



TOWARDS AN INTERCULTURAL RURAL EDUCATION: A COMMITMENT TO IMPROVING READING SKILLS

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Summary

This article is the result of the research, *Towards an intercultural rural education*, conceived from the *interdisciplinary group study of numerical thinking, public policies of science and technology, agricultural production, environment, and problems of Latin American and Caribbean education*. It is a didactic design that proposes strategies to improve reading skills from contextual teaching practices, in this way the methodology implemented is based on Action Research, which takes into account teacher objectivity, with the sense of reflecting on their classroom practices and how they affect learning. In this order, teaching practices were applied coherent with the particularities of the context, where the planning was adjusted from the heterogeneity and interdisciplinarity of the areas from non-parametric didactics, where Estela Quintar (2002) describes it in its intention to respond creatively, reflexively and autonomously to the training demands of the knowledge society. That is to say, that the meaning of what is learned can be sought, assuming this possibility as an option to discontinue instrumental teaching and the construction of an innovative discourse from an avant-garde method that allows generating potentialities to a being with ethnic identity.

Consequently, the indigenous population is related as the main axis of the process, where they were put in tension with the settlers and peasants, so that, based on heterogeneous planning, the cultures contextualized the learning and found the meaning of the educational processes, so that interculturality fostered spaces for dialogues and exchanges of ancestral and cultural knowledge. This facilitated communication between cultures in terms of respect, so that collaborative work in the application of non-parametric didactics as a teaching strategy would become relevant in the learning paths.

Keywords: Non-parametric didactics, interculturality, teaching, learning, skills.


INTRODUCTION

Towards an intercultural rural education.

Interculturality and didactics are understood as a pedagogical and ethical proposal of a modern project, which aims at the heterogeneity of being, which constitutes an epistemic framework that classifies students according to their educational and cultural needs (Walsh, 2010).

From what has been referenced, Victoria, Delgado, Valbuena and González (2016), with the research *El Mundo Indígena Como Clave De Lectura*, contemplate that education for these cultures has been the result of historical struggles and contests to maintain the current culture, so that the system has been little interested in them at the national level, due to the political homogeneity of school processes. And the imposition of a decontextualized education causes the indigenous population to lose the sense of learning, since an education without a horizon is staged, in the face of this school dropout grows, and the indifference of the educational system on the other, demonstrates the lack of human consciousness that disconnects societies.

For the above reasons, it was conceived that the use of a general didactic and a specific one could mesh with the educational findings of the indigenous population, but in practice it was detected that they were not very favourable, because school attention required a specificity of teaching, for this reason a new search was made, and an alternative didactic called non-parametric didactics was found. which was adjusted to the problems and particularities of the context, where Quintar (2002),



describes it with an intentional way of responding creatively, reflexively and autonomously to the training demands of the knowledge society, that is, to find the meaning of what is learned, assuming this possibility as an option to discontinue instrumental teaching and the construction of an innovative discourse from an avant-garde method that allows Generate potentialities of an educable being with ethnic identity.

In this way, educational research is based on needs that are evidenced in the field of teaching and learning, which open the way to the creation of strategies that affect the transformation of teaching practices, through a methodology that integrates action, which is framed in qualitative research that, according to Miguélez (2000) It generates knowledge in accordance with social changes, in relation to theory and practice as the axis of the phenomenological questioning of the habitual, methodically moving to the ideological, in this order, as Elliott (2005) puts it, it is considered as:

[...] a privileged instrument for the professional development of teachers: as it requires a process of cooperative rather than private reflection; by focusing the joint analysis of means and ends in practice; by proposing the transformation of reality through the prior understanding and participation of agents in the design, development and evaluation of change strategies; by proposing that it is essential to consider the psychosocial and institutional context not only as a framework for action but also as an important factor inducing behaviours and ideas; by fostering, in short, a professional learning climate based on understanding and aimed at facilitating understanding (p.18).

The definition orients the practice of the teacher-researcher, towards the reflective action and the dynamics to be executed within the pedagogical processes, placing the teacher on the same plane of learning in relation to teaching, and it does so because it learns that the best way to act is through a comparative exploration of the scenarios and effects of various types of social actions of each individual.

