

Teaching-Learning Process as A Strategy to Recover and Strengthen the Shuar Culture

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Abstract

This study examines the impact of the teaching-learning process on the preservation of the Shuar culture in Ecuador, specifically in the Morona Santiago Support Center. The main objective is to analyze how the Bilingual Intercultural Educational Model (MOSEIB) contributes to the rescue of the Shuar cultural identity among children and young people. The methodology is quantitative and descriptive, using surveys to obtain data on the perception and experiences of teachers and students. The population includes 51 people, including 33 teachers and 18 students, who answered questions about the use of cultural resources in the classroom and the relevance of Shuar customs as myths, legends, and mother tongue. The results indicate a positive acceptance of the MOSEIB model, as both students and teachers express that teaching based on the Shuar culture reinforces their identity. A high percentage of students enjoy cultural activities and value the use of traditional language and dress. In conclusion, the Intercultural Bilingual Educational Model has a positive impact, promoting the continuity of Shuar traditions and generating a space of respect and appreciation of their culture both in the educational field and in daily life.

Keywords: *Shuar Culture, Learning, Cultural Identity, Mother Tongue.*

Introduction

The teaching-learning process is defined as the space in which the student plays the main role and the teacher is considered as the facilitator of the learning process. In this sense, it is the students who build knowledge through reading, the exchange of experiences and reflections, the evaluation of opinions with their classmates and teachers, at this point the student must enjoy learning and commit throughout his life. For Breijo (2017) in the teaching-learning process, activities are mainly developed by the student and the teacher, this does not exclude any type of function, both functions are equally enriched, based on the dynamics of which the student teaches and the teacher learns.

In Ecuador, the teaching-learning process in the Shuar communities is carried out according to the environment of the world and the vision of life in past and current times, taking into account the customs, legends and myths of their culture. Currently, the teaching-learning process in the Shuar communities is carried out by the bilingual intercultural education system (MOSEIB) model, this educational system is focused on the maintenance and prevention of the identities of the communities, based on their own methodologies for teaching and learning.

The importance of maintaining the Shuar culture in our country is very great, since they are made up of unique characteristics of their community, which allows people outside their environment to know and discover their roots. In this sense, it is relevant to know if the teaching-learning process established in the Shuar communities generates a positive impact within them, since it is important to determine if this process

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helps children and young people to recover and reinforce their identity, in which, and as already mentioned, it is characterized by their customs, myths and legends.

Based on the context exposed, the problem arises from the lack of appreciation and practice of the Shuar cultural identity, by the children and young people who are educated today in these communities, this, despite the great efforts and knowledge of adults about the myths and legends of their culture, which are an essential part of their education. The lack of knowledge of festivals, cultural events and rites means that children and young people are increasingly losing the customs of this culture.

Faced with this problem, the following question arises, How can the teaching-learning process have a positive impact on the recovery and strengthening of the Shuar culture? likewise, as well as the research of previous studies related to the central theme, in addition to the current analysis of the situation of the teaching-learning process in which both students and teachers are found, of a support center in Ecuador. The main objective being to analyze the impact that the teaching-learning process entails in the recovery and strengthening of the Shuar culture, it should be noted that this research was carried out in Morona Santiago, in the support center of that city.

Shuar Culture

In Ecuador, the Shuar people, originally from the Amazon, settle in the provinces of Pastaza, Morona Santiago, Zamora Chinchipe, according to Shuar estimates, it is estimated that their population is 110,000 inhabitants, and that they live in some 688 settlements. The common self-denomination is Shuar, however, some ethnic groups refer to the Shuar Muray (mountain people), who live in the valley of the Upano River, as well as the Untsuri Shuar (numerous people), who live in the Transcutucú area (GAD Municipal Huamboya, 2022).

Activities

The Shuar people are endowed with several activities that define them, such as their belief; in the creatures of nature, because that is where they evolved, likewise, the diose represented in the moon, the sun, wild animals, among others; the myths, which are part of the training process in students, are those that contribute to understanding and valuing their culture, as well as their food; It is based on sowing and harvesting, because they are surrounded by nature, which provides them with a wide variety of fruits, vegetables and plants (Ríos, 2017).

