

RESEARCH ARTICLE

Interculturality from Daily Actions in the Classroom

Interculturalidad desde las acciones cotidianas en el aula

Interculturalidade a partir de ações cotidianas em sala de aula

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ABSTRACT

This article presents the results of a research conducted in the classroom with children in the fifth grade of primary school, in a public educational institution in the city of Medellín. This space is affected by complex relational dynamics, as it is tensioned and problematized by cultural diversity. The qualitative research assumes an ethnomethodological theoretical posture, energized through interactive techniques of data collection. As a result, it is found that there is a loss of the family-school connection, because the school context tends to become the only place where the child can build an idea of culture and social relationships, and values such as tolerance, respect, and acceptance of others are circumscribed to the classroom experience.

RESUMEN

Este artículo presenta los resultados de una investigación realizada en el aula escolar con niños y niñas del grado quinto de primaria de una institución educativa de corte pública de la ciudad de Medellín. Espacio que se encuentra atravesado por dinámicas relacionales complejas, al ser tensionado y problematizado por la diversidad cultural. La investigación de corte cualitativo asume una postura teórica etnometodológica, dinamizada a través de técnicas interactivas de recolección de información. Como resultado se encuentra que hay una pérdida del vínculo familia-escuela, esto porque el contexto escolar tiende a convertirse en el único lugar donde el niño puede construir una idea de cultura y relacionamiento social, y valores como la tolerancia, el respeto, la aceptación por el otro quedan circunscritos a la experiencia de aula.

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Conflict of interest:

The authors declare that they have no conflict of interest.

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RESUMO

Este artigo apresenta os resultados de uma pesquisa realizada em sala de aula com meninos e meninas do quinto ano do ensino fundamental de uma instituição de ensino pública da cidade de Medellín. Espaço que é atravessado por dinâmicas relacionais complexas, sendo sublinhado e problematizado pela diversidade cultural. A pesquisa qualitativa assume uma postura teórica etnometodológica, dinamizada por técnicas interativas de coleta de informações. Como resultado, verifica-se que há uma perda do vínculo família-escola, isso porque o contexto escolar tende a se tornar o único lugar onde a criança pode construir uma ideia de cultura e de relações sociais, e valoriza tais como tolerância, respeito, aceitação, por outro lado, limitam-se à vivência em sala de aula.

Introduction

This paper addresses the issue of intercultural relations from the point of view of everyday actions in the classroom. In theoretical terms, it includes conceptual categories that reflect on the place of interculturality in the school, the socialization processes and the daily actions of boys and girls in the school context. The field work with the population shows that the classroom becomes a tense and problematic space in which the cultural division is visible, caused by a dominant culture that affects the social and relational relationships within the classroom. The existence of a culture that subjugates other cultures limits the free expression of some members of the group in various aspects, for example, in the case of this research, in terms of musical, sports, religious tastes or ways of thinking.

The topics presented here find conceptual support from both national and international research, which highlights a marked tendency to think of interculturality as a process of reflection that, although it does not have a consensus definition, contemplates a relationship between diversity and intercultural values.

At the international level, the contributions made in countries such as Chile (Williamson, 2004), Costa Rica (Garita, 2014), Ecuador (Garzón, 2019), Mexico (Gnade, 2010) and Spain (Leiva, 2010 and Salas *et al.*, 2012) speak of the complex construction of meanings that interculturality has faced in the pedagogical field and in educational practice, this due to the lack of agreements regarding the term. The findings of these investigations point to review the issue of school coexistence from a different approach to the traditional one, in which interculturality is present in the school.

Discussions on the complexity of the concept are also maintained at the national level, in this case, research has focused on reflections involving learning to live together (Rojas, 2011; García and Cantero, 2018; Rojas, 2019 & and Capera *et al.*, 2017). In urban contexts, school institutions group students coming from diverse geographical areas that in many cases are marginalized by issues of spatial location or internal conflicts.

In these cases, the school becomes the place for the resignification and projection of life towards a better future. In the research contributions at the national and local levels, an effort is made to highlight experiences that suggest educational alternatives that are more appropriate to local contexts without losing the historical and global perspective.

Methods

A qualitative research approach was used from an ethnomethodological perspective, since the emphasis was on understanding the realities experienced by children in an educational system and the manifestations of interculturality based on their daily actions. This perspective was relevant because it gave rise

to the understanding of reality as the result of a historical process of construction from the logic of the various social actors, from within (Galeano, 2018).

This methodological option evidenced encounters, misencounters and exchanges between culturally different boys and girls, through actions that privilege the voice of the participants themselves. In this sense, the population that was part of this group consisted of 40 students, aged between nine and eleven years old, from the fifth grade of primary school of an educational institution, belonging to Comuna 7 of the municipality of Medellin; likewise, the head teacher of the group was included, who contributed to obtain a complete vision of the classroom context, the social interactions and the development of affection and cohesion among the children of the fifth grade of primary school.

Primary and secondary sources were used, which allowed for a rigorous analysis of the situation being analyzed. On the one hand, the primary sources were the speeches and actions of the participants. The collection of information from these sources was done through observations in spaces such as the classroom, breaks, or places of leisure, in which interculturality could be reported, through musical and gastronomic tastes, use of accessories, form of dress, places of origin, artistic expressions, and the possible relationship of these aspects with cultural and linguistic manifestations.

On the other hand, the latter were of the documentary type, and were used both to construct the conceptual categories and to strengthen the analysis of the observations made. Specialized databases such as Redalyc, Dialnet, Scielo, Ebsco and Google Scholar, among others, were used to identify theoretical sources such as books, book chapters, undergraduate, master's and doctoral reports, as well as articles resulting from research that had contemplated topics of analysis similar to the thematic approached. The analyses were made by means of analytical cards and categorical matrices with which the information was triangulated.

