



Índice, Year 3, No. 6, July-December 2023

ISSN: 2789-567X

e-ISSN: 27903435

Submission date: July 13th, 2023

Acceptance date: October 6th, 2023

Original article reviewed by double-blind peer review

Challenges and opportunities of cultural diversity in intercultural learning environments



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Retos y oportunidades que representa la diversidad cultural en
los ambientes de aprendizajes interculturales

Abstract

This essay was elaborated based on the socio-cultural realities experienced in schools and the diverse learning environments in the Nicaraguan Caribbean Coast. The methodology is qualitative and descriptive in nature, aiming at a critical and objective reflection on the main challenges and opportunities involved in the attention to cultural diversity from an inclusive education with an intercultural approach, through the analysis of the implementation of didactic strategies that include the protagonism of the family, student, teacher and community. Also, it is demonstrated the importance of the curriculum as a tool for orientation and construction of knowledge and scientific knowledge that integrates the cosmogony of each Miskitu, Sumu-Mayangna, Creole, Garífuna, Ulwa, Rama and Mestizo Caribbean people. In this paper, the role of the teacher as a facilitator in the evolving context of education in Nicaragua and its transcendence in the attention to cultural diversities present in learning environments, as opportunities rather than threats for the implementation of quality education for full human development is discussed.

Keywords: cultural diversity, inclusive education, intercultural education

Resumen

El presente ensayo se elaboró con base en las realidades socioculturales que se viven en las escuelas y los diversos ambientes de aprendizajes en la costa caribe nicaragüense. La metodología es cualitativa de tipo descriptiva, apuesta por una reflexión crítica y objetiva sobre los principales retos y oportunidades que conlleva la atención de la diversidad cultural desde una educación inclusiva con enfoque intercultural, mediante un análisis de la implementación de estrategias didácticas que incluye el protagonismo de la familia, estudiante, docente y la comunidad. También, se evidencia la importancia de la currícula como herramienta de orientación y construcción de saberes y conocimientos científicos que integra la cosmogonía de cada pueblo miskitu, sumu-mayangna, creole, garífuna, ulwa, rama y mestizo costeño. En este texto se discute el rol del docente como facilitador en el contexto evolutivo de la educación en Nicaragua y su trascendencia en la atención de las diversidades culturales presentes en los ambientes de aprendizaje, como oportunidades más que amenazas para el desarrollo de una educación de calidad y el desarrollo humano pleno.

Palabras clave: diversidad cultural, educación inclusiva, educación intercultural.

Introduction

Cultural diversity on learning environments reveals challenges and opportunities to the teaching methods on Nicaraguan Caribbean Coast intercultural contexts, a sociodemographic space where Miskitu, Sumu-Mayagna, Rama, Creole, Garifuna, and Mestizos coexist. The analysis of current pedagogical practices exhibits strategies and didactic mechanisms, engaging the attention to cultural diversity in the classrooms. Moreover, the curriculum, as guide, explicitly discuss didactic strategies to promote intercultural education epistemology as base for the attention to students' cultural diversity.

Cultural diversity infers a part of protection and promotion of existent cultures is a mainstay for sustainable development; linked to people and societies' identity (UNESCO, 2005).

Conserving education and shielding the existent sociocultural manifestations on the Nicaraguan Caribbean learning environments must be a main challenge. Intercultural classrooms ought to be spaces of free expression, encouragement of values and respect to the diverse cultural manifestations promotion, noting how cultures change and are dynamic displays —they waver based on the behavior of individuals who integrate them— stressing

current learning environments presume a major pedagogical and didactic challenge for our teachers, since cultural diversity on schools symbolizes a complex socio-educational phenomenon where social, linguistic, and cultural factors influence to offer a response to main challenges and assert the learning opportunities existent in it.

The noesis of intercultural education ought to begin from the exposure of diverse cultural manifestations existent in classrooms, through the addition of ancestral knowledge and skills of each student. Regarding this, Vilá (2012, cited in Arias-Ortega, 2019) indicates sensibility refers to building acceptance mindsets to others regarding their social, cultural, spiritual, cognitive, and linguistic differences from actors on the educational and social medium; equally, aims for intercultural communication as a tool for learning the linguistic and cultural codes, properly relate with people belonging to different societies and cultures. The learning promotion is the recognition of various cultures, using pedagogical, methodological, and scientific strategies to contribute to the dialogue, articulation, approval of the other as legitimate and the respect practice between diverse villages.

