



Intercultural Education: Reflections to rethink educational scenarios from a global citizenship.

Greys Patricia Núñez Ríos¹, Denis Esther García Arroyo², Mayelis María Valdés Reyes³, Margarita Rosa Rodelo García⁴, Edgardo Rafael Sánchez Montero⁵, Jesús Lobo Valencia⁶, Angela María Zamora Orozco⁷

Abstract

Interculturality is a key concept in the current context, where globalization has made societies increasingly diverse and heterogeneous in cultural terms. Likewise, interculturality in education has become an obligatory discourse, especially in contexts where political-social conflicts are related, directly or indirectly, to the presence in the same social space of groups with diverse cultural identities. The specific purpose of this study is to reflect on the impact of the implementation of intercultural strategies in educational environments that allow rethinking learning environments from a global citizenship perspective. The methodology considers a review of scientific literature on dissemination and regulations, both at international and national level, for the construction and discussion from a critical perspective, of a framework of analysis on the notion of cultural diversity, interculturality, intercultural education and education for global citizenship, from which, it is concluded, that this is assumed positively in the cultural conservation of a nation generating improvements in the quality of educational environments in terms of communication, coexistence and interaction, however, it has been found that there are challenges when carrying out the process of interaction with students who come from diverse cultures and ethnicities, since there is persistence in the presence of prejudices towards families of minority populations, the lack of knowledge of teachers about local knowledge and the lack of skills to develop an education in an intercultural perspective.

¹Full-time professor at Universidad de la Costa., <https://orcid.org/0000-0001-6426-2729>
gnunez4@cuc.edu.co

²Teacher at the Antonio José de Sucre District Educational Institution <https://orcid.org/0009-0001-8332-1090>, denisgarcia7@gmail.com

³Teacher Paulino Salgado Batata Ethno educational Institution <https://orcid.org/0009-0006-2510-3796>
mayerreyes79@hotmail.com

⁴Full-time teacher Rafael Núñez University Corporation margarita.rodello@curvirtual.edu.co
<https://orcid.org/0000-0002-9901-7632>

⁵Dean of the Faculty of Humanities Universidad de la Costa esanchez2@cuc.edu.co

⁶Student Bachelor's Degree Program in Basic Primary Education Universidad de la Costa
<https://orcid.org/0009-0002-5372-2675> jlobo11@cuc.edu.co

⁷Student Bachelor's Degree Program in Basic Primary Education Universidad de la Costa
<https://orcid.org/0009-0003-6338-5315> azamora@cuc.edu.co

Keywords: Cultural Diversity; Education for global citizenship; Intercultural Education; Learning environment; Ethnic Group.

Introduction

Interculturality refers to the presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, through dialogue and mutual respect (UNESCO, 2005). At present, interculturality must refer, according to Beltrán (2002), to the rapprochement and interaction between different cultures, which in turn encompasses processes related to the construction of a society that recognizes and is aware of diversity, likewise, does not allow discrimination of any kind, inequality, ideologies, among others. Therefore, interculturality establishes an egalitarian dialogue between different cultures and has been shown over time as an organizational process of a social (Caune, 2009) and political nature that seeks to concentrate the voices and identities of communities (Ambrosio & Luna, 2023; Quintriqueo et al. 2016, Vicente et al 1999), so that each culture is recognized from its origins, with its own identity, worldview, history, cultural expressions, ancestral practices, characteristics and conditions that are considered fundamental to understanding the essence that surrounds each human being.

In accordance with the above, it is signed that the inter refers to the intermediate space or the "third space" where two or more cultures meet, a space of translation and negotiation in which each one maintains something of itself, without assimilating to the other, a situation that clearly indicates the social, political, and social tensions and upheavals. epistemic and racial where interculturality tries to break with the hegemonic history of a dominant culture that works to dilute the character and logic of the "others" as subordinates, in order to reinforce traditionally excluded identities by building, in daily life, a coexistence of respect and legitimacy among all groups in society. In relation to the above, it is highlighted that the dominant currents of power have an impact on the way in which cultural diversity is addressed, thus marginalizing non-dominant cultures and perpetuating imbalances in their valuation and recognition. (Homi Bhaba (1994; 1998) Walsh, 1998; 2002b and 2002d).

In this order of ideas, the term interculturality is assumed as the process in which various groups representing different cultural identities interact in a context of equality, without any point of view predominating over the others (Schmelkes 2009). Likewise, interculturality is understood as a process of coexistence, in which progress is made in the coexistence of people from different cultures in a common territory, therefore, it can be said that the notion of interculturality is more useful than the notion of pluriculturalism and multiculturalism, since they simply diagnose the presence of sociocultural elements different from the traditional ones in a community, while interculturality necessarily implies equitable treatment, based on equal opportunities, recognizing the differences with which it seeks to rescue cultural interests as ways of vindicating marginalized peoples (UNESCO 2006), as well as promoting tolerance, respect and solidarity, identifying them as the main values that are constantly practiced among communities; this implies reinforcing attitudes and cultural competencies in society. (Ambrosio & Luna, 2023; Uvidia et al., 2019).

For this, it is necessary to emphasize critical interculturality, which has the purpose of being completely the opposite: from a demagogic political discourse it goes on to question power and racism in all its expressions; moreover, it questions a hegemonic culture. Critical interculturality tries to land a proposal that questions its bases and moves from discourse to practice. It is intended, then, that it will become a horizontal tool to dismantle the dominant cultures, or at least question the predominance of the Western in Latin America. (Ignacio, 2021). According to the above, intercultural will only have meaning and value when it is critically assumed as a pedagogical-political act that seeks to intervene in the refoundation of society and the structures that racialize, inferiorize, and dehumanize (Walsh, 2010, p. 76).

Today, diversity in educational institutions is a relevant and priority issue, due to the rise of social and migratory movements, generated by globalization that have taken place in recent years. For this reason, they have proposed different ways to promote inclusion and interculturality in their learning environments, with which they seek to challenge the structures of power and domination present in social relations. The purpose is for students to learn values such as equality and respect for differences. In addition, they can also be taught about multiple cultures and how to take advantage of these cultural differences to grow in a global society.

