities, and the questioned identity of young people who seek other ways of life beyond the countryside.

For these reasons, it is considered that there are new ways of living in rural areas, and these transformations must be addressed. The new rurality has two outstanding characteristics in recent decades. On the one hand, the dichotomy between countryside and city centered on the territory and the diversification of rural societies has disappeared. Thus, the new rurality goes beyond demographic and geographic aspects. From the Latin American rural sociology perspective, Llambí and Pérez (2011) and Kay (2009) allude to the agrarian transformations generated by implementing neoliberal policies.

Along the same lines, the study by Mijangos Noh et al. (2017) with a Mayan community in Mexico focuses on changes in children's education using technological tools like the Internet and mobile phones, promoting greater

autonomy and better adapted to the needs of the 21st century.

More interested in ways of living in areas with low population density or far from large cities, some people have arrived in the countryside from the city in these forms of new rurality. This research focuses on those who have moved out of a conscious decision for well-being, families now living in rural areas who emerge as settlers deviating from the dynamics occurring in the new ruralities previously mentioned; this is *neorurality*. Trimano (2019) identifies several practices, such as amenity migration, counterurbanization, lifestyle migration, residential migration, and *naturbanization*.

Similarly, in a study on *neorurality* centering on families from Córdoba, Argentina, Quirós (2019) emphasizes recognizing the intentions behind people's migration; according to the author, they arrive planning to take care of nature since they search for a quiet life and thus are willing to treat local inhabitants well. Likewise, they must be recognized for revaluing life in the native population's countryside since they value the practices and knowledge historically disregarded from the prevailing urban-centric perspective

It is pertinent to resort to Rivera's (2009) research to address the phenomenon of *neorurality*, which delves into the social representations of those involved and recognizes that the transition from city life to the rural environment transcends mere residential relocation; as he conceptualizes it, this change represents a vital wager. Rivera identifies meaning intersections and convergences between rural and urban life and between the countryside and the city. These connections provide the foundation to understand *neorurality*, a central aspect this study proposes to explore.

However, this project is relevant for families who decided to live in rural areas and the qualities of their connections. This study focuses on understanding family from the research line "Family, Education, and Interdisciplinarity of the Institute of Family Studies of the Monserrate University Foundation" with a systemic and complex view of family and *neorurality*.

For Hernández (2005), a family is: "an ecosystemic unit that creates solidarities of destination in time and space, operating through rituals, myths, and epistemes, which are organized in the interaction of phylogenetic, ontogenetic, and *culturogenetic* processes" (p. 6). In this sense, the family is recognized as a system of interactions that meet biological, psychological, and cultural needs and ensures the survival of the individual and society. Thus, a network of social relationships is created in the family, influenced by cultural knowledge and practices, that leads to the origins of its particularities in a given historical space and time.

This distinction allows us to define the research phenomenon of families and *neorurality* as the experiences of families moving from highly populated cities into rural contexts, searching for well-being, and acquiring land as a sign of their decision to live in the countryside, with the worldview of a better lifestyle that generates well-being. Some might be families with small children who favor their healthy development. Likewise, one can think of families with one or more elderly members longing for less polluted environments, relaxing conditions, and more peaceful lives.

From practices to rituals in neo-rural families

Human interaction processes are organized through rituals that shape families' emotions, decisions, learning, values, and beliefs and function in communication between people since they produce changes at various levels of social reality (Hernández and Bravo, 2008). For example, knowledge about caring for the land and traditional rural ceremonies is identified from the phenomena this research analyzes, which differs from official knowledge; the relationships between urban friends and rural neighbors are also shown. Rituals allow the channeling of change and its process within new situations and experiences brought by moving from the city to the countryside.

The contributions of complex and ecosystemic thinking stand out in the ritual's definition. Morin (1984) considers that every individual action occurs within a framework of inter-retroactions that tend to self-organize. These are

individual actions that, from the interaction, escape the individual's will and remain ecological interaction fields.

In the case of neo-rural families and their role as acting subjects of the new ecological context they inhabit, capable of adapting and transforming a found reality, it implies a social practice on three levels: living rurally, living within rurality, and living from rurality (Méndez, 2012). This author adds that these practices arise in the interaction between subjects and the natural environment from representations regarding the rural way of life in nature preservation, strengthening the conviction of a more significant contact with the earth, water, and air, among others. Interaction between subjects and the socio-community environment implies that rural life contemplates life in a community, with the countryside being a good place, with healthy customs and ancestral knowledge, moving towards fraternity and leaving urban individualism behind. Interaction between subject and space is considered a practice of compensation for arduous work days or unavailable spaces in the urban area, and the rural area is configured as a place of rest and tranquility.

