

Playful-pedagogical strategy to strengthen intercultural identities and school experiences

Estrategia lúdico-pedagógica para fortalecer identidades interculturales y vivencias escolares

Estratégia lúdico-pedagógica para reforçar as identidades interculturais e as experiências escolares

Marla Samith Martínez Cárdenas*

Abstract

This research arises from the multicultural encounter and misencounter experienced in a first grade classroom in a public educational institution in Bogota. Therefore, the research focused on understanding multiculturalism in this educational context, the experiences and coexistence, in order to transform it into healthy coexistence and that this would result in the educational pedagogical field. As a sample, 10 first grade students of the school Antonio José de Sucre IED, among which there are migrant children, displaced, Afro-descendants and descendants of indigenous communities. Through the qualitative research methodology "Action Research", the diagnosis and characterization of the students was made, the coexistence problems were identified and the intervention was done through the design and implementation of the ludic pedagogical strategy (classroom project). The classroom project allowed addressing the inclusion processes generating the enrichment of the educational process and the healthy coexistence in the classroom. Therefore, the organization of this document is divided into three parts, first, the theoretical and referential support, the objectives and the problem statement, then the second part is composed of the implementation and development of the project where the methodological elements are exposed and thirdly, the results and conclusions are detailed where the strengthening and understanding of various processes of inclusion is observed, which positively influences school dynamics.

Key words: : Socio-culturality, multiculturality, diversity, inclusion, school coexistence.

How to cite:
Martínez, M. (2023) Playful-pedagogical strategy to strengthen intercultural identities and school experiences. *Revista Iberoamericana De educación*, 7(3)

Received: January, 2023
Approved: May, 2023

DOI:
<https://doi.org/10.31876/rie.v6i4.239>

<http://www.revista-iberoamericana.org/index.php/es>

* Bachelor in Basic Education with emphasis in Social Sciences; Specialist in Integral Development of Children and Adolescents, Master in Education with Intercultural Emphasis; Corporación universitaria Iberoamericana, mmarti50@ibero.edu.co, msmartinezc@educacionbogota.edu.co, <https://orcid.org/my-orcid?orcid=0009-0007-5326-069X>

Resumen

La presente investigación surge del encuentro y desencuentro pluricultural que se vivencia en un aula de grado primero en una institución educativa pública de Bogotá. Por tanto, la investigación se focalizó en comprender la multiculturalidad en este contexto educativo, las vivencias y la convivencia, con el fin de transformarla en sana convivencia y que esto redundara en el ámbito pedagógico educativo. Como muestra participan 10 estudiantes de grado primero del colegio Antonio José de Sucre IED, entre los cuales se encuentran niños migrantes, desplazados, afrodescendientes y descendientes de comunidades indígenas. A través de la metodología de Investigación cualitativa “Investigación Acción” se realizó el diagnóstico y caracterización de los estudiantes, se identificaron las problemáticas convivenciales y se intervino a través del diseño e implementación de la estrategia lúdico pedagógica (proyecto de aula). El proyecto de aula permitió abordar los procesos de inclusión generando el enriquecimiento del proceso educativo y la sana convivencia en el aula. Por tanto, la organización del presente documento se divide en tres partes, en primer lugar, el sustento teórico y referencial, los objetivos y el planteamiento del problema, posteriormente la segunda parte, está compuesta por la aplicación y desarrollo del proyecto donde se exponen los elementos metodológicos y en tercer lugar, se detallan los resultados y conclusiones donde se observa el fortalecimiento y la comprensión de diversos procesos de inclusión, que influye positivamente en las dinámicas escolares.

Palabras clave: Socio-culturalidad, multiculturalidad, diversidad, inclusión, convivencia escolar.

Resumo

Esta investigação surge do encontro e desencontro multicultural que se vive numa sala de aula do primeiro ciclo numa instituição educativa pública de Bogotá. Por isso, a investigação centrou-se em compreender o multiculturalismo neste contexto educativo, as experiências e a convivência, para transformá-lo em convivência saudável e que isso resultasse no campo pedagógico educativo. A amostra foi composta por 10 alunos da primeira série da escola IED Antonio José de Sucre, incluindo crianças migrantes, deslocadas, afro-descendentes e indígenas. Através da metodologia de investigação qualitativa "Investigação-ação", realizou-se o diagnóstico e a caracterização dos alunos, identificaram-se os problemas de convivência e interveio-se através da concepção e implementação de uma estratégia pedagógica lúdica (projeto de sala

de aula). O projeto de sala de aula permitiu abordar os processos de inclusão, gerando o enriquecimento do processo educativo e a convivência saudável na sala de aula. Portanto, a organização deste documento está dividida em três partes, em primeiro lugar, o suporte teórico e referencial, os objetivos e a declaração do problema, em seguida, a segunda parte é composta pela implementação e desenvolvimento do projeto onde os elementos metodológicos são expostos e, em terceiro lugar, os resultados e conclusões são detalhados onde o fortalecimento e compreensão de vários processos de inclusão, que influencia positivamente a dinâmica escolar é observado.

Palavras chave: Socioculturalidade, multiculturalidade, diversidade, inclusão, convivência escolar.

INTRODUCTION

Cultural identity is an evolving concept that encompasses a sense of belonging to a social group with which cultural traits, such as customs, values and beliefs, are shared. According to anthropological and sociological studies, identity arises from differentiation and reaffirmation vis-à-vis the other. Although the concept of identity transcends borders (as in the case of migrants), it is a concept linked to a territory and therefore it can be considered of utmost importance for the educational process and personal development that human beings recognize ourselves as belonging to certain social groups, to territorial, ancestral and ascendant entities, and that converge in intercultural processes (Interculturality: presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect.) Hence, diverse coexistence processes that are affected and influenced (Lucía, 2007).

Hence, coexistence is affected in a certain way by interculturality, and after the pandemic, children see their socialization processes and ways of interacting. During an observation exercise it is evident that the students of the first grade of the educational institution Antonio José de Sucre IED located in the city of Bogotá, have difficulties to integrate within the different school spaces. The strategy will be based on creativity and playfulness, allowing the participation of students; where we will learn: playing, singing, dancing, etc. and will be implemented in the other levels, thus generating a real process of recognition of identities, intercultural experiences, in favor of integral development and healthy coexistence within the institution and the educational community (inclusive education, 2006).

With the development of this pedagogical strategy, we will improve the integration processes in the first grade students of the Institución Educativa Antonio José de Sucre IED of the city of Bogotá; strengthening interpersonal relationships, increasing interest in culture and motivating the creation of pedagogical projects that serve for the use of students and members of the institution. Our strategy will be based on creativity and playfulness, allowing the participation of students and the educational community in general (Cingolani, Unknown); where we will learn: playing, singing, dancing, etc. and will serve to be implemented at other levels, thus generating a real process of recognition of identities, intercultural experiences for the integral development and healthy coexistence within and beyond the institution and the educational community. (Prioretti, 2016).

Nowadays, we find ourselves more and more in a society where processes of multicultural plurality have been generated in the country in general and in the educational institutions. Our students have a diversity of origins: mostly Venezuelan migrants, displaced people mainly from the Colombian coasts and some more from the east of the country, and they are also of indigenous descent. This has caused cultural values to be as diverse as the students, generating situations of inequality, marginalization, discrimination, prejudice and even rejection. We can say that nowadays intercultural, diverse and inclusive education is promoted, as we can see in the following quote: "We live in a multicultural society. We are a set of peoples of diverse cultures and traditional languages." Merino Fernández, J. V. (2013).

