

Curricular proposal that strengthens coexistence from an intercultural perspective.



Propuesta Curricular que fortalece la convivencia desde una catedra Intercultural

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Received: April 03, 2024
Approved: June 29, 2024

ABSTRACT

This psycho-pedagogical study focuses on interculturality in the Colombian educational context, advocating strategies that promote harmonious coexistence among individuals from diverse cultures. It highlights the importance of an educational institution as a facilitator of equitable interactions, promoting lifelong learning in everyday situations. Within the framework of current challenges in inclusive pedagogy, it focuses on the complex task of selecting and organizing knowledge to ensure educational quality and equality. The research achieves a positive articulation of pedagogical mechanisms, highlighting the transversality of intercultural education in the curriculum of an educational institution in the city of Bogota, DC.

Key words: Inclusive, interculturality, school coexistence, transversality, equity, belonging.

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RESUMEN

Este estudio psicopedagógico se centra en la interculturalidad en el contexto educativo colombiano, abogando por estrategias que fomenten la convivencia armoniosa entre individuos de diversas culturas. Destaca la importancia de una institución educativa como facilitadora de interacciones equitativas, promoviendo la formación continua en situaciones cotidianas. En el marco de los desafíos actuales en la pedagogía inclusiva, se enfoca en la compleja tarea de seleccionar y organizar el conocimiento para garantizar la calidad educativa y la igualdad. La investigación logra una articulación positiva de mecanismos pedagógicos, destacando la transversalidad de la educación intercultural en el plan de estudios de una Institución educativa en la ciudad de Bogotá, D.C.

Palabras

Clave: Inclusivo, Interculturalidad, convivencia escolar, transversalidad, equidad, pertenencia.

Introduction

This inquiry arises from the need to promote supportive and inclusive attitudes, not only in the academic environment but also in the promotion of peaceful and supportive attitudes, recognizing the importance of learning from others in order to restore one's own humanity. Interculturality, with its profound implications in school processes, is a reality present in education and should be analyzed as a process of human interaction from broad perspectives. Although Lev Vygotsky did not specifically address interculturality, his principles on the importance of social interaction and cultural influence on learning can be applied to the intercultural school context. In this sense, the need to create educational environments that foster the interaction and participation of students from diverse cultures should be emphasized, using principles such as the zone of proximal development to design pedagogical strategies that

support students with different cultural backgrounds. It is important to keep in mind that, although Vygotsky provides valuable theoretical principles, the direct application of his ideas to interculturality in the school may require the integration of other approaches and perspectives specific to intercultural education. In fact, it is considered from this approach that his proposals could be relevant to design pedagogical strategies that support students from different cultural backgrounds. Since the appearance of the General Law of Education (Law 115,1994 art.76) when the academic curriculum appeared integrated as “Areas” of knowledge, knowledge that previously appeared detached from each other was brought together. The theme of the attainment of achievements supported by the development of “competencies” related to them, allowed for a more comprehensive vision of what the students were expected to “learn”, that competencies should be taken as forms of “know-how” with respect to a certain branch of knowledge.

The importance of this experience pointed to mutual recognition and respect and to the full development of the capabilities of the students involved. At first, the methodology of Action Research IA was used, to be complemented in a second phase with action (IAP)[1]. From this perspective, the problem was that the pedagogical and didactic strategies used did not seem to have been the most adequate in the gestation of intercultural spaces where the dialogue of knowledge and feelings of the different cultures is made possible, learning and practicing in conditions of equity, respect, empathy and sense of preservation of their culture and supported from Transversality. A connotation of the type of study that was proposed and followed, implied the explicitness of the type of categories that were involved. This, because the implementation of a Transversal Area of Interculturality in the Primary Basic Education section of an IE in Bogotá urged the consideration of several related categories in order to ensure its authentic integral and effective approach. In the context of this study, it should be noted that the term category has a specific educational pedagogical definition that refers to the classification or grouping of phenomena, themes, concepts or elements that emerge during the research. In fact, the categories in this study were analytical tools that helped to organize, interpret and understand the data collected.