The practices of neorural families are constituted in rituals —neorurality being a ritualized practice— to lead to the notion of ritualization in the conditions of a ritual; these allow changing or maintaining group dynamics, generating status to favor liberating actions or define conflicts, meaning they contain a social and psychological effect. On the other hand, their symbolic representation expresses the ideas and cultural values of those who perform the ritual, making them highly significant (Hernández and Bravo, 2008).

According to Miermont (1993), ritualization occurs as a meeting scheme between humans, which allows the processing of behaviors and, thus, the observation of relationships in social and family systems. Ritualization is necessary to reduce ambiguity in all communication patterns since it allows accounting for the qualities and characteristics to choose between alternatives; this leads to a consensual decision-making process, whether to continue, stop, or transform the ritual ceremony. Under

this theoretical premise, it is considered that the phenomenon of neorurality occurs as a ritualized condition accompanied by various social practices that motivate families to move into rural life: the preservation of nature, a sense of community, and space as a contribution.

According to Hernández and Bravo (2008), family rituals are consolidated in the capacity for transformation that occurs even from their preparation. These depend on a context that determines emotions and learning, which in turn give rise to the ritual's repetition; another aspect is the emotional and symbolic communication within contextual rules that provide meaning to family relationships; and finally, the family's stability in temporal conditions between the past, present, future and the maintenance of the here and now of its cultural practices, with family rituals as actions that strengthen identity, traditions, culture and community cohesion.

The above brings into question the investigative interest of neorurality, not from the mental representation of families, but from a complex, cybernetic, and constructivist position that opens up the possibilities of constructing identity through family rituals organized for living and giving meaning to existence and life in rurality; from the new relationships established with rural-peasant families, other neorural families, animals, and the territory.

Method and techniques

To fulfill the research purpose, we use a qualitative research approach that focuses on the participants' particular contexts and processes to understand their experiences, knowledge, and the meanings discernible in their stories (Vasilachis, 2006).

With a narrative design of social constructionist interest, the methodological exercise focuses on understanding the participants' stories collected in conversational encounters mediated by dialogic interviews designed to recognize the experiences and meanings concerning neorurality in their practices, actions, and family rituals. This approach was mediated

in the dialogic exercise of conversation: "both the essential component of that identity—which makes them equal—and the existential one—which makes them unique and different" (Vasilachis, 2006, p. 57); recognizing ethical principles of autonomy and equality, a benefit of qualitative research. According to Anderson (Chaveste and Papusa, 2019), the participants' knowledge about the topic on which they have been invited to speak is recognized, and the knowledge guiding the inquiry is also recognized within the researcher.

Context and participants

The municipality of Choachí was selected because of its convenient access from Bogotá, which allowed for establishing contact with local families. Choachí is one of the 66 municipalities in the department of Cundinamarca in Colombia, 38 kilometers from Bogotá. The basis of economic activity in Choachí is centered on agricultural, livestock, and mining operations; the town is also recognized as a significant tourism and gastronomical attraction. It comprises an area of 223 kilometers in total, 10.4 km² of urban area and 213 km² of rural area (Official website of Choachí, in Cundinamarca, Colombia, July 17, 2017)¹.

Four actors participated during the research process under two criteria: territorial referents and families with neorural experience.

The families recruited in the first phase of the research project belong to a municipality in Choachí to achieve some common points of reference. Thus, a group of middle-class families with young children who have arrived in the last ten years was identified. Two families were contacted, and two agreed to participate in the project. Likewise, state institutions and municipal secretariats were approached, and a civil servant was involved. A teacher from Choachí also agreed to

participate in the study due to his availability and personal interest.

Two native territorial representatives able to give an account of the transformations in Choachí in terms of migratory movements because of their personal or professional life experiences were interviewed. A retired professor and political representative contributed a reflective and critical view—granted by his political involvement—concerning the experiences of families arriving in the municipality. A public official and a disability representative who has contact with families also participated; she was born in Choachí, studied in Bogotá, and returned to the municipality to work two years ago.

