

Intercultural pedagogical strategies in transition grade based on guiding activities



Estrategias pedagógicas interculturales en grado transición a partir de las actividades rectoras

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Abstract

Currently, the presence of students from different cultures is occurring more frequently in early education, and this becomes a challenge for teachers, from the curriculum to the coexistence situations that are generated from these changes. The objective of this research was to strengthen the intercultural relations of the children of the transition level, in the Soacha Avanza La Unidad School, through pedagogical strategies where the guiding activities are experienced. The methodology used is qualitative, of action research, with a descriptive approach, using information gathering instruments such as: family life stories, teacher interview and participation observation. The design of the pedagogical proposal was based on the analysis of the results of the characterization, which led to categorize within each of the guiding

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activities of early childhood: play, art, literature and exploration of the environment, codes related to each region, customs, traditions, beliefs, remedies, ancestral narratives, typical dishes, and forms of recreation, respectively. The results highlighted the need to favor the family-school alliance, recognize individual cultural identity, ancestral knowledge, respect for difference, and the need for teacher mediation in the socialization process from childhood. In summary, it can be concluded that knowing in depth the history of family life allows the teacher to have tools and resources to build learning environments in which children feel recognized and valued within the framework of intercultural education.

Keywords: Art, exploration, intercultural, play, literature, pedagogy.

Resumen

Actualmente se está presentando con más frecuencia la presencia de estudiantes de diferentes culturas desde la educación inicial, esto se convierte en un reto para los maestros desde el currículo hasta las situaciones de convivencia que se generan a partir de estos cambios. El objetivo de esta investigación fue fortalecer las relaciones interculturales de los niños y niñas del nivel de transición, en el Colegio Soacha Avanza La Unidad, a través de estrategias pedagógicas donde se vivencien las actividades rectoras. La metodología utilizada es cualitativa, de investigación acción, con enfoque descriptivo, se utilizaron instrumentos de recolección de información como: historias de vida familiar, entrevista a la docente y observación participación. Se realiza el diseño de la propuesta pedagógica, partiendo del análisis de resultados de la caracterización llevó a categorizar dentro de cada una de las actividades rectoras de la primera infancia: el juego, el arte, la literatura y la exploración del medio, códigos relacionados con cada región, costumbres, tradiciones, creencias, remedios, narraciones ancestrales, platos típicos, formas de recreación respectivamente. Los resultados destacaron necesidad de favorecer la alianza familia – escuela, reconocer la identidad cultural individual, los saberes ancestrales, el respeto por la diferencia, se evidenció la necesidad de la mediación de la maestra en los procesos de socialización desde la infancia. En síntesis se puede concluir que conocer en profundidad las historias de vida familiar permiten a la maestra tener herramientas y recursos para construir ambientes de aprendizaje en el que los niños y

niñas se sienta reconocido y valorado en el marco de la educación intercultural.

Palabras clave: Arte, exploración, intercultural, juego, literatura, pedagogía.

Introduction

relevant to the study conducted by (Gastiabur, V. 2020) among the findings found in the group of educational institutions, the researcher states that, although the knowledge of diversity and the cultural reality of the other was evident, the actions did not correspond. For example, in the urban centers the children all communicated in Spanish, but in the rural centers there were infants speaking Kichwa (language of the native peoples) and Spanish, which is positive because the teachers work on bilingualism from the early education stage. Likewise, in the rural centers they use the clothing of the native peoples, with some attire specific to the educational institution; this indicates that their customs are respected and a uniform is not imposed as in urban schools, from the above it can be inferred that education and norms in urban schools impose more the dominant culture over other cultures.

With respect to teachers, the researcher shows, among other findings, that there is certain incoherence in relation to intercultural values, a part of them manifest, the validation of human formation based on equality. But on the other hand, in the practice of these values, it is not seen that interculturality is really guaranteed, this due to personal impressions, based on experience or implicit beliefs derived from resistance; in other words, there is an ability in the discourse, but it is necessary in the research to observe the behaviors, attitudes and verbal and nonverbal language, which reveal conditions that are not appropriate in the different interactions that occur in the classroom.