The field work and data collection were mediated by interactive techniques, understood as

Devices that activate the expression of people, facilitating to make see, to make talk, to make recover, to make recreate, to make analysis, which is the same as making visible or invisible, feelings, experiences, ways of being, believing, thinking, acting, feeling and relating of the subjects to make deconstructions and constructions (García *et al.*, 2002 p.48).

Considering that the research approach is ethnomethodological, the interactive techniques were the most appropriate because they allowed the free expression of the population in their school socialization environment. The playful space was used through spontaneous and fluid exchanges of experiences, which finally made it possible to observe the interaction from an intercultural perspective. It should be noted that each of the techniques used responds to a work articulated with specific moments and contexts (Figure 1). The starting point is the previous knowledge of the variety of ages and cultures identified in the fifth grade class of the institution where the research was carried out.

The general objective of this research is to recognize intercultural relations from the daily actions of fifth grade children in a school context. From which three specific objectives were derived that methodologically framed the fieldwork, operationalized through different interactive techniques that favored data collection.

The first specific objective is to *characterize the classroom context of the children in the fifth grade of elementary school*, for this purpose, a participant observation exercise was carried out to recognize some of their life experiences and the interactive technique of the silhouette and a semi-structured interview for the head teacher of the group were also carried out; the actions were recorded through field diaries.

The second objective is to *describe the daily actions that occur in the classroom among children*, so a participant observation aimed at recognizing the expressions of affection and bonding, tension and conflict was carried out. As interactive techniques, the silhouette, the story and the sociogram were used, with the intention of motivating narratives in the participants; additionally, an interview with the head teacher of the group was applied, which allowed highlighting aspects of school coexistence in free activities, rest or leisure time.

Finally, the third objective sought to *establish the relationship between children's daily actions in the classroom*, focusing on experiences and socialization processes.

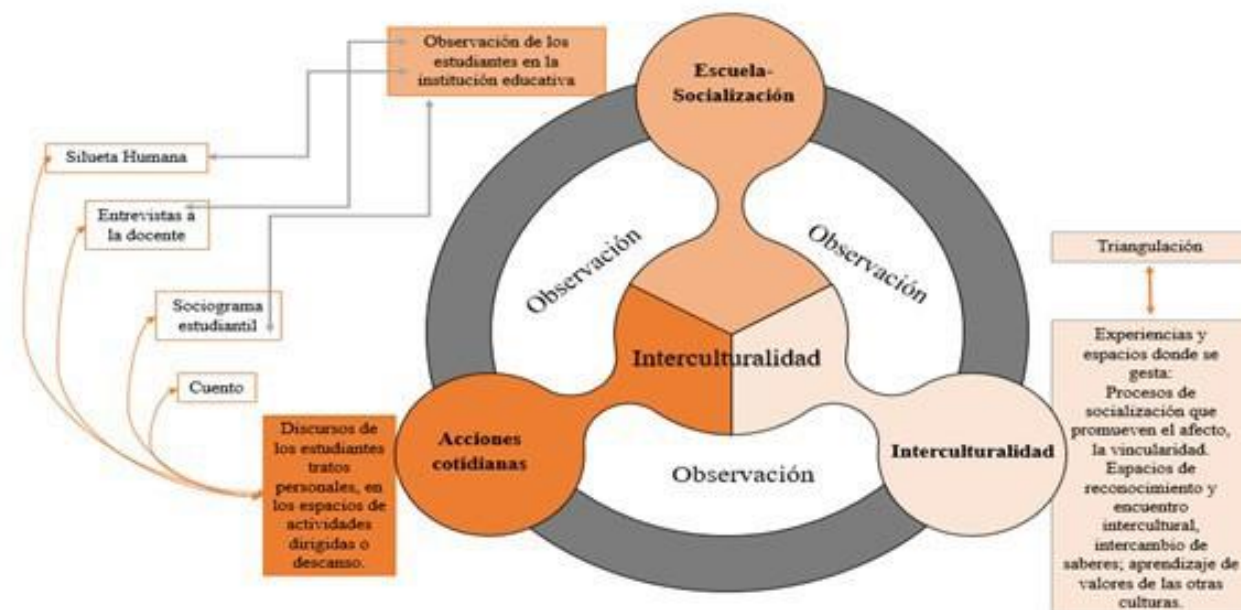
that promote affection. Proposals for intercultural education and recognition of diversity are collected, for this purpose, as an analytical means of interpretation, the triangulation of the information collected in the previous objectives was used as an analytical means of interpretation.

The analysis of the results reveals the intercultural relations from the daily actions in the school context of the children who participated in the research. The categories integrated in the analysis, which are derived from those already mentioned in the introduction, are interculturality, school, socialization at school, daily actions and critical interculturality.

Consequently, this process of analysis integrates a critical discussion based on what the authors say about the categories of analysis, what emerges from the fieldwork in the form of fragments as a result of the interactive strategies implemented, in which the meanings and significance of the daily actions of the participants were evidenced, in addition to the conceptualization of the emerging category.

In the first section, a characterization of the classroom context of the participants is made. The second section describes the daily actions that occur in the classroom among children in the fifth grade of elementary school. In the third section, the relationship between the daily actions that occur in the classroom among the children in the fifth grade of primary school and interculturality will be established.

Figure 1. Research development



Source: Authors.

Results and discussion

Characterization of the participants' context

The fifth-grade classroom is made up of 40 students, between the ages of 10 and 11. Eighty percent of the students have been affected by forced displacement from **the Uraba area** of the department of Antioquia and the remaining 20% are students who live in Comuna 7 of the city of Medellín.

