Intercultural Education in the Latin America University Context

Clelia Jima Chamiquit[1*]

[1]*Postgraduate School, Universidad César Vallejo, Trujillo, Peru.*

Author's contribution

The sole author designed, analyzed, interpreted and prepared the manuscript.

Systematic Review

ABSTRACT

Aims: This research is focused on investigating whether intercultural education is a predominant factor in the quality of university education. Therefore, it arose as a research question; What is the approach that has been given to intercultural education in the university context to achieve educational quality? In view of this, the objective of the study is to carry out a critical review of several articles related to intercultural education in educational quality in the university context, published in scientific journals currently indexed in the most prestigious international databases.
Study Design: Qualitative approach, systematic review.
Place and Duration of Study: The research considered scientific articles based on intercultural education in several universities in different countries between the years 2017-2019.
Methodology: The search for scientific articles was carried out from October to December, for which various search criteria were used, including primary source: Pro Quest, Dialnet, Scielo, Scopus and EBSCO Host. The year of publication of the articles, which corresponds to the years 2017-2020 was considered.
Results: The articles where there is more research on the subject belong to the Scielo search engine, representing 30% of the information, followed by the Pro Quest and Scopus search engines with 20%, then EBSCO Host with 20% and finally Dialnet with 10%. It was evidenced that 90% of the articles present a qualitative approach and 10% represent descriptive research.
Conclusion: The research findings confirm that beyond the rhetoric and official discourse, intercultural education is still a concept to be researched, which requires the analysis of

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*Corresponding author: Email: cleliajima2@gmail.com;

intercultural sensitivity, to dismantle the asymmetries that restrict the possibilities of articulating the spheres of the generation of knowledge and coexistence, which allow the proper development of all students without distinction of cultures.

1. INTRODUCTION

University education is a complex reality in which a plurality of interests, experiences and expectations converge. People (actors of the educational processes) come together there who carry with them their knowledge, their memories, their temporalities, their context. In the case of any change occurring in it, it tends to be thought of as the product of the irruption of a force external to itself: either in the form of planned State policies or in revolutionary programs that include it as a derivative of potentials of general disruptions of the historical-social order. In this way, the education unit would be constituted by a plurality of elements demarcated by the educational field itself: students, teachers, managers, knowledge, skills, values, etc. Ontologically, in these perspectives the one prevails (even in the form of a plurality of ones) over the multiple. Intercultural education is a communicative act, in which people dialogue, consequently they assume responsibilities and rights such as wanting to be heard and listen, to the other and not only to listen but also to recognize the other by understanding the diversity that the concept of the other contains. The exercise of the university in intercultural education is linked to tolerance, respect for what is different and diverse, which by the way are the basic foundations of intercultural education. The direct link between interculturality and education is evident and necessary in academic development at the university level; Today's society must base its teaching on the strengthening of an education for interculturality, or better proposed as intercultural education. n this article, a review of various investigations on intercultural education in the university context was carried out to answer the question: What is the approach that has been given to intercultural education in the university context to achieve quality educational? For which it was proposed as a research objective, to analyze the conclusions of a set of national and international investigations through various academic search engines on intercultural education in the university context.

2. MATERIALS AND METHODS

The research approach was qualitative, using documentary analysis as a method to find research from the last four years on intercultural education in the university context. The search for scientific articles was carried out from October to December, for which various search criteria were used, including:

2.1 Inclusion and Exclusion Criteria

- Primary source: the primary source for the development of the articles corresponds to the search for information in the following academic search engines: Web of Science, Pro Quest, Dialnet, Scielo, Scopus and EBSCO Host.
- The initial selection was made based on the abstracts and titles of the available information identifying potentially eligible articles.
- The methodological approach of the investigations found corresponds to a qualitative approach.
- Relationship of the investigations with the study developed
- Another of the inclusion criteria to take into account has been the year of publication of the articles, which corresponds to the years 2017-2020.
- To improve the search for information, Boolean operators were selected, these symbols being used in the elaboration of a search equation and that allow combining different terms with each other and establishing logical relationships between the terms. In this research the following were selected (see Table 1):