For the same reason, they were integrated according to the specific context of the school and the objectives formulated within the scope of the research study.

Infrastructure and Resources:

1. Physical spaces dedicated to the area of interculturality.
2. Educational, material and technological resources available.
3. Community participation:
4. Active and permanent inclusion of the community in the design and implementation.
5. Mechanisms for community participation in the activities.
6. Training programs for teachers and administrative staff.
7. and, development of intercultural skills for educational teaching staff.
8. Curriculum and content:
9. Integration of diverse cultural perspectives in the curriculum.
10. Selection of content and materials to reflect cultural diversity.
11. Strategies for managing and resolving intercultural conflicts.
12. Ongoing promotion of inclusion and mutual respect.
13. Intercultural relations:
14. Development of activities that promote dialogue and mutual understanding.
15. Adaptations for students with different cultural needs.
16. Research on the needs and experiences of the community.
17. Constant evaluation of the effectiveness of the Transversal Area of Interculturality.

These categories served as a starting point and were adjusted according to the specific characteristics of the IE, its educational and social community. The migratory flow from Venezuela significantly affected educational centers in Bogotá and generated social, political and economic crises in various regions of Colombia. Colombian society was not prepared for this invasion of Venezuelan migrants. Many educational institutions, both rural and urban, opened their doors to these new actors, some of them unprepared. The Ministry of National Education (MEN 2020) became aware of the problem and began to address the conflicts. Bogota was the main destination of migrants, and the education sector was especially aware of the situation. The school's geographical location, at the northern entrance to Bogota, exposed it directly to the migratory conflict, facing challenges in understanding and absorbing the diverse ways of thinking and acting of migrants. Today, with more than 25 years of experience, the institution is consolidated in the educational offer of that section of the city as a school whose mission is related to the formation of the being, that is, with the construction of a life project that serves to position the subjects in formation in a competent world, but at the same time makes them responsible for the social reality of the country[2]. The education provided in

different geopolitical environments, should seek to establish models of integral academic management to ensure its quality and, of course, should be oriented towards the promotion of an investigative culture”..., both of students and teachers; that is, directed towards a culture of respect and intercultural management and appropriation that serve as essential elements to promote the integral development of students, by preparing them to successfully face the challenges and demands posed by a globalized culture.

Given this reality, the intercultural educational approach has been, is and should be the goal of both the state agencies in charge of education and of the educational institutions themselves, which, from their own local, regional and zonal reality, should join efforts and resources in pursuit of an authentic human approach among all the actors of the educational process. The Spanish philosopher Fernando Savater notes it with perseverance, when he affirms that the destiny of the human being is neither the culture nor strictly the society as an institution: His destiny is his fellow human beings, the others equal to his own self. That is what is important. The history of humanity is nothing other than the story and remembrance that humans have been, are and will be apt and prone to a universal process of intercultural communication. What today is the era of globalization is the realization that man's horizon has always been to engage in culture(s): In other words, the reality of interculturality has always been a natural human desire. This inclusion has been characterized by the diversity of peoples who, throughout history, every day and with increasing frequency, live in ever closer proximity to one another. Inevitably, the historical crossing of cultures has been and always will be fluid, dynamic and profoundly transformative. All living cultures are, and always have been, for intercultural communication.

The above text is described in the Universidad Nacional de Colombia document, “Intercultural Competencies: Conceptual and Operational Framework. If this is a historical reality, the treatment that should be given to any project that proposes integration and rapprochement between different cultures, ways of being, thinking, acting and feeling, because of their very reason for being human beings, is well worth promoting and applauding. The immense cultural diversity of the biophysical space in which human beings develop all their activities has made it necessary for them, as agents of the care of their own home (their world), to orient all the “human” activities of their daily life, together with others.

The environment of the contemporary Colombian world commits all citizens to the development of competencies aimed at accepting the presence of other diverse citizens and learning to build authentic options for the future from this mutual diversity. The

above goes in the direction of recognizing the differences within the coexistence: that is to recognize the point of view of the reality of multiculturalism, understood as a valid socio-political option, at the gates of legal recognition.

