

Interculturality in Education Encounters from Ethnic Diversity

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Summary

In the school, educational and training scenario, changes are experienced in the relationships and behaviors of their community, because inside, the actors of Colombian social and cultural life are concentrated, now, in addition, foreign migrants, who complement a social framework that complicates the intersubjectivity of the classroom. Therefore, there is a need to undertake actions within educational institutions to achieve a coexistence that demands dialogic spaces that enable the plurality of knowledge, respect and recognition for sociocultural differences, imaginaries, lifestyles and experiences that allow the exercise of egalitarian and participatory teaching and learning processes. In this context, the research focuses on the recognition of ethnic and cultural diversity in their relationship of coexistence that takes place in the school as an ideal setting for formative, social and human encounter. Given its qualitative character, the research adopts the hermeneutic historical paradigm and a type of ethnographic and ethnomethodological research that allows the rescue of the voices of educational actors, experiences, worldviews and tensions, in the intention of valuing the reality of a school organization that orients its missionary sense by paths of recognition of ethnic diversity, social and cultural.

Keywords: Interculturality, Education, ethnic diversity

Introduction

The Colombian population is the result of miscegenation achieved at the time of the colony and conquest of Abya Yala, European Spaniards, African slaves and native peoples merged to be part of the roots of each citizen born in this territory. It is a meeting of cultures that unites three continents in a territory of great geographical richness where the existing interculturality of a population that despite the shortcomings and difficulties experienced for a long time is cheerful, proud of its traditions, beliefs, gastronomy, music, expressions, accents and linguistic richness that identifies them worldwide.

Therefore, within the classroom it is noted to generate educational experiences oriented to the recognition of diversity, equality, valuation and participation, in search of a commitment of the entire educational community to advance in the recognition of each different but essential human being in society.

It is of significant importance for this research article, to have characterized the processes of interculturality from the pedagogical practices adopted by teachers in the context of the classroom, with the intention of bringing integral readings to the experiences, feelings and tensions, successes and ideas of each human being as subjects of education who express themselves through actions, behaviors and life experiences not only in the educational context, but also outside it. Move towards another ideal of school that reflects from the classroom the recognition of the voices of different social and cultural groups that have been relegated and marginalized.

In this sense, from academic spaces within the classroom it is necessary to generate educational experiences aimed at the recognition of diversity, equality, valuation and participation, in order to achieve awareness, awareness and commitment of the entire educational community in the search for good living.

Therefore, it is essential to mention the studies and publications carried out on Interculturality, a fundamental category of this article, recognized and currently under construction in the Colombian State, despite the struggles and historical processes of the interested social groups that barely achieve a space for the respect of the social diversity of the country.

Thus, interculturality becomes important in this study, and the words of (Besalú, 2002, 71) are welcomed when referring "Intercultural education is an education for and in cultural diversity and not an education for the culturally different."

That is, Interculturality is a means to promote communication between people and to favor attitudes of openness on an equal footing. It does not only target ethnic or cultural minorities, but is an education for all.

In this regard, it is valuable to recall the reflection on intercultural education proposed by Odina (2004a: 40) in Arroyo (2013) when he points out:

Reflection on education, understood as cultural elaboration and based on the appreciation of cultural diversity. It promotes educational practices aimed at each and every member of society as a whole. It proposes a model of analysis and action that affects all dimensions of the educational process. It is about achieving equal opportunities (understood as opportunities for choice and access to social, economic and educational resources), overcoming racism and intercultural competence in all people regardless of their cultural group of reference" (p.153).

Catalán (2016) addressed an ethnographic research that reconstructs and analyzes the processes that have shaped the panorama of intercultural education in Chile that has emerged in recent decades, both from the particularities of the Chilean educational system, strongly related to neoliberal logics, as well as from the type of historical relations of denial and assimilation carried out by the State towards indigenous peoples. Placing special emphasis on the characteristics adopted by intercultural education in the urban context.

