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Developing an Interdisciplinary Research Agenda in Intercultural Competence for Rural Teacher Training

Jairo Eduardo Soto¹, Andrés Colón², Javier Barrios³, Jhony Llinas⁴

¹ Profesor tiempo completo en la Universidad del Atlántico. Email: jairosoto1@mail.uniatlantico.edu.co
<https://orcid.org/0000-0003-3378-0202>

² Profesor catedrático en la Universidad del Atlántico – UNAD. Email: andres.colon@mail.uniatlantico.edu.co
<https://orcid.org/0000-0003-1810-6359>

³ Profesor catedrático en la Universidad del Atlántico. Email: javier.barrios@mail.uniatlantico.edu.co
<https://orcid.org/0000-0002-5338-2837>

⁴ Profesor catedrático en la Universidad del Atlántico. Email: jhonyllinas@mail.uniatlantico.edu.co
<https://orcid.org/0000-0002-1772-0237>

Abstract

This interdisciplinary study explores teacher training's role in fostering intercultural competence. Emphasizing the rural context, it delves into the complexities of cultural diversity within educational settings. By integrating various disciplines, the research seeks to develop strategies for enhancing teachers' ability to navigate multicultural environments effectively. The study aims to address the unique challenges faced by educators in rural areas and propose practical approaches to promote intercultural understanding and collaboration. It examines the synergy between research and intercultural skills in teaching practice, emphasizing their role in promoting educational equity and inclusion. It reflects the nexus of research skills, intercultural competence, and teacher training in contemporary education. By focusing on a research agenda, to foster inclusive and diverse education. It targets four public schools in Suan, Atlántico, analyzing local culture's impact on teaching methods to generate knowledge and improve educational outcomes.

Keywords: Rural Teacher Training, Interdisciplinary Study, Intercultural Competence, Research Agenda, Contemporary Education

1. Introduction

The research focused on the formulation of a research agenda on intercultural competence to improve pedagogical practices, addressing social relevance in local settings and promoting teaching effectiveness in diverse environments. It was explored in the Foreign Languages Program of the Universidad del Atlántico, in students in training, who conduct teaching practices and their contribution to the development of intercultural competencies, highlighting the importance of teacher training for teaching in multicultural environments such as the Municipality of Suan, south of the Atlantic Department.

The implications of the teacher education research agenda for intercultural competence will be analyzed, focusing on the development of skills and knowledge necessary to act effectively in intercultural environments. A research agenda is a strategic tool that guides and organizes research priorities in a specific field such as teaching English as a foreign language over a given period. It is used by the Language Circle research hotbed to focus efforts and resources on this specialty of pedagogical knowledge that requires attention and study.

This agenda addresses diverse topics related to the selection of local culture for teaching and is created with the purpose of promoting the development and generation of knowledge in priority areas. This research agenda provides a guide for researchers, public educational institutions, and the university as a generator of knowledge, helping to coordinate efforts, identify gaps in knowledge and promote collaboration between different actors in the research field.

The investigation was justified under the following aspects:

The integration of research into the intercultural approach allows us to understand and value the cultural diversity present in the classroom, especially in contexts where English is taught as a foreign language. Researching the relationship between local culture and the target language facilitates the design of pedagogical strategies that respect and promote the cultural identity of students (Soto- Molina, Molina-Rodelo, Vanegas, & González, 2020). Teacher training and intercultural competence are essential to creating an inclusive and respectful educational environment. Research in this area provides tools for the development of intercultural skills in both teachers and students, allowing them to interact effectively and respectfully in multicultural contexts.

Integrating these concepts in the educational field contributes to improving educational quality by adapting teaching methods to the needs and cultural characteristics of students. The research provides evidence on best practices in intercultural teaching and teacher training, leading to more inclusive and effective education. Which is an added value for the intervened social sector.

The integration of research in this intercultural approach prepares students to actively participate in a globalized and multicultural society. It allows them to develop a critical and reflective awareness of cultural and linguistic differences, promoting tolerance and respect for diversity in an interconnected world. This gives a relevant methodological value to the research (Soto-Molina, J. 2019).

The title of the article reflects the convergence of three fundamental aspects in contemporary education: the incorporation of digital technologies in the classroom, (Vanegas, Molina, & Molina, 2022) the development of intercultural competencies in students and teachers, and the importance of solid and updated teacher training. The article explores how these areas intertwine and complement each other to promote inclusive, diverse, and quality education in a globalized world.

Reviewing the most recent literature we found the following research background:

The investigative work developed by López-Rocha, S. (2021), which consisted of the incorporation of intercultural competence (IC) in higher education (HE), through the internationalization of the curriculum (IoC) faces challenges associated with policy and programming, levels of support, staff and faculty preparedness, and skill development opportunities for students. The premise is that IC can be better integrated in IoC initiatives by focusing on outcomes instead of outputs, assisting staff and faculty engagement, encouraging multi-perspective contributions, and incorporating a critical approach to IC through self-assessment and enhanced content. Therefore, we first establish a theoretical framework to address difficulties related to IoC, followed by examples of practices and recommendations to enhance IC programming.