The students of the first grade of the institution Antonio José de Sucre IED located in the city of Bogotá, in the locality of Puente Aranda and who are between 6 to 9 years old, are residents of various localities of this city and their families mostly perform activities as informal workers for their livelihood and / or activities related to recycling processes; This has sometimes generated situations related to domestic violence, due to the lack of resources, producing in turn levels of vulnerability; all this is reflected in the behaviors, attitudes and relationships of the children in the classroom and at school in general. They also present difficulties of intercultural integration, ignoring the natural origin of the other; reason for which confrontation is generated among them, which is a cause of estrangement and isolation; another effect is that they integrate with each other, to share and chat at break time; or in class they seek to "protect" each other.

It is evident that the socio-cultural experiences and identities of the students affect the educational process, coexistence and integral development within the educational institution, this has been evidenced or made more noticeable in the virtuality and the process of alternation; caused by the Pandemic; and the lack of socialization. During an observation exercise carried out since the beginning of the school year, it is evident that the students of the first grade of the educational institution Antonio José de Sucre IED located in the city of Bogotá, have difficulties to integrate within the different school spaces due to the lack of knowledge of the particular experiences of each one of them and their socio-cultural identity which is given by the population group to which each one of them belongs; this lack of knowledge causes distancing and friction among them which interferes in their coexistence and pedagogical process within the educational institution. In addition, this problem has deepened with the processes of remote and virtual work that arise from the pandemic, the alternation and the total return to the classroom. Therefore, it is important to ask ourselves the following question.

MATERIALS AND METHODS

This research was carried out through a qualitative, descriptive study, since qualitative research is the methodological procedure that uses words, texts, speeches, drawings, graphs and images to build knowledge of social reality, in a process of theoretical conquest-construction-checking from a holistic perspective, since it is about understanding the set of interrelated qualities that characterize a given phenomenon. The qualitative perspective of research tries to approach social reality from the use of non-quantitative data and is interested in representativeness; a research can be valuable if it is carried out in a single case (case study), in a family or in any group of a few people. If qualitative research seeks to understand subjectivity, it is impossible to think that it can be generalized.

However, it is an incontrovertible fact that today qualitative research, even without aspiring to representativeness or generalization, is widely used in the academic, business and market world, especially through the use of focus groups (Irene, 2006). that qualitative research today is a perfectly legitimate paradigm that is growing and clearly evolving, finding ever greater applications and utilities, which transcend beyond the purely academic field (Creswell, 2013). And as qualitative research has the foundations and characteristics described above, it is relevant that this is the route selected for this research process, since the question to investigate or the subject of the same is

about the experiences, coexistence and interrelation of students, how through the observations of events and everyday events I could begin to analyze the impact caused by belonging to a certain culture, ignorance of the culture and lack of identity, in this relationship, in coexistence and in turn in academic processes. Hence my choice is the qualitative approach to develop my research work, through Action-Research. Action-research is a mechanism, a tool and at the same time a process with which the teacher manages to carry out the process of continuous improvement, integrating reflection, analysis, observation and intellectual work in the processing of each of the experiences that are made or carried out in the course of their work and through the same process of teaching and educational activity (Esquivel, 2010).

The participants are 10 first grade students of the school Antonio José de Sucre IED, between 6 and 9 years old, their socio-cultural origin is established as: 2 migrant students, 3 students with Afro-descendant roots, 1 student with Emberá roots and 4 mestizo students from various parts of the country, among this group is a student with Down syndrome. The grade is made up of 27 students, but 17 of them will not participate in this research because their parents considered it not relevant to do so, and 1 teacher who will contribute to the process (accompaniment in the workshops of application of the ludic-pedagogical strategy and the meetings with focal groups). In this population it is evident that the students of the first grade of the educational institution Antonio José de Sucre IED located in the city of Bogotá, have difficulties to integrate within the different school spaces due to the lack of knowledge of the particular experiences of each one of them and their sociocultural identity, which is given by the population group to which each one of them belongs; this lack of knowledge causes distancing and conflicts among them, which interferes in their coexistence and pedagogical process within the educational institution. In addition, this problem has deepened with the processes of remote and virtual work, which have been propitiated for a long time during the COVID 19 pandemic, and the return to face-to-face work.

RESULTS

Based on the research question and the research process, the following instruments were determined in order to obtain the most information; these instruments were validated by three experts, to

whom the project was sent, together with the tools that were established for the achievement of the objectives and the collection of information; they endorsed and made suggestions for improvement, with a table referring to the sufficiency, relevance and clarity of each of the instruments established.

Instruments:

The Field Journal

From the analysis of what was observed in the activities carried out with the group, the research process begins, in order to achieve progress and continuous improvement in the coexistence, social, emotional and academic processes of the students. Therefore, the field diary will be fundamental to collect information regarding the educational practice and the significant situations experienced in the classroom. Therefore, this instrument would be helpful to achieve these research objectives.

Focus group

For this purpose, some strategic intervention activities are planned with the selected focus group; among them: Describe experiences and coexistence based on the socio-cultural identities of the first grade students of the school Antonio José de Sucre IED.

In order to use this instrument, a kind of discussion about identity, nationality, and interculturality will be held with the participants in the research process, and recordings will be made of them in order to collect evidence and information to be analyzed and interpreted later. In turn, these meetings will be recorded in order to be able to review in a more conscientious way the work carried out, and to be able to analyze the information obtained in a more critical way. For this reason, this instrument was chosen because its characteristics make it possible to collect information in a rough manner from the entire population under investigation.

In carrying out this focus group activity, it can be concluded that although they miss, identify and recognize elements of their cultural identity, many parents have not taught them to their children, they have not helped them to internalize, recognize or love, and have been losing the authenticity of their cultural identity, but they are also aware and expectant that little by little and with the help of this project and their intervention in the process we can move forward, learn, internalize and revive the cultural identity of each group. With the students, this instrument was implemented as a group meeting and using the assembly as a strategy, where through the guiding questions we directed the children towards verbal expression, so that they would respond spontaneously and then the summary was made

in the format. The children also, although they are not very related to their cultural identity, they do have memories and miss them. In addition, at home the families try to make them keep some traditions that are important to them. Regarding their experiences, the migrant students say that when they entered the school they felt unwelcome in a certain way and for that reason, perhaps at certain times of the school day they were grouped with their peers of the same nationality and with those of other levels, sometimes they argued because they were not allowed to share or play; the same happens to the children of African descent, and they express sadness and sometimes "rage" for such situations.

Life History

By means of this instrument, personal information will be obtained, in a narrative and descriptive manner, based on the vision, skills, qualities, personalities and closeness of each of the members of the group under study. It is expected to obtain personal information, in a narrative and descriptive way, based on the vision, skills, qualities, personalities and closeness of each of the members of the group under study. Through the analysis of the life histories of the students and their families, it can be recognized that those who are migrants have lived through complex processes such as not being able to be with their complete family nuclei, nor in their environment, not being able to exercise their professions and having lost their social status and purchasing power makes these families to a certain extent live defensively, and sometimes mediate their relationships through the proper management of their emotions and this results in their children, children also generally speak and express that they feel affected in their coexistence and that they would like to learn to share more effectively with their peers and schoolmates.

Classroom Project

For several authors, the classroom project is a means or a strategy to carry out the learning of that which they have wanted to teach, but which has not been achieved with other traditional methods. For the purpose of this research, the classroom project transcends as a method or methodology and is inscribed as a didactic strategy to the extent that by defining separately the concept of project and classroom, it allows the orientation towards what is to be proposed. the classroom project is approached as a didactic strategy to the extent that it strengthens the teaching-learning process and seeks to make the teacher-student relationship a dynamic relationship between active subjects. "As mediation, didactics implies a dialogue between the teacher and his disciples. Communication is generated

to enable activities with knowledge made culture. In knowledge, activity and language are inseparable. Knowledge is constructed through lived experiences and the expression of these experiences" (González Agudelo 2001, p. 1).

