

Oral Tradition, As Didactics, In The Reading Comprehension of University Students

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Abstracts

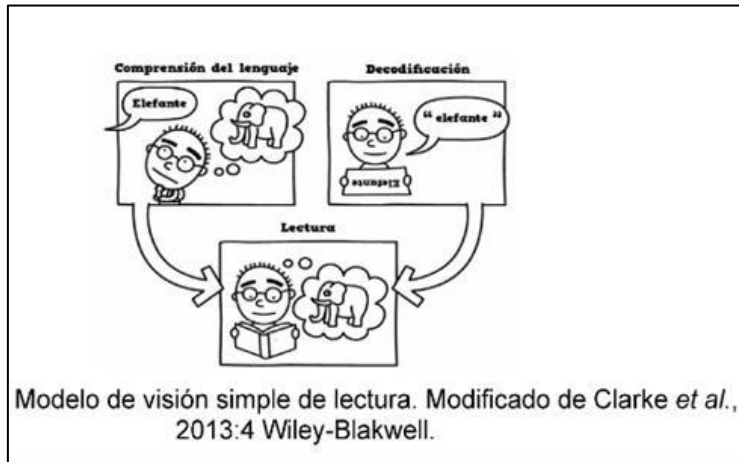
The study of oral tradition, as didactics, in reading comprehension; had as its primary objective to demonstrate the influence of oral tradition, as didactics, on the reading comprehension of students of the Daniel Alcides Carrión National University, for this it was necessary to analyze the reading ability according to the levels of reading comprehension and determine how the use of oral tradition, As a didactics, it influences the literal, inferential and critical level when understanding a text. The study was of an experimental type of pre-experimental level, with the use of the scientific method, which allowed the implementation of the pertinent procedures for textual comprehension. Likewise, the survey, observation and the questionnaire with 15 questions were used as an instrument, the same that fulfilled the process of validity and reliability by personalities of research trajectory, which was applied at two different times in a sample of 20 students, of which; it was obtained as a result of $0.000 < 0.05$ according to the Wilcoxon test. It shows that: oral tradition, as didactics, influences the reading comprehension of students at the Daniel Alcides Carrión National University.

Keywords: comprehension, didactics, reading, tradition.

Introduction

Reading comprehension depends on several factors, among which: the type of text that the reader has determined, the previous knowledge with which he approaches the reading, the purpose that motivates him to read and the ability he possesses at the time he reads. Likewise, to understand a text it is necessary to find the true meaning of what is read, from a commercial advertisement, a narrative text, a scientific one, a mathematical approach; where the reader interacts with the information or text. Understanding written texts means that the reader develops a relationship of affection with the book, you cannot read what does not interest you. From this point of view, the beginning of reading from childhood is a matter of importance, in this regard Suro (2019) states that research on reading comprehension begins at home with story readings. The readings have to be simple as visualized in the following:

Figure 1. Easy to read. In original language Spanish



Reading doesn't have to be complicated, it's a matter of organizing a simple reading system. And it is the didactics that must generate uncomplicated readings with the aim that students approach the texts with great interest.

According to the results of the 2022 sample evaluation, applied to students in the 2nd grade of secondary education, in what corresponds to reading, we find in: prior to the start 13.2%, at the beginning 38.8%, in process 31.9%, satisfactory 19.1% (Ministry of Education of Peru, 2022), in these results it is evident that the highest percentage is at the beginning level and that the relevant learning standards have not yet been achieved in this regard to read and understand it.

Likewise, in the Reading Challenge study, developed internationally with more than 18,000 people from five countries: Peru, Chile, Mexico, Colombia and Spain, 460 people of all ages participated with respect to the first and the results revealed that this country ranked last in the area of reading comprehension (Coca, 2022). This generates a concern in the educational aspect that involves the deficiency of reading comprehension, with respect to other countries in the international arena.

