

Pedagogical Strategies Mediated by Technology for the Strengthening of Afro-Colombian Ethno-education in Teachers



Estrategias Pedagógicas Mediadas por la Tecnología para el Fortalecimiento de la Etnoeducación Afrocolombiana en Docentes

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Received: September 13, 2022
Approved: December 02, 2022

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ABSTRACT

The objective of this study was to implement pedagogical strategies mediated by technology for the strengthening of Afro-Colombian Ethno-education in teachers of the IEDBB of Bocachica -district of Cartagena de Indias-. For this purpose, a qualitative research approach was chosen, based on Action-Participatory Research, whose informants were 10 teachers of an Ethnoeducational Institution. The data collection techniques and instruments were the semi-structured interview, participatory observation and discussion groups. The results showed that the educational technology strengthened the critical and reflective sense of the participants for the strengthening of the ethno-educational processes in the establishment under investigation, which is why it was concluded that the study contributed to the transformation of narratives and discourses for a heterogeneous praxis, thought from the decolonization of pedagogical knowledge.

Keywords: Intercultural Education, Pedagogies, Learning Environments, Technopedagogy and interculturality.

RESUMEN

El presente estudio tuvo como objetivo Implementar estrategias pedagógicas mediadas por la tecnología para el fortalecimiento de la Etnoeducación Afrocolombiana en los docentes de la IEDBB de Bocachica-distrito de Cartagena de Indias-. Para ello se optó un enfoque de investigación cualitativo, sustentado en la Investigación-Acción-Participativa, cuyos informantes fueron 10 docentes de una Institución Etnoeducativa. Las técnicas e instrumentos de recolección de datos fueron la entrevista semiestructurada y la observación participativa y los grupos de discusión. Los resultados apuntaron a que la tecnología educativa fortaleció el sentido crítico y reflexivo de los participantes para el fortalecimiento de los procesos etnoeducativos en el establecimiento objeto de investigación, razón por la que se concluyó que el estudio contribuyó a la transformación de narrativas y discursos para una praxis heterogénea, pensada desde la decolonización del saber pedagógico.

Palabras clave: Educación Intercultural, Pedagogías Propias, Ciberentornos de Aprendizajes, Tecnopedagogía e interculturalidad

Introduction

The construction of a pluri-ethnic State underlies the ideology of the Creole elites, as well as the precursors of the so-called ethno-racial "whitening" (Juliao et al. 2021). This process was not established from the historically constructed pluri-ethnicity by those who possess an indelible cultural imprint throughout time -whose sense of belonging is reflected as a premise that safeguards a great standard-, but by the pillars of a conflict perpetrated by colonialism imposed in Latin America and the Caribbean (Agudelo, 2002). All this is due to the consummated independence from Spanish imperialism and the imposition of a republican order in the Americas, whose event emerges from ruling classes that disregarded the ancestral knowledge of social groups coming from Mother Africa, through forced migratory mobilizations to American lands.

Taking into account the aforementioned, it is necessary that from the educational scenario, the teaching staff should go through the dawn of emancipation by uprooting the strong colonial ballast whose sequels were the construction of Eurocentric imaginaries, the undermining of Afro-descendant ancestral knowledge, the dispossession of the territory of Amerindian collectives and the acculturation perpetrated from slavery. All this in order to re-signify the cultural capital that culturally differentiated social groups have about their natural environment in order to take action from the execution of roles that give meaning and significance to their daily lives (Hernández-Cassiani, 2020). For this, it is important to reinforce in the educational field a heterodox posture towards the Hispanic forms of domination, where own epistemologies are strengthened to turn the learner into an epistemic subject creditor of his referents that shape his culture, identity and subjectivity. In this sense, it is necessary to specify the social function of Ethno-education as a formative and participatory social process oriented to the development of ethnic communities, from the appropriation of their own forces and the construction of the knowledge of their cultural heritage.

It is worth mentioning that the articulation of Ethnoeducation constitutes the subject who teaches as "a decolonizing agent of his knowledge," with cultural empowerment, self-identification and valuation of his ethnicity, which implies a reflection of the object of study of a postcolonial pedagogy and of the onto-epistemic and methodological foundations that configure it to verify in the most recondite passages of history, the understanding of narratives and megarelations of the voices of those who were condemned to maroonage on American soil. This elucidates a new discursive lineage in the teaching staff, turning it into the architect of decolonial critical thinking

in a technological world that today and from all geographical areas, has burst into the educational field, proof of this is that the use of educational technology in times of COVID-19, was decisive not only for the investment of technical and technological resources required by the schools, but also for the good level of expertise needed by teachers to resume their teaching processes; This was an indicator of continuity for educational, economic, technological and social management.