The purpose of this review, which is the product of the degree project entitled: Afro-Caribbean Music as a pedagogical strategy for the strengthening of interculturality, has the specific purpose of reflecting on the impact of the implementation of intercultural strategies in educational environments that allow rethinking learning environments from a global citizenship. The present study was carried out under a hermeneutical paradigm which refers to an approach of understanding and interpretation that focuses on the meaning and meanings present in reality. Thus, hermeneutics can be assumed through a dialectical method that is incorporated into the text and the reader in a permanent process of openness and recognition. (Cárcamo Vásquez, 2005). Within this paradigm, a qualitative approach was chosen, which is based on the analysis of the articles under review to understand the reality of interculturality in educational institutions. The chosen technique is a systematic documentary review of the literature, which aims to identify, evaluate and

combine the evidence from primary studies using a rigorous method, summarizing the existing information on the particular topic (MINCIR Group, 2013)

Methodology.

In the first phase of the analysis, the search period was established at 5 years, i.e. from 2019 to 2024, the databases were decided and their process was executed, in accordance with the PRISMA guidelines for systematic reviews and meta-analyses. These guidelines establish a list of 27 items for verification and a flow chart composed of four phases. The studies included in this review were the result of selection using three specialised search platforms: Scielo, Dialnet and Redalyc. The keywords that guided the review were those associated with interculturality in schools: intercultural strategy, intercultural education, intercultural policies.

The first searches carried out in the Scielo database reported a total of 1070 results. Next, the set was reduced by applying the filter by document types, through the selection of articles. With this procedure, the database showed a total of 998 articles, which means that 72 articles were excluded. The next filter used in the Scielo search engine corresponded to the review of the literature in the thematic areas of options were configured in Education Educational, Humanities and Humanities procedure applied for each of the searches which yielded a total of 373 articles, excluding 625 articles. The next filter applied was that of the period of years, yielding a total of 153 articles, finally the last filter applied was the Spanish language. The new search showed a total of 80 articles that met the previous selection criteria, with 73 articles finally excluded. Subsequently, a random selection of 30 articles was made for evaluation.

For the second search carried out in the Redalyc database, it was carried out in the same way using the aforementioned keywords, reporting a total of 1,047,762 articles, then filters were applied such as year in the same way a period of time from 2019 to 2024, thematic area "Education", language "Spanish", finally country of origin, Latin American countries were highlighted, reducing the results considerably to a total of 15304, thus excluding 1,032,458 articles. Of these, a random sample of 50 articles was finally chosen for evaluation.

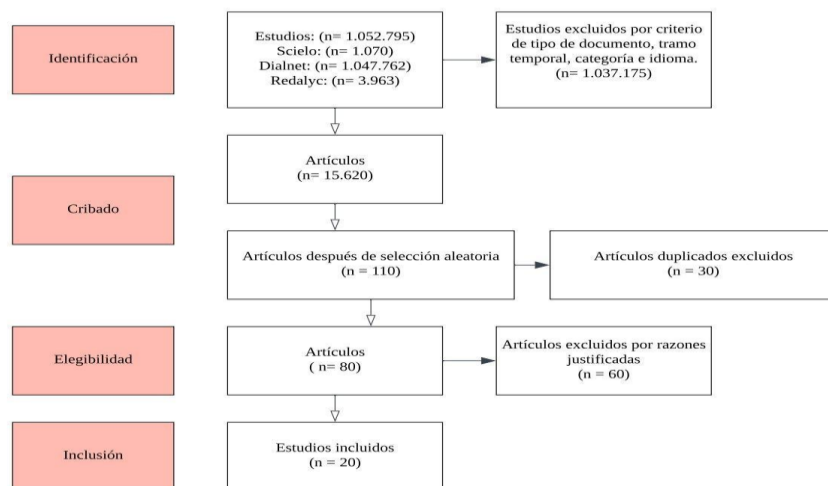
Finally, the third database consulted Dialnet, applying the same searches with the same keywords mentioned, yielded a total of 3963 articles. Since not many filters could be applied on this platform, a sample of 530 articles was chosen without any criteria for subsequent review, considering the filters previously applied such as their period of time, Spanish language and education theme, to end up excluding 236 articles. Finally, a sample of 30 articles was randomly chosen for evaluation from this result.

The total number of articles chosen to be evaluated through reading totaled 110 articles, but before that the next phase of the study consisted of the elimination of duplicates in the databases. A total of 30 duplicate articles were obtained; Once excluded, the title, abstract and keywords of 80 articles were read, according to the following inclusion criteria:

- Articles focused on the study of elementary and secondary school students.
- Direct relationship with the objective of the research, i.e. that they included one or more search terms related to the questions posed in the planning phase.

The establishment of these criteria made it possible to filter the information, discarding articles that did not contain information sufficiently related to the objective of the research. Figure 1 shows the flow diagram of the search and selection process following the PRISMA guidelines and whose purpose was to guarantee its transparency and clarity, likewise, the contrast of the literature, from the concomitant themes, allowed defining the notions of critical and functional interculturality, intercultural education and education for global citizenship.

Figure 1. PRISMA Flowchart



Source: Own elaboration (2024). In original language (Spanish)

Selected articles and their results.

Table 1. Selected items.

