

Construction of education in the countryside, political-pedagogical bets of the educators of Inzá-cauca

Construcción de educación del campo, apuestas político- pedagógicas de los educadores de Inzá-cauca

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ABSTRACT

The contents we intend to outline here, refer to the Education of the Countryside, the teaching subjectivity and the Pedagogical Experiences, categories of analysis built from theoretical and experiential elements from the pedagogical bets in the rurality by educators and the community of Inzá, municipality of Cauca; as opposed to the ideologies that consider the school as a space outside the context, ignoring its social role and its direct relation with the transformation initiatives. In order to talk about this, we put these elements in dialogue with reflections from Latin American organizational processes, as well as from academics who have reflected on the elements of these categories, which we consider give meaning to rural education as a possibility of organizational processes in the rural territory.

Key words: rural education, subjectivity, rurality, experience.

RESUMEN

Los contenidos que pretendemos esbozar aquí, se refieren a la Educación del Campo, la subjetividad docente y las Experiencias pedagógicas, categorías de análisis construidas a partir de elementos teóricos y experienciales desde las apuestas pedagógicas en la ruralidad por parte de educadores y la comunidad de Inzá, municipio del Cauca; como contraposición a los idearios que consideran la escuela como un espacio ajeno al contexto desconociendo su papel social y su directa relación con las iniciativas de transformación. Para hablar de ello, ponemos en diálogo estos elementos con reflexiones desde procesos organizativos latinoamericanos, así como también desde académicos que han reflexionado frente a los elementos de estas categorías, que consideramos dotan de sentido la Educación del campo como posibilidad de procesos de organización en el territorio rural.

Palabras clave: Educación del campo, subjetividad, ruralidad, experiencia

1. Introduction

The educational environment, without considering it only as that which emerges within classrooms, institutional walls and around intellectuals, we understand it as that which is consolidated in spaces of socialization that involve meeting and interaction with others, where knowledge is recognized, thoughts and positions that constitute the subjectivity of the subjects concur. From there, we consider the importance of this work in the recovery and visibility of the work of educators and their experiences in the institutions of the municipality of Inzá-Cauca, as spaces for the construction of knowledge and the building of horizons of meaning that strengthen a bet for the Education of the Countryside.

Thus, the work that was carried out arose from the need raised by the educators regarding the reconstruction of their pedagogical experiences, expressing their concern for the lack of documentation of what has configured a different task for educators. Their experiences have become places for reflection, they put in tension the limits established by educational regulations to their pedagogical practice. Therefore, our work within the research addresses pedagogical experiences as scenarios that contemplate the voice and

intentions of educators, evidence the constitution of their subjectivity and their place as political subjects, within their work and interaction with their peers.

We are interested in learning about these pedagogical practices and experiences of educators, who focus on the knowledge of their own territory, the daily life of their community and the needs of their reality. From their work, educators weave a link between students and their place, with their way of seeing and living the world, so we wanted to unveil the reflections, critical views on their context that make up social practices that give new meaning to their work as actors. These are practices of food sovereignty, of recognition and link with the territory, of evocation of traditional knowledge through cultural displays and educational research, among others. Projects such as these show that the educator's work has no limits, that it transgresses very personal spaces that lead them to reflect day after day, thinking about spaces that transform curricular schemes, because life in rural areas is permeated by diversity.

We start from recognizing educators as political actors who build initiatives that enhance and strengthen local knowledge, links and contexts in their territory as a bet on education in the field. The experience of educators can provide a broad view of the constructed, appropriated and naturalized imaginaries regarding the place of knowledge, revealing the knowledge-power relations that are consolidated as frameworks and regulations that determine the actions of the subjects.

We consider it necessary to reevaluate their understanding of the possibility and potential of the scenarios in which educators configure other pedagogical and community experiences, oriented not only to spaces of knowledge construction from an academic order, but also in the infinite number of organizational and political processes that are generated around proposals linked to education. From our research process, we find ourselves in a constant exercise of reflection of educators, their practices, their discourses and their daily life.

