



Promotion of intercultural competencies in an educational institution in Soacha, Soacha, Colombia



Promoción de las competencias interculturales en una institución educativa de Soacha

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Abstract

The objective of this project is to promote intercultural competencies in an educational community, in view of the constant aggressive behavior towards the Venezuelan community in this institution. Being a classroom in which there is a multiplicity of cultures, skills such as intercultural communication and the capacity for dialogue are shown as necessary competencies to build an environment suitable for learning for all members of the educational community. This is why we are committed to the investigation of how to facilitate their appropriation in favor of a peaceful classroom.

Keywords: Intercultural communication, interculturality, dialogue of knowledge.

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Resumen

Este proyecto tiene como objetivo promover en una comunidad educativa, las competencias interculturales, ante los constantes comportamientos de agresión frente a la comunidad venezolana en esta institución. Siendo un aula en la que se encuentra una multiplicidad de culturas, habilidades como la comunicación intercultural, y la capacidad de diálogo, se muestran como competencias necesarias para construir un entorno apto para el aprendizaje de todos los miembros de la comunidad educativa. Es así que se le apuesta a la indagación por cómo facilitar su apropiación en pro de un aula en paz.

Palabras clave: Comunicación intercultural, interculturalidad, dialogo de saberes

Introduction

The project was born in response to the need to implement programs that promote the appropriation and development of intercultural skills within the classroom. Globalization and constant migration have marked the pace of growth of the presence of transnational populations foreign to their nationality. The consequence is an endless number of cultural manifestations, which when expressed in these territories are not always understood. What to do in the face of this? Peace as a bet and condition for learning in egalitarian conditions is within the framework of rights, so the presence of foreign populations, in this particular case, Venezuelan in Colombian territory, demands the appropriation of skills that allow making their differences an opportunity to build knowledge. Here, intercultural competencies play a fundamental role as they radically approach this objective. In other words, it is a matter of appropriation of rights.

The implementation of programs and strategies that promote these competencies not only prepares the students of a school for the immediate environment, but also for complex contexts in which they will most likely be immersed for the rest of their lives, which is why implementing them is a commitment to training for life and the integral construction of the subjects in the educational scenario.

The social imaginary, as stated by Castoriadis (1998), is the way in which a society signifies the elements that belong to its context, thus constituting its world itself, a world that the same author affirms has a socio-cultural and historical nature, thus encompassing the institutions, which are in turn meanings appropriated by society that have been established in the constitution of the semantic universe that constitutes its identity. Although it is common, as Anzaldúa (2015) says, to think of institutions as something completely determinant and fixed, it is not, even though it is repeated generation after generation, the author portrays using Castoriadis (1998), the existence of the radical imaginary, which belongs to the domains of the psyche, which constitutes and provides the subject with the possibility of creation and re-creation of the instituted. It is in this possibility of the subject, where the center of the problem of interest lies, since the Venezuelan population, as a migrant population with its own institutions, offers to the Colombian population of the second course a new experience in the middle of the symbolic interaction that implies social interaction, resulting in an experience of the other in which the latter is signified, crystallizing as an imaginary that possibly become instituting and later institution, as described by Castoriadis (1998).

This is a problem due to the fact that migrants have had to face many obstacles to enjoy inclusion over the years. The origin of this problem can be seen in Abril (2020) when he refers to the violent and xenophobic imaginaries present in the population. Throughout the migratory process, a number of violent acts against the migrant population have been seen in social networks, as recorded by Corchuelo (Et. al, 2020). The Venezuelan condition is ridiculed and stigmatized, reduced and mediatically related to situations of insecurity and precariousness of the social situation, as supported by Mazo (2020), and where there are Venezuelans, the community expects the security situation and social welfare in general to decline.

The creation of these imaginaries is additionally influenced by the discourses enunciated from the political power and the media scenario, which speak from their intentions, defining a Venezuelan

subject that is, as Ruiz Chasco (2013) says, symbolized in the conscience of society.