No	Article	Main results
1	<p>Challenge towards intercultural education in the classroom.</p> <p>Authors: Grey del Rosario Madrid Peña Stefany Ariana Cedeño Granda. Alicia Nieves Reyes Romero. Fanni Conzuelo Encalada Jumbo (2024)</p>	<p>Intercultural Education in Ecuadorian classrooms has presented many successes and challenges.</p> <p>Among the successes, Intercultural Education is considered as a fundamental pillar to promote equity, inclusion and respect for cultural diversity in Ecuador, through effective strategies and practices, such as collaboration with local communities, the promotion of intercultural understanding and the incorporation of cultural knowledge in the curriculum, as well as the academic potential of the inclusion of educational technology to overcome Expand access to education, and enrich learning through interactive and culturally relevant experiences offering the opportunity for fair and equitable educational immersion for students, which directly impacts the classroom, promoting respect and appreciation of the cultural, ethnic, and linguistic diversity present in Ecuadorian society. This preparation is critical to developing conscious, engaged, and culturally competent global citizens who can contribute meaningfully to building inclusive and peaceful societies.</p> <p>But effective implementation faces a number of challenges, including institutional and cultural resistance, lack of teacher training, and the need for adequate resources.</p>
2	<p>Intercultural education in the academic performance of students at a National Intercultural University.</p> <p>Authors: Petronia Montes Nieto Jorge Cáceres Ugarte 2024</p>	<p>It is concluded that intercultural education has a significant impact on the academic achievement of students in a National Intercultural University of Cusco, the authors highlight the importance of motivational factors such as self-esteem, effort, emotional climate, family support and sociocultural context when evaluating academic performance. It is highlighted that the implementation of comprehensive approaches in intercultural communicative competencies is an effective strategy to improve academic performance and the training of competent and critical individuals in a globalized world.</p> <p>Among the challenges raised, the need to address</p>

- | | |
|--|---|
| | <p>ethical and equity principles is recognized, as well as to continue research to better understand the impact of intercultural education in the Latin American context.</p> |
| <p>3 Perceived discrimination between teacher and traditional educator in intercultural education in La Araucanía, Chile.
Authors:
Katerin Arias Ortega, Gerardo Muñoz, Segundo Quintriqueo Millán (2023)</p> | <p>It is concluded that the educational relationship in school education is based on implicit and explicit racism towards the teaching of indigenous language and culture in school. Thus, the discrimination perceived by traditional educators challenges the school and its historical role in the processes of subalternization of the Mapuche. In this context, intercultural educational intervention strategies are necessary to provide a pertinent response to the social, cultural and linguistic diversity present in school education. This is a challenge for principals, teachers, parents and community members.</p> |
| <p>4 Decolonial perspective of school assessment in the context of social and cultural diversity.
Authors:
Lázaro Liusvanys Blanco Figueredo
Katerin Elizabeth Arias Ortega (2023)</p> | <p>The ideas presented show that Mapuche students acquire, due to their cultural roots, a vision of the world different from the Western perspective. Consequently, it is not operative to evaluate the holistic learning of Mapuche students based on the Eurocentric rationality of educational evaluation, which divides learning by objectives and segments knowledge by subjects. This article reveals, as another challenge of school assessment in an indigenous context, that it is based on links of involvement with indigenous families and communities so that it allows the participation of actors in the educational and social environment in the definition of inclusive evaluation criteria, both at the academic and formative levels.</p> |
| <p>5 Multilevel school in an indigenous context: strengths, limitations, and challenges from the perspective of teachers in La Araucanía.
Authors:
Katerin Arias-Ortega; Natalia Díaz Alvarado; Daniela Catrimilla Castillo; María José Saldías Soto
Catholic University of Temuco (2023)</p> | <p>The results reveal the persistence of prejudices towards the indigenous family, the lack of knowledge of teachers about local knowledge and the lack of skills to develop an education in an intercultural perspective. It is concluded that there is a need for linkage and dialogue between school, family, and community, which allows the revitalization of sociocultural identity in teaching and learning processes.</p> |
| <p>6 Dance as a didactic strategy for the strengthening of intercultural competencies in the classroom.
Authors:
Rendón Centeno
Karina Rocío
Méndez Terán
Nelly Jackeline; Rodriguez
Arechúa Connie Patricia
Ramírez Martínez, Petra Lucia
Seis de Octubre de Ventanas Educational Unit (2022)</p> | <p>The study concludes that through the use of the dance strategy it has been possible to venture into the third baccalaureate, this didactic and physical process aims to carry a positive message of interculturality, the same that aims to improve the quality of the educational environment within the classroom in terms of communication, coexistence interaction, One of the existing limitations within the elaboration of the research, were to find updated content about dance, however, important foundations of various authors, served to support the proposal of the use of dance as a strategy</p> |
| <p>7 Role of the History and Geography teacher in contexts of migrant interculturality.
Authors:
Iván Jesús Valderrama Aguayo (2022)</p> | <p>The study concludes that, contrary to what is stated in the teachers' discourses, there is a set of practices that tend to prevent, at least hinder, the adoption of intercultural educational pedagogical models in the classrooms, which coexist with a set of beliefs, on the part of the teaching staff, that make homologation a tabula rasa, a central element of their work in front of their students, missing out on the didactic and formative opportunities both in the educational and cultural fields of the class as a whole.</p> |
| <p>8 The Podcast as a Strategy to Strengthen Intercultural Communicative Competence An intercultural communication strategy from school.
Authors:</p> | <p>The strategy showed that students used the podcast as a resource to empower themselves in the management of verbal and non-verbal interactions, expanding their knowledge about the perspectives and interests of others, venturing with an open attitude to diverse</p> |