According to the above, the present study seeks to articulate pedagogical strategies mediated by technology to strengthen Afro-Colombian ethno-education, which will be made possible through the design and implementation of a Virtual Learning Environment (VLE) Visualization of Multimedia Electronic Content, Virtual Learning Objects (VLO), reading of learning guides, use of collaborative work tools, collaborative work and visualization of educational content in booktuber. For all the above mentioned, the objective of this study is to implement pedagogical strategies mediated by technology for the strengthening of Afro-Colombian Ethnoeducation in the teachers of the IEDBB of Bocachica-district of Cartagena de Indias.

Materials and methods

The research was developed from the qualitative approach and was based on the Participatory Action Research (PAR), whose transformative perspective of the environment and its emerging actors from their social action, elucidate a change in the structure and social dynamics. The field work was carried out at the IEDBB of Bocachica, whose units of analysis were 10 secondary school and high school teachers; 6 women and 4 men aged 35-60 years old.

Results

Table 1. Presentation of results.

Name of the category found in the findings	Type	Definition from the voices of the other
Afro-Colombian cultural heritage	Nominal	<i>"The truth is that we have to relate more with the community, because that is where the great cultural heritage is concentrated, such as music, gastronomy, ways of communicating and seeing the world". "I think we should get to know the people, their customs and habits to know what their cultural identity is, the way it is built in the family to know how we can reinforce it as teachers in the school." "The cultural heritage is all inheritance that</i>
Afro-Colombian cultural identity		

Own Pedagogies

Afro-Colombian Culture

our African ancestors left us, such as their culture, customs and traditions that today are taken into account." "To get to know students better we must become very familiar with their culture and cultural identity, since both indicate to which social group the subjects belong, know their values, style due and the way they perceive their reality in order to have a sense of belonging."

According to the compilation of the informants' concepts, it is necessary to specify that the cultural heritage is all the cultural and artistic manifestations that emerge from the traditions, customs and habits that are transmitted from generation to generation. For its part, cultural identity is the ways of life, values, traditions, and symbolism of a society's own reality that generates a sense of belonging. Therefore, it is important to build and reinforce, from a decolonizing perspective, the appropriation of Afro-Colombian cultural knowledge and identity references to design thematic content that encourages reflection and a critical sense during the tour through history.

"I believe that we should integrate our own pedagogies as traditional teaching practices to recover cultural knowledge and reflect it in the PEC and in the curriculum, thus rescuing the culture". "I think that for there to be a curriculum and a PEC designed from the community, we must first go to the community and read it to obtain and transmit the knowledge of an ethnic group." "In order for all areas of knowledge to have an impact from the teaching exercise, the culture of the community must be known, to value the legacy that our African ancestors left us, such as music, dance, language, which today makes many people feel identified with African culture". "First of all, it is important to study the culture of the Afro-Colombian communities in terms of their way of life, their history and the ways in which they perceive their reality in order to understand it in all senses".

According to the informants, the Pedagogías Propias is the traditional practice that is related to oral and spiritual processes such as dreams and rituals, to the example and knowledge of nature and that, consequently, endow the educational act with meaning and intention. For its part, Afro-Colombian culture is the group of families of Afro-Colombian descent that have their own culture, share a history and have their own traditions and customs that reveal and preserve the identity that distinguishes them from other ethnic groups. Taking into account the previous interventions, it is worth specifying the importance of selecting a thematic itinerary that contains the mechanisms of teaching and learning of knowledge in Afro-Colombian

Ethno-educational curriculum

Community Education Project

contexts from a participatory and socio-transformative view of the territory.

"I think it is the process through which, when the pedagogical workshops are held at the beginning, during and at the end of the school year, the thematic guides are prepared and defined to develop what concerns the school year with the students". "In this document, the curricula, area plans, methodological strategies and everything that is transversal to all areas of knowledge to be put into practice throughout the school year are consigned." "This section has to do with everything that has to do with the Institutional Educational Project, area plans, subjects, educational projects that respond to a specific context, taking into account the knowledge of the community. In order to carry out a coherent ethno-educational practice, it is necessary to take into account what the educational community thinks, in this case the elders who are very rooted in their culture, to design the PEI and its contents, the institutional philosophy, the mission and vision of the institution, its pedagogical model, etc.". Well, in fact, the board of directors should involve the parents in everything that is included in the educational institution's navigation chart, because from this action it is decided what the curriculum will contain and if it responds to everything that the community considers convenient".

