

Strengthening school coexistence through ancestral knowledge

Reforzar la convivencia escolar a través de los conocimientos ancestrales

Reforçar a convivência escolar através dos saberes ancestrais

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Abstract

The general objective of this research project is to strengthen the school coexistence of the students of the Jaime Rook Educational Institution, El Caimito, rural area of the district of Buenaventura, through a pedagogical strategy based on ancestral knowledge. A qualitative approach of participatory action research is used. The target population is made up of 15 Afro-descendant students from 6 to 14 years of age, belonging to socioeconomic strata 1 and 2. The research is developed in four phases: planning and design, where the specific objectives are established and the pedagogical strategies that implement gamification with 5 ancestral games that involve values are designed; data collection, which includes the application of surveys, semi-structured interviews and observation; data analysis, where the information collected is categorized and compared; and interpretation and conclusions, where significant conclusions are drawn, the impact of the implemented pedagogical strategy is evaluated and recommendations are made to strengthen school coexistence. The results highlight the identification of disruptive behaviors and the positive impact of the ancestral pedagogical proposal on school coexistence. The intervention provided a practical environment for conflict resolution, promoting respect for rules and awareness, supported by the collaboration of teachers and parents.

Keywords: School coexistence; ancestral knowledge; interculturality; peace chair.

Resumen

El presente proyecto de investigación tiene como objetivo general fortalecer la convivencia escolar de los estudiantes de la Institución Educativa Jaime Rook, sede el Caimito, zona rural del distrito de Buenaventura, a través de una estrategia pedagógica basada en los

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saberes ancestrales. Se utiliza un enfoque cualitativo de investigación acción participativa. La población objetivo la forman 15 educandos afrodescendientes de 6 a 14 años, pertenecientes a estratos socioeconómicos 1 y 2. La investigación se desarrolla en cuatro fases: planificación y diseño, donde se establecen los objetivos específicos y se diseñan las estrategias pedagógicas que implementa la gamificación con 5 juegos ancestrales que involucran valores; recolección de datos, que incluye la aplicación de encuestas, entrevistas semiestructurada y la observación; análisis de datos, donde se categorizan y comparan las informaciones recabadas; e Interpretación y conclusiones, donde se extraen conclusiones significativas, se evalúa el impacto de la estrategia pedagógica implementada y se plantean recomendaciones para fortalecer la convivencia escolar. Los resultados destacan la identificación de comportamientos disruptivos y el impacto positivo de la propuesta pedagógica ancestral en la convivencia escolar. La intervención ofreció un entorno práctico para resolver conflictos, promoviendo el respeto por las normas y la conciencia, respaldada por la colaboración de docentes y padres.

Palabras clave: Convivencia escolar; saberes ancestrales; interculturalidad; cátedra para la paz

Resumo

O objetivo geral deste projeto de investigação é reforçar a convivência escolar dos alunos da Instituição Educativa Jaime Roock, El Caimito, zona rural do distrito de Buenaventura, através de uma estratégia pedagógica baseada nos conhecimentos ancestrais. Utiliza-se uma abordagem qualitativa de investigação-ação participativa. A população-alvo é constituída por 15 alunos afrodescendentes entre os 6 e os 14 anos de idade, pertencentes aos estratos socioeconómicos 1 e 2. A investigação desenvolve-se em quatro fases: planificação e desenho, onde se estabelecem os objectivos específicos e se desenham as estratégias pedagógicas que implementam a gamificação com 5 jogos ancestrais que envolvem valores; recolha de dados, que inclui a aplicação de inquéritos, entrevistas semi-estruturadas e observação; análise de dados, onde se categoriza e compara a informação recolhida; e interpretação e conclusões, onde se retiram conclusões significativas, se avalia o impacto da estratégia pedagógica implementada e se fazem recomendações para reforçar a convivência escolar. Os resultados evidenciam a identificação de comportamentos disruptivos e o impacto positivo da proposta pedagógica ancestral na convivência

escolar. A intervenção proporcionou um ambiente prático para a resolução de conflitos, promovendo o respeito às regras e a conscientização, apoiada na colaboração de professores e pais.

