

Rurality, Rural Education And Pedagogical Practices

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Abstract

The reflection generated from the research seeks to understand how these three concepts are configured in order to provide guidelines that may be useful in the design of public policies in rural education. This document analyzes one of the research categories, which refers to rural education and governmental public policies related to rurality. In addition, it is intended to reveal the relationships between the rural context and the curricula that are built around this interaction in rural educational institutions. The methodology used is based on the historical hermeneutic or interpretative paradigm, with the grounded theory approach, since it will seek to generate theory about the understanding that is generated between a research subject and the participants, making theoretical foundations, through which the ancestral knowledge and pedagogical practices are interpreted and integrated with the rural educational public policies and in this way generate in the students the motivations to achieve their life project and sustainable development and their planetary conscience.

Keywords: Rurality, Rural education, Pedagogical practices, Public educational policies.

RESUMEN

La reflexión que se genera a partir de la investigación busca comprender cómo se configuran estos tres conceptos para aportar lineamientos que puedan ser útiles en el diseño de políticas públicas en la Educación rural. En este documento se analiza una de las categorías de la investigación, la cual hace referencia a la educación rural y las políticas públicas

gubernamentales relacionadas con la ruralidad. Además, se pretende develar las relaciones entre el contexto rural y los currículos que se construyen alrededor de esta interacción en las instituciones educativas rurales. La metodología utilizada está basada en el paradigma histórico hermenéutico o interpretativo, con el enfoque de teoría fundamentada, dado que se buscará generar teoría acerca de la comprensión que se genera entre un sujeto investigador y los participantes, realizando fundamentaciones teóricas, mediante la cual se interpretan e integran los saberes ancestrales y las prácticas pedagógicas con las políticas públicas educativas rurales y de esta manera podrían generarse en los estudiantes las motivaciones para alcanzar su proyecto de vida y desarrollo sustentable, sostenible y su conciencia planetaria.

Palabras clave: Ruralidad, Educación rural, Prácticas Pedagógicas, Políticas educativas públicas.

RÉSUMÉ

The reflection, which is generated from the research seeks to understand how these three concepts are configured to provide guidelines that can be useful in the design of public policies in rural education. This document analyzes one of the research categories, which refers to rural education and governmental public policies related to rurality. In addition, it aims to reveal the relationships between the rural context and the programs that are built around this interaction in rural educational institutions. The methodology used is based on the historical or interpretative hermeneutic paradigm, with the approach of the theory analyzed, because it aims to generate a theory on the understanding that is generated between a research subject and the participants, by establishing theoretical foundations, through which they are interpreted. And they integrate ancestral knowledge and pedagogical practices with rural educational public policies and in this way motivations could be generated among the students to achieve their life project and sustainable, sustainable development and their planetary conscience.

Mots clés : Rurality, Rural education, Educational practices, Educational public policies.

Introduction

The research that originates this document articulates the concepts of teaching practices, ancestral knowledge and intergenerationality in rural education. To address the theoretical references, each of the research categories and their relationship with the general objective and the specific objectives of the study are related. What is sought is to understand how pedagogical practices mediated by ancestral knowledge and intergenerational relations are configured in order to provide guidelines for public policies in rural education. Likewise, it is sought to analyze how intergenerational dialogues on the concept of rurality are

constructed in the educational institutions of the municipality of San Pelayo, Córdoba, Colombia.

Another specific objective is to unveil the relationships between the rural context and the curricula that are built around this interaction in the mentioned scenarios; seeking, in this way, to interpret the meanings of the pedagogical practices that emerge from the teacher-student relationship and scientific knowledge - ancestral knowledge. The final goal is to propose public policy guidelines for rural education in the Municipality of San Pelayo, taking into account national development plans and international guidelines that address the feelings and needs of the rural community.