Now, Colombia is among the third world countries with the highest levels of extreme poverty, where the population presents malnutrition, serious health problems, homelessness and also unemployment, the government in the continuous and excessive passage of time has sought its policy to manage measures for the eradication of extreme poverty and this has always been in its consecutive plans, But the effort really applied to the aforementioned problem has not had recognized achievements because every day we see and to a greater extent the needs of the population and the increase of unemployed people, entire families in misery, without a roof over their heads, the country presents many examples of this sad reality that so far no government has managed to eradicate. This is how, through education, García & Pulido (1994) exposes

We try to express a point of view that characterizes the school institution as a whole socializing network, informal in its ways, which aims to prepare the knowledge of the young

people who pass through it (it is not about professionalizing but ideologically inculcating it). Garcia, & Pulido (1994).

That is to say, that the school is the place where the transmission of culture occurs through the teaching-learning process, between teachers or cultural agents and students, where the first in a playful and creative way plans the way to transmit the culture, knowledge, behaviors, norms, values, traditions and customs that instills in each of its students who are children, young people and also adults.

Taking into account that Colombia is a multiethnic and multicultural State, which is recognized by the Political Constitution, in public and private institutions it is necessary to envision an education for diversity and differences. The organization IWGIA (2022) in its publication presents that there are 115 indigenous peoples in the country that still preserve their culture ¹ is a reflection of the ethnic diversity of the country and its invaluable cultural wealth. Vargas (2015) reviews Dietz (2012) in his work expressing that the author presents an important contribution, indicating a change of focus of attention: ²

Instead of focusing on the problem, it invites us to focus on the problematizer, which means that instead of concentrating on the migrant or the indigenous, the institution is reviewed; instead of seeing minority groups as beneficiaries, look to the nation-state as a hegemonic benefactor. The impact that this shift would have on Intercultural Bilingual Education (EIB) would direct the views and actions towards a true mainstreaming of diversity and intersectionality of interculturality, in all areas involving the school and its institutional environment. In addition, Dr. Dietz synthesizes in three paradigms the ways in which intercultural education has been addressed:

(a) Inequality. Part of a vertical analysis. It proposes compensatory and assimilational educational responses. From this position, the origin of this inequality is in the shortcomings and disadvantages presented by minorities; therefore, they must be equalized. Hence the justification for the classic monolingualism and monoculturalism of the nation-state, which it seeks through its approach to the social sciences.

(b) Difference. From the influence of new social movements and their specific identity politics, a horizontal analysis of ethnic, cultural, gender, age and generation, sexual orientation, disabilities is carried out. The empowerment of minorities is sought based on the essentialization of differences. This particularistic approach ignores socioeconomic inequalities and structural conditions.

(c) Diversity. Critique of assimilating monoculturalism and multiculturalism that essentializes differences. It starts from the plural, contextual and hybrid character of cultural, ethnic, class and all kinds of identities that exist in individuals and collectivities. It emphasizes the interaction between heterogeneous identity dimensions as something dynamic that, while respecting differences, does not essentialize them or ignore the conflicts that exist in such interaction.

The United Nations Academic Impact initiative states in its publication Intercultural Dialogue that the diversity of the world generates an enriching experience by sharing and learning from our differences, an experience that can foster peaceful coexistence among people.³

¹ IWGIA is a global human rights organization dedicated to promoting, protecting and defending the rights of indigenous peoples. <https://iwgia.org/>

² *Multiculturalism, interculturality and diversity in educación. One aproximación antropológica*

³ The United Nations Academic Impact (UNAI) initiative harmonizes the efforts of higher education institutions with those of the United Nations to support and contribute to the achievement of the Organization's goals and mandates, including the promotion and protection of human rights, access to education, sustainability and conflict resolution. <https://www.un.org/>

Arroyo (2013), in his article it is possible to notice the need to agree that we start from an ⁴ "assumption that differences are considered enriching, so the school must prepare its students to live and coexist in changing and heterogeneous environments" (p. 145). Likewise, Arroyo (2013) states that classrooms have never been and will never be homogeneous and diversity will always be in society, in addition, diversity is not only an effect of migration, which is why there is a need to review the approaches of the teaching and learning process to respond to new social needs (156).