In the second instance, the research led by Dimitrov, N. (2012), which consisted of treating one of the primary goals of education as to transform students into scholars of their discipline – scholars who can engage undergraduate students' inquiry in the discipline through teaching. The professional development of teaching assistants (TAs) in graduate programs is a form of socialization that involves learning the culture of their academic discipline. During their doctoral education, TAs learn how to talk, write, and teach like philosophers, geographers, or engineers, and develop disciplinary communication competence, a form of communication competence that

captures the ability of a new scholar to interact with other members of the disciplinary culture effectively. This chapter draws on the literature in doctoral education, organizational and intercultural communication, and educational development, to propose a conceptual framework for the development of Disciplinary Communication Competence (DCC). First, the chapter establishes the need for DCC and defines the concept. Second, it illustrates TA competencies in each domain of the DCC conceptual framework and describes how TAs acquire and use DCC during their graduate career. Third, the chapter presents a research agenda for systematically investigating the development of DCC, the outcomes of the DCC learning process, and the impact of TA training programs designed to facilitate the development of DCC. Finally, the chapter argues that the effectiveness of TA training programs will be significantly increased by the inclusion of learning activities that enable TAs to develop disciplinary and interdisciplinary communication competence.

Finally, there is the work done by Soto-Molina, (2023). This article comes from doctoral research where the theories of intercultural and decolonial philosophy are applied, analyzing the possibility of putting English teaching into practice as a decolonizing methodology. It was posed as a problematizing question: what key or coordinate of thought is faced in understanding the acquisition of English as a foreign language through an intercultural vision? The purpose was to find liberating epistemic aspects that support proposals and methodologies for teaching the English language that respond to the current challenges of migration and globalization, from an integrative perspective. Ethnomethodological analysis was used, the results of which refer to the need to create a theoretical, curricular, and didactic proposal that covers this problem, in such a way that the teaching of the foreign language is an integrating mechanism and not one of alienation.

These works contribute to the development of the initial research proposal with key concepts that apply to the context where this project is developed.

2. Methodology

School life is often distanced from the world of life and is reproduced by repetitive and artisanal teaching practices (Sennett, 2009), which shape what is done in schools and teaching (Calderón Solís and Loja Tacuri, 2018), in a tension between the traditional and the innovative and transformative (Berlant, 2020; McLeod, 2019), which implies the act of educating in life and the methods of teaching today (Grinberg, 2019; Acuña et al., 2023).

Analyzing the daily life of secondary schools, considering the needs of the local context, requires an in-depth analysis that we have found in the tools of the qualitative ethnomethodological approach (Soto, 2008; Soto, 2022). Particularly, empirical information was obtained from work in four public secondary schools in the southern Atlantic River town of Suan: schools on the banks of the Magdalena River. The information was obtained from surveys and in-depth interviews that took place in the first half of 2024, in a work whose dynamics assumed identical forms, given the particularities of the institutions.

In addition to the instruments, classroom observations were used: socialization in the playground, teaching-learning in the classroom, artistic-pedagogical spaces such as school events or community festivals. For this article, some of these scenes were taken and, specifically, the interviews conducted with eight teachers, one for each school, and a pedagogical advisor; Participant observations were conducted in both institutions (Guber, 2005). The teaching strategies used, the contents addressed and the dynamics that linked students and teachers based on the pedagogical proposals offered were observed. In observing these aspects, it was decided to extract two student stories that allow giving empirical support to the article and contextualizing, through the field diary, some scenarios that respond to the construction of the object of this work.

Participant observation allowed for a record and contextualization of the characteristics assumed in daily school life: student-classroom space-teacher interactions and the formal and informal encounters typical of school life. These stays in the research field approached the scenarios of life in the classrooms to account for the forms that daily life assumes in the social context.

The analysis process consisted, first, of identifying emerging categories of the information obtained in the field work from the instruments used, in-depth interviews. The organization of the information was conducted through Excel. The constant comparison method of Glaser and Strauss (1967) was used to note variations in the transformation of pedagogical practice. These analysis tools constituted mere instruments for the construction of categories that transcend the empirical dimension of the data and the theoretical dimension; understood as fundamental elements on which the production of knowledge in relation to the selection of local culture is based. It is noted that traditional teaching privileged two components in the production of knowledge called empirical or the theory of language or traditional grammar, repetition exercises that support each other, which deny, ignoring the experiential component from the perspective of consciousness assumed by the narrator. their life to a researcher—who puts into action strategies of understanding and interpretation in reflection of their own context: between protagonists, researchers, and the available scientific knowledge. Hugo Zemelman (1994) refers to a movement, a logic of reasoning that transcends scientific rationality and moves towards a dialectical and historical rationality (...). Categorical thinking focuses on experiential categories—not just theoretical—, allowing critical distancing and expanding the understanding and historical awareness of the present (Quintar, 2018, p.18).