The research question seeks to answer to the guidelines proposed in rural education in order to articulate ancestral knowledge, pedagogical practices and intergenerationality in rural educational institutions. The research is justified to the extent that sometimes the educational policies proposed by international, national, departmental and local organizations fail to be articulated in rural institutions, ignoring ancestral knowledge, intergenerational changes, life projects of rural youth, sustainable development and pedagogical practices not contextualized to the previous knowledge brought by students from their experiences or empirical activities. Therefore, it is intended to give value to the ancestral knowledge transmitted by generations and that this knowledge dialogues with scientific knowledge in the school, in the classroom, where the teacher from his teaching practice attends to the feelings of the communities and motivates the rural student to understand his environment, to forge identity for his own, for his projects and goals, to make the countryside productive in a sustainable way and contribute to the development of his communities, without feeling inferior as a farmer.

The main category is **Pedagogical practice** defined as:

“the conjugation of theories, competencies, didactics, procedures and significant strategies linked to the educational process that mediated by the teacher-student interaction, merit the permanent inquiry, interaction, recontextualization of experiences and knowledge necessary from the pedagogical practice for the rescue of the human condition” (Correa de Molina, 2013, p. 25).

In this way, the pedagogical practice is configured as that space where human beings coexist, socialize and transform. Likewise, the teacher is strengthened as that mediator between everyday knowledge and scientific knowledge, but who also combines the human, the emotional, the projects and life stories of his students, in all that dialogue in the midst of the pedagogical discourse with his students.

The central category is represented by Rural Education, given that, of the 334 official educational establishments that operate in the department of Córdoba, 273 are located in rural areas and represent 81.7%, the remaining 61 establishments are located in urban areas and

represent 18.3%, which evidences the enormous rurality of our department (Estrategias et al., 2020)

Table 1. Location of educational establishments by zone

Location EE	Number of EE	Percentage
Urban area	61	18%
Rural area	273	82%
Total	334	100%

Source: Cordoba Territorial Development Plan

Within the subcategories, environmental complexity is also highlighted (Capra, 2000), where the essential nature of all things must be known, where the relationship between the animate and the inanimate, between spirit and matter is sought; this is one of the concepts and worldviews that still prevail in our ancestors, so it is necessary to retake it to understand nature and live in harmony with it and with other visible and invisible beings.

Likewise, the following is taken up again in relation to environmental hermeneutics (Leff, 2004). This author proposes:

...environmental hermeneutics to be able to understand and unravel from the origins the causes of the crises from the thinking of complexity, for the deconstruction of some knowledge and the reconstruction of the world and the consciences of human beings. (Paragraph 8 of the Manifiesto por la Vida, quoted by the Revista del Instituto Nacional de Antropología de México, 2015).

In this way, emphasis is placed on the relationship between the natural sciences and the social sciences; as well as Edgar Morin's theory of complexity (Morin, 2008). The correlation of existence with daily and scientific work, as a tool that allows reaching transdisciplinarity in an easier and more practical way (Nicolescu, 1994).

Finally, the secondary categories and not for that reason less important: Ancestral knowledge and intergenerational synergy; given that it is necessary to build a political pedagogical thought that allows assuming an epistemological reflection of history and our regions, from the ancestral. As stated by De Sousa Santos: "Since the conquest and the beginning of modern colonialism, there is a form of injustice that founds and contaminates all other forms of injustices that we have recognized in modernity, (...) it is cognitive injustice. There is no worse injustice than that, because it is the injustice between knowledge. It is the idea that there is only one valid knowledge, produced as perfect knowledge largely in the global North, which is called modern science" (De Sousa Santos, 2019, p. 34).

Therefore, a reflection will be made from the farmers, then the public policies in rural education and finally, how these can be articulated with the pedagogical practices from the

school. So, in order to prepare the new generations for this changing world the art of living in a world oversaturated with information must be learned, as well as the even more difficult art of preparing the next generations to live in such a world (Bauman, 2004).

Method

The epistemological position is framed within the Historical Hermeneutic or interpretative paradigm, defining Hermeneutics as an activity of reflection, that is, an interpretative activity that allows the full grasp of the meaning of texts in the different contexts through which humanity has passed through (Ricoeur, 2008), with an approach from grounded theory, which is located within the interpretative methods of social reality that “combines imagination, creativity, intuition and common sense, with rigor, systematicity and the careful application of principles and procedures for analysis, conceptualization, verification and theory generation (Galeano, 2004, p.6). This study seeks to understand what is related to rural education in the municipality of San Pelayo Córdoba, how ancestral knowledge is related to scientific knowledge and what would be the guidelines on public policies that should be implemented to make rural education a fundamental pillar of integral development of children and young people in primary, secondary and middle school.

