



## INTERCULTURAL COMMUNICATION AS A POSSIBILITY TO REFLECT ON THE TERRITORY

**Prof. Santiago Torres Sánchez**

**Corporación Universitaria Minuto de Dios (UNIMINUTO), Colombia**

**Abstract:** *Intercultural communication is a field that allows us to reflect on how we perceive ourselves as communities, what elements can strengthen individual and collective identities and also what characteristics can differentiate our territory from others. It is not only about analyzing human relationships (between peers) but also how they modify the territory as well as showing ourselves as particular territories.*

**Keywords:** *intercultural communication, human relationships*

Contemporary history and the current state of Colombia can be described, among many other things, as eclectic, turbulent, and surprising. During the last few years, the country has had to face various changes and events in which Colombians have landed in the deepest zones of suffering, disappointment, and discontent, as well as taken off to exceptional peaks of joy and satisfaction.

Thus, contributing to the desire for the signing of the Final Agreement for the Termination of the Conflict and the Construction of a Stable and Lasting Peace, on November 24, 2016, immersed in this arduous and imperative peacebuilding process is that it navigates and develops the research project of Pedagogy, Art, and Citizenship in its third phase. This research also responds to an inter-institutional character between two universities which are the Minuto de Dios-Uniminuto University Corporation and the Jorge Tadeo Lozano-UJTL University of Bogotá, Colombia.

A main research axis is established in the project, considering the dynamics and processes of teaching and learning that are in opposition to the classical pedagogical models. Those where the teaching of scientific and computer skills, basic skills, or mathematics is prioritized for each country's construction and economic growth.

Civilizations have been marked by violent, unequal historical processes, segregated under an order of individualistic, mechanized, dominant, and patriarchal ideas. A system that is not only reflected in education but based on these same principles, permeates society; a pedagogy marked by a homogenization mechanism, which only focuses on molding subjects in the operation of an authoritarian system through the indoctrination of behaviors, values, and knowledge; knowledge that has been built and standardized without considering the specific characteristics of each individual. That is why when talking about traditional education it is consistent to reflect on an inherited education process, which is implemented under a logic of content transmission established through a discipline regime, where students assume a passive role over the content received. In such a way, that a linear and vertical relationship is established between teacher and student.

At the beginning of a process of social interpretation, it starts from knowing what exists, the knowledge that is imparted, its relationship with reality, its intention, and consequences; knowledge that requires criticizing and confronting it (internalizing); what summons reconstruct the participating action in this (what we feel and express). To have a clearer idea, it could be discussed about an education that is characterized

by being intuitive and promoting knowledge based on experience in students, where the teacher and the student learn from each other in a “two-way” way, seeking to reconsider mistakes that the teaching process is presented to guarantee the true learning of the student. Although there is no model under a perfect design because each one has its advantages and disadvantages, there are some more convenient ones for the construction of the being and the role of teacher-student, because both generate an exchange of meanings where each one allows the other to be as far as possible within a classroom in which there is no hierarchy, but instead, they are confidants during significant learning processes.

That is why the general objective of the research focuses on strengthening the development of citizen capacities through academic training processes in arts and humanities, in undergraduate and postgraduate students, through the commitment to sensitive pedagogy, the promotion of literacy, critical thinking and the creation of stories for peaceful coexistence in contexts of cultural diversity that lead to the development of methodological proposals. A proposal that starts from a true listening exercise, promoting the development of being in academic fields, internalizing them in their learning, and externalizing them in their daily political exercise; all through dynamics of intercultural coexistence. What allows the maximum and multifaceted development of the abilities and interests of the student in a marked path in the appropriation of culture, as a territorial map that encourages creativity together with expressiveness from the arts and that does not allow the proper sense of the being in the student is repressed in some way.

