

Strengthening reading and writing in students from the oral tradition of the Mayasquer indigenous reservation



Afianzamiento lectura y escritura en estudiantes desde la tradición oral del resguardo indígena de Mayasquer

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Abstract

The research approaches the oral traditions of the communities from their potential of application for the strengthening of reading and writing, added to the secondary benefit on the preservation and consolidation of their traditions. Therefore, the oral traditions of the Mayasquer indigenous reservation of Tallambí in the municipality of Cumbal are identified, together with the reading and writing performance of the students, subsequently an innovative pedagogical proposal is developed for the school classroom that integrates their oral traditions with the purpose of strengthening reading and writing in elementary school students of the Immaculate Conception Educational Institution; The research was carried out through a qualitative methodology, from hermeneutics, with the support of the research instruments: conceptual ordering, pedagogical social

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mapping and content analysis, with which the story "la moledora" was identified where cultural values are presented, additionally, regarding reading and writing skills in students were found levels below the course in which they are, along with poorly legible handwriting, among other factors evaluated (addition, substitution, slow reading, omission inversion and guessing). According to the information obtained, the pedagogical proposal "Recovering our ancestral knowledge for textual production" is formulated.

Keywords: Reading and writing, oral tradition, indigenous communities, rural education.

Resumen

La investigación aborda las tradiciones orales de las comunidades desde su potencial de aplicación para el fortalecimiento de la lectura y escritura, sumado al beneficio secundario sobre la preservación y consolidación sus tradiciones. Por lo tanto, se identifican las tradiciones orales del resguardo indígena de Mayasquer vereda Tallambí municipio de Cumbal, junto con el desempeño en lectura y escritura de los estudiantes, posteriormente se desarrolla una propuesta pedagógica innovadora para el aula escolar que integre sus tradiciones orales con la finalidad de fortalecer la lectura y escritura en estudiantes de básica primaria de la Institución Educativa Inmaculada Concepción; La investigación se ejecutó por medio de una metodología cualitativa, desde la hermenéutica, con apoyo de los instrumentos de investigación: ordenamiento conceptual, cartografía social pedagógica y análisis de contenido, con las cuales se identificó el relato "la moledora" donde se presentan valores culturales, adicionalmente, respecto las habilidades de lectura y escritura en los estudiantes se encontraron niveles inferiores al curso en el cual se encuentran, junto con caligrafía poco legible, entre otros factores evaluados (adición, sustitución, lectura lenta, omisión inversión y adivinación). De acuerdo con la información obtenida, se formula la Propuesta pedagógica "Recuperando nuestro saber ancestral para la producción textual".

Palabras clave: Lectura y escritura, tradición oral, comunidades indígenas, educación rural.

Introduction

Reading and writing are basic skills in the training process of children and adolescents; the development of these skills allows the acquisition of new vocabulary, information and other benefits; however, their development and acquisition show better results when they are worked on from an early age. Panales and Palazón (2020) developed the "program for the detection, prevention and intervention of reading and writing difficulties", in which they identify significant improvements in the quality of life and learning of children. At the same time, González (2020) considers that the formation of these skills in students becomes the "engine of development" of countries, since it allows innovation and generation of science and technology, thus creating new opportunities and reducing poverty.

However, in the National Reading Survey (ENLEC) conducted by DANE (2018) presents the behavior of the population against reading and writing habits, where it presents that on average people older than 5 years read 5.1 books, compared to the municipal capitals and dispersed rural areas where they recorded 4.2 books per year, in turn, children under 5 years recorded 2.7 books in urban areas and 1.9 in rural areas. On the digital level, social networks were the media where people read the most, followed by emails, web pages, news or digital articles, academic documents, work documents, blogs or internet forums and, finally, digital books. On the behavior in writing, the behavior of the population does not vary to reading where social networks present the highest reception for writing by Colombians over 12 years old, then are emails, work documents, academic, literature and related, letters or diaries, blogs or discussion forums and comics or comics.