As for the unit of analysis, out of 13 educational institutions that exist in the municipality, 11 are rural; therefore, it is necessary to review the curricular guidelines that these institutions follow, the public policies that government agencies have on rural education and the way education impacts or permeates the communities, their sustainable development and the life project of the young people who graduate from these institutions. In order to collect and analyze the information, the participants are: the Secretary of Municipal Education, rectors, teachers, students and parents, who have shown interest in the project; who will contribute information from their experiences, using as techniques the dialogue of knowledge, life stories, semi-structured interviews, virtual forums, among others. Likewise, there will be a bibliographic review of the public policies generated by international organizations, national, departmental and municipal guidelines related to rural education.

Results

In order to reflect on rural education, it is necessary to review the concept of rurality and the public education policies that have been developed over the years at the international, national and local levels, and how they have been or can be focused on rural education.

Rurality

According to Gramont (2015), rural-urban relations have become much more complex. This author speaks of a dichotomous relationship due to unequal exchange, because peasants migrate to the cities in search of employment, leave aside their agricultural activities to become part of the industrial and service activities, cheap labor and to swell poverty belts in

the cities; but with the passage of time, these differences are blurring and other conceptualizations are given to this new rurality (Grammont, 2015).

To talk about these new ruralities, Gramont makes a historical journey from Europe after World War II, when the State turned its eyes to the countryside to overcome the ravages of the war, modernizing the countryside to the point of reaching a productivity like that of the United States. In addition to supporting peasant production activities, public policies aimed at the social aspect were reaffirmed, providing rural populations with favorable conditions such as public services, access roads and improvement of people's quality of life, which allowed great connections between rural and urban areas and welfare for the entire population, changing the concept of rurality.

With respect to the delimitation of the rural and its urban counterparts, according to ECLAC reviews, the definition of rural areas has tended to characterize Latin America as an urbanized continent, a fact that has affected the design and application of public policies, as it generates an anti-rural bias in their conception.

This is evident in all educational public policies, in which curricular guidelines are governed and planned taking into account the urban and not the rural context, as well as public policies in other sectors of the economy, health, public services, culture, among other aspects, which leads to unequal opportunities for people living in rural areas.

In turn, the rural environment is a set of regions or areas (territories) whose population carries out various activities or works in different sectors, such as agriculture, handicrafts, small and medium-sized industries, commerce, services, livestock, fishing, mining, natural resource extraction and tourism, among others. In these regions or areas there are settlements that interact with each other and with the outside world, and in which a series of public and private institutions interact (SOCORRO et al., 2019).

Another concept of rural development makes it a polysemic term, referring to the supremacy of human beings over natural resources and their exploitation, without taking into account the impact on the environment. In this regard, Giarracca et al. (2018) propose development as:

“social construction aimed at socially leveling economic-productive growth; which should tend to sustainability and pay attention to intergenerational pacts in relation to natural resources as well as respect for differences, cultural, ethnic, gender, religious, age, ways of life diversities, in a social context of equal opportunities in health, education, housing and food” (Giarracca et al., 2018).

This new conceptualization of rural areas allows for an integral development that involves new ways of awareness, of rethinking the future, in that interaction of man as a being that depends on nature and should not abuse it, but rather live in harmony through sustainable development, as well as guaranteeing minimum conditions of well-being and equal

opportunities for all people in rural areas, where inclusion prevails in all aspects, health, education, gender, political and religious conceptions, among others, that people in urban areas enjoy.

For his part, Hugo Ratier (2002) presents some differences between the new rurality of Latin America and Europe in his article Rural, rurality, new rurality and counter-urbanization, where he mentions two ways of conceptualizing rurality, one that mentions that the rural tends to disappear due to the urbanization that is gaining ground every day, and the other conception that mentions that the urban is becoming ruralized (Ratier, 2002).

In this way, what the author mentions about the rural becoming urbanized is striking, given that every day industries will take over rural areas to produce extensively. He also mentions that communications will determine the dispersed activities that function as units, that is to say, he affirms that the urban can become a contracted rural space and if people live in rural areas and work in urban areas, they would be dispersed urban workers, where only a change of aesthetic landscape would be affirmed.