It should also be noted that there is little criterion in the reading procedures and strategies for understanding a text, including:

- a. The decoding of words or phrases in an inappropriate way that as a result leads to little appreciation of the explicit content of the text, therefore; they are dedicated to identifying and memorizing the terms and words that produce mental overload and fatigue.
- b. Misinterpretation of the purpose of the text, with a different meaning from the purpose of the text, deviating from an objective that does not correspond to it.
- c. The lack of interest and demotivation for reading, for the content and knowledge of the title, space or context, time, arguments, characters and narrator within the text and how each of them develops. In this regard, many of the cases are due to the lack of strategies and techniques

that allow a text to be understood, from the moment the reader interacts with the reading.

d. Inadequate vocabulary, the poor ability to analyze and explore a text will not allow an adequate vocabulary, which causes little ability to communicate fluently and successfully of people to others.

e. Lack of previous knowledge, little analysis or reading ability will generate ignorance of knowledge, not having it will be very difficult to concatenate with new knowledge so; In the face of little reading, little prior knowledge is what is something limiting for people to function in any context.

These aspects have a negative influence on reading comprehension, which is reflected in the results of the different reading assessments, locally, nationally and internationally, according to international standards based on learning achievements. In addition, this difficulty transcends in the educational field of basic and higher education, which is reflected in the development of people in a given context and even in professional practice, one of the consequences being the little habit of reading. Therefore, there is a need to propose viable mechanisms or strategies to generate a good understanding of what they read and be one of the alternatives to improve reading standards.

In this regard, the authors consider that narrative texts of oral tradition is an option to generate in the reader the taste for what he reads. In this sense, as far as research is concerned, there is a need to consider oral tradition, reading and reading comprehension as support and theoretical argument.

Oral tradition

In recent times, as a result of globalization, the ancestral customs and traditions of peoples have been lost, which generates the extension of the cultural heritage of a nation. Faced with this problematic situation, there is a need to value and practice the oral and written traditions of the peoples as part of the identity and cultural development, thus strengthening the exercise from the family environment, with the appreciation of the ancestral wisdom of the peoples, thus strengthening the love for culture as a relevant feeling, result of communicative practice in social interaction.

The expressions of the peoples have transmitted knowledge throughout time, from the family and social context, which has favored the coexistence and community integration of the different ethnic groups; with their cultural expressions of each place that allowed the recognition of the differences in the traditions of a people, within the framework of diversity and multiculturalism from its historical and cultural essence.

Oral tradition, as a manifestation and cultural identity of a people with respect to others, these manifestations are the events that are folded as part of the history of a people and if it is not disseminated from generation to generation it tends to be lost with the passage of time. These traditions are the set of oral narratives called myths, legends, tales of a country; that are located in sociocultural processes and activities (Valentín & La Madrid, 2022). Likewise, "it is to preserve a legacy, a cultural knowledge, the life of a people and the life of the people" (Díaz, 2016, p. 96).

The oral tradition contributes to the development of critical and reflective thinking, which serves as a basis for promoting ethical values as part of their sociocultural, artistic and native language identity.

In this sense, the oral tradition, as a didactics, helps the development of reading competence in the learning process, according to the communicative approach, starting from their own habits of the students as the agent responsible for the construction of their knowledge. In addition, the oral tradition from its narrative space must attend to the following aspects and elements: the place where the events occurred, these can be real and imaginary (space), the time and duration of the events (time), the beings who participate in the events between real or fictitious (characters), who narrates the story, this can be in the first or third person (narrator), about the events that occur in history (plot). These aspects and elements can meet the expectations of a reader very well, during the reading of the narrative oral tradition text, at the time of reading comprehension at their respective levels.

Reading comprehension

Before influencing comprehension, it must be specified with respect to reading: according to Solé (2004 cited by Chura et al, 2022), "he indicates that reading is a process that occurs between the text and the reader, through this process the reader seeks to satisfy the needs that guide his reading" (p. 43), likewise; García et al. (2018), mention that: "Reading, as a complex task, requires procedures, sequences of actions and processes that must be intentionally directed and harmonized with cognitive skills, abilities and actions to achieve the construction of meanings and comprehension" (p. 159). To develop the reading process, a sequence of skills is required that allows them to identify the content of the text, argue and substantiate what they have read with their appreciations and finally to be able to reflect on the textual content, only in this way will the student have guaranteed to understand the text.

Meanwhile, reading comprehension is the process where various factors are combined, such as: cognitive, critical and affective of the reader, which is expressed in skills and abilities that lead to effective reading; the same that becomes an exciting, meaningful, dynamic and transcendent activity, where the reader can infer, guess, find information hidden in the text.

