I. ACADEMIC COMPONENT IDENTIFICATION

Faculty / Program	**Faculty of Social Sciences, Humanities and Theology**
Denomination	**Third Culture Identity**
Educational Mode	**Face to face**
Educational level	**Undergraduate**
Semester	**VI**
Code:	
Education Cycle:	
Knowledge field	**Social and Human Sciences**

Nature of the Academic Component	**Mandatory**	**Elective**	**Elective of free choice**	**Theoretical**	**Theoretical and Practical**	**Practical**
			X			

Number of credits	**2**		
Academic Work Hours	**Hours of Direct Teaching Support**	**Hours of Students' Independent Work**	**Total of hours**
	32h	**64h**	**96h**

II. DESCRIPTION

This course develops the idea of interculturalism as an experience that strengthens Global Competencies linked to the approach of intercultural issues.

Each session aims to acknowledge interculturalism as the interaction among individuals and collectives naturally generated by their specific identities which usually provokes conflicts. The purpose is to open spaces to facilitate communication and respect for diversity so that students can interact, articulate, question, listen and collaborate in order to handle the conflict produced by their own cultural identity.

Events will get students involved into situations in which the other's face and name (Levinás)as well as the others' body (Merleau-Ponty) become the experience itself in regard with what happened during the interaction (Larrosa) as an individual elaboration of what was lived.

Finally, classes will focus on discussing cultural topics such as English as a dominant language, religious pluralism, global etiquette, cultural regions and cultural diversity in order to promote the advantages of learning how to live with others who belong to the same culture and society and with those who are part of different cultural, social and geographic backgrounds.

III. EDUCATIONAL GOALS

INSTITUTIONAL EDUCATIONAL PURPOSES	PROGRAM EDUCATIONAL OBJECTIVES	COMPETENCY	INTENDED LEARNING OUTCOMES	PERFORMANCE INDICATORS
• Respect and recognition of human, social and cultural diversity to contribute to the construction of an	To be renowned as a diverse, inclusive and multicultural community, which	To build capacities for a global performance	Participates actively in the resolution of local and	• Demonstrates solidarity and respect for diversity.

inclusive, just, supportive, and fraternal society. • Educating in autonomy as a capacity to make free choices that lead to the exercise of citizenship and favor the sense of participation and co-responsibility in the construction of a country that promotes the defense of life, justice, peace, solidarity, and citizen coexistence. • Fostering English and other languages for interacting with the knowledge society and shaping citizens of the world.	contributes to a more just, supportive and fraternal society.		global challenges for the collective wellbeing, through interaction, engagement, and cooperation with people from different cultures, perspectives and backgrounds.	• Builds a collective identity that transcends difference. • Makes decisions to act responsibly and collaboratively in the solution of local and global challenges for a more peaceful and sustainable world.

IV. THEORETICAL FOUNDATION OF THE ACADEMIC COMPONENT

Interculturalism in an age of change by Gloria Clemencia Valencia González

The understanding of humanity's behavior is led by the ideals of illustration created for humanity not just as a possibility but also as the need to focus on the sovereignty of a conscience freed from superstitious beliefs. In this order of ideas,

the use of reason, which directs life, is the cornerstone of modernity. As such, it is precisely the use of reason which guides to a life of happiness delivered from oppression.

Thus, this project provides forms, mechanisms and principles that can deal with those characteristic conflicts of life that are experienced in collectivity when they are socially agreed. These conditions are deployed through myriad ways of living where differences are not only respected but are sustained in equality, equity, and solidarity.

Consequently, both the individual and the collective autonomy are unconditionally respected based on an adherence to tolerant reciprocity. Undoubtedly, this brings about social and political consequences to complex societies which are characterized by their constant growth, change, and the multiple demands from leaders who seek respect for human dignity and equality.

Many of these problems and demands come from the emergence of cultural hegemonies along with their subordination to others creating shaped ways and styles in which neither cultural tolerance nor social parity are achieved as their historical context demonstrates. Thus, multiculturalism germinates those ideals that lead to self-conduct and tolerance. Consequently, multiculturalism is bisected by policies and politics (according to Chantal Mouffe).

