



INTERCULTURAL DIDACTIC FOR THE STRENGTHENING OF ANDEAN PHILOSOPHICAL THINKING

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ABSTRACT

The inexperience or ignorance of the teacher to implement or create renewed intercultural didactic initiatives in the classroom that respond to a multicultural and diverse educational environment, give way to the statute that contains the treatment of interculturality despite the current regulated procedure. Hence, the objective of this article was the analysis of an intercultural didactics for the strengthening of Andean Philosophical thinking, thus bringing an interculturality to the classroom, which is oriented to the diverse pluricultural categorization of contents, skills, knowledge, moral and above all respect towards the other in diverse socio-educational environments. Under these conditions, a systematization was constructed to guide the teacher to a better didactic-methodological orientation, so that they are present in the curricular objectives of the educational texts, in which variations must arise. In this way, works of relevance to these exposed cases of social non-inclusion were analyzed, taking into account the formative dynamics that should be developed in the student classroom, as a fundamental role for the teacher. It reveals practices and pedagogical interrelations that are repeated in their concavity, and the creation of some effective intercultural didactic proposals that diminish discrimination and achieve an intercultural social existence. In such a way to note that in the context of education, ethnic and cultural diversity, is not yet properly understood or concretized, this issue is fundamentally intercultural, with a view to Western culture that has caused loss of identity.

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INTRODUCTION

Education at the global, national, provincial and cantonal levels should tend to be the center of attention and research, seeking the improvement of the processes and strategies to be applied in order to contribute to the individual and collective development, but nowadays they are evident in educational classrooms that do not tend to use an intercultural didactic that strengthens Andean philosophical thinking.

Globalization in the educational field is observed disinterest in maintaining or rescuing their customs and traditions, students discouraged by discrimination and

social exclusion that occur daily, ethnic social antagonisms arise, the processes carried out have a tendency to dislodge their identity.

The unusual practice of human values, makes students no longer identify with their own identity, it is necessary to reconstitute the thought towards ethnic cultural value promoting peace and respect, the difference of thought and action when relating and interrelating in a group Social.

Education is in constant dialectical processes in which it is evident, the majority of teachers conceive the educational task as an action of instructing and indoctrinating, without

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considering that it must have the capacity to guide towards an intercultural learning developing the abilities, capacities, skills and competencies for the construction of reasonable and philosophical learning.

The didactic resources do not correspond in their totality to the social demands according to the context and the reality, the material used in the process of construction of the learning does not incentive the student participation because they are objects out of the interests, causing that the students do not master the required learning, which is maintained in the ranges of achieving the required learning.

So it is of the utmost importance that teachers are in constant communication with students that they focus on humanism and understanding of interculturality the attitude towards the group, express confidence in order to achieve the objectives, and coordinate actions to benefit to cultural and ethnic diversity.

The current context in the world shows new barriers, for which it compromises the recognition of pluriculturalism and multiculturalism, as the path that intercultural achievement achieves, but not as similar terms but different and contradictory. Even more so when by its own human environment man is a cultural entity. (Lara *et al.*, 2015).

Exposing to this demand the educational system as a social and cultural contour, faces the challenge of cultural diversity in a simultaneity that is conceived to be confusing, varied and conflictive. It is very important as Velez (2012) states that intercultural education is taken as a cultural and diverse learning environment that highlights the pluriculturalism and multicultural vision that we have in our classrooms every day.

It is necessary to guide learning from the philosophical and reasoned critical construction allowing interaction with all educational actors, motivating them to be present the absolute conviction of the power they have to create and recreate their own identity and respect towards other cultures, with awareness of social responsibility, in this dialectic and globalized world, in such a way building educational development from the perspective of unity in diversity to strengthen the Andean philosophical construction towards the construction of *SumakKawsay* or *BuenVivir*.

The present investigation is of transcendental importance since the intercultural didactic resources promote an integral education starting from the philosophical construction towards the relation of the theory and the practice according to the context and to the reality allowing the acceptance in a globalizing dialectic process. It will be a contribution to educational and research development, education based on analysis and specifically on reasoning, contributing to quality education and warmth, focused on respect for cultural and ethnic diversity, promoting social equality, and respect for unity in diversity.

These manifestations overcome positions that include the intercultural, only from the casual recognition. This is the issue that Valdiviezo (2008) expresses with the execution of casual education programs in references to local,

regional, national and foreign cultures and languages that at most expect an understanding and less intercultural learning.