In turn, García and Bisbicus (2019) state that in Colombia, reading skills in children and adolescents (NNA) have decreased, possibly linked to different variables such as the low involvement of the family, absence or little acquisition of guides and work material in schools, or the lack of teacher training, in turn, they consider that in rural areas there could be other external factors that prevent or limit this process, such as malnutrition, negative parenting patterns or child labor. Simultaneously, Bayardo and De la Cruz (2019) present the lack of motivation and innovative methodologies as factors involved in the low development of literacy, in turn, they raise the

forgetting of "oral traditions", since these are not taking hold in the new generations, therefore, it implies their forgetting and loss with the farewell of grandparents, however, different authors have highlighted the role that this tool develops in literacy and its accompaniment as a teaching tool.

In this way, the "oral story" is exposed as a teaching mechanism assuming a great value and importance, because, as it has been reiterated at different times, this pedagogical proposal allows the reinforcement, conservation and transmission of ancestral knowledge, customs, uses, encompassing the different activities and beliefs of the culture of the community (Salas et al., 2019). In turn, this model is detached from teaching by memorization, since it immerses students in their ideas and thousands of possibilities, giving way to the execution that allows observing and correcting the learning process, this being the main objective of the process.

Due to the above, this research was developed with the purpose of elaborating strategies that allow innovation in the reading and writing process in a rural area that holds great richness in its ancestral traditions, taking into account that it is located in indigenous territory, which is rich in its narratives inherited by their ancestors. Thus, the general objective is: to design an innovative pedagogical proposal for the school classroom that allows the integration of the elements of the oral tradition of the Mayasquer indigenous reservation of Tallambí, municipality of Cumbal, which contributes to the strengthening of the reading and writing processes in elementary school students of the Immaculate Conception Educational Institution. And therefore, the specific objectives that will allow its execution are the following: (1) to recognize the aboriginal narratives that have been maintained in the context of the oral tradition of the indigenous reservation of Mayasquer, Tallambí; (2) to characterize the reading and writing levels of the elementary school students of the Inmaculada Concepción Educational Institution; (3) to design a didactic pedagogical proposal based on the elements of the indigenous oral tradition of Tallambí for the improvement of the reading and writing process in elementary school students; (4) to implement a didactic pedagogical proposal based on the elements of the indigenous oral tradition of Tallmabí for the improvement of the reading and writing processes in

elementary school students; and (5) to evaluate the effect of the implementation of the didactic pedagogical proposal.

On the transitions of the theoretical and conceptual perspectives of rurality and implications in the resignification of current education in rural environments, the "new rurality" is presented as a polysemous concept that seeks to provide an interdisciplinary and inclusive look at the rural world (Pérez and Farah, 2004) insofar as it proposes the rediscovery of new dynamics and interrelations in the rural world and proposes to analyze its effects and implications as a continuum of the urban (or the rural as a category of the same order as the urban), based on the identification of the characteristics of the realities of the current rural world and the presence of factors that may or may not have an impact on the expansion of opportunities and social well-being. In other words, a perspective that integrates conceptual and political developments and economic, cultural and territorial dimensions (Misión Rural Colombia, 1998) with respect to the management of institutions and governments, equity in the face of social, ethnic and gender inequalities, and the recognition of rural spaces.

Regarding teacher training and rural teaching in the framework of quality education as a process of social construction, it has been suggested that the construction of quality education in a social perspective would put into discussion other approaches to the concepts of teacher training (Hargreaves, 2005; Bolívar, 2010; Terigi, 2009; Tardif, 2013), rural teaching (Avalos, 2003) and teacher professional development (Imbernón Muñoz and Canto Herrera, 2013; Tenti, 2010; García and Vaillant, 2010), in order to support and contribute to the formulation of educational policies for rural teaching. In this sense, the recent study of Fundación Compartir is welcomed, where it discloses the condition in which teachers and teaching managers work and perform in rural areas of conflict Colombia, there, Bautista and González (2019), conclude that:

The improvement of rural teaching in Colombia is possible if the initial, in-service and postgraduate training processes for rural teachers and managers are qualified, which should focus on the diversity of rural areas, the particularities of the territories and the educational demands of rural populations (p. 346).