With respect to foreign antecedents to the school reality worked, René Valdés-Morales, Verónica López, Felipe Jiménez V., (2019) of the Pontificia Universidad Católica de Valparaíso, carried out a research called “Inclusión Educativa En Relación Con La Cultura Y La Convivencia Escolar” (Educational Inclusion In Relation To School Culture And Coexistence). Their study objective was to characterize school coexistence and culture. They selected two extreme cases and carried out an ethnographic approach. The results yielded conclusions such as: “The school with low school coexistence and low inclusive culture maintains fragmented interpersonal relationships, with disorganization of roles and functions and with a priority focus on improving coexistence. On the other hand, the school with higher school coexistence and high inclusive culture, shows cohesive human relations, envisions roles and functions and focuses more on its pedagogical tasks.

A wide coverage of schooling has revealed ethnic, cultural, religious, sexual and/or physical pluralities within schools, which are potentially more vulnerable to suffer situations of discrimination and segregation. Therefore, it is an ethical and social challenge of inclusive and intercultural education to respond to diversity in all areas of the social group as a whole. From this point of view, inclusive education is presented as the most authentic option to minimize barriers and reduce exclusion from the educational system.

On the other hand, in her thesis “Educación Intercultural: Una propuesta desde la Acción Tutorial en Secundaria” (Intercultural Education: A proposal from the Tutorial Action in Secondary School), Spain, she focuses on the extraordinary social variety in the Mother Country, particularly due to the great wave of foreigners arriving to the Peninsula. The originality of her proposal consists in the fact that schools and colleges have a great variety of establishments and it is necessary to adopt methodological systems to make it possible for all students to enter the schools. However, the author proposed to make this social variety evident from the three academic years (ESO 1)[3]. From there, it will be possible to shed valid light on issues such as the fight against imbalance, inequality and other topics related to Interculturality. In vogue, within the discussions that are built around the true and authentic education of children, is the issue of inclusion and inclusive education. In the text of the Editorial of the international journal *Magisterio: Educación y Pedagogía*[4], Dr. Orlando Pulido Chaves[5], states that one of the central themes of the debates on education and

pedagogy has been and continues to be that of inclusion. From this perspective, inclusion in educational processes should be considered as an educational strategy with a focus on equity, a necessary element for achieving equality and guaranteeing the full enjoyment of political, social and cultural rights. On the other hand, Ainscow and Echeita argue that inclusive education could be understood as a process designed to address and respond to the undeniable reality of the diversity of the needs of all learners, through greater participation in their learning, in the different and diverse cultural and community activities of their environment, in order to make the reduction of exclusion within and outside the educational systems an authentic reality.

For the same reason, interculturality and all the forms of education that it brings with it, should be an appropriate space to provide appropriate responses to the broad spectrum of teaching needs in all learning environments, both formal and non-formal. The consideration of the intercultural as a fundamental axiological field, encourages approaches in preschool environments, since children are original actors who do not avoid the closeness of others: Friendship, divine treasure.... Hence, it is not a mere marginal theme and process: it must be, in its essence, a pedagogical-educational perspective that embraces all the diversity of students.... The Spanish philosopher and writer Fernando Savater M. In *The Value of Educating* points out that, according to cultural theory, human beings live and do things because of their culture: According to the theory of sociability, human beings do things with, for and in relation to others, appealing to cultural means: "To talk about management and academic activity where teaching managers are articulating axes and educational institutions seek to ensure educational quality through management strategies and recognition of others, is an educational capital" as stated by the same MEN[6].

But the destiny of every human being is not culture, not even necessarily, society as an institution. The destiny of every human being is his fellow human beings, the others equal to him (her). Precisely for this very reason, the fundamental lesson of education (of the school as such) cannot but revalidate this basic affirmation and must start from it in order to transmit (in the sense of transferring, transferring and socializing) humanly relevant knowledge (with all that it implies). Perhaps for this reason, the act of teaching others and learning from them is the most important thing when it comes to sharing one's own humanity and its meanings and significances. Thus, interculturality from the almost sacred act of inclusion can become the advent of a new human dimension.