After listening to the voices of the actors, it is important to design learning guides that contemplate thematic content based on the Afro-Colombian culture that underlies the educational community, in order to develop a practice whose thematic content promotes a critical and reflective sense in a learning environment equipped with methodological tools in research, science, technology and innovation.

Interculturality

"At this time we have to respond as teachers not only to the social and cultural needs of the Afro-descendant community, but also to those of the Venezuelan migrant population, which is why we must make the cultures that converge in the classroom interact with each other to promote interculturality". "The interactions between different cultures in the classroom are what we must aim at as teachers, since today there are not only Afro-Colombian students. Today, in Bocachica there is a considerable Venezuelan population to attend to in terms of their culture so that ethno-education is focused on interculturality". "It is something that must be done permanently, but now we also have to think not only in education but also in interculturality, because, although

Decolonial Discourse

we have Afro-Colombian students we also have Venezuelans and that changes things."

Taking into account what was mentioned above by the informants, it is required that the teaching staff, from their disciplinary, didactic and discursive knowledge, advocate for a change in the preparation of their area and class plans, so that the new contents are adapted to the new realities of the students, according to historical, cultural, social, economic, political and environmental aspects.

"As teachers we should, and I say all of us because we have very little contact with the community, and the opinion of the community in accordance with all the educational and pedagogical processes of the educational establishment is important, especially with the pedagogical ones because it is precisely there where from our decolonial discourse we must show the students the other side of the history of our African ancestors, not to look at them from the undermining but as a great example of people with combative spirit who fought for their freedom, but I repeat, for that we need the support of the community". "In order to issue a decolonial discourse in education and make it not to be more of the same or, in the other case, to be confused with a chair of Afro-Colombian studies, we must integrate the members of the educational community in everything that has to do with pedagogical and institutional projects in the school, in that way the dynamics between teachers, teachers' directors, students and parents will change significantly".

Didactics

Learning Environments

According to the above mentioned by the participants, it is necessary to affirm that teachers need to deconstruct, select the most important aspects in terms of decolonization of knowledge, and reconstruct their praxis to promote teaching processes mediated by dialogue, reflection and critical sense as bets for transformation and social change.

"We must be more strategic in our teaching, since this way we awaken the students' interest and motivation to learn, especially in a culturally differentiated context such as this one, where the community needs to be included so that they can contribute with good contributions regarding their culture. This helps us not only to establish new didactic strategies so that the students feel more identified with our teaching, but also to make the classrooms learning environments covered with Afro-descendant culture and cultural identity". "It is fair and necessary that as transformers of the students' realities we begin to

**Pedagogical
innovation
Innovative
didactics**

understand it first. This is achieved by studying the context of the students, their ways of life and their relationship with their environment; when it is clear how all this is then apply a new didactic and new learning environments with which students feel identified and motivated to strengthen their sense of belonging to their ethnicity".

Based on the above responses of the interviewees, it is important to opt for the considerations of the community from the voices of its actors, as a bet for new didactic strategies that elucidate the improvement of ethno-educational practice and the conditioning of learning environments mediated by the cultural constructions of the Afro-descendant communities.

"The inclusion of ICT would help us a lot to innovate pedagogically, I am convinced of that, especially because students are inveterate cybernauts". "Of course yes, that would transform our teaching work because it would encourage us to innovative didactics applied to ICT, obviously without this type of methodology completely replacing students' attendance in the regular classroom." "I would like the idea, especially because students would feel more motivated to learn, and if we talk about that learning is based on their cultures, I think they would be more motivated, obviously if as teachers we work as a team to exchange knowledge about the new innovative didactics that from pedagogy we need so that students feel motivated." "Yes, of course, because ICTs are a good pedagogical resource for the teaching and learning process, since they facilitate the application of new innovative didactic trends for the design of new learning environments". The inclusion of ICT, in addition to encouraging students to carry out their daily tasks, would also motivate us to redefine our work by innovating in the classroom, for the implementation of better teaching strategies".

From the above it can be seen from the speeches of the participants, that the ICT revolution marks a transcendental moment in societies, since these have permeated all spaces where human beings converge not as external agents, but as promoters of an active flow in social relations; this shows that educational and pedagogical innovation allows teachers to assume decisive changes in the teaching and learning processes, in order to contribute to the permanent transformation of social reality, according to their trends, needs and challenges demanded by the digital world.