The new rurality, may be generating some Latin American countries in a late way, as what happened in Brazil in the 1950s, the so-called modernization of agriculture could be understood as the transformation of the old rural world by the industrial / urban standard of living. Where capitalism industrialized agricultural activities, transforming agriculture into just another branch of industry and farmers into producers and suburban dwellers. This destiny seemed fixed because the city had everything to offer the countryside and the countryside had nothing to offer the city.

All these manifestations of the new rurality or neo-ruralism, a term adopted by the French in 1960, where this term expresses the idea that a series of values proper to the old rural world, and which they thought were on the verge of extinction, experience a certain revitalization and begin to gain the adhesion of people from the city. The return to direct relations with nature, to productive cycles and to a longer and less rigid working day, to fresh air and tranquility, as well as the desire for deeper social relations and, above all, self-determination, are the dimensions that attract people from the city to the countryside; just as the lights of the city attracted the population from the countryside (Giuliani, 1990).

These concepts that seem new in Colombia, but have been implemented in several countries, tend to be imposed here as well, but the important thing is that these rural policies go hand in hand with sustainable development, with that look towards the conservation of nature, with the tranquility of the farmers, the improvement of the quality of life of the people and seek the harmony that the ancestors proclaimed.

With respect to rurality, movements towards this new rurality are evident in France, and the Association Nationale Nouvelles Ruralités (ANNR) brings together politicians, academics

and entrepreneurs based on the conviction that rural areas are “the” answer for the current era (for food, energy, environment, biodiversity and livelihoods). Some recent OECD documents state the same thing, that less than 10% of the world's territories are “urban” and therefore 90% or more would be rural. This 90% includes freshwater reserves, a large part of ecosystems and biodiversity, agricultural land, minerals, in short, renewable and non-renewable natural resources, as well as landscapes and opportunities for recreation in nature, which are increasingly proving indispensable for the mental equilibrium of human beings (Dirven et al., 2011, p. 14).

In other words, public policies are being developed worldwide to strengthen the countryside, taking into account that the great reserves of natural resources are found in rural areas; however, there is a fear that by technifying the countryside and assigning land belonging to peasants to multinationals, peasants will become poorer and their land will be expropriated, bringing with it greater poverty and violence.

With respect to Latin America, the 2030 Agenda for Sustainable Development, includes 17 Goals and 169 targets, which presents an ambitious vision of sustainable development and integrates its economic, social and environmental dimensions. This new Agenda is the expression of the wishes, aspirations and priorities of the international community for the next 15 years. The 2030 Agenda is a transformative agenda that puts the equality and dignity of people at the center and calls for a change in our development style, respecting the environment (CEPAL 2017).

From the point of view of a teacher, rurality can be defined as that space where the marked differences of social inequality, poverty, lack of opportunities, lack of public services in 90%, lack of roads, violence on all fronts, illiteracy, malnutrition, lack of opportunities, among other negative aspects can be observed. However, in the face of human adversity, governmental, violence, natural disasters and all the shortages, values, hopes, desire to move forward with faith in their sons and daughters to help them have a dignified old age are evident, since no farmer has a pension.

On the other hand,

...with all the difficulty involved in getting to school, with violence that still persists and territories free for mining operations; with a great lack of resources, absence of adequate classrooms, lack of teaching materials, laboratories and sports equipment, with all that, the rural education policy is not relevant; among other things, because under these circumstances an educational model for cosmopolitan citizens is given space, as a precise image of knowledge that prepares students to be good consumers, obviating, in classrooms lost in mountains, valleys and moors of the countryside, all the rurality of our country (Arias, 2017, p. 54).

This makes us reflect on the public policies that are generated from urban offices for people from the cities, generalizing without contextualizing the type of education that will be given to the new generations, teaching and evaluating them under the same parameters without taking into account the characteristics of each region, each area, school and the difficult access to technologies. In this way, both the rural and indigenous populations are affected by the lack of resources, given that they share the same territory.