The classroom is made up of an ethnic and cultural, social and diverse variety, therefore, "the school must promote diversity, but it must combat what becomes inequality and violates the principles of equality." Arroyo (2013,147)

However, the school is not yet fully recognized as a meeting place for diverse human groups, since this encounter implies respect for skin color, culture, ideals, behaviors and attitudes. It requires the implementation of strategies with contextual and conceptual relevance to move towards the recognition of diversity, acceptance, and differences, which promotes a true intercultural practice that, hand in hand with inclusion, strengthens equity and participation in society, which so much needs to change racist, discriminatory, prejudices and stereotypes thoughts, with positive attitudes based on values.

Method

Methodologically, the hermeneutical historical paradigm was adopted since interculturality and ethnic diversity are categories of analysis that sink their roots in the distant past, since then, they have been the object of reflection, understanding and interpretation by several areas of social and human knowledge, but today it also becomes significant importance for the school and for the training processes that guide the mission of education.

In articulation with the paradigm, ethnographic and ethnomethodology research processes are declared in which, the researcher, being part of the school community under study, will not only act as a passive reader of the observed reality, but will be part of the processes investigated, that is, she will intervene, act, integrate dialogic reflection groups, and observe; But it will also contribute to the transformation processes necessary to make the school organization a space of opportunities, freedoms, respect and integration of intercultural knowledge in the context of an environment represented by a mosaic of ethnic voices that demand dignity and respect for life and for life within the school.

Fundamental were the semi-structured interviews, the practices of coexistence in the social environment of the school and the neighborhood where the actor object of inquiry lives, the gestures, the outfits, and the forms of behavior important to expand the field of information necessary for the declared research topic. However, in this type of research, there is a lot of information that is hidden given the preventions that can be derived from the main researcher in attention to her quality as a teacher, co-worker and researcher of the school organization where the exploration is developed, reason to consider that the designation of key actors was fundamental to obtain that information that circulates in the contexts of the trust that the congeners give off, That is, we turn to ethnomethodology as a methodological way of complementarity towards the search for other fundamental findings for the understanding and interpretation of the investigated topic. According to Fernández, & Baptista (2014) It is naturalistic (because it studies phenomena and living beings in their contexts or natural

⁴ The Educación Intercultural: a path towards inclusión Educational.

environments and in their daily lives) and interpretative (because it tries to make sense of phenomena based on the meanings and descriptive of the phenomenon studied and investigated.

Understanding interculturality, implies interpreting the symbolic realities that recreate the collective imaginaries of the school, but also, the dominant social imaginaries of its social environment, for this reason the family as a social and historical institution was fundamental to redirect the formative and educational path in the perspective of promoting a feeling of integrality between the socio-cultural environment and school coexistence. School and society coexist, but they are not the same, each of them in their autonomy predefine some symbologies of power that it is necessary to understand to advance towards processes of interpretation and transformation of an educational reality that bets on intercultural principles.

Ethnography and ethnomethodology are two types of research that complement each other, and constituted, the most appropriate method to recognize from the voices of students, teachers and parents, the diverse realities that emerge in the educational community of an educational institution in the district of Santa Marta, Colombia.

In view of the above, the research used semi-structured interviews as a data collection technique. The same ones that allowed the rescue of the voices of educational actors, experiences and worldviews of the educational world, evidencing extreme tensions that affect the physical, psychological, coexistence and formative integrity of the students. It is therefore a question of generating spaces for reflection among the educational community, oriented to the search for a consensus that cements the epistemological bases of a proposal of intercultural pedagogical teaching practice, which, institutionally adopted, allows the school organization to redirect its missionary sense along paths of integrality, inclusion and recognition of diversity.