Meaningful learning that favors students' decision-making; Under this line, the teacher organizes actions that mediate the transformation of practices, to improve reading skills and competencies in indigenous students, peasants and settlers who inhabit the same territory, where their culture and daily life are taken into account to encourage school processes, in addition to contributing to interculturality as an opportunity for teaching through diversity.

Research Context

To specify the research context, the Virgen del Carmen Educational Institution is located in the rural area of the municipality of Valledupar- Colombia, 14.5 kilometers from the urban area, it is also a reference point of the indigenous cultures that surrounds the Sierra Nevada de Santa Marta, where we find Aruhacos, as well as Kankuamos, Koguis and Arsarios (indigenous language families). On the other hand, the rest of the population is divided into peasants and settlers, the latter are people who come to the territory out of necessity for work, but they are not from the geographical area, so for that reason, it is also determined as another culture, having different lifestyles, beliefs and traditions, which, It allows for heterogeneity in classrooms to be extremely diverse.

Among the outstanding characteristics of the populations that enter the normalized and official education in the country is the low academic performance of indigenous students when they begin secondary school (sixth grade in Colombia), since the modality of traditional education in their culture differs significantly from that of the West, that is, the need to continue with their secondary studies and access university studies or insertion in the universities. communities that have workplaces, violates their objectives at an integral level, because their academic bases are based on the preservation of their traditions and territories.

This is how the ideological reference of these cultures that, due to the need for training in a second school stage, is violated by the white-settler culture, but has no other alternative that meets its needs: 1) The geographical location of the receiving educational institution, 2) Proximity of its settlement (Nabusimake) with reference to the Sierra Nevada de Santa Marta and the educational institution, 3) Do not require automotive transport for your journey. The indigenous community weighs their possibilities and the conditions of access, and the decision is made to enter a formal education offered by the Ministry of Education of the country, making it clear that they enter not because they want or wish to learn knowledge that improves their quality of life but because there



is no other alternative that allows them to complete secondary studies and learn to interact with the settlers (means of employment).

After the decision was made, the entry of the children into the formal classrooms of the institution produced a considerable cultural shock, it was evident that the competencies and skills of the students, in the development of the topics and in the results of each period with respect to what was evaluated, are not achieved, especially if they are evaluated under the provisions of the basic standards established by the MEN (National Ministry of Education); This is the case observed in the Spanish Language course, in which everyone fails. In addition, it was reflected that their interventions are null and their attitudes show discouragement to learn a language and a culture foreign to what their Nabusimake has been taught during their early childhood.

Therefore, there is a need to propose a research whose goal is to seek approaches, perspectives, methodologies or didactic techniques that allow progress in cultural inclusion and learning while respecting their customs and cultural ties. For the research, several phases are proposed, the first is the *diagnosis*, in this period the verification of the above is carried out, using instruments to collect information, such as: field diaries to the teachers, diaries of observations of the different scenarios, semi-structured interviews to teachers, students and parents, in addition to the review of the documentary record of the institution. where the failures and dropouts of ethnic students from 2014 to 2017 are found.

In the analysis of results, it is found that 1) The tests concerning reading performance demonstrate the deficiency that students have, with greater relevance in indigenous students in writing and comprehension. 2) The results related to the saber tests (evaluation of the state) in the third, fifth and ninth grades, show that each time students increase in grade, the levels of comprehension decrease, which indicates that the situation increases every year, so that this generates school dropout, demotivation and failure. 3) The indigenous population in the years 2014-2017 substantially exceeded the number of peasant and settler students.

This leads us to suggest that it is evident that reading skills are limited for indigenous cultures, due to the fact that Spanish is a second language and in academic processes they are required to understand the Spanish language and generate dialogues of knowledge, where this aspect becomes the transversal axis of the teaching and learning processes. It is also the advance of situational positioning that from a global perspective needs to be understood responsibly and autonomously, that is, that students who manage to increase these skills will understand their environment from a critical perspective, so as not to affect cultural diversity, rather it becomes an opportunity for social learning.