Rural Education

Countries have met in order to plan the future of education, thus UNESCO made the Incheon Declaration for Education 2030 that presents a new vision of education for the next 15 years (Tiana, 2008). This forum reaffirms the vision of the global movement for Education for All, which was launched in Jomtien in 1990 and reiterated in Dakar in 2000. In other words, it emphasizes the commitments made during previous meetings on education, as well as the public policies that countries should champion in relation to guaranteeing international and regional human rights treaties related to education and other rights. As well as the commitment of governments, regional, intergovernmental and non-governmental organizations to promote political commitment in favor of education. Likewise, the new perspective given to education, where the main objective is to transform lives, and the conviction about what can be generated through education as a source and impetus for development and improvement of the quality of life and overcoming poverty, where a humanistic, dignified, socially just, inclusive, intercultural conception is promoted, which guarantees human rights, peace, tolerance, coexistence, human development and sustainable development with the preservation of natural resources.

All these forums have been emphasizing the same thing: education is a fundamental right, which the State must guarantee to the people. It is also the means to eradicate poverty and improve the quality of life of these, so that the rulers have a great commitment when planning and implementing educational policies, which should be given continuity during the different changes of government, investing every day in education and not decreasing its budget. Likewise, regarding environmental care, it is suggested to strengthen and educate towards sustainable development, not only from schools, but throughout society, where it becomes a mandatory public policy for individuals and companies; that is to say, a planetary awareness should be promoted to all citizens.

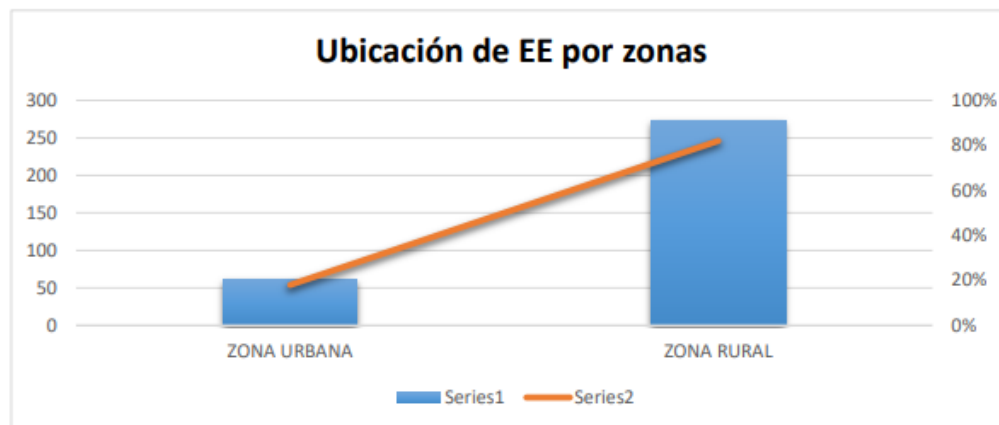
Thus, the education provided in all educational institutions, in primary, secondary, middle, technical, technological and higher education, cannot be alien to the guidelines issued by ECLAC and all organizations committed to the development of society, so that a planetary conscience is generated, which promotes global economic development, eliminates social inequalities and environmental degradation that are characteristic of our current reality present unprecedented challenges for the international community.

Therefore, the relevance of the current research on rural education and its relationship with ancestral knowledge; given that today great changes of consciousness must be generated to break the paradigms of production, consumption and use of resources, to have a sustainable and inclusive development, where ancestral knowledge is taken into account, interculturality, the management that indigenous people give to the care of mother earth and their traditions can be rescued, adapting them to this new global and generational context, where the environment is respected as a commitment acquired between developed and developing countries.

On the other hand, in the context of Colombia, in attention to international recommendations and the characteristics of the Colombian territory, the present National Ten-Year Education Plan 2016 - 2026: Includes a challenge aimed at regulating and specifying the scope of the right to education, in order to guarantee the necessary conditions to effectively materialize the right to quality education for the entire population, as mandated by the Political Constitution of Colombia. In the next ten years, the National Ten-Year Education Plan 2016 - 2026; which has the mission to materialize the right to education for all Colombians, without neglecting the cultural and territorial diversity that are part of our nature, and eliminating the barriers currently imposed by the socioeconomic conditions of citizens. Likewise, the resources allocated to education must be a priority for governments, focusing them on quality, free education, research and transparency in the educational system; the same as human development must be the spirit of education, in order to close social gaps, achieving equity, peace, improving the quality of life of Colombians and achieving sustainable development. (PND, 2017).