	García Gutiérrez, Francy Y.; Obando, Jenny Sandra; Cuastumal Gómez, Dilia Corporación Universitaria Iberoamericana (2022)	contexts, and provoking the enjoyment of meeting with members other than those of their community.
9	Didactic strategies used by teachers to achieve Interculturality. Authors: Juan Gerardo Cacuango Arellano, Mirian Mercedes Cacuango Rellano (2022)	It was found that teachers frequently use didactic strategies to promote interculturality; however, they detail that no guidance was found in the texts on appropriate strategies to promote interculturality, leaving it in the hands of the teacher to select the most appropriate one.
10	Intercultural democratic citizenship education of girls in Peruvian rural contexts. Authors: Emiruth Valeria Camayo-Tolentino, Rosario Alejandra Minaya-Del-Valle, Marcos Fernando Ruiz-Ruiz Revista Brasileira de Educação 2022	It is necessary to investigate the gender gaps that exist in the rural realities of the country, due to the fact that girls assume certain roles and face inequality of opportunities compared to their male peers. It is important to contrast the development of citizenship in rural girls with that of urban girls. It also analyzes in detail the educational reality in the rural Amazonian context and the factors that intervene in it, since the research observed that girls from Amazonian communities could be the most vulnerable compared to Andean girls. Subsequent studies should be oriented towards the construction of a specific intercultural democratic citizenship in the different rural contexts of Peru.
11	Pedagogical innovations in intercultural education: A challenge for teaching practice. Authors: Silvia Maribel Sarmiento Berrezueta, Kléver Hernán García Gallegos, E. F. Sacta Lazo (2021)	Pedagogical innovation is a challenge in teaching practice, where teaching becomes complicated at the time of transmitting information to reach learning. However, the innovative experience in practice has been carried out with the creation of learning spaces, to stimulate the student to apply theoretical knowledge to reality according to the training needs. Therefore, the development of skills and abilities in students should focus on the ability to acquire knowledge through the experiences lived by the teaching practice.
12	Design of an intercultural area plan of Philosophy with didactic mediation from the arts in an ethno-educational context. Authors: Vanessa Tapia Oviedo (2021)	This research has dealt with the urgency of rethinking the teaching of philosophy in high school, especially in ethno-educational contexts, or in historically excluded populations. These are dance, weaving, ancestral medicine, music, the recreation of the founding myths, painting, poetry, among others; but in this case articulated with philosophical, reflective themes that promote critical and intercultural thinking and action. It is evident that a mental, ethical and political openness is required to face this educational challenge, since the weight of tradition and universalist criteria lead to avoid a firmer commitment to educational communities.
13	How to promote intercultural communicative competence from the task-based approach? Authors: Diana Marcela Herrera-Torres Claudia Milena Pérez-Guerrero (2021)	It is concluded that the context of foreign language teaching, despite having historically defined parameters on how to approach the teaching-learning process, can and needs to continue to be explored in the face of the needs to train communicatively, socially, culturally and politically competent speakers who are capable of being empathetic and assertive as global citizens.
14	Origin and perspectives of Intercultural Bilingual Education policies in Peru: utopia towards a quality EIB. Authors: David Ruelas Vargas Journal of the History of Latin American Education 2021	At present, the main feature of the reality that emerges in the implementation of bilingual education is that students are in an unexpected performance, at a very low level according to evaluation standards and they also find great inequality, in this sense quality bilingual education for native peoples becomes a utopia.
15	Inclusive education: joint construction towards intercultural citizenship. Authors:	The importance of the curriculum is revealed as a reference where the recognition of the diversity existing in the classroom can be concretized and therefore the

	Gina Morales-Acosta, Fanny Valenzuela Yañez, Carla Roblero González Journal of the History of Latin American Education 2021	promoter for symmetrical and respectful dialogue with the diverse cultures that inhabit the country and that form an intercultural citizenship
16	Interactive music education: from enculturation to interculturality. Authors: Yamal Esteban Nasif Contreras (2020)	In this article, among the main findings, it is found that in Colombia there has been a lack of intercultural music education, that digital media can facilitate changes in educational practices if they are not thought of in a merely instrumental way, and that interactivity and aesthetic experience arise in music education when it goes beyond the mere development of musical technical skills.
17	Towards a decolonial artistic didactics. A proposal for an intercultural classroom from the Misak people. Authors: José Ignacio Bolaños Motta, José Felipe Tumiñá, Clementina Ullune Almendra Journal of the History of Latin American Education 2020	The results show the evolution that has become possible within indigenous contexts, indicating in this process a group of efforts with regard to the approach of the how, the what, culture and the need to systematize didactic knowledge in the field of art education.
18	Processes of intercultural education and indigenous self-segregation in the Aymara of Puno, Peru. Authors: Saúl Bermejo Paredes Yanet Amanda Maquera Maquera Luz Yohana Bermejo Gonzáles (2020)	the EIB from Aymara rationality takes on only a symbolic value, it is perceived as a racist program, which over time has provoked a gradual linguistic displacement from Aymara to Spanish and the folklorization of Aymara wisdom and culture; a situation that has simultaneously made possible the emergence of indigenous self-segregation, as a strategy and rationality to redefine the EIB, education in general and the subsistence of the Aymara nation.
19	Intercultural education: some reflections and orientations for a pedagogical practice in a democratic and plural school. Authors: María Louzao Suárez, M Concepción Francos Maldonado, María Verdeja Muñiz Pedagogical Studies 2020	This article concludes that, in order to develop an inclusive and intercultural curriculum, as it has been defended from different fields in recent years, it is necessary to collect all the theoretical reflections in the field of languages, sociology, pedagogy, didactics... that propose a diverse perspective, establish bridges between the different subjects and reformulate the contents, methodologies, organization of times and spaces, evaluation. That is, to design a school educational project (PEC) that includes the intercultural variable as a defining line of the organization of the center, of classroom practice and of work with the community environment.
20	Intercultural and decolonial methodologies for the inclusion of the discursive traditions of native and rural peoples in the teaching of oral and written language in Basic Education. Authors: Fabiola López Ibarra Latin American Journal of Educational Studies (Mexico) 2020	The curricular construction, moreover, must include not only the discursive traditions of the children's peoples of origin: animal stories, original myths, travel almanacs, lessons from grandparents, proverbs and advice, among others, but must also show that the reality of the generalized Western world is not the reality of all Latin American childhoods and, in particular, from Mexico. Thematic content such as the seasons of the year already carry a colonizing load, when children assume that it must snow in winter, even when our climates are far from these landscapes. That the didactic materials are not made for children of a certain socioeconomic level, where the houses appear with their gabled roofs and with rooms for each inhabitant, realities that differ greatly from those experienced by migrant children, for example, with their one-room houses with large corrals. It is necessary that education be by and for children, that there is a curriculum where all visions of the world fit, a truly intercultural curriculum that allows dialogue, a culture of peace and the inclusion of all the voices that make up childhood, in this case, Mexican children