Family

Education begins when the couple is formed, following the process of getting to know the family, seeking their consent in order to gradually form their home. This education is also reflected in the care that the husband gives to his wife, satisfying all her needs so that her child does not have problems and so that everything goes as well as possible. With respect to care, children stay with their mother until they are 3 years old, when they begin to develop the functions linked to their gender, in this aspect, women give their daughters the responsibility of raising animals; They also teach them to sweep and do household chores so that when they are married they can treat their husbands well. (Hablemos de Cultura, 2017)

Agriculture

Education also directs them towards agriculture, since they are present in the garden, participating in the sowing and harvesting of food. Men, on the other hand, always work hand in hand with their fathers in fishing and hunting activities that will help them to deliver their food to their homes, becoming leaders of the community or of their own homes. When boys reach adolescence, they cannot be in the same place as women for a long time, as a form of respect for them. (Hablemos de Cultura, 2017)

Education

This education hand in hand with the family has allowed them to develop either as women or as good men in the community, this contributes to leading and transmitting what their parents have instilled in them, feeling proud of the education they received, but also integrating them directly into the teaching of the classroom, taking into account that what they learned by their relatives should not be left aside. but you have to keep practicing it. (Ríos, 2017)

The Shuar are a people with an ancient history who have developed their own way of life over the years. As in every people of the world, they have their own education, language, philosophy, cosmology, customs and cultural values, where many modern societies define them as a strong and hospitable people. Taking education into perspective, in the Shuar culture, children, adolescents and women are educated according to the different stages of their integration into society, developing in the family and inherited by their parents, thus transmitting values, norms of behavior and attitudes consistent with their education and training (Ríos, 2017).

The Shuar conceive of education as a process of preserving their roots and the language of their culture, transmitted from generation to generation and each member of the family is responsible for taking care of it; therefore, it is assigned an active role in this process. The members of the Shuar family must live in harmony with each other and in balance with nature, basing their education on orality and practice (Coello y Rogerón, 2020).

Intercultural education

The Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) has recognized education as a human right and a fundamental tool for obtaining the enjoyment of other fundamental rights and freedoms, as well as the most important means for socio-economically marginalized peoples to access the resources they need to participate fully in their communities (Naciones Unidas, 2018). In this sense, the history of intercultural education is marked by a constant struggle to be valued and respected, since it has been dominated by traditional education. For this reason, teachers today choose different methods, strategies and techniques, based on the integration of the modern world in a way that respects not only their own culture, but also the cultural heritage of the world.

Over time, different concepts and ideas about intercultural education have emerged in Ecuador, for Marga (2017), intercultural education is a teaching and learning process, which involves pedagogical practices that take into account that diversity is the norm of any group and expands the links between different cultural groups. therefore, it is necessary to value diversity positively and respect the individual. From this aspect, intercultural education is understood as a holistic and dynamic process, where each person is a mediator of their own culture, forming their own identity, guaranteeing the recognition and respect of the cultural diversity that exists in the different environments in which it develops. (Espinoza, 2019)

In Ecuador, since 2018, interculturality in teaching methods has been ensured through the current Constitution of the Republic (2008), in which the country is considered to be intercultural, plurinational and multinational, and, since then, educational proposals that include or are framed in interculturality have begun to be truly developed. In this regard, recognizing interculturality as an objective of teaching and learning in educational processes means reconceptualizing the way of organizing education, based on overcoming the institutional discrimination that determines the monitoring mechanisms that govern the functioning of teacher training, the circle and the educational systems.

For Mashinkias (2017), in Shuar communities there are two models of education, the first that emphasizes family education, developing under a family and natural environment, with an appropriate discipline according to gender and the level of development of the members of the community, according to their principles of activity, participation and commitment. In the second case, education is based on a formal education system, it is presented under a model of Bilingual Intercultural Education that offers pedagogical

innovations and that open possibilities to improve the quality of education and preserve the culture of the peoples.