**Technopedagogy
Tecnodidactica
Technocurriculum**

"I think so, because, due to the time of the pandemic, education changed. We had to be absent from school for a long time and send the guides resolved, we did not live with our classmates for obvious reasons, and I think that if we had had an opportunity like the one we had to teach in a virtual classroom, opting for Technopedagogy with a good use of Technodidactics, we would have been more accustomed and motivated to work, But the most important thing is that now we know that we have this resource and it is the most important thing" "Teaching and learning through Technopedagogy are becoming more and more important, so we could say that technoeducation, so to speak, is here to stay and more tools are needed so that we teachers can perform our function more easily". I believe that this new learning modality is not intended to replace face-to-face education, because the teaching of the teacher will always be in both forms, but rather it is about articulating the two ways of learning so that the student can develop, in an integral way, his learning process" "The classroom is and will continue to be the most appropriate place for teaching, where teachers and students learn from each other. The cyber classroom will be an alternative means of knowledge transmission due to the situation we are going through of Covid-19, however, it is important that we make the most of Technopedagogy to learn from each other." "It is important that virtual teaching and learning be seen as an opportunity to improve our digital competencies and adapt them to our practice taking into account that curricular adjustments are also required. This is why we would no longer speak of curriculum but of technocurriculum, because it would change the way of transmitting knowledge from the ethno-educational work from the blended, distance and virtual." "I think that the implementation of collaborative work was very important for the achievement of competencies in the management of technology, without a doubt. This implies that we, as teachers, must devise new technodidactic strategies from an adequate and constant training on ICT".

The answers given by the interviewees reflect the need for a new teaching profile; therefore, it is essential to motivate the teaching staff to acquire the required technological skills, as well as all those responsible for the academic, financial and administrative processes, who can also contribute to this end from their role. However, a change in the attitude of all educational agents implies a permanent and complex task that requires an arduous commitment, if the aim is to bet on an education equipped with the best

**Multimedia
electronic
resources**

Didactic sequences

**Virtual Learning
Objects**

methodological tools for research, science, technology and innovation. Within this framework, these answers show that, although classroom work is essential for teaching and learning processes, the virtual modality can be articulated with classroom work to create semi-presential learning communities. Depending on the role of the teacher, student or administrator, specific needs can be addressed, since its core is customizable and has a range of possibilities for enriching technopedagogical knowledge.

"I think that advances in technology have made it possible to connect and communicate with people anywhere in the world. It is no longer necessary to travel to another country to learn about the culture of its people, but to share in these spaces, read and observe through multimedia electronic content, to understand that we are both in a country and in a diverse world where we have to accept people, value them and respect them for who they are." "I think it can be a space that, from the design of virtual learning objects and didactic sequences arranged in a virtual classroom, we can learn more about our culture and others, as well as accept them and interact with them without any problem." "In this case, we need intercultural Virtual Learning Environments that contain multimedia electronic resources and didactic sequences that bet on a new teaching modality, precisely because there are many young Venezuelans here, in fact, I think we should take advantage of these teaching methods to learn about different cultures and interact with them. Today, for example, we have the Internet and the possibility from this pedagogical reflection to design, through joint work, a virtual platform to share our culture and also to interact with others from anywhere in the world." "There is no doubt that as professionals we have to continue preparing ourselves to take on the challenges of the future to learn to interact in virtual environments, since these have didactic sequences and virtual learning objects that make it possible to interact with each other, and contribute to the improvement of pedagogical processes".

The above statements ratify that the use of VPA and the design aspects that make it up, seeks to promote interculturality among ethnic groups, so that these groups are included in all social processes through an interdisciplinary approach that responds to their interests and needs. It should be clarified that the above points of view also state that, through knowledge, recognition and mutual appreciation of cultural diversity, an optimal interlocution is achieved, since this is governed as a

**Ethno-education
through
educational
technology**

**Resignification of
own jurisdictions
from a
cyberenvironment**

fundamental principle to strengthen the relationship between one's own culture and other cultures.

"This space is very fruitful for me and I also think it is for my fellow teachers, because knowing that there is a way to articulate ethno-education with educational technology, or that allows me to know who I am, where I come from and, in turn, to know myself even more, makes one more interested in history and culture, at least I who am of African descent, I see that one can change the thinking and find a way to not remember the negative of history to not always think the bad things that happened to us. In short, educational technology can be a very enriching academic resource that, at least for me, would help me improve my digital skills and teach me to think differently, accepting myself as I am and accepting others as they are as well."