The work presents a qualitative analysis around the main existent challenges and opportunities in learning environments with cultural diversity. It is verified data obtained of meaningful and relevant testimonies confirming the existence of a wide cultural diversity on learning environments and some efforts made to assist this situation and produce quality learning for the promotion of full human development from interculturality.

Cultural diversity on intercultural learning environments

Interculturality is a topic of wills and a pending subject within most of the Latin American educational systems, as peer dialogue and on par, often means sharing spaces of decision-making, hindering, if not impossible. Some social actors tend to relate the term interculturality with equity, others interpret it as mutual respect between different cultures.

The idea of interculturality is applied broadly, not only by researchers of other fields, but also by other types of social agents across diverse contexts. It alludes to various types of relations and articulations, including both collaboration and conflict, established between them as social agents which cultural differences shape their interactions (Mato, 2018).

To analyze this concept, it's vital to understand the attention to cultural diversity on learning environments of Nicaraguan Caribbean Coast schools must begin from an integral and human rights approach, through the construction of equitable relations between students, teachers, families; including on the processes of leaning historical, social, cultural, politic, economic, anthropological, environmental elements, among others.

UNESCO (2005) defines cultures as: the set of distinctive spiritual, material, intellectual, and affective traits that characterize a society or a social group. It encompasses, also, the arts and letters, ways of life, way of living together, value systems, traditions and beliefs (p. 14).

Coherently with UNESCO's approach, we can discern culture as inherent to each person and as a right that cannot be erased or denied in society, because it is the various manifestations and specific patterns of each individual or group of people in front of determined situations.

Teachers in the Nicaraguan Caribbean Coast schools, who attend students from various indigenous groups and cultures in learning environments, must be equipped to clearly identify the socio-cultural factors and manifestations depicted by each student according to the village they belong to; also, the curriculum as pedagogical tool must provide the epistemological, didactical, and pedagogical aspects to enhance the attention to cultural diversity, such as the learning-by-doing approach, on the everyday coexistence.

Nicaraguan Caribbean Coast classrooms are spaces where the cultural and linguistic diversity with Miskitu, Mestizo, Rama and Creole students is palpable. Ergo, us teachers must apply socio-emotional education, without acts of xenophobia, adoption of stereotypes, exclusion, and other manifestations which do not contribute to the attention towards interculturality (personal communication with Creole teachers, Laguna de Perlas, November 1, 2023).

The definition of culture is intricate due to the wide scheme of concepts and views. Yet, Fernando Poyatos (1994, cited in Casal, 1998) points out: Culture can be defined as a series of shared habits by members of a group living in a geographical space, learned, but biologically conditioned, as in means of communication (which language is the base of), relations on diverse levels,

different daily activities, products of the group and how they are used (p. 465).

We can mention how culture is not an inherent characteristic, rather an active and continuous process in society. Thus, we must grasp how culture allows to merge multiple and complex manifestations, practices and adoption of other cultures, so we cannot fathom it as something closed and static, but in constant creation and reconstruction, acquiring other cultures' conducts and tied to social change, building of personal and cultural identity. We must learn to live collectively to understand the dynamics of social groups and each village. It is what makes learning cultural identities of man and women from the educational endeavor with a flexible and relevant pedagogy interesting.

Culture plays a role in social harmony, self-esteem, creativity, historic memory of every individual on the social web, given culture is related to the intellectual or spiritual development of an individual, consolidating their personal, social and national identity, belonging to an original Miskitu, Sumu-Mayangna, Garifuna, Rama, Creole, or Mestizo village as they live on the Nicaraguan Caribbean Coast.

Current educational contexts pose one of the main challenges for teachers, as cultural diversity is a complex socio-educational phenomenon influenced by a diversity of factors. On the presence of students' cultural diversity in the classrooms teachers oversee, frequently overflowing with a complex reality, which generally does not have adequate pedagogical and didactic resources. However, teachers' work is always chastised by society and stress on the minimal training they have on this matter, leading to their

tasks depend more on the attitude towards cultural diversity than a true policy of teacher training (Verdeja, 2018).

The multicultural society on the Nicaraguan Caribbean Coast is reflected in our classrooms, where Miskitu, Sumu-Mayagna, Rama, Creoles, Garifunas and Mestizo students attend and coexist, each with their own characteristics and socio-cultural manifestations, complicating teachers' work to propitiate essential attention and pertinence, in relation with each cultural factor affecting the learning environment. However, pedagogical and didactic attention to diversity poses challenges and opportunities to the educational system and teacher, to understand the reality from students' gaze as main protagonists of their learning and socio-cultural coexistence, to apply didactic strategies with intercultural pertinence.