For this characterization, the silhouette was applied as an interactive technique, and the students were asked, by means of a graph, to capture personal traits derived from self-perception and self-designation, as well as aspects related to their personal tastes, and their ways of socializing in the environment; the interest here consisted in evidencing the particular ways of self-definition and naming themselves before the other classmates, for which the questions they were asked, posed in an open manner, were: who are you, where do you live, with whom do you live? The graphic activity and the conversation that ensued made it possible to highlight some of the characteristics of the population.

Regarding the question "Who are you? It was found that four children named themselves as Afro-Colombian, 37 named themselves as Mestizos, 28 students identify themselves as females, 12 students identify themselves

with the male gender, a female student identifies as male, a male student identifies as female.

In response to the question "With whom do you live? It was identified that 27 students live in an extended family, 6 students live in a nuclear family and 7 students live in a single-parent family. When asked "Where do you live? It is found that 38 students are located in the commune 11 neighborhood - La Iguañá - and 2 in Commune 7.

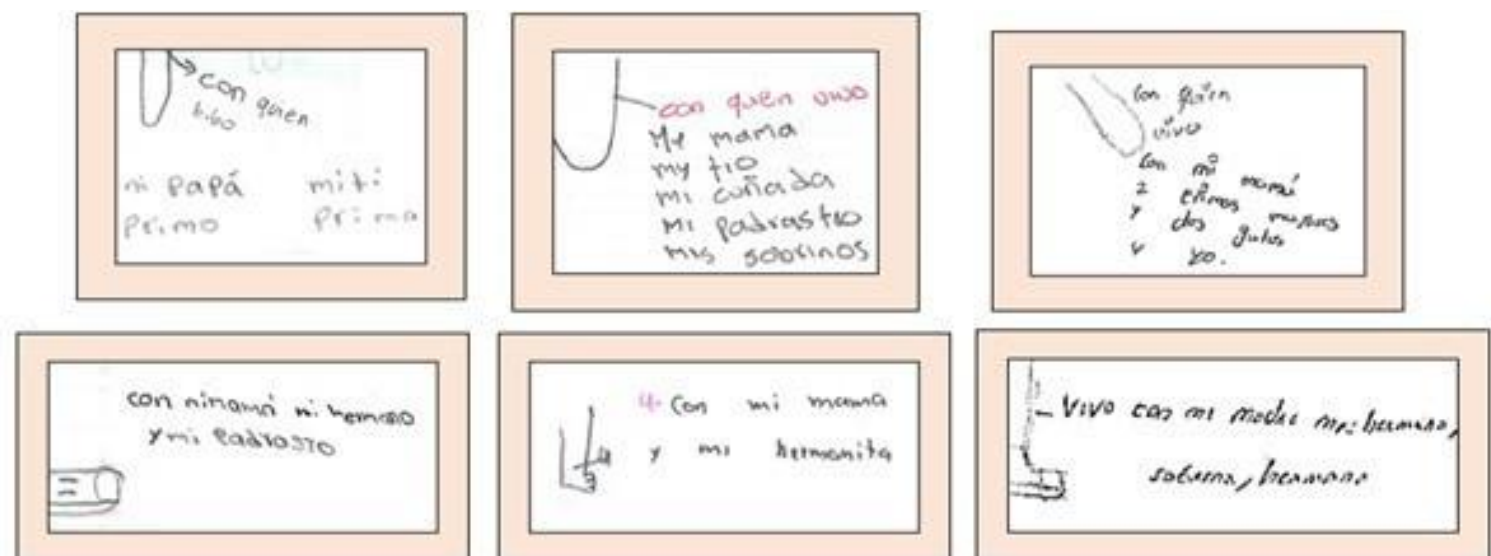
Culture is subject to family construction, which is part of the generation of different situations of social interaction, so that they develop from childhood human and cultural competences to live together, respecting diversity, and to be able to assume social, economic and environmental changes according to the local and global context.

From this perspective, interculturality is assumed as a place of epistemic enunciation, in which it is possible to evidence differentiating processes (Uribe, 2020) that can be analyzed to understand that, in these contexts, rather than speaking of integration or hybridization of cultures, we refer to complex experiences, typical of collective processes that are not homogeneous. By this, we mean to indicate that the school is not a uniform place, although its space is designed for a collective to coexist. The intercultural in this case, is not related to the way in which students are integrated, but with the possibilities of coexisting and coexisting attending to the fact that "each member of the educational community has its own, internal and personal meaning" (Leiva, 2017, p. 34).

Taking into account the above, regarding the need to characterize the participants, also from their family configurations, the interactive technique of the silhouette (Figure 2) was approached as a possibility for the students to talk about the people they lived with in their homes. For this, they were asked to draw their body and on the right foot to place these people.

Some of the responses are shown below.

Figure 2. Persons in the household



Source: Authors. Responses from research participants.

Both the drawings of the silhouettes and the stories derived from them show that most of them live with extended families in the same house, among cousins, aunts and uncles, brothers and sisters-in-law, stepfathers and other members that influence the upbringing of the children and therefore the way in which the students socialize and face the different situations of everyday life.

In interview 1 with the head teacher of the group

The behavior of the students in the school context is a reflection of the home "the type of family that one has influences, since there are nuclear, extended, single-parent, blended families, so each child has different

experiences and customs that are brought from home" (Interview 1 to teacher), children in these cases receive behavioral examples although "they have very fluctuating relationships with their families, since many work, or do not have the time to bond more affectively and academically with the children" (Interview 1 to teacher) and this is aggravated because:

Families are not very involved in the school, few of them participate in the parents' meetings, and they do not come to ask about the educational development of their children. Likewise, when they are called to talk to them about some topic or difficulty, they say that their children are not like that because they know them very well, thus closing the communication between school and family (Interview 1 to the teacher).

In this sense, the need for the active participation of the family in the pedagogical and formative processes of childhood becomes visible, since students repeat the same situations that they observe in their families or neighborhoods, including situations of discrimination. For this reason, education should not only be in the school, but also in the family, as a pillar of society.