The teacher as a subject of knowledge and agent of social change from the investigative pedagogical practice in rural environments,

since pedagogical knowledge is not restricted to the fact of teaching, but Zambrano (2005) explains it from the conscious and systematic reflection of his experience, therefore, it is conceived as a construction, a knowledge of the educational fact that not only takes into account the practical aspect, but also its theoretical foundation. Pedagogical knowledge orients a way of being of the teacher within society and generates a specific imprint in terms of the configuration of freedom of thought of the subjects and their relationships with the social, therefore, it is necessary to deepen in the transformation that the concept of pedagogical knowledge has had (Zuluaga, 1979; Badillo, 1990; Gudmundsdottir, 1998; Zapata Villegas, 2003).

On the other hand, the research is based on two concepts: literacy and oral tradition. The first in general terms refers to a complex process, in which an individual is taught to read and write, however, this statement alone does not give a real scope on its actual impact on the formation of the subjects. This is where it is important to highlight the value of this skill on the ability to communicate with the environment (González, 2020).

On the other hand, González (2020) considers that the individual must have the following aspects for the development of reading and writing, among these: vocabulary; speech, since the beginning of this activity allows obtaining more information; listening, since by this means the sound of words in reading is internalized; the ability to encode and identify letters, words, sentences and texts; among others.

Thus, literacy can be considered as a life skill, since polishing this skill translates into the formation of an individual with skills in effective communication from its different structures, in turn, it forms a subject that develops critical and creative thinking (Urzúa-Martínez, 2021).

In second place, the "oral tradition" is exhibited, which is manifested from the customs and popular knowledge of the communities, this is specifically represented from orality, that is, the verbal transmission of the culture and history of the specific people, where knowledge is shared with new generations in family and community contexts, reflecting its importance from the consolidation of cultural values, as well as moral and ethical values (Moreno-López et al. 2020).

However, not only the process of "oral tradition" is part of the strengthening of this, but it must also be accompanied by writing,

which is why Chiripua (2020) states that in order to make use of good orality and return a strategy that is playful and didactic in strengthening oral expression in the educational field, it is necessary to repeat oral processes in indigenous institutions both in the mother tongue and in Spanish.

In contrast, Rojas and Rodriguez (2019), find that the oral tradition in the indigenous culture is preserved as an intercultural process and is triggered as a pedagogical practice for the author in the process of didactic creation as a learning strategy, the practice of orality throughout the indigenous context is recognized as spiritual wealth.

Materials and methods

The research is executed from a qualitative approach, to the extent that, as stated by Sampieri (2018), it allows to enter into the culture of the community and to know the qualities of their practices and skills in literacy, therefore, the approach that allows the model is the most appropriate for the interests of this research, In turn, it allows "to produce questions before, during or after the collection and analysis of the data. The inquiry action moves dynamically between the facts and their interpretation, and results in a rather "circular" process in which the sequence is not always the same, it may vary in each study" (p. 47).

Its design is of a hermeneutic type considering that it is carried out for a problem that was not previously investigated, focused on describing the aspects of its study (Pérez et al 2019). Based on the above, this gives meaning from phenomenological postures that revolve in indigenous communities and the aspects of the oral tradition that have been maintained over time. Among the instruments used are conceptual ordering and pedagogical social mapping.