For this reason, we identified the existence of different struggles undertaken from organizational processes initiated by the indigenous and peasant community led by the CRIC and the ACIT; struggles that are directly related to the work of educators who belong to any of these organizational proposals. The struggles have been of vital importance for the strengthening of community processes, social organizations, neighborhood and peasant associations; they also imply the resignification of political, cultural and social aspects within specific contexts.

Education is a place that reflects collective actions, positionings and discourses regarding alternatives for the transformation of a social order. We undertook the investigation of educational institutions with which we have shared thoughts, words and constructions over time. These institutions possess the richness of co-existing with other different and/or similar ones, there we found the participation of educators who self-identify themselves as indigenous or peasants and share political ideals with some existing unions¹ in the region.

In this sense, we consider the school as a propitious place to identify, undertake and strengthen pedagogical projects that grant a different but not inferior place to education in rural areas with respect to urban areas. We recognize that in the rural context there are scenarios and elements for the construction of knowledge, hence we delve into their practices, experiences, to make visible their horizons of meaning. It is the educators who, from their daily work, seek to provide solutions and generate strategies so that students do not leave the classroom and their territories, strategies that promote the recognition of their knowledge.

In their work, they make pedagogical practices within the rural scenario consolidate as contextualized exercises, which go beyond the common and go beyond the established

¹ Asociación de Institutores y trabajadores por la de educación del Cauca; SINTRAESTATALES.

practices and the reproduction of knowledge, generating exercises different from the instrumental proposals from the Rural Educational Project (Proyecto Educativo Rural-PER) regarding education. We consider that the collective actions undertaken in favor of the defense of decent conditions for educators and education in general, are some of the initiatives that reveal their positionings around their pedagogical work. From there, we find understandings of Education in the Field, which understand it as a contextualized process that takes into account cultural, political and social differences. It is from these conceptions that the pedagogical practices considered by them as alternatives are generated, which we made known in our research exercise.

The most enriching part is evidenced in what we call the school-rural community relationship, we can see materialized the constant reflection of educators to build alternatives for a different world, but possible. These educational experiences are woven in the impacts that are achieved in the community, as well as in the work and community ties that are generated around the school. This can be seen in the need expressed by educators to understand their work, not only as what is consolidated only in the physical space of the school, but a critical view of education in relation to its context.

Throughout the region there are indigenous and peasant contexts or areas of territorial dispute, which have generated conflicts of interest at the cultural, social and educational level in the institutions, a tension that for most educators and the community has led to think of a more diverse and intercultural educational process, which allow them to situate their work inside and outside the classroom. In both cases, recognition and autonomy are sought, understanding the change of unjust conditions and the construction of a dignified life perspective for the rural population, therefore, their autonomous exercise can be seen from several aspects, among them the educational one from which the relationship with processes of social-educational transformation is established.

In this sense, the projects initiated by the educators are characterized by promoting the idea of an education understood from their own perspective, as the practice that emerges from the traditional frameworks, proposals that contribute to undertake a relationship with the physical and symbolic territory. One of the strongest intentions is the reconstruction of the identity from the strongest roots to their region, the recognition of the educational work. After the work process with the educators, we found some manifestations that, from our point of view, give meaning to the alternatives generated in the region. For example, a strong purpose of transformation that distances itself from objectivist ideologies of understanding the world, which bet on the search for links with the territory in the ideas of progress and modernization of education have fractured. Thus, we wonder to what extent the educator in the field configures relationships with territorial knowledge, local contexts, community links and bets, from his educational and pedagogical practices?

The research exercise is framed within a political pedagogical proposal whose interest is oriented to the construction of educational initiatives in line with the needs of their own territories, hence we consider the importance of rescuing and recovering the reflections that occur from the organizational processes to cement a school scenario that transcends the daily life of the community. The debate we intend to raise regarding the distance between the Rural Education policy and what educators and the community build as Education in the countryside, allows us to reflect on the potential that lies in the construction of knowledge from social movements and their contribution to the conception of education.