In terms of guiding activities, there is no research that integrates: art, literature, exploration of the environment, in intercultural education, however, there is only research oriented to play, not taking advantage of the other aforementioned activities that are vital in childhood learning.

In the same way, research (Incutipa, L. 2021) in Peru, highlights that the socialization process is fundamentally through play, a symbolic

activity that functions as basic mechanisms for integration into the community through symbolic recreations of daily activities, so that all productive activities, whether communal or family, are recreated through games. These in turn, provide knowledge, abilities and skills necessary for the integration to the future productive family life, the indigenous child's game as a process of symbolic integration to the productive activities, the game to pottery, agriculture, harvesting, cattle raising, and medicine. In this, play stands out as one of the main activities as a priority in the learning process of children in this context.

On the other hand that, Morales P. (2020) cites (Molina, 2016; Arévalo, 2017 and Morales, Quintriqueo, Uribe and Arias, 2018), who state that in the presence of heterogeneous groups of students, with different cultural contributions, interculturality acquires meaning, in the search to build meaningful learning based on cultural exchange, in this way the teacher has a leading role from the planning and curriculum with pedagogical objectives and methodologies that allow such objective.

It is interesting to take as a reference García, S. (2020), who inquired about the processes of peace building in early childhood, made known the conceptions of peace of children allowing reflection and making their voices visible; sometimes children give us adults important life lessons, it is also important in school to listen and provide spaces for them to express themselves and achieve harmonious coexistence among peers, it could be a preventive action that has better results in the future in the way we relate to each other, From the construction and implementation of the proposals, the permanent opportunity to open spaces for dialogue in classrooms and homes to talk about interculturality and diversity with children is framed.

On the other hand, play is recognized, prioritized and exalted as an essential tool of childhood (Acosta, A., Figueroa, E., Jiménez, L. 2019), giving it the main role in intercultural education. In this research, it is recognized as the only element that promotes intercultural respect ties, but other fundamental guiding activities in the different learning and knowledge of intercultural transmission are left aside.

From the legal framework, the concept of the Ministry of National Education (2014). Guide 20, conceived the transition grade as the first

mandatory grade in the country's educational system, and is "understood as that education aimed at the development of the child in the biological, cognitive, psychomotor, socio-affective and spiritual aspects, through pedagogical and recreational socialization experiences", it is necessary to highlight the different dimensions of childhood and the objectives of comprehensive development, understanding that all these aspects are directly related to the communicative skills in relationships with adults and peers, in search of healthy school coexistence.

Also, the second article of Law 1516 of 2012 considers "guiding principles" that make known the importance of promoting cultural diversity, since it is in this way that human rights are guaranteed, as well as some fundamental freedoms (expression, information, communication) giving the possibility for each person to choose their cultural expressions.

As a theoretical reference, Hernández, D., Martínez, A. and Rojas, G. (2017) in the case study, identified the senses and meanings of discrimination, which reach the youngest children in a direct language. Even more, if their teachers reinforce it to them, as is the case of the 4-year-old boy who is singled out by his teacher because he has a black heart and ignores his curiosity for knowledge, to his amazement in the face of diversity, to his physical and mental agility. Although at their young age they do not yet establish, under the concept of acts of discrimination against them, that they are treated differently and excluded, affecting their self-concept and self-esteem, with consequences in the future.

On the other hand, certain social and communicative skills are considered necessary for the intercultural education process, which are a reference for this research, as Cuberos, L. (2021). She highlights children's play in the enhancement of emotional intelligence, the development of empathy and self-regulation of learning in early childhood children who are part of the strategy "Happy Classrooms", oriented from UNIMINUTO, Soacha" Master's Degree in Education. It affirms that children's play in the classroom stimulates the development of self-awareness in these children under study, allows them to acquire self-knowledge and emotional self-control skills, to develop deeper

socio-affective processes and to have a greater sense of empathy and teamwork. It was evidenced that the game is an enhancer of self-regulated learning since, by favoring emotional self-awareness, other processes of metacognitive awareness are activated that make them recognize themselves as an important part in the construction of their learning and become more interested in knowing the ways in which they learn.

