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INTERCULTURAL EDUCATION FACING THE SKILLS AND ABILITIES OF THE 21ST CENTURY

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Abstract: For this century, some theories, approaches and curricular models that are outlined in the framework of education, address various approaches that are present in Intercultural Competences: conceptual and operational framework (Leeds, 2017), which are part of the UNESCO chair – intercultural dialogue and, together with the National University of Colombia, have established a series of skills, abilities, attitudes, forms of coexistence and coexistence in the diversity and inclusion of different cultures and, in the case of this article, of peoples - among them ethnic groups and migrants -, who face the changes that a globalized world currently refers to in terms of dialogue, interaction and exchange of knowledge. Furthermore, it is presented as a complex world, which also requires deepening the competencies and capabilities of the 21st century in various aspects based on the recognition of teaching work and the challenges it faces in this era mediated by media and technological knowledge networks, systems economic, cultural and political that establish relationships with the educational field.

Keywords: Curriculum, critical interculturality, education and teaching.

INTRODUCTION

The development of competencies, both intercultural and those of this century, permeate the practice of the teacher, who is in constant interaction with his context, from knowing to confronting the various public policies that are consolidated from the central approach of this article, which consists in establishing how intercultural education at the national, local and institutional level in Colombia is strengthened through the teacher in the face of the competencies and capabilities of the 21st century.

Intercultural education today poses challenges that lead to constant interaction

between the various cultures that coexist in Latin America and in this specific case in Colombia. The peoples from their identity, narratives, own education and knowledge have established a relationship between themselves, likewise, they have established these relationships through the years of conquest and colonization with Western culture; However, this last relationship has been affected due to the discrimination and marginalization that throughout centuries continue to demonstrate the power that the dominant classes have wanted to maintain, as Chaparro (2015) expresses: “European colonization of other civilizations produced irreparable evils but, in addition, it was the prelude to a developmental neo-colonization that produced greater inequality” (p. 19), through control over the territories and their population groups, ignoring in the name of development the different knowledge, the protection of the territory and the rights that communities have.

From this perspective, intercultural education at the national level tends towards the formalization of a flexible curriculum, as a challenge for the transformation in education in the face of the competencies and capabilities of the 21st century, contributing to the educational field according to the diverse urban contexts. and rural, where the new ecology of learning goes hand in hand with the inclusion of the people’s own knowledge through the appropriation, as Nussbaum (2012) suggests, of basic, internal and combined capacities and that when framed in the institutional context, go hand in hand with the role of the teacher as a critical, reflective and transformative agent based on dialogic mediation with the educational, political, economic, digital and technological context.

This way, it is pertinent to develop some ideas in this regard, in the first instance,

to address aspects of the curriculum as identity construction, taking up different theories, approaches and models on how this is conceived, to analyze it with a view to intercultural education. Secondly, addressing critical interculturality from cultural studies as a possibility of understanding the curriculum under a cultural deconstruction and a third aspect, where the role of the teacher and its impact on intercultural curricular practices in the face of the challenges of the century is highlighted. XXI, to finally provide some conclusions regarding the curriculum and critical intercultural education.

A FLEXIBLE CURRICULUM FOR INTERCULTURAL EDUCATION

As a first starting point, the curriculum must be conceived as the set of principles and means that respond to the type of knowledge that must be taught, taking into account the context in which this knowledge emerges in order to respond to social, cultural and social conditions. historical, becoming the main element of educational systems, this being a complex conception that is not limited only to what is taught in school, but has a very varied range of elements as a social process, since, depending on how the curriculum is conceived, the reality is conceived. For this reason, contributions from philosophy, sociology, psychology, and social sciences are essential, since they allow us to analyze the reality from where it is built. (Tyler, 1986).

From curricular theories, approaches and models, curriculum theories are a general framework to substantiate and justify what is taught, where it is taught, why it is taught and how it is taught. Here it is important to point out that the curriculum for intercultural education as a process of relationship between cultures begins to establish its bases from critical theory, which represents the emancipation of knowledge.