3. RESULTS AND DISCUSSION

For the information search, various Boolean operators were chosen which facilitated the information search, the use of Boolean search engines is ideal, easy to apply and requires less time. A greater number of citations are obtained and, these are more select, which improves the search for scientific information, through signs

such as (+) ($) or letters such as (and) (And) (or), accompanied by keywords, for this research, the keywords were extracted from the UNESCO Thesaurus, using words such as Education and culture, intercultural education, cultural diversity, university multiculturalism, intercultural policy, among others. Table 2 shows the Boolean operators taken into account in this investigation:

Fig. 1 shows that the articles where there is more research on the subject belong to the Scielo search engine, representing 30% of the information found, followed by the Pro Quest and Scopus search engines with 20%, then this EBSCO Host with 20% and finally Dialnet with 10% of the articles that will be useful for research.

Fig. 2 shows the distribution by country of publication of the articles (see Fig. 2); Thus it was found that in Latin America various countries address the issue of intercultural education in order to optimize educational quality in the university context, in Latin America, interculturality is part of these goals, which responds to the paradigm of attention to cultural diversity that achieves legal recognition and promotes ideas to confront discrimination, racism and exclusion, developing satisfactory relationships between different cultural groups. These spaces contribute to forming citizens aware of inequalities and capable of working together in the development of the country [1].

Table 1. Search information

Item	Database	Search formula
1	Pro Quest	Education and culture (intercultural education) Cultural diversity
2	Dialnet	Intercultural education (en) / Educational policy
3	Scielo	*Biculturalism*, (Intercultural communication) Cultural diversity
4	Scopus	University Multiculturalism / Intercultural Policy
5	EBSCO Host	Intercultural education / Multicultural education (en) / Educational policy

Table 2. Search information and boolean operators

| Item	Database	Search formula	General	Advanced	%
1	Pro Quest	Education and culture (intercultural education) Cultural diversity	1501	150	10
2	Dialnet	Intercultural education (en) / Educational policy	250	75	30
3	Scielo	*Biculturalism*, (Intercultural communication) Cultural diversity	36	4	10
4	Scopus	University Multiculturalism / Intercultural Policy	243	68	28
5	EBSCO Host	Intercultural education / Multicultural education (en) / Educational policy	807	81	10
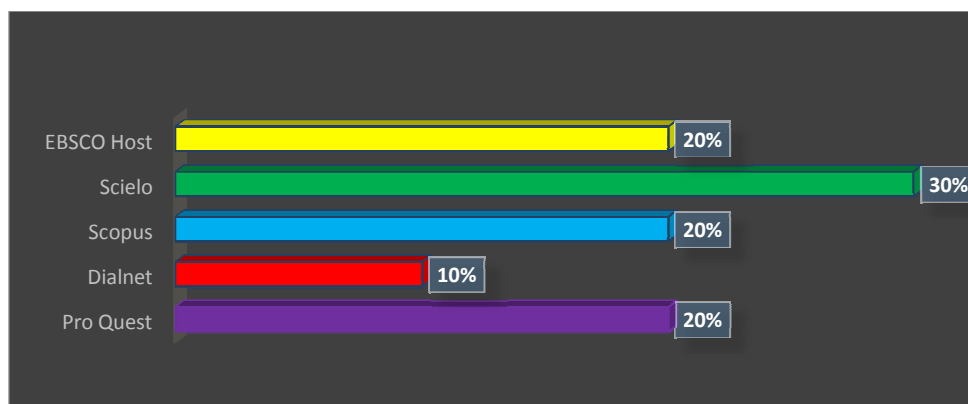
Fig. 1. Percentage of articles according to search engine