From the above, it is necessary to conduct a study that reveals not only the spiritual and social dimension, but also the cognitive in terms of academic results in relation to a reality of exclusion, invisibilization and discrimination factors that affect the learning process of students from different cultures.

The theoretical framework was organized as follows: The first category refers intercultural relations, it is developed from two subcategories to be analyzed: intercultural relations of migrants in Colombia, Intercultural relations in educational institutions. The second category explores the theoretical sources related to interculturality, finally with the last category indicated guiding activities, constituted by two (2) subcategories: guiding activities and interculturality, guiding activities and their incidence in the development of children from 5 to 6 years old.

Initially, Naranjo, G. (2001) makes migratory movements visible as a reflection of inequalities and imbalances between territories, this relationship causes insecurity and uncertainty as it is originated by situations of poverty, ethnic conflicts or economic crisis, coexisting in different cultures". This situation requires support from all social systems, including, of course, the educational system, since family members, especially children, need to take into account this dramatic situation, in order to find in the school a safe place where the rights of students are guaranteed.

The above deduces that migrant families certainly go through decisive changes oriented by the emotional component, taking into account the uprooting, separation and estrangement from their immediate physical environment of which they are a part and with which they identify, facing social effects and unfamiliar contexts. In this way, the family

environment, twinned by bonds, transmits emotions to the members of their family, even to children.

Intercultural relations in educational institutions.

Traditionally and historically, the meeting of cultures has not always been a harmonious encounter that safeguards coexistence, tolerance and diversity; the adaptive process creates positive and negative situations; however, the migrant family will always seek from its possibilities and the opportunities provided by the new culture to adapt and meet needs as mentioned above.

One of the needs to be supplied, constituted by inherent rights, is the right to education. The migrant family will seek to provide the youngest members of their family with the possibility of accessing and remaining in an educational institution; at the same time, the host culture allows them to participate in their educational processes by receiving part of their culture represented in migrant children.

Millán, K. (2021) consider "One of the most pressing needs of the students when they entered the new school was to feel accepted and included in the school dynamics, especially to be valued by their peers" (p. 17).

In relation to the above, it is necessary that educational institutions build adaptive proposals that respond to the emerging emotional needs between migrants and their peers, it is urgent to build pedagogical strategies (assemblies, book of agreements, the wall of reconciliation) facilitating school adaptation, close accompaniments eliminating possible discriminatory and homogenizing educational gaps, educators are the most involved in the process of building a diverse society, which is based on respect for heterogeneity, respect for multiplicity, healthy coexistence. On the same point, De Zubiría J. (2006) affirms that "the human being must be approached in his complexity, diversity and integrality, we have equal responsibility in the formation of an ethical individual, who is indignant before the outrages and is sensitized and responsible individually and socially". (p,10)

It is essential that the school rethinks the urgency of building itself as a space that facilitates harmonious school processes among peers, that among the possibilities of teaching, the primacy of teaching behaviors, values, actions and development of skills that allow identifying, seeing,

welcoming, perceiving and understanding others is born, although the importance of teaching to enhance cognitive abilities cannot take precedence over the need to teach to live together.

Interculturality

The book entitled: Interculturality, prepared in partnership by the Presidential Advisory Office for Early Childhood, the Ministry of National Education, the Subdirectorate of Early Childhood Coverage, the Colombian Institute of Family Welfare and the Organization of Ibero-American States, alludes:

When we speak of interculturality, we start from the valuation of the diversity of cultures that exist in the world, but also from the recognition that relations between peoples have not always been harmonious or fair. Many have been exterminated, subdued, razed and others have deployed multiple forms of resistance, memory and care of their internal ties.(2018, p.15)

The impact on history allows to clarify, determine and manifest the existence of difficulties to build harmonious relationships and coexistence with other cultures, recognize their own, beliefs, food, clothing and even accents, leaving a glimpse of the inability to be equitable, diverse and intercultural, in which history is clear and leaves roots.