Sample

The collaborating institution in this study is located in the commune 4 of the city of Santa Marta, it is an official institution that serves a population belonging to the socioeconomic levels 0,1,2,3,4 respectively, the enrolled students and their families mostly live in sectors adjacent to the institution, but students from other sectors of the city are also accepted. The institution is presented with minimal public services lacking, with classrooms of approximately 35 students and without psychologists. This student community is characterized by having a cultural and social heritage as a result of the experiences, experiences and tensions that give identity to its context. The educational community is made up of (teachers, directors, students and parents).

To achieve the participation of the entire educational community in general, students, teachers and parents were selected taking into account social, ethnic and cultural group, advanced studies and parents were chosen taking into account the students interviewed, with a voluntary exception to complement the data of the advanced study:

- ✓ 5 teachers belonging to grades (10 and 11) of the technical average.
- ✓ 10 students between grades (10 and 11) of the technical average.
- ✓ 4 parents belonging to the (10 and 11) of the technical average.

The total universe, includes twenty-one teachers belonging to the tenth and eleventh grades of the technical average, taking into account the selection criteria, five teachers from

different curricular areas and academic profiles that had plant linkages managed to participate, namely: Teacher 1, Bachelor with Doctorate; Teacher 2 Graduate; Teacher 3 Unlicensed professional; Teacher 4 Bachelor with Master's degree; Teacher 5 Bachelor with master's degree and doctoral student in Education, Interculturality and Territory.

The active participation of students was 10, taking into account the aforementioned criteria, especially belonging to various ethnic and cultural groups, and 4 parents of the collaborating students. In this context, a script of questions was designed and applied aimed at the educational community with which we work.

Prior to the interviews, the proposal advanced to the directives of the institution was convened and socialized, taking into account that the researcher is part of that educational community as a staff teacher, this in order to achieve the endorsement to advance the study with the entire educational community. In addition, have institutional support, to proceed with students and parents which requires an informed consent that allows their connection to the project, highlighting that the study will have an ethical and confidential component.

Having as a reference Rada (2007,12-24) who welcomes the words of the authors Guba & Lincoln (1981) to testify the value and confidentiality of the research, where the estimated criteria were taken into account to establish the reliability of qualitative studies: Credibility and transferability.

Thus, Credibility will take place, through the transcription of the voices extracted and collected as a result of the application of the different instruments designed for this research study. In turn, through the process of triangulation in the collection of the necessary information, to take into account the testimonies, the context and determine the congruence between the results revealed. However, transferability facilitates the possibility of applying and expanding the results obtained in different contexts, groups and similar or similar structures, promoting the realization of future research as support for the understanding of social phenomena investigated. This is how Guba & Lincoln (1981) "They indicate that it is about examining how well the results fit to another context".

Results

Initially, and from the perspective of the students, it is possible to demonstrate the diversity of the population that takes place in the educational institution where the present research studies are carried out, which was established through self-recognition by the actors as members of the different social groups that are part of our educational reality, Through the analysis of the applied interviews, the different social groups that are part of our educational reality were taken into account, in this part of the interview the students recognized themselves in these classifications, in turn, they had the open opportunity to recognize themselves in some other social or ethnic group that was not listed. Thus, the students recognized themselves as follows, student 1 single mother; student 2 and 3 Blacks; students 4 and 5 Venezuelans; students 6 and 7 Afro-Colombians; student 8 descendant of a cultural group; Students 9 and 10 recognize themselves in the LGBT community. In this way, the population wealth that is part of and integrate our educational institutions is demonstrated.