Historically, within the struggles for re-existence and sustained resistance to life, the identity concept becomes the force for the construction of dialogue. When all of these are associated with the systems of values and beliefs, they make up the symbolic cultural repertoire. Thus, identity responds to the ecological relationship among the conditions of shared humanity, differential features, and the differences of identity. Besides, the constant alteration of individuals and the collective get immersed in the processes of socialization where recognition is derived in strength based on the project of modernity.

To add up, many struggles demanding tolerance and acknowledgement of extreme multi-relational threads come out. As such, the struggle for the conservation of those emerging cultures generates their own transformation through critical reflection, the appreciation of ownership, the adjudication of value and scope of what has been incorporated.

Interculturality can be understood as the dialogue among cultures because it is at the center of these struggles and tensions making all the collective dynamics of life possible. It can also be understood as a dialogical interaction, the recreation of identities, and as the condition for the surge and consolidation of political cultures. All of these, make intercultural democracies viable beyond the dictatorship of the majority of the representative democracies.

All of the aspects mentioned above, are related to Interculturality with the aim to describe the multiple forms of relationship among cultures to expand the ethno-political matrixes that weave points of concurrence, complementarianism, and differences in order to confront contradictions in interpersonal relationships, symbolic, and social structures. According Mafesolli, interculturality demands sensitivity of reason in order to orient the cerebral-spiritual will towards the elaboration of woven relationships to make up vital scripts and politics in and for dialogue among cultures.

This course will count on key readings about interculturality proposed by different authors in a way perspectives can be expanded and points of view well nourished. The aim is to lead students to discover the multiplicity of opportunities that are generated as they interact, share their points of view and build new knowledge by not getting stuck in the differences but by finding strategies, solutions and new ways to do things. Each person sees the world the world based on the relationship among emotions/reasons, as Humberto Maturana states.

The following questions are suggested and we invite you to propose others as well in order to reflect and deepen on the readings that are proposed:

- What are the implications in terms of living among shared cultures during this pandemic and afterwards?
- What are the territorial extensions and limits of intercultural dialogues?
- What intercultural questions based on the experience of living with others and among others within the scenario of contemporary collective life?
- What does the concept of experience contribute to intercultural education?

V. CONTENT AND ACADEMIC ACTIVITIES ORGANIZATION

Day after day citizens are exposed to small social groups in which they are asked to participate (school, church, work…). These groups are made up of diverse people with different cultural backgrounds. This demands from each person specific skills to communicate and build up knowledge as well as relationships. However, it is very notorious the way certain topics are avoided because of controversy or their specific scientific nature. Topics chosen to be part of this course gather some to the aspects mentioned above. The main intention is to open spaces in academic conversations to allow students to express themselves, at the same time they learn how people see the same situations in different ways and their influence to have cultural traditions framed in those learnings. Finally, with this input, students will be able to build their particular perspective about the world and the necessary skills to participate in diverse groups with a wider understanding and skills to relate and create with others.

CONTENT	ACADEMIC ACTIVITY	DIRECT CONTACT HOURS WITH THE PROFESSOR	HOURS OF STUDENTS' INDEPENDENT WORK
Cultural Regions	What cultural regions are there in your country?	2 horas	2 horas
Cultural Regions	Languages, dominance and regions	2 horas	2 horas

Cultural Diversity in Regions	Dominant language VS Cultural diversity	2 horas	2 horas
Cultural Diversity Regions	How regions connect through a language Inclusion – Exclusion – self-exclusion (Intercultural communication)	2 horas	2 horas
Project	Multicultural Interactive Global Learning #1	2 horas	6 horas
Global etiquette	Politeness/ Face	2 horas	4 horas
Global etiquette	Body language	2 horas	4 horas
Global etiquette	Politics/Business	2 horas	4 horas
Global etiquette	Global diversity in etiquette Respect codes	2 horas	4 horas
Project	Multicultural Interactive Global Learning #2	2 horas	6 horas
Religious Pluralism	What is religious pluralism?	2 horas	4 horas
Religious Pluralism	Relationship Religious Pluralism VS Spirituality	2 horas	4 horas
Religious Pluralism	Similarities and differences	2 horas	4 horas
Religious Pluralism	Making religions talk	2 horas	4 horas
Project	Multicultural Interactive Global Learning #3	2 horas	6 horas
Reflection	Building knowledge together	2 horas	6 horas