Survey

This survey will be by way of satisfaction questions about the proposal, its activities, how they felt in the execution and implementation of the playful and pedagogical activities of the same, so that they can represent and expose the scope of the achievements and the transformation of situations originating from this research process. This instrument will be used to verify the impact of the implementation and execution of the classroom project, i.e. the pedagogical strategy "Recognizing our diversity and identity".

In order to carry out the intertextual relationship between the selected instruments, it was necessary to create a triangulation matrix that allows to condense the central ideas of each instrument according to the categories, in this way it is possible to establish the results and the discursive observations of analysis to consolidate this research. In the first place, we have the information triangulation matrix, which made it possible to link the research instruments applied through segments of the field diaries (DC), the life stories (HV) and the focus group (GF); in the same way, as the information was collected and organized, the inferential analysis identified in the narrative was established to understand how the variables were being defined from a more linking perspective between theory and practice.

Table 1. *Analysis of results*

CATEGORIES	FIELD DIARY FRAGMENTS (DC), LIFE HISTORIES (HV), FOCUS GROUPS (GF)	INFERENTIAL ANALYSIS NARRATIVE OBSERVATIONS
Socio-cultural identity	"In the focus group it was identified that in the group there are 3 migrant students, 2 indigenous students, 2 mestizo students and	It presents several references to the cultural identity of the speaker. In particular, elements related to the traditions, customs, food, music and climate of different regions of Colombia are

one of them has Down Syndrome, 2 students of African descent and the teachers are mestizo" (GF).

"With the music, the food (arepas, hallacas), the way of speaking, the hammock dance, With my flag and my shield." Migrant student (GF)

"I identify with the food, the music of the two countries, the joy of the people, the food (the pavilion, the stuffed arepas and empanadas, the chicha, the carato. The flag, the coat of arms and the Araguaney. From Cuba I only identify myself with the music I listened to with my father" Migrant student with dual nationality (GF)

"With the music, the food (arepas, hallacas, pabellón), the way of speaking, the parade of locos and locainas, the feast of the virgin del Carmen, my patriotic symbols." (GF)

I remember my land very much, the mountains, the climate, the crops, the food we grew. The traditional clothes (GF)

" I remember my land very much, the mountains, the climate, the crops, the food we grew. The traditional clothes." (GF)

"The drum dance, the celebrations with chicha, the dances with the flute, the teachings of the grandparents, the juice of ripe plantain with salt, the care of women, the treatments

mentioned. It is evident that they feel nostalgia for the land of their grandparents and for the stories and practices they passed on to them, such as the use of plants for healing. They also identify with some cultural manifestations of the Coast and Tolima, such as vallenata and cumbia music, food and dress.

Thus, it can be inferred that he is in a process of exploration and reaffirmation of his cultural identity, despite having been distanced from his roots by living in the city. The fact that specific aspects of different regions of the country are mentioned suggests that his cultural identity is diverse and is nourished by diverse cultural influences. In addition, the presence of emotions such as nostalgia and the desire to return to their city suggests a strong emotional connection to their place of origin and culture.

to heal us with plants,
my Embera language.
My grandmother told us
stories, medicines,
sometimes we used
plants to cure us" (GF).

She does not know
much about her cultural
identity since she was
brought to the city 3
years ago, she misses
the landscapes, the
birds singing, her pets
and grandparents and
wearing my hair long
(...) My grandmother
used to tell us stories,
the medicines,
sometimes we used
plants to cure us (GF).

I identify with the
vallenata music, the
food without vegetables
and not as weird as
here, the weather and
dressing in more
comfortable clothes, the
mochos, talking loud
and being very
funny.(GF).

I identify with the way I
dress and do my hair, I
like dancing and drum
music, with joyful
movement, and my
voice is like that of my
family who lives
there.(GF).

I was born in Bogota,
but they take me on
vacation to the coast,
because my mom's
family lives there,
sometimes we go to my
dad's land which is in
Tolima; I really like the
heat, the joy of the
people of the coast and
being able to play in the
street with my cousins,
go to the beach and
enjoy the sun and the
sea. In Tolima I enjoy
going hiking in the
mountains on the farm,
but the weather is not
so hot; I miss that (...) I

identify with vallenata
music and cumbia,
champeta, the food and
I love corozo juice.
Also with the way of
dressing (GF).
I identify with the way
we dress, with its
anthem and flag, we
like the changua and we
are a little shy, I like the
climate here, I love my
city (GF).
She likes the food of
her maternal
grandmother, the arepa
boyacense, and that
identifies her (GF).
I identify myself with
the introversion of the
rolos, with the elegance
and speed with which
we live, with our
beloved Monserrate,
with the Bolivar square,
with the cultural
activities, the changua,
the chocolate with
cheese, the chicha, with
the cold climate and its
eastern hills (GF).
I identify myself with
some words and forms
of expression of my
culture, the first sip of
coffee (guarulo) in the
morning, the music and
dance of the joropo, the
kindness of its people,
the honesty and
frankness, the warriors
and tenacity (GF).
Although they miss,
identify with and
recognize elements of
their own cultural
identity, many of them
do not
they have not taught
them to their children,
they have not helped
them to internalize,
recognize or love, and
they have been losing
the authenticity of their
own cultural identity"

	<p>teacher conclusions (GF). "The children, even though they are not closely related to their cultural identity, do have memories and miss them. Also, at home, families try to make them keep some traditions that are important to them" (GF). "Participation in traditions such as birthday celebrations and Halloween is evident" (HV). "factors such as participation in sports competitions were found" (HV). "It favors the creation of recreational spaces in which they can share and recognize their tastes and interests" (HV). "It can be identified that many of them have gradually lost their sense of belonging to their place of origin, that is, their identity and have been assimilating that of this city and/or this country" (DC).</p>	
<p>Interculturality</p>	<p>"We speak differently, we like different foods, we look alike in skin color and frizzy hair. We look alike in music, the parade of locos and locainas is something similar to the parades at festivals on the Colombian coast." Migrant student (GF) "We look very little alike, since I am blond, very white and have light green eyes (because of my Cuban family), but in loving our families we do look</p>	<p>It can be inferred that the lack of recognition of cultural identity and difficulty in expressing emotions appropriately may be the result of a number of cultural, personal and social factors. However, it is important to remember that these problems are not insurmountable and that strategies and tools exist to address them. Education and social support can be effective ways to help people connect with their cultural identity and develop more effective emotional skills.</p>

alike" Migrant Student
(GF)

We differ in our build
and physical
appearance, our
language, our food and
medicines, our beliefs,
our love for nature, the
way we dress. We are
similar in that we love
our territory (GF).

I think the language,
my family speaks a
language I don't know
and sometimes they are
not understood, the
traditional clothes, our
ornaments and jewelry.
My way of speaking is
different, I have an
accent from Nariño
(GF).

We are similar in that
we are children, but we
have different skin
color, and way of
dressing and eating.
And in the way we
speak, we speak very
differently, it seems to
me (GF).

We differ in the color
of our skin, the way we
dress, the way we talk,
what we eat, what
makes us different, we
like fish and bananas
and we don't like
vegetables.(GF)

We are alike in the joy,
but not in the color of
our skin, nor in the way
we dress and the food.

And in the way we
speak, we speak
differently and always
from tu, because I
speak more like my
mommy who is from
Barranquilla (GF).

We are different
because we speak a
little softer, we are on a
first-name basis with
people, we dress very
warmly, and we like all
the music; we are the

same in that we speak Spanish (GF).
 He is different from his classmates because of his condition, his way of speaking, and his tastes, he likes to dance to folk music and does not like loud music (this is what he says when we listen to loud music like drums) (GF).
 We are similar to the rest of the country in our language, in our love for the country, we differ in the way we dress, the way we speak, the way we move around the city, the way we share (GF).
 We are alike in our physique and thinking, our love for our country, our way of speaking, dressing and facing life (GF).
 "Some do not recognize themselves as belonging to one, and it is also difficult for them to recognize that their emotions are not always expressed in an adequate manner" (DC).