The ways in which Venezuelans have been symbolized have been permeated by multiple references, among them, as Castillo (2018) points out, the constant relationship between the increase in crime rates with the constant arrival of Venezuelans. Or the constant appearance in the media, of migrant population starring in scenes of thefts or attacks on people. This has been sustained over time as Castillo (2018) points out. This situation generates a narrative regarding Venezuelans that could be described as negative and at the same time permeates the practices and behaviors they have in scenarios such as school.

The narratives in question and the exclusionary practices present in the context to be studied interfere in the educational inclusion of Venezuelans. Which gives us as a result the need for what the National University (2017) calls intercultural competencies. A set of skills necessary to favor the intercultural dialogue that inevitably takes place in a hyperconnected world either by networks or by migratory phenomena.

As part of the problem, we seek to address the need to promote intercultural competencies. Starting by strengthening the competences related to communication that make intercultural dialogue possible. Thus, following the National University (2017), communication is assumed as a joint construction of meanings which is generally shared by a group of speakers of the same language, communication ends up being a fundamental factor for the development of interculturality since this is what allows rapprochement and dialogue in itself the competence, The competence itself, on the other hand, is the one provided by others and as a competence, the talent itself has already been deployed in communicative skills in your personal soft skills that will mediate in this dialogue that will occur in the inevitable interculturality given the diversity in which we find ourselves.

The National University (2017) includes among the competencies that are most frequently necessary in intercultural competencies are,

observation, listening, valuation, analysis, interpretation, relationship and personal autonomy, as well as adaptability and the ability not to be prejudiced, including emotional management skills, such as stress management, given that diversity represents a challenge for the other insofar as it is different, which can generate some kind of prejudice and emotions that lead to the emergence of conflicts and transgression of the minimum enunciated as respect.

Not only in cognitive terms in terms of awareness but also in terms of the emotional, i.e. we have to be able to make an adequate emotional management, which allows us to generate this dialogue without any kind of prejudice or emotional alteration that could harm any of the parties involved in the intercultural dialogue.

Evaluating itself in itself is why, at least from the UN, in Universidad Nacional (2017), they are talking about the meta-communicative competence, that is, the ability to identify the way in which we communicate, that is, to communicate about communication, in order to be sufficiently critical and at the same time sufficiently sensible, with respect to what may hinder the intercultural dialogue to which these competencies are betting so much.

Materials and methods

In the transit through the communicative competence, it becomes important the appropriation of different types of relevant knowledge regarding the self, such as, for example, cultural self-knowledge awareness about other cultural identities, which allows to overcome that own dialect as Universidad Nacional (2017) says, which leads to disregard or even deny the other identity, which and as it is natural, is promoted from the same culture, and appropriation of the same, therefore the facilitator facilitates the cultural adaptation as well as the cultural encounter, the reverse cultural shock, task of the cultural competences that fulfill appropriating the elements that facilitate, from the from the emotional management, that bet.

As a skill, communicative competence in relation to intercultural competence, according to Universidad Nacional (2017), promotes

the ability to be able to produce words that are sufficiently adequate and relevant for different contexts of diversity. Providing in turn to the subject, the ability to identify at what time and in what place to speak, which way to do it, always under the limits of the ethical minimums of respect.

The subject, therefore, must make a derivation of the consequences of communicating in the way he/she is communicating, starting from that communicative conscience that derives all possible scenarios of respect for that different other, which in the case of this study is represented by the Venezuelan community.

Language, refers Universidad Nacional (2017), has several connotations, on the one hand, it is the way we convert sounds into speeches. However, beyond the merely conceptual, we must recognize language as a configurator of experiences, i.e. the way in which the people of the world express themselves through language thanks to the possibility, says National University (2017), of interpretation, and give meaning to each of the elements that make up the reality of people and at the same time the reality that makes up that identity.