After this process of systematization and analysis, the investigative action was organized based on three lines that structure the article: 1) the incorporation of investigative competencies in the classroom, 2) the development of intercultural competencies in students and teachers, and 3) the importance of solid and updated pedagogical practices. In this sense, it is proposed that teacher training and teaching in the 21st century supposes a theoretical interaction between culture and communicative aspects that give significance and relevance to pedagogical action. According to the qualitative approach, the research process can be conducted through four phases that involved the preparatory, the field, the analytical and the informative or report preparation phase (Monje, 2011). As shown in Figure 1, below.

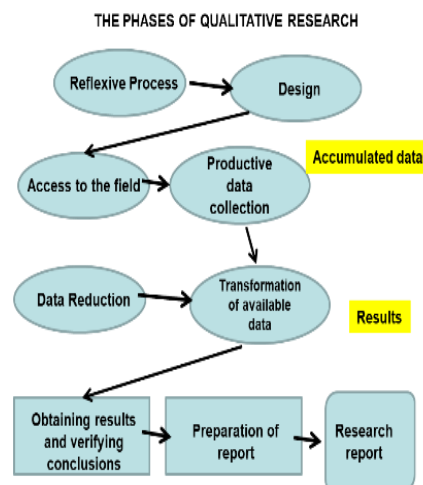


Figure 1: Phases of qualitative research

Source: Adapted from Monje (2011)

As can be seen in figure 8, the first phase was composed of two stages. The first addressed the reflection and design or planning process, outlined in the first section of this work. In the second phase of field work, we sought to determine and understand it, as well as identify the informants, collect the data, and select the techniques for this purpose. These activities were detailed in this section. Likewise, in this same phase the collected data were analyzed, comparing them with the theoretical postulates, extensively described in the preceding phases.

The analysis of the results was reduced and transformed in the third phase. This transformation became the proposal of the Bilingual Intercultural Model while, in the fourth and final phase, the informative phase, the conclusions and recommendations derived from the investigative process were drawn up. Based on these phases proposed by Monje (2011), this research was structured from a qualitative perspective.

3. Results

With this information (the collection of productive information) the information is reduced, which in turn is transformed into information available to develop the emerging categories to create an agenda of research focusing on the intersection of local cultural knowledge and its applicability to English language teaching, consider the following eight research lines:

Table 1: Results in absolute frequencies in sample about the Mapping of Local Cultural Knowledge

Dimension	Sample	Questions
Mapping of Local Cultural Knowledge	English teachers	<ol style="list-style-type: none"> 1. What would be the ideal role of the local community in the cultural knowledge mapping process? 2. What specific aspects of local culture do you consider most relevant to be included in the process of mapping cultural knowledge in our community?
	Teachers from other areas	<ol style="list-style-type: none"> 1. How do you think mapping local cultural knowledge could strengthen the cultural identity of our community? 1. What challenges do you anticipate in collecting and documenting local cultural knowledge during the mapping process?
	Students	<ol style="list-style-type: none"> 1. How do you think local customs influence language teaching and learning?

Table 2: Results in absolute frequencies in the sample about Perceptions of Learning English

Dimension	Sample	Questions
Perceptions of Learning English	English teachers	<ol style="list-style-type: none"> 1. To what extent do you think traditional teaching versus more innovative methods influences students' perceptions of learning English? 2. How is the practical usefulness of English perceived in different contexts, such as work, academic or social settings, and how does this perception influence the motivation to learn the language?
	Teachers from other areas	<ol style="list-style-type: none"> 1. How do students' previous experiences influence their perceptions of learning English? 2. What external factors do you think affect students' perceptions of the English learning process, such as the influence of culture or the media?
	Students	<ol style="list-style-type: none"> 1. What are your main motivations for learning English? 2. What do you think are the biggest challenges in learning this language?

Table 3: Results in absolute frequencies in sample about Cultural Integration in the English Curriculum:

Dimension	Sample	Questions
Cultural Integration	English teachers	<ol style="list-style-type: none"> 1. How does cultural integration in English teaching affect student motivation and engagement? 2. What challenges do teachers face when trying to incorporate cultural elements into their English lessons?
		<ol style="list-style-type: none"> 1. What impact does cultural integration in the English curriculum have on the development of students' intercultural competence?

in the English Curriculum:	Teachers from other areas	
	Students	<ol style="list-style-type: none"> How could we improve the integration of local cultural elements in our English classes? What benefits do you think this integration would bring?