Between the lines, and in each of the sections in which we place ourselves as women, peasants, indigenous women, we chose to rescue our place as educators, evidencing that as National Pedagogical University - Educator of Educators, the work of education transcends the mechanical transmission of knowledge. This is oriented towards the

construction of collective knowledge, in the hope of recovering voices and proposals from the contexts themselves that allow us to place education as a preponderant link in the search for the construction of a dignified, autonomous and collective life.

School scenarios, as well as the actions of educators, have been conditioned by different dynamics that pretend to present the framework of pedagogical work as homogeneous and uniform. However, there are pedagogical-educational experiences that go beyond the established frameworks and that occur through social interactions between students, educators and the community in general. We recognize in these initiatives places of enunciation that give meaning to the cultural context and its community, from places of resistance to guidelines that seek to blur the histories and constructions that underlie the particularity of indigenous and peasant rurality.

We consider it pertinent to work with teachers' narrative exercises as a way of recovering, from the educators' own experiences, their interpretations and understandings of what transcends and is significant to them, alluding to what we understand as pedagogical memory. Recovering what has been lived through narratives calls for reflection, inquiry and questioning about what happens in the school space. Behind the fabric of educators' memories we can find the potential of their knowledge and the possibility of reconstructing and strengthening their work.

Returning to the pedagogical work of educators, not only configures the convergence of school experience and interpretation and the daily life of educators, but also transcends towards the recovery of the place of the educator and his subjectivity as an imperative in the construction of his identity and the meaning they give to their practices, appropriating and re-signifying their experiential content.

However, we have observed that in the relationships that are being woven, they also recognize our work and make us feel part of the construction of a reality for all. This recognition is evident when they treat us as equals, as educators, who also have

something to teach and learn from them. Beyond the academic spaces, the links achieved allowed us to get to know the educators in their family and cultural environments, in order to understand as a research group the importance of daily life in relation to education in rural areas.

The purposes of the research where it is achieved to know and deepen the relationships that the educator of the field configures with the territorial knowledge, local contexts, links and community bets, from their educational and pedagogical practices, to consolidate the teaching narratives as a scenario of reflection and empowerment of the pedagogical experiences of educators, achieving the construction of meeting and interaction spaces with the educators as a way to strengthen social and political bets regarding their work, to establish the articulations between the guidelines of the Latin American proposal of Education of the Field, with the work of the educators of the municipality of Inzá, where it is possible to recognize the sense that the educators give to their pedagogical practices as a scenario of reflection.

Pedagogical practice - *Community proposals from educators.*

The concept of pedagogical practice will be approached from three perspectives: a conceptual one in which we take some generalities of Paulo Freire; The Landless Movement of Brazil (MST) from Anton Makarenko's approaches; another empirical one, from the reflections made by educators in their rural practice; and the third one is the conception of pedagogical practice for the degree in Community Education with emphasis on Human Rights.

From Paulo Freire's understanding, pedagogical practice is understood as the reflective task that strengthens educational processes and the work of the educator, a possibility to enhance the relationships between subjects and their context. educational practices refer to the recognition of knowledge and know-how, critically appropriating reality, to

the extent that they are also emancipatory practices. In this sense, it associates educational praxis with the valuation of experience as a scenario of daily life where the reading of the world is linked to the reading of words, and from there to the understanding and search for the intelligible and knowable of reality.

For its part, the MST understands pedagogical practices as a social scenario where formative processes are constituted, being reality the basis for the production of critical knowledge. The movement retakes postulates of popular education, appropriates elements in front of the collective where education and its pedagogical practices are linked to the social, to productive work aimed at making contributions to social reality, transforming class conditions and enhancing a collective consciousness (Makarenko, 1996). In short, from this understanding, educational practices are organically linked to organizational and productive processes, reaffirming the commitment to the struggle, defense of rights and collective demands.

In turn, according to Inza educators, pedagogical practice is a process of doing, knowing and reflecting on the educator's training that implies recognizing the contextual needs of those to whom the teaching is directed; pedagogical practice is part of an ethical-political exercise of educators, where the knowledge of the subjects converge as the main tool for knowledge production, transformation and construction of alternatives, making education an organizational, humanistic action that respects the different cultures and builds a collective social being.