Results

This intercultural dialogue ends up being a dialogue between the different members of completely different cultures, but the dialogue itself is going to concretize an agreement of wills on the one hand to agree to listen on the one hand, and on the other hand to accept to share without prejudice with respect to those others and those differences that may be involved in this dialogue.

Proposing how the scenario should be, it appears as a necessity to promote intercultural competencies as an effort of inclusion of the Venezuelan culture from intercultural dialogue and strengthening of communication skills from the framework of human rights.

As a result, the question that will occupy us in this research is: How to promote intercultural competences from the resignification of the imaginaries present in the Colombian population of the second

grade in relation to Venezuelans, in the processes of inclusion of children in the educational institution?

Analysis Effective intercultural competence

The students manifest difficulties of an emotional nature in communicating with other cultures. However, according to the instrument, although there is a hint of intention, there is no empathy towards people from other cultures. There is respect for peers who are not from the same culture. At this point, it is necessary to differentiate between respect. This is assumed by the students as no contact with classmates, neither assertive nor aggressive treatment.

Behavioral intercultural communicative competence

Students show little or no willingness to interact with peers from other cultures. Not only do they show no interest, but their exclusion is active. Their behaviors, according to the instrument, demonstrate a willingness to avoid interaction with students from cultures different from their own. The interactions according to the scale are few and even, as the graph indicates, they express disagreement in the items that inquired about behaviors that actively seek interaction of any kind.

Cognitive Intercultural Competence

This refers to the restlessness, the desire to know about other cultures present in the environment. Although the will to know this culture is established, it is a purely theoretical will, since it is not accompanied by the behaviors that accompany this curiosity.

Intercultural linguistic competence

There is no intention of wanting to learn the linguistic particularities of the other country's peers. Therefore, it is necessary to carry out the promotion exercise reflected in behaviors and habits that accompany a communicative intention.

Elements recovered in the activity

Knowledge, as Fals Borda (1987) affirms, is the expression of knowledge based on the experience of a population. This implies that it does not necessarily respond to the criteria of validity and universality to which the positivist sciences respond.

Each culture generates its own knowledge around the experience they have. Children appropriate this type of knowledge to explain a set of phenomena.

During the following experience, the children were asked to construct a story that would explain the sunrise from the perspective of the original stories of both cultures. The children begin to express and marvel at the narrative of the immigrant children, which even motivates them to draw their experience in order to leave a trace of their emotionality during the activities.

The concept of otherness allows transcending, putting oneself in the place of the other, decentering one's own perspective for that of the other, taking into account the other's point of view (López, 2011). In this sense, Escalante (2018) synthesizes the importance of otherness in the constitution of human being, when he expresses: "the human being is and comes to be thanks to what he called constitutive otherness; given that this comes to have ideas of itself through interaction with other bodies" (p. 250)

Otherness is a concept that allows us then to read the attitude of the children in front of that other who is an immigrant. Because they decenter their gaze from the gaze of the other. This is how a subject of the research talks about the innumerable stories that his Venezuelan classmate told him, one of them about how, for example, human beings began to be created from fruit. N1 began to reread his way of thinking and said that he thought it was nicer the way the Venezuelans told it. Without risking his identity, he conceives as valid for himself a completely foreign point of view.

The children also reaffirmed the role of the other. Through a historical review exercise, the children became aware of what they shared as Colombians and Venezuelans.

Discussion

Otherness proposes a new way of relating to others. The multiculturalism present in the learning environment begins to become a tool for knowledge. Children begin to develop communicative attitudes that allow a more respectful interaction with the different other. Children begin to have an understanding of the other. Not to be tolerant, not to respect them but to share them and to situate the place of the other as a valid place from where one can interpret, create and recreate the world and context to which one arrives.