However for Pazmiño (2009) in education existed and there is a restricted intercultural training idea that has been treated basically from a limited intercultural approach to Andean philosophical thinking, so it can be seen: few methodological references for the intercultural procedure being essentially linked to an axiological formation; scarce systematization of the socio-cultural component, which favors a limited knowledge of one's own cultural identity, this does not provide the help of having an intercultural attitude; qualities that they commit in a scarce formative process.

It will allow focusing on the social field, starting on the basis of the development of teachers promoting alternatives, strategies, techniques and resources according to reality, focused on interacting from intercultural participation contributing to the development of critical, analytical and reflective students, changing the structures of paradigms, creating a culture that contributes to the satisfactory personal and collective process allowing the equitable and just development of the peoples and nationalities of the country according to the educational field in which they operate today.

Development

Considerations on Intercultural Didactic

Didactics is a branch of pedagogy that is delegated to find methods and techniques to increase or improve teaching, conceptualizing the patterns to achieve that knowledge reaches a more accurate to the educated. It can be understood as a scientific-pedagogical discipline that focuses on each of the phases of learning. In other words, it is the branch of pedagogy that allows reasoning, facing and designing the paradigms consigned to form the basis of each pedagogical theory, that is, to conclude the didactic is the art and science of teaching to learn the student.

Exposing the conception of what interculturality is, we can say that it is a process of communication and interaction between people and groups with different cultural identities, where it is not allowed that the thoughts and manifestations of a person or cultural group are expressed as authority over the another, facilitating in this way at all times the talk, the agreement and with it, the unification and harmony enriched between cultures. Intercultural relations are composed in respect to plurality and reciprocal enrichment, that is, it is to go down from your mountain and climb the mountain of the other, to know their own traditions, experiences, wisdom and values.

For Walsh (2005) and Vásquez (2007) the procedure that has admitted the intercultural both in the education of children and young people or in the creation and training of teachers has a point of view more from the cordial and attitudinal. In this way, the clash and systematization of a combination of knowledge and cultural practices has been forgotten. For Fornet, mentioned by Vásquez (2007), the activity in the classroom or in other educational

environments has restricted a treatment of the intercultural from a social and political vision.

In such a way for Leiva (2011) and Villarroel (2011) the studies on the knowledge that teachers have in their cognitive, procedural, moral and passionate magnitudes, point out the need to have a deeper understanding of what they think, and the teachers do it. Even more so when the representation of the teacher is conclusive in the face of the need to propose proposals for integrated didactic mediation, in different intercultural educational environments.

So these authors assume that it is necessary to remember that the human being conceives immersed in an environment and it is not feasible to divide the very fact of learning. Having understood this, two intercultural methodological principles are manifested, such as:

1. The creation of a learning environment that is based on the cultural references that are contributed.
2. The stimulation of these cultural referents through interaction, saving the way these exchanges develop.

In this way, based on the intercultural cooperative approach, elements must be provided for an appropriate intercultural teaching depending on the existing environment, effectively mediating in the course of learning and socialization. The students build elements of cooperation and support, strengthening the group union. Some fundamental elements that strengthen intercultural didactics in students are: increases self-esteem, increases the capacity for respect and knowledge, obtaining social skills, deploys empathic capacity, improves group cooperation, increases the academic index, equity interaction, develops a sense of responsibility and manifests better active capacity for teaching-learning.

Taking into account the socio-affective approach, which supports the construction of an intercultural didactic, as the process of socialization, the acquisition of social skills in the active student, strengthens self-esteem, positive manifestations about respect, social acceptance the other, collaboration and inclusion, improves the classroom environment, among others.

However, the communicative approach demonstrates the importance of didactic interaction and collaborative work at the time of facing the transformation of socio-cultural themes and stereotypes. Therefore, these authors consider it very important to establish activities where students need to collaborate in common tasks in which they are obliged to contribute and receive.

Therefore it is necessary to implant a new conception of belonging, leaving aside "our group" or "your group", forming a new meaning of "our group" extensive, complicated, different and heterogeneous. When building an intercultural communication, activities will be provided where the student can talk about their experience, experience, compare it with that of the other classmates to understand it.

The elementary principles that an intercultural didactics must manifest must be respect, courage, love, and

tolerance. The teacher must be able to bring a social peace into the classroom, because this is necessary for human development, this requires that cultural dissimilarities are not conceived as something different or strange, inadmissible or abhorrent.

Therefore, the educational authorities, and even more at a higher level, try to contribute through their research in solving the immersed dilemmas and challenges that our society and its social environments have. One of the possible solutions that we have to show to take into account is clearly to devise renewed didactic-methodological intercultural initiatives in teaching-learning, which correspond to the peculiarities of an educational environment characterized by a rich diversity of identities and cultures.