To carry out these discussions and proposals around the right to education and alternative pedagogical processes, the research team has consolidated work strategies that defend and declare the arts as a tool, base, and substantial model of learning, by the precepts of education for democracy and the narrative imagination of Marta Nussbaum. Dancing, singing, literacy, playing, acting: the arts are firmly established as educational tools and an essential part of an equally valuable, effective, and objective learning model. The priority is directed in this case to the construction of citizenship; however, it does not stop operating hand in hand with the sciences and classical or traditional pedagogies. This study process has also been strongly mediated by the social conditions imposed by the pandemic generated by COVID-19, which has changed how educational processes take place around the world. In this way, it has become a focus of analysis for the group, understanding how the scenarios mediated by virtuality in education have affected the coexistence and meeting of students in formal academic settings, and also how these “new” forms of meeting can promote empathic skills among students. To promote innovative practices, sensitive pedagogies are proposed that explore other aspects of the students, beyond the always-promoted rationality, which is strictly linked to knowledge, leaving aside corporality, emotions, and sensations in the process of learning. formation of being in different contexts. For this, body cartographies, as a tool that explores introspection and proposes a new edge to the concept of territory that allows, from self-recognition, the ability to know, understand and establish more harmonious relationships with oneself and with others. To awaken other feelings and knowledge that allow students to face the different scenarios of daily life from another perspective, the workshops based on the body and its importance in the learning and territorial construction processes, a concept directly linked to the processes of citizen agency, supported by Nussbaum who states that the arts and humanities must have a leading role in the programs of all educational institutions, “cultivating a type of participatory training that activates and improves the ability to see the world through the eyes of another human being” [...]



“the ability to think about what it would be like to be in another person’s place, to interpret that person’s story intelligently, and to understand the feelings, desires, and expectations that person might have” (Nussbaum, 2010, p.132).

The Pedagogy, Art, and Citizenship research project, from its first phase, has been an effort to humanize education, to find from alternative and innovative pedagogies paths different from those that have been carved as humanity to find knowledge, paths that allow their walkers to be autonomous, manage their processes, build their positions in the face of reality and above all explore connections with others from other perspectives that point to peaceful processes of building more just and equitable societies.

### **Bibliography:**

1. Banrepcultural (13 de diciembre de 2019) Imaginando juntos desde Colombia: una apuesta para la transformación social desde las artes. 1er especial. La Paz se toma la palabra. Una red cultural para hablar de paz. Tomado de:  
<https://proyectos.banrepcultural.org/proyecto-paz/blog/imaginando-juntos-desde-colombia-una-apuesta-para-la-transformaci%C3%B3n-social-desde-las-artes-1er>
2. Calvo, Muñoz, C (1993) El corazón del arco iris: lecturas sobre nuevos paradigmas en educación y desarrollo, CAP: ¿crisis de la educación o crisis de la escuela? Consejo de Educación de Adultos de América Latina, CEAAL. Chile
3. Flores Ochoa, R (1999) Evaluación pedagogía y cognición. Cap III pag(31 - 55) impreso por nomos impresiones
4. Nussbaum, M., (2010). En: Educación para la renta. Educación para la democracia, P.41. Sin fines de lucro, por qué la democracia necesita de las humanidades. Editorial Katz Editores.
5. Nussbaum, M., (2010). En: Cultivar la imaginación: la literatura y las artes, P.132. Sin fines de lucro, por qué la democracia necesita de las humanidades. Editorial Katz Editores.
6. Rodriguez, S, Martínez. H.(septiembre-diciembre de 2017) La pedagogía Freinet como alternativa al método tradicional de la enseñanza de las ciencias. Recuperado de <https://www.redalyc.org/pdf/567/56754639019.pdf> Rodriguez.L.(24 de mayo de 2014).
7. La pedagogía Cognitiva. Recuperado de <https://www.lifeder.com/constructivismo/> Ochoa, R. (2006). Evaluación pedagógica y cognición. Bogotá, Colombia. McGRAW-HILL.
8. Toro, B,J, (N,A) Educación para la democracia. Fundación Social - Colombia