We worked with the population of the "Mayasquer indigenous reservation of Tallambí", located in a mountainous and remote area of difficult access, where there are still problems linked to armed groups. The direct population was made up of fourth grade students from the Inmaculada Concepción de Tallambi school, classroom teachers and parents. The students were between 9 and 11 years old, 90% of them live in their family nucleus, that is, with their father and mother, the remaining 10% have a single-parent family composition,

which means that this group of students lives only with their mother or father. Of these families, 100% belong to socioeconomic stratum one (1), its population is Awa Indigenous.

Results

The aboriginal narrative that was kept in the context of the oral tradition of the indigenous reserve of Mayasquer in the Tallambí village is: La Moledora (The Grinder). It presents a textual typology with concepts typical of the indigenous culture, using words such as Cacique, Guascas, Caracuana, Aucas children, Tarabita, Mayasquer and Cumbal, it is a legend which uses fantastic elements typical of the folklore of the region. In turn, the following were identified: (1) cultural values, since aspects of the context in which the student is immersed are segmented, recognizing historical facts and narratives of the region, where concepts that can be easily recognized are implemented, as well as the characteristics of their environment; and (2) the indigenous context, where aspects of ancestry underlie, and the context in which the region is located, as well as the inhabitants of this and the narrative that contains La moledora.

In the characterization of the reading and writing level of the elementary school students of the Inmaculada Concepción Educational Institution, there was evidence of difficulty in the reading and writing level and loss of their cultural identity. For this, the reading aloud of the legend La moledora was performed, in which the speed was taken into account according to the number of words read per minute: fast (120 or more), optimal (100 - 120), slow (80 - 100) and very slow (80 or less) (Mendieta, 2018). In parallel, the time and the various faults or errors that the student presents during reading were counted, among which are: addition, when children add more sound to words; omission, removing letters in words, such as, for example: mesa-msa, mexa-mex; substitution, during reading another letter is substituted in ves the one that is written; inversion, when reading a word with the letter LL and he/she reads with Y, example pollo- poyo another juego- fuego; slow reading, a high degree of comprehension of what is read is acquired; and guessing, when the individual guesses the letters or words he/she is reading (Q'ij-ij). According to the above, the following results were obtained:

Table 1. Fourth grade students' reading report.

N° student	Words per minute	Total time	Omission of letters	Change of words	Accent anomalies	Lack of breaks	Autocorrect	Level
1	60	2:43			XXX	XXX		ML
2	64	2:43	XX	X	XXX	XXX		ML
3	74	2:13		X				
4	69	2:25			XXX	XXX		ML
5	75	2:13		X	X	XX		ML
6	72	2:28		X	XXX	XXX		ML
7	82	1:58	XX	X	XX	XX		L

Note: The table is obtained through work in the classroom where the students' reading is recorded one by one, the (X) are marked by the number of times that the student is wrong in the marked convention. Taking into account the difficulties mentioned above, the following subcategories emerge with regard to classroom observation:

Table 2: Subcategories

Reading		Writing	
Mechanics	It is usually slow, hesitant, with little rhythm, with function: inversion of letters or words, substitutions, confusion of phonemes.	Graphic	They frequently present from a bad spelling to illegible writing. The letters they present are fragile: little pressure, poorly elaborated, incorrect turns, even alteration of upper and lower case letters in the same words.
Speed	As a consequence of the described mechanics, reading speed is low.	Dictation	It is common to find errors of substitution of one phoneme for another, omission or addition of phonemes in words.
Comprehension	Also as a consequence of the frequent errors, setbacks, and breakthroughs they make, comprehension is often low.	Reading comprehension	In addition to these difficulties, a very elementary elaboration of sentences and poor structures are observed when writing a text.



Writing a text. Their vocabulary is usually inferior for the age or grade level in which these children are and they show learning difficulties.

Note: Own elaboration (2022).

Regarding the design of a didactic pedagogical proposal based on the elements of the indigenous oral tradition of Tallambí for the improvement of the reading and writing process in elementary school students, the elements previously exposed were used in order to plan integrating classes that contain sufficient elements for the visualization of the work in the different class spaces, This planning allows the researcher to focus on the elements that should be treated in the classroom and to systematize the games that should be carried out in the classroom. This production is entitled: "Recovering our ancestral knowledge for textual production".