Faced with one of the skills of communicative competencies, such as reading, this should not be considered as a process of receiving a message, but as a link that requires decoding, intention and understanding, for this reason it is understood that to teach it there are a series of instruments that are related through the areas of teaching. each one uses a specialized language that goes from the particular to the general; To define this act, Serafini (as cited in Cassany 2005) states: "The reader fills in the "gaps" of the text with his prior knowledge and summons interpretations from the community. Reading is an individual process that happens to a unique reader, with a particular text and context" (p. 6). Thus, it is shown that this process starts from an anticipated knowledge that every reader possesses from within, and also summons, from the pragmatic, the recognition of the specificities that surround the participant in the conception of what he apprehends.

For this scenario described so far, not only are the problems related to instrumental teaching practices and low levels of reading skills specified, but it is also necessary to understand the social, sentimental and behavioral burden of students due to the influence exerted by their family nucleus, where most are displaced by violence. demobilized by paramilitary groups (outlaw groups) from their ancestral territories, some of them have psychosocial consequences that condition their behavior at different social levels; others are dysfunctional families. In this way, it is strange to separate social reality from educational policies, a situation that Rojas (2012) contemplates when he points out that educational guidelines are decontextualized because they have been taken from other countries,



which generates inconsistencies, since training and socioeconomic aspects end up occupying a second place, producing disinterest and school dropout.

The perspectives presented show that the development of the cognitive process contributes to the construction and deconstruction of the subject, in terms of the epistemic interpretation of the personal towards the social, Reyes (2012), emphasizes that the student through his experiences models the rational world, he is also able to distinguish and make inferences from what is raised in the different situations that are presented to him.

After contrasting findings and conceptualizations, the research aims to propose a teaching methodology that allows the student to intersect the topics from an intercultural and social perspective, with the aim of not generating ruptures between classmates, but that the techniques exposed serve as tools to reduce the zone of proximal development proposed by Vigosky (1931). and understood as the trajectory that exists between the effective level of progress, categorized by the ability to solve a situation independently, without violating rights and values. In fact, it is envisaged that integration is handled from an ontological perspective, where the teacher uses the level of potential development, proposed by the same author, as the efficient way to solve a problem under the guidance of a trainer or a peer who understands the situation.

A reference to carry out the didactic commitment is the reality that the educational context of the township of Azúcar Buena, La Mesa village, is located, where actions are determined that incite a change in teaching practices, in which social problems and reading skills are worked on in a transversal way, based on the intercultural educational conception. proposed by Sacavino and Candau (2015):

... it means openness to ethnic, cultural and linguistic differences; positive acceptance of diversity; mutual respect; to the search for consensus and, at the same time, to the recognition and acceptance of dissent and, currently, to the construction of new modes of social relations and more democracy (p.78).

From what has been said, characteristics of a true intercultural education are revealed, in which the students are not changed, but the school culture, that is, that aspects are found that facilitate the relationship of the necessary dynamics to encourage the reading process from heterogeneity, without isolating the social conditions described.

Implementing the experience

After carrying out the entire contextual, situational and problematic journey, the research object directs a route that allows reorienting the teaching exercise as a response to the needs of the students; To this end, contextual teaching practices are proposed, non-parametric activities, through the use of the natural riches of the indigenous, settler and peasant context and cultural beliefs, and the integration of reading skills in intercultural environments as a teaching opportunity.

In tune, a qualitative research is implemented, which resorts to the understanding of situations about the problem addressed, analyzing the real events of the natural context and describing how they happen, taking into account the actors involved in the process. In this sense, we refer to the approaches of Taylor and Bogdan (1987), who define this type of research as the way of facing situations to which the empirical world evokes us, producing representative testimonies about people's actions, words, gestures or observable behaviors that, through the analysis and point of view of the researchers, It proposes a series of characters from the inductive, the holistic and the sensitive of the being, which allows us to address topics such as beauty, pain, faith, love, among others, whose essence is lost when facing an investigation from other types.