VI. METHODOLOGICAL STRATEGIES

Active learning and project-based learning are the main approaches of the course, in which communication spaces are generated for students to interact, articulate, question, listen and collaborate in order to cope with conflict produced by their own cultural identity. There are no safe topics in interculturalism, therefore, team working and constant self-reflection through flipped learning, portfolios, differentiated instruction and talking point discussions will provoke food for thought and action that lead to the construction of intercultural understanding and sensitivity that lead to a dynamic third culture identity, through international collaborative projects.

The methodology also embraces the institutional Personalizing and Liberating Pedagogical model, in which the uniqueness of every person is valued and enriched through the relation with others.

VII. INTERACTION STRATEGIES FOR THE DEVELOPMENT OF CAPACITIES FOR A GLOBAL PERFORMANCE

This course pursues the development of the following global capacities in students:
- To demonstrate solidarity and respect for diversity.
- To build a collective identity that transcends difference.
- To make decisions to act responsibly and collaboratively in the solution of local and global challenges for a more peaceful and sustainable world.

Therefore, the Multicultural Interactive Global Learning strategies privileged for this course are as follows:
- Global Classroom COIL projects with students and peers from partner universities.
- Guest lecturing with professors and experts from different cultural, social, and linguistic backgrounds.
- Participation in international MOOCs (Massive Online Open Courses).

VIII. CONTRIBUTION TO THE GRADUATE PROFILE

This course aims to integrate key elements that work together to develop capacities for a Global Performance considering the main educational purposes at the institution.

On the first place, this course points to the ability students should strengthen along their professional development to build up new citizenship that favors participation and co-responsibility. They should contribute to the construction of a country that promotes the defense of life, justice, peace, solidarity and how to live together. The means used in the classes to achieve this objective, are scenarios that open opportunities to talk, discuss, agree and build up new personal conclusions as citizens through communicative activities that open scenarios for them to talk, discuss, agree and build up new personal conclusions on cultural topics that, apparently, are not that easy to address. This way, students will also be able to **demonstrate solidarity and respect for diversity** as they **build a collective identity that transcends difference**.

On the second place, the objective is to lead the future professionals to learn how to add instead of resting in every situation no matter what the issue is. This way abilities such as **making decisions, acting responsibly and collaboratively in the solution of local and global challenges for a more peaceful and sustainable world** will bring new ideas to contribute to the solution of problems. Then, they will feel the need to keep up learning to be updated.

Finally, students will be ready to face conversations and situations that challenge their perspectives at the same time values and ethics are given an important role to make wise decisions as well as their **consequences and implications can be assumed with responsibility**.

IX. ASSESSMENT MECHANISMS

TERM	TASK	PERCENTAGE
FIRST TERM **Project 1** **33,33%**	Class discussions	25%
	Asynchronous tasks	25%
	Class activities and Group work	25%
	Participation	15%
	Attendance	10%
SECOND TERM **Project 2** **33,33%**	Class discussions	25%
	Asynchronous tasks	25%
	Class activities and Group work	25%
	Participation	15%
	Attendance	10%
THIRD TERM **Project 3** **33,33%**	Class discussions	25%
	Asynchronous tasks	25%
	Class activities and Group work	25%
	Participation	15%
	Attendance	10%

X. PROFESSOR PROFILE

Professional Academic Background (Degree and academic career)	Human or Social Sciences including education