The family group is the gear of a social system that is projected in the school, and is complemented by teachers and other actors of the educational community, forming a broader collective, which, from the intercultural perspective can have the effect of "creators of peaceful relationships" (Cardona, 2010, p. 7). Here the school system has a primary role, it is responsible for promoting daily actions (Gutiérrez and Pérez, 2015) that privilege "the level of awareness that each individual should have, with himself, with family relationships and as a member of society, where he plays an active and interdependent role with nature and humanity in general" (Cardona, 2010, p.7).

When families are actively involved in their children's education, a synergy is established that promotes an environment conducive to learning and the integral development of students. This collaboration implies constant interaction and active participation in educational decisions and activities.

The teacher interviewed emphasizes the lack of family articulation, according to her point of view such disarticulation (makes it more complex to generate intercultural processes in the classroom). Thus, issues such as respect and tolerance for difference, assertive communication is impossible to address, but very necessary because, as the interviewee says:

as they are families whose typology is so diverse and different, students come to the classroom with their own cultural manifestations, particular tastes and experiences, which can influence the way they represent their reality and socialization with others (Interview 1 to the group's head teacher).

Interview 2 to tenured teacher also argues:

One of the reasons for not achieving school coexistence in the classroom has to do with the lack of family-school articulation. Monday always starts with activities with the students that encourage listening and respect for others, by Wednesday there is an improvement in relationships and forms of communication among all, but the children go home for the weekend to rest and again on Monday they forget what had been taught in the different areas of the school to have a healthy coexistence and the shouting, insults or personal friction return.

These other actors should be able to generate other types of influences and relationships in schoolchildren, for example, from activities mediated by music and sports, here the school could build a bridge with community actions, leaders and cultural managers of the neighborhoods. This is important because such spaces become places of intercultural recognition and encounter.

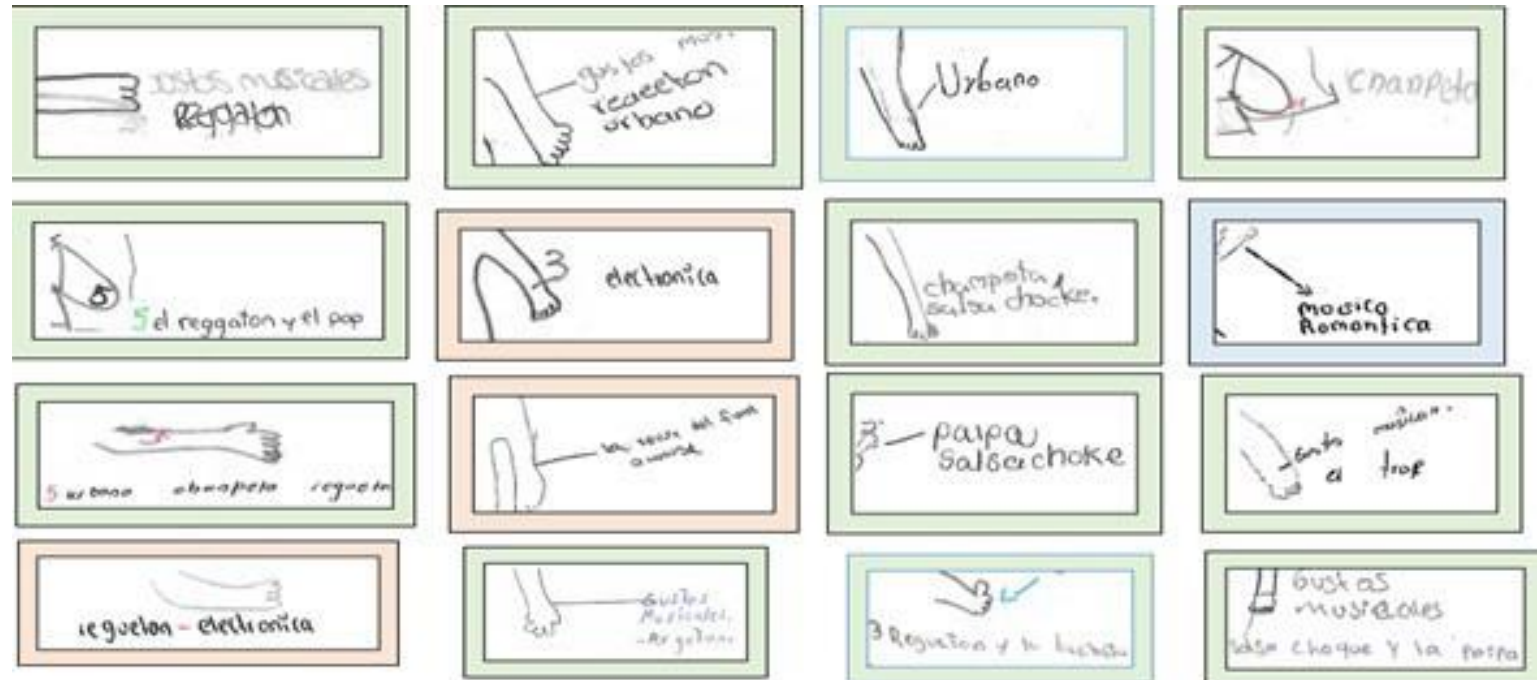
Interculturality suggests a complex process that goes beyond conflict resolution. It is situated in alternatives that educate in and for peace (Cerdas-Aguero, 2015). The time of interculturality is slow, it requires "change of mentality and individual and collective attitudes for empowerment and action" (p.136), it does not focus on the results but on the processes that gestate the culture of peace and build "the day to day life of society" (Hernández, *et al.*, 2017, p.161).

In this sense, interculturality in socialization processes should be aimed at learning to live together, from learning communities with shared and significant values in their school stage and from the transformation of students' thoughts and competencies, with a view to providing elements for living in society.