The need of working emotional and intercultural competencies on processes of teacher training become more binding. Thus, the curriculum as pedagogical tools must address the interests and perceptions of the teacher, student, and families facing cultural diversity in classrooms. The extent of students of other cultures and languages' presence on learning environments propitiate quality learning and full human development and produce a peaceful and democratic cultural exchange.

Echeita (2006, cited in Peinado, 2021) highlights: Diversity refers to what makes us different according to personal, physical or cultural characteristics (p. 83). Evidently, cultural diversity is present in classrooms and learning environments

nowadays. A basic query is: our teachers on the Nicaraguan Caribbean Coast have the training to attend this cultural diversity? This implies considering a revision of continuous teacher training and education's contents in intercultural coherence and continuous education.

As teachers, we have been noting that, on the Inter-learning Pedagogical Meetings (Encuentro Pedagógico Intersemestrales, EPI), developed each month by the Ministry of Education, most shared contents have a monolingual and monocultural pedagogical cut, therefore not guided to the approach of didactical strategies attending students' cultural diversity in the Caribbean. (personal communication with Miskitu teachers, Bilwi, November 15, 2023)

The curriculum as tool of principles and features' declaration of an educational purpose and connection between culture and society, knowledge and new knowledges, theory and practice in certain conditions. It must have factors as the history of the people's fight to win their freedom and national sovereignty, as well as the rescue of the cultural historic memory of the villages, recognizing and valuing the knowledge and expertise of cultural diversity on identity formation as measure of human development in our villages.

According with informants, the curriculum must contain:

The bases of science, technology and accumulated knowledge in our indigenous and afro-descent cultures about the concept of preparation for life, intercultural approach based on rights and intersectional analysis,

honor and promotion of territorial administration system with its own leadership on a communal, territorial and regional level entails the evolution of culturally differentiated villages' identity. (personal communication with the principal of an intercultural school, Bilwi, November 8, 2023)

We cannot continue creating traditional social schemes for learning processes. If our education places human beings as active subjects at the center of learning, education must attend cultural diversity and reciprocal relations between protagonists on learning environments. "When a student respects and values other's culture, they use horizontal dialogue, solidary, implement values, fellowship. It is then when we are on the road of an inclusive education in diversity" (personal communication with teachers of education, October 25, 2023). This denotes superior or inferior cultures do not exist, neither higher than the other; each culture adds their interaction to the sociocultural diversity of society.

Some teachers, despite being familiar with intercultural education in their professional education, do not apply theory in the practice in their respective centers; also, continuous learning in this field is very limited, there are no practical guidelines for teachers to have extra support to address cultural diversity on classrooms and scholar context. Another element to be analyzed is the absence of specialized pedagogical accompaniment processes, enhancing the attention to cultural diversity with support of didactic strategies in classrooms. (personal communication with teachers of education, November 12, 2023)

García (2012) explains teachers point out the absence of clear criteria to assist cultural diversity on classrooms, so each teacher tries what they can and is within reach, as the performance on the classroom depends, greatly, to the will of teachers and their implication with the topic.

Since 2007, our schools on the Caribbean Coast have created a curriculum for Bilingual Intercultural Education. This required a process of curricular update and evolution, reflected through guidelines, pedagogical and didactic competencies applied to attend all factors and traits of cultural diversity from its epistemology embodied on the intercultural classroom.

Attention to cultural diversity does not have to be a process of uncertainty for teachers. In many cases, they catalogue students, meaning, when a teacher sees a student of dark skin and curly hair, immediately thinks they are creole, without knowing their interests, preferences, customs, and other cultural manifestations. This turns out to be undeserving and unjust, as they are prejudging students, which is counterproductive and leads to making wrong judgements at the time of pedagogical, emotional and integral attention.

Olivé (2009) marks the episteme, as a notion, alludes to knowledge, either to knowledge or a way of labeling science and defines the conditions of possibility of all knowledge, a way of structuring it on words and things. It is as a history of not properly growing perfection, but as conditions of possibility internally in this space of knowledge, the configurations giving place to diverse forms of empirical knowledge.

UNESCO (2005, p. 6) state: the own diversity in society is present in school, although not all teachers feel secure with it. Rather, they find it intricate and ominous. Developing relations of symbiosis, equity, and trust can, however, transform diversity in a learning opportunity and cultural enrichment.