The two remaining interviews were conducted with two families who met the following criteria: they had children, migrated voluntarily during the last five years, performed activities related to the territory—social, cultural, and economic—and had plans to settle and remain. This can be observed in the children's schooling, local productive or work projects, housing or land purchases or ownership—or the projection of doing so.

Family 1 is of German origin, with a son who is approximately seven years old. The German woman arrived in Colombia and lived in Bogotá for a while. When she got pregnant, she and her partner decided to look for a rural area where their son could grow up in a more natural environment, far from city life. After researching some surrounding areas, they decided to move to Choachí. The German woman worked to create a foundation for people with disabilities to meet some of her son's educational needs. Since she is separating from her partner, she and her son decided to buy a piece of rural land in the rural area of the municipality.

Family 2 is the case of a sociologist, his partner, his son,

¹The official website of Choachí, http://www.choachi-cundinamarca.gov.co/informacion_general.shtml, must be accessed from a file at https://web.archive.org/web/20170618184905/http://www.choachi-cundinamarca.gov.co/informacion_general.shtml#identificacion

This source is used because it is one of the municipality's official websites. The current site of the municipality's mayor's office does not have information.

and his dog who moved to Choachí in search of a healthy environment for their seven-year-old son. The COVID-19 pandemic was a precipitating event; they reported that it was difficult for their child to socialize with children his age, and confinement began to affect them. They decided to move to a village in Choachí and began acquiring land to build their home.

Interviews are conducted, recorded, and transcribed, with prior authorization mediated by informed consent, under the ethical criteria of scientific research, generating spaces for conversation between participants and researchers. The results are examined through a thematic analysis of life stories accounting for the identity experience of families and neorurality, their practices and rituals since the event of moving from the city to the countryside, with the support of AtlasTi software and triangulation of the research team.

Declaration of ethical aspects

The ethical criteria of autonomy, beneficence, and non-maleficence mediated people's participation in the research project through respect, people's freedom to participate in the study, their names' confidentiality, and researchers' competence in the techniques used, all of which were exposed and agreed upon in the informed consent document.²It should be noted that no one under 18 participated in the interviews with the families.

Results

The main findings are presented in two categories: 1. Families and neorurality, and 2. Family practices and rituals. The first includes the qualities of neorurality, definitions, actions, and meanings between the rural and the urban, and the second recognizes the practices of neorural families in the possibilities of linking with the social, the institutional, and the territorial.

Families and neorurality

Initially, the reasons and dynamics of families' transfers from the city to the countryside are observed, accounting for possible forms of rurality and the social, cultural, and historical costs signified by the families of the municipality; a territorial reference indicates:

"They are taking over the Bobadilla area. You can no longer find workers from the original families who had their tiny school here. You can find three, and those three are in charge. The husband is the gardener for the country houses, and the wife helps with their children to fix up the houses there, and that's the employment, so there is almost no agriculture anymore. Agriculture and fertilizers are very problematic, so you can hardly find workers anymore. It is challenging, and people are leaving agriculture (Interview with a territorial representative, Choachí).

The phenomenon of families and neo-rurality highlights a possible dispute of knowledge, which, mediated by the barter agreement, ends up beneficial in community terms; however, hierarchies stand out; there is no relationship among equals, but rather one of inferiority, assuming a hierarchical relationship mediated by their practices and knowledge related to the land, animals, and rural life tasks. This situation puts into discussion identity as an essence of the peasant and the city dweller who knows, knowledge being a generative disposition of complementarity between families in rurality; that is, the native people offer their knowledge about the land, the animals and the context, which is complemented by the technical, technological knowledge of those who arrive: "So, many neo-peasants, neo-chiguanos, are buying their farm as a recreational property, so they have a stronger purchasing power, they already have an economic support that allows them to enjoy the landscape and not worry about tending the cow and raising the chicken" (Interview with territorial reference, Choachí).

This situation raises alerts on how links are built between families when experiencing neorurality since this is not only encountered by those who arrive but also

²This document is framed within the institutional provisions of Unimonserate concerning Research guidelines (Cod. UMS-INS-L-04,

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by those who receive them; the possibility of establishing links that allow learning and generating new knowledge in neorurality is relevant, as expressed in the anecdote of a fruit that is turned into liquor: "(...) a tree that produces a fruit and that fruit was lost in the harvest, nobody ate it, not even the birds, because they did not know it and suddenly someone picked that pod and gave it to Mark; Mark made a liquor at 80,000 pesos a bottle, that's the case, so links can be created" (Interview with a territorial referent, Choachí).