Model of the Intercultural Bilingual Education System (MOSEIB)

In recent years, the Ecuadorian educational system has developed great interest in bilingual intercultural education, this is reflected in the different centers that settle in the Shuar communities. Ecuador has a Bilingual Intercultural Education System protected by the Constitution and confirmed by the Law of Intercultural Bilingual Education, a process that took the indigenous people several years. Currently, the Ecuadorian State has a bilingual intercultural model, with its own structure, dependent on the Ministry of Education, responsible for the preparation of educational programs for the 35 indigenous peoples and nationalities in the national territory. (Ministerio de Educación, 2013)

The Bilingual Intercultural Education Model (MOSEIB) aims to improve the quality of cultural and linguistic education related to the development of cognitive, psychomotor and affective competences and skills of students from different national and ethnic groups in the context of Bilingual Intercultural Education (Ministerio de Educación, 2017). This education system is based on respect for nature and care, with the family and the community being the main educators, actors in the educational process, guardians of contributing to society, people who contribute to the development of their communities.

In this sense, MOSEIB does not refer exclusively to indigenous peoples, nor does it exclude the cultures that live in the country, but also to society as a whole. In a pluridiverse state, it is important to reflect on the application of this model, not only for Ecuador but also for Latin America. In this sense, students must revalue their culture, their knowledge, and traditions as a form of wealth and national identity.

Literature Review

In a study carried out by Villacís (2017), they concluded that from the results it was possible to verify the degree of assimilation of the Kichwa language by the students, applying the Bilingual Intercultural Model, in view of this, it concludes that the bilingual intercultural education model is a fundamental aspect for the management and preservation of cultural values; To this end, interculturality is constituted as an educational management mechanism that demonstrates the applicability and feasibility of the model to create significant educational processes based on cultural principles and to promote the identity and heritage of indigenous cultures.

In a study carried out by Sánchez and Rhea (2020), based on the analysis of bilingual intercultural education. He concludes that there is a process of cultural dispersion of the ancestral knowledge of the communities, in this case Tsáchila, where it not only creates a problem for nationality, but also for the teaching-learning process that occurs in the bilingual intercultural program, being a consequence for the customs of the communities.

In a study carried out by Paronyan and Cuenca (2018) they show that, although bilingual intercultural teaching has achieved significant results, in general and legal terms, in everyday teaching practices there is still evidence of a history of domination and imposition of what is considered a superior cultural arbitration, which means that the methodological procedures that sustain the hegemonic culture persist.

Materials and Methods

This type of research is carried out at a descriptive level, since its objective is to recognize the characteristics of the problem under study and the trends of a group or population are described, in other words, its objective is to identify the particularities, characteristics and profiles of the individuals, communities that are the subject of the study (Hernández, et al., 2014). Based on the level of research, this work has a quantitative approach, which according to the author the quantitative approach is one that collects data to validate research questions through numerical measurement and statistical analysis, that is, through data

collection, the quantitative approach contrasts the variables of the research and contributes to the formulation of conclusions.

The design of this research work is field, this design allows the researcher to collect the data, for subsequent analysis, directly at the place of study, likewise, the population studied was observed in its natural environment. In this regard, the research design provides a structure for data collection and analysis, in addition, it provides guidelines for generating evidence that meets both the specified criteria and the research questions (Martínez, 2020).

The research technique used in this study was the survey, which allowed obtaining quantifiable data on specific issues related to the influence of the teaching-learning process, these data were tabulated and analyzed to obtain the respective conclusions. The survey as a research technique is characterized by the use of standardized procedures, in which information is collected from a representative sample (Castro, 2022).