In Mexico, 4 studies were found that highlight the importance of intercultural education in the university as a challenge, while in Ecuador, 4 studies were found in which intercultural education for all and at all levels, established in Ecuador in the Constitution of the year 2008, has its origin in Intercultural Bilingual Education (IBE), which has been the fruit of a long journey related to the vindication of indigenous peoples. For their part, in Chile, they point out the importance of strengthening teacher professionalization programs to promote new competencies related to inclusion and attention to diversity in university teaching institutions. Whereas, in Peru, prevalent themes were found in the teachers' conception of interculturality: affirmation of their own culture, encounter with other languages and cultures, and exchange between cultures. A relationship was found between their conceptions and their practices in the classroom. Among the criteria that were considered for the review of the articles is the type of study, on it, it is found that 90% presents a qualitative approach and 10% represents descriptive research, that is, the research carried out is based mainly in documentary review, semi-structured interviews, observations and analysis of learning units. The descriptive study published, addresses the phenomenon of intercultural education in Spain, among the results highlights the existence of a positive trend towards the recognition of cultural diversity as an enriching aspect for the generation of inclusive attitudes and intercultural communication. Likewise, different profiles were identified among the participants, as well as a priority of the analyzed variables that establish the distinction between profiles.

3.1 Articles by Author and Contribution

Núñez y Casimiro [2] describe the intercultural educational model of the ethnic and linguistic diversity of indigenous populations, and to generate restorative and compensatory public policies. Although the intercultural approach applied to education allows promoting higher levels of ambiguity in the presentation of content, distancing itself from the previous model characterized by its rigidity and a positive notion about what knowledge is and how it should be imparted, the consideration of the paradigm Intercultural should be associated with a greater degree of institutional flexibility in the different aspects of the educational proposal, whether in the pedagogical project in general, selection and treatment of the contents, in the structure and organization of educational time and space or in the construction of the role of the teacher and the student.

Aguavil y Andino [3] sustain the importance that educational centers value intercultural education as an effective way for the development of competencies and personal improvement of each student, the training of intercultural teachers must highlight and build a praxis committed to dialogue, cultural diversity, inclusion, the search for values and the transmission of cultural elements from generation to generation. Through intercultural education, the cultural identity of each individual and community can be enhanced and deepened, without losing or forgetting fundamental traits at the time of bringing each culture together.

Ibáñez y Druker [4], in a sense opposite to what could be inferred from the valuation of intercultural education as a concept, consideres that there are their own and fundamental knowledge, within the framework of the Mapuche culture, that are part of their own episteme, of logics and meanings about the world that are represented as essentially separate from school knowledge. The idea of essence here is important, since it refers to the identification of a difference in the nature of the Mapuche community and family spaces, with those that the school installs or could install. In this way, the school is seen as a space in which, by its nature, the construction of key knowledge about the Mapuche culture is impossible. In this context, the recognition of a Mapuche knowledge system also implies the generation of systems of ignorance in relation to the hegemonic culture, whose values are embodied in the so-called school culture.

Peñalva y Leiva [5] show the importance of interculturality in university higher education to achieve educational quality, highlighting the importance of creating academic curricula where it is developed in an inclusive academic framework, in terms of the learning community. A project whose subjects of action are teachers who permanently question their role in school and in society, who reflect on their work as educators in an increasingly complex and dynamic school. Therefore, the training of teachers must have an intercultural component, which ensures the quality of their professional activity. If intercultural issues were part of the study plans, such training would be adapted to the principles of educational reforms.
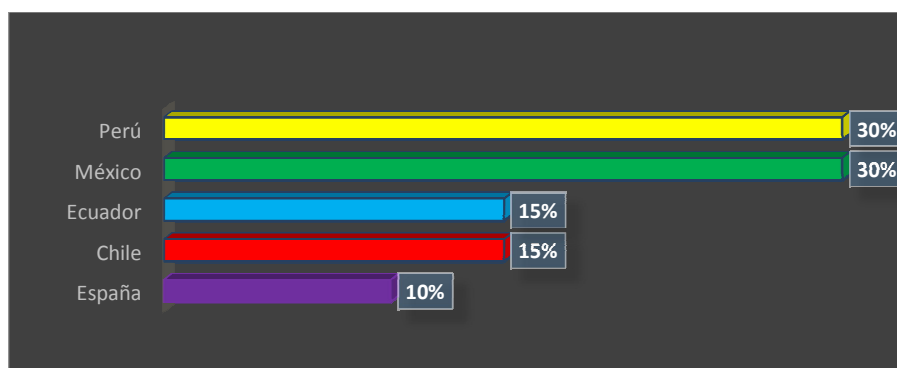
Fig. 2. Distribution by country of publication of the articles