We can identify in the current Organic Law of Intercultural Education of Ecuador that encourages the need to conceive an open dialogue and reciprocal recognition of different cultures and ethnic groups in the context of Good Living (*SumakKawsay*), from this vision, the elementary center it is the equitable proportion of learning communities between teachers and students, appreciated as a place for social and intercultural dialogue and exchange of learning and knowledge.

Therefore, these authors can conclude that the development of studies that facilitate a more practical incorporation of the intercultural in the classroom and in the educational instances in general, is very important. In addition to the contradictions that this can have in the education of the educated and, in particular, in the construction of a coexistence based on recognition and respect. From this potential manifested for Sáez (2004) is not without saying that: "Intercultural education is to develop the construction of a common reality of coexistence, where no one feels in possession of the truth, in depository or unique and universal receptacle of truth". Consequently, the empirical observations carried out, allow us to identify what differs a lot from obtaining a teaching-learning, where it is valued, respected and there is a reciprocal assessment of the different cultures, contents and practices that converge in this process. This is despite the fact that in the curricular design for Education in general, interculturality has been manifested as a transversal axis and certain intercultural didactic initiatives have been drawn up for the different curricular areas.

For the above mentioned is therefore the ignorance or inexperience of the teacher to create or implement renewed intercultural teaching initiatives in the classroom and that these manifest to an explicit educational environment, they give an account of the statute that has the intercultural procedure in spite of of the existing and enriching current regulation, in practice that position is replaced by the assessment of it as problematic and defective. Based on this, Fuentes, Mata and Montoya (2007) mentioned by Villarroel (2011) state that: "Although the discourse of teachers recognizes diversity as something positive and enriching, in practice that vision is perceived as" problematic " "And" deficit ".

A similar idea has the author Leiva (2011) when he maintains that the vast majority of teachers hold a

perception of advanced in front of the issue of diversity that coexists in educational institutions, but in the same practice, there is a deficiency or lack of intercultural educational experiences.

Therefore, the main arguments of this article were the analysis of the intercultural didactic-methodological orientations that are valid in the curricular programs (materials, educational texts) of the Ministry of Education of Ecuador, as well as the synthesis and the diagnosis of the dynamics formative that is understood in school classrooms, initialed by a diversity of cultural expressions, knowledge, traditions, experiences, to expose relationships and traditional pedagogical practices that interfere in a correct intercultural didactic approach of greater impact, and above mentioned training dynamics that It develops in the student classroom, without neglecting the need to manifest culturally distinct knowledge and practices.

For what these authors determine by the previously analyzed and exposed that it should make a construction of a didactic strategy, which focuses on the development of unequal cultural learning where everyone contributes and contributes their wisdom, and thus have a classroom with a positive environment where students want to participate, learn, participate, expose, all this is based on Fuentes *et al.* (2007), using as a basic axis the systemic structural method, which manifests the logic from which the system of actions and premises that satisfied this strategy was formed.

These dissimilarities are manifested in the student context that is almost on a par, not very far in the world of most teachers, for example their identification as mestizo or indigenous varies substantively. Although this differentiation in the student population is almost on a par, nevertheless in the universe of the professors surveyed, their identification as mestizo or indigenous varies substantially, many being mestizos as is the majority of the population because of the crossings between different groups ethnic, this refutation is not inappropriate to other studies such as the one expressed by Ayala (2011) who states that the barriers of ethnic definition at the level of society, are very confusing.

We can mention some symptoms below that are observed in students in the classroom:

- Disinterest in rescuing their customs and traditions.
- Unmotivated students.
- Passivity and begging at the time of learning.
- Social and emotional problems.
- De-motivation when entering the classroom.
- Absence of the educational unit.
- Lack of attention to teaching resources.
- Scarce school supplies.
- They do not have a critical and reflective spirit.
- Ethnic social problems.

Therefore, these authors propose some plans for the creation of a new intercultural didactics. Here we show the phases of the actions that should be used in the classroom:

- First, the group of students must be determined in relation to their cultural origin.

- As a second instance, different cultural elements should be added in the progress of the contents taught, if applicable, add topics or sub-themes where interculturality is contemplated.
- As a third phase, stimulate intervention in the collegiate life of all.
- As a fourth phase, hold open positions based on other cultural paradigms.
- As a last stage, they value and respect the positive aspects of each cultural paradigm and identify with their own cultural ethnicity without neglecting to be receptive to others and be able to perform

If these recommended stages in the classroom are not taken into account in order to get the teacher to obtain a better intercultural didactics to strengthen the thinking of the educated, some symptoms could be evidenced in the classroom, such as the following:

- Social exclusion.
- Dysfunctional homes.
- Traditional resources, academic memorism.
- Vices, falling in love.
- Discrimination against ethnic diversity.
- Low economic resources.
- Instruct and indoctrinate.
- Low economic income.
- Absence of academic activities.
- Unusual values practice.

