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Interculturality in the academy

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Abstract

This text recognizes the concept of interculturality as a progressive evolution of realities, both in the West and in the southern region, from academic spaces as a transformative element, allowing discussion, reflection and internalization of the concept based on ethics. , granting the possibility of building or being a bridge of knowledge that explores in the other what is necessary for one's own development, without this becoming a tool of exploitation, but rather, an element that encourages living spaces . From a documentary review, the concept of interculturality is exalted through education and that as a result it acts as an integrating axis of the social dynamics that occur in the world-system and that are reflected in the microcosm that is the University.

Keywords: interculturality, academic spaces, ethics, dialogues others, living spaces

Introduction

Within the ways of living, the academy can become a space for other dialogues to be generated, because there, not only is knowledge acquired with predetermined elements (curriculum, teachers among others), but they are also made. presents the realities of individuals, where different contexts are experienced, it is a coherent place to express the limitations, obstacles and potentials of our own path and that of others, with the ultimate goal of finding ideas that allow us to feed .and provide feedback on one's own and others' ways.

These other dialogues are those that exist in alternative ways of seeing, feeling, being and doing in the world, the struggles since ancient times that the so-called others (indigenous, peasants, Afros, etc.) have waged have generated demands to protect the territory . that they inhabit and to be treated as equals in the various scenarios of the world-system; The so-called others are interpreted in the conversation between equals, equity and respect within the same concept, that of interculturality, which portrays the struggle not for elimination or submission to the dynamics of the West, but more well, through the path of dialogue, reflection and internalization, with the aim of finding ways to coexist and that in turn invigorate their own ways of inhabiting the world.

Theoretical Framework

Thus, we seek to take a tour of the written word (documentary review), through authors such as Leff (2004), Mato (2014), Walsh (2005,2009), AvilaDavalos (2021), among others; in which the concept of interculturality is exalted through education, taking the latter as an integrating axis of the social dynamics that occur in the world-system and that can be seen reflected in the micro reality that is University.

With this, interculturality is "the presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, through dialogue and mutual respect" (UNSECO, 2023, para. 1) and which must be reflected in the curriculum, teaching innovation and educational resumption.

Consequently, transform what commonly makes up educational centers such as curricula and teaching staff, the first as a general learning guide which must adapt to the internal and external needs of the institution and the second, counselors, bridges of knowledge, which contextualize, ground both external and internal realities and act as moderators of the various knowledge and knowledge that are expressed in a defined space

Method

Take a journey from the written word (documentary review), where you can appreciate the concept of interculturality through education in the current worldsystem, which allowed for a theoretical approach from the perspective of several authors such as: Bolivar, Leff, Ma-to, Walsh, among others, making a conceptual construction on the conceptions of the role of education and its role in the world system, in order to establish a line of thought that allows clarifying what has led today's society to understand interculturality in education as a vital component for the construction of fields of action by and for man, allowing the foundations to be laid for the interpretation of results

Results

The experiences that are acquired throughout life mark the way in which various situations are faced. Individually, human beings express themselves and develop according to the customs they have acquired. These practices can be modeled by the environment (territory, climate, social groups), generally man is not aware of this process, however, when he wants to express a point of view he does so from there, despite listening to his counterpart, the need to make himself understood and understanding leads one to not recognize or understand the arguments of others, much less internalize them, because as human beings, a large part of the species grows and immerses itself in a type of society or specific group, creating and strengthening roots (values, beliefs). , goals, objectives) that form for life and are rarely willing to modify or transform.

Discussion

Through the documentary review, it was possible to realize three key elements to initiate intercultural dialogue: the curriculum, teaching innovation and educational resumption as pillars for the training and transformation of individuals in academic spaces for the construction of equitable societies.

In these terms, in Latin America, you can see university campuses whose bases are clerical and rooted in European and/or North American ideas, molding the perception of the individual when acquiring knowledge, but they are also found as a resurgence of ancestral knowledge, the universities founded by others, throughout Latin America, in countries such as Brazil, Nicaragua, Colombia and Ecuador (Mato, 2014), where indigenous communities have been formed according to with the general state regulations, Universities that open the space where re-thinking the world according to their ideals, the relationship between man and nature and aspects of the West that could contribute to their worldview are fundamental axes for the preservation of these concepts. .