21	<p>Students' beliefs and perceptions about intercultural communicative competence of the Bachelor's Degree in Foreign Languages program at Universidad del Valle.</p> <p>Authors: Diana Marcela Patiño Rojas Cindy Conde Borrero Liana Espinosa González (2020)</p>	<p>The results of this research show that, despite the positive impact of the work on the cultural component in language courses, there is still a lack of integration of didactic strategies that allow students to develop intercultural skills beyond declarative knowledge about culture.</p>
22	<p>Origin and perspectives of Intercultural Bilingual Education policies in Peru: utopia towards a quality EIB.</p> <p>Authors: David Ruelas Vargas Journal of the History of Latin American Education (2021)</p>	<p>At present, the main feature of the reality that emerges in the implementation of bilingual education is that students are in an unexpected performance, at a very low level according to evaluation standards and they also find great inequality, in this sense quality bilingual education for native peoples becomes a utopia.</p>

Source: Authors. (2024)

The notion of interculturality

Nowadays, the notion of interculturality is very frequently used to describe the interrelationship between different human groups that build knowledge with others and constitute a particular society with different ways of thinking and acting in relation to and against modernity/coloniality. Although this concept was originally formulated with an idea of static and materialized culture, as the sum of interactions between cultures, it is now used as a more elaborate term with multiple meanings that refers to the interactions in society between various combinations of majority and minority groups. These relationships are not only defined by culture, but also by aspects such as ethnicity, language, religious beliefs, and nationality (Dietz, 2017: Walsh, 2006a: 21)

The notion of interculturality therefore points to a logic, a way of thinking and a way of acting that goes beyond the constraints and concepts of both Western thought and multiculturalism (and identity-based politics). In summary, interculturality, in this context, represents a process of decolonization that entails the vision of a new project of society and a new way of understanding knowledge, power, nature and existence, and that guides the strategies and actions to carry it out.

Functional and critical interculturality

In the same order of ideas, it is worth incorporating the concepts of functional and critical interculturality. Functional interculturality is an approach that advocates the incorporation and appreciation of cultural diversity in the political, economic and social spheres, recognizing and valuing all cultures and languages equally. The author starts from the statement by highlighting that the growing adoption of interculturality in the official communiqués of governments and international organizations has generally been based on a position that does not question the current socio-political model. In addition, he points out that this position is strongly influenced by neoliberal logic in most countries. In other words, as the author states, "it does not call into question the rules of the game" (Tubino, 2005:3). In the educational context, this involves teaching a language that is practical and useful to the education system as a whole, rather than focusing exclusively on critical learning of the predominant language.

On the other hand, critical interculturality seeks the opposite: instead of adopting a simplistic and populist political discourse, it focuses on analyzing and questioning power and racism in all its manifestations, as well as engaging in debates about power dynamics. This perspective seems to be more common among intellectuals, researchers, and educators who strive to concretize a proposal that challenges their theoretical foundations and translates into concrete actions. The main objective is to turn it into a horizontal tool that dismantles the predominant culture, or at least questions the supremacy of Western influence in Latin America (Ignacio, 2021).

These two perspectives intersect, collide and sometimes articulate contradictorily in the various searches, experiences and proposals that are carried out in the continent. This is the main tension that is present in the debate on the relationship between interculturality and education, today in Latin America, and that transcends all the others. (Ferrão, 2010). However, if we talk about interculturality in the field of education, we are pursuing a much more equitable, less unequal and fairer society. The proposal of the researcher Walsh is oriented towards [...] a critical perspective of interculturality, which is linked to a pedagogy and praxis oriented to the questioning, transformation, intervention, action and creation of radically different conditions of society, humanity, knowledge and life; that is, projects of interculturality, pedagogy and praxis that lead to decoloniality. (Walsh, n.d., p. 2)

This articulation between the intercultural-critical and the decolonial drives the formulation of other pedagogical proposals that look at difference from the relational perspective, far beyond charity, kindness,

attention and recognition; a pedagogy that asks about the meaning of education in a world crossed by profound differences and inequalities (...) It is important to consider an educational methodology that goes beyond the specifically disciplinary within the school environment, exploring and proposing foundations of knowledge, actions and approaches in which there are not only exclusive forms of validity or a small group of authorized individuals. This educational methodology should facilitate progress towards the transformation of the prevailing social norms, as conceived by Freire in his ideals. In short, a pedagogy is sought that advances in the direction of mutual recognition, dialogue on equal terms and equity, thus overcoming the painful legacy of exclusion, marginalization, violence and oblivion that has prevailed in history. (Lara, 2015)

Conceptualization of Intercultural Education

Education is the main agent of change within a society, for this reason it is necessary to have a clear vision about the conditions under which the teaching and learning process is developed in the classroom, whose purpose must be aimed at achieving Sustainable Development Goal (SDG) No. 4, which aims for inclusive education, equitable and quality, promoting various learning opportunities, from which educational policies are created, in order to guarantee quality, intercultural and inclusive education. (Cuadros and Chancay, 2021). In this sense, the concept of intercultural education is associated with the cultural dimension of the educational training process, which is a human right and a social duty, which fulfills the function of developing in the person the patterns of diversity and participation, to guarantee the equitable enjoyment of social rights in the educational field. (Paredes, 2017)