One of the sources refers:

Interculturality must not be seen only for students of indigenous and afro-descendant villages. It concerns all students in all educational modalities, since we must prepare them for today's societies, be it the Caribbean Coast or the rest of the country, now multicultural in all aspects. (personal communication with the principal of a school, Bonanza, November 6, 2023)

Costa (2002) states many students identify with the sociocultural group they belong to and allows them to have certain identity with their context and culture. However, occasionally, lack of cooperation with other groups creates rivalry between them, leading to discrimination as a of power and domination, situation whereby the coexistence turns educational processes convoluted.

In our schools, scenarios of coexistence are heterogeneous for the presence of Creole, and Mestizo protagonists; Miskitu, Mayagna, and Creole; Ulwa, Miskitu, and Mestizo, among others. This rich representation and diversity of villages entails challenges and obstacles from the pedagogical, emotional and phycological attention, not falling into separatism or tribalism, unfair competition, and exclusion. Diversity must be seen as an opportunity

to generate meaningful and pertinent learnings to each culture present in the classroom.

For teachers, classrooms must be set with illustrative aspects representing cultural diversity. (Personal communication with teachers, November 5, 2023). Equally, they bet on pedagogical practices in schools with cultural diversity to allow a knowledge flow and contributions of each culture on the formation of society, generate reflection processes of pedagogical work in the classroom and, strategies to boost and integrate knowledge and building works for a holistic and hermeneutic creation of sociocultural reality bases.

Opportunities on the attention to cultural diversity on learning environments

Díaz & Vargas (2022, cited in Lalinde & Arroyave, 2022) convey intercultural education as a horizontal and dialectic exchange between western and non-western knowledge, an acknowledgement of epistemological character wisdom of villages starting from a complementary relation between body/nature and mind/reason (p. 100).

Cultural diversity in our schools and learning environments, nowadays has a higher quantity of protagonists from villages of our Nicaragua, especially in the northern and southern Caribbean Coast. This multiculturalism defines our societies in all the country, molded mainly by the phenomenon of internal migrations, connectivity and accessibility with the development of road systems, and the media incidence, which present advantages and opportunities for the attention to interculturality in education.

Schools should not be a space where exclusion, xenophobia, and discrimination are normal. Lawrence-Brown & Sapon-Sheving (2015) state multicultural educational spaces have been a privileged space to display and replicate the ethnocentric and monocultural roots of our education systems, plus the input of these to maintain social inequalities expressed in school.

The school is a place of imitation of sociocultural manifestations, but also possible to work new relations, rehearse interactions, divert conducts and learn to recognize cultural diversity richness, starting from the student's own knowledge and manifestations. Learnings on intercultural environments must start from prior knowledge and skills, history, forms of social organization.

Regarding strategies and tools to facilitate the learning process, Rodríguez (2022) reveals: Pedagogical mediation for us is a highly important alternative of strategic and methodological accompaniment.

I consider that, in this process of Nicaragua's educational transformation, us teachers are learning to be mediators. Students are builders and protagonists of their own knowledge, and teachers must facilitate access to information, data bases to acquire knowledge and transform them in relevant mastery for life so these learnings are useful to solve a situation. Pedagogical mediation takes us to mediate the content, it must indicate to us the form in which the information must be developed for the student to benefit from it and, therefore, be the protagonist of their own learning (p. 165-166).

Of course, in our Nicaraguan educational system and thanks to public policies, the curriculum is exonerated of banning educational practices promoting uprooting and other manifestations such as xenophobia and racism. The merit is how our teachers vastly are from the Caribbean Coast and know the sociocultural manifestations of the villages inhabiting it, although they do not have the oral or written domain of the native languages. This enables them to engage with students in various leaning environments.

Jiménez & Lalueza (2017) points out: when the activity systems allow their members to bond curricular contents to their cultural references, when team collaborations are favored as they aim towards common goals and educational help are tailored to students' needs, opportunities of student success are widening, and barriers for learning and participation are erased. (p. 10)

Likewise, if schools do not have evidence of practice continuity and cultural markers of home, the curriculum and learning environments tend to reinforce academic failure.

Though a sociocultural lens of understanding the psychological and its relationship with learning processes, Vigotsky (1978, cited in Lawrence, 2015), mentions culture and situated nature of students' prior knowledge are a key factor for learning. This is placed in a special space of learning processes which supposes understanding them as inseparable from students' cultural heritage and inheritance, their families and communities. Connell (1977) mentions through the analysis of an inclusive model of educational innovation empirical data is provided for the discussion of processes

design as culturally and socially pertinent for teaching and learning.