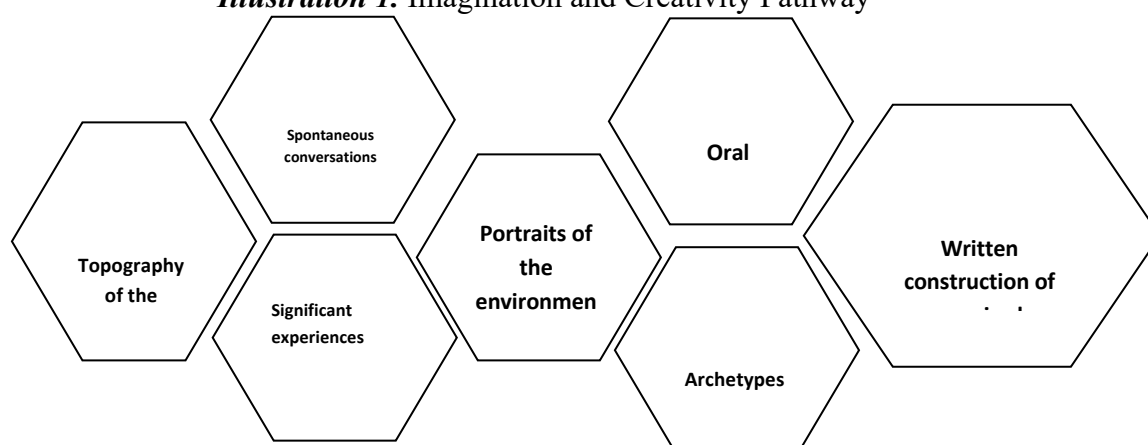
In this way, the elements that the proposal contains or should contain are delimited in the following way and that can be seen in its format in Annex 11 of this work. Therefore, in the first instance, direct observation and decoding were carried out on which the students were categorized as a focal group in which it was determined that it is a group of 20 students ranging in age between 9, 10 and 13 years old. There are 10 girls and 10 boys, of which 8 are from the Awa people, 12 from the Mayasquer reservation, Cumbal municipality of the Pasto people. Taking into account that the levels of reading and writing.

In general terms, the proposal is an invitation to the construction of narratives about daily events of an infant, which revolve around what they experience every day; nothing better than their own context to give a meaning to the space on which they live, which is an ancestral territory and with a wide conservation of natural resources within which natural resources, contexts, specific to their aborigines can be rescued, allowing them to recognize the space in which they live using poetry, songs, myths and legends as resources.

To achieve the above, it is stated that children explore their environment on a daily basis, discover new people, analyze the colors and symbols that revolve around them, and engage in conversations with individuals belonging to the same space.

However, these types of experiences, which contribute to their personal growth, are not used as a teaching strategy for such a complex concept as writing and reading. For this reason, the present work proposes a process on which the proposal is articulated that will seek to contribute to the improvements in the educational standards, at the same time, narratives will be created that will allow setting spaces of children's literature, since it is possible to affirm that the best creative actor in the design of a children's narrative is the one who is capable of telling with his words the fantasy on which he is immersed: the children.

Illustration 1. Imagination and Creativity Pathway



Note: This illustration is the researchers' own design based on the grammar of fantasy (Rodari, 2008).

This diagram is presented in the form of a honeycomb where the researchers metaphorically propose a sequential weave that results in a generalized construction of a whole divided into parts where each one plays a fundamental role.

To this end, each of the sections is described in the following way, which suggest the emerging categories of this objective

Topography of the environment

In this section it is proposed to the child to recognize his environment, to draw in his mind a panorama of everything that surrounds him, that is to say that he can identify everything that exists around his home, in this way he can draw an imaginary map of what he can observe, at the same time he can observe colors, number of houses, green areas, rivers, inhabitants, striking places, among others. With this, he will be invited to start a tour of the sector

and thus invite him to discover everything that awakens his interest, immersed behind the question "Why do you like it?"