At present, intercultural education is a reforming trend in educational practice, which tries to respond to the cultural diversity of today's societies. The term intercultural education is used as a normative term to designate the nature of the desirable (normative) educational process and as a consequence of the confrontation of two or more cultures within an educational scenario in which they must coexist. (Aguado, 2018; Galino & Escribano, 1990), in the same vein, intercultural education is considered to be a trend of educational reform that seeks to promote awareness of the experiences of immigrants and racial and religious minorities, as well as the elimination of prejudice and the eradication of school segregation (Akkari & Radhouane, 2022; Nieto and uGARTE, 2024). Therefore, the teacher, in intercultural education, must take into account the origin, the social and cultural context of each individual, as well as their personal characteristics, to select educational content. These contents must be relevant and valued by both students and their families and communities of origin. In addition, it is essential to develop strategies in the classroom that allow us to understand the starting point of each student and adapt the teachings and the development of competencies according to their specific reality. (Cuadros and Chancay, 2021)

Likewise, intercultural education fosters healthy coexistence, promoting attitudes, values and behaviors such as acceptance, understanding, collaboration and respect for others. This approach enriches both societies and individuals through interaction and dialogue with diversity. The perception and experience of diversity help individuals to discover, build and reaffirm their own identity, differentiating themselves from others. In addition, intercultural education is committed to respecting human rights and fundamental freedoms. (Cuadros and Chancay, 2021)

Global Citizenship Education

Citizenship goes beyond legal recognition and is situated in the search for moral imperatives that drive people to improve the life of their community and build a good society, focusing on the common good through their political participation. (Cortina, 2003). This concept is complemented by the idea of 'Plurality' (Arendt, 1996; Habermas, 1999; Rawls, 2001), which reflects the diversification of the world and globalization, as fundamental aspects in the present, which represent the diverse dynamics of cultures and groups, and is essential to understand the interaction between individuals and communities in a global context.

In this order of ideas, it can be said that global citizenship is a dynamic and polysemic concept that advocates for a shared identity and responsibility at the global level, promoting cooperation and understanding between different cultures and nations, which has gained relevance in the context of globalization. It refers to the idea that people are not only citizens of their home countries, but also members of a global community with responsibilities and rights that transcend national borders.

In accordance with the above, global/global citizenship education (GCE) (Unesco, 2015, 2016), "aspires to be a factor of transformation, instilling the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world" (Unesco, 2015, p. 15). In this order of ideas, it is affirmed that it is a fundamental category in the internationalization of education, since it proposes the formation of a cosmopolitan citizen, who is capable of interconnecting the world with the local, which implies the affirmation of his identity in a global world and is capable of harmoniously transcending, in a respectful way in the acceptance of national, religious or cultural differences, since it recognizes their importance in the formation of individuals capable of interacting and collaborating in the demands of

today's world. (Parada, 2009; Gacel 2019), which allows us to rethink appropriate school environments that promote a cohesive, inclusive, respectful society that is better equipped to embrace diversity.

In this sense, according to what has been proposed, it is therefore concluded that training for a GCE is capable of intercultural dialogue, this condition being a challenge that comes not only from outside but also from within each country, from the recognition of our societies as multicultural. The recognition of multicultural societies and states requires intercultural citizens (Kymlicka, 2002)

Results and Discussion

In Colombia, as in the rest of Latin American countries, situations of contact between cultures originated not only by the migrant population, but also by the minority population, in schools have been one of the main causes of concern for the principles of Intercultural Education. The incorporation of students with cultural, linguistic and cultural diversity means that teachers must consider new attitudes and methodological strategies towards their group-class to avoid possible situations of discrimination or educational disadvantages. The need arises to achieve transformative attitudes and the construction of a different, transcultural and inclusive State from the school and the community, with the possibility of a new society or State with respect for ethnic, cultural and linguistic diversity (Ruelas, 2021)

The central question is to determine whether the school has the adequate capacity to face the responsibility of offering an appropriate response to the diversity present in the student body. It is evident that educational institutions, in themselves, do not have sufficient capacity to carry out a complete intercultural pedagogical strategy, but require a global approach at the social level in which interculturality is not limited to the school environment. It is necessary that ideas and actions emerge from all areas of administration and work in society. The influence of multiculturalism is manifested in the education system, but although actions in the context of formal education are indispensable, they are not sufficient to progress from mere coexistence to authentic intercultural coexistence. (Rojas, G. 2003)

The cited authors offer support to the current educational proposal by explaining that interculturality is a project that arises and evolves in different contexts as a political, social, cultural, ethical and epistemic approach. This approach seeks to protect diversity and allow for genuine encounter with those who have been excluded, oppressed, and silenced, with the ultimate goal of establishing connections of valid recognition at both small and broad levels. This applies particularly in the fields of pedagogy, philosophy and artistic practices. (Tapia, 2021)

On the other hand, teaching professionals must have, as one of the basic premises for education to function correctly, to receive intercultural training, teachers must be trained and prepared in each of the areas of knowledge and promote values of coexistence, common well-being and critical thinking. The teacher, as well as the students, needs continuous training and to be updated in their learning, since new educational initiatives are presented every day. In this way, the context values equal opportunities through learning where spaces in the classrooms are recovered and teachers innovate with new pedagogical models. (Sarmiento S, García H, Sacta E, 2021).

For the educational response to be complete, there must be total coordination between teaching professionals, families, the cultural and social environment that surrounds the school, since today's education requires sufficient preparation for the student to be part of a varied and plural society. This suggests that greater efforts and changes are required in the educational system to promote critical interculturality and encourage critical thinking in students so that inclusion is promoted and the forms of power that have perpetuated inequalities and exclusions in the educational field are dismantled, a necessary commitment to build a fairer society. as well as equitable, where differences and intercultural dialogue are recognized, valued and promoted.

In this sense, critical interculturality must be transformed into an alternative and insurgent project in opposition to colonial domination in the sphere of power, knowledge and identity, and even challenging the supremacy imposed on nature. Although this critical interculturality has not yet been fully developed, it represents a utopian vision that presents the essential directions to achieve it through the initiation of radical changes in the way we conceive knowledge, which would generate profound transformations in the very foundations of society, overcoming the theoretical constraints of intercultural philosophy. (Bustos R. 2020)

Finally, with the elaboration of this article, positive results were found, in which students significantly accept all the activities related to the elements used, thus motivating teachers to include pedagogical strategies through elements such as music, dance, theater, among others, so that students, are interested in knowing their culture and the culture of the other.