"It is important to know the history from ethno-education that we have not been told, and how good it would be articulating such a process with educational technology to resignify our own fueros from a VPA, because we have always been transmitted the idea of what we suffered, but we have not been told the good we did. Let us remember that, just as there are hidden passages in the sacred scriptures, there are also parts of the colonial era that, due to political and religious influence are still not revealed, then, we must also take into account what our ancestors told us in their oral tradition, because there we begin to know the reality of our culture." "It is a matter of looking, conceiving ethno-education and educational technology to perceive in a critical way, the past, the present and the future of us as Afro-descendants, as Venezuelans, as indigenous people, to learn to accept ourselves as we are, and what we can do from our role as teachers to transmit what we are, where we are from and where we are going to the children who are the future of Colombia." "I think that, as peoples that throughout history we were devalued, that's why to redefine and dignify our own identity, now is our mission and that could be the cyberenvironments. Here we will learn to think differently and give value to our gastronomy, our arts, our knowledge of nature, our native languages and other forms of expression that make us unique. It would be a way to learn to accept ourselves and others in order to put into practice peace among indigenous people, Venezuelans and Afro-descendants."

The above considerations respond to an act of uprooting towards the consummated independence from Spanish imperialism and the imposition of a republican order in the Americas, whose dominant Creole classes were constituted

Knowledge society

as referents of progress, undervaluing the knowledge coming from Africa and the native peoples of the Americas that were abruptly acculturated. Therefore, the participants' points of view denote that the inclusion of ICTs in ethno-education is an important resource to discuss the steps of critical thinking, humanization and innovation, as well as to rethink the multiplicity of social processes that emerge in a country besieged by precariousness, whose transforming horizon is elucidated in the promotion of critical thinking and emancipatory impetus that underlie the motivation for the knowledge of traditional knowledge that converge in families, schools and communities.

"As teachers we face the challenge of educating in a time of change where technology is booming, so I think that integrating ICT would be an indispensable resource to continue educating students, the so-called "knowledge society". Being at the forefront not only means to qualify as a teacher in ICT, it also implies that we assume the challenge of knowing how to educate from an innovative perspective to the so-called "information society" or "knowledge society". From this we can access new teaching and learning options that motivate not only teachers, but also students".

According to the participants' answers, it is important to affirm that, from virtual and blended learning, the appropriation of ethno-education implies disposition through teacher qualification, interdisciplinary work, transversality and collaborative work, in order to train current and future generations whose technologized thinking makes them have an avant-garde thinking. Therefore, ongoing training processes are important for teachers to develop a meaningful ethno-educational praxis, under the auspices of an Afro-descendant community that safeguards its social structure and strengthens its culture based on organizational forms, with the preservation of its ancestral knowledge.

B-Learning Education E-Learning Education

"The master class paradigm can be made more flexible through the implementation of online education, since it is an alternative so that from ethnoeducation it would make the class more interesting by the simple fact of awakening interest in the students, obviously taking into account that this type of educational modality cannot replace the face-to-face, rather it would be a complement to exercise our trade in a more innovative way." "I think that in this case we could talk about that a virtual environment could complement the work that one does in the classroom, that

is, that a blended learning model or also known B-Learning, is an alternative of innovation and a complement to our role." "It would be good to have an online environment to complement our teaching practice at home or wherever we are, and our conventional environment which are the face-to-face classrooms to continue to personally awaken emotions in our students. From there we would change the traditional classroom model, we would take advantage of virtual learning environments for us and our students, who are very fond of technology and, in that way, we would take advantage of all the technical and technological resources available to the institution to learn more about Afro-Colombian culture."

From the above statements it can be inferred that teachers recognize that the inclusion of ICTs would not only be an opportunity to make the pedagogical task more flexible, but also a valuable resource that would complement it with the broadcasting of teaching in virtual scenarios. For this reason, it would be appropriate to say that teaching and learning processes supported by ICTs and articulated with ethno-education would be a bet for the valuation, recognition and acceptance of the cultural roots that emerge in Afro-descendant contexts.