At the same time, the child will be able to identify what is around him/her, and answer the questions: How many trees do you see, how many steps is the school from my house, what are the characteristics of my environment? Among other questions that encourage experimentation.

Although as adults we stress to the child "not to talk to strangers", this section suggests the recognition of the people who surround him/her outside the home. For this reason, the student is invited to observe people in their environment and its inhabitants, who may be workers, farmers, vendors. For this exercise it is suggested that the child engage in conversations with his neighbor, the man in the store, the farmer, among others, in this way he will be able to recognize who are the people who live near him, giving a significant value to each one of them, at the same time he will identify who does not belong to his context and in a certain way he will foresee unnecessary interactions with those who could represent danger.

Children with a wide imagination generate a tendency to speak alone and be creative, each individual is a new world to discover, each one with their life stories, or the events they experience, are gradually forging real stories that daily become an oral narration that seems to be endless when sharing or socializing with their peers, stories of a heartbreak, a look or a disappointment, an anger or joy caused by trifles, these are some of the stories that are heard daily in the hallways, But, what to do when from the humanistic teaching the daily life of the students is of great value, then we seek to implement a method that encourages students to write from their own experiences, which shows the rhetorical, pragmatic and syntactic capacity that students can apply when relating their own facts.

In this it is important to know how to listen and observe, because here will be highlighted curious events of what was happening at the right time of an event that awakens their attention, is to allow the individual to make an almost exact construction of a scene, it could be the best Sherlockian style or a great researcher, In this way to enhance language skills that transcend beyond the written word, is to break the syntactic and pragmatic barriers, to give way to the world of symbols and signs that involve semiotic studies, in turn

being able to make use of the different figures of speech that are part of a proper functioning of language.

There is no doubt that one of the best ways to learn and teach is from the significant experiences of the human being, studies on memory manage to affirm that it is easier to remember everything that has left a certain mark on the human being, as well as to relate some childhood event while doing something, This process is called assimilation, therefore it seeks to generate a certain load of significant experiences in the child, which then allow him to take up aspects of their daily life that revolve around experiential learning, similar to that used in constructivism or the liberation of the oppressed proposed by Freire in the 50s.

From there you can take into account astronomical events of the moon and the sun, observation of the growth of rivers and plantations, among others.

When you are a child you imitate the patterns of adults, the first ones are those that you observe from your parents or those with whom you are first close, hence you want to be like someone when you grow up, taking as a reference the behaviors that generate admiration for something or someone, sometimes an individual, such as a teacher, a farmer, a driver, an engineer, a carpenter, may have aroused so much admiration from the infant, to the point that this becomes a desirable model to follow, thus generating significant archetypes in the process of individual formation, from the infant, to the point that this becomes a desirable model to follow, sometimes an individual, such as a teacher, a farmer, a driver, an engineer, a carpenter, may have awakened so much admiration in the infant, to the point that this becomes a desirable model to follow, thus generating significant archetypes in the process of individual formation, from this it is possible to generate spaces for reflection and recognition of the other as a symbolic being who possesses virtues similar to those that one has.

Taking into account the aforementioned parameters, the aim is for the child to be able to relate his or her experiences, based on the way he or she conceives the world and his or her environment, allowing the child to discover significant spaces, where the influence of the context is recognized, who inhabits it, how it is lived, the factors that have an impact, among others; in other words, one of the closest references to each individual is taken, such as his or her own context,

and from this, the imagination is given free rein to elaborate possible worlds that occur around the place where he or she lives.

Now then, the creation of possible worlds is not only represented by means of written narrations, they can also be evidenced by means of drawing, paintings or different means of iconical and symbolic representation on which the human being's own experiences can be made known, similar to representations of the theories of art.