Hence, according to (Baker & Beall, 2009; Britt et al., 2012; Kintsch, 2013; McNamara & Magliano, 2009; Pressley & Gaskins, 2006, cited by Martín-Ruiz & González-Valenzuela, 2022), "Reading comprehension is a complex process of constructing meanings that involves making inferences, interpreting information, and establishing logical connections between ideas until the creation of the macrostructure or mental state of the text" (p. 251).

Likewise, Pinzas (2003, cited in Munayco, 2018) states that: "reading comprehension is a constructive, interactive, strategic and metacognitive process" (p. 8). This process allows the interpretation of the information to be carried out in an active way, taking into account previous knowledge, which contributes to understanding and its relationship with the environment, to generate new interpretations on the text or topic that is known to the reader.

Understanding a text is the result of the taste for reading, this should generate emotions and satisfaction in the reader, which allows them to get involved in the text as part of the facts and

events. In the narrative field, the experiences of the ancestors is a rich trajectory of their customs that is very little promoted and valued in the educational field and even more so when it is sought to improve reading ability and the results of reading comprehension.

That is why, in basic education and university training, there is a need to carry out reading comprehension with writings of oral tradition, which would allow the reader to be immediately involved with his context and reality, making textual comprehension and the development of reading skills more exquisite.

In this process, it is necessary to take into consideration the levels of reading comprehension, in this regard (Wells 1986, Freebody & Luke, 1990 cited in Díaz-Iso et al., 2022) propose 4 levels for the achievement of this competence:

The first refers to the executive level that involves knowing and using the written code. The second refers to the functional level that serves to respond to the challenges of daily life. The third indicates the instrumental level that allows information to be sought and knowledge to be accessed. Finally, the fourth is related to an epistemic level that involves thinking about and contrasting knowledge in order to use it creatively (p. 251).

To understand a text, the levels of reading comprehension must be taken into consideration, promoting the reader's cognitive processes, in obtaining the information in an explicit way that is found in various parts of the text with the identification of ideas of the text; in the same way in the interpretation and argumentation of the information in a detailed way with a global sense and different positions, finally to evaluate and reflect on the content of the text and its position with respect to what was read, justifying its value of knowledge and the sociocultural context in which the text was written.

By virtue of the above, the oral tradition as a didactic follows procedures according to the level of complexity viable of a logical order, which allows decoding, interpreting and understanding the internal and global content of a text.

The reading process must ensure the understanding of the text, carrying out various actions that allow the reader to build his or her own learning, for which it is necessary to start from previous knowledge, analyze and generate ideas about the text, organize the information, reflect on the content and new information of the text; promoting spaces for the development of reading, dialogue and discussion. Reading in this logical order becomes more important in learning processes.

These levels help to develop capacities, skills and attitudes progressively, typical of the reading comprehension process: starting with the location, identification and integration of information, which allows obtaining explicit information from the text; then with deduction, interpretation and explanation, allowing inference and construction of ideas from the explicit and implicit of the text; and finally makes judgment, contrasts, justifies and gives an opinion on the content and organization of the text, which allows evaluating and reflecting on the text read.

According to Munayco (2018), "authentic reading comprehension is in going beyond the text, leaving the literal, advancing in the inferential and ending in the critical" (p. 8). Hence, the oral tradition as a didactic in reading comprehension must respond from the reception of information,

argumentation and critical reflection of the text, in response to the levels of the text.

The oral tradition has to be recorded in a written text in order to develop didactics as a means of reading comprehension, since didactics as a teaching instrument helps the teacher in his class actions. The class must be cognitive and creative and it is the didactics that allows these two educational aspects (Ortiz, 2014). The relationship between knowledge and creativity helps the class to have better results, including reading comprehension.

The objective of the study was framed in demonstrating the influence of oral tradition, as didactics, on reading comprehension in university students, for which; It was necessary to analyze the levels of reading comprehension and determine to what extent the texts of oral tradition influence the literal, inferential and critical level when comprehending a text. The respective research is important for its use of the manifestations of oral tradition (tales, legends, myths, anecdotes, among others) that represent the identity, belief and customs of a people, being used as a resource and didactic medium in the reading comprehension of university students.