Although the students interviewed did not object to the ethnic denomination of black and indigenous, it is implicit that the reason for sustaining this denomination is based on the fact that it has been recognized since the Political Constitution of Colombia of 1991, which grants them rights and benefits in the political and economic order; however, researchers such

as Anton, (2011) propose a concept that reduces the derogatory burden and gives them recognition as human beings carriers of culture, symbology and imaginaries that must earn the respect of society, in this sense, the researcher points out that "The concept of Afro-descendant is used today as a new form of identity expression of the populations of the African diaspora in America" (p 41).

The group of students consisted of a single mother (E1); Afro-Colombians (E2, E3, E6 and E7); Venezuelan migrants (E4 and E5); descendant of Guajiro native people (E8) and belonging to the LGBT community (E9 and E10), which shows the population wealth of the investigated institution. Undoubtedly, our institutions are made up of diverse groups that contribute from their worldview to the progress and development of academic activities, therefore, it is convenient to verify the coexistence in the classroom, outside this and in the different days where the students develop. Thus, student 1 considers that "I get along with everyone, although in my course there are people who only want problems with everyone"; While student 2 tends to adapt and affirms that it is "perfect, I adapt continuously to the coexistence with them". In this regard, student 3 responds "they are fine, nobody calls me black and they do not mess with me and if someone calls me black it is affectionate, I am not offended by the truth", to which she then expands her response and expresses feeling discriminated against; Unlike student 3, student 4 responds "I am doing well academically with the teachers. And people I get along with everyone in the course" for her part student 5 "With my classmates it is good and with those of other courses I do not deal"; student 6 recognizes that she has difficulties in other classrooms, while previous classmates do not present this situation, in this way she expresses it "Normal. Sometimes there are good days and bad days because with other salons if there is rose with certain people I reserve the name. In a different way it is expressed by student 8 who considers her classmates like this "they are very good". Student 9 presents similarity with student 6, referring to "in general good, but there is a classmate who is not to my liking, good relations with other courses I have no communication with other days". Like most of the students interviewed, student 10 states "I get along with everyone."

In this way you can see reflected the coexistence of this group collaborating students who mostly report getting along with their classmates but unlike student 2 who adapts and students 1,3,5, 6, 9 present situations such as discrimination, tensions and some do not relate but accept that there are classmates who lean towards problems.

Likewise, it is possible to identify that there are students who suffer racial discrimination and gender discrimination based on sexual orientation, an example of this is what the LGBT student expressed: "Affirmative, since there are times when there are men who have disrespected me (E9); In both cases, students avoid reporting, arguing that they do not worsen the situation, just as their participation in work groups by other students is limited.

This denotes the absence of processes aimed at the recognition of inclusion in its various manifestations and very distant from what could be conceived as intercultural classrooms. In this regard, intercultural education opens up as a need of the school in its mission to form human beings with a social and cultural sense, on this subject it can be noted that:

Intercultural Education starts from the affirmation of difference as wealth. It promotes systematic processes of dialogue between various subjects —individual and collective—, knowledge and practices, within the perspective of the affirmation of justice —social, cognitive and cultural—, as well as the construction of egalitarian relations between sociocultural groups

and the democratization of society through policies that articulate the rights of equality and those of difference (Candau, 2013, p. 1).

Likewise, Teacher 4 presents his point of view and describes the population that has encounter in this educational context.

They are the classrooms of our schools where students of different cultural levels and different cultural traits coexist, classrooms that share for example raizales and a social framework that must be recognized by teachers and that become a challenge to project educational processes, inclusion derives from the same challenge to meet the needs of each one without ignoring the rest, every classroom is inclusive just like every process in it (D4); [Semi-structured interview (1-4), research archive, May 20, 2022].

In this way, it is visible that the actors identify with the recognition of the human being as a social being, which he shares with his peer through social networks.