<p>School experiences</p>	<p>"The children at the beginning did not understand us much and did not play with us because we are not from their country, I sometimes fought because they would not let me play" Migrant student (GF). "They don't like us because we are not from here and so sometimes they don't like to play with us." Migrant student (GF) "We differ in the way we speak, in some words and their meanings, in food and</p>	<p>It describes the experiences of migrant and Afro-descendant children in a school environment in which they feel excluded and different, which generates conflicts and negative emotions such as sadness and anger. Despite this, some of them manage to integrate with their peers over time and demonstrate their skills in dance or other activities. on the other hand, the teacher recognizes the importance of understanding the students' emotions and promoting healthy coexistence in the educational institution. In summary, it can be inferred that the text shows the importance of promoting inclusion and respect for cultural</p>
----------------------------------	--	--

<p>ways of preparing them, We are similar in the llanera music, there are similar landscapes." (GF)</p> <p>Being different and coming from Venezuela, at the beginning they did not play with me and I had to meet only with my brother and other friends from my country. (GF)</p> <p>When I arrived at school and because I was different, almost nobody helped me to understand the subjects and play with me (GF). Because I was different, my classmates laughed at my way of talking and my long hair, and they didn't invite me to play, and I got angry and sad.(GF).</p> <p>At first my classmates saw me and didn't seem to understand how I spoke, but since my cousin studies here, they became my friends (GF).</p> <p>My classmates laughed at my skin color and did not invite me to play because I was different from them, but when they saw me dance, they all wanted to imitate me (GF).</p> <p>The classmates were at first afraid to play with or include Karol, but as time went by and as she is a very tender child, they integrated easily (GF).</p> <p>The children in turn interpret and analyze the behavior of their peers and their interactions in the school environment; from which it can be deduced that some of</p>	<p>diversity in the school environment.</p>
---	---

	<p>the children have some conflicts and differences with their peers, that migrant children feel excluded in a certain way and set aside in the social environment and that some of their experiences are not so pleasant, that children of African descent are sometimes stigmatized and feel that they are taken into account to exemplify their ethnicity and that everyone thinks they are just good dancers" teacher (GF).</p> <p>The experiences of the migrant students show that when they entered the school they felt unwelcome in a certain way and for this reason, perhaps at certain times of the school day they were grouped with their peers of the same nationality and with those of other levels, sometimes arguing because they were not allowed to share or play; the same happens to the Afro-descendant children, and they express sadness and sometimes "rage" for such situations. Teacher (GF)</p> <p>"recognize that their emotions are not always expressed in an adequate manner, which generates crises and an unhealthy coexistence both inside the classroom and the educational institution" (DC).</p>	
<p>Empathy</p>	<p>"Relationships between family and friends are encouraged through</p>	<p>It can be inferred that this culture or community has an inclination towards social activities and interpersonal connection in a</p>

	celebrations such as birthday parties" (HV). "It takes into account factors such as family outings in which interpersonal relationships are created between cousins, aunts, uncles and grandparents" (HV).	context of celebration and leisure. This suggests a preference for sharing pleasant moments with loved ones and enjoying time together in a festive and relaxed atmosphere.
School coexistence	"It was very interesting to recognize some symbols common to all. And to know that there are more classmates who are from their country or place of origin" (DC).	identification of common symbols and partners of origin can foster cultural exchange and mutual understanding. Recognition of common symbols can be an opportunity to share information and knowledge about the culture of origin, which can foster respect and understanding among community members. Similarly, discovering peers of origin can be an opportunity to learn about other people's experiences and perspectives, which can broaden understanding and empathy.

Secondly, information is obtained through the survey, but this information is also nourished by the information obtained through the pedagogical research practice from the experience.

To identify the most relevant characteristics, describe experiences and coexistence based on the sociocultural identities of the population group of first grade students of the school Antonio José de Sucre IED, and how this influences the development of activities within the classroom and the educational institution.

The characterization of the total number of students in the first grade of the Antonio José de Sucre IED school is achieved through the analysis of their enrollment, and categories such as the following are established:

Total number of students 27; age range, between 6 and 9 years; with 60% of students with 6 years, 35% with 7 years, 3% with 8 years and 2% with 9 years, among which 19 are boys and 8 are girls; their socio-cultural identity is as follows: 6 migrants (5 of Venezuelan origin and 1 Argentinean), 5 Afro-descendants, 16 mestizos, among which we have a diversity of origins, both from the interior, center and east of the country (Atlantic coast, Pacific, eastern plains, Tolima and Boyacá especially) and a girl with Down syndrome. This characterization that is routed in the first specific objective gives us an account of who, how and from where are the students who are the population of this investigation and how these characteristics

intervene in the coexistence processes.

The following are the sociodemographic characteristics of the students identified by the survey: gender, age and place of birth:

According to the information provided, the students belong to the male and female gender in the same proportion. That is, there are 5 female students and 5 male students.

In the age variable, it is identified that the students are made up of boys and girls between the ages of 6 and 9 years; therefore, there are 4 students who are 6 years old, 3 students who are 7 years old, 2 students who are 8 years old and only 1 student who is 9 years old, as shown graphically below: Regarding, the place of birth taking into account the focus of the present research, a diversity is observed in the group of participants, it is observed that the city of Bogotá and Venezuela, are the areas with greater coincidence given that each one has 3 students; the other participants come from different places, there is a student coming from Argentina, a student from Nariño, Colombia, a student from Risaralda, Colombia, and a student from Quibdó, Colombia. The above is shown in the following graph:

In order to characterize the children, the life histories and focus groups were also analyzed, thus obtaining the following diagnosis, which was the basis for designing the play-pedagogical strategy

The children of the first grade of the school Antonio José de Sucre IED, are 27 students in total: Total students 27; age range, between 6 and 9 years; with 60% of students with 6 years, 35% with 7 years, 3% with 8 years and 2% with 9 years, among which 19 are boys and 8 are girls; their socio-cultural identity is as follows: 6 migrants (5 of Venezuelan origin and 1 Argentinean), 1 student with Emberá roots and 1 student with Nasa roots, 5 Afro-descendants, 14 mestizos, among which we have a diversity of origins; among which we have a diversity of origins, both from the interior, center and east of the country (Atlantic coast, Pacific, eastern plains, Tolima and Boyacá especially) and a girl with Down syndrome, and the rest of the students are mestizos from various parts of the country, among this group is a student with Down syndrome, which makes the process much more interesting and shows the need to enhance and strengthen cultural identity. 17 of them did not participate in the research process (they were included in the project, since it was carried out during class hours) because their parents considered it not relevant to do so, their families. They are characterized by being active, creative, affectionate, perceptive, participative, explorers and collaborators, willing and to a certain extent somewhat egocentric; although it cannot be ignored that there are moments during the day when there

are strong and disruptive discussions and behaviors among them; which may be due to the lack of strengthening of values, the recognition of their cultural identity, the patterns of upbringing and inadequate management of emotions. Some of the children have a good quality of life, where their parents or caregivers guarantee their rights in terms of housing, clothing, affective relationships, recreation, care, etc.; and we have something that their families struggle to comply with the guarantee of rights for them. Characterized in turn by belonging to different types of families: nuclear (mother and father), extended (made up of different relatives), compound (mother and / or father with his new partner and children) and single-parent (only mom or dad), which make each child a unique and particular being, thanks to the different experiences they live in their family context. In addition to this, some families have commented and talked about the importance of family stories, the need and desire to continue family legacies such as those of the indigenous wise men and taitas, or the dances, lullabies and songs of the Afro and Raizal communities. Each of the aforementioned actions allows them to socialize with their peers and teachers, strengthening their interpersonal relationships, building their personality and identity, and recognizing their culture. However, there are situations in which the boys and girls of the level do not relate to each other except by force and sometimes using inappropriate vocabulary. In addition, the group sometimes finds it difficult to have spaces to share and be generous, supportive or caring with their peers, to share the personal objects they bring, as well as another problem has been the language, since they sometimes use words that can be misinterpreted, the migrant children are mostly family members or with close ties due to their own migration processes, and sometimes we see how they look for each other and relate more among themselves, they protect each other, they are a somewhat compact group for their ages, in the same way in the class and rest areas we see attitudes in the children which generate discussions, and in spite of their young age we observe some manifestations of harassment, due to their cultural and ethnic differences; At other times they do not tolerate their peers and act thinking only of themselves; parents also show these behaviors at home. Many still do not know how to manage their emotions, and are simply strong when reacting and relating to their peers.