In the same way, the aforementioned document states that: Early childhood is the period in which, in an important way, our identities are defined, that is, the way in which we perceive ourselves, represent ourselves and in which, therefore, we perceive and represent others. Therefore, it is an ideal time to enhance the capacities and skills that allow children to build a sense of their own worth and the recognition of others. (2018, p. 22).

The proposal is then with childhood, to challenge the elimination of the traditional history that leaves traces accentuating and declaring the impossibility to recognize and accept the multiplicity of cultures. With the previous position, there is the possibility of transforming and creating an equitable path oriented by a healthy coexistence, promoting values of tolerance, respect for an inclusive society guided by a childhood that learned to relate in empathetic terms with other cultures.

The hope for transformation lies in childhood and its naturalness, the capacity that has been recognized in the pedagogical history of this stage, which is characterized by building with simplicity from scenarios such as play, art, literature and exploration of the environment, interpersonal relationships naturally charged with motivation for the construction of new ties and friendships.

That is, to recognize that the guiding activities will only be an element, a facilitator that allows the construction of new learning, but with the full intention of enhancing the children's own skills; in addition, they will be the key element for the construction of harmonious, respectful and inclusive coexistence agreements, manifested in an educational scenario such as the classroom, the instrument to receive and accept interculturality (Ministry of National Education, 2009). It states that, through these activities, children develop skills, learn and obtain significant experiences for their personal and social development.

Likewise, Olivencia, J. (1911) states that: Attention to cultural diversity is a challenge of the first order to strengthen equity in our educational system. To guarantee the positive promotion of cultural diversity as a means of social cohesion, of solidarity, therefore, a response to the need to improve educational and social coexistence. Therefore, the school becomes the ideal scenario to create, promote and establish the exercise of interculturality with the need to constitute an equitable education, children in early childhood specifically by naturalness and instinct play, explore, inquire and relate, by strengthening these natural instincts from diverse spaces and contexts (reading, learning corners, dance, among others) we will be proposing a curriculum that fits the inherent need to generate encounter between cultures, the activities guided and focused by the guiding activities of education will not only allow them to relate intentionally, but will build ties by allowing the encounter between cultures, traditional games, native dishes, local recipes, image galleries of territories will prevail by the possibility of maintaining the identity eliminating individualistic curricula that seek to teach the monotony of the curricular mesh enclosed and determined the type of teaching from, a framework without the possibility of breaking schemes, inviting new cultures to accommodate to what is proposed in the classroom.

The development of pedagogical activities in early education based on art, play, literature and exploration of the environment, not only make learning viable for children in a progressive and fun way, but also contribute to the stimulation of all their skills, abilities, qualities, attitudes and aptitudes, which will favor their process of adaptation to formal education and all that this entails (Fernández, 2019, p.23). (Fernández, 2019, p.23).

Basically, the beginning of the educational and personal processes is framed in the early childhood period, this transcendental and fundamental stage highlighted in the constitution of the human being that needs real and formative answers, through strategies that bring children closer to learning. This period of life characterized by the need for play, exploration, movement and inquiry, certainly leaves features for the construction of the adult, is characterized as a stage with a thirst for striking actions, provocative attempts that are based on teaching.

Materials and methods

The research methodology was qualitative in the framework of action research design, Hernández, R. (2018) with descriptive approach, developed in three phases: Diagnostic phase, fieldwork and Design and Implementation of the proposal, to characterize the problem situation in the first phase, information collection instruments were designed as teacher interview, participation observation, photographic records and life histories of children's families.

The method of information analysis was categorization, once the data collected from the instruments was contrasted with the theoretical framework, objectives and the main problem of the research and the triangulation of the information analysis from the guiding activities as general categories and as subcategories characterized according to the region, for example: art related to typical food, the type of handicrafts that make them more representative and music as forms of expression of feelings and experiences.