The pedagogical practices contribute to the heed of cultural diversity on classrooms must start on prior knowledge, experience diverse cultural manifestations and their relation with science and new knowledges, without losing sight of the mother tongue use as part of communication with social pertinence. Our educational system must have collaboration spaces between diverse social protagonists, can add cultural elements of the curriculum and avoid reproduction of curricular documents created from a desk or diverse ministries and educational subsystems' headquarters. Likewise, one of the opportunities our educational system has is the non-separation of students by categories, capacities, sociocultural origin or native villages and afro descendants, expressions to increase the inequality gap and educational exclusion.

A central idea of inclusive education is assuming educational difficulties so certain students experiencing it do not lie in personal and internal conditions, requiring special attention, rather the difficulties that students face in their academic experience relate to barriers for learning and participation not implicitly or explicitly installed for the act of the school and its academic culture (Booth & Ainscow, 2022).

The approach of inclusive education with sociocultural and linguistic pertinence in schools of the Caribbean Coast, stems from the knowledge of each sociocultural manifestations of the students on the learning environments. Guitar & Moll (2014) point out the role played by knowledge creates inside the classroom definitive

for inclusion, as they not only allow to give logical and phycological significance to curriculum's contents, rather give continuity and cultural pertinence to learning, and use of knowledge, students, family and community' engagement. Thus, each protagonist's culture adds to erase or reduce breaches and barriers to generate meaningful, pertinent and inclusive learning on the educational system.

An inclusive education supposes the implementation of educational experiences with sociocultural pertinence. It is worth stressing it is transformed and adapted to the needs and requirements of students, blurring the principles of homogeneity and educational standardization under which students are adapt themselves to the curriculum's logic (Onrubia Goñi, 2009).

Odina et al. (1999) expressed the centers properly fitting the intercultural model are defined by using a multidisciplinary approach in the program's design and application, drawing local community resources, practice teaching formulas including heterogeneous grouping, mutual help, peer learning, self-learning; fight discrimination and racism stressing on contemplating myths and stereotypes; develop social abilities, promote norms reflecting and legitimizing cultural diversity; apply proceedings of diagnosis to avoid discrimination from the application of standardized tests.

It is expected every student can access equally, but not uniformly to new learning expected by the school, in a framework of respect in diversity, inclusion without discrimination with opportunities as the classroom setting where cultural aspects are evidenced, participation of local actors and family's integration.

Nevertheless, the heterogeneous and flexible itineraries of learning exhibit their maximum potential when it comes in hand with the delivery of adjusted educational activities by the teacher, able to connect with students' characteristics and specific needs. These activities allow for each student to build their own learning trajectory, the teacher as the one in charge of guiding this process to new zones of proximate development (Besalú & Vila, 2007).

The attention to the opportunities presented in classrooms with cultural diversity displays how inclusion not only seeks to offer learning equal opportunities for all students, but to visualize school as a space to equalize positions of the different groups students belong to, removing learning inequalities some students face for belonging to the Miskitu, Sumu-Mayagna, Creole, Rama or Garifuna indigenous villages.

It is clear the engagement of the teacher in their pedagogical labor, as well as their interest or each student' needs as an individual than as part of a certain cultural group. However, most teachers lack training to assist culturally diverse students and fall short of didactical-organizational strategies enabling to get good results with students (Odina et al. 1999).

Challenges reflecting the attention to cultural diversity in learning environments

Rodríguez (2004) stresses we cannot ignore we live in a changing world and school cannot stay impassive. The change and its speed are key elements for the future, an essential change is established by cultural diversity manifestations. The

new society raises hurdles and obstacles, seeks drastic and deep changes affecting the educational systems and formal education (p. 3).

Currently, diversity is the norm in all classroom environments. Therefore, if the norm is diversity, where every educational must begin, realistic and contextualized approach in our Nicaraguan Caribbean Coast schools. It is essential to considerate the beginning of cultural diversity in schools and consider tangible contributions for the family and community in the structuring of our educational system with scientism and sociocultural pertinence, if an appropriate answer is given to indigenous population and afro descendant who coexist in the Nicaraguan Caribbean Autonomous Regions.