Regarding the voluntary decision to migrate from the city to the countryside, not forced by institutions or displacement situations, a complex phenomenon arises involving more than moving from one place to another, such as a decision-making process, adapting to a territory and lifestyle, relational dynamics, and recognizing and living with the locals who inhabit rural areas.

The actors in the research allow us to identify different situations in which people decide to migrate to a region like Choachí. Not everyone who arrives in Choachí comes from a city; however, these families make decisions for their well-being and alternative lifestyles.

The municipality's territorial referents have managed to identify five forms of migrating families and population groups arriving in Choachí. 1. Families with farms or vacation homes, typically well funded, primarily interested in recreation and rest, not moving in, generally retired people, foreigners, and older adults. 2. People born in Choachí who went to the city for education, their parents remained in the town, and they returned seasonally to spend time with their family of origin. It is common for the children of the natives to prefer managing the properties or caring for their parents and returning to their lives in the city rather than staying in the countryside. 3. Foreign migrants: The Venezuelan population in Choachí is mentioned because they had to leave their country for better work and life opportunities for their families, and, commonly, in cities like Bogotá, it has been difficult for them to survive. In this case, they are not considered neo-rural since their situation was not a product of deciding to live in the countryside as an

alternative to well-being. 4. Indigenous communities with community leaders who have organized themselves to claim land in the region since government policies protect them. However, from a territorial referent's perspective, some leaders with personal interests manage them. This situation means a genuine interest in living in a rural area as an alternative to well-being is not identified. 5. Families who lived in the city and decided to move to Choachí to live in a rural area, to benefit from nature and a lifestyle far from the pollution and chaos of large cities; in this case, the territorial referents recognize these families in the municipality and account for the trend of their arrival in recent years.

The German foreigner and her family arrived in Bogotá and later moved to a village in Choachí; this was an independent decision that she reaffirmed over time since she made it for her well-being. Therefore, neorurality implies new ways of living in rural areas for people and families who had a way of life in the city and then experienced a process of adaptation.

Living in rural contexts gives her a sense of community. The German foreigner has a foundation for helping people with disabilities; it is interesting how these expectations generally change. For example, when sharing her home with others, she has to accept that sometimes they damage her things, such as a blender. She reaffirms her decision to live in a community and prioritize less material things.

The Bogotá family shares their experience during confinement due to the COVID-19 virus. They decide to move to a place where they can live freely without the city's restrictions. Nevertheless, beyond the pandemic, their life project revolves around creating an environment of well-being for raising their son.

Another of the emerging findings is Identity in neorurality, given that after the territory change, these families are crossed by questions about how they identify themselves and others. In the present study, it became clear that the experience of neorurality leads to identifying some people as neorural, based on the external view of an observer who studies the

phenomenon and not from an identity that is rooted in people arriving in rural areas; however, the possibility of identity is narrative, since it is told from their stories in the city and from stories they gather in the rural context.

If there is a moment where the central plaza is a reference site it is special for the child; for him, it was something spectacular; it reminded him of his first Christmas, and it was seeing lights again. Also, the rural school where we went for six months was a reference because it sent us to the edges of town, and that's a very local context; in other words, there are no people from Bogotá there, and my son's classmates are children from day laborer families, children of people who sold fruit, who fixed houses, even though we don't feel part of that place, it is a reference site (Interviewee from family 1).

(...) The tourist's vision when one arrives, one doesn't have a very defined idea of a town and believes they all have the same dynamic, but now let's say that this is what happened to me a lot; for example, with Choachí I have pictured its size because you can understand a bit geographically, they are occupied and effectively, well, of course, everything is very big today. I am grateful because Choachí adopted us; the relationship with the people also takes on other meanings, and well, it does that to you (Interviewee from family 2).

A ritualized experience of identity emerges through the practices of families in rural contexts; this leads participants to question themselves about feeling part of the act of narrating themselves; despite not feeling like peasants, for them, the territory is a place of reference that is part of their identity, and they consider themselves part of the place for contributing, generating and creating projects that benefit the rural population; this leads to experiences allowing the integration of knowledge since projects are motivated that combine the participation of neo-rural families in agricultural, peasant and development activities in rural contexts. On their part, there is a firm conviction of remaining in the place to inhabit and contribute to the territory.