Table 4: Results in absolute frequencies in the sample about Competence in Intercultural Communication

Dimension	Sample	Questions
Competence in Intercultural Communication	English teachers	<ol style="list-style-type: none"> What activities could promote this intercultural competence? What are the main challenges that people face when developing intercultural communication skills in global and diversified environments?
	Teachers from other areas	<ol style="list-style-type: none"> How can educational institutions effectively promote and evaluate intercultural communication skills among their students? What is the role of technology and the media in the development of intercultural communication skills in contemporary society?
	Students	<ol style="list-style-type: none"> How do you think exposure to different cultural perspectives could improve your English communication skills?

Table 5: Results in absolute frequencies in the sample about Language Policy and Cultural Sensitivity

Dimension	Sample	Questions
Language Policy and Cultural Sensitivity	English teachers	<ol style="list-style-type: none"> What changes would you suggest improving this aspect? What are the implications of an inclusive language policy in promoting cultural sensitivity within a diverse society?
	Teachers from other areas	<ol style="list-style-type: none"> How can educational institutions integrate cultural sensitivity into their language policies to promote inclusion and respect for different cultural identities? What strategies can be implemented at the government level to ensure that language policies promote cultural sensitivity and contribute to social cohesion in multicultural communities?
	Students	<ol style="list-style-type: none"> Do you think that current language policies promote cultural sensitivity in the English classroom?

Table 6: Results in absolute frequencies in sample about Cultural Authenticity in Language Materials

Dimension	Sample	Questions	1	2	3	4	5
Cultural Authenticity in Language Materials	English teachers	1. What changes could we implement to improve authenticity in language materials?	0	0	0	7	4
		2. How does the integration of culturally relevant authentic materials in language teaching affect the development of students' linguistic and cultural competence?	0	0	3	3	5
		1. What are the key criteria for evaluating the cultural authenticity of	1	2	4	6	17

Teachers from other areas	language materials and how can educators ensure their appropriate selection?					
	2. What effective strategies can be employed to meaningfully incorporate authentic materials into the language classroom and promote a deep understanding of the culture associated with the language taught?	1	1	1	10	17
Students	1. How would you evaluate the authenticity of English learning materials in relation to the representation of our local culture?	90	65	23	8	8

Table 7: Results in absolute frequencies in sample about Community Engagement and Language Learning

Dimension	Sample	Questions
Community Engagement and Language Learning	English teachers	1. How can learning experiences enrich understanding and appreciation of cultural diversity? 2. What role do intercultural interactions play in shaping meaningful learning experiences?
	Teachers from other areas	1. How can teachers develop effective strategies to promote intercultural sensitivity in the classroom? 2. What is the role of continuous training in the development and strengthening of teachers' intercultural competence?
	Students	1. What community initiatives do you think could enrich your English learning experience?

Table 8: Results in absolute frequencies in sample about Learning Experiences and Cultural Knowledge:

Dimension	Sample	Questions
Learning Experiences and Cultural Knowledge	English teachers	1. How can learning experiences enrich understanding and appreciation of cultural diversity? 2. What role do intercultural interactions play in shaping meaningful learning experiences?
	Teachers from other areas	1. How can educators design learning activities that effectively integrate cultural knowledge into the educational process?
	Students	1. How do you think your personal experiences influence your language learning? 2. What strategies would help you make the most of these experiences in the classroom?

Table 9: Results in absolute frequencies in the sample about Teacher Training and Intercultural Competence

Dimension	Sample	Questions
Teacher Training and	English teachers	1. How do you think your personal experiences influence your language learning? 2. What strategies would help you make the most of these experiences in the classroom? 3. How can learning experiences enrich understanding and appreciation of cultural diversity?

Intercultural Competence

Teachers from other areas

1. What role do intercultural interactions play in shaping meaningful learning experiences?
2. How can educators design learning activities that effectively integrate cultural knowledge into the educational process?

The article delves into the sociocultural conditions of the southern region of the Atlántico department, with a focus on Suan, emphasizing its dedication to peace culture and non-violent conflict resolution. There are practices, uses, customs and procedures that favor the culture of peace in the different social organizations of the department of Atlántico, which indicates a focus on peaceful coexistence and non-violent conflict resolution (Almanza-Iglesia, Caviedes-Hoyos, & Arteta-Ripoll, 2016). Suan has a population of around 12,143 inhabitants, and a demographic distribution by gender and age is observed, with relevant data on the composition of the population (Rogers, 2017). An analysis of the socioeconomic well-being of the population in Suan is conducted, specifically through the multidimensional poverty index, which provides information on living conditions and the level of economic development in the area (Caldera Tejada, 2017). It provides demographic and socioeconomic insights into Suan's population, highlighting the significance of the multidimensional poverty index. Emphasizing an educational approach based on dialogue among teachers, students, and the community, it acknowledges interculturality and cultural diversity. Social changes are discussed, stressing the need to tailor education to community needs and values to foster growth. Additionally, it addresses the necessity for proper teacher training to address each region and community's specific demands. The text underscores the importance of cultural diversity in education and proposes a more inclusive educational approach sensitive to local nuances to promote comprehensive community development.