To design the playful-pedagogical strategy "Recognizing our diversity and identity" (classroom project) that strengthens interactions, socio-cultural identity and promotes an environment of

healthy coexistence of first grade students of the school Antonio José de Sucre IED.

For the realization and design of the classroom project (Annex 4), we took as a model the design of the Iberoamericana, the repositories of which can be found at <https://www.calameo.com/>The phases of the project were then implemented, which are as follows:

Exploration phase: In it, the whole process of observation and diagnosis of the level was carried out, based on the analysis of the field diaries, the construction of the classroom project began, generating the introduction, justification, characterization and the general and specific objectives for the same were raised.

Planning phase: The process continues with the organization and creation of the activities to be developed. In order to plan the activities to be carried out, the established categories are taken into account: Sociocultural identity, Interculturality, School experiences, Empathy and school coexistence; in addition to the proposed descriptors to achieve compliance with them and the scope of the objectives, the proposed activities were organized in the following scheme, which would also help to check the execution and carry out the appropriate follow-up.

The planned activities were ten in total, two for each category, and were implemented with all the students of the level since they were carried out during the peace and/or Afro-Colombian classes.

Execution Phase: Each of the proposed activities are carried out during the class hours of the subject of the peace professorship, given the relevance of improving the quality of school coexistence, and thus transcending in the academic and school environment in general, also contributing to the improvement of the socialization and educational process of the students of the 201st grade of the Antonio José de Sucre school. The activities were carried out according to what was indicated in the planning chart and were evaluated at the same time, agreeing with the students on the performances and self-evaluating the process. The students were expressing their opinions about the activities carried out and how they could help everyone feel more comfortable, welcomed and integrated. Sometimes, especially at the beginning of the process, it was difficult for them to express their ideas, but little by little they were able to strengthen their values, self-esteem, confidence, active listening, collaborative work, respect and empathy for their peers in order to develop and actively participate in the proposed activities.

Socialization Phase: The project was socialized in an assembly of parents, making them aware of the process, from the moment of

characterization, diagnosis and observation when the problem was identified and the solution was thought of, to the execution of the activities, how the children participated and were interested in transforming their behavior and thus integrating themselves and each of their classmates. In addition, they were shown some of the works elaborated by the children as a product of the project. They were also asked to give their point of view about the project, which was noted to be taken into account in the process of evaluating its impact.

Systematization Phase: We begin by listening to the voice of the children, exposing and telling their thoughts and experiences by carrying out the proposed activities.

Significant experiences of the research teacher and the accompanying teacher in some processes during the execution of the project.

Parents expressed their point of view about the process and the project and reported the progress and improvement of behavior, the process of inclusion and recognition of identity, the change of some attitudes and expressed their gratitude for it, proposing to continue and also requesting to be included in activities.

Evaluative questions of the implemented pedagogical strategy

To evaluate the impact of the playful-pedagogical proposal "Recognizing our diversity and identity" in the strengthening of interactions, socio-cultural identity and promotion of healthy coexistence of first grade students of the Antonio José de Sucre IED school.

On the other hand, there are 9 questions that respond to elements selected from the previously selected categories (Sociocultural identity, Interculturality, School experiences, Empathy, School coexistence) and focused on evaluating the final perception of the students. The following responses were obtained.

The school coexistence after applying the classroom project, in general, allows observing how the processes of socialization and school coexistence of the institution are linked to cultural identity and interculturality, therefore, the self-recognition and recognition of others through their cultural origins allows reducing social conflicts related to this aspect, as well as harmonizing and strengthening the communication and interaction processes within the intervention group.

Impact of the implementation of the educational and recreational strategy "Recognizing our diversity and identity".

After evidencing and working on the reinforcement of habits, norms, values and others with the children of the level, to establish

socializing processes and strengthen emotional ties, recognition of their socio-cultural identity, cultural values, and as a main goal the improvement of school coexistence and direct this pedagogical proposal, towards the enhancement of the recognition of values, habits and norms, teaching and highlighting the values, culture and recognition of identities, in children, their families and nearby contexts, based on activities that evoke awareness and recognition of each of the values, cultural identity and recognition of identities, based on activities that evoke awareness and recognition of each of the values, cultural identity and recognition of the values of the children, their families and nearby contexts, culture and recognition of identities, in children, their families and close contexts, based on activities that evoke awareness and recognition of each of the values, cultural identity and recognition of elements, symbols and emblems of their territory (own and family place of origin) in our daily life, in places like school, homes and different scenarios that usually attend. This project is based on enhancing, strengthening and advancing their social skills (identity, respect, solidarity, companionship, empathy, collaborative work, etc.), motor (in order to regularize their actions and strength to perform actions), communicative (increasing their vocabulary and avoiding inappropriate vocabulary, recognizing different words from other cultures), artistic (expressing themselves through the art of their own culture, such as songs, dances, myths, legends and stories; Cognitive (the learning and reinforcement of values, norms and habits and their projection in the social environment, respecting their cultural manifestations, ethnic characteristics and other characteristics of each child).

It can be concluded that the objective of this playful pedagogical strategy, called "Recognizing our diversity and identity" was to enrich the educational process and healthy coexistence based on the socio-cultural experiences and identities of each of the first grade students of the school Antonio José de Sucre IED, awakening interest in the recognition and appreciation of their roots and identity process, through different playful, pedagogical and artistic experiences, in order to generate significant and transformative learning of their social environment.

As a result of the process of application and execution of the activities of the classroom project, the children were able to identify the symbols and emblems of their country or department of origin, as well as some cultural elements of the same, recognizing that these are part of their idiosyncrasy. Develop collaborative work, respecting the participation of each one, taking into account and applying values

such as respect, honesty, solidarity, cooperation, friendship, this has gradually influenced the integration of the group and the improvement of coexistence.

The playful activities, the games and each of the proposed workshops have contributed to the achievement of the research objectives. The students have been internalizing the importance of their cultural identity, its recognition and acceptance, the need and importance of learning to recognize their emotions and learning to manage them, to express them adequately in order to contribute to the healthy coexistence of their school environment.

It is important to note that this process has contributed to the potentiation of the socialization of the children of this grade with those of other levels, influencing them to regulate their behavior and achieve better and healthier coexistence in different areas of the school environment, resolving conflicts in a more assertive way, being empathetic and accepting cultural diversity among them, they were also able to demonstrate their experiences and transform them to achieve interactions not only with their peers, with their peers but integrating with all their peers and interacting with respect and tolerance. The present research, in a descriptive way, however, this section analyzes in a deeper way the importance of cultural identity, diversity in society and in the school environment evidenced through a group of first grade students in a public institution in Bogota. Thus, during the pedagogical research practice, it is possible to identify specific elements of the group that can be identified as important representations of the way in which multicultural education influences the strengthening of the daily dynamics of the school.

In general, among the elements identified during the preparation and implementation of this classroom project, the importance of understanding the emotions and experiences of migrants, Afro-descendants and indigenous people who often face exclusion and discrimination, especially in the school context, is highlighted. It also emphasizes the need to promote inclusion and respect for cultural diversity in the educational institution in order to foster a healthy and safe environment for all.