Palavras-chave: Convivência escolar; saberes ancestrais; interculturalidade; cadeira da paz.

INTRODUCTION

School coexistence, as a fundamental human right and an essential component of educational policies, is evidenced in the "Education for All" initiative, a proposal agreed upon by UNESCO Member States in the year 2000, which establishes educational goals to guarantee universal access to quality education. Among these goals is the promotion of safe school environments conducive to learning. This implies fostering peaceful coexistence and mutual respect among members of the educational community (López, 2014). The initiative recognizes that school coexistence is not only crucial for the well-being of students, but also significantly influences their academic performance. Therefore, promoting an inclusive and harmonious school environment becomes a central objective to achieve the educational quality standards established at the international level.

According to Debarbieux (2003) cited by López (2014) in Latin America the discussion on school coexistence is intertwined with educational policies, including the trend towards punitive environments and pressure for standardized academic results. These policies can negatively affect school climate and increase socio-school exclusion. On the other hand, Leyton (2020) concentration studies in Chile, Colombia, Mexico and Argentina on school coexistence mostly show the imposition of strict disciplinary measures as a response to conflict resolution. However, the lack of initial teacher training in coexistence is an important gap identified by these studies. Despite these challenges, the promotion of democratic values and inclusion emerge as crucial pillars to address these issues in Latin American schools.

Since 2015 in Colombia has the law of school coexistence, this legislation establishes the "National System of School Coexistence and Training for the Exercise of Human, Sexual and Reproductive Rights and the Prevention and Mitigation of School Violence", with the aim of creating safe environments respectful of the rights of students (MEN, 2015). The law includes the creation of an attention route for cases of school violence, a single national information system to report these cases and the possibility of granting incentives

to institutions that promote positive coexistence. In addition, sanctions are established for those who do not comply with coexistence expectations. This legislation recognizes the relationship between school violence, dropout and the high rate of teenage pregnancy, seeking to strengthen strategies to prevent dropout and ensure that all people can access quality education. However, the report of the Laboratory of Economics of Education (LEE) of the Javeriana University, based on data from the Program for International Student Assessment (PISA) of 2018, Colombia presents worrying figures in relation to school bullying. The Bullying Exposure Index, created by the Organization for Economic Co-operation and Development (OECD), places Colombia as the country with the second highest exposure to bullying among Latin American OECD member countries, after the Dominican Republic. The analysis reveals that 32% of Colombian students aged 15 reported having suffered some type of bullying in their schools, compared to the OECD average of 22%. In addition, 12.2% of students indicated having been victims of theft or vandalism by other students, 11.2% were physically assaulted, 15.9% were intentionally excluded from activities, 18.1% were teased and 10.6% were threatened by other students (Pontificia Universidad Javeriana, n.d.). These figures significantly exceed the OECD averages in each of these categories.

The Jaime Roock Educational Institution, El Caimito, in the rural area of the district of Buenaventura, is not exempt from the above mentioned problems that impact school coexistence. This institution is deeply affected by the armed conflict that plagues the region. With approximately 80% of the students being face-to-face victims of this conflict, characterized by the presence of illegal groups that perpetuate acts of extreme violence, such as atrocities, massacres, extortions and confrontations, the educational community faces a challenging reality. This situation has a devastating impact on the lives of children in formation, who, despite the adversity, come to school in search of a safe environment conducive to their integral development.

The Caimito Educational Institution is under the direction of a single teacher who implements the new school methodology, allowing the integration of students in multi-grade classrooms. However, due to persistent violence, the number of students has been significantly reduced from 28 to only 15. This complex problem is palpably manifested in the school environment, where fights, quarrels,

bullying, bullying, theft, use of inappropriate language and intolerance among students can be observed.

Despite this scenario of conflict and violence, the school community preserves a valuable cultural richness, rooted in ancestral practices typical of its context. Given this reality, the need arises to address the problem of school coexistence from a perspective that recognizes and values these ancestral practices as potential tools for the promotion of peace and peaceful coexistence in the institution.

Therefore, the research problem is focused on the following question: How to strengthen the school coexistence of the students of the Jaime Roock Educational Institution, El Caminito, rural area of the Buenaventura district through a pedagogical strategy based on ancestral knowledge?