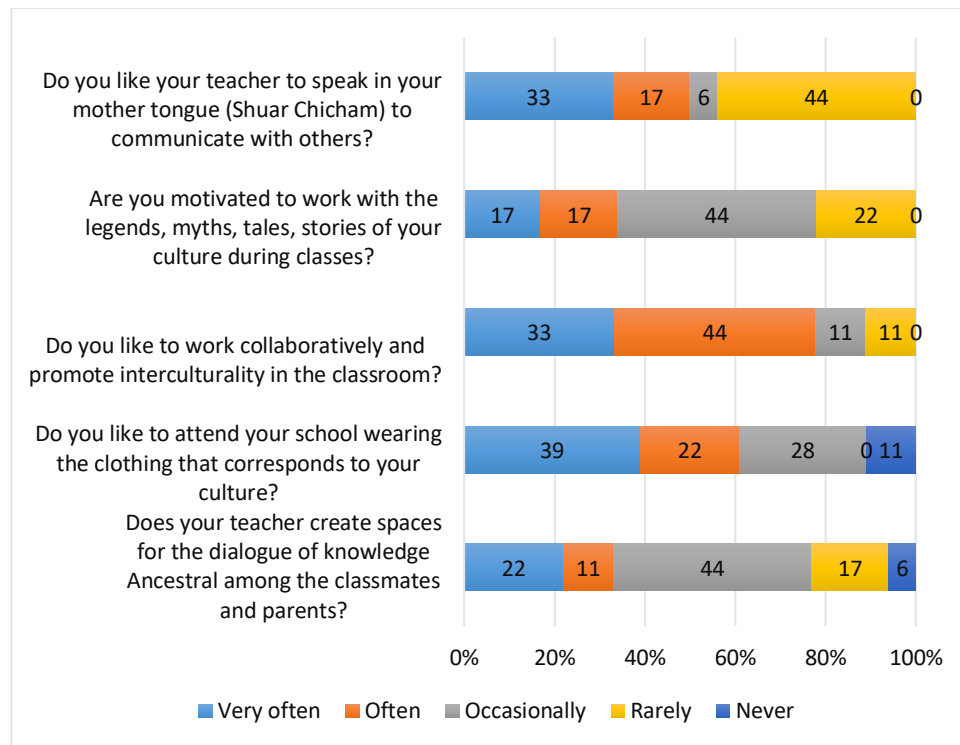
The population of this research is made up of both the teaching staff and the students of the Support Center of Morona Santiago, being a total of 51 people, where 33 were teachers and 18 students. It should be noted that the population of a research is known as a set of individuals who have similar characteristics, this being the main focus for the researcher (Explorable, 2022). These surveys are designed based on the formulation of specific questions related to the Shuar culture, as well as the teaching-learning process taught by the teachers. Through the methods and techniques used, the necessary information will be obtained to identify if the teaching-learning process that has been carried out in the Morona Santiago support center, generates a positive influence for the rescue and strengthening of the Shuar culture in both children and young people.

Results and Discussion

To evaluate the impact generated by the teaching-learning process, surveys were carried out aimed at both teachers and students of the Support Center in Morona Santiago, where the following questions were asked, obtaining the following results:

Surveys Aimed at Students

The purpose of surveying the students of the Morona Santiago Support Center was to know their perception of issues related to the Shuar culture, as well as the methodology that teachers use when teaching their classes. It should be noted that the surveys were aimed at students from seventh to tenth grade of the institution, first asking 5 specific questions focused on the Shuar culture, where the following are highlighted:

Graph 1. Survey of students of the Shuar culture

Source: Own elaboration

Of the five questions asked about the teaching of the Shuar culture, to a total of 18 students, 8 of whom were female and 10 were male, we can highlight that 44% of the teachers generate spaces for dialogue between classmates and parents, it should be noted that 6% of them consider that the teacher never generates this type of space in the Support Center.

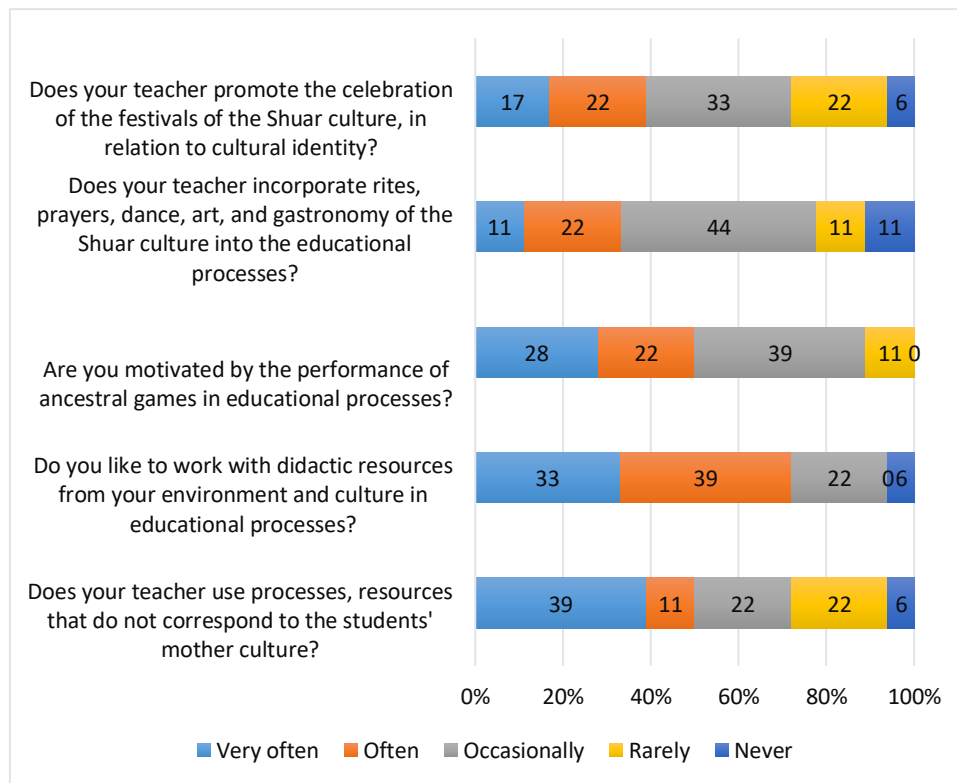
In another question asked about clothing, it was determined that 39% of those surveyed like to attend the institution wearing the clothing corresponding to their culture, however, 11% of them state that they have never worn that type of clothing.