Jean Piaget in his book *Psychology and Pedagogy* teaches that to educate is to adapt children to the adult social environment, in other words, to transform the psychological constitution of the little ones according to the set of certain collective realities to which a certain value is given. In other words, someone has to give something to someone else, and that something will not be capricious, but accommodated to the values that society sustains and applauds. The little ones have to be initiated, because they will never do it alone. The person in charge of this mission is the teacher and, at home, the parents. That is education: first teaching, then learning.

It must be stated that the development of inclusive education is uneven and by no means homogeneous. Nor is it a finished and coherent theoretical field. Throughout the national and Latin American geography, there are manifestations with different and dissimilar conceptions, approaches and principles and, as expressed by Master Estanislao Zuleta in *Education, a field of combat*: The spaces that characterize any educational process are authentic fields of combat, spaces full of tensions. For the same reason, it is necessary to leave aside the politically correct acceptances that are commonly expressed by some, related to inclusion and interculturality. From the Conceptual Framework, concepts and experiences of Interculturality were handled, shared and alternated, not as a simple recognition of the difference and cultural diversity that the multicultural reality already makes, but rather, the recognition based on respect, equality and equity between cultures where through dialogue and exchange of knowledge one learns from the other and is recognized in their culture, breaking down excluding behaviors that have been built through time. In addition, all institutional processes should be oriented towards an academic management of educational quality for all, with efficiency and effectiveness, as a whole, without distinctions.

For Catherine Walsh (2005) as a concept and practice, interculturality means between cultures, understood as an exchange under conditions of equity (Walsh, 2005); it also involves cultural diversity as recognition, it implies fully distinguishing a person (or group) within a given group and granting it (them) its (their) full value as existing (s) capable of playing a leading role in history. Of course, it is necessary to delve into what Culture and Cultural identity really mean: those customs, ideologies, codes, art, beliefs, norms, cosmovisions, which are constructed and acquired by human beings living together in a given social context as part of it, and which become social heritage.

[¹] Action-Research-Participation. This is a qualitative research methodology that seeks to actively involve participants in the process of research, decision-making and

action to address specific problems in their environment. Its basic postulates: a) Community participation, b) Cycles of reflection and action, c) Situated knowledge: the local and situated knowledge of the participants is recognized and valued, and d) Its aims and purposes are directed towards the social transformation of the communities involved. We can point out -among others- as theorists of this research proposal: *Kurt Lewin*, who, despite not having developed it, is often cited as one of its important precursors; *Paulo*

[2] School Vision (PEI).

[3] Compulsory Secondary Education (Spain). First Cycle.

[4] No. 56, May June 2016

[5] Guest Editor for this edition and issue.

[6] Ministry of National Education.

Materials and methods

Fundamentally, we worked under the principles and statements of the Action Research Participation IAP, initiating the processes with the application of a Diagnostic Instrument oriented both to the students and to the Teachers, Parents and Directors of the IE. Twenty students (100% of the class), 10 teachers (50% of the total school) and 12 parents (60% of the parents of the students in the class) participated. Since, in principle, it is the implementation of a Transversal Area Curricular Proposal, the population was considered significant for the purposes of the research.

There were four phases of the Methodology: Integral induction stage, application of the diagnostic instrument, integral report of results, Information of the results to directors and teachers.

In terms of population, the IE has 280 students (preschool, elementary and middle school). The current average number of students per grade ranges between 20 and 23. The study group selected to develop this study corresponds to the Third Grade of Basic Education. The grade currently has 20 students between the ages of 8 and 9 years old.