In the last 70 years the "modern sectors" of the economy have been concentrated in some places or regions where urbanization and industrialization occur. This concentration has produced changes in educational needs and has influenced "educational reforms."

The variables that are taken into consideration for the construction of the curriculum are derived from the economy and the way of thinking of the urban-industrial sectors of national and international society. Deep down, it is still thought that economic development and educational development are achieved by fitting less "developed" groups into these molds or that do not fit within the "modern" conception of society. (De la Hoz Pertuz, 2022).

The ideas presented highlight the need to diversify the type of education according to the economic characteristics of each sector and the need for educators to be trained to provide an education that corresponds to those characteristics.

The type of education provided must correspond to both the economic diversity and other aspects of the culture of each region and each community. Through these cultural forms the community maintains its identity and can become aware and express its values and needs.

3.1. The dangerous curriculum exclusively Anglo-Saxon in the name of bilingualism

The spread of English due to globalization and neoliberal companies has been taken as something normal and inevitable. The discourses around its supremacy as the language of science, language of technology, lingua franca and language of progress, among many others, have served to justify the incorporation, compulsory nature and learning of English in the educational institution's programs of some countries in which a foreign language is taught. This decision loaded with values, with greater impact on the industry, it affects the social consideration of English, which becomes an object of desire that justifies its instrumentalization in the study plans. This, in the words of Giroux, (Ichikawa, 2022) can be understood as the dialectical interaction between social interest, political and economic power, on the one hand, and knowledge and school practices, on the other. This, in other words, it can be understood as the way in which capitalism and colonialism act together (Sousa, 2018).

The introduction of English as a compulsory subject in most schools in some countries reveals how the preference for the English language is related to manifest forms of domination by the force of law. In this sense, the curriculum as a disciplinary technology has a power that “directs how [the] individual acts, feels, speaks and sees himself” (Popkewitz, 2003, p.149). Through the technologies of governance of law, a concept such as interculturality could serve to perpetuate the dominant discourses and practices of the “other,” while diminishing the relations of the “other.” A curriculum organizes the subjects/contents in a type of rationality that shapes and models the behavior and practices of teachers and students (Popkewitz, 2017). This modeling maintains the status quo and reproduces the dominant and hegemonic visions of knowledge (Arias and Ortiz, 2019). For example, in the following quotes, extracted from official documents that purport to provide curricular guidelines for the learning of foreign languages in Colombia, the scope of interculturality there is limited to intercultural communication and tolerance within contradictory visions of the relationships between the value of one's own world and the need for a common language that arises from colonial education strategies (Arellano, 2008).

“The learning of foreign languages involves an intercultural education, that is, the development of understanding, tolerance, and appreciation of other cultural identities. Contact with other languages and other cultures reduces ethnocentrism and allows us to contrast and appreciate the worth of the world itself”¹ (Lineamientos Curriculares. Idiomas Extranjeros, (Curriculares, L. (1999, p. 9)

Given this scenario, it is worth asking: Why teach English in Colombia?

For many it is well known that today's world is characterized by intercultural communication, by the increasing pace of scientific and technological advances and by internationalization processes. These circumstances then raise the need for a common language that allows international society to access this new globalized world (Vargas, Tejada, & Colmenares, 2008), however, as can be seen, these definitions do not consider socioeconomic and cultural problems. in which the students are immersed (discrimination, marginalization, gender, and race issues) while the discourse promises a better world thanks to contact with other languages and identities. These definitions pontificate about the decline of ethnocentrism, but “other identities” have preeminence in teaching/learning (de Campos, 2014).

According to Andreotti, (2014) this can be understood as “a ubiquitous strategy in intercultural education that seeks to confront domination by promoting a deeper understanding – or condescending attempts – of the “other”, deeper forces that make up otherness.” In the same way, the curricular guidelines do not reflect the problems of diversity, inequality, or discrimination, nor do they mention the usefulness of interculturality to debate these problems and balance the treatment of the cultures involved with a critical decolonial perspective to reveal this alterity.