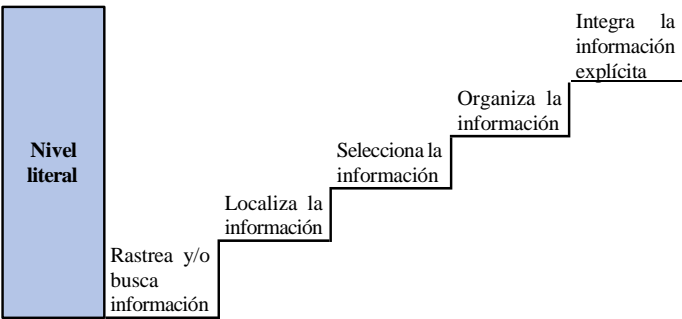
Methodology

The research was at an applied level, of an explanatory type; because it was aimed at answering the causes of the events and explaining the conditions in which they occur (Pino, 2007). The research design was pre-experimental (Chávez et al., 2020) "Such designs are used in fieldwork" (p. 168), with pre-test and post-test treatment, at two different times on the intervened sample of 20 students in the last semester, from a population of 104, of the Communication and Literature studies program of the Daniel Alcides Carrión National University.

Likewise, the scientific method was used with its procedures and systematization in the collection of data, from the identification of the problem to its respective conclusions. In addition, as part of the methodology during the research development that involved the determined sample, the following procedures were carried out:

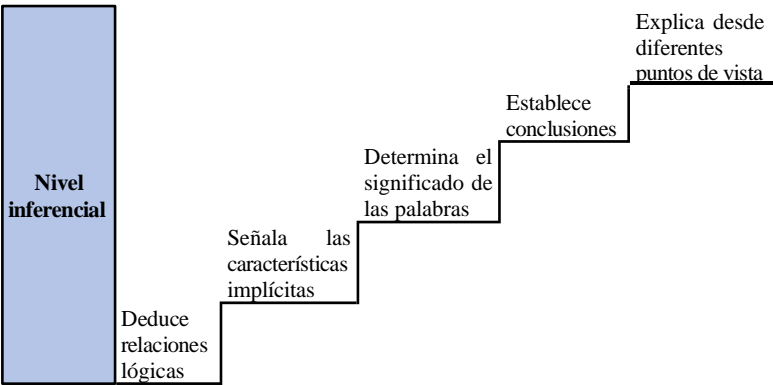
- a) Selection of texts of oral tradition, according to the context, the socio-cultural reality and the characteristics of the students: El gato seco, El saqueo a la tienda de doña Pancha, La carachupa, Los amoríos del músico, El cornetero (Salazar et al., 2020).
- b) Specification of the elements of a narrative text of oral tradition: title, narrator, time, space, characters, arguments and/or events, on which the reading comprehension process was carried out according to their levels.
- c) Determination of the procedures to be carried out according to the levels of reading comprehension:

Figure 2. Procedure for the literal level. In original language Spanish



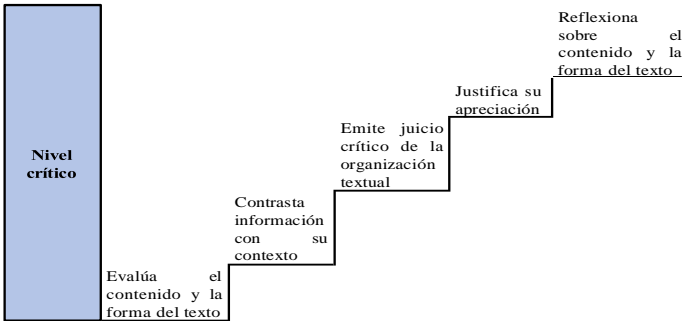
Note. Proposed by the researchers.

Figure 3. Procedure for the inferential level . In original language Spanish



Note. Proposed by the researchers.

Figure 4. Procedure for the critical level. In original language Spanish



Oral Tradition, As Didactics, In The Reading Comprehension of University Students
Note. Proposed by the researchers.

In data collection, observation and interview techniques were used through a questionnaire with

15 items, previously submitted to the validation of the instrument with expert judgment, from which a positive affirmation was obtained; and another a pilot test for more than 10% of the population considered. Meanwhile, the reliability was made with the Cronbach's Alpha method at 95%, the same one that generated the coefficient of 0.81, which means a high level of reliability of the respective instrument and its suitability for treatment at different moments of the research process.