The interactive silhouette technique was also used to learn about their relationship experiences. In the first relationship experience, the trigger was their musical tastes, in the second it was their sports tastes, and in the third the question was about the forms of communication. They were asked to place their musical tastes on the right hand and their sports tastes on the left hand.

Regarding the first experience, Figure 3 shows that urban music tastes are highlighted, such as reguetón, champeta and salsa choque.

Figure 3. Silhouettes - musical preferences



Source: Authors. Responses from research participants.

In carrying out this activity, according to the data collected in the field diary, students formed group dialogues that included expressions such as

I dance salsa choque, how good it is [...] I don't understand electronic music [...] reggaeton is better than other music [...] how bad is their music [...] that music is for blacks [...] I like to play the guitar [...] in my neighborhood they play salsa choque all day long [...] they don't know how to dance to it [...] that romantic music is listened to by old people. (Field diary - silhouette technique).

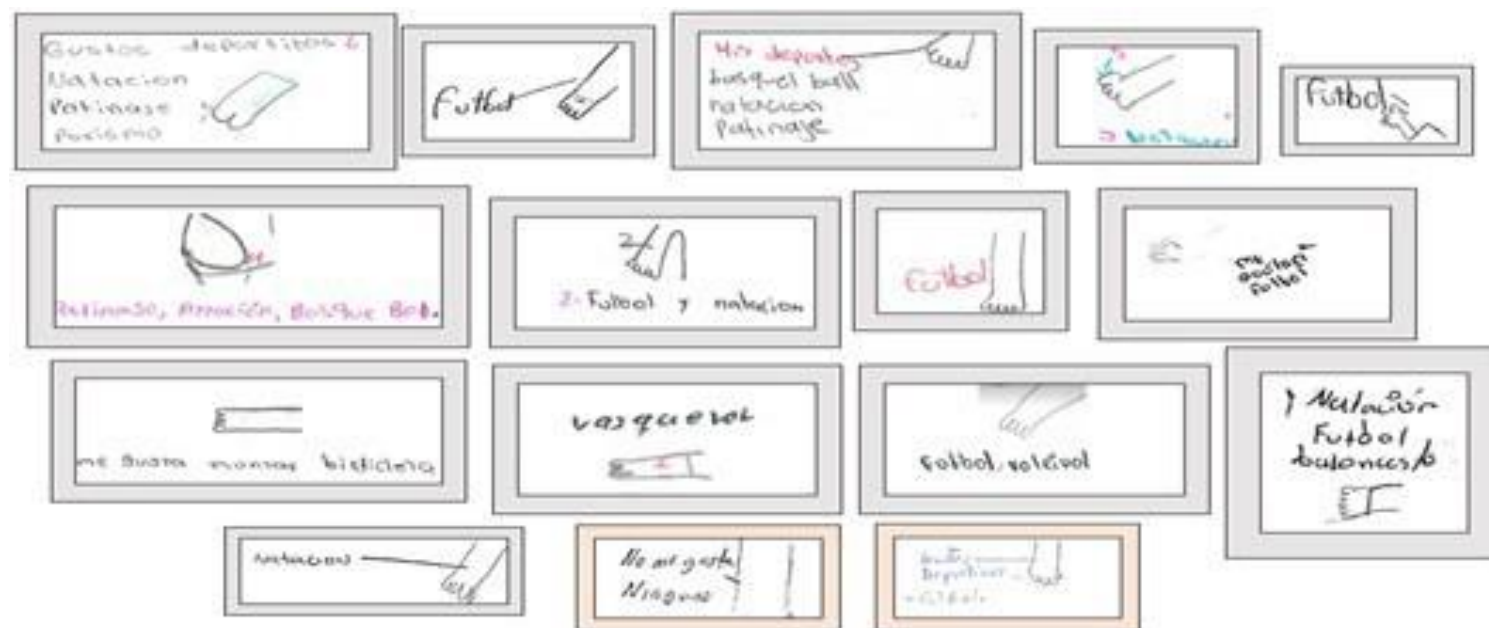
In addition to this, during the observation of this activity it was also identified that some children preferred to remain silent and limited themselves to giving answers on the sheets; their attitudes were perceived as a way of protecting themselves from the mockery of other classmates.

Implicit in the students' discourses is an idea that is sustained orally and consists of believing and affirming that the only musical rhythms that can be listened to are those that are fashionable for their cultural context. Outside this framework, personal options and tastes are usually rejected, which generates situations of confrontation among peers when they disagree.

Intercultural spaces are necessary, they allow the recognition of others and at the same time they build themselves, ultimately allowing the subjects to express their way of life and existence in the world. In this sense, it is worth highlighting the relevance of the school, seen as a scenario of participation, where interculturality is fostered through music, respect, empathy, tolerance and healthy coexistence. Although the promotion of these spaces is complex, it requires the participation of both the family and the teachers so that this work is facilitated and becomes a co-responsible activity in the education of children. "The school, at all levels, is one of the spaces where we become aware of belonging to a community, to a country. And that awareness is manifested in the harmonious and diverse interrelationship between the different members of a territory" (Arón, *et al.*, 2017, p.14).

The second experience of relationships in the classroom focused on sports tastes shows that most of the participants show interest in practicing sports. In this case, sports become an intercultural experience that brings children together to participate in physical activities and thus establish social exchanges that test their ways of relating to each other. This is shown in Figure 4.

Figure 4. Silhouettes - sporting interests.



Source: Authors. Responses from research participants.

The observation made during this activity, the recording of their voices while they were exchanging opinions and drawing, shows a differentiation by gender in terms of sports preference, while girls choose and practice sports such as cheerleading and skating, boys show more interest in soccer, basketball and swimming. In their conversations, volleyball comes up as a sport that both girls and boys like, which makes it an even more enriching experience of cultural exchange.