For the Bachelor's Degree in Community Education with emphasis on Human Rights, the pedagogical practice is conceived as a training scenario that promotes participatory processes of critical reading of reality from the exchange of knowledge and intercultural dialogue, being a space for investigative training to support the capacity of the pedagogical teaching task and the collective construction of knowledge; It is based on empowering collective action, methodologically oriented to the processes of reading

reality and systematization of experiences, guaranteeing the enrichment of democratic political culture, taking into account that needs are different in all contexts and that therefore the richness of the spaces for socialization is found there.

After the research process, we chose to recognize these pedagogical practices and experiences of educators in Inzá, these are practices of food sovereignty, recognition and link with the territory, evocation of traditional knowledge through cultural displays and educational research, from places of resistance against guidelines that seek to blur the stories and constructions that underlie the particularity of indigenous and peasant rurality as well as the knowledge of their territory, the daily life of their community and the needs of their reality. We can see, then, that from their work they weave a link between the students and their families with their place, with their way of seeing and living the world.

Political Subjectivity - *Reflexivity in Educators*

We start from the idea of reflection as one of the surrounding elements of subjectivity and in relation to the experiences of the subjects themselves, in this specific case about the educators. The educators promote spaces for meeting and reflection, promoting a communitarian sense to understand education in rural contexts, from which they bet on pedagogical exercises related to their community and their context, as an organizational and social bet for the transformation of living conditions in the municipality. In this regard, we wanted to address the issue of subjectivity from what we consider as its most relevant elements: Critical reading, Territorial links, Horizons of meaning, Ethical-political position that allow us to glimpse the symbolic and construction scenario in which it is located and the relevant potentiality it possesses around reflexivity.

→ ***The critical reading of reality***, in the constitution of subjectivity, makes it possible to return to the dimensions that configure the subjects, allowing them to identify

the cultural, political and social processes that, in turn, have composed their experience and their place in the world. In other words, it is a process of returning to and reflecting on their history in order to understand their horizons of meaning and to think differently. The process of critical reading of reality in pedagogical processes leads educators to see themselves, think, relate, judge and commit themselves, because this exercise builds new forms of understanding and reconstruction of knowledge.

→ From the educators' exercise, *the links* are understood from the collective construction of knowledge around horizontal relationships where it is possible to interact with others, to assume the subjects as subjects of possibilities, whose potentiality is expressed in the participation and agency of emancipating options. Territorial bonds in Inza educators are woven thanks to the fact that they feel affectively welcomed, emanating feelings and values such as support, solidarity, accompaniment and others; these are manifestations of belonging that are significant for the subjects at the time of feeling that they coexist with others. It is necessary to mention that, although affective bonds are important, we can see that they also develop around the future perspectives that are drawn, that is to say, where the intentions of transformation and different life options converge.

→ *The horizons of meaning*, which are part of the political subjectivity of Inza educators, are expressed in the understanding of education as a scenario of *doing-experiencing*, where the educator is able to confront himself with his actions and knowledge, which allows him to give meaning to his work in relation to his daily life. In turn, the horizons of meaning are manifested in the rootedness and identity with the territory, in the affective, human and socio-political part of the educational action, its main horizon is to project education towards and in relation to the community, generating alternative processes that lead to strengthen the social and political

organization, so that education and its pedagogical practices are conceived as a transforming action that allows reading the world in key to the commitment to search for alternatives for change.

→ *Ethical-political stance of educators* refers to the work and commitment they have with the transformation of school scenarios and those outside of them. In the light of this element, we understand educators from their transforming potential; it refers to the problematizations that come from their pedagogical practices and their personal experiences, here in addition to questioning, the positionings of the subjects are also revealed, their disagreements with what they do or with what pretends to limit their action within the school context. We find ourselves with multiple bets for change and transformation of these spaces conceived as objective, hierarchical and instrumental. Hence the importance of reflection, of going back over oneself, not only to evaluate how fortunate or unfortunate something may have been, but also to shape new initiatives that generate changes and ruptures in relation to what has already been experienced.