Several authors have addressed similar problems such as the work of Carranza et al. (2021), "Saberes ancestrales: una revisión para fomentar el rescate y revalorización en las comunidades indígenas del Ecuador" (Ancestral knowledge: a review to promote the rescue and revalorization in the indigenous communities of Ecuador), stresses the importance of protecting and promoting ancestral knowledge in the Ecuadorian indigenous context. This knowledge covers essential aspects such as environmental preservation, agriculture, traditional medicine, handicrafts, mother tongues and ancestral gastronomy, contributing significantly to the identity and culture of the communities. Integrating this knowledge into pedagogical strategies is vital to strengthen school coexistence and revalue local culture, reinforcing the connection between education and community.

Aragón A. (2019), in his research on school coexistence from social education, emphasizes the need to address school conflicts beyond bullying, proposing mediation and conflict resolution techniques to improve the educational environment. This approach highlights the importance of intervening from the beginning in wrongdoing to prevent serious situations, obtaining good results in the solution of school problems. These findings support the implementation of a comprehensive pedagogical strategy that addresses conflicts from different perspectives, promoting a more harmonious educational environment.

The research by Roncancio et al. (2017), focused on emotional intelligence and school coexistence in second grade students, demonstrates how emotional intelligence positively influences coexistence. Emotional expression, the role of adults and coexistence are closely connected in the school experience. These

results support the proposed pedagogical strategy, highlighting the need to enhance students' emotional skills to improve school coexistence and create a more inclusive and supportive educational environment.

The study by Valderrama (2018), explore the influence of school coexistence on human development and values in eighth grade students in Bogota. This study evidences negative behaviors and lack of human development, highlighting the importance of family influences in the formation of values. The research highlights the need to identify and address the problems in parenting patterns that affect the formation of students. This approach is relevant to characterize students and strengthen school coexistence in the current educational context, providing a valuable frame of reference for future research.

The official website of the Ministry of Education states that in Colombia education is an integral process that encompasses the permanent, cultural and social formation of the person. This conception, rooted in the dignity, rights and duties of each individual, implies guaranteeing an educational environment free of violence, where pedagogical practices take place in a climate of peace and respect, as established in Article 20 of the Political Constitution of Colombia. It is crucial to recognize that peace is not only a fundamental right, but also a mandatory duty, especially in the school context, where students must enjoy this constitutional right.

In line with this vision, Law 1620 of 2013 promotes education for peace, citizenship skills and respect for diversity, with the aim of forming active individuals who are aware of their rights. It is essential to highlight that school coexistence is affected by various social factors, such as isolation and geographic distance in rural areas, which can manifest in a lack of social interaction among students and hinder the development of social skills. In addition, limited access to educational and health services in these areas deepens social gaps and affects the quality of life and development of children.

The law also emphasizes respect and appreciation of diversity, without discrimination based on gender, sexual orientation, ethnicity or physical condition. Given this reality, it is necessary to propose comprehensive solutions that involve communities, governments, organizations and educational institutions to improve access to essential services and promote community participation, in order to create inclusive and peaceful educational environments.

The Jaime Roock Educational Institution, located at the Caimito site in the rural area of the district of Buenaventura, fully complies with the legal framework and the guidelines established by the Ministry of Education. In this sense, the research was fundamental in the context of the institution, since it sought to strengthen school coexistence with a pedagogical proposal through ancestral knowledge. To carry out this project, the educational institution provides both the personnel and the necessary resources, thus guaranteeing the success and effectiveness of the initiative.

The specific objectives include characterizing school conflict in the institution by identifying its manifestations, causes and repercussions on student coexistence; designing a pedagogical proposal that promotes student coexistence through ancestral knowledge; implementing this pedagogical strategy in multi-grade students; and evaluating the impact of the implemented pedagogical proposal.

Law 1620 (2013) and Decree 1965 (2013) establish the "National System of School Coexistence and Training for Human Rights, Education for Sexuality and the Prevention and Mitigation of School Violence" Emphasizing on school coexistence refers to the set of relationships, interactions and dynamics that take place within an educational community, including students, teachers, administrative staff and parents, for a positive school coexistence implies mutual respect, tolerance, peaceful conflict resolution and the promotion of an inclusive and safe learning environment.