Therefore, these authors propose some actions to be developed in the curricular materials and programs to improve intercultural didactics in the classroom where the educational thinking of the students is strengthened:

- Use methods according to the forms of learning and cultural experiences of the various groups.
- Strongly encourage collaborative learning.
- Take disputes in a constructive way, without obligations or threats.
- Use examples and information related to the different socio-cultural groups existing in the classroom.
- Originate at the top the use of those instructions that favor exchange, interaction and collaboration between cultures.
- To develop and create spaces for dialogues and multicultural debates in which viable solutions to the problems exposed are exchanged.
- Delight the application of possible solution alternatives in a variety of situations and environments.

These results are visible where it is observed: in the repetition, periodic repetition, abandonment and in the best of situations, graduation with very low level of basic knowledge with limited possibility of persisting in secondary studies in the students of the marginal schools, rural schools or indigenous schools. For this problem of inequality, from education has originated an alternative that tries to generate changes that allow a specific schooling, in accordance with the democratic principle of equity of opportunities, taking into account that literacy in a broad way is an indispensable instrument in our current

society, a basic advantage to become a citizen. (Sagastizabal, Perlo and San Martín, 1997).

Because of the foregoing, these authors disclose the non-principles that should not be taken into account in intercultural education, as Rosoli (1993) points out below, only a request or a need of minorities. It also maintains that this multiculturalism creates not only social difficulties but also social difficulties.

"Naturally the pluralism of immigrants is unbalanced, in the sense that it is a pluriculturalism strongly hierarchized in the social and legal level through the socio-economic minority status, that is, non-citizens, where the different is confused with the unequal and the discriminated. Wanting to operate culturally in a constructive way will not only be about integrating cultural differences, recognizing them as positive, but integrating these alterities that are characterized by social deficiencies and needs that must be met. "

"The challenge does not only translate into social problems to solve, but also into problems of society, that is, of the perspectives of the lifestyle, conception and quality of democracy in a broad sense: social democracy, fight against discrimination and poverty, cultural democracy, fight against the hegemony of a dominant and exclusivist culture, international democracy of cooperation and solidarity ".

These undesired situations of social difficulties are seen in many Latin American countries, like Ecuador for example, since it is a multicultural and multi-ethnic country, where many ethnic groups live, mentioned an example to the indigenous people that stopped being a distant situation of the interior, of some cantons or provinces, to become a near appearance. The internal emigrations towards the immense localities of indigenous and mestizo settlers, and the immigration originating from neighboring countries heterogenized more to the settlers of Europeanized form of the port localities. On the basis of education, the urban academy had to face another great situation, attending to a culturally diverse enrollment, a duty for which the institution and teachers were not taught.

Strengthening Andean philosophical thinking

The overwhelming process of disintegration of society, life and human practice in current scenarios has affected the conglomerate perception of one dominant culture over the other, which shows a collective social crisis, such as one's own identity, cannot be perceived and a single culture or ethnic as a paradigm to follow, as has been done for decades and on these justifications is difficult, despised and even killed sometimes.

There are no real reasons to continue containing the indigenous culture as inferior to others, minors or even aborigines call them. If we take as a foundation that the world refers to the world of culture, of knowledge, where everyone lives and exists as human beings: the ethos and the vision of society, with equity, with equal opportunities for all. Through these the mentalities of people coexist the logos and the myth.

Bearing in mind that before the emergence of the invading and creative societies of a political, social and economic systematization dependent on the West, in the Abya Yala there were already human beings of an immense civilization and culture that created an inclination to interpret and observe the world.

Extending the subject a bit about postmodernity, the satire of art is currently exploring in its memories, that thousands of decades before the artistic Greece that originated work for centuries dazzled in its celestial marbles, there was already another more beautiful and civilized Greece. (Pacari, 2002).

Therefore, taking into account the philosophy created by the Western conception, in the modern era, for what is one of the many ways of conceiving the world of the multiple philosophical manifestations existing in history and space but in no way it is the only one or the most real or adequate one.

This postmodern conception includes other ways of systematizing the world and symbolically. The philosophical language is a link of intermediate, interdisciplinary and collective event that achieves the opening to philosophical manifestations of extra and pre-western cultures. Exclusively in this scenario it is feasible to speak of the existence of an Andean philosophy.