With respect to the Territorial Development Plan of the Department of Córdoba, this is the main planning instrument that guides the actions of the departmental administration for the period 2020-2023. Thus, as a certified territorial entity, it provides educational services in 27 of the 30 municipalities through the Secretariat of Education, and for the year 2019 it had an official enrollment of 226,213 students, who are served by a payroll of 11,335 teachers, working in 334 educational establishments. In addition, under the contracted education modality, a population of 15,936 students was served, of which 8,986 correspond to regular education, located in dispersed rural areas of municipalities historically affected by the conflict and 6,950 correspond to young people over 15 years of age and adults who received education in cycles from 2 to 6. This means that in total the official enrollment of Córdoba for 2019 is 242,149 students.

Figure 1. Distribution of Educational Establishments by zone



Fuente: SED Córdoba

These data show that 80% of the educational population is located in rural areas, which makes it appropriate to take a rural perspective, in order to link the worldviews of rural people, the ancestral practices that are inherited from generation to generation and that become invisible when the student arrives at the educational institution and the teacher, who is from an urban area, is unable to weave this empirical knowledge with scientific knowledge.

On the other hand, from the governmental entities, it is necessary and urgent to intervene in the Educational Institutions of the department, with rural public policies that include an improvement plan of the educational infrastructure, which implies adaptation, repair and construction of new educational classrooms in such a way that the educational environment improves for students, teachers and the community and results in the improvement of the quality of the educational service at all levels, this program must commit the Ministry of National Education, the department as ETC, and the private sector (PDT, 2020).

Pedagogical practices in rural areas

Pedagogical practice, according to Carr and Kemmis (1988, p.151), is the conjugation of theories, competencies, didactics, procedures and significant strategies linked to the educational process that, mediated by the teacher-student interaction, merit the permanent inquiry, interaction, recontextualization of experiences and knowledge necessary from the pedagogical practice for the rescue of the human condition.

For its part, education as a mediating space for coexistence, interaction, sociability and transformation of human beings, merits a permanent reflection that glimpses the social actions of IPP, in order to confront it with the reality of the context in which the educational organization is immersed (Correa de Molina, 2013).

These two statements allow to rethink the way of conceiving education, where emphasis is not only given to the educational process, but also to the reflection of the pedagogical act,

where the teacher reflects not only on his work in the classroom, but also analyzes his entire context, the challenges presented by society, the epistemological theory that underlies and permeates everything concerning human formation and specifically based on the emerging approach, based on complexity.

Another conception of pedagogical practice offered by Gadamer, who states that:

Teachers, as agents of pedagogical knowledge, interpret in each action, decision and judgment the pedagogical knowledge of the way a piece of music is interpreted. They are the ones who decide how and when to act in a certain way, what to emphasize, what to prioritize and what not to prioritize, what, of all that has been received, can be valid for a given moment. In other words, they have, in Gadamer's words, the ability to approach "things from the right, just and healthy points of view" (Escandell Montiel, 2019, pp. 18-19)

On the other hand, Correa de Molina (2013) states that in the pedagogical act, emphasis is placed on strictly intellectual aspects (ultimate goal to obtain academic results) to the detriment of those that favor the imprint of human development, such as interpersonal relationships, communication, autonomy, coexistence, creativity, imagination, love, understanding, recognition, respect for the other, enjoyment, among others, is because the teacher continues to drag the perspective of education of times supposedly overcome (Correa de Molina, 2013).

Thus, in the previous text, the author proposes that the school should be a space that fosters reflections on daily knowledge and on its own existence, contributing to the formation of the human being in all dimensions. This is an issue that has been present in the minds of most of those who are concerned about what is coming in the next decades, because it is clear that the new category of students needs an education different from the traditional one and with global awareness, because they will surely require it to adapt and survive without inconveniences in the new era. In addition, children growing up in this decade must be prepared to address and solve global problems that surpass today's adults, such as human conflicts, climate change, poverty, pandemics, lack of food and water, or the control of nuclear energy, among others.