The dialogues held among the students, while they were drawing, and recorded in the field diaries, also show that their sports preferences are influenced by their family groups and influential friends, in these cases the sports activities also show an affective bond; for example:

It is nicer when my cousin Brayan, his friend and my uncle take me to the stadium to play soccer [...] yes, we go to the Cerro del Volador with my grandfather, my uncle and my mother's friend who lives in my house. (Field diary - silhouette technique).

In addition to the above, both the musical preference and the sports option reflect a need to belong to a group, and to establish cultural identification ties, for example, one of the children expressed "I only hang out with my soccer friends" (Field Diary - silhouette technique).

About this, the head teacher of the group in interview 1 says:

Children who are very overcrowded, many of them like a type of music or sport because they see that their peers also like that music or practice a sport, it can be identified that they do it for social acceptance.

The same teacher states that these forms of relationships, marked by tastes mostly brought from their own family groups and cultures, do not manage to be shared in the school group; on the contrary, they generate resistance "some students are apathetic to let themselves be carried away by the tastes of their classmates in the classroom" (Interview No. 1 to the head teacher of the group).

Classroom observations show that students have the social ability to choose among their peers those who have something in common, but if they do not have something similar from their personal tastes, daily actions in the classroom become negative based on discrimination and rejection.

In these cases, although everything is in place to speak of cultural exchange, what can be seen is a form of identity affirmation and belonging that does not allow mixing, the acceptance of other cultural forms, and what emerges instead is the internalization of social experiences already determined by the family and social culture that does not allow critical reflection in the exchange of tastes and knowledge, affecting the relationships of coexistence and acceptance among peers.

The third relational experience, which complemented the silhouette workshop, addressed the question I communicate with others, some of the answers are shown in Figure 5:

Figure 5. Silhouettes - how do I communicate with others?



Source: Authors. Responses from research participants.

In this, most of the students responded that their form of communication is by dialoguing with others; however, there are also responses that indicate communication by shouting. This information was complemented with the data collected in the field diaries, where the students' attitudes during the workshops were recorded, for example, in order to communicate from one end to the other, they raised their voices, and if they needed something, such as colors, markers, pencil sharpeners, they chose to throw it from a distance.

During the workshops, comments were heard in a raised tone of voice:

Ojo mijitica me lo bota me que me lo tienes que lo pagar y eso es muy caro [...] usted si dibuja feo [...] yo soy más fuerte que usted [...] yo soy más bonita. (Field Diary - silhouette technique)

On this aspect, in interview 2, the head teacher of the group comments the following:

Abusive situations have been seen in the classroom. Students frequently post nicknames that are based on the physical characteristics of their classmates or that reflect events that occurred in class. People yell or raise their voices at certain points, which creates a noisy classroom environment and invites hostile interactions. It is concerning that these verbally abusive behaviors are present, as they impact both the emotional health of students and the learning environment in the classroom.

Another important aspect that should be highlighted within the daily actions that interfere in the experience of interculturality in children, are the acts of dominance and power among peers, for example, children who have a sporting taste towards a discipline or team characteristic of the city, make comments to

degrade other sports or teams, but at the same time, other children who have different opinions, which makes some not dare to express their tastes or opinions. So some children assume more regressive attitudes, guided to introversion and are usually those who carry the greatest burden in terms of issues of abuse and bullying is concerned.

Interview 2 with the titular teacher.

Students prefer to communicate by force, in actions ranging from verbal aggression to physical transgressions. For example, it is common for girls to say things like "she is very conceited, because she thinks she is very pretty, knowing that she is ugly and walks ugly", "it is recurrent that these children do not do their homework, miss classes, write bad words on the board".

More than communicating, children present problems in the management of their emotions in view of the fact that they are altered by daily difficulties, whether family or classroom, causing the solution to these is to mistreat the other from the word, shouting, or generating abrupt physical actions that upset their peers, causing others to respond in the same way.

For the fourth relational experience, another activity was carried out with the silhouette, aimed at finding out which of the following were the most important ones are your values? Some of the responses are shown below in Figure 6:

Figure 6. Silhouettes - what are your values?



Source: Authors. Responses from research participants.

It was possible to identify that the value that stands out most in the silhouette is respect, followed by love and tolerance. Although this information should be contrasted with the information systematized in the field diaries, where it is evident that the students constantly criticized the answers of their classmates, compared themselves or made fun of them.

Comments such as the following were heard:

Oh no, they didn't teach you to draw [...] why do you put that scarf on your hand, that goes on your head, it looks very ugly on your hand [...] we don't hang out with her because she is very gossipy and always gets us into trouble [...] she is fat (Field diary - silhouette technique).

School classrooms continue to be fields of tension. This is where the attention of researchers in these areas should be focused; these places are the real x-rays of the idea of acceptance, freedom and recognition of the other based on difference. There is talk of an intercultural world, but the school classroom continues to be a battlefield in which children learn to survive by belonging to or increasing the dominant culture.

Reflections on daily actions in the classroom.

For Heller (1998), everyday life "has its roots in the tendency, citing Weber as the "comprehensive sociology" of the "meaning" of consciousness, culture or communication" (p. 2), it is the symbolic space that people have with the world around them, which occurs for and between subjects, achieving interactions that become symbols of communication.

In order to describe and establish the relationship between the daily actions that occur in the classroom among children, the work evidences the expressions they use and the personal dealings they have in school spaces, both during directed activities and break times. The technique used to achieve this was the sociogram.

It is a technique that allows to expand the vision of the relationship of a group, from the graphic expression. The data yielded by the technique show the links established and broaden the understanding that the subjects have of their place in a social group. It was applied in the framework of this research in three moments; first, a story was made to express real situations that occur in the classroom, but from fanciful descriptions.