Conclusion

The recognition of the difference in equality opens the space for the guarantee of equitable opportunities in all contexts and particularly at the educational level, where the promotion of interculturality is fundamental

in this challenge, since it allows the recognition of human beings as different in origin, practices, customs, knowledge and knowledge, which can coexist harmoniously in environments of healthy coexistence.

Intercultural diversity, assumed as a positive value, allows the cultural preservation of a nation and, through intercultural dialogue, facilitates peoples to learn from each other, therefore, whether it is local, regional or national, it must be accepted and defended at all costs. "It has been found that there is weakness when it comes to carrying out the process of interaction with students who come from different cultures and ethnicities." At the same time, it was found that teachers frequently use didactic strategies to promote environments conducive to interculturality. For this reason, it is necessary to contemplate an educational approach that transcends disciplinary boundaries in the school context, exploring and proposing foundations of knowledge, actions and perspectives in which they are not limited to exclusive forms of validity or to a select group of authorized individuals, but that transcends all populations as a starting point for global citizenship.

Educational methodologies should encourage progress towards the transformation of prevailing social conventions, pursuing a pedagogy that promotes mutual recognition, dialogue on equal terms and equity, with the aim of overcoming the sad historical legacy of exclusion, marginalization, violence and oblivion that has lasted until today. In this sense, interculturality as a pedagogical strategy revives the relationship, knowledge, language and culture in the classroom and in the communities, weaving values, knowledge and stories to raise the gaze towards new horizons, more distant and closer. To combine spaces with teachers who help to question and question the world, history, life and the freedom to understand education as a permanent and collective process of much broader processes that occur at different times and spaces.

Bibliography

1. Aguado Odina, Teresa & Gil-Jaurena, Inés & Mata-Benito, Patricia. (2008). The intercultural approach in teacher training. Dilemmas and proposals. *Complutense Journal of Education*. 19. 275-292.
2. Akkari, Abdeljalil & Radhouane, Myriam. (2022). The Advent of Intercultural Approaches in Education. 10.1007/978-3-030-70825-2_1.
3. Ambrosio Prado, Ricardo, & Luna-Nemecio, José Manuel. (2023). Intercultural education from the perspective of socio-formative sustainability. *Journal of Educational Approaches*, 20(1), 37-53. <https://dx.doi.org/10.5354/2735-7279.2023.68801>
4. Arias Ortega, K., Díaz Alvarado, N., Catrimilla Castillo, D., & Saldías Soto, M. (2023). Multilevel school in an indigenous context.
5. Arias Ortega, K., Muñoz, G., & Segundo Quintriqueo, M. (2023). Perceived discrimination between teacher and traditional educator in intercultural education in La Araucanía, Chile.
6. Arendt, H. (1996). *The human condition*. Barcelona, ES: Paidós.
7. Bermejo Paredes, S., Maquera Maquera, Y., & Bermejo Gonzáles, L. (2020). Processes of intercultural education and indigenous self-segregation in the Aymara of Puno, Peru.
8. Blanco Figueredo, L., & Arias Ortega, K. (2023). Decolonial perspective of school assessment in the context of social and cultural diversity.
9. Bolaños Motta, J. I., Tumiñá, J., & Ulleme Almendra, C. (2020). Towards a decolonial artistic didactics. A proposal for an intercultural classroom from the Misak people. *Journal of the History of Latin American Education*.
10. Bustos Erazo, R. C. (2020). Construction of a decolonial pedagogy. an urgent human action. *Journal of the History of Colombian Education*, 24(24), 15–44.
11. Caguango Arellano, J. G., & Caguanfo Rellano, M. (2022). Didactic strategies used by teachers to achieve Interculturality.
12. Camayo Tolentino, E., Minaya del Valle, R. A., & Ruiz Ruiz, M. (2022). Intercultural democratic citizenship education of girls in Peruvian rural contexts. *Revista Brasileira de Educação*.
13. Cárcamo Vásquez, H. (2005). Hermeneutics and qualitative analysis. *Cinta Moebio journal Epistemológicas de ciencias sociales* 23: 204-216
14. Cortina, A. (2003). *Citizens of the World: Towards a Theory of Citizenship* (3 reprints). Madrid, ES: Alianza.
15. Cuadros Muñoz, L. I., & Chancay Cedeño, C. H. (2021). Interculturality in the Educational Context: Systematic Analysis. *Domain of Sciences*, 7(6), 684-701. <http://dx.doi.org/10.23857/dc.v7i6>
16. Dietz, G. (2017) Interculturality: An Anthropological Approach. *Perfiles Educativos*, vol. XXXIX, no. 156. National Autonomous University of Mexico
17. Etecé Editorial Team (2021) Concept of Interculturality. Retrieved August 23, 2023, from *Website Concept* : <https://concepto.de/interculturalidad/>
18. Ferrão Candau, V. (2010). Intercultural Education in Latin America: Different Conceptions and Current Tensions. *Estudios pedagógicos (Valdivia)*, 36(2), 333-342.
19. Gacel-Ávila, J. (2019). Global citizenship, an emerging and controversial concept. *Higher Education and Society (ESS)*, 21(21), 39-63.