The problem is that most of teaching around the world is still geared towards preparing them for a life in the 19th century, which is seen in curricula organized around traditional subjects, with methodologies and didactics largely based on teacher discourse, using ICT almost exclusively to present text in slides and with rote assessment, often restricted to multiple-choice answers. Certainly, these educational foundations do not prepare anyone to face the problems that humanity will have to solve in the next era, and it is unlikely that changes will be generated if the obstacles of today's education are not understood and overcome beforehand (Serna, 2019).

Thus, the new education demands an end to the fragmentation of concepts, discourses, theories, which impede the understanding of reality, so that the inquiry into the meaning and scope of complexity is presented today as a challenge for science and philosophy, and the University should be the natural environment to think about these issues, but for multiple factors, it has lost the ability to bring together its members in relation to common problems. The reflection on complexity, because of its attempt to reunite knowledge and integrate man with himself and with the universe.

The education of the future must ensure that the unity of the human species does not erase that of its diversity, and that its diversity does not erase that of its unity. This diversity is not only psychological, cultural and social traits of the human being. There is a biological diversity, but also mental, psychic, affective, intellectual, among others. It is necessary to conceive the unity of the multiple, the multiplicity of the one (Morin, 2000).

Now, how can this emerging paradigm be applied in rural education? Joining and disuniting knowledge in terms of relational or non-relational to deconstruct something, it allows complex thinking and even more systemic thinking to operate in the head of the learners. That is to say, correlating existence, daily life with scientific knowledge, is a tool that allows to reach transdisciplinarity in an easier and practical way (González-Terreros et al., 2020). And this helps to strengthen the idea that “the action of educating consists, basically, in the transformation of socially useful culture into personal competences and capabilities” (Collante and Villalba, 2015, p.224). In this case, it can be observed in a context of fostering one's own and the projection of the local in the global arena.

Likewise, transdisciplinarity can be included within this principle, which concerns, as the prefix trans indicates, that which is at once between disciplines, across disciplines and beyond all disciplines. Its purpose is the understanding of the present world in which one of the imperatives is the unity of knowledge (Correa, 2013).

Thus, transdisciplinarity is not identified with theories, paradigms or models, but with a way of looking at everything that happens in the universe, whether tangible or intangible. The transdisciplinary view is expressed in theories, principles, strategies and values that derive from these three axes: a) An ecosystemic and holistic approach in which everything that exists or can exist is related in planes of reality and higher consciousness; b) the different levels of reality are not irreducible but complementary. Reality is not one and fixed, but multiple and fluctuating; c) Lupasco's (physicist and philosopher) third-inclusive energetic logic, developed by Nicolescu (Romanian, physicist of the CNRS) and D'Ambrosio (Brazilian, creator of ethnomathematics), which transcends Aristotelian logic by giving us a quantum explanation of reality.

Transdiscipline does not eliminate the discipline, nor the disciplinary approaches; it implies a dialogue of knowledge, where the voices of each of the disciplines are heard, from their theoretical, epistemological and methodological assumptions; where their parts are

interwoven and interrelated, it is that intercultural and transcultural dialogue in relation to the multiplicity of knowledge (Correa, 2013).

Complex Thinking must find ways to appropriate transdisciplinarity as a meta-discipline, a meta-methodology and a meta-paradigm methodology, without becoming a kind of transdisciplinary discipline and avoiding theoretical and terminological vagueness. Science and scientists have therefore to find together new rules and intellectual and ethical languages, to make possible the use and transfer of correct concepts and strategies from one discipline to another, and between one and all the others, in a continuous and vital dialogue between the different levels of reality and perspectives of knowledge. In this way, transdisciplinarity will emerge as a complex property of the knowledge system and as a quality of the description of its self-reflective level. As a level of consciousness of this system, transdisciplinarity will be a virtue of it, which will produce a new equilibrium of the chaotic conditions and the crisis of the disciplinary system (Serna, 2019).

This emphasizes the cultural richness of indigenous peoples, peasants, grandparents, Afro-descendants and each person from their different contexts. It is learning from the other from the diversity of thoughts and cultures, from the intergenerational synergies; it is a dialogue of knowledge between teachers and students; students - students; it is an open attitude of learning from the other; thinking that the other can teach us and vice versa.