In the case of Choachí, its inhabitants identify those who arrive from different denominations of meaning; for example, they identify the German as the foreigner; she says that, in this environment, being a German foreigner has its advantages; this, if one takes into account that she contributes with a foundation that supports to people

with disabilities; agreements and exchanges, are made related with shared knowledge in response to the need for an encounter between the new families, the peasants, and the locals.

In particular, the German foreigner indicates that, at times, she begins to identify with the families that arrive in Choachí with similar situations. They have children, some economic resources that allow them to have their own home, and university education, among other things; they are not wealthy families with summer houses.

Practices and rituals in neorurality

The search for well-being, closeness, and familiarity leads families to find new ways of rooting themselves and projecting their life plans in rural areas. For one family, the tranquility and the guarantee of a healthy place where ties can be related to greater support and community sense encourages them to find meanings of familiarity in a rural place, given their son's and family's need for attention and well-being. The above is presented from the experiences of the city: "Life in the city is a life in constant movement" (Interviewee from family 2), where complaints emerge about insecurity, stress, and chaos, and ties are permeated by distrust and ignorance of others.

The experience of living in the countryside or rural contexts for families brings some challenges because, as they say, the countryside is often idealized and requires work and effort; however, they find in country life possibilities and options that the city does not allow:

In the city, you can easily have an aloe plant in a pot; it is interesting to go to the countryside; it generates other options and opportunities. Regarding pets in the city, one calls a dog or cat as such, but in the countryside, I would say that about cows, horses, etc. (Interviewee from family 2).

The connection with nature, animals, and the territory as an experience embodied in the transition from the city to the countryside, as a meaning of well-being and better living, with the territory being a place of reference, where the town square and the rural school become places of memories and sharing the expression of emotions of well-

being when finding places inhabited by people of peasant origin.

For one of the families, life in rural areas offers a liberating ritual and a chance to heal the pain and fear from the pandemic experience: "The first moments were very liberating, especially when we were locked up and the fear, we were always very afraid, particularly for the boy, so it was like a haven of tranquility to be able to open the door again, to walk again without fear." (Interviewee from family 2)

In the face of these liberating family practices, there is a process leading to peasant knowledge since it was already announced, particularly in rural references, that those who came to the countryside did not know about caring for the land. However, for the family, the possibility of planting their food ends up being a space for healing; planting to heal: "It was very healing for us to have a garden, for better and for worse, in the beginning, it was a pressure since I said, I'm in the countryside, I must grow something. For six months we ate arugula." (Interviewee from family 2)

The links are extended and qualified in new dynamics where one knowledge is integrated into a different knowledge, configuring linking networks in management and commitment to themselves and the territory. Something particular is presented, and it is the link between neorural families, that is, families that are undergoing the same transition experience:

We interacted with three families who weren't from Choachí originally but who lived there. One of them is a friend of mine. Well, someone we've known for years and who, recently, was our greatest source of socialization. We didn't move from those three families. It was difficult to find a teacher because that's when rules like face masks began. We recognize a lot of people from Choachí, and we greet them, but it's just a small number. We are closer to the neo-rural families (Interviewee from family 2).

These particularities allow us to understand that neorural families tend to group according to the qualities of their relationships. The German foreigner refers to her

friends as "those hippie families." However, even though she also interacts with the farmers close to her foundation, she speaks of them as people who are humble, both in economic resources and in the way they see themselves, and who do not validate the knowledge they have of working the land and the skills to live in the countryside. She alludes that they do not relate to her as an equal but rather see her as the boss, with whom friendships cannot be established. She sees it differently among the children, given that her son shares with the children of the farmers, and this seems necessary for her son.

It is important to highlight the networks and links from work contexts, as identified by the German woman when she talks about her work with the foundation. While she differs from those who live in Choachí but work in Bogotá or work virtually, her ways of connecting are different, which means that the linking processes can take time, and links have functions of access to services, access to their children's education, or obtaining supplies for their daily life: food, services for daily living: "because of the type of work I have, my links with the community differ from others who live in Choachí and work virtually or work in Bogotá" (Interviewee family 1).