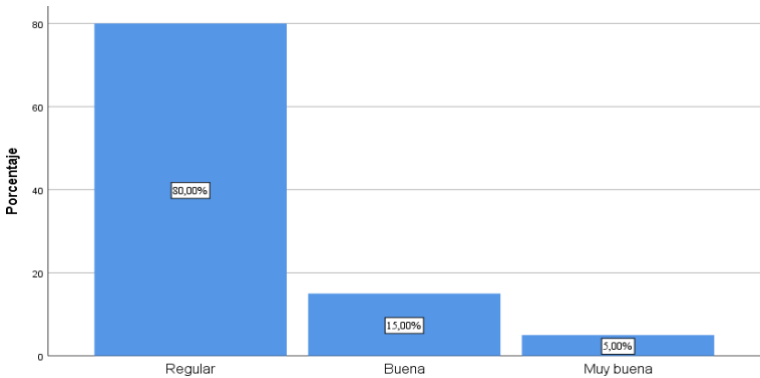
Then, the data were statistically processed using items and dimensions in relation to the research variables; using the Shapiro-Wilk normality test and the Wilcoxon test, which confirmed the purpose of the study.

Results

As a result of this research, it was possible to combine the 3 levels of reading comprehension, according to data grouped into the respective ranges, respecting the questions:

- [0-5] Deficient
- [6-10] Regular
- [11-15] Good
- [16-20] Very good

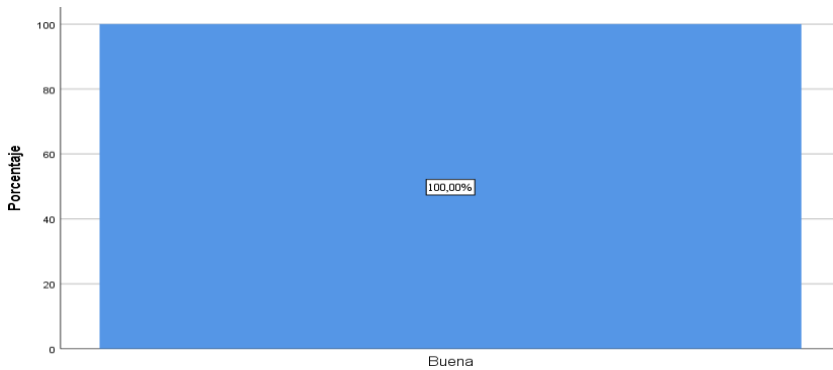
Figure 5. Reading comprehension, in the literal level pre-test. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that: 80% Regular, 15% Good and only 5% is Very Good. This reveals a weakness in reading comprehension at the literal level, because the highest percentage is focused on Regular and a minimum percentage on Very Good.

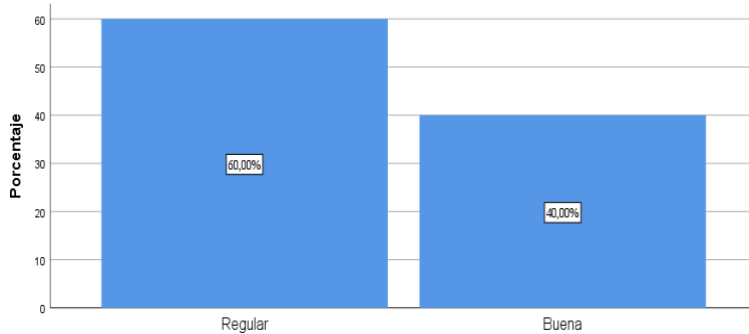
Figure 6. Oral tradition, as didactics, in reading comprehension in the post-test of the literal level. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that texts of oral tradition, such as didactics, at the literal level, consider 100% to be Good, this being favorable in reading comprehension.

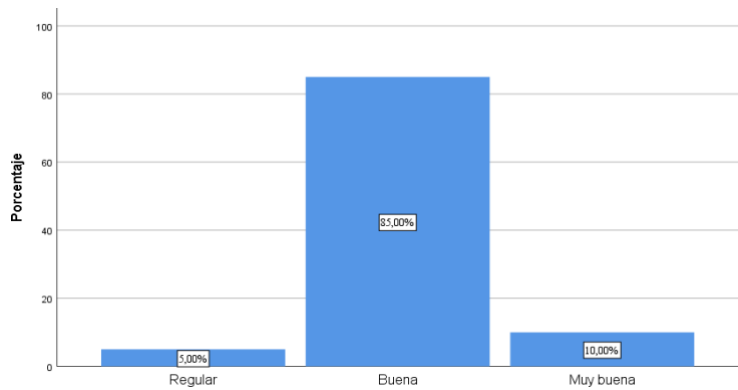
Figure 7. Oral tradition, as didactics, in the pre-test of the inferential level. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that: 60% Fair and 40% Good. Which reveals a weakness in reading comprehension at its inferential level, because the highest percentage is focused on Regular and after this only on Good.