Garrote et al [6], point out the importance that teachers have given to train about Intercultural Education, through a more practical and open training, intervening the entire educational community through a more theoretical and conceptual dimension, with the aim of leading to carry out intercultural competence. As well as training in interculturality in universities and training centers, currently, teachers must be aware of the strategies and techniques to work on this reality in the classroom, providing the necessary help to the students. It is the teachers themselves who must guide the students, giving their opinions and solving the problems that arise in the classroom jointly, with the aim that the students create their own identity based on their learning and values. Therefore, we must highlight the training of teachers for teamwork and the diversity of cultural values to address the intercultural field.

Maldonado [7] maintains that the relevance in initial teacher training for the search for respect for diversity and the achievement of inclusive classroom spaces, because at this stage attitudinal aspects and, beliefs are promoted and multiple conceptions are developed based on education, that will guide the exercise of the profession in educational systems. For this reason, the analysis of the perspective related to educational inclusion is vital to attend to diversity in the universities that train future lecturers. What would be very important to understand the idea that teachers know and develop in their pedagogical practice about this perspective.

Vivero et al [1] emphasize that to educate interculturally is to develop the construction of a common reality of coexistence, where no one feels in possession of the truth, in the sole and universal depository or receptacle of the truth. In this way, speaking of interculturality implies

addressing the relationship between the self and the other; between us and them; but inevitably, it implies understanding the relationship between identity and otherness as an indissoluble and independent relationship. Thus, interculturality is today a controversial issue that has led to proposing dialogue and negotiation as strategies that achieve, on the one hand, the preservation of cultural identity and, on the other, that nourishes interacting subjects with new knowledge and cultural elements in the difference.

Alcaín y Medina [8] analyze the contributions made in Spain on inclusiveness in university education, highlighting that to achieve inclusion in the academic context, students must develop human potential and a sense of dignity, self-esteem and reinforce respect for rights human rights, fundamental freedoms and human diversity, also highlight the importance of developing to the maximum the personality, talents and creativity of students as well as their mental and physical aptitudes, being important to enable students to achieve participation in a way effective in a free society.

Krainer et al. [9] assume a positive position of intercultural education as one of the bases for the construction of a multinational State, as Ecuador is currently recognized. In this country, interculturality as a principle of education seeks the training and awareness of human beings committed to life, but from the recognition of the coexistence of diversity of ways of building knowledge, of ways of understanding the world, of different logics that they must enter dialogue to make a more equitable society a reality.

Avelar et al. [10] point out the importance of intercultural education, to open borders in the educational field, with opportunities and

development to strengthen their respective programs, their academic staff and students, as well as favor the sharing of experiences in their substantive functions, as well as with infrastructure support that allows the development of training activities. The promotion of internationalization experiences for indigenous graduate students is a matter of importance for universities or institutions of higher education. The testimonies of this research indicate the importance of dedicating time and ingenuity within the school day to be able to go abroad, in such a way that students learn to have an experience of this type, because it allows them to grow as people and at the same time to improve. the quality of your research work.

Nájera [11] points out that intercultural education must have a true impact between students and society only if it starts from the experience and the reality in which the subjects develop, hence the importance of the processes of connection between school and society, between the educational process and everyday life. The link as support and political and transforming positioning must become a possibility to build a dialogue of knowledge as an ontological and pedagogical reference in education.