The ability of educators to reflect on their own experience shows the understanding and appreciation of education by the actors themselves. Reflecting indicates proposing coherence between the creation of the discourse and the actions of the teacher in rural areas. When the educator returns to his teaching and learning processes, he is manifesting the factors by which his identity, thoughts, readings and ways of understanding the world are constituted. That is, shaping his subjectivity, from pertinent and necessary pedagogical exercises in the region, establishing a direct relationship and recognition of the context with its realities and the needs of the students and their parents.

In conclusion, the formation of teachers' subjectivity allows the construction of processes of identity reconstruction, of rootedness, not only in the territory but also in

the recovery of their expressions, knowledge and customs. In this sense, it values their socio-cultural realities as a process of interaction with the pedagogical-political work developed in educational institutions. Thus, taking into account the expressions of the educators, it is necessary to consider the need to direct the educational processes towards the collective construction of pedagogical scenarios of reflection that lead students, parents and the community in general to appropriate a rural community, organizational and social sense in education.

Field Education - *Educating as a Political Horizon of Transformation in and for Communities*

In order to understand rural education, it is necessary to take into account what is understood as a countryside; it then goes through the understanding of a physical space, to locate it as the scenario where social life unfolds, where it is possible to rescue and reaffirm the identities of the rural peoples, where participation and democracy are exercised in favor of the social organization of the communities. The above is a panorama that became evident throughout the research process, allowing us to think of rural education not only as a pedagogical ideology, because it is not only limited to being an educational proposal, but it is a struggle for the historical vindication of the countryside and its protagonists, whose resistance is oriented to build their own references for the solution of their problems. In this sense, these are some of the elements that make up Countryside Education:

→ ***Education as a social practice:*** To think of the school as the link to social struggles, to a fuller humanization, the disalienation of work on the land and in favor of democratization, political participation in the defense and affirmation of collective organization, in order to strengthen popular power and the formation of militancy for the organizations.

→ ***Territorial knowledge:*** The proposal we have chosen to vindicate rural education represents its own dynamics, practices and discourses that oppose the ways of conceiving education as the transmission of absolute knowledge within a certain place or space. It invites us to think about the work of education outside the "modernizing" logics that seem to be the banner of changes and transformations from state guidelines; it proposes, on the contrary, to think about knowledge that leads to pedagogies coherent with the social dynamics of the countryside, that is to say, to orient them to the needs and demands of the rural context.

→ ***School - rural community link:*** Here we consider the importance of understanding the school as a space within the community, from which changes and transformations are generated that transcend from the physical school spaces to everyday life, therefore we affirm the need to make visible the educational practices that are linked to the particularities of the communities where life takes place. In the school, it is considered necessary to reflect on the social problems that surround the educational community.

→ ***Divergences and distancing from the educational policy of rural education.*** Although the educators of Inzá make mention of rural education, we consider that this is framed more in the education of the countryside because it is more in line with their social and political pedagogical practice. The main distances that the educators and some people of the community have from it, we locate in the following elements: *the understanding of education as a service; the limitation of the rural population to the agricultural production of the country and the generalization of the curriculum linked to the standardization of evaluation tests.*

Mainly, educators place their understanding of education as a fundamental right for all the country's populations, which should not be denied to rural communities, much less

handed over to third parties to be offered as a service that only some will be able to acquire.

In short, the backbone of the research process in the community of Inzá invites us to extend the views on education and recognize that social movements are betting on talking about rural education as a collective proposal to build community through educational practices, to think the work of educators and learners as a process of resistance from the populations, to build pedagogical practices relevant to their reality. From these reflections and socio-educational proposals in the municipality, the school is a living classroom in the territory where different cultural, ethnic and social characteristics converge, it is also a space for socialization, appropriation and participation with educators, parents and students; then the educational processes are thought around a school for and with the community, if well described: "The school that knows its community, does not forget it when it attends the classrooms; this school takes into account the interests and problems of the environment and accordingly seeks relevant solutions." (Education Committee of the ACIT, 2011, p. 28).