Discussion

According to the results found, the experiences of families and neorurality are given from the meaning they give to undertaking a project in rural territories in search of a lighter life and the possibilities that the countryside offers to cure the accelerated rhythm of the city. On the other hand, from the peasants' point of view, it is seen as something new, allowing practices that put the care and production of the land at risk, yet they consider creating links with these families possible and beneficial.

It is possible to discuss the phenomenon of neorurality as a dialogic and recursive process (Morin, 1996) that is experienced by families who move and by those who receive them; it is a ritualized practice in the episteme of knowing the goodness of the land, nature, and animals

that frame the experience of living in holographic identity actions (Jutoran, 2005) in the rural-urban link.

The meaning of neo-rural families is configured in various forms of knowledge, time, and articulation, ranging from the peasant subject who observes rural relations and the territories and their changes through the experiences of those who stay, leave, and arrive from the city to the countryside.

The enunciation of these changes is framed in the practices and qualities of the rural community and the integration of new knowledge when living with people of urban origin; these practices fall into the configuration of rituals that have impacted the territory, the field, or the land; it is recognized from the agricultural and farming innovations that globalization has left, and in turn they are combined with new ways of working the field, no longer from plowing, fertilizing, sowing and milking, but from novel practices such as agrotourism, agroecology, artistic and sports festivals. Differences and tensions can arise between locals and families in the city, in their knowledge, identities, and senses of time, which lead to recognizing their rhythms; as Greene et al. (2020) refer, identity questions are triggered related to the territory, customs, and expertise of life in the countryside and the city as coexistence in the neorural experience.

The above recreates possible resistance to legitimizing knowledge since it has been considered that those who came from the city to the countryside were people with special criteria: celebrities, older adults, or foreigners. The concept of neo-peasants emerges, being identified as those who have new ideas, who do not know how to take care of the land, who connect and remain and manage from their knowledge, properly technical and academic, to create and innovate from new practices with nature, the territory and the ancestral. Santacruz (2021) considers neo-peasants as new rural actors who are aware of their interaction with their territory, capable of integrating into community activities, knowing the history of the territory, identifying themselves, and contributing to the protection and care from the undertaking of

agroecological practices or environmental projects in the community.

In these rural practices, identity remains in symbols from machismo, which falls on the traditional power relations between men and women in the countryside. Porras-Solis (2021) and Valenciano et al. (2017) point out that the role of rural women in Latin America is a great question about this type of research in rural contexts, as well as the situated and ethical relevance of knowledge so as not to fall into false colonization or to keep silent about what is not yet observed. This is where the discussion about the knowledge integrated into neorurality lies, on the part of the families that arrive and those who receive them.

(...) for example, in the case of the Women's Advisory Council, there are 15 women, of which 13 are from outside; the Chiguana women are not part of it because they are not oppressed, because here there is a completely different mentality; women are dedicated to the home, they do not feel oppressed, that is, they do not have to demand anything else. (Interview with a territorial representative, Choachí).

However, traditions, popular music, and music of spite are integrated as an identity artifact of rural culture and the territory as an emblematic place of relationships, traditions, and customs that give meaning to everyday life from the central squares of the towns; nature, animals and food are also part of a shared whole in the families that live in rural areas.

Regarding rituals, people's interaction favors the significance of neorurality as a ceremonial setting, for example, death, a ritual of meeting between people, friends, and family in places with a greater density of bonds and the possibility of meeting with someone they had not visited for many years; the wake makes it possible to meet through the farewell of loved ones, not only for the family but for the territory as an act of interaction between subjects and the socio-community environment (Méndez, 2012). In addition, integrating knowledge about the land allows families the possibility of being surprised, of listening to and of experiencing the novelty of the countryside to configure rituals of liberation and healing

in contact with the land, sowing, cultivating to the rhythm of the land and stationary time, finding the interaction between subjects and space and between subjects and the natural environment.

There is a transition from the city to the countryside with the purpose of well-being, care, and the possibility of healing the fear roused in the pandemic; the territory from rurality offers tranquility and new practices in a "consciousness" of its relationship with nature, practices such as "sowing to heal," "getting up and greeting the animals," "new routines and watering the plants," "a space of solitude" that implies a transition but not idealizing the countryside as a place of rest, since it requires knowledge and work, denoting that rural life implies projection and becomes a place to inhabit and contribute from its knowledge. The trend of neorurality is reaffirmed as a transit, change, and transfer in search of well-being (Trimano, 2019).