Decree 1038 (2015) in accordance with Law 1732 (2014), establishes the chair for peace in Colombian educational institutions. In order for the learner to interact in spaces free of violence, leading to conceptualize peace as a state of tranquility, harmony and absence of conflict, both at interpersonal level and at the level of societies and communities, this action involves the non-violent resolution of disputes, respect for human rights and the promotion of social justice. From Freud's psychoanalytic perspective: From Freud's psychoanalytic perspective, according to Berger (2016) it is emphasized that unconscious experiences and desires rooted in childhood are fundamental in the formation of personality and have influence on the behavior and thinking of people throughout their lives, i.e., that contexts of violence in childhood can generate behaviors and attitudes that affect relationships with others.

Tirzo and Guadalupe (2010) point out that "cultural dynamics involve processes of an internal nature, those that allow group knowledge to be shared and that are presented as fundamentally

intergenerational educational processes: mother tongue, customs, traditions, myths, rituals, food and group history are examples present in every social group" therefore ancestral knowledge is an intrinsic part of the training process in the members of these communities, and it is also included as a training strategy as an axis in coexistence in peace, since ancestral knowledge is knowledge, traditions, practices and beliefs transmitted from generation to generation within a community, often over centuries. This knowledge is rooted in the culture and history of a specific group and may include knowledge about traditional medicine, agriculture, rituals, cultural values, mythology, and other aspects of daily life.

Ancestral knowledge are practices, methods, experiences, skills, abilities, signs and symbols rooted in the culture of communities and transmitted from generation to generation (Suarez, 2024). UNESCO (2001) stresses the relevance of traditional and ancestral knowledge as an enriching heritage for all humanity, fostering dialogue and preserving cultural diversity. However, historically, this knowledge has been marginalized by colonial logics of power and knowledge. In this context, the ecology of knowledge proposed by De Souza (2004) promotes an inclusive dialogue between proper and universal knowledge, generating new epistemologies and broader epistemic communities. This approach recognizes the importance of the oral transmission of ancestral knowledge, which endures through time as a historical legacy. The valuation and legitimization of this knowledge contributes to a broader and more diverse understanding of human knowledge, thus enriching the cultural heritage of humanity.

According to Gaitán (2013), gamification is a learning technique that transfers the mechanics of games to the professional educational environment to obtain better results, either by absorbing knowledge more effectively, improving skills or rewarding specific actions, among other objectives.

The game model really works because it motivates students, fosters greater engagement and stimulates a sense of achievement. A series of mechanical and dynamic techniques extrapolated from games are employed, focusing on student performance. according to Gaitan (2013) mechanical techniques are ways of rewarding the user based on the objectives achieved. Some of these techniques include:

Point accumulation: A numerical value is assigned to various actions and these points are accumulated as they are performed.

Level escalation: A series of levels are established that the user must pass in order to advance to the next level.

Obtaining prizes: Prizes are awarded as recognition for reaching the objectives, forming a sort of "collection".

Gifts: These are goods or rewards that are given to the player for free when a specific objective is met.

Rankings: Users are organized into rankings or categories according to the points or objectives they have achieved.

Challenges: Competitions between users, where the best performance is rewarded with points or rewards.

Missions or challenges: Consists of solving or overcoming a proposed challenge, either individually or as a team.

Some of the most commonly used dynamic techniques include reward, status, achievement and competition.

Regarding game strategies, Hazas (2014) cited by Magdalena (2019) highlights the importance of establishing clear objectives before designing the game, focusing on a specific and motivating challenge, establishing clear rules, adapting the difficulty of the game to the students' level of mastery, and promoting healthy competition through cooperative games. In addition, Vygotsky (1984) proposes that play plays a fundamental role in the development and control of psychological processes. According to his theory, play acts as the guiding activity that drives children's social, affective, and intellectual development.