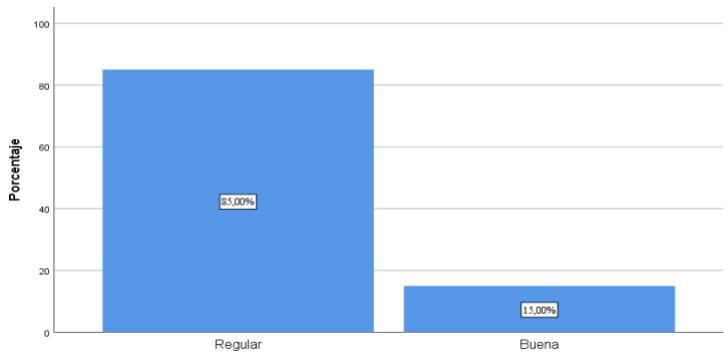
Figure 8. Oral tradition, as didactics, in reading comprehension in the post-test of the inferential level. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that texts of oral tradition, as didactics, at the inferential level, such as: 5% Regular, 85% Good and 10% Very Good. These data reveal that the highest percentage is located in Good, being favorable in reading comprehension.

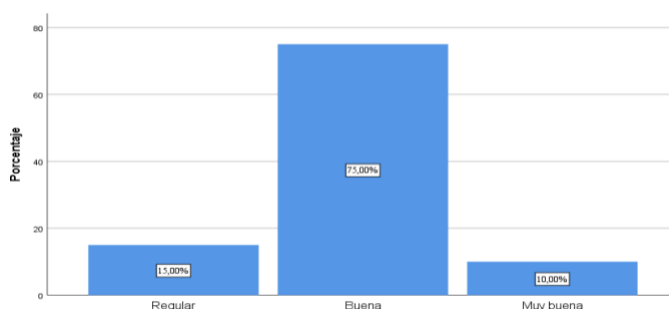
Figure 9. Oral tradition, as didactics, in the pre-test of the critical level. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that: 85% Fair and 15% Good. This reveals a weakness in reading comprehension at its critical level, because the highest percentage is focused on Regular and after this only on Good.

Figure 11. Oral tradition, as didactics, in reading comprehension at the post-test of the critical level. In original language Spanish



Note. Data processed by researchers, obtained from the application of the instrument.

In the figure above, it is shown that texts of oral tradition, as didactics, at the critical level, such as: 15% Regular, 75% Good and 10% Very Good. These data reveal that the highest percentage is located in Good, being favorable in reading comprehension.

Table 1. Statistical comparison between the pre-test and the post-test

	Pre-test	Posttest
Valid	20	20
Lost	0	0
Stocking	29,9000	37,1500
Standard Mean Error	,86724	,92131
Median	29,5000	36,0000
Fashion	27,00	39,00
Standard deviation	3,87842	4,12023
Variance	15,042	16,976
Minimal	26,00	33,00
Maximum	40,00	49,00

Note. Results processed by researchers.

The pretest table shows the difference between the data obtained, as well as, in the pretest: Mean 29.9000, Standard error of the mean 0.86724, Median 29.5000, Mode 27.00, Standard deviation 3.87842, Variance 15.042, Minimum 26.00, Maximum 40.00. Meanwhile, in the post-test, it was found as: Mean 37.1500, Standard error of the mean 0.92131, Median 36.0000, Mode 39.00, Standard deviation 4.12023, Variance 16.976, Minimum 33.00 and Maximum 49.00. These data show that in the post-test there are higher results than in the pre-test. Therefore, using texts of oral tradition, as didactics, significantly improves the reading comprehension of university students.

Table 2. Normality tests

	Shapiro-Wilk Statistical	Gl	Gis.
Pre-test	,848	20	,005
Posttest	,814	20	,001

Note. Results processed by researchers.

According to the Shapiro-Wilk test, the signifier in the pretest is equal to 0.005 and in the posttest

it is 0.001; At both times they are less than 0.05, which shows that it does not meet the normality test according to the data obtained.