Likewise, it can be deduced that cultural identity is a key issue in people's experiences and that cultural diversity is a source of enrichment and learning for society. The fact that some migrants, Afro-descendants and indigenous people can integrate with their peers over time through social interaction and from there demonstrate their skills through dance or other cultural activities, therefore, makes visible the importance of valuing individual skills and talents to build

an inclusive and diverse community.

In this way, it highlights the importance of recognizing both common symbols as well as peers of origin in order to foster cultural exchange and mutual understanding. Similarly, recognition of common symbols provides an opportunity to share information and knowledge about the culture of origin, which can foster respect and understanding among community members. Similarly, the discovery of peers from diverse backgrounds can be an opportunity to learn about other people's experiences and perspectives, which can broaden understanding and empathy.

Thus, the analysis of the focus group, field diary and life histories, present a common theme: the importance of cultural identity and the inclusion of diversity in different contexts, from which categories emerge that allow identifying different relevant aspects which are: Sociocultural identity, interculturality, school experiences, empathy and school coexistence, taking into account the above characteristics, analysis and clarifications will be made taking into account each one of them.

Before continuing, it is important to highlight that both the lived experiences and the survey applied at the end of the project, whose main objective was to evaluate its impact, showed that the students' initial perception experienced a significant change. Through instruction and practice, students acquired knowledge about multiculturalism, which allowed them to consolidate new ways of seeing, being and doing with their peers at school. This generated new identities and established a value regarding cultural diversity, which had a positive impact on school coexistence. Although there was not a total change in the ways of relating with their classmates, there was a decrease in coexistence conflicts related to socio-cultural exclusion, which demonstrates the importance of continuing to work constantly on the recognition of diversity and inclusion at all educational levels.

The area of sociocultural identity refers to the understanding and appreciation of cultural differences, identity and cultural diversity. Therefore, previously, it can be observed that migrant, Afro-descendant and Indigenous students have different experiences than local students and, therefore, face certain barriers to integrate into the school community. Considering the aforementioned population, it can be understood that they feel different from their local peers due to their cultural differences. This may manifest itself in their language, appearance, tastes and preferences, among other aspects. In many cases, these students feel excluded and discriminated by

their peers due to these cultural differences; this feeling of exclusion is a reality that materializes through concrete actions, where children do not let them play or participate because of their cultural characteristics, in the same way that language for many establishes a barrier not only for understanding but also because it becomes a source of ridicule for their peers.

This lack of integration and the discrimination faced by these students can have a negative impact on their emotional well-being and their ability to learn. Students who feel discriminated against or excluded may have difficulty concentrating in school and may feel unmotivated to learn. Specifically in the group, it was evident that their emotional state and the feelings that exclusion generated in the students affected both their socialization and coexistence process, as well as their learning process in general.

In schools, the recognition and appreciation of cultural diversity are fundamental to create inclusive and enriching school environments. The author Stuart Hall, argues that identity is not something fixed and immutable, but is a social and cultural construction that develops over time and is influenced by multiple factors, such as ethnicity, social class, gender and history (2010). Therefore, the school must promote intercultural education that values and respects the diversity of cultural identities and fosters dialogue and understanding among them.

Therefore, socio-cultural education can help students understand and value cultural differences and foster inclusion and mutual respect. Teachers play an important role in this process by encouraging dialogue and reflection on cultural differences and promoting inclusion in the school community based on their own identity. In other words, the classroom project shows how intervening in an experiential way (starting from the real experiences of students), linking students with their origins through their reality, linking their emotions in the educational act, allows going beyond instruction and strengthening inclusive education processes that recognize and integrate diversity in the classroom.

In conclusion, it is important to recognize cultural differences and work to foster inclusion and mutual respect in the school community. This will help migrant, Afro-descendant and indigenous students feel more welcomed and valued and allow them to develop academically and emotionally more effectively.

It suggests that migrant students have different perceptions of cultural similarities or differences between themselves and others. Although some students perceive similar tastes and interests in

music, food, and love of country, they also note differences in physical appearance, language, beliefs, and forms of dress. Some students even express difficulties in recognizing their own cultural identity.

This analysis points to the importance of the area of interculturality, which seeks to foster understanding and respect for cultural diversity, as well as to promote self-recognition of cultural identity. Migrant students need support and tools to recognize and value their own culture and that of others, thus learning to communicate effectively with people from different cultures. It is necessary to provide a safe and welcoming classroom environment where students can share their experiences and learn from each other. The area of interculturality should also address the need for the inclusion of indigenous, Afro-descendant and migrant cultures giving the importance of embracing and respecting diversity taking into account that in society these cultures have been invisibilized. In short, interculturality should be a fundamental part of education and the construction of a more inclusive and respectful society.

The results also suggest that some migrant students may have difficulty recognizing their cultural identity, which may lead to a lack of adequate expression of their emotions. This lack of recognition of their own culture may be caused by a variety of factors, such as the influence of the dominant culture or lack of support and resources to maintain their own culture.

According to Giménez Romero, intercultural education is a means to form critical and responsible citizens who are capable of participating in democratic and globalized societies. Therefore, intercultural education is essential to foster respect and appreciation of cultural diversity and to promote inclusion and equity in the educational context (2015). Furthermore, it argues that intercultural education should be a comprehensive process that involves both teacher training and the inclusion of diverse cultural perspectives in the curriculum and the promotion of inclusive educational practices (2015). Where the classroom project carried out allowed to value and clearly identify how it is through the linking of theory and practice that it is possible to assertively link the processes of intercultural inclusion in the school.

The area of interculturality seeks to address these issues and foster greater understanding through an appreciation of cultural diversity. By focusing on intercultural dialogue, education and the promotion of inclusion, it is hoped that migrant students and other members of the community can become more comfortable with their own cultural

identity and better understand and value that of others.

Reference is made to the school experiences of migrant, Afro-descendant and indigenous students in an educational context. In general, migrant students report feeling excluded at the beginning of their stay at school due to the lack of understanding by their peers, which leads them to group with other students of the same nationality and school level. On the other hand, Afro-descendant students often feel stigmatized because of their ethnicity and are considered only as good dancers. These experiences can generate conflicts and unhealthy coexistence both in the classroom and in the educational institution. Migrant, Afro-descendant and indigenous students may express sadness and anger in these situations, which can affect their school performance and emotional well-being. It is important to recognize that these students may have difficulties in adequately expressing their emotions, which can generate crises and conflicts.

It is important to keep in mind that inclusion and school coexistence are fundamental for the academic and emotional development of students. Therefore, it is necessary to foster a welcoming and respectful school environment, where diversity is valued and peaceful coexistence among all students is promoted. This implies concrete actions on the part of teachers and school authorities to ensure the inclusion and well-being of all students, regardless of their ethnic origin or nationality. In conclusion, it is essential that educators and the educational institution in general promote a welcoming and inclusive environment for all students, this implies awareness and training for teaching staff and the implementation of measures to promote inclusion from the development of healthy coexistence in the classroom and in the educational institution.

Empathy is a fundamental social skill that allows people to understand and share the feelings and perspectives of others, which can significantly improve interpersonal relationships and promote harmonious coexistence. In this sense, the experiences described in the aforementioned quotes suggest that the families mentioned value the importance of fostering interpersonal relationships and empathy. For example, the fact that celebrations such as birthday parties are encouraged indicates that the importance of recognizing and celebrating important events in the lives of others is valued, which can foster empathy by allowing people to put themselves in the place of others and celebrate their achievements and joys with them.

Likewise, the fact that factors such as family outings are taken into account to create interpersonal relationships between cousins, aunts, uncles and grandparents suggests that the importance of family

relationships and the empathy that can be developed when interacting with close relatives is valued. This can help develop social skills such as empathy, understanding and tolerance, which are fundamental for harmonious coexistence and the formation of healthy emotional bonds.