MATERIALS AND METHODS

This research is based on a qualitative approach that allows us to analyze the interactions and experiences of those involved in the Jaime Roock Educational Institution. This approach allows obtaining detailed data rich in interpretations, providing a deep contextualization of the environment and capturing unique experiences. In addition, it offers a "fresh, natural and holistic" view of the phenomena studied, as well as great flexibility in its application (Hernández, Fernández, & Baptista, 2014). The Action Research method will be used to address school conflict and improve coexistence. This approach involves the community and seeks to transform problematic sociocultural realities through the active participation of those involved.

The population to intervene is formed by 15 students belonging to the Afrodescendant ethnic group, composed of boys and girls with ages ranging from 6 to 14 years old; located in the El Caimito branch of the Jaime Roock Educational Institution, rural area of the Raposo River in the Special District of Buenaventura. The non-probabilistic sample is composed of 5 students of the Jaime Roock Educational

Institution, including those who present situations of coexistence and excluding those who are frequently absent from the institution due to certain situations.

The research includes direct observation and semi-structured interviews. The implementation of the pedagogical proposal is done through gamification and observation and survey techniques. The evaluation of the impact is done through the semi-structured interview.

RESULTS

Most students perceive an improvement in coexistence, especially highlighting the incorporation of more games for recess and the promotion of respect among classmates by learning about different cultures. However, some indicate that it has not improved significantly, but they feel more integrated in the activities. The strategy has also generated greater awareness of how to manage conflicts, evidenced by the fact that students now inform teachers when they feel offended by their peers.

The implementation of the strategy has contributed positively to students' perception of the importance of resolving conflicts peacefully. Most participants feel more confident and responsible for keeping the peace at school. In addition, they have developed skills to communicate their feelings and opinions without resorting to violence, evidencing a deeper understanding of the diversity of opinions and the importance of dialogue.

The results show a slight but clear evolution in the way students deal with conflicts, reflecting a greater willingness to communicate, listen and seek solutions. They have expressed ideas associated with skills to handle conflict situations in a calmer manner, demonstrating greater empathy. In addition, there is an increase in confidence to ask the teacher for help when needed.

Students have mixed opinions about the strategy. Some find it cool and exciting because of the opportunity to learn new and different things, while others find it not very interesting. However, most recognize the importance of the strategy for learning about and respecting cultural traditions and also that they agree with what parents teach them.

The students express that they have experienced positive changes in the way they interact with their peers, evidencing greater enthusiasm and connection. They feel more comfortable sharing experiences and traditions, which has strengthened the bonds between them and fostered a greater appreciation of cultural diversity in the school.

Student suggestions include incorporating more activities to learn about other cultures, holding team games and additional talks on conflict resolution, as well as including parents in more school activities. They also express interest in having more time to share family stories and learning how to communicate better in conflict situations. These suggestions aim to deepen the positive impact of the strategy on the school community, promoting peaceful coexistence and respect for cultural diversity. The traditional games used in the pedagogical proposal not only promoted coexistence among students, but also facilitated the development of social and emotional skills. This result is consistent with Vygotsky's theory (1984) where he emphasizes the importance of play as the practical setting for the cognitive and social development of students.

On the other hand, although the results of the intervention of the pedagogical proposal show an improvement in school coexistence and conflict management, some students still express a certain degree of dissatisfaction or lack of interest in the pedagogical strategy. This discrepancy could be attributed to individual or contextual factors that were not fully addressed in the design of the proposal. This aspect should be complemented with contributions from Dewey, who highlights the importance of adapting educational strategies to the specific context of the students, suggesting the need for greater personalization and flexibility in the implementation of the proposal.

The participation of parents in school activities not only strengthened the ties between the school and the community, but also provided students with a practical and meaningful learning experience, coincides with the study by Roncancio et al. (2017) in which the influence of adults in the development of emotional intelligence was evidenced.

Another important aspect to consider is the transformation observed in students throughout the implementation of the pedagogical strategy. The results show a greater awareness of how to handle conflicts peacefully, as well as an increase in confidence to communicate their feelings and opinions. This transformation reflects the positive influence of the pedagogical proposal on the socioemotional development of students, which is consistent with Kohlberg's theory of moral development (Triglia, 2016) which indicates that individuals go through different stages of moral development, and the practical experience of resolving conflicts can contribute to the advancement of students in these stages as evidenced in the implementation of the pedagogical proposal.