Therefore, it is established that the best option for the analysis of the educational situation was based on the field study to verify the reality through the actions of the agents involved, where teaching practices and the understanding of the context determine guidelines for intervention. In this order, the methodology of action research allows the study of the educational exercise, to generate from the self-reflective inquiries of teachers in social situations, improvements of the teaching and learning processes, not only through practical and moral science, but also from critical science, which is based on reflections that relate human actions and the social situations that teachers experience in the classrooms. allowing them to self-critique their own teaching practices,



leading them to evaluate and internalize them in order to finally generate results that project transformative adjustments and modifications in their students (Kemmis, 1989).

This research method is analysed by Kemmis and McTaggart (1988), who base the benefits on advances in practices, understanding and improvement of the situation in which teaching takes place. In fact, this research reforms education through the change of direction towards learning, through procedures that generate the acquisition of new perspectives of professional practice, where it is based on cultural realities, adaptation of teaching through adjustments in planning and a pedagogical discourse that reaches all related cultures. so that the message is conditioned to the student's learning pace.

In this process, action is conceived by Carr & Kemmis (1988) as retrospection that takes into account planning, in addition to implementing agreements of the action plan; Based on this, a teaching strategy is put into operation, which brings together the interdisciplinarity of language, social and natural subjects and the transdisciplinarity of reading skills in indigenous, settler and peasant students, through a classroom project that allows the link and meaning of the knowledge provided by students in a space of dialogue.

Likewise, actions are established that mediate in the act of teaching by means of non-parametric didactics, which begins with the meeting between the subjects, taking into account the opinions of the students, that is, an inverse process is proposed, because based on the needs and problems, the students propose ideas that are later converted into themes. Thus, from a pedagogical outing, the students analyze the natural resources of the area through plants and animals, in addition, they include the mass media, because there is a deficiency in their use, and finally, the geographical-political and economic-social relations of the rural area, since social differences and the struggle for land have led to disputes between families and deterioration in environmental resources.

Taking into account the above, points of connection are sought to be able to make changes in teaching, among them are: a. Determine a geographical point of convergence between populations and b) Find a theme that allows all ethnicities to express themselves. Thus, the institution that remains in the foothills of the Sierra Nevada de Santa Marta is suggested as a center of study, because the population is directly related to the context, therefore, emphasis is placed on its reality, because the indigenous community is in defense of this territory, since the government sometimes authorizes the exploitation of this natural reserve. But communities avoid it. On the other hand, the situation is taken advantage of to articulate the themes with what is happening; giving meaning to teaching, because the heterogeneity of the classroom understood the importance and meaning it has for the life of the communities.

In this order of ideas, for the culmination of this first cycle, the intervention of the aforementioned cultures is needed, however, there is greater participation of the indigenous people, because the strategy is based on the "Kankurwa", a sacred site by the Arhuaco community for the integration of the people with a specific purpose, in which consensus is reached that promotes justice for the culture. In this sense, a space for intercultural dialogue is organized, where the knowledge that has been acquired in the development of the focused subjects is evidenced, so that the deterioration of the water sources of the area is analyzed, the influence of tourists who act without conscience and the inhabitants are not overseers, because on some occasions when it is claimed, violence is generated.

After this analysis, the commitments assumed were based on the promotion of civic culture and the care of resources so that they can be preserved, however, for the indigenous people this means desecration, therefore, it was understood that for their use they must have the permission of the god Seramkwa (a symbolic expression that represents for the Wiwa community the god of Water). In this way, the social structure and its beliefs in relation to respect for each of the elements of the earth were understood.

In this sense, the exercise of observation and cultural respect contributes to the recognition of the weaknesses that arise, where the themes are articulated, the reading skills through the intercultural component, and the non-parametric strategy is implemented, which allows the understanding of events, cultural solidarity, social otherness, based on the reality of the context. With this, each



culture advances progressively according to the initial analysis, however, it is necessary to adapt the vocabulary of the readings so that the indigenous population can obtain a better understanding of the macrostructure, since, it is evident that in some cases there are words that do not make sense in the Ikun language (as in any language, There are words that only make sense in the mother tongue).