In this sense, in accordance with the findings of the present project, it is important to mention Arias-Ortega and Quintriqueo (2021), who in their research entitled "Educational relationship between teacher and traditional educator in intercultural bilingual education", described the educational relationship between the teacher and the traditional educator in the implementation of Intercultural Bilingual Education (IBE) in La Araucanía, Chile. Continuing in the Chilean context, it is also necessary to mention Beltrán-Véliz (2019), who in his research entitled "Teachers' teaching practices in intercultural contexts: obstacles and challenges", unveiled the factors that hindered and facilitated teachers' teaching in schools located in intercultural contexts. On the other hand, León et al. (2020), in their academic dissertation entitled "The professional performance of university teachers and their preparation for intercultural education", built a preparation program focused on conflict resolution to improve the professional performance of university teachers for intercultural education. The contrast of the research described above elucidates new possibilities and paths for the resignification of ethno-educational practice, whose methodological and discursive heterogeneity will become the unavoidable premise of the paradigm shift in teaching and learning. For this reason, the training of Afro-Colombian teachers must include

pedagogical and educational purposes that, from the curricula of universities, promote the decolonization of knowledge to transform being.

Taking into account the research question whose question was based on How can Afro-Colombian ethno-education be strengthened in the teachers of the IEDBB of Bocachica through the application of pedagogical strategies mediated by technology? It was answered from the formulation of the general objective and the traceability and scope of the specific objectives, proof of this was the diagnostic characterization that from the applicability of a semi-structured interview was carried out to elucidate the knowledge about ethnoeducation and educational technology that the teaching staff conceived, once the opinions of the teaching staff were known, The supply of data made it possible to design and implement a virtual cyberenvironment to perceive the interactions of the teaching staff in accordance with the gearing of innovative resources in said learning space, whose information was compiled in a field diary and, finally, the evaluation of the Virtual Learning Environment was developed from the reflective, critical and transforming sense of the participants in the discussion forums, whose interventions were recorded in a matrix of ideas. On the other hand, according to the theoretical framework, it can be affirmed that the conceptions of the social actors involved in the study, ethno-education, the use of educational technology and its subsequent articulation to improve the teaching work, consists of a public policy that aims to position intercultural education in all schools in the country, recognizing the ethnic and cultural diversity of Colombia. This should be linked to the environment, the productive process, social and cultural process with due respect for the beliefs and traditions of the groups or communities that make up the Colombian nationality. Its purpose is to preserve the culture through the process of recovery and strengthening of the customs and cultural traditions of a community. When discussing how they conceived ethno-education in their daily work, the actors indicated that it is put into practice when educating children in ancestral cultural knowledge of the communities, through the teaching of culture, typical and traditional dances; when the knowledge of the traditional medicine experts is made visible and all this knowledge that is held in the community is transmitted from generation to generation. It also makes visible the appreciation and respect for the environment, by giving Mother Earth the importance she deserves; it is present when it is recognized that the community has ancestral cultural practices, deep-rooted policies that make it a territory different from others. Therefore, education based on the fundamental axes of an ethnic community, such as the administration, knowledge, appropriation, control, use and defense of the territory and its cultural heritage, makes it possible to make visible the maintenance of the cultural elements that identify the communities.

Regarding the results that underlie the different moments that emerge from the interview, the participant observation and the evaluation of reflexive character from the discussion forums, it was possible to elucidate that the interventions of the participants were the reflection of the change of consciousness at all times, proof of this was the provision of data that, in a first moment with the application of the interviews, served as input and/or resources for the design, application and evaluation of the learning cyberenvironment.

Conclusions

After completing this research, it can be affirmed that the fulfillment of the objectives was reflected in the learning of the culture of the NARP communities, the appropriation of the knowledge of these communities, the development of social relations mediated by respect for cultural differences, the acceptance, identification and visibility of the ethnic groups' own and autochthonous identities, the impetus of otherness, otherness, solidarity and recognition of social diversity in culturally differentiated contexts.

On the other hand, the interaction of teachers on the platform was able to enhance collaborative work, a situation that was reflected in the participation of teachers in discussion forums and other academic commitments. Finally, it should be mentioned that the virtual cyberenvironment was a novel and different strategy for the participants, since a virtual space was built to dynamize their knowledge. This made it possible for teachers to be progressively motivated by the search for knowledge, by their culture and by the culture of their colleagues as agents of change with avant-garde thinking.

Within the final considerations the above constitutes diverse educational situations that the health emergency urges, since using the resources that ICTs offer in today's world, facilitates the achievement of educational purposes in the present and the future. This requires the implementation of the assets that intercultural education promotes, in addition to educating the human being according to the characteristics of the social world that surrounds him, teaching him the importance of otherness to coexist in a humanizing way with others in the same space.

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