This study proposes understanding neorurality as a ritual of well-being, quality of life, and greater contact with nature in new family organizations searching for experiences in rural contexts. Hence, the ritual is characterized by daily interactions that can be guided by communication (Hernández, 2005) and the meaning of the neorural experience between families who arrive in the rural context and the territorial referents who receive them. In this sense, it would be possible to affirm that the experience with the qualities of the countryside favors the restoration of meanings, relationships, and stories of the pain caused by large cities.

Although these families' experiences in rural areas involve exploring new knowledge and know-how, virtuality as a mechanism of connection with the city facilitates this transition, given the dynamics of teleworking and hybrid work activity; however, rural areas are seen as places that limit the possibilities and opportunities for development, in the particular case of boys' and girls' education.

The above shows that the phenomenon of families and neorurality highlights elements not only of family and community interaction in rural contexts but also of a

social, economic, and political scenario experienced in recent years, including the effects of the COVID-19 pandemic, which impacts these aspects, but also the mental health of populations. The participating families stated rituals aimed at healing the after-effects of confinement and fears of contagion and death, so it could be suggested that the search for open spaces, less populated and with a greater possibility of movement, motivates neorurality; this coincides with what was stated by Greene et al. (2020), open spaces become ideal destinations to stay permanently or at least during the pandemic.

Finally, the purpose of the research is answered from an ecosystemic perspective of the family and neorurality based on the knowledge that is generated in interactions within rural and urban contexts, knowledge being the episteme of the link's temporal-spatial axis, as knowledge, skill, and art, which originates precisely in the mythical notions and activities of every community and at the same time allows the human being to know and distinguish himself from others and the impact of the environment (Miermont, 1993; Hernández and Bravo, 2008). Therefore, the knowledge that was previously stated as differentiating and integrating is configured in a complex way in the function of the rituals that families find in rurality and the same mythical activity of the stories that inform about the territories and the people's identities; in this way, distinguishing knowledge is an objectifiable way of living the experience of neorurality.

Conclusions

The first phase of the research on family and neorurality in Cundinamarca, for the case of Choachí, allowed us to identify families in Colombia that reflect the phenomenon of migration from the city to the countryside as a commitment to the search for well-being for their family described by studies in Europe and Latin America, which is in accordance with contact with nature, animals, plants and the like, considered common practices of families in rural areas; this is how a phenomenon of new ways of inhabiting rural areas is identified.

Neorurality as a community process allows the context of Colombian rurality to open spaces to recognize new practices that guide personal and family care and well-being, as well as caring for nature, animals, and resources in the countryside. Current phenomena such as ecovillages are framed within neorural practices in awareness of good living (Salamanca and Silva, 2015); however, this work frames neorurality as a ritualization of family patterns in search of relational spaces that enhance well-being, contact with nature, and the sense of community in the process of connection with the territory and original communities.

In this sense, family practices and rituals allowed us to account for the particularities of neorurality in two ways: the activities of the families who arrive in the countryside and the locals who report on the movements that occur in the communities receiving these families. A complex systemic approach allows us to address these interrelations, which will continue to be analyzed in the following research phase. In addition, this method not only observes in a dialogical way the relationship between the families who arrive in the countryside and those who receive them, but it also aims to find in the city-countryside relationship a possibility of coexistence through the experience of neorurality, which is nuanced in the relationships between the rural and the city, in rituals and relational practices between the new families of the city and territorial referents of the countryside in search of sharing knowledge and expertise to strengthen bonds.

This first phase served as a basis for understanding contemporary migratory movements in other places close to Bogotá, allowing us to elucidate to what extent the phenomenon will be a growing practice that demands particular attention to understand the dynamics of the interrelations between the countryside and the city in families that go through this adaptation process.

Authors' contribution

Magaly del Socorro Bustos Coral: bibliographic review, methodological process, compilation, analysis of results, and 50% of the article's writing.

Adrián David Galindo Ubaque: Contributed to analyzing results, reflections, and 50% of the article's writing.

Conflict of interest statement

This research did not present any conflict of interest and complied with the provisions of the Monserrate University Foundation for the development of endorsed research projects.

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