To implement a didactic pedagogical proposal based on the elements of the indigenous oral tradition of Tallambí for the improvement of reading and writing processes in elementary school students.

After having made a design of the proposal, the work with the focal group is started, in which the interest of the children to know and investigate their environment is evidenced, in the first instance the legend of the miller is presented for the ancestral recognition of the territory of the village and its oral tradition, highlighting that it is an indigenous territory with a series of customs different from those of the city.

From this it can be seen that the student contemplates the following competences

Table 3. Categories

Category	Result
Topography of the environment	The students recognized their environment and its characteristics, they show interest in knowing those places they pass through and to which they did not pay much attention, what at the beginning seemed to be something "imposed" becomes an aspect that awakens the curiosity and interest of the children.
Spontaneous conversations	In this aspect it is found that students hold conversations with some people in their environment, from there they ask them questions about their

daily work and manage to awaken identity and admiration for the work they do.

Oral narrations

The students bring to the classroom the stories they have heard in the conversations, some of them asked questions such as "What did you want to be when you grew up as a child? And they narrate the experiences they had with their parents and neighbors near their home.

Stories from the environment

This section arouses the admiration of the researchers, because they find that their students talk about day and night in a striking way, being able to build new experiences on the way they envision them, in the same way they tell extraordinary things that they manage to glimpse on their way to school.

Significant experiences

In this category there is a similar assimilation to that of the previous category, since each child has different significant experiences, some are afraid of the night, others are afraid of vegetation and animals in the area, among different experiences that they narrate in the school classroom, in the same way their narratives motivate the

Archetypes	<p>other children to imagine and tell their experiences.</p> <p>It is evident that the students feel admiration for the inhabitants of the sector and highlight their daily work, some identify with them in their way of acting and want to imitate their work, others are rooted to imaginary beings or have seen outside their context.</p>
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Note: The above table is the researchers' own design based on the results of the implementation of the proposal.

After this, the students are able to write their own writings putting into practice what they have learned from the design of the proposal, which can be seen in some of their own writings.

It can be analyzed that it contains the aspects worked on in the design of the strategy, showing that the students are capable of putting into practice a new design for the teaching of reading and writing, taking into account that this is also a meaning of abstract concepts that arise from the language where systems that go from semantics and syntax to semiology intervene.

In order to evaluate the effect of the implementation of the didactic pedagogical proposal.

To evaluate the effect of the implementation of the pedagogical proposal, the aspects suggested by the RED research group of the National University of Colombia called "Practical Guide for the Proposal of Evaluation and Follow-up of the Educational Alternatives Project" (RED, 2006, p.5) are taken into account. As follows:

Table 4. *Aspects and effects*

Level	Aspects	Effects
Incidence	Cognitive	Culture is the force that teaches us wonder and allows us to move towards an integral education. When Education is

	limited to the assimilation of knowledge and is not understood as an integral formation that seeks to help people to be more free, judicious and happy, its most important vocation is lost.
Socio-affective	For good socio-affective development it is important to take into account the socialization and affectivity that develops in interpersonal and intergroup relationships in a given context, as in the case of education, where the communication networks of the members of a school community (students, teachers, parents and administrators).
Cultural	At school, children and young people appropriate all the information of their physical, social and cultural environment, which allows them to build their realities. Thus, it is relevant to know their perceptions, meanings and actions that are woven on a daily basis for the understanding of their interpersonal and

		intergroup relationships present in their socialization process.
	Ethical-Political	The organization of the work teams has opted to integrate children from different cultures to improve interpersonal relationships. The strategy of working as a team, the union of interests and goals creates a cohesion or degree of attraction to the team that reduces conflicts, and if they arise, they are dealt with in a positive way, with good communication and with the opportunity for each team member to participate in the decisions to be made.
Impact	Linkage to families	The primary purpose of the institution is to ensure that students achieve autonomy and act under ethical principles and values. However, it is necessary to believe in the pedagogical value of correction as a means to reorient those whose inappropriate behavior threatens the personal and