In conclusion, the experiences described in the aforementioned quotes suggest that the importance of fostering interpersonal relationships and empathy is valued, which can help develop important social skills for harmonious coexistence and the formation of healthy emotional bonds.

The identification of common symbols and peers of origin in school coexistence is a strategy that can foster cultural exchange and mutual understanding. When students have the opportunity to share information and knowledge about the culture of origin through common symbols, a more inclusive and respectful environment is created. For example, if a migrant student wears an object that represents a symbol of his or her home culture, it can be an opportunity for other students to learn about this culture and feel more connected to the migrant student.

Similarly, identifying peers of origin can be an opportunity to learn about other people's experiences and perspectives, which can broaden understanding and empathy. If a student discovers that he or she has peers from similar backgrounds, it can create a sense of community and belonging that can enhance his or her emotional well-being. In addition, if students learn about the experiences of other peers, they can develop greater empathy and understanding for them, which can improve school coexistence. In this sense, teachers and the school can play an important role in fostering the identification of common symbols and peers of origin in school coexistence. In this way, activities can be organized that allow students to share and learn about the cultures of origin of their peers, such as cultural fairs or class presentations. Safe spaces can also be created where students can share their experiences and perspectives, which can foster understanding and empathy among members of the school community.

In summary, the identification of common symbols and peers of origin in school coexistence can foster cultural exchange and mutual understanding, which can improve school coexistence and students' emotional well-being. Teachers and the school have an important role in fostering this identification through activities and safe spaces that allow students to share and learn about their peers' cultures of origin. Finally, taking into account the above characteristics, it is important

to emphasize that from the development of Action Research, the importance of the participation of all community actors in the development of inclusive and effective educational processes is raised. In this sense, empathy is presented as a fundamental social skill that allows understanding and sharing both the feelings and perspectives of others, which can significantly improve interpersonal relationships and promote harmonious coexistence.

CONCLUSIONS

Action research poses very important challenges to the teacher when it comes to linking practice and theory, given that human experiences can differ from theoretical planning; however, in this research an important understanding of social-culturality in a specific context was achieved. Not only as a learning content, but as a whole pedagogical experience.

Accordingly, and in response to the general objective, it can be affirmed that the pedagogical strategy designed succeeded in fostering a playful and participatory learning environment in the first grade of the Antonio José de Sucre IED school, which favored inclusion, respect and appreciation of cultural diversity and the identity of each student. The pedagogical proposal "Recognizing our diversity and identity" was successfully implemented, which allowed to awaken interest in the recognition and appreciation of the cultural roots of the students and their identity process. This does not mean that there is not still a long way to go in this field, but it does mean that the importance of implementing educational processes that focus on the importance of inclusion and recognition of diversity was observed.

Now, with respect to the specific objectives, it is possible to conclude that the knowledge of the most relevant characteristics of the students' population group allowed adapting the pedagogical activities to their needs and particularities, which positively influenced the development of the activities in the classroom. Likewise, the description of the experiences and coexistence based on the sociocultural identities of the first grade students allowed for a better understanding of their learning processes and adaptation to their forms of social interaction. This, in turn, not only favored the implementation of the project as such, but also modified and reduced conflict situations related to cultural differences.

Similarly, analyzing the experiences of each of the students, from their own knowledge and realities, made it possible to value

sociocultural identities and identify how they are linked to their emotions and identities in order to generate empathy processes in the classroom and build a school coexistence based on the recognition of difference. In addition, each student was able to discover their sociocultural identity and reconstruct their emotional relationship with the elements that make up their cultural origin, showing that their classmates are interested and surprised by some of the elements of their culture.

The design and implementation of "recognizing our diversity and identity" was an educational resource that allowed strengthening the students' integral formation processes, but also implied a strengthening for the researcher who was able to understand the particular experiences and processes of each of the students who participated, to be able to build situations of discrimination and generate processes of harmonization in the classroom and conflict resolution. In other words, here the learning was not only focused on the students, but the researcher teacher was able to acquire a lot of knowledge regarding the application of her pedagogical practice and the construction of projects that have a positive impact on the educational community according to its needs and problems.

Although it would seem evident that the present work belongs to the interculturality line of research, it is necessary to recognize that this line is nourished by each research and intervention action that is implemented where the recognition of cultural plurality, cultural identity and inclusion is sought. This is a topic that, although over time has been gaining much momentum in the field of education, still requires a greater approach, it is known that by governmental provisions are implemented chairs and projects focused on addressing this issue; however, when teaching is implemented in a purely instructional way, a static knowledge is obtained, which does not mobilize the student's understanding of the world.

Therefore, approaching this topic from the personal experiences, human realities, feelings and emotions of the students, manages to establish more effective and lasting communication processes in the classroom that allow modifying situations of violence, exclusion and conflicts linked to culture, therefore, this pedagogical action is fundamental for the implementation of educational actions, which in turn must be constant and lasting in time, Therefore, this pedagogical action is fundamental for the implementation of educational actions, which in turn must be constant and lasting over time, therefore, although the implementation of the classroom project has already ended, pedagogical actions must continue in the school through other

spaces that allow to continue strengthening the processes of each student.

Finally, the evaluation of the impact of the pedagogical proposal "Recognizing our diversity and identity" revealed a significant improvement in student behavior, especially in terms of valuing and respecting cultural diversity and the identity of each student. It also generated positive changes in social relations and socialization processes that take place in the institution among peers. This indicates that the pedagogical strategy designed has been effective in promoting healthy coexistence and the enrichment of the educational process in the first grade of the school Antonio José de Sucre IED.

not only the pedagogical product obtained represents the associated production, but also the actions and reflections obtained in the classroom, through the comprehensions of both the students and the researcher teacher, allowed us to conclude that implementing the topic of multiculturalism in the school context is not only necessary but indispensable. Moreover, there is still a fundamental field of action, which is not limited to the knowledge that the teacher can transmit to the student about a content or a topic, but that the greatest learning potential is found when knowledge, experiences, knowledge and emotions are linked in an integral way. Thus, the most significant production are the spaces for group and individual reflection, which the implementation of the classroom project has produced in the students, parents, teachers and the entire educational community in general.

REFERENCES

- Aguilar Idáñez, M. J., & Buraschi, D. (2012). *The challenge of intercultural coexistence. REMHU - Revista Interdisciplinaria da Mobilidade Humana*, p. 27-43.
- Berrios Rivera, R. (2000): *The modality of life history in qualitative methodology. Paidea Puertorriqueña*, 2 (1), 1-17.
- Cabrera, R. C. (October 17, 2019). *The school experiences. Retrieved from <https://www.sicologiasinp.com/psicologia-clinica/las-vivencias-escolares/>*
- Cabrero, J. and Valencia, R. (2019). *ICT for inclusion: A view from Latin America. Aula Abierta*, 48(2), 139-146.
- Calvo Álvarez, M. (2009). *Community participation. In Aspectos clave de la Educación Inclusiva. Salamanca: Publicaciones el Inicio, research series.*
- Castillo Guzmán, E. &. (2015). *Interculturality: beginning or end of utopia? Revista Colombiana de Educación*, (69), 17-43.