Tipa [12] analyzes interculturality in higher education, from four fields of social thought: education, communication, intercultural mediation and from the socio-political field where it appears as a societal ideal. In the current educational model, interculturality implies comprehensive communication between the different cultures that coexist in the same space to stimulate mutual enrichment, recognition, and appreciation of each of them within the framework of equality. Since, higher education is often a strategy for upward social mobility and a more favorable insertion in the labor market.

Rueda et al. [13] contextualize the university´s role when facing the need to materialize inclusion as a mechanism for fighting social exclusion, improving the participation of subjects, and raising awareness about the importance of recognizing others. Therefore, a relevant sphere of action to achieve these objectives is teaching, a space in which inclusion strategies can be introduced based on the cultural diversity inherent in students and their social needs. From this perspective of inclusion, culture is interpreted as an essential factor of understanding.

Verminen [14] suggests that the education system must include, by right, specific programs structured according to each culture. Second, that these programs must be managed and executed by people from the communities corresponding to each culture, since they are the ones who know their context and needs, which is why the authorities force the educational system to develop decentralization and deconcentration strategies. Third, this article indirectly requires that educational programs be developed in each community´s language, since this is an essential cultural axis.

Olivera [15] suggests that school allows the acquisition of skills and knowledge that are perceived as useful for performance in the personal, family and work context. In this way, there is a contribution of schooling reflected in access to employment and the increase in the possibilities of personal fulfillment.

Garrote et al. [16] point out the importance that teachers have given them to train about Intercultural Education, through more practical and open training, intervening the entire educational community through a more theoretical and conceptual dimension, to lead to carry out intercultural competence. As well as training in interculturality in universities and training centers. Teachers must be aware of the strategies and techniques to work on this reality in the classroom, providing the necessary help to the students. The teachers themselves who must guide the students, giving their opinions and solving the problems that arise in the classroom jointly, with the aim that the students create their own identity based on their learning and values. Therefore, it is necessary to highlight teacher´s training for teamwork and the diversity of cultural values to attend the intercultural field.

Maldonado [7] suggests that the relevance in initial teacher training for the search for respect for diversity and the achievement of inclusive classroom spaces, because at this stage attitudinal aspects, beliefs are promoted and multiple conceptions are developed based on education, that will guide the exercise of the profession in educational systems. For this reason, the analysis of the perspective related to educational inclusion is vital to attend to diversity in the universities that train future teachers. It would be essential to understand the idea that teachers know and develop in their pedagogical practice about this perspective.

Of the articles mentioned above, the first point to be discussed is related to comparing the results

of our systematic review with other reviews of intercultural education studies. In this sense, studies such as that of Maldonado [7] specify that diversity is a phenomenon that is visible in the the higher education system. Still, it has not been attended to in the best way. The initial teacher training provided by higher education centers lacks an authentic, appropriate, congruent, and sensitive model to the student´s characteristics. On the other hand, the contents referring to inclusive education and attention to diversity are presented as optional and non-essential subjects, which makes educators weaken to address this issue.

In another sense, Avelar et al. [10], point out the importance of intercultural education, to open borders in the educational field, with opportunities and development to strengthen their respective programs, their academic staff, and students, as well as favor the shared experiences in their substantive functions, as well as with the support of infrastructure that allows the development of training activities. The promotion of internationalization experiences for indigenous students is a matter of importance for universities or institutions of higher education. The results of this research indicate the importance of dedicating time and ingenuity within the school day to be able to go abroad, in such a way that University students learn to have an experience of this type, because it allows them to grow as people and at the same time to improve the quality of your research work.

4. CONCLUSION

The findings of the present study allow us to show the fact that many authors believe that beyond the rhetoric and official discourse, intercultural education is still a concept to be understood, which requires the analysis of intercultural sensitivity, to dismantle the asymmetries that restrict the possibilities of articulating the spheres of knowledge generation and coexistence, which allow the development of the entire student body without distinction of cultures. Through intercultural education, each individual and community´s cultural identity can be enhanced and deepened, without losing or forgetting fundamental features at the time of bringing each culture together.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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