The names of the characters were erased in order to comply with the ethical codes of the research and to respect the identity of the children.

Figure 7. Story 1

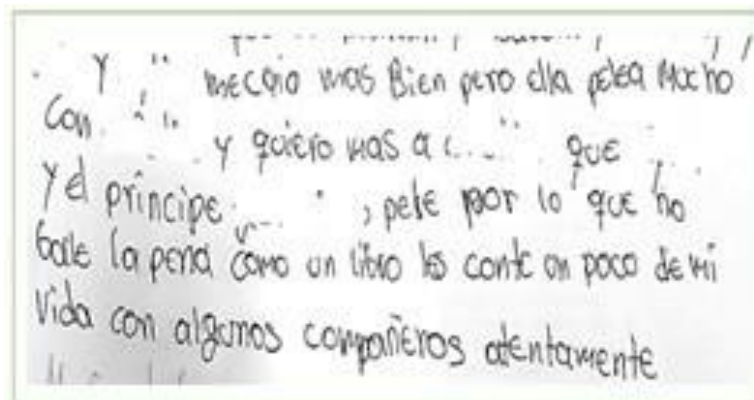
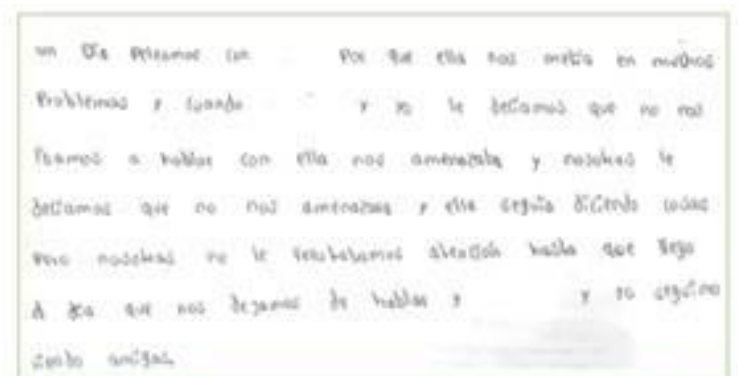


Figure 8. Story 2



Source: Authors. Responses from research participants.

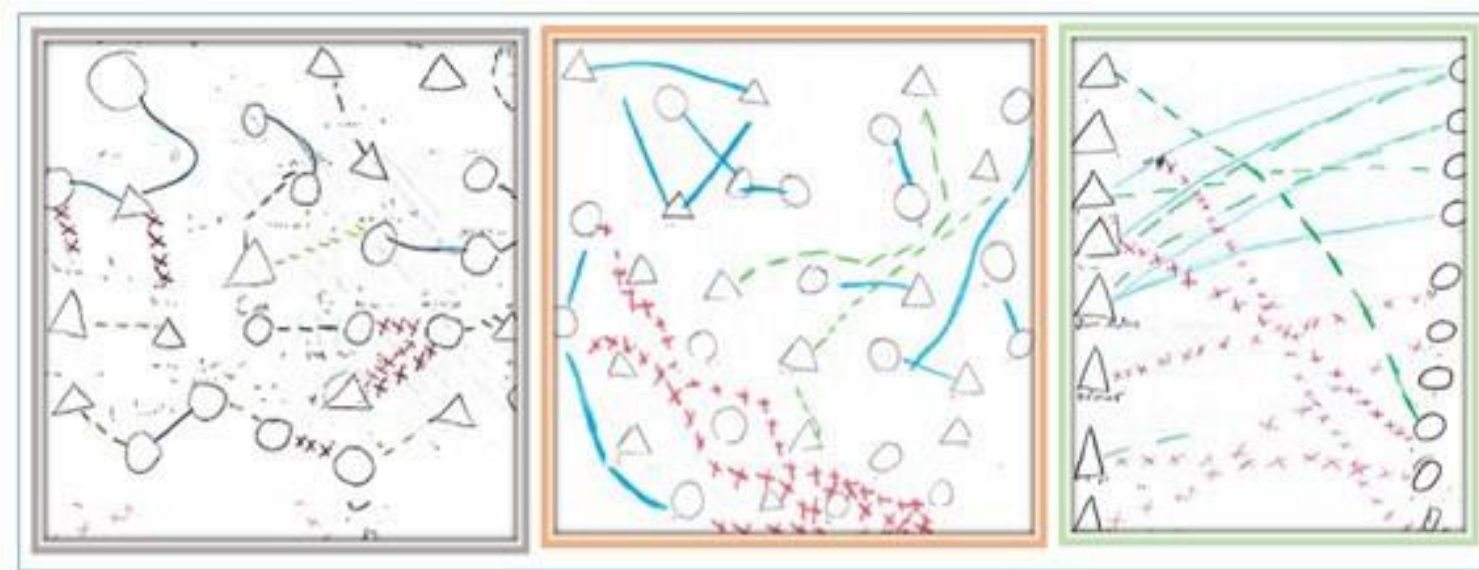
Story 1 shows that the student names those people who cause her discomfort and describes the classroom as a castle and her classmates as princes and princesses. She mentions that "there are some princesses she doesn't like and a prince she doesn't like either". The student identifies herself in the story as 'the princess'. Story 2 describes the relationships between students that in many occasions become difficult to

The best option is to distance oneself from others "until the day came when we stopped talking to each other and were no longer friends".

In the second moment, students were presented with an example of a sociogram and how they could represent the characters of the story by means of figures and the relationships established between the characters as follows: triangle represents the female sex, circle represents the male sex, straight line represents stable relationships, straight line with intermittent relationship divisions and multiple x's nonexistence of relationship, after the explanation they were asked to do the same, applied to their specific context.