Mestizos, mestizas, Black people, and Indigenous people inhabit our schools, from different regions as well as from neighboring countries (Ecuador, Venezuela). Other factors such as age, gender, functional diversity, and socioeconomic issues also persist, which together create tensions among students. This means that our classrooms are complexly diverse, and that diversity is ignored in the curricular content or treated superficially. Now, as an aggravating factor, contact with a foreign language puts greater pressure on students. In our territory the pact with the teaching of English has given rise to a set of impositions, let us see:

- The curriculum adopts a monolingual view of the language. The teaching of English in public schools is mandatory, although there are no English teachers to cover the subject, so primary school teachers are forced to teach the language without adequate preparation. While, in the case of secondary English teachers, their struggles are more related to compliance with the total immersion in English required to cover the contents of textbooks.
- Consequently, the massification of English language teaching in these conditions of inequality creates differentiated opportunities for learning, which gives rise to comparisons between schools with English teachers, for example, private and public schools, as well as spaces of elite versus spaces of less favored people, in a hierarchical matrix of certified and non-certified teaching staff. (De La Hoz, 2021).

¹ Original in Spanish Curriculares, M. L. (1999). Idiomas extranjeros. Recuperado de: http://www.Mineducación.gov.co/1621/articles-89869_archivo_pdf4.pdf.

- Therefore, the massification of English language teaching in these conditions of inequality creates differentiated opportunities for learning, which gives rise to comparisons between schools with English teachers, for example, private and public schools, as well as spaces of elite versus spaces of less favored people, in a hierarchical matrix of certified and non-certified teaching staff.

English cultural repertoires are based on English global/northern, focusing on spaces and peoples that represent a modernist vision of the world, with architecture of fashion, innovative technologies, and fantastic life. The repertoire and vital experiences of world/southern English are conspicuous by their absence. This has an impact on the psychosocial life of the students who they cannot avoid comparison with their own lives and worlds. Colonization operates hand in hand with capitalism, promoting this imaginary that in practice forces students to think that English is your only option to succeed in life.

- Bilingual communication is limited to making a transliteration of codes to express an idea when the student does not know/remember a word. The use of Spanish is not well accepted. Therefore, bilingualism in the sense of balancing the two linguistic contents is not present. It is undeniable that there is an alienating burden in the mind of the student, subjected to a process of transculturation. All the values, customs and beliefs of their own culture are made invisible to give rise to the culture of domination (Soto, & Heredia, 2018).

- Pedagogies and their corresponding methodologies to cover cultural content are based on superficial visions of culture, in which the linguistic dimensions for learning vocabulary, grammatical structures and normalized traditions are overvalued, so the critical perspective of life is not present. An English-only approach is a model of monoculture that contributes to silencing the voices, bodily experiences, relationships, emotions of children and young people as part of their own epistemologies and differences.

This monocultural orientation is based on normalization practices based on ideas of power, prestige, and progress in the English language, placing the students' own knowledge and languages in a position of inferiority, in which there is no place for difference but for practices of alienation and acculturation (Soto- Molina, 2022).

In this sense, there is an urgent need to decolonize the ELT curriculum and to problematize the role of English as a potential source of injustice that must be supported by an equal curriculum for all. Which, in other words, means decolonizing the predominant monolingual curriculum to discuss “the intercultural as a field of struggle to question imperial legacies and hierarchies in order to demand epistemic changes” (Walsh, 2010, p.220). In line with the above, English language teachers must be aware of:

Language has been used as a tool of domination, conquest, and colonization throughout history (...) Divisions of language into those that are said to be “foreign,” “second,” “heritage,” and even “first” are constructions of western powers and especially their schools, to consolidate power and create governable subjects. If language was not seen as [an] autonomous whole, where one whole can be added to another whole, but as a system of complex and dynamic language practices in which speakers engage to make meaning, then named languages, as we know them today, would lose their power (Garcia, 2019, p. 152).

Fortunately, English teachers who dare to subvert this established way of teaching languages move towards a critical interculturality, detecting colonial situations and their realizations in everyday practices. However, most of these actions are conducted covertly in the hidden curriculum (we do not officially know what teachers do in the autonomy of their classes). The lack of opportunities for English teachers to share what they do in their classes is presumed to be an obstacle to informing the ELT field about decolonial approaches to teaching. Thus, resistance to the coloniality of English becomes an extension of work on local culture, knowledge, and identities, as Canagarajah points out:

This is the resistant perspective alluded to in the title of this book... It provides for the possibility that, in everyday life, the powerless in post-colonial communities may find ways to negotiate, alter, and oppose political structures, cultures, identities to their advantage. The intention is not

to reject English, but to reconstitute it in more inclusive, ethical, and democratic terms, and bring about the creative resolutions to their linguistic conflicts (2000, p. 25).

With the awareness that the English language has been used for colonization, English teachers can use it to contest and resist colonial narratives and practices in schooling that take the form of essential discourses in curricular principles and the contents of materials. This means that English teachers must find the way for an alternative anti-domination curriculum (Todd & Robert, 2018; Wane & Todd, 2018; Lissovoy, 2010).