In addition to the above and bearing in mind the individual assessments of the actors, it can be conjectured that teaching is enriched by the contribution of young people who make up the micro societies called classrooms, thus, they do it from their cultural richness but, in turn, they feel discriminated against, therefore: "I am a person who contributes a lot to the class and that is why many of my classmates denigrate me" (E1); "Yes, and that is a reason for bad vibes. It bothers them" (E2); another considers that "No", is recognized for his contributions to the class (E3); while the rest of the classmates agree that their contributions are taken advantage of with the exception, of the student who expresses that despite being recognized their contributions there is ignorance of their offspring to which she responds "They recognize me for the contributions I give in class for the topics they are giving but because at school they do not know that I belong to the Guajira descent " (E8). Accordingly, therefore, it can be considered that there is recognition, but manifestations of discrimination, cultural ignorance and rejection are still perceived.

The perception given by teachers moves away from the minimum conditions necessary for an inclusive and intercultural classroom, which are based on respect for diversity, which includes non-discrimination and dialogue between peers. The above is visible in the discrepancy of opinions in relation to the issue of discrimination and the existing problems in the school in terms of coexistence, which could be considered as an overlap of certain situations that take place within the classroom and affect coexistence, relationships, the performance of teaching practice and learning, a fact of which the author of the present investigation agrees.

The voices of the guardians narrate social situations of their attendees, with the other classmates of the course or school, expose a reality of mistreatment between classmates, which sometimes have not been exposed to teachers.

The guardian of student 7 states that she has not made known some inconveniences that happen, and points out that she was a victim of bullying in the school prior to the current one and that is why the student manages the attitude she has shown so far.

"Katalina in the past had been suffering from bullying and I had her here in the school in Lebanon and it was about two or three years that she had been suffering from that problem and I do not know what happened to me that she did not react, that I take her or they treat her well, because whenever I spoke with the teacher, no, that doesn't happen things for boys, and things for boys that Katalina threw at herself one of the years." "... And that was boys, the ones

who messed with her, nor the girls, were the boys." "All that was that I took it to Santander, and thank God everything was going well, but now there have been clashes, again, ". (AE7)

It becomes apparent that attitudes, identity, mood and predisposition can be affected" ... whoever messes with me I have to answer because I can no longer let them ride it" (E7). "... anything they tell you about your hair" (AE7). In this regard, the next attendant is silent and lets her attendee expose her point of view "In my course I hate them, but, Mommy I hate them", but well, oh, not mommy, they are scourges. " "I get along very well with my teammates but, outside the classroom; ... bad experiences like stealing" (E8);

Moreover, the findings that emerge corroborate the perception that there are cases of exclusion and discrimination that manage to affect the coexistence and the psychosocial part of the student, in this way an extra attendant exposes: "they do not let her get into the group", ... She says there are two smart people, she says mommy I feel like I... and so since she was a child she has had the mentality that Daniela is smart and she is brute, so that has gotten into her head that she is brute." (AE).

While another attendant describes as "Optimal, ready to the participation that I have been able to observe in different activities, it makes me conclude that coexistence is healthy" (AE2); The above allows us to infer that in the school context various situations that young students face daily are reflected, such as bullying, who can manage to modify their mood, self-esteem, identity, behaviors given in the coexistence in the classroom, in the previous lived experiences and in the treatment they receive from teachers and classmates often modifying the personality of the human being who arrives in search of knowledge and Integral strengthening as a human being in the school, obviously affecting the interculturality that is desired for the school and gives clear signs of a lack of effective management of ethnic diversity, in such a way, it is possible to reveal that coexistence in the classroom is essential in the formation of students in the classroom.

Discussion and Conclusions

The school and the classroom are the free territory of knowledge and knowledge that support the various cultural expressions in the social world, these scenarios are the context that educates and integrally forms young people who are the engine of society, however, the preservation of a traditional school with controlled knowledge and knowledge, It provokes tensions within the classroom that often nullify dialogicity, understanding, interpretation, respect for contrary ideas, and humanly grounded criticism between congeners of different ethnic and cultural faces.