20. Galino Carrillo, Á., & Escribano, A. (1990). *Intercultural education in the approach and development of the curriculum*. Narcea.
21. García Gutiérrez, F. Y., Obando, J. S., & Cuastumal Gómez, D. (2022). The podcast as a Strategy to Strengthen Intercultural Communicative Competence from school.
22. Habermas, J. (1999). *The inclusion of the other. Studies in political theory*. Barcelona, ES: Paidós .
23. Herrera Torres, D., & Pérez Guerrero, C. M. (2021). How to promote intercultural communicative competence from the?
24. Ignacio, J. (2021). Between functional and critical interculturality: Analysis from a higher education center. *CoPaLa Magazine. Building Latin American Peace, vol. 6, no. 13*.
25. Kymlicka, Will. (2003). Intercultural multicultural and citizen states.
26. Lara, G. (2015) Critical Interculturality and Education: An Encounter and a Bet. *Revista Colombiana de Educación, no. 69*.
27. Lepe Carrión, P. (2018). Education, cultural racism and national security: the intercultural school in contexts of violence.
28. López Ibarra, F. (2020). Intercultural and decolonial methodologies for the inclusion of the discursive traditions of native and rural peoples in the teaching of oral and written language in Basic Education. *Latin American Journal of Educational Studies*.
29. Louzao Suarez, M., Franco Maldonado, M. C., & Verdeja Muñiz, M. (2020). Intercultural education: some reflections and orientations for a pedagogical practice in a democratic and plural school.
30. Manterola, C. Astudillo, P. Arias, E. Claros, N. MINCIR Group (2013). Systematic reviews of the literature. What you should know about them. *Spanish Surgery Vol. 91. No. 3*.
31. Morales Acosta, G., Valenzuela Yañez, F., & Roblero González, C. (2021). Inclusive education: joint construction towards intercultural citizenship. *Journal of the History of Latin American Education*.
32. Nasif Contreras, Y. (2020). Interactive music education: from enculturation to interculturality.
33. Nieto, Petronia & Ugarte, Jorge. (2024). Intercultural education in the academic performance of students in a National Intercultural University. *LATAM Latin American Journal of Social Sciences and Humanities*. 5. 10.56712/latam.v5i1.1785.
34. Parada Barrera, CS, (2009). Towards a new concept of global citizenship. *VIA IURIS Journal, (7)*, 98-111.
35. Paredes, María. (2016). Intercultural Education. *Scientific Journal*. 1. 162-180. 10.29394/scientific.issn.2542-2987.2016.1.2.10.162-180.
36. Patiño Rojas, D., Conde Borrero, C., & Espinoza González, L. (2020). Students' beliefs and perceptions about intercultural communicative competence of the Bachelor's Degree in Foreign Languages program at Universidad del Valle.
37. Page M J, McKenzie J E, Bossuyt P M, Boutron I, Hoffmann T C, Mulrow C D et al. The PRISMA 2020 statement: an updated guideline for reporting systematic.
38. Peña, Grey & Granda, Stefany & Romero, Alicia & Jumbo, Fanni. (2024). Challenge towards Intercultural Education in the Classroom. *Reincisol.* 3. 236-265. 10.59282/reincisol. V3(5)236-265.
39. Quintriqueo, S., Saavedra, S., Quilaqueo, D., Arias, K., (2016). *Interculturality for Initial Teacher Training* . Temuco, Chile: Ediciones Universidad Católica de Temuco Retrieved from <https://repositoriodigital.uct.cl/handle/10925/2146>
40. Rawls, J. (2001). *The Law of Nations and a Revision of the Idea of Public Reason*. Barcelona, ES: Paidós .
41. Rendón Centeno, K. R., Méndez Terán, N. J., Rodríguez Arechúa, C. P., & Ramírez Martínez, P. L. (2022). Dance as a strategy for strengthening intercultural competencies in the classroom.
42. Rojas Ruiz, G. (2003). Strategies to promote positive intercultural attitudes in the classroom.
43. Ruelas Vargas, D. (2021). Origin and perspectives of Intercultural Bilingual Education policies in Peru: utopia towards a quality EIB.
44. Sarmiento Berrezueta, S., García gallegos, K., & Sacta Lazo, E. (2021). Pedagogical innovations in intercultural education: A challenge for teaching practice.
45. Schmelke, S. (2009) Interculturality, democracy and value formation in Mexico. *REDIE. Electronic Journal of Educational Research*, 11 (2).
46. Tapia Oviedo, V. (2021). Design of an intercultural area plan of Philosophy with didactic mediation from the arts in an ethno-educational context.
47. Tubino, F. (2005). Critical interculturality as an ethical-political project. *Continental Meeting of Augustinian Educators*.
48. UNESCO. (2005). Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Paris, 20 October 2005.
49. Unesco (2015). Global Citizenship Education. Topics and learning objectives. Paris: United Nations Educational, Scientific and Cultural Organization.
50. Unesco (2016). Global Citizenship Education. Prepare learners for the challenges of the twenty-first century. Paris: United Nations Educational, Scientific and Cultural Organization.
51. Uvidía Vélez, M., Rodríguez, A., Torres Morán, D. (2019). "Influence of computer methodological strategies on students' academic performance". *Opuntia Brava*. 11(4), 284-293. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=fap&AN=139663382&site=eds-live>

52. Valderrama Aguayo, I. (2022). Role of the History and Geography teacher in contexts of migrant interculturality.
53. Velasco, L., Rentería, D. (2019). "Diversity and Interculturality: The Indigenous School in Contexts of Migration". *Border Studies*. 20 (2018), 1-28. Retrieved from <https://doi.org/10.21670/ref.1901022>
54. Walsh, C. (2002b). "The (re)articulation of political subjectivities and colonial difference in Ecuador: reflections on capitalism and the geopolitics of knowledge". Quito: Universidad Andina Simón Bolívar, Abya Yala
55. Walsh, C. (2002d). "Interculturality, constitutional reforms and legal pluralism". Quito: Universidad Andina Simón Bolívar, Abya Yala
56. Walsh, C. (2006a). Interculturality and (de)coloniality: difference and nation in another way. In C. Walsh, Development and interculturality, imaginary and difference: the nation in the Andean world. Quito: Academy of Latinity.
57. Walsh, C. Viaña, J., & Tapia, L. (2010) "Building Critical Interculturality". *International Institute for the Integration of the Andrés Bello Convention*.
58. Walsh, K. (n.d.). Critical Interculturality and Decolonial Pedagogy: Bets (dis)of the in-emergence, re-existence and re-living.