3.2. The local culture, the world I know.

The intercultural model of bilingualism and cognitive language teaching demands a relationship of equity between the foreign language and the local language. Around these two perspectives, a proposal has been built for our students to learn a foreign language without disdaining the foreign culture and at the same time valuing or reaffirming their own culture in the construction of their regional identity. This will allow them, not only the possibility of accessing another language but also the knowledge of the foreign culture that they have incorporated, and consequently the opening of their horizons without this meaning subordination to foreign thought or any form of discriminatory treatment, or neocolonial (Molina, Molina, Vanegas, & González, 2020).

In this sense, the problem of this study is linked to the need and relevance of an intercultural education that allows the various historical developments of a culture to be endorsed and sustained over time in accordance with the ways of managing an open curriculum for language teaching. foreign languages, in this case English, within the context in which the process of acquiring the first language takes place. This is justified in marginalized and depressed areas such as the southwestern sector of Barranquilla, where students are reluctant to learn English or any foreign language. Scenario that, as said, leads us to reflect on the living conditions and societal context of the student in the process of acquiring the foreign language. Reflection that explains how the language must be apprehended through a process of natural appropriation and not through formal teaching that could come into strong disagreement with the original ways of thinking of the child and pre-adolescent (Elmetti, 2010).

In this regard, it cannot be forgotten that the curricular structures, contents, objectives, methodologies, and teaching techniques in Colombian education are drawn up under hierarchical conditions, ignoring the developments of regional and local contexts, which has had a profound impact on abysses in the national reality. Experience as a teacher tells us this. School practice belies the constitutional spirit, regarding the implementation of policies for the benefit of ethnic peoples and the requirement to build intercultural spaces. This is why local educational development plans do not contemplate programs or projects that develop ethno-educational policies. In addition to this, academia and scientific institutions deny possibilities of openness to change towards interdisciplinary and intercultural curricular, pedagogical, and methodological approaches.

The data collected in this research indicate that efforts to change reality come from initiatives of the ethnic peoples themselves. Given this situation, it is necessary to prepare new English teachers for the development of intercultural competence since a curriculum is not conceived without the training and qualification of the teacher, given that interculturality is based on a discursive relationship with the other that makes it possible to create a dialogue between the actors of the respective cultures in their meeting, each respecting the position of the other and the particular contexts of the meeting and this happens if the teachers understand and interpret the spirit of the proposal (Laclau, 1996) so that The privilege of Saxon culture - assumed until today as more universal - over local culture is understood as an erratic practice in the teaching processes of the English language.

Therefore, an intercultural conception of the foreign or foreign language that includes a political-pedagogical approach that enriches both cultures in that inter-ethnic encounter is necessary. Interculturality also implies an understanding of both cultures, a permanent dialogue of knowledge that is decoded, interpreted, understood, and committed; incidents in the individual factors of these intercultural processes, but in no way should the subordination of the local culture to any foreign culture continue to be allowed (Betancourt, 2004).

Consequently, the aim here is to propose an intercultural model of teaching English that incorporates the intercultural perspective for its appropriation as a foreign language and that implies a contribution to the development of bilingual citizenship. For this, an in-depth study is indisputable that explains the characteristics of the phenomenon studied to address the problematic situation briefly stated. The approach requires focusing this study on issues strictly related to:

- Conceptualizar las actividades de intercambios lingüísticos que realizan los sujetos de la comunidad seleccionada.
- Highlight the intentions and interests of the interactions that occur in the socio-linguistic and political fabric that arise from the social integration systems of individuals in their context and thus be able to conduct the hermeneutics of their coexistence behaviors around the model of bilingualism that integrates them.
- Understand, as much as possible, daily actions and possibilities that provides a structured sociocultural and educational context from the perspective of intercultural bilingual education.
- Carry out an interpretative and contrast analysis between various semantic and pedagogical, linguistic and socio-political theories that allow us to detect what are the principles, models or systems of inclusion of the other in the sense of an interculturality that responds to a non-colonial development of the knowledge of the Colombian Caribbean region in foreign or foreign language acquisition programs, based on a precise analysis of the needs of bilingualism for the intercultural development of the region.
- Explain the acquisition model that encourages critical reflection on the intersubjective contexts in which cultures develop to interact with each other. This evident plurality of contexts plays a determining role in the results of this research. Because interculturality, seen from the context of teaching English as a foreign or foreign language, has not been studied in this decolonial key in bilingual intercultural education. Hence it is studied from the bias of English-speaking culture.
- Inquire about pedagogical strategies that should facilitate the assimilation of the other culture according to the principle of reciprocity between the culture of origin-destination, with the purpose of substantiating the intercontextuality in which students will raise their discursive interlocutions to reconceptualize and memorize the codes of a language from the values and knowledge with which that foreign language becomes communicative. Therefore, the intercultural praxis of the language is not a mere grammatical or phonological domain of the language, but the symbolic appropriation to which the language refers to symbolize and think about the world from its cultural production, in which it translates tradition and knowledge (Dugua, 2007). This could well reflect the interlocutors between their own languages seen as foreign and the subjective reality of their meanings, determined by their own reality, but, nevertheless, external to the subjectivity of the interpreter who is interpreted. The condition in which a foreign or foreign language becomes strange in its values and idiosyncrasies to the world of other speakers must be overcome. It is then studied from an intersubjectivity of the life world of the subjects participating in the socio-linguistic construction of the intercultural world of bilingualism. The aim is then to address an intercultural model of English teaching.
- Then with the obtained information a framework could be designed for each line or node from the agenda.