On the subject related to interculturality, it can be determined that 44% of students frequently like to work collaboratively, promoting interculturality within the classrooms, it should be noted that none of the respondents stated that they do not like to promote the exchange of culture within the classrooms.

Taking the subject of myths and legends, 44% of those surveyed state that, occasionally, it is motivating to work and learn about the legends, myths, tales, stories of their culture, in addition, 17% of those investigated very often motivate them to do this type of activity. Likewise, it is reported that, among the interviewees, all have a degree of acceptance on the subject.

On the subject related to the mother tongue, we can see that 44% of the respondents rarely like the teacher to speak in the mother tongue (Shuar Chicham), on the other hand, 17% of them very often like to receive classes through the mother tongue.

Likewise, five questions related to the teaching-learning process of the teacher and the student were asked, where the following are highlighted:

Graph 2. Survey of Students on the Teacher's Methodology

Source: Own elaboration

Addressing the issue of the resources used by teachers, 22% of the students consider that the teacher rarely uses resources that are not typical of the Shuar culture, however, it can be highlighted that 39% of the interviewees consider that very often the teacher uses resources and procedures that are not typical of the culture.

Analyzing the issue of the teaching resources used by the teacher, it is highlighted that 39% of the interviewees consider that it is often pleasant to work with teaching resources that are typical of the Shuar culture. Likewise, it is highlighted that only 6% of them do not like to work with these resources.

Highlighting the issue of ancestral games, it is highlighted that 39% of the students are occasionally motivated to perform some type of ancestral games typical of the culture, however, only 11% of them rarely find it pleasant. In this aspect, it is considered that there is a high degree of acceptance by the students, 50% of them are frequently and very frequently motivated by this type of games typical of their culture.

Touching on the subject of Shuar customs, that is, rites, dances, dances, it can be noted that, of the total number of students, 22% consider that the teacher frequently does incorporate this type of customs into their teaching methodology, however, 22% of them state that the teacher never or rarely applies any type of rites or dances within their classes.