In relation to this moment of the exercise, three sociograms elaborated by the participants are presented below (Figure 9). The symbols in the original work had the names of the group members, but for the purposes of this article and to respect the identity of the children, the names were deleted.

Figure 9. Sociograms made by students



Source: Authors. Responses from research participants.

This technique showed that the relationship between group members is complex, marked in most cases by intermittent and non-existent relationships. The continuous lines show the strongest relationships in the classroom. However, the recognition of non-existent relationships is important, because in most cases the reasons given for this absence of links indicate that there is nothing in common that brings them together, and also reflects a tension that is always present in the spaces of socialization, and that makes the space prone to different types of conflicts.

The teacher, in one of the interviews conducted, reaffirms the above and says "they throw things on the floor, such as notebooks, pencils, etc., they also yell at each other, they copy excluding comments on the board with chalk and are intolerant of the way in which their classmates speak or give opinions" (Interview 2 to the teacher).

The teacher says that one of the reasons why this is not achieved has to do with the lack of family-school articulation:

Although in the classroom there are projects that work on values and coexistence, and other programs offered by the mayor's office, until there is an articulated work with the family it is difficult to impact the lives of children, to change the classroom context. (Interview 2 to the head teacher of the group).

The political discursive bets indicate that an effort is being made to transform school contexts into protective and inclusive environments, respectful of diversity and guarantors of interculturality; however, the reality of the children in their daily lives is different, when "they are confronted by situations of violence and conflict in their neighborhoods, which in turn is reflected in classroom relationships" (Interview 2 to the head teacher of the group), in addition to this, students do not achieve real integration processes in the classroom:

The students are divided into subgroups. Men with men and women with women, there are some other students who don't like to be in groups and decide to do the activities individually, because they are

feel excluded, since there is no common taste for dialogue or integration, the difficulty in group integration (Interview 2 to the head teacher of the group).

In particular, daily life in the fifth grade classroom is marked by disrespectful actions; observations at different moments of their interactions show this, with comments such as the following: (I like to yell and hit people [...] I call my classmates according to how I like them or if they are skinny, fat, hairy, black or quiet [...] I like to copy rude things on the board or yell at them). These expressions, when they become actions, generate greater acts of violence and aggression among students.

Another important aspect that should be highlighted within the daily actions that interfere in the experience of interculturality in children, are the acts of dominance and power among peers, for example, children who have a sporting taste for a discipline or team characteristic of the city, make comments to degrade the other sports or teams, but at the same time, other children who have different opinions, which makes some not dare to express their tastes or opinions. Therefore, some children assume more regressive attitudes, guided to introversion and are usually those who carry the greatest burden in terms of abuse and bullying issues.

It is also possible to see that students prefer to communicate by force, in actions ranging from verbal aggression to physical transgressions.

More than communicating, the children present problems in the management of their emotions in view of the fact that they are altered by daily difficulties, whether family or classroom, causing the solution to these is to mistreat the other from the word, shouting, or generating abrupt physical actions that upset their peers, causing others to respond in the same way (Interview 2 to the head teacher).

This shows that there is an underlying problem and it has to do with the internal and subjective vision of what the other means to them. For example, it is common for girls to say things like (she is very conceited, because she thinks she is very pretty, even though she is ugly and walks ugly). As expressed by the teacher, (it is recurrent that these children do not do their homework, miss classes, write bad words on the board, call others by diminutives or by their physical features in an offensive way) (Interview 2 to the head teacher).

Conclusions

The main conclusions of this article allow us to consider that the importance of interculturality in schools must guarantee the recognition of the cultural diversity existing in the different contexts in which human beings develop through the exchange of knowledge, participation, critical issues to create a democratic society based on social and individual values. Therefore, it can be considered a democratic process, based on the transmission of values and principles, in which the school has become a protagonist.

The reflections derived from the research, in relation to the characterization of the classroom context, is in line with what Bolívar (2006) proposes, when he refers to the school as a space that seeks "not to limit school action spatially and temporally, it is about creating a joint action in the community in which one lives and educates" (p.120). That is to say, the educational act is not centered on education within the classroom or the school, but teaching implies integrating with the family and culture, to work as a unit. In this way, the school becomes an open place, a place that allows interaction with different students from diverse cultures and contexts, favoring intercultural factors and socialization processes.

However, with the social changes that have been generated in the Colombian context, where more and more women are confronted with the fact of going out to work, when they were culturally the caregivers of their children and the ones in charge of the primary socialization process, the school is faced with accumulating "both functions and in certain contexts is obliged to assume the training in aspects of primary socialization" (Bolívar, 2006, p. 121).

In this sense, the daily actions that occur in the classroom show the leading role of both the family and the school in the process of children's relationships, and in turn, the need for schools to provide scenarios of participation where the family-school relationship is strengthened "given that the basic nucleus of socialization is no longer ensured by the family, it is transferred to the educational centers, producing a privatization of the secondary socialization of the school" (Bolívar, 2006, p. 131).

It is expected from the school context that they are educated in tolerance, respect, acceptance and inclusion, however, difference is often spoken of to "justify the educational and, therefore, social exclusion of many children. Especially those who have other cultures and speak a language different from ours" (Arroyo, 2017, p. 145). As we see, in the family - school relationship is lost, values, ethical principles are circumscribed to school paradigms, and the school ends up being the only place where the child can build an idea of culture and social relationship.

In addition to the above, the research shows that the sociocultural reality of the children and their family environment go against the intercultural practices that should be practiced in the classroom, if it is taken into account that it supports the establishment of egalitarian relations between cultures and not the reproduction of relations of domination or rejection of them.

In terms of daily actions, for the mention of interculturality, it is necessary to implement a continuous process of concrete actions, but also a constant reflection on the same work in the schools that allow for the promotion of spaces for intercultural exchanges from the planning of the curriculum and in moments of leisure or recreation.

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