Recognize the knowledge of non-Western cultures, and accept the contribution of minorities within the different countries to promote a science that recognizes the multicultural and intercultural; a challenge that the Social Sciences will have to take on is to incorporate other worldviews in other societies, for example, the management of water and land by indigenous communities.

There are evidently several souths, very different from each other, but they are subjected to a single conception coming from the north, of backwardness, underdevelopment, the imperative of development and modernization. This vision prevents from perceiving that in the south there are qualities, virtues, arts of living, ways of knowledge, which should not only be safeguarded, but also spread to the north. To become fully aware of the qualities and virtues of the South, a Southern way of thinking would be needed. Such a thought has yet to be elaborated from the experiences of the various Souths.

For example, the oldest cultural heritage is undoubtedly that of a universal divinity, which the pharaoh Akhenaton wanted to recognize and worship through the sun. The universal god reappeared in the Bible and in the Gospels. It refutes the multiple gods of polytheistic religions. Thus, a thought of the South would reconcile the sense of the concrete diversity of nature expressed by the gods of the ancient polytheisms, especially the Greek and Latin, as well as the sense of the unity of the universe that the One God expresses (Morin, 2000).

Humanistic pedagogical practices that teach the human condition.

The Renaissance is a movement of the spirit in which the world is problematized: What is the world? Man is problematized: What is man? Nature is problematized: What is nature? God is problematized: What God are we talking about? Does he exist? A humanism was born out of that problematization. The word “humanism” has two faces. There is one face that we need to abandon. That of the dominating man, destined to become lord and master of nature, according to Descartes' formulation.

We must reject this arrogant humanism, because we know, from now on, that any pretension to dominate nature degrades not only nature, but also our humanity, which is inseparably connected to it, which depends on it more than it depends on us. The other side of humanism is that of the value and dignity of every human being, whoever he or she may be, wherever he or she may come from. It is this humanism that we must not only assume, but also spread in this planetary era, in which all humanity lives a community of destiny. We must also assume the cultural heritage of the Renaissance, because today we must once again problematize the world. Our universe is no longer that of Copernicus and Galileo, in which the sun was the center. There is a gigantic universe, in which there is no longer a center, in which the Earth is a tiny planet of a tiny sun, a minor star of a small peripheral galaxy. We must problematize the real: where is the “true” reality? In the particles and atoms? In the objects of our perception? In our mind? What does reality mean today? We must re-problematize our relationship with nature, which we have been considering as made of objects to be manipulated, tamed or destroyed, when we are inseparably and vitally connected to it. We must re-problematize our beliefs and creeds, starting with our belief in the irreversible progress of humanity (Morin, *For a Thought of the South*, 1999).

In putting humanism into practice, it is to reflect on poverty, human insensitivity. Where poverty and misery, death and hunger as something so commonplace that does not move us, that does not produce neither bewilderment nor indignation. Inequality is considered the engine of progress. Poverty is not related to injustice, but to the responsibility of the poor. They are guilty of their poverty, if they are poor, it is because they are lazy, irresponsible, inefficient and... they are perceived as a threat and enemies of those who possess more. John Paul II in his encyclical *Centessimus Annus* denounced them as a bundle of nuisances and inconveniences, eager to consume what others have produced (Perez, 2008).

That is to say that crime is not produced by political, economic and social consequences, but as a cause of social unrest, so it is necessary to repress it, imprison it and kill it; without looking for the real causes that produce it. So, every time a criminal is killed, society breathes a sigh of relief. For example, if a woman is raped, it is because she was wearing provocative clothes; if her husband murders her, it is because he was unfaithful and deserves it; if

someone is murdered, it is said, something must have happened or who knows why. Justification is always sought for what happened.

Conclusion

It is necessary to change paradigms of thought, so that human beings can live in harmony with nature, in addition, public policies that are legislated for rural areas, should be based on a look from the farmers, from the ancestral, in a concerted manner, government, farmers, school and community in general, and that respond to the needs and seek the welfare of the community without affecting natural resources, so that what is produced is sustainable and in harmony with nature.

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