METHODOLOGY

The research is carried out in simultaneous phases because as the non-parametric didactics advance, the culture of the ethnic groups to which the students belong is known. The classroom observation takes place for a period of six months, in order to make the decision to start the cycles of Research-Action.

As a recapitulation of this first cycle of Action Research, it is estimated that conceptual categories mediate teaching actions through non-parametric strategies, since the student feels recognized with the activities developed and experiences learning spontaneously. However, for the second cycle, reading techniques are taken into account that allow the comprehension of the text, not only individually, but also contribute from collaboration so that teamwork generates results that corroborate with learning and interculturality.


It is mentioned that the results of the implementation of the didactic design are directly related to the objectives of the action research, which are evaluated through the instruments that are determined in the categorical matrix by means of a triangulation of research sources, which provided an analysis and subsequent reflection that are expressed below.

The strategy based on non-parametric didactics establishes a teaching practice that is coherent with the context and the moment in which the student lives, and also allows reading activities to be developed individually and collaboratively, encouraging the autonomy of the student so that they learn from everyday life. The above, makes progress in learning with a cultural sense, although it is not only the only thing, but from the interculturality generated by the strategy, it achieves ancestral richness by learning from other communities, with the sense of putting into practice the dissimilar situations that appear in the context to reach agreements. This shows us that we are not alone and that someone can help us and listen to us, although it seems that this discourse is overvalued by those of us who are in cities, for the inhabitants of distant places it is valued invaluablely.

The cultural perspective of the students is broadened with the strategy, when the teacher proposes, based on the students' proposals, activities and learning techniques, which allow participation from everyday and cultural knowledge, so that a gradual progress in reading skills begins, which is evidenced in a relevant way in the settler and peasant students. On the other hand, after analyzing the results of the indigenous students, it can be said that little progress is made, because the association of the Ikun language and Spanish, It limits interpretation due to the scarcity of vocabulary they have, so analogies end up blocked in a large part of the interpretive ability, however, when the readings are associated with illustrations and social, political and economic events of their ethnicity, it allows them to reflect, and some can make appraisals and organize conclusions to form opinions, On the other hand, it is noted that the readings require accompaniment, in order to integrate students through collaborative work, which takes for granted the trust to learn from the other, in addition to the fact that mutual commitment is staged, to generate a positive interdependence that does not imply competitiveness (Johnson & Johnson, 1999), in a way, Autonomous thinking and the evaluation of situations are encouraged with the aim of grouping the educational and the social, so diverse reading groups are proposed, where it is obtained that in each of these collectives a representative of each culture emerges so that each of them can have a voice to analyze. Reach consensus and reach agreements from each perspective.

CONCLUSIONS

It is evident that this reading technique contributes to the rapprochement between cultures and with greater relevance to the indigenous, so that the otherness achieved manages to improve



communication between all, so that from that moment the cultural perspective extends to other scenarios that are little used by instrumental conceptions or social delimitations.

In this order, the results of a disposition and recognition of the educational work in the ancestral territories are obtained, among which the following stand out:

a. The teachers, based on the interdisciplinary work of the areas, get the students to analyze the problems and relate them to the development of the activities, since these require knowledge of the other areas for the solution, that is, the point of debate is the inappropriate use of resources in the area, which generates awareness through the spaces of coexistence that, in each of the classes, applying community actions from the different populations,

b. Through the use of advertising campaigns, posters and assemblies, which achieve an important contact with the community and the rescue for the care and preservation of the water and ecological sources of the Azúcar Buena region; Bonds of friendship are strengthened, ethnicities are recognized, and a place of visibility is given within the community.

c. It is understood that the educational processes carried out by teachers in rural areas to enhance teaching require a mental change on their part, since memorization, absolute silence, little participation, transcription of concepts and decontextualization of topics still persist, which produces violence, because the student does not know why he or she is learning (Quintar, 2002). There are didactic needs in teachers to work on reading skills as a teaching tool, this is verified in the analysis of classroom practices.