Including ancestral knowledge such as values, games and stories in education is a strategy to promote peaceful coexistence, which is in line with the vision of Tirzo and Guadalupe (2010) on the essential role of this knowledge in the formation of communities. However, students also show a marked interest in exploring games from other cultures, which evidences an openness to diversity. These interests complement each other to propose a strategy that integrates both approaches in education, as it can significantly enrich the learning experience and strengthen school coexistence.

The rules of the game and classroom pacts are fundamental to strengthen coexistence and foster the socioemotional development of students. This idea coincides with the perspective of Hazas (2014), who highlights the importance of establishing clear rules to promote healthy competition. Both the rules of the game and classroom compacts provide the necessary structure and establish regulations for interaction among students. However, it is essential to recognize that, although both aspects share the common goal of fostering peaceful coexistence, each focuses on different aspects of school coexistence and ethics. While the rules of the game focus on the organization of recreational activities, the classroom pacts address a broader situation of expected behaviors and attitudes within the school environment.

The presence of foul language, derogatory words and aggressiveness in play are normalized aspects in the personality of rooted students and intervention should be greater from the perspective of Stassen (2016), who highlights the lasting influence of childhood experiences on personality formation and interpersonal relationships throughout life. This influence can significantly affect students' development of social and emotional skills, shaping their attitudes toward respect and empathy, and their ability to resolve conflicts constructively.

CONCLUSIONS

The implementation of the pedagogical strategy based on ancestral knowledge in the Jaime Roock Educational Institution, El Caimito, rural area of the district of Buenaventura, represents a considerable advance in the strengthening of school coexistence and the promotion of values of respect and tolerance in the educational community. This proposal offers numerous possibilities for application in other similar educational contexts. One of the main applications of this strategy lies in its ability to recognize and value the ancestral knowledge of different communities, which allows a

deeper bond to be established between students and their cultural heritage. By incorporating values, games, stories and anecdotes passed down through generations, students' identification with and commitment to their school environment is fostered.

In addition, the activities designed as part of this strategy provide students with practical experiences in dealing with conflict in a constructive manner, which can be applicable in other school settings to improve school climate and promote peaceful coexistence. These activities also have the potential to promote fundamental values such as empathy, solidarity and collaboration, which are essential for students' socioemotional development.

The integration of ancestral games in the educational environment not only enriches cultural learning, but also promotes teamwork, effective communication and mutual respect among students. This application can be replicated in other educational institutions to foster positive interaction among students and strengthen group cohesion.

It is essential to highlight the inclusion of all members of the educational community for it is essential to adapt the strategy to the specific needs of the institution and ensure its effectiveness in promoting school coexistence and the integral development of students.

During the research, several limitations that were obstacles were identified, one of the significant limitations was the initial resistance of some students towards the new pedagogical practices, possibly due to lack of familiarity or negative perceptions about their usefulness. In addition, the lack of accessibility for parental involvement and their limited willingness to get involved also represented major obstacles. Likewise, the need for greater teacher intervention and follow-up, especially in aspects related to student behavior, was highlighted as an important limitation, the limited time available for implementation. These limitations highlight the importance of having strong institutional support and actively involving all relevant stakeholders in the implementation process.

For future research in this field, it is important to explore the barriers and facilitators for parental participation in activities related to the pedagogical strategy based on ancestral knowledge, in order to design more effective interventions to involve families in the educational process.

Also to evaluate the role of teachers in the implementation of the pedagogical strategy, including their training and ongoing support, as well as their ability to adapt activities to the specific needs of

students and the school context. In addition, to explore how the pedagogical strategy based on ancestral knowledge can be integrated with other approaches and programs of school coexistence, in order to enrich existing educational practices and promote a more inclusive and respectful school culture.

This research has generated significant findings that can serve as valuable references for future similar studies in the field of school coexistence and pedagogy. The results obtained, which include the identification of relevant ancestral knowledge, the design of a pedagogical strategy based on this knowledge and the evaluation of its impact on the educational community, provide a solid basis for further research.

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