1. **Local Cultural Knowledge Mapping:** This line entails conducting an extensive study to identify, categorize, and analyze various components of local cultural knowledge within a specific community or region. Researchers will explore traditions, customs, folklore, language nuances, historical contexts, and other cultural elements.
2. **Perceptions of English Language Learning:** Researchers will delve into understanding the perceptions, attitudes, and motivations of individuals within the local community regarding the learning of the English language. This involves examining factors influencing willingness to learn English, perceived benefits, cultural values associated with language learning, and potential barriers.
3. **Cultural Integration in English Curriculum:** This research line focuses on strategies to integrate local cultural content seamlessly into English language curricula. It explores how to incorporate cultural elements effectively to enhance student engagement, cultural sensitivity, and language acquisition.

4. **Cross-Cultural Communication Competence:** This line examines the development of cross-cultural communication skills among English language learners by integrating local cultural knowledge into language instruction. Researchers assess how exposure to diverse cultural perspectives enhances communication effectiveness.
5. **Language Policy and Cultural Sensitivity:** Researchers analyze existing language policies within educational institutions to evaluate their alignment with incorporating local cultural knowledge into English language teaching. This includes examining policy implications on cultural sensitivity, inclusivity, and linguistic diversity.
6. **Learning experiences:** They are as a means that allows the body, mind, and emotions of the participants to be involved, leveraging their learning process (Wells, 1986). The description in class considers that the student presents his lived experience, then the teacher provides him with a basic vocabulary, which translates it so that the teacher can correct it and even corroborate it with a native speaker or someone who has a greater command of the written language that the teacher possesses.
7. **Cultural Authenticity in Language Materials:** Researchers assess the authenticity of language learning materials in representing local culture and develop strategies to enhance cultural authenticity in English language textbooks and resources. This involves evaluating the portrayal of cultural nuances, narratives, and contexts in educational materials.
8. **Community Engagement and Language Learning:** This line explores community-based initiatives that promote language learning by leveraging local cultural resources and community involvement. Researchers investigate collaborative approaches involving schools, local organizations, and cultural institutions to enrich language learning experiences.
9. **Teacher Training and Intercultural Competence:** This research line explores the effectiveness of teacher training programs in enhancing educators' intercultural competence to integrate local cultural content into English language instruction. It examines pedagogical approaches, professional development needs, and cultural competency training methods.

4. Conclusions

This educational alternative seeks to develop a bilingualism that takes the cultural elements of the local context for the appropriation of English as a foreign language. It is an intercultural vision in which the native coastal culture, through all its manifestations, is staged and in interaction with the Anglo-Saxon culture, with the purpose of promoting intercultural experiences based on the encounter and recognition with the other in their equality. and difference.

The teachers of English from the three selected pilot schools (11), teachers from the general curriculum (30) were able to self-train under a critical social approach, through participatory pedagogical workshops where reflection on their pedagogical practices predominated. In this way, they became pedagogical advisors of their students' learning process. In addition, they were able to design teaching materials that supported the process based on the proposed Intercultural Model. From this experience, methodological ways of teaching and learning were obtained within the framework of the opportunities offered by their own culture, knowledge of their daily life and integration into the culture selected to be the object of teaching.

A research agenda in intercultural competence for teacher training, employing an interdisciplinary approach, holds significant importance:

It allows for a comprehensive exploration of intercultural competence, considering diverse perspectives from various disciplines such as education, psychology, sociology, and linguistics from a holistic understanding.

By integrating insights from different fields, teacher training programs can better prepare educators to navigate multicultural classrooms and effectively engage with students from diverse backgrounds.

Research-driven interdisciplinary approaches offer educators practical strategies and pedagogical techniques to foster intercultural competence among students, promoting inclusive learning environments.

It helps identify gaps in current understanding and areas needing further exploration, guiding future research efforts to advance the field of intercultural competence in teacher education.

Facilitates collaboration among scholars, practitioners, and policymakers across disciplines, fostering a collective effort to address complex challenges in intercultural education [5].

In summary, a research agenda in intercultural competence for teacher training, with an interdisciplinary approach, serves as a roadmap for advancing knowledge, improving teacher preparation, and promoting inclusive educational practices.

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