Results

The following are the substantive results of the qualitative study on Interculturality in the IE Educational Institution of Bogota:

(a) Promotion of Interethnic Coexistence: The study revealed that the implementation of intercultural strategies in the school has contributed significantly to the promotion of interethnic coexistence among students and among the members of its educational community. An improvement in mutual understanding, respect and appreciation of the diverse cultural identities present in the school community is observed. This result indicates that intercultural practices are having a positive impact on building harmonious relationships and promoting cultural diversity as an enriching asset.

b) Increased Participation and Commitment of the Educational Community: Another key finding of the study has been the notable increase in the participation and commitment of the educational community (teachers, parents, and administrative staff) in activities related to interculturality. The implementation of intercultural programs and projects integrated under a specific cross-cutting area has generated a greater involvement of all educational actors in school life, evidencing a positive change in the perception and valuation of cultural diversity as an essential component of the educational process. This result suggests that intercultural initiatives not only impact schoolchildren directly, but also generate a broader transformation in school culture and in the relationship of the school with the surrounding neighborhood community.

The discussion of the study of the implementation of a cross-cutting area of interculturality focused on three key areas. First, the impact of interculturality on school coexistence was addressed, highlighting the challenges overcome and the improvements observed in interethnic relations among students. Second, the participation and commitment of the educational community was analyzed, exploring the factors that facilitated this increase and evaluating how it has influenced school culture. Finally, the perception of the benefits of interculturality was examined, including the opinions of educational actors and the possible impact on learning. From this perspective, the contributions of pedagogues such as Paulo Freire (Brazil), Lev Vygotsky (Russia), and Howard Gardner (USA) contributed enormously and significantly to the understanding of the importance of cultural diversity in educational processes.

Long-term sustainability and generalization to other educational contexts were also considered, with discussion of future challenges, an Odyssey not in space but with feet on the ground, recommendations for continuity and adaptability of the strategies implemented. These themes offered a comprehensive view of the results of the study and suggest possible directions for future research and improvements in intercultural practices in educational settings. The main idea of the discussion - for the authors - on

interculturality in schools should focus on the importance of recognizing, respecting and valuing the cultural diversity present in society and, therefore, in the school environment. Interculturality in education seeks to promote harmonious coexistence between people from different cultures, fostering dialogue, mutual understanding and equal opportunities.

Some key points in this debate included the need to adapt teaching methods to address the diverse forms of learning present in different cultures, the incorporation of educational content that reflects cultural diversity, and the promotion of an inclusive environment that celebrates differences. In this regard, the theories that can serve as a foundation would be among others: The sociocultural theory of the aforementioned Vygotsky, who as noted, emphasizes the importance of the social and cultural environment in the cognitive development of the individual. Social interaction and collaboration are fundamental elements in his approach.

Although Jean Piaget's work focuses more on individual cognitive development, his ideas on knowledge construction and active adaptation could be applied to the intercultural context, for Paulo Freire, whose pedagogical approach focused on liberation and conscientization, advocates an education that is a participatory and dialogical process. His perspective could be relevant to the promotion of equality and intercultural respect. Finally, Howard Gardner. His theory of multiple intelligences highlights the diversity of abilities and ways of learning. Adaptable to interculturality, he suggests with great insight that schools should recognize and nurture a variety of skills and talents present in different cultures.

It is essential to emphasize that interculturality in a school is a multidisciplinary issue that encompasses pedagogical, social, psychological and cultural aspects. The combination of approaches from different educational psychologists can provide a solid basis for addressing this educational challenge.

The following are highlighted as substantial results of the qualitative study on Interculturality in the IE Educational Institution of Bogota:

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Conclusions

In the final stage of the study on the implementation of a Transversal Area based on Interculturality in Primary Education (Grade 3), the conclusions were based on the results and contributions of the participants, including students, parents, teachers, administrators and the community in general. Schoolchildren demonstrated a greater awareness of cultural diversity, highlighting the importance of respect, integration and empathy. Parents advocated for greater involvement in their children's education and the creation of incentives for inclusion. Teachers stressed the need for sensitivity to diversity and ongoing training in Intercultural Pedagogy.

Managers recognized the positive impact of Interculturality on school climate and advocated for integrating it into strategic planning. The community in general experienced a positive perception towards the institution, greater integration and participation in community events. The synthesis concluded that the proposal should be grounded in the Curriculum, designing strategies based on the findings of the study to address the needs of all stakeholders. The importance of maintaining open and

continuous communication to adjust the implementation according to the dynamics and changes in the educational community of the Bogotá EI was highlighted.

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