d. In the school populations where indigenous students attend, there is academic discrimination, since the planning and explanations are mediated by the majority culture, so that this population is little taken into account, so that in the activities they produce little, and if they do, little is related to the demands that are made of them. Thus, the results are negative, generating demotivation, ridicule from the other comrades (settlers), which does not help much, because they are perceived discriminatory due to the lack of coherence in their expressions and responses; or often because of the abstention from participating or showing their activities, however, these practices for teachers are normal, because the requirement for the student is to adapt to the methodology and to the classmates, so that the desertion of indigenous students is evident.

e. Although desertion is a phenomenon that has many variables from the economic, social, cultural and even personal (autonomous decision to retire), in the case of the indigenous population the causes are mainly based on the parents who, upon receiving the teacher's observations: "there are no achievements, no achievements under the educational standards predetermined by the Ministry of Education" establish that the students "are not good for study and it is better for them to work". Because that's when school becomes a problem.

f. Teaching practices are inadequately directed, so that the great opportunity to generate spaces for academic coexistence to act on learning requires a differentiated staging, observed, analyzed, applied, evaluated and adjusted, as well as reapplied and re-evaluated to verify the suitability of the strategy, so that, culminating this research, It can be said that little progress was made, since the reality of each culture generates particular interests that can be grouped together for the contextualization of the topics, however, the idea of creating strategies that favor teaching practices to improve reading skills, starting from the search for information to the modifications and/or adjustments of the didactic design that is implemented. stimulates a rethinking of teaching activities in order to promote the analysis, interpretation and contextualisation of topics, based on the needs of the population, taking into account the learning rhythms used by each of the cultures, in order to understand their decisions and actions, which allows each one to evaluate according to their possibilities and competences, Thus, the characterization of the population generates an adequate evaluation and determination of progress in order to demand them according to their abilities.

g. Non-parametric strategies, focused on cultural diversity and its implications, in addition to the interdisciplinarity of the areas and the transdisciplinarity of reading in everyday contexts, where permanent self-reflections typical of teaching practices are required, through field diaries access to understand the different situations that occur in the classrooms and from there, It is possible to

adjust methodologies that encourage the learner to be curious to learn and put this knowledge into function so that he or she finds meaning in education, otherwise, school dropout and the lack of interest of students in the classroom would continue, which would be disastrous for a population with the need to make their thoughts aware of the realities they live. where incoherence in behaviors generate lifestyles that are inappropriate in this type of vulnerable communities for reasons of violence, displacement, incursion of groups outside the law, and other events that every day cause culture and traditions to be changed for others that are totally alien and inappropriate with the realities in which they live, So, only through education for all, it is possible to influence the lives of families that are directly related to the student community, so that the enrichment of the school culture allows us to analyze before acting and choose what is really convenient for the population to discontinue with the individualism that has contributed little to this Colombian society.

h. Curricular flexibility does not lie in expressing that there is entry of different cultures into the classroom, it lies in adapting the themes, standards, practices, resources, discourses, evaluations and temporality to the characteristics of the communities that attend the educational centers. The rural school requires a sense of community, of citizenship, belonging to a territorial part of the State in which cultural and social gaps can be reduced and paths of dialogue and knowledge can be established for the generations that find themselves in scenarios of conflict and manipulation of the different armed groups that are in the regions of Colombia. thus contributing to decolonization.

i. Finally, it is imperative for the teacher to understand the need to gradually transform teaching practices in the areas of language, natural and social, in addition to generating an impact on the Institutional Educational Project (PEI, a document that establishes the educational goals of each institution), because from an educational planning in which heterogeneity is taken into account, Regardless of a specific or predominant culture, the learner will find meaning in education, likewise, the reading processes, being related to the region, generate connection at the social, environmental and political levels, allowing the other areas to be included in the project, in order to favor and enhance the school competencies in indigenous students. settlers and peasants; Thus, under these conclusions, students understand the sense of cooperation and the interpretation of vocabularies that are little associated with their language, which facilitates the application of reading skills in each of the activities.

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