Results

Regarding the analysis of the results of the research conducted at the Soacha Avanza La Unidad School, in the transition grade with a population of 29 infants, of which 9 are girls and 20 boys, among them there are 5 students from families of Venezuelan origin, from the Andean region: 2 from Boyacá, 9 from Bogotá and 1 from Tolima, 5 from the Caribbean and the Pacific: Cartagena 2, Chocó 1, Sincelejo 1, Valle del Cauca 1, and one from Orinoquia Villavicencio. Of which 18 fathers or mothers participated in the application of the family life history instrument.

It also aims to identify the intercultural relationships that are woven between peers in the preschool stage from the guiding activities, for clarity purposes, the results presented will be organized by categories of analysis established from the beginning of this research exercise.

Category 1. Intercultural relations:

According to the findings obtained in the fieldwork, we can say that the codes that occur within this context are related to typical food, typical stories of the customs of each region of Colombia and outside of it, in the case of groups of foreigners, who for some reason or another have decided to enter neighboring countries. Thus, within the subcategories, intercultural relations are evidenced as constructions that occur among a group of people and that through the years have transcended generation to generation and with these family customs are built that make possible the strengthening of interpersonal relationships and the construction of intercultural relations, for example:

"They ate a lot of river fish, mojarra, bocachico, fried pork, mutton, yucca, many tubers, because they were plantain and corn growers, they also drank a lot of corn chicha, so my parents and I opted for those typical food dishes".

It is important to mention that within the migratory displacements inequalities are evidenced as mentioned by naranjo, since such relationships result in insecurity, situations of poverty and conflicts due to cultural differences and in which the migratory families

evidence determining changes such as uprooting, separation from their physical environment, facing unknown spaces and transgressing their culture, their customs, which are adapted, given, and perhaps made invisible by others, when they mention the reasons they had to move, they say:

"For work reasons, the lack of opportunity to be able to live and raise a family."

In the same way, it is important to highlight that, within these relationships there are characteristics that tend to have a particularity, where emotions play a very important role, since despite cultural differences, customs, family unity and family support is part of their being and which in turn is an important basis for strengthening values and universal principles.

On the other hand, it is possible to analyze that not all the cultural experiences of previous generations in the different regions were appropriate for the development of the children, when referring in the family life stories to the fact that their grandparents and parents did not have opportunities to study, because within the patterns of upbringing, they were too strict and demanded from them certain tasks in the housework.

"In a way they were very demanding because, even though they did not have a basic education they were striving for their children and grandchildren to be the best." Interviewee 2

"According to what they tell me, they did not have time to play because they had to work in the fields and in the case of my grandmother, she could not attend school until the first year of elementary school. Interviewee 3

In spite of what some of the parents said about the lack of play time and access to education, they appreciate the sacrifices made by their parents to provide for their children and to ensure that they lacked nothing.

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The life stories reflect the parents' desire for their children to preserve their cultural traditions, especially their values and customs, but in reality there is no coherence between their discourse and what they learned from their ancestors, which is reflected in the behavior of the children, especially the boys, who prefer to play fights, which shows that there is no relationship between traditional games, family and leisure time. They remember with appreciation the life in the countryside during the childhood of their parents, but they are clear that in general they moved from their place of origin in search of better opportunities for the future, or for reasons of violence and scarcity in the case of the Venezuelans.

The information gathered in this instrument is key for the design of the pedagogical proposal, since it collects data on the different cultures and is directly related to the guiding activities, to integrate this knowledge, wisdom, customs, beliefs, values, and integrates parents and grandparents in the classroom plans, in the integral education of children in the intercultural educational dialogue. According to the aforementioned, children feel identified, taken into account, their learning will be significant since it is directly related to their social and family environment, valuing their parents and grandparents with the knowledge and teachings they want to give them in the different experiences of everyday life, thus also strengthening the emotional bonds between family members.

Category 2: Interculturality

In the classroom teacher interview instrument, to question 3, "According to the pedagogical and curricular guidelines for education in the district, are some guiding activities established? How do you think that the children, based on these strategies and in light of the guiding activities, establish intercultural relations in the different scenarios in which they interact? It can be inferred that there is no curricular structure that formally integrates the guidelines with respect to the guiding activities, and their cultural interaction is not mediated

by the teacher in her planning, but it is assumed that it occurs naturally, but it would be more effective for the teacher to facilitate learning environments that promote the exchange of experiences, the experience of intercultural values.