2. Materials and Methods

From the beginning of our research it was clear to us that we wanted to carry out a reflective and critical process in response to the needs of the context, an exercise that would allow us to get directly involved in understanding the characteristics of socio-educational relationships, We therefore took up the approaches of Action Research (AR) as a relevant approach for the processes of knowledge construction, based on the readings of the context, the recognition of the subjects as socio-critical agents in reality;

we identify in this approach the place given to the educator as an active subject who investigates and problematizes his own pedagogical practice, thus, we take as references to: Jhon Elliott, Lawrence Stenhouse, Wilfred Carr, establishing the relationship it has with our research process.

In this sense, we appropriate the following definitions: Action research is a methodological option that allows the expansion of knowledge and provides concrete answers to problems that are raised by the research participants, who in turn become co-researchers who actively participate in the whole process that originates from constant reflections (...) which is based on the socio-critical paradigm, with a dialectical, dynamic, interactive and complex approach to a reality that is not given, but is in permanent deconstruction, construction and reconstruction by the social actors (Elliott, 2000, p.32) In short, IA does not see reality as given, but as given, and therefore allows inquiring about the problems of the context from the perceptions of the subjects, through dialogue and self-reflection on the situations that afflict them.

In our case, the relevance of documenting the pedagogical experiences of Inza educators arises from the need to reflect on their work and educational projection. This research approach allows understanding and knowing the places of knowledge production in accordance with the problems and relationships that arise from possible solutions. The importance of AI allows the research educator to be a learner and establish links with the context to teach, learn and understand the route of his own work and how to permanently and systematically transform his pedagogical practice, as expressed by Carr, W, (2002) "Action Research is a participatory and collaborative process of self-reflection in the socio-educational context" (p. 18).

The research processes with this approach allow the subjects to create spaces that encourage the realization of initiatives that strengthen the understanding of education for life. The subjects have and form different perspectives of the world that surrounds

them to understand the situations that arise there, this is evidenced through knowledge, dialogue, the word, to question, transform, learn and forge practices that allow the recognition of other human beings. According to this, we identify that educators, from the joint reflections on their work, have generated pedagogical proposals according to their needs, creating collective spaces for participation and autonomy. From the understanding of Stenhouse, L (2002), "research as an instrument of action encourages to take the floor and to position oneself in the political space" (p.25).

According to this research approach, we use the following categorization of variables:

Field Education:

- Education as social practice, reflections from Inzaños educators.
- Territorial knowledge, recognition of one's own, everyday knowledge
- School - rural community linkage, formation of the collective
- Pedagogical practice as community practice. Proposals from the Educators
- Divergences and distances with respect to the educational policy of rural education

Teacher Subjectivity:

- Critical reading, positioning oneself in the face of reality.
- Linkages, the weaving of a "we" for social transformation
- Horizons of Meaning, Proposals for the Education of the Countryside
- An ethical-political stance of Educators, Commitment to society.

The IA allowed us to identify and strengthen the understanding of the educational work and the pedagogical experiences of the Inza educators, as we built and put into practice a work route that was elaborated collectively. The constant dialogue and the construction of links with learning-teaching from them to us and vice versa, strengthened the spaces for reflection and construction of knowledge. Next, we will present some of the tools we used for the development of the pedagogical proposal.

Participant observation/ Field Diary: The first step of the research process was observation, in order to understand the dynamics, daily life and make a critical reading of the tensions that were manifested in the region. From the IA, participant observation is understood as: "understanding the perceptions of the local community and assimilating them, through various instruments that involve participation in the daily processes of the community, as well as social and community dynamization" (Barroso, n.d., p.13). Some of the tools we used for the observation were: tape recorders, cameras, registration forms, information analysis matrices and field diaries.

Date visit 1	Name Institution	Name Experience	Name Responsible Institution.	# people in the working group	Mail

Table N° 1: Registration form for educational institutions, prepared by Rodríguez Sonia, Viasús Katherine, 2014.

Field diary - Visit to Santa Teresa institution.			
June 18, 2014			
Description	Activities	Categories of analysis	Commitments
Remarks:			

Table N° 2: Field diary format, prepared by Rodríguez Sonia, Viasús Katherine, 2014.