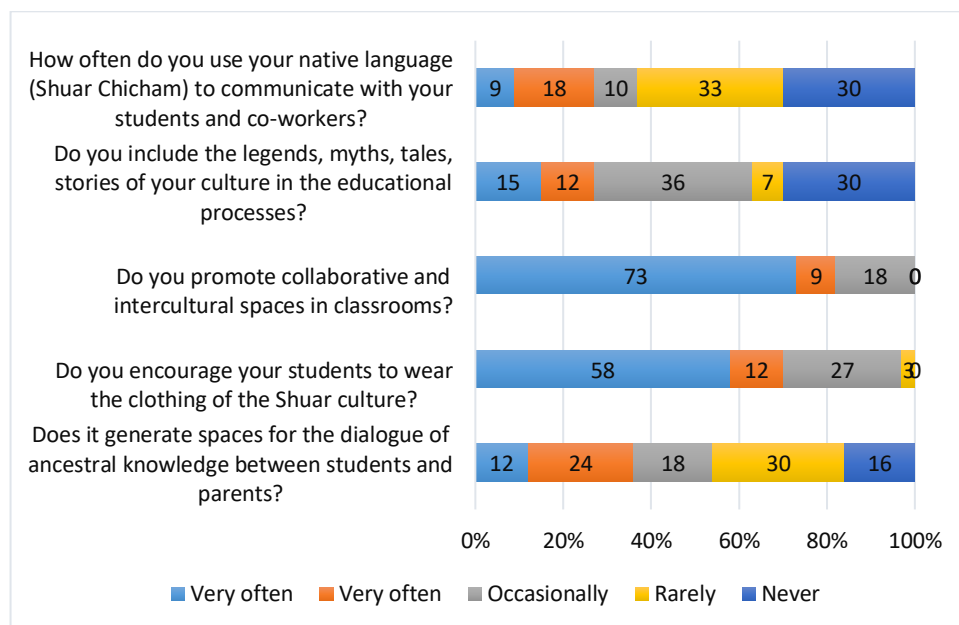
Following the same approach to customs, we can highlight from the data obtained that 33% of the students consider that occasionally the teacher motivates the celebration of festivals typical of the Shuar culture, in accordance with the cultural identity. However, a high percentage of the respondents, that is, 39% of them, state that the teacher frequently and very frequently motivates this type of celebrations typical of their culture.

Surveys Aimed At Teachers

To obtain data related to the form of teaching-learning taught by the teacher, 33 teachers of the Morona Santiago Support Center were consulted, a survey, as well as the student, on topics related to the Shuar culture and the methodology they carry out within this study center, it is important to note that, the methodology on which the teachers are based is focused on the model of the Intercultural Bilingual System. In addition, it should be noted that, among the 33 respondents, 11 of them are seventh-grade teachers and the other 20 are in the eighth cycle. Likewise, it is identified that 28 of the respondents are male and that only 5 are female. It has also been determined that, among the respondents, 10 of them are from single-teacher institutions, 14 are from multi-teacher institutions and 9 are from complete educational institutions.

In the survey of teachers, five questions are focused on teaching under the Shuar culture, obtaining the following data:

Figure 3. Survey Aimed At Teachers Of The Shuar Culture



Source: Own elaboration

Taking the issue of the generation of spaces for dialogue, it can be highlighted that almost half of the teachers, that is, 48% of them, rarely and occasionally generate some type of dialogue of ancestral knowledge between student and family. However, 36% of teachers do carry out this type of activity aimed at parents and students.

Addressing the issue of the use of clothing, it is highlighted that there is a high degree of incentive towards the student in this subject, where 70% of the teachers frequently and very frequently motivate students to use clothing typical of the Shuar culture. In addition, among the respondents there is no teacher who can be found who never encourages the student to wear the clothing of their culture.

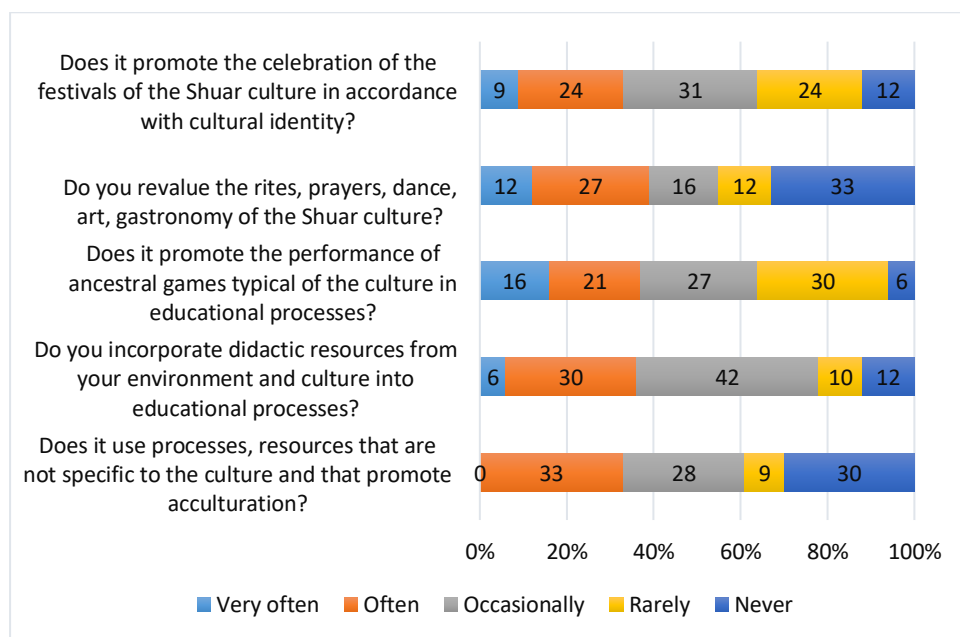
Focusing on the issue of collaborative and intercultural spaces, the data obtained show that the death of teachers, that is, 82% of them, it is frequent and very frequent to create and promote collaborative and intercultural spaces within the classrooms. In this regard, it should be noted that, of all the teachers surveyed, all address this issue to a greater or lesser degree.