This is how the curriculum builds identity from the dialogicity between contents, competencies, but also training for autonomy and freedom (Freire, 1970), these concepts reflect on social structures that are crossed by irrationality, injustice and coercion, placing emphasis on trying to reveal all those issues of discrimination and hegemonic forms of domination (Apple, 1982), which can be recognized from the educational field so as not to continue transmitting or repeating them.

Likewise, an intercultural curricular approach that addresses the person must be clear about the intention of the type of man or woman that is to be formed through education, their experiences, emotions and comprehensive training, therefore, under this approach there are take into account the socio-emotional competencies that occur within educational institutions. Therefore, from the socio-critical model, which has its references at the beginning of the 20th century, in the Frankfurt school and, considering the curriculum from a critical-cultural analysis, from a commitment that is focused on the development of processes intellectuals promoted by the teacher, seeks the means for the student to build a scale of values that allows him to reflect on his learning and the teachings of others.

Authors such as Iafrancesco (2011) raise the following questions: “Why does our political system ignore the educational system? Does a country not develop from all areas, but especially from the educational area, since it is from there that it is energized and built? history, culture and society?” (p.13), under these questions the following lines of action are elucidated around the different bets that arise to solve these problems from a national level, thus allowing progress in the transformations that are necessary in an educational system such as the Colombian, where intercultural

education plays an important role:

Strengthen staging, which reconfigures actions around social, cultural, political and economic problems present in the various contexts in which children and young people live, based on work that permeates and raises awareness not only through words, but also through doing and its globalizing openness in the midst of the techno-educational gaps present in this society. Hence, it is necessary to consider the multiple possibilities offered by the information society, knowledge and networking that are articulated from the appropriation of the capabilities and competencies of the 21st century, in the midst of inequality gaps. educational level in terms of intercultural education is present in a nation like Colombia.

Based on the skills for the 21st century, aim to develop a flexible curriculum in educational institutions, where capabilities such as creativity, empathy, resilience, communication, collaboration, critical thinking (López, 2016), among others, are integrated, enabling a connection with the socio-emotional capacities linked to the thinking, feeling and doing of the other.

Ortiz and Ramírez (2021) provide a look at this:

To facilitate an open reading of knowledge, provokes and urges the discovery of other paradigms and encourages inter- and transdisciplinary participation of knowledge, mediating the proposal of a flexible and contextualized curriculum, which focuses on human development as a form of integral development of the student and teacher whose central axis is the promotion of socio-affective education, which involves students as social beings capable of impacting and modifying the world. (Ortiz and Ramírez, 2021, p. 101).

In this sense, the development of the being, through basic, internal and combined capabilities (Nussbaum, 2012) as central

axes of identity, recognition, respect for freedom and autonomy in the formation of a life and community project, must advance without leaving aside technological budgets that continue their development at the same time as the paradigm of digital information, in such a way that they are compatible with intellectual, critical and reflective production. Following Kozma, cited by Onrubia (2016)

(...) addressing new problems in a changing scenario, the ability to learn to learn and to learn continuously, critical thinking, collaboration, the use of digital technologies as a learning and problem-solving instrument, or the involvement and participation in social life from an active and reflective citizenship. This is precisely the core of what has been called "twenty-first century capabilities or competencies" (p.22)

From this perspective, the capabilities or competencies for the 21st century play a relevant role in the learning that we want to rescue from an intercultural perspective, where sharing with the other becomes the fundamental element of interactions that allow us to recognize the other in their emotions, intellect, personality, internal experiences, opportunity to choose and act in social, economic and political contexts that are their own and require greater visibility in the appropriation of knowledge that promotes the urban and rural educational paradigm, that is, from an integration from the local, by:

Recognize identity as a fundamental element that could be included in the human and exact areas of the curriculum depending on the context and that leads to greater access to the recognition and importance of intercultural training, allowing us to know first-hand both its formation, development and history.

Promoting the pedagogy of the essence for children and young people, which is formed from the design of didactics based on art,

literature and sociocultural construction, which they can share from the vibrations and teachings not only in the relationship with a single people., but also with other peoples, promoting a transcendental exercise of interculturality inside and outside the classroom, “learning to learn”, acquiring the necessary skills and competencies to become “strategic learners” or “intelligent beginners” who can face new and continuous learning processes in diverse and changing situations and scenarios. (Onrubia, 2016, p. 19).