Professional Experience Background (Research, Extension, Social work, Advisory, Consulting, Management and Administration)	Professional in Education, Arts, Humanities, Social Sciences or management with intercultural experiences around own country and abroad.
Teaching experience	At least 2 years teaching in intercultural and international scenarios.
ICT skills and literacy	Interactive and collaborative technological tools Gamification Learning Management System skills Flipped Learning Videoconferencing tools
Other: (foreign languages)	English B2, C1 or C2

XI.   EDUCATIONAL MEDIA

BIBLIOGRAPHY (APA Style)
• Aguado-Odina, T.; Mata-Benito, P. & Gil-Jaurena, N. (2017) Mobilizing intercultural education for equity and social justice. Time to react against the intolerable: A proposal from Spain, Intercultural Education, 28:4, 408-423, DOI: 10.1080/14675986.2017.1333874
• Bonilla, O. y Estrada J. (2017). Significados asignados a la experiencia en Educación Superior, emergentes en las narrativas de 4 estudiantes sordos, Revista Brasileña. de Educación de Jóvenes y Adultos vol. 5, N° 9 p,p, 116-138
• Hecht, A. ; Enriz, N. & García, M. (2016) Reflections on the concept of interculturality in the current educational debate in Argentina, Intercultural Education, 27:3, 231-244, DOI: 10.1080/14675986.2016.1150651
• Jiménez, M.; Ríos, A.; Sánchez, A.; Ávila, D.; Ramírez, Y.; Muñoz, J.D.; Vásquez, E. y Vesga, A. (2020) El proceso de la investigación creativa en la Misak Universidad, encuentro de dos culturas. *(P.p133-144). En: Educación y*

Región. Gloria Clemencia Valencia G, y Luz Elena Malagón C. Compiladoras. Editorial Corporación Universitaria del Meta. https://doi.org/10.52043/LVDW1392

- Mutisya, E. (2011). Conflict Analysis and Resolution: Socio-cultural and Intrapersonal Perspectives http://www.monitor.upeace.org/innerpg.cfm?id_article=786

- Ospina, M.; Alvarado S.; Ospina H. et al. (2018). Procesos de construcción de paz, Democracia Y Reconciliación con niñas y niños en contextos de conflicto armado En: Construcción social de niñas y niños en *contextos de conflicto armado: narrativas generativas para la construcción de paz en Colombia*. Ed: Editorial Zapata

- Pineda, P.; Celis, J. & Rangel, l. (2020). On interculturality and Decoloniality: *sabedores* and government protection of indigenous knowledge in Bacatá schools, Compare: A Journal of Comparative and International Education, 50:8, 1175-1192

- DOI: 10.1080/03057925.2019.1585758

- Ramírez, Y.; Muñoz, J.D.; Ríos, A.; Vesga, A.; Sánchez, A.; Velasco, A. y Zabala, M. (2020). Una experiencia pedagógica socioambiental en la cuenca del Río Lili. (P.p.169-180*). En: Educación y Región*. Gloria Clemencia Valencia G, y Luz Elena Malagón C. Compiladoras. Editorial Corporación Universitaria del Meta. https://doi.org/10.52043/LVDW1392

- Rivera, J. y Echeverry, S. (2018). La Declaración de Salamanca en las Políticas de Educación Inclusiva en Colombia. (P. p. 59 – 74). En: Educación, Sociedad y Cultura. Centro Editorial Universidad Católica de Manizales.

- Sánchez, A.; Ríos, A.; Jiménez, M.; Velasco, A.; Ávila, D.; Zabala, M. (2020). Experiencia de investigación pedagógica transcultural   entre el norte del cauca y el sur del Valle. (P.p.145-168*). En: Educación y Región*. Gloria Clemencia Valencia G, y Luz Elena Malagón C. Compiladoras. Editorial Corporación Universitaria del Meta. https://doi.org/10.52043/LVDW1392

- Timeline of racism. https://bctf.ca/uploadedFiles/Public/SocialJustice/Issues/Antiracism/RacismTimeline.pdf

- Zuo C. & Weng, L. (2018) Interculturality in