Thus, the curriculum according to López et al (2016) and in accordance with Marin et al (2017), "requires transversal and interdisciplinary curricula, where comprehensive education is possible based on active and innovative methodologies. " (p.30), where knowledge itself is fundamental

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In addition, the teacher must consider aspects that may become fundamental for his or her own training and success in interactions with the person being trained. These aspects are "related to the subject and must be taken into account from education in order to train him or her as a competent being for intercultural environments" (Avila-Davalos, 2022, p. 24), these elements must be focused on studying culture and its impact on interpersonal relationships and the future professional practice of those who are trained, in addition constant formation of diverse work teams that allow expanding the cultural horizon accompanied by the development of transversal skills that are based on a curriculum designed by and for the cultural diversity that the institutions house. (Avila-Davalos, 2022).

This is how the teacher should not be a neutral figure, who only highlights the contexts or facts about some situation, but rather ethics must be present in each topic and exemplification and, as Bolivar (2005) states, this must be aimed at a "critical reflection on previous values or behaviors, provides reasons that justify or do not justify actions, analyzing moral behaviors" (p.96), that is, it explains from a general perspective the form or behaviors that occur in a situation and When training human beings in higher education, the examples and how to act in one situation or another will be a starting point for those who are in training.

And with the above, the educational resumption that for dialogues others from the indigenous peoples, safeguarding over the years their ideas of education, culture, transmission of knowledge, but above all individual and community ethics in relation to healthy coexistence and harmony with the environment; That is why education must become transversal and ethical, it is there that gives way to indigenous universities, which embrace a middle point between the educational process of the Western world and the preservation of their knowledge through what is called interculturality, as a key concept for the construction of individuals and communities; establishing cordial relationships with other ways of doing, being and feeling, clearly this does not rule out Western culture when embracing tools or methods that allow it to enrich its own, "it tries to actively promote exchange processes that allow for the construction of meeting spaces." between beings and knowledge, senses and different practices." (Walsh, 2005, p. 45).

In the educational centers, which can be seen throughout the southern region, not only is there an insertion of those who were previously rejected because of their roots, but a natural and innocent curiosity is also evident, for learning the unknown, adding to this "the institutional capacity to assume these processes from participation, self-recognition, mutual respect and the ability to distinguish the validity of the multiple ways of assuming, interpreting and acting in diverse scenarios." (Aguero-Contreras & Urquiza-Garcia, 2016, p. 466)

Intercultural education then aims to encourage a dialogue between diverse cultures that inhabit or share a territory, making it imperative to know the other, from their customs, traditions and habits. It is there that the academy appears as a guarantor of the application of interculturality. , since respect for cultural plurality is promoted and encourages relationships from all to all. (Bernabé, 2012)

A call is made to re-think our world and the human condition in the postmodern era, based on Socio-educational and Participatory-citizen processes with the purpose of generating the vindication

of identities and senses of being (Leff, 2004), manifesting the need to unlearn to relearn, from and for everyone with the purpose of finding the path towards the social and environmental reconstruction that the world awaits.

Conclusions

The southern region is on the right path to begin a long-term dialogue that allows co-existence with other cultures, which does not exclude the West, but it must be willing to make a call of conscience that opens the doors towards equitable, respectful and supportive conversation, to the improvement of academic environments created both by the West and by those whose struggles result in the constitution of these spaces, where the discussions, reflections and deepening that occur with the intention to improve as individuals and as communities, addressing the needs of the different groups that inhabit the planet and understanding that cultural plurality is and will be necessary for the growth and development of societies.

Limitations and Future Research

Universities provide possibilities for young people from any area of knowledge to contribute to social transformation; For this reason, the University is called to be part of these social and environmental concerns, reflecting on the links or ties that can arise from dialogue, so that from the university campus that curiosity and interest in find, forge and consolidate these links.

Teachers, students, administrators, among others, who participate directly and indirectly in the constant construction of knowledge and knowledge, it is not possible for them to leave aside the transitions that have been occurring in recent decades and that effectively recognizes cultural plurality in its territories, as fundamental to repairing treatment given, minimizing gaps and above all, recognizing and accepting differences. This is how Western-centric universities in the region should not be left out, since they have incorporated into their spaces those "others" who could not be there before; carrying out initiatives that allow generations to identify and connect with those other spaces that are in their environment.

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