DECONSTRUCTING THE CURRICULUM THROUGH CRITICAL INTERCULTURALITY

As a form of racial segregation, the curriculum from the West has had a strong impact on the way of conceiving education for people, since as a matter of knowledge, identity and power, through ethno-educational policies written from a purely academic and desktop level, is in charge of teaching and learning processes for young people and children through forms of inclusion and adaptation due to situations of forced displacement or seeking improvements in their quality of life.¹, they have had to enter the official educational system.

This is how these curricular constructions execute educational policies outside the fields of action concerning the territory and its knowledge.

From this perspective, it is necessary to confirm with the approaches of Catherine Walsh (2011) that “ethnoeducation does not change the colonial racial power structure, nor does it modify the prevailing educational system and it is a compensatory and special educational policy for the so-called ethnic groups” (p.3). This author considers that

1. Now, the families of these children or young people already settled in other rural or urban environments do not wish to experience such violence again, with voluntary forgetfulness and silence prevailing (Pollak, 1989), as well as buried memories, which induce a culture of fear and terror, not only for the fact of remembering, but also for the fact of facing new criminal acts against their community in the case of revealing the negative events that have afflicted them.

this reality of different visions and interests of education in communities gives rise to the concept of intercultural education, which is assumed as an option to help consolidate the communities’ own education (Fayad, 2021).

Hence, the concept of critical interculturality based on cultural studies promotes the possibility of understanding the curriculum as a cultural construct that occurs in the possibilities of the other, recognizing that there is strong reflection and action around differences., but also about the inequality caused by social, economic and cultural hierarchies. Its main characteristic lies in the dialogue between cultures based on the roots and consequences of inequality, demonstrating, as stated by Walsh (2007), a “recognition of epistemological systems where the knowledge or knowledge of marginalized groups is validated” (page: 30).

This way, the curriculum begins to be questioned according to poststructuralist analyzes of cultural studies, and concepts such as race and ethnicity begin to be problematized (Da Silva, 1999), showing that from hegemonic and dominant positions, forms of colonization continue to exist against the knowledge and the way in which different peoples currently perceive themselves. In the face of these types of situations that have been perpetuated historically, we must continue to promote actions from interculturality as a tool of political struggle, which allow the existence of an understanding of identity as an essential element of the survival of communities from the educational reference and the social.

Likewise, it is necessary to contribute to the understanding of cultural diversity not only as folklore, but also to recognize the axes and pillars that support the culture of diverse peoples.

Thus, the curriculum under a proposal of belonging and identity would have to dialogue with the contexts proposed from the West and the territory from which the communities emerge, creating a pedagogical mediation that allows progress in terms of the recognition and strengthening of the knowledge specific to each culture.

Bets like those of Nadin Ospina, a plastic artist from the Jorge Tadeo Lozano University, constitute perspectives of identity, recognition, transformation, evolution and social revolution, managing as a sculptor to return to part of the ancestral cultures in pre-Columbian art, through works he creates. based on key characteristic elements, combining them with aspects of the media, context and culture, with the purpose of showing who we are, building a self-portrait of our society. Thus deconstructing narratives that are established in dominant discourses that become the summary of practices of power and control (Arias, 2018).

THE TEACHER AND HIS IMPACT ON INTERCULTURAL CURRICULAR PRACTICES IN THE FACE OF THE CHALLENGES OF THE 21ST CENTURY

At this point, it is necessary to rescue the role of the teacher from the dialogue with others and the understanding of their approaches, since it allows us to know their values, beliefs and meanings, without leaving aside the other institutions.

The idea of a teacher is associated with that of a producer of knowledge, capable of theorizing and constructing and therefore fostering intellectual creation and production skills in the student. The teacher must help the student to build his or her own knowledge based on search and critically use information. (p. 348)

Thus, the teacher continues to be a

mediator of knowledge, where the vindication of his institutional and pedagogical practices for autonomy, criticism and responsibility for what is intended with learning adjusts to the requirements of a globalized and constantly changing world. change, where it is kept in mind that in the current information society one is not the possessor of all the knowledge and all the truth, but rather one has to mediate with it, influencing the way of generating identity, behaviors, attitudes, emotions and opportunities for choice at a social, political or economic level that are a constant in the appropriation of skills and abilities for this century.