Validity of the research:

Determining the Prediction

H1 = Oral tradition, as didactics, influences reading comprehension in university students.

H0 = Oral tradition, as a didactics, does not influence reading comprehension in university students.

Level of significance

Confidence Level = 0.95%

Significance level $\alpha = 0.05$ (margin of error)

Statistical test

Non-parametric = Wilcoxon

Decision criteria

If the p-value is less than the α significance criterion, the null hypothesis (H0) is rejected; otherwise, it is accepted (Leenen, 2012). Hence:

If p value is < than 0.05 the H0 is rejected

If p value is ≥ 0.05 H0 is accepted and H1 is rejected.

Results

Table 3. Wilcoxon Sign Range Test

		N	Average Range	Sum of ranks
Post-test - Pre-test	Negative Ranges	0a	,00	,00
	Positive Ranges	20b	10,50	210,00
	Draws	0c		
	Total	20		

to. Posttest < Pretest

b. Posttest > Pretest

c. Post-test = Pre-test

Note. Results processed by researchers.

Table 4. Test Statisticians

	Post-test – Pre-test
Z	-3,950b
Asymptotic sig. (bilateral)	,000

to. Wilcoxon Sign Range Test

b. It is based on negative ranges.

Note. Results processed by researchers.

Statistical conclusion

- $\alpha = 0,05$ (5%)
- If p value is $\geq \alpha$ then we reject the H_0
- p value (asymptotic sig.) is = 0.000

Since the p value is less than 0.05, then we accept the alternative hypothesis and reject the null hypothesis, therefore, the research hypothesis is valid.

Discussion

In (table 1), of statistical comparison, it is evident that the highest results obtained are found at the time of the posttest, unlike in the pre-test these results are lower, so; It is ratified that the oral tradition, as a didactics, influences the reading comprehension of university students.

Finally, according to Wilcoxon's test (table 3), at 5% margin of error, it was obtained that the p value is 0.000, which is less than 0.05, this being what validates the objective of the research. Therefore, making use of oral tradition, as a didactics, influences the reading comprehension of students at the Daniel Alcides Carrión National University.

Likewise, it is observed in the figures represented at the time of the pre-test on the analysis of reading comprehension at the literal (figure 5), inferential (figure 7) and critical (figure 9) levels, that the highest percentages are in the Regular range; while, in the figures represented at the time of the post-test on the Oral Tradition, as didactics, in the reading comprehension of the literal (Figure 6), inferential (Figure 8) and critical (Figure 10) levels, we find the highest percentage within the Good range. This shows that traditional texts and their use as didactics influence the levels of reading comprehension of university students.

With respect to the conclusions of other previous research, we found that: oral tradition texts generate greater interest in students, allowing better reading comprehension processes, with active participation and increasing learning levels (Salinas & Casiani, 2019). These statements validate the research carried out, since the texts of oral tradition, selected for the development of the study, allowed to generate greater interest and better reading comprehension of the students, in the development of the pedagogical activities.

The use of oral tradition, as a cultural tool, which is transmitted from generation to generation, fosters reading (Bravo-Escobar & Holguín-Bocanegra, 2021). This statement corroborates with the development and the result obtained in the research, because when reading a text proper to its context, the student is motivated by the reading, a fact that is evidenced in the results, at the time of the posttest. Oral tradition, like storytelling, generates knowledge and better understanding of texts, of the environment (Arias et al., 2022). This statement leads to the support of the result obtained in the present study, since using as didactics a story of oral tradition of its student context helps the reader to introduce himself to the content of the text, which generates knowledge and understanding of it; as evidenced in the results of the post-test of the different levels of reading comprehension.

Conclusion

Oral tradition, as a didactics, influences the reading comprehension of students at the Daniel

Alcides Carrión National University, as demonstrated by the Wilcoxon test, in which p value (bilateral sig.) is $0.000 < 0.05$, according to (Table 3). Making use of texts of oral tradition, as didactics, influences reading comprehension at its literal level, as shown in Figure 6. Making use of texts of oral tradition, as didactics, influences reading comprehension at its inferential level, as shown in Figure 8. Using texts from oral tradition as didactics influences reading comprehension at its critical level, as shown in Figure 10.

Conflict of Interest Statement

The authors declare that they have no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

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