	<p>community good. After the dialogue, the sanction will be the last strategy to be used in the process of integral formation of the student within the norms of the coexistence manual.</p>
Construction of social fabric	<p>A perspective from the culture of peace, addresses the importance of initiating from childhood the approach, resolution and negotiation of conflicts, as a way to educate for a culture of peace. In this way, the educational community is integrated in the strengthening of constructive skills for conflict resolution in order to reduce the risks of violence that are latent within a school classroom.</p>
Citizenship building	<p>Culture is what is worthy of recognition and protection, what constitutes the inalienable foundation of our national life, what constitutes our identity as a nation, but also as human beings within a "scale of identities" that accepts multiple belongings. Each child is recognized by his or</p>

	<p>her identity, gender, socioemotional skills and identifies the importance of dialogue to reach agreements with self-control, self-care and self-esteem, recognizing the diversity and plurality of each one of them.</p>
<p>Process Pedagogical</p>	<p>The purpose of the rules of coexistence is to maintain an appropriate school climate in schools through the development of educational processes that facilitate the education of students in the areas of ethics and values, social, religion in the values of respect for human rights, which promote the exercise of a democratic civic culture that allows the acquisition of the commitment to its defense by the educational community. The rules of coexistence are based on respect among people and awareness of one's own dignity and that of others. They are specified in the exercise and respect of the rights and the fulfillment of the obligations of the</p>

components of the educational community.

Services	Within the classroom it is essential to have good communication with students so that the work is done in the best way. In the reading "communication skills" it does not say that "the ability to establish good relationships with children is an essential requirement for good communication and teaching. This occurs through speech and the development of skills to convey the desired message.
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Note: The design of the above table is based on the RED research group (2006) of the Universidad Nacional de Colombia and adapted by the researchers.

Discussion

To recognize students as the creative readers in them is to make them active participants in a process that until now they had attended blindfolded and empty of interest. Opening the door to imagination and joy implies a change in teaching practice and in the conception of the relationship with others and with knowledge. In this sense, the teacher, more than teaching, what he does is to guide, encourage, captivate and enchant the students until he leads them, and goes

himself, to "listen to the hidden echoes of the words" (Rodari, 1992, p.22).

That is why this is a proposal to strengthen the reading and writing processes in fourth grade students from the significance of the environment, where using the imagination will create a possible world, in which fantastic stories that arise from their own reality succumb and that makes these extraordinary narratives, writings of high insightful content that will give a significant contribution to literature.

Taking into account the above, it is possible to affirm that if this proposal is taken to the school classroom, it would be providing a significant contribution to the teaching process of reading and writing since it is nothing more than a call to creativity in which an act of trust is provided to the student, it is not enough to teach consonants, graphemes and lexemes, since the communication that sustains the pedagogical act must go beyond simple information and transmute into a true dialogue that brings together the diversity of voices that constitute the school space.

The student should be allowed to make mistakes, to establish spaces of recognition, to imagine a possible world where there are non-linear grammars, where writing and reading are part of the fun and the paradigm and censorship of the logic that surrounds the adult is left aside.

Playing with words produces enjoyment and this should precisely be the central axis that incites intellectual production from an early age, this does not mean that it is about generating activities without a beginning or an end, on the contrary, play is a great didactic tool for the stimulation of the imagination.

If the teaching of reading and writing is understood as a process that must give way to imagination and creativity, fewer situations of a compulsory nature will be obtained in terms of the processes required by grammar, since literature, as Clavino (1989) would say, constitutes and offers complex epistemologies that allow establishing "a network of connections between the facts, people and things of the world" (P. 121). This means that, in the words of children, images, memories, dreams and desires intersect and cannot be denied as long as they are approached with the intention of succumbing to a special and unique passion: the cognitive, imaginative and expressive passion.

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