Philosophy is not represented in a single culture as a transcendent existence that remains the same and infected by the philosophy-culture connection, but dialectically linked. That is, philosophy is expressed as a cultural phenomenon that is not exhausted in a certain culture, you can try to conceive that the cultures of Abya Yala also had a great philosophy, which was probably mentioned in our writing system, the kipus and tokapus, which were very advanced and codified graphological systems, for which it is intended to come to think of similar qualities as that of the Greeks, Egyptians and Chinese, unfortunately for not coinciding with the Latin alphabet they were ignored and incinerated.

Andean philosophy introduces us into the educational scene the cultural universe, a society of transcendences explained from a world view, in that cultural and intercultural world where people of different ethnic groups and cultures coexist as well. In this conception there are elements of consecration of nature and traditional utilitarian knowledge that appear as badges and practices of our philosophy.

So we can conclude, therefore, that this pluriculturalism and diverse world in which we live, to cite an example the indigenous ancestral world is not only the inactive nature but everything that disturbs man, everything that gives life and transforms; the reverse is disorganization, that is, the other. When we vindicate the past here and now it is not that we try to repeat a history and a time, but to understand daily as a future, in the way that it goes from one horizon to another and develops and changes, through an existential interpretation looked forward and behind it is conceived a present, a past and a future as a plan. At present the Andean philosophy has lost ground in society and much more in the socio-educational context, limiting itself to being a possible academic element that is

sustained more than memory than critical capacity. Faced with this solitary panorama, humanists ask themselves about the importance of their proposals, as well as the very future of society. It would indicate that we are reflected in the middle of a disagreement to say terrible between the student-teacher and what was once the person, the latter would refer only to his aspiration to overcome banality as an instrument of the development of logical thinking as an element in the pensum, to give an example of the Ecuadorian environment, on the other hand, the project must go further, it must achieve that the students and young people of today, and return to devise in the street, in the imaginaries from where it originated for the first time.

Oscillating in front of the world, of history and of ourselves as social entities, as a philosophical pretension, helps us to "humanize ourselves in perpetual coexistence with interrogation according to the author Savater (1999: 5), and seen in this sentence the only key that can distinguish one coexistence from another. The awareness of knowing that everything is varied encourages us to reflect on it in different ways, to "deconstruct" it constantly in search of a possible truth, implicitly if we know that it is impossible. (Madera, 2012).

Arguing would be pitifully confront that at that point the Andean philosophy would be under the service of political demands, but it is also fictitious to presume that both are not compact, either under a harmonious interrelation leading to the classroom, or in the middle of ideological confrontation ; However, to avoid this obstacle, the best route of exit would be, personally, between the teacher and the student, where the teacher links the didactic materials with the philosophical Andean thought to get young critics from the beginning, since these They will relate with enough tools to distinguish any type of ill-intentioned intrusion within their educational process.

As expressed by Onfray (2008: 71), "philosophizing is making life viable and liveable where nothing is given and everything must be built". It is man before the philosopher who will have to go out and rebuild his society, but this procedure must begin at an early school age, motivating the inquisition and exploration towards other knowledge representative of his cultural background. It is not based on infusing the educated with minority philosophical scenarios, but on teaching them that the world in its diversity is facing itself to be explored, interpreted, thought about and changed.

These authors taking into account the previously mentioned attenuating different conceptions of some authors can conclude that it is true that the Andean philosophy brings the student closer to the strengthening of his thought, for which he expresses doubts that can form difficulties in the neighbor, but will strengthen it consecutively. and it will never stop doing it, based on the socialization of knowledge, however, it is not about demanding students to keep in the squares, but about linking them to popular forums where those who want to can go to discuss issues such as social-educational coupling as a philosophical meditation, it may sound something inadmissible and utopian, but if we do not try, how can you be convinced of failure?.

CONCLUSIONS

We can conclude as a first stage that the coexistence of an ethnic and cultural diversity in current society in the majority case, shows the presence of valuable cultural accoutrements that can increase the process of intercultural didactic training for today's teachers.

As a second conclusion, take into account the interpersonal relationships between students and teachers as representative figures in the classroom, because if this active, passive and harmonious communication does not exist, the presence of discrimination to the diverse is generated, which slows down the development of an intercultural dialogue.

As a third conclusion we can say about the formative treatment of this ethnic and cultural plurality, it is not yet correctly understood, nor totally included in the formative process, it is fundamentally confronted from the monoculturality, with vehemence in Western culture.

Finally, we can state that there are still limitations, based on intercultural and material didactic resources in everything related to the theoretical and methodological preparation of teachers to link this process in the training practice.

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