From the life stories, their knowledge, subjectivity emerges. The children listen to each of the life stories. The knowledge of the other is also valid, affirms N2. The statements that emerge as a result of the life story activity show the recognition of that other. Each child gave an explanation to the situations that happened to them in life. Some stories produced more evident emotional responses than others. The stories in which there were forms of violence obviously moved the children, especially the native Colombian children, who stated that they could not imagine what their Venezuelan classmates could go through. The narration of life allowed finding another reference in relation to the difference and the children concluded that the other children know other things and feel differently.

As a communicative skill it is defined as the ability to consider the emotional responses that the culturally different other has to situations. Children, as we identified earlier, begin to develop concern for the other's emotionality. During the life story telling process, the children identified the impact of communicative attitudes and behaviors by saying words that can be exclusionary. The children then identified words that made their Venezuelan peers feel bad. After the activity the children took special care in communicating with the other children, selecting words and even incorporating behaviors such as, if I tell you this way it makes you feel bad, made by N1 to his Venezuelan peer. Wang (2003).

The first part of the project was a challenge given that the approach to a locally skeptical community hindered the beginning of the process. The appropriation of exclusionary discourses was based

on fear and uncertainty about the other, who was seen as a threat. It was therefore more a game of rediscovering the other in the midst of that difference that can.

During the process, the elements of interculturality were addressed. The perceptions that were gathered give rise to the conclusions. Identity is not named in a plural way, i.e. children recognize themselves as different in their individuality. They do not recognize themselves as belonging to an identity place. The multiplicity of identities gives rise to multiculturalism. The mere fact that students coexist with people from different cultures evokes in them concerns about the possible interactions they may have with them. The children have an active mind that made them hypothesize about this other: what will their food be like, what do they play, all of which are constituents of a communicative attitude that accounts for intercultural communication as openness to the different other.

These questions from the children and members of the community end up becoming a sign, a first step towards an intercultural attitude. At the relational level, it constitutes an exchange of practices and knowledge between the different identities present in the same scenario and which emerge thanks to this coexistence. On the other hand, a functional aspect was found in intercultural communication, which includes all the efforts that the community, both within and outside the educational context, undertakes to implement inclusive practices. And on the other hand, the whole construct related to inclusion appears as part of the research exercise, in which the other must be respected as a subject of rights, with necessary actions so that he/she feels dignified, and enjoys equality and social equity.

The reconstruction of social interactions is the pillar through which the exercise of law begins.

Interactions guided by means of activities, with explicit intentions that bring the members of the community closer together, enrich the experience, transform the classroom into a scenario of invention of worlds, in which communication becomes a tool for teaching

and learning, and the other is seen as a subject capable of teaching others about his or her difference.

Interaction with others implied a self-exploration for all the children who refused to socialize with their Venezuelan classmates. They discovered a taste for the different, and the inexhaustible desire to explore new experiences, culturally significant, allowed them to discover in them, from their interaction, a healthy thirst for the knowledge of the other. Interculturality was developed as an attitude of openness that breaks down all barriers of difference. The children discovered that they can make their Venezuelan peers feel good through appropriate and assertive communicative behaviors.

In the transit through the communicative competence, it becomes important the appropriation of different types of relevant knowledge regarding the self, such as, for example, cultural self-knowledge awareness about other cultural identities, which allows to overcome that own dialect as Universidad Nacional (2017) says, which leads to disregard or even deny the other identity, which and as it is natural, is promoted from the same culture, and appropriation of the same, therefore the facilitator facilitates the cultural adaptation as well as the cultural encounter, the reverse cultural shock, task of the cultural competences that fulfill appropriating the elements that facilitate, from the from the emotional management, that bet.

As a skill, communicative competence in relation to intercultural competence , according to National University (2017) , promotes the ability to be able to produce words that are sufficiently adequate and relevant to different contexts of diversity.

In turn, providing the subject with the ability to identify when and where to speak, and how to do so, always within the limits of the ethical minimums of respect.

The subject, therefore, must make a derivation of the consequences of communicating in the way he/she is communicating, starting from that communicative conscience that derives all possible scenarios of respect for that different other, which in the case of this study is represented by the Venezuelan community.

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