Taking the subject of the customs of the Shuar culture, it is highlighted that 30% of the teachers state that they never include any type of legends, myths, tales of the Shuar culture within the teaching processes. It should also be noted that 27% of teachers frequently or very frequently do include this type of custom in their methodology.

Analyzing the issue of the mother tongue, it can be noted that more than half of teachers, that is, 63% of them, never and rarely use the mother tongue to communicate with their students and co-workers. Likewise, it is important to consider that there is a low percentage, 18% of teachers, who state that they frequently use this type of language to communicate within the institution.

In the same way, five questions were asked related to the teaching-learning process of the teacher towards the student, where the following is highlighted:

Figure 4. Survey of Teachers on the Methodology



Source: Own elaboration

Addressing the issue of processes and resources that are not specific to the culture, it can be noted that 33% of the teachers surveyed frequently use resources that are far from the Shuar culture and that allow acculturation, that is, they are typical of other cultures. However, 39% of teachers never and rarely use resources that are not typical of the Shuar cultural ideology.

Regarding the incorporation of didactic resources in teaching, it is highlighted that 30% of teachers frequently incorporate didactic resources of the Shuar culture into the teaching methodology. In addition, it is highlighted that 12% of the teachers surveyed never incorporate didactic resources focused on this culture.

On the subject of ancestral games, it is highlighted that 36% of teachers never or rarely promote the performance of ancestral games typical of the Shuar culture within their teaching methodology. Likewise, 37% of teachers state that they frequently and very frequently promote this type of game in their teaching.

Analyzing the issue of the customs of the Shuar culture, it is highlighted that 45% of the teachers never and rarely revalue the rites, dances, dances, or cuisines of the Shuar culture. It should be noted that only 27% of teachers frequently revalue this type of custom.

Based on the same approach to the customs of the Shuar culture, it is highlighted that very few teachers, 33% of them, frequently and very frequently promote the celebrations of the Shuar culture in the students. It should be noted that 36% of them never and rarely promote any type of celebration related to culture in accordance with cultural identity.

Conclusions

Given the data obtained, both in the previous research on the subject, the proposed methodology, and the results of the surveys carried out, it is concluded:

The Shuar culture is full of customs that are of an incalculable legacy, where both family members, students and teachers try to involve it in their daily lives, either in homes or in schools. On this point, it has been confirmed through surveys that the teaching methodology taught by teachers at the Morona Santiago Support Center does influence the recognition of part of the students about their culture.

Based on the results and answering the question posed in this study, it can be said that the teaching-learning process under the methodology of the Intercultural Bilingual System, generates a positive impact on both students and teachers; In this sense, the teachers in their teaching process, impart their methodology focused on everything related to the Shuar culture. This is very accepted by the student, where in the learning process, the student collaborates in everything related to the activities that the teacher promotes focused on his culture.

It should be noted that the Bilingual Intercultural teaching system is of great help to teachers, since, through this methodology, it guarantees the influence of culture on the part of the teacher towards the student, knowing that this teaching-learning process is based on respect for nature and the customs of a community.

Within the teaching-learning process, it is highlighted that there is the motivation and initiative of both students and teachers to maintain all customs related to the Shuar culture. Both, both students and teachers, accept and promote their culture, that is, they encourage their customs, such as myths, legends, clothing, language, education, among others. Reaching the conclusion that the education model addressed by the teacher generates a great influence not only on the students but also among the teachers themselves, recovering and reinforcing a culture of great social impact for the country.

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