- Chile, M. d. (2018). *Citizens for Chile*, Min education Chile. Retrieved from <https://ciudadanosparachile.mineduc.cl/>
- Cingolani, M. (Unknown). *igualdadycalidadcba.gov.ar*. Retrieved from <http://www.igualdadycalidadcba.gov.ar/SIPECCBA/publicaciones/documentos/Hacervivirescuela/cuaderno8.pdf>
- Colop, E. V. (April 22, 2019). *Scribd*. Retrieved from <https://es.scribd.com/document/407095864/Identidad-Sociocultural>
- Coronado, B. y. (2022). *Pedagogical strategy based on play to strengthen the acceptance and recognition of the other*. Bogotá.
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design*. Lincoln, Nebraska: Sage Publications inc.
- Cruz Rodríguez, E. (2015). *Interculturality in intercultural education policies*. *Praxis & Saber*, 6(12), 191-207.
- Decree 2247 of 1997 retrieved from https://www.mineducacion.gov.co/1621/articles-104840_archivo_pdf.
- Duk, M. y. (2016). *School segregation and inclusion*. Chile: *Latin American journal of inclusive education*.
- Education, S. D. (February 08, 2019). *Education Bogotá, institutional portal*. Retrieved from https://www.educacionbogota.edu.co/portal_institucional/gestion-educativa/descripcion-convivencia-escolar
- Inclusive education* (2006). *Inclusión educativa.org*. Retrieved from *El rol del docente en la educación inclusiva*: <http://www.inclusioneducativa.org/ra.php?id=2>
- Spain, M. d. (2021). *Vocational education and training*. Retrieved from <https://www.educacionyfp.gob.es/mc/sgctie/convivencia-escolar>
- Esquivel, G. G. (2010). *Investigación - Acción: Una Metodología del Docente para el Docente*. *RE linguistics*, 1-13.
- Esteve, J. M. (2003). *The third educational revolution: education in the knowledge society*. Barcelona: Paidós.
- Estrada Escobar, L. F. (2011). *The school as a place of intercultural misencounter*. *Pedagogía y Saberes*, (34), 51-59.
- Figueredo, D. O. (April 2015 research review). *Participatory Action Research: an alternative for social epistemology in Latin America*.
- Garcés, H. (January 30, 2020). *Literacy in coexistence and citizenship. A documentary review of citizenship education for*

- the resolution of violence and socio-cultural conflict. Retrieved from*
<https://revistas.ugca.edu.co/index.php/sophia/article/view/874>
- Garita Pulido, A. V. (2014). *Intercultural orientation: A perspective to favor coexistence in multicultural contexts. Educare Electronic Journal*, 281-291.
- GLADYS, V. (2002). *Family and school relationship: a comparative study in rurality. Estudios pedagógicos*, 123-141.
- Giménez, Carlos (2015). *Intercultural education: diversity and inclusion in educational contexts. Madrid: Narcea Ediciones.*
- Hall, S. (2010). *Identidad cultural y diáspora. Buenos Aires: Amorrortu.*
- H., M. (1991). *El sentido de lo humano. Santiago, Chile: Ediciones pedagógicas Chilenas.*
- Hamui-Sutton Alicia, V. R. (2013). *The focus group technique. Elsevier Journal* , 55-60.
- Hoyos, O., Barrio, C. d., & Corral, A. (2004). *The meaning of national identity in Spanish and Colombian children and adolescents. Psicología desde el Caribe*, 73-108.
- Hurtado, Y. M., Mendoza, R. S. & Viejó, A. B. (2019). *The challenges of inclusive teacher education: Perspectives from the Latin American context. International Journal of Inclusion Support, Speech Therapy, Society and Multiculturalism*, 5(2), 98-110.
- Irene, V. d. (2006). *Estrategias de investigación cualitativa. Barcelona, Spain: Gedisa Editorial.*
- Kavale, S. (1996). *Interviews: An introduction to qualitative research interviewing. London: Sage Publication.*
- Leiva Olivencia, J. J. (2010). *Intercultural education and coexistence from a teacher's perspective. Profesorado. Revista de Currículum y Formación de Profesorado*, 251-274.
- Law 1620 (2013) *National System of School Coexistence and training for the exercise of Human Rights.*
- Lucila Perilla Ruiz, E. R. (2010). *Proyectos de Aula: Una estrategia didáctica hacia el desarrollo de competencias investigativas. Epistemes, journals of Universidad Santo Tomás*, 1-9.
- Luna Gijón Gerardo, N. C. (2022). *The field diary as a formative tool during the learning process in information design. Zincografía*, 6(11) 245-264.
- MA. Prieto Rodríguez, J. M. (2002). *Step by step in the design of a focus group study. Elsevier*, 366-373.
- Melero, M. L. (2004). *Building a school without exclusions. Málaga, Spain: Ediciones Aljibe.*

- MEN (2006) *Guía de Competencias Ciudadanas: estándares al aula. Una propuesta de integración a las áreas académicas*. Bogotá: Ministry of Education, Universidad
- MEN (2017) *Competencias Ciudadanas: estándares al aula. A proposal for integration to academic areas*. Bogotá: Ministry of Education, Universidad de los Andes. Ediciones Uniandes. - Draft decree "By which the educational attention to the population with disabilities in the framework of inclusive education is regulated" (2017).
- Miguel, L. M. (1993). *Lecturas sobre integración escolar y social*. Málaga, Spain: Paidós.
- Moreno, L. A. (2017). <https://repository.udistrital.edu.co/>. Retrieved from *saberes ancestrales, memoria del territorio, usos y costumbres*: <https://repository.udistrital.edu.co/bitstream/handle/11349/5803/MenesesMorenoLorettaAlejandra2017.pdf?sequence=1>
- Montoya (2012) "La lúdica como estrategia para el desarrollo de las competencias ciudadanas"; Corporación Universitaria Lasallista; Facultad De Ciencias Sociales Y Educación; Licenciatura En Educación Preescolar; Caldas Antioquia.
- Muñoz and Lezcano (2012). *Education in the inclusive school. Teacher training and future perspectives*. Buenos Aires: Grupo Editorial Lumen.
- Murillo, F. Javier & Duk, Cynthia (2016). *School Segregation and Inclusion*. *Latin American journal of inclusive education*. 10. 11-13.
- Prioretti, J. L. (05 July 2016). *Inclusion and educational quality*. Retrieved from <https://inclusioncalidadeducativa.wordpress.com/2016/07/05/aprendizaje-colaborativo-en-la-educacion-inclusiva/>
- Ramírez - Carmona, L. A., Ríos - Cepeda, V. L., & Guevara - Araiza. (2016). *Educational challenges for school coexistence*. *Ra Ximhai*, 51-69.
- Rojas, Quiñones and Guardiola (2003) *La ruta afrocolombiana: una oportunidad para pensar la educación en una sociedad multicultural*. *Enredos Educational Journals*. 56-61
- Ruiz, R. O. (1997). *School coexistence: what it is and how to approach it*. Andalucía, Spain: Consejería de Educación y Ciencia. Junta de Andalucía.
- Aguado, M. (2003). *Pedagogía Intercultural*. Madrid, Spain: Macgraw Hill.

- Gómez, O. M. (2015). *http://repository.ut.edu.co/*. Retrieved from *la actividad lúdica como estrategia pedagógica para fortalecer: http://repository.ut.edu.co/bitstream/001/1657/1/APROBADO%20TATIANA%20G%C3%93MEZ%20RODR%C3%8DGUEZ.pdf*
- Taylor, S. J. & Bogdan, R. (1998). *Introduction to qualitative research methods: A guide and resource (3rd ed.)*. New York: John Wiley & Sons.
- Taylor, S. J. & Bogdan, R. (1984). *Qualitative research method: The search for meanings*. New York: John Wiley
- Wessely, J. (2021). *Skimming the surface or digging deeper: the role of emotion in students' reflective journals during an experiential criminal justice course*. *Journal of experiential education*, 44(2), 167-183.
- Yáñez Canal Humberto; Ferrel Ortega, Fernando Robert; Vidal Gómez, Amparo Carolina; Yenifeth Omira, Blanco Torres (2019). *Coexistence and coexistence practices in Wayuu children: an analysis of their particular games*. *Revista Encuentros, Universidad Autónoma del Caribe*. Vol. 17-01
- Yepez, M. (2018). *Focus group: a strategy for the diagnosis of intercultural competencies*. Medellín: Trilogía, ciencia, tecnología Guía para artículos.