To the question: Could you describe how children from different cultures relate to each other, highlighting some words, sayings or frequent sayings? Answer: they relate to each other through daily games, they avoid saying words or sayings, they always take the initiative to ask how do you say a word or saying here? According to the above, there is evidence of curiosity and the desire to learn about other cultures, but in contrast, there is a certain insecurity when showing themselves as they are and expressing themselves from their cultural identity, it may be for fear of rejection among peers, because if the child says a word he or she does not know, In this case it is necessary that the child has the confidence with the teacher to ask the meaning of the term or saying that he/she does not know and the most assertive way to ask the child who said it, giving him/her the prominence he/she deserves and the importance of sharing knowledge of his/her own culture.

The following question corroborates the previous analysis, Have you noticed any form of rejection, isolation, among the children because of their cultural difference? No, however, they take longer to relate to the other children, preferring to play alone; from this answer it can be inferred that there is evidently a form of indirect rejection, perhaps as a result of non-verbal language or attitudes that interfere with group integration, causing feelings of inferiority, low self-esteem and loneliness during this time of adaptation.

Regarding the conception of the concept of intercultural education, the teacher responds "Commitment to diversity in education, seeing individual processes in learning, promoting inclusion" shows in the discourse a previous knowledge, but in contrast with the previous answers, it is difficult to articulate the processes of inclusive education in the classroom and individual training in spaces such as rest where children relate freely.

The last question argues the aforementioned analysis, since in terms of the obstacles that the teacher considers to be present in education to achieve intercultural relations in the teaching-learning processes, the teacher's answer is "Families and their lack of information when a child enters the classroom, the institution and institutional networks to ensure a quality education"; In this aspect, we should also see the opportunity to approach the family with different strategies and meetings where it is possible to know in depth the different customs, beliefs and values of each of the families of the different cultures, in order to build effective pedagogical strategies that strengthen values, inclusion and cultural diversity.

Category 3: Leading activities

In the analysis of the participation observation, it is interesting to see the moments that were proposed: we investigate, we debate, we build, we share; it generates certain expectations that are not reflected in the description of the activity, nor in the sufficient participation of the other children. The teacher plans to find out what previous knowledge her students have about their places of birth, where their parents and grandparents come from, practices, customs, beliefs and most representative values, which can be previously supported by the stories of each student and their family recipe.

ARTE Ministry of National Education (2014). Guide 21

According to the results of the family life histories in relation to art as a guiding activity and taking as a reference, "imagination, as the basis of all creative activity, manifests itself equally in all aspects of cultural life, making artistic, scientific and technical creation possible" (Vygotsky, 1986). In this way, pedagogical activities of intercultural dialogue can be organized, related to typical food, crafts that for generations have been taught in their region of origin and that from it becomes a form of entrepreneurship and one of the ways to acquire economic resources, and could even be understood from the organization of families and their collaborative roles, also through music and dances as an expression of art favors the integral development of children of their self-esteem and self-confidence, as well as the artistic potential they may have.

Literature, Ministry of National Education (2014). Guide 23.

According to the guiding questions of the family life history, it can be taken as a didactic reference of the pedagogical strategy methodology to work with the children, readings and creation of texts with topics specific to each culture about beliefs, oral narrations, myths and legends, family customs and forms of upbringing, among others.

In such a way that the teacher manages to capture the interest and motivation, taking into account ethnic and cultural diversity, recognizing their cultural identity, valuing their family environment and assimilating the knowledge, values and moral principles that parents and grandparents want the next generations to preserve.

Exploration of the environment, Ministry of National Education (2014). Guide 24.

This category of analysis allows us to relate agricultural activities and animal husbandry, which is the sustenance for the families in each of the regions; on the other hand, the different remedies and the value of taking care of nature because it has been transmitted from generation to generation with ancestral medical knowledge, which for decades has helped preserve the life and health of the members of the family and the community, the children deserve to know this knowledge, also to strengthen ties and communication with their family, classmates and teacher.