Enrolling in the school young students who come from diverse social, ethnic and cultural representations, implies the responsibility of providing, from the suitability, the existence of a teaching staff that demonstrates expertise in non-traditional pedagogical and psychopedagogical practices, which make their didactics a dialogical process of recognition, to the wealth of knowledge, knowledge and social practices in all its expressions and modalities. It is not about turning the classroom into a scenario of tensions in which the validity of the knowledge acquired by students is submitted to public judgment, from a rote didactic, repetitive, linear and orthodox, doing so, implies adhering to pedagogical practice another face of harassment or bullying, which finally triggers mockery or applause among schoolchildren, but also frustrations, hatred and thirst for revenge, it is then a question of understanding that Knowing and Being go together, omitting it, means dismembering the student from his human condition, and it is precisely the human condition, one of the pedagogical challenges that the

school demands in times of crisis, to minimize and remedy in part, cultural intolerance, social, ethnic or xenophobic that puts life at risk.

Differences will always exist, contradictions will always be present in our social reality, conflict will not disappear, life is synonymous with contradiction, nature is dialectical, trying to deny these realities, is to place a ceiling and limits on freedom of thought, a colonized thought imposes, hierarchizes, attacks, and is a source of intolerance and threat to life. To contextualize is to situate with social and cultural relevance the knowledge and knowledge, methodological way that demands of the educational community, transformation, change of attitude, decolonization of thought, human sensitivity, creativity, conscience with conscience and responsibility.

However, Interculturality is not the sum of cultures, it is the interweaving of knowledge, knowledge and cultural riches that bet on other ways of understanding the level of social reality that in times of crisis put life at risk in all its expressions, however, ethnic groups, diverse cultures, blacks, Afros and foreigners, They tend to separate, forming isolated niches that only admit inside, those that present common features and codes, in the understanding that only in this way do they differ from others, to protect themselves and reduce the risks of aggression and extinction.

Contemporary society tends to stimulate and legitimize these practices of social and cultural grouping, giving it constitutional ground, reaffirming over time the existence of multiculturally diverse and dispersed regions, and this classification implies a profound attitude of despotism and segregation to the human condition. Interculturality often tends to remain in the debate of political rights and civil duties, which has led to another type of dispersion that, from cultural niches, show the emergence of other faces that bet on the control or participation of power, from alliances that have more economic and political dye than social and cultural. These are, in part, the traps of interculturality, in the context of a political, economic and educational system that isolates everything, a successful imperative of a prevailing regime that has its foundation in the individuality of the person, as a strategy to promote over time the Machiavellian practice of social, cultural and family division.

These scenarios also invade the imaginaries of the school, a situation that summons the urgency of guiding other ways of understanding and interpreting interculturality, bearing in mind the value and respect that assists communities, from the intangibles that have marked in time, for the preservation of life in all its expressions and manifestations, intangibles that are not in color, nor in codes, nor in classical science, nor in their ancestral practices, it is precisely in their knowledge and knowledge that, far from any psychiatric pathology, have no limits, no social borders, no ethnic, cultural or ancestral property, in the words of Frederick Barth,

"Ethnic boundaries channel social life and this leads to an often very complex organization of social relations and behavior. The identification of another person as a member of the same ethnic group entails a- Participation of evaluation and judgment criteria. Therefore, it is assumed that both are fundamentally "playing the same game"; this means that there is among them a possibility of diversification and expansion of their social relationship capable of covering, in any given case, all sectors and domains of their activity" Barth (1976,8)

Interculturality is a process of integrality and socially human recognition of opposites, where education has to play a transcendental role, if it bets on other ways of conceiving the relationship of human beings in a context drawn by portraits of complexity, this implies profound reforms to thought and the adoption of differentiating approaches, capable of

recognizing the one and the multiple, as methodological ways oriented to the religation of the multiplicity of dimensions that are proper to human life in all its expressions and manifestations.

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