Our schools will have certain autonomy levels regarding the process of curricular adequation on diverse learning spaces, where it is manifested and evidence cultural and linguistic aspects in all moments of educational and learning practices from the harmonic coexistence and attention to diversity, integrating cultural practices for the family, person and community, from a pedagogical approach, adding value to the learnings from cooperating amicably and peaceful environment, adding transformation and full human development. (personal communication with students of education, November 25, 2023)

The use of Arts and culture workshops" spaces (Talleres de Arte y Cultura, TAC) in theater schools in coordination with the municipality, parents, where cultural

elements diversity is promoted (traditions, foods, values, customs, chants, myths and legends), as well as using the mother tongue and other official languages as an inclusive pedagogy is essential. Moreover, the development of talks, collaborative workshops with participation of wise men, elders and knowledgeable people of each village's cultural manifestations (personal communication with teachers of education, November 15, 2023).

Likewise, the development of parents' schools is advised, but functionally to exploit and evidence the potential of family's knowledge on the curricula, as well as collective meetings with the participation of students, teachers, families and community leaders. Equally, an activity with good results should never be missing in learning spaces is the tutoring with diverse protagonists in the classroom and community.

Another challenge is leveraging the Information and Communication Technologies (Tecnologías de la Información y Comunicación, TIC) to address cultural diversity from the curriculum. TIC's must facilitate didactics allowin the development of abilities for life and socialization with other cultures in the learning environments. "The infraction of TICs usage in our Caribbean Coast schools is more distinct than on the rest of the country, but it must not be an obstacle to use discretely" (personal communication with teachers of education, November 25, 2023).

Counting with two teachers in a group of class is essential, so they can give individual attention or organize heterogeneous work groups, apply methodologies to imply the support of

own peers from other cultures on learning or problem resolution, the inclusion of parents in certain moments of the scholar schedule or flexible hours, so students who need it can go to reinforcement classes in some hours of the scholar period.

The curricula as tool must reflect aspects as: a) History of people's struggle and rescue of historic cultural memory; b) Recognition and assessment of knowledge and skills of cultural diversity on the identity creation and belonging; c) Bases of science, technology and accumulated knowledge in our indigenous and afro-descendant cultures from the concept of preparation for life; d) Intercultural approach from a rights-based approach and intergenerational analysis; e) Respect and promotion of a system of territorial administration with their own way of government on a communal, municipal and regional level.

It must be developed processes of pedagogical accompaniments with clear intentions and purposes, reflecting attitudes and actions to enhance interculturality from the reinforcement of individual and collective rights of students, along the identity and education for full human development with quality on inclusivity rooted in diversity.

Learning evaluation must show aspects of incorporation and manifestations practice of cultural diversity in all areas of life, promotion of values and intercultural competencies, processes evaluation of construction and reconstruction of new knowledge and skills referred to intercultural aspects of villages.

Conclusions

Rather than weighing up the implications of attending cultural diversity on Nicaraguan Caribbean Coast schools against the approach of an intercultural education. The reflection revolves around the analysis of pedagogical factors to help reducing gaps persisting on learning environments' cultural aspects.

Changes on paradigms and way of teachers' designing pedagogical practices, it should promote meaningful and relevant learning of cultural diversity attention. Thus, increase scholar success and implementation of visibility of manifestations and practices of inclusive education of the Nicaraguan Caribbean Coast intercultural learning spaces.

The curricula as a tool must contribute pedagogical and didactic strategies, addressing in a critical, objective and contextualized manner cultural diversity on the learning spaces from the growth of various subjects, promoting inclusive education and reinforcement of intercultural competencies on the identities' construction for full human development.

Another factor to analyze is the teacher training, as they make possible to assist cultural diversity, given also are from that country's zone. However, on the processes of continuous training, the scientific and pedagogical education they must attend is the phenomenon in our schools is not evidenced.

Then, the challenge for the educational system is applying mechanisms involving the engagement of all protagonists: family, teacher, community on the construction

and implementation processes of elementary, secondary, technical and university education curricula, to count the input from the realities of each village, culture and region. This will contribute to an intercultural education of quality.

The bet on the National Educational System must be creating an inclusive scholar culture on multicultural contexts, aiming for the creation of an educational community orchestrated by values, peace culture, fraternity, identity. All of it for the educational experiences processes with valuable essence, culturally pertinent for all protagonists.

Although it is true this topic is displayed in an ample literary diversity and here would be lacking the compilation of all lenses, the intention is showcasing the gaps existent in our educational system, in the quest of improving the attention of cultural diversity in our schools and learning spaces, and more than challenges, take advantage of opportunities presents this educational reality.

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