On the other hand, we can begin to work with the children on the topic of life project, in order to teach them that it is necessary and valuable as one of the possibilities of progress from the field, to prevent future food shortages to feed themselves with healthy habits, conserve natural resources, and rescue the thinking of children to enjoy the real and the natural and away from technological manipulation that leads the population to sink into the world of the virtual and unreal.

Game, Ministry of National Education (2014). Guide 22

In the present research as in that of Daza and Jarro (2022) cites (Mardell, Solis and Bray, 2019), who states that it has been proven that play is a very valuable resource for learning, because through it different aspects are promoted, among which imagination, involvement, experimentation, resignification of their reality, the

establishment of interpersonal relationships, key referents in any educational process, stand out.

According to the above mentioned, the category Games is illustrated in this way, since children need games as a way of relating, expressing themselves, doing and learning, for this reason it is considered as the super category within the other categories, since it can be implemented in each one of them, the game can be given from traditional games, free games, directed games, with didactic material, This is possible understanding that it is essential for the teacher to structure the pedagogical strategies in such a way as to take advantage of all the opportunities and resources to provide learning environments and anticipate how to manage in the classroom possible situations such as isolation, rejection and discrimination among classmates, the teacher's inclusive language depends on the healthy coexistence and intercultural dialogue in the classroom and outside of it.

Regarding traditional games, as quoted by Andrade, (2020) "When talking about games many remember their childhood and those memories are all different, some similar, but not the same, the traditional game goes back to childhood, to yesterday what the parents played and what the grandparents played are the games that pass in one way or another from generation to generation" (Guevara, L. 2009); it opens to intercultural dialogue, becoming a pedagogical tool that allows the family and the school to share knowledge and experiences in which the child has fun while enjoying the movement necessary for psychomotor development in childhood.

The analysis of the information collected in these instruments was the basis for the design of the pedagogical proposal called: Intercultural childhoods and harmonious relations between peers, raised on the data collected composed also, by activities that promote guiding activities as a fundamental element that integrates life histories, knowledge, knowledge, customs, beliefs, values, since it was evidenced in the observation to students the presence of rejection, as a result of non-verbal language or attitudes that interfere in the integration of the group, causing during that time of adaptation feelings of inferiority, low self-esteem and loneliness.

Subsequently, the proposal is implemented and evaluated. To conclude this study, the discussion, fulfillment of objectives, future lines of work and conclusions are presented, where the achievements, progress, limitations, impact of the proposal and possible projections for future research are recognized.

Now, the prevailing conclusion makes inference to the challenge of inclusive and intercultural integral formation in early education, to prevent situations of discrimination, feelings of rejection and social resentment, on the contrary, a childhood that favors the construction of a productive society and healthy coexistence; and in other investigations, the challenges of the changes of interculturality, globalization, technological advances, the threat of loss of values and fundamental principles for the preservation of the human as social beings by nature can be expanded.

Discussion

To see interculturality in a restricted sense, as an encounter between creatures of different origins, origins and cultures, or an encounter with foreign people, limits its true meaning, since it has to do with an encounter and contact with everything that is not me, which is basically all reality and in it, human reality. It limits the true meaning of interculturality, since it has to do with the encounter and contact with everything that is not me, which is basically the whole reality and in it, the human reality (Uribe, E. 2002), constitutes a perspective far from the dominant cultural egocentrism, which feels empathy for the other, is not excluding and must be reciprocal and true.

Another element to be discussed is the hidden curriculum, which still manipulates the educational system, in relations of hypocrisy, continuous complaints masked by the resistance to change in pedagogy and above all in attitudes that are evident from the personal to the professional level.

This trend has fatal consequences in early education, since the law of the least effort prevails in the pedagogical, ludic and didactic processes, the lack of material resources and the number of students

per classroom, limits the need to give children the need to receive more personalized attention, without the student feeling recognized or valued from his or her cultural identity.

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