Pedagogical workshops: From IA, workshops are defined as: "a type of group discussion, although more systematized, both in the composition/selection of the participants and in the institutionalization of space, time and relationships; encouraging the production of knowledge in the interaction with the participants". (Barroso, n.d., p.14). The workshops are a space for meeting, dialogue of knowledge and articulation of pedagogical experiences. More than a methodological tool, they are a scenario for observation and action for the research groups.

Logical Path	
Dynamics of presentation in pairs: each person finds a partner and they talk for a few minutes about their experiences as educators and the pedagogical projects they carry out, then in assembly each participant introduces his or her partner.	
Axes of work	<ul style="list-style-type: none"> - Description of the process based on: who does, did or will take part? Impact that was generated, generates and intends to generate. - Tools used and the methodological route
Objectives	<ul style="list-style-type: none"> - Appropriation of a methodological tool that facilitates the reconstruction of pedagogical experiences. - Recognize the need and importance of the coherence that must exist between the elements present in the pedagogical experiences.
Methodology	<p>First moment</p> <p>You will meet in groups. One of the groups will make four sets of cards, giving answers to the following questions:</p>

	<p>Who is involved in the process? What impact does the experience generate? And what are the methodological tools to be used? used?</p> <p>Second moment</p> <p>The other group, with the information provided by group 1, will organize in a narrative way the trajectory of the experience in which everyone participates, then it will be socialized to account for what was missing in the experience.</p> <p>reconstruction and see the importance of each person in the recovery of the experience.</p>
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Table N° 3: Workshop # 3 Logical Path, prepared by Rodríguez Sonia, Viasús Katherine 2014

Semi-structured interviews: Another of the tools we used were interviews and informal conversations; the first with the aim of learning about action strategies, alternatives, desires, ideologies, etc., of people (from inside and outside) who make decisions that have an impact on the community, semi-structured interviews were conducted with formal leaders, informal leaders, professionals and the social base of the different associative centers existing in the area. (Barroso, n.d., p. 15).

The second is understood as: "a type of unstructured interview. It is based on meeting and listening. The encounter is a form of social relationship that has two possibilities: either it is a chance encounter with someone or a search (Barroso, n.d., p.15).

<p>Questions guidance counselors, Interview #1 Educators and Parents</p>	<ol style="list-style-type: none"> 1. What did the pedagogical experience bring with it? 2. What is the evidence of experience? 3. What is the significance of this experience? 4. What rethinking can be done to the experience? 5. What can be enhanced from the experience?
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<p>Questions counselors Interview # 2 Educators organized</p>	<p>What does it mean to be an organized educator?</p> <p>2. What characterizes an educator who belongs to ASOINCA?</p> <p>3. In what ways does the educator transgress the limits of the institution? school?</p> <p>4. What contribution does the union make to the political formation of the educators?</p> <p>5. What distances do they take from the educational policies of Education rural?</p>
<p>Questions counselors Interview # 3 Community in general</p>	<p>1. What is the role of the community in the school?</p> <p>2. What contributions does the community make to the school from a Field Education perspective?</p> <p>3. What links exist between the community, the school, and the territory?</p> <p>4. Why is the role of educators important?</p>

Table N° 3: Field diary format, elaborated by Rodríguez Sonia, Viasús Katherine

Pedagogical accompaniment: The link established from the IA and our research process is that these precepts allowed us to provide possible solutions and tools for the documentation of the 41 pedagogical experiences of Inza educators, emphasizing the importance of critically reading and constantly reflecting on their work in rural contexts, making use of the tools described above during the development of the proposal. Below, we present the four stages of the pedagogical accompaniment and the development of the proposal of the event that was carried out jointly with the educational institutions of the municipality of Inzá.

- Identification of educational experiences considered as alternatives in educational institutions.
- Scriptural Support of Experiences
- Teacher training and updating
- Organization of the First Meeting of Pedagogical Experiences in the municipality of Inzá and publication of the first edition of the journal Educación y Pedagogía Rural - Reflexiones Desde Las Prácticas Docentes.