Therefore, the role of the teacher has to go hand in hand with these transformations that generate well-being in the ways of learning of their students, getting involved as an innovative, novel agent. Morán (2010) argues that “we must help each other because living humanity is a job”, promoting teaching tools that go hand in hand with new technological trends, with the firm purpose of generating learning options that promote the development of their cognitive and socio-affective capacities from their context and other contexts.

On the other hand, it is also necessary to highlight that complex information systems are being configured at greater speed every day that communicate catastrophes, wars, criminal acts, among other negative events through networks, but also human actions that make it possible to be aware. so much of positive actions, hence, one of the challenges that confront the school and the teacher, will be to address these complex dilemmas, which transcend and therefore frame situations that in the future will have to be faced from a present that call for the development not only of intercultural competencies, as was well covered at the beginning of this article, but also of life competencies (Harari, 2018).

In accordance with the previous statements, the role of the educator is configured, which must be a mediator; this way, cultural studies make possible the transformation of certain structures with which learning is carried out, as a way of decolonizing knowledge and overcoming the new stakes that They arise from the narratives of a system that tends to marginalize those communities that represent a threat to the dominant class. In this regard, Pedanzani et. ál (2013), argue that:

(...) space is made for other knowledge (popular culture, social movements, ethnic groups, marginal groups, and feminist criticism) which, in general, the university hierarchy discriminated in favor of a higher culture. Thus, those who questioned this tradition found in the CE a place where they could value other knowledge and knowledge (p.82).

This is how the competencies and skills for the 21st century appear in the curriculum under a new orientation of the teacher, who through his critical view of reality must tend to problematize knowledge, promoting emancipation and the deconstruction of knowledge. that hegemonic classes have implemented through their educational policies in the official curricula, this way they must invite their students to carry out reflection and debate exercises around the inclusive relationships that are formulated from the school and that they conceive as Salazar proposes “The Interculturality is a dialogue between equals, in a multilingual, multiethnic and pluricultural context” (1990, p. 18), in this case, promoting interculturality as a political and citizen exercise of encounter and relationship between cultures.

CONCLUSIONS

It is important from the different contexts to allow the interaction of the different educational actors in processes of construction of flexible curricula that favor new and considerable actions that involve both the cognitive capacities of school knowledge, the knowledge of the people and the socio-emotional capacities that involve greater learning when recognized from feeling, doing and thinking.

Make the official curriculum more flexible in line with intercultural education, in order to deconstruct knowledge that has historically been addressed by the school, leading to the appropriation of a series of competencies and skills that in a globalized world and in communion with the challenges of education of the future, the teacher, as a pedagogical mediator, needs to understand, analyze and appropriate intercultural competencies.

In this same line, the curriculum as a construction of identity and a constitutive element of the educational system, through its principles and means, must aim to establish mechanisms and actions that recognize intercultural education within the educational framework of knowledge and interact with the new proposals for the visibility of educational axes and pillars of each town.

Likewise, make intercultural education visible in Colombia by promoting viable teaching and learning strategies for national, local and institutional contexts, attending to a new ecology of learning that strengthens the educational paradigm in the face of the competencies and capabilities of the 21st century, providing tools digital and technological that serve a reflective, critical and transformative citizenry.

Finally, create technological learning networks in the pluri and intercultural field, through changes proposed by a globalized world like the one we live in today, where

there is an interest in developing a diversity of programs that truthfully and consciously address the processes that insert knowledge already mentioned without leaving aside social, cultural, political and economic benefits for educational communities. To carry out the above actions, educational institutions, under the leadership of teachers and through the various artistic, literary, cultural manifestations, among others,

must configure new or innovative ways of internalizing critical intercultural education within the classrooms., in such a way that these experiences become the central input that transforms ethno-educational policies, to deconstruct knowledge of a hegemonic official curriculum and strengthen the bases of intercultural education where dialogue, coexistence and inclusion of diverse identities coexist.

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