For the organization of the information and analysis we made matrices based on the transcription of the audios of the interviews and informal talks with the educators, in this sense, we crossed the information with the categorization and its respective elements:

School-Community Relationship Rural	Other Educators	Education Rural/Education Field	Pedagogical Proposals
What role does the school give to the community and the community to school?	What are the scenarios that allow the formation of other educators?	Is it relevant to talk about rural education or field education, why?	How are they understood and make up the internships pedagogical?
	What are the elements constitute subjectivity teacher?	To what extent can consider the educator as a subject of knowledge popular?	What are the stakes pedagogical educators?
	What kind of ruptures in school		

	and out-of-school scenarios can be evidenced in the educators?		
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Table N° 4 Analysis matrix prepared by Rodríguez Sonia, Viasús Katherine.

3. Results

The pedagogical practice implies the understanding of the collective and personal places of educators and participants in bets to reconfigure the spaces of interaction in everyday life. From this understanding, for the degree, the role of the educator in training in a pedagogical practice space is based on enhancing collective action, methodologically oriented processes of reading reality and systematization of experiences ensuring the enrichment of democratic political culture, not without leaving aside, After the reflections raised throughout this research and pedagogical exercise, to close, we present in this part some elements that we consider mark the research relevance of this proposal, and on which it is necessary to continue future theoretical, pedagogical and experiential inquiries.

Pedagogical challenges: As graduates we consider the importance of strengthening the tools to work in rural areas, since their particularities demand from our part the knowledge and understanding of their life perspectives, tensions in the territory, political positions, their conceptions about education, the framework of their organizational processes, their main demands, among others. As pedagogical challenges, we must continue to venture into this type of scenarios, returning and giving strength to the voice of rural educators, breaking with schemes to be surprised by the way in which knowledge is built from reality; we must continue to support and rescue the spaces that bet on a more dignified world, where we can all contribute and live better.

The understanding of the countryside, then, goes through the understanding of a physical space, to locate it as the scenario where social life unfolds, where it is possible to rescue and reaffirm the identities of the rural peoples, where participation and democracy are exercised in favor of the social organization of the communities. The countryside is where productive activities of sovereignty and solidarity ecology are developed, where cultural diversity is affirmed, where citizenship is built and strengthened, where historically situated peoples live and where the understanding of identity goes through the struggle of social movements (Pereira de Queiroz, 2011, p. 45).

Education must be thought from a social perspective, which strengthens the life practices of the communities and the organizational processes, hence we retake the Education of the Countryside as a political and pedagogical initiative that is developed hand in hand with the rural populations, in order to recognize and affirm the cultural reality, knowledge, identities, memories and stories that constitute the needs and projects for the future that are collectively generated in the territories. Education in the countryside promotes pedagogical work as a political ideal for the transformation of reality, where the choice is to re-signify the construction of subjects who work and live for the joint benefit of their communities.

Although the educators of Inzá mention rural education, we consider that this is framed more in the education of the countryside because it is more in line with their social and political pedagogical practice. Precisely, the social movements are committed to talk about rural education because it is a collective proposal to build community through education, to think of the work of educators and students as a process of resistance from the populations, to build pedagogical practices relevant to their reality.

The direct relationship with the context and education in rural areas gives us an overview of the educational processes that are not limited to the institution; their bet emphasizes understanding it with the articulation between theory and practice for the formation of human beings capable of growing, thinking and building conditions of possibility for the future around their context. They do not make a difference between these two places (school and community), but consider them as complementary, with a close link, hence they affirm the intention that education takes place in the spaces of encounter with others.

Understanding subjectivity as a category of analysis to address the actions of the subjects, not only has to do with looking at their work, but also implies the investigation of the positions and representations that are found around their practices and contexts by which they are determined. Delving into subjectivity implies taking distance from the dichotomies that understand reality as an externality to the subjects, as well as fissuring ideologies that constitute them as alien to their context.

Thus, we identified that the critical reading process carried out by educators in the targeted educational institutions is materialized to the extent that they carry out pedagogical practices that they consider as alternatives, that recover their own knowledge, that link knowledge with reality, that generate processes of reconstruction of identity and rootedness with the territory, betting on an educational process that promotes the work of self-reflection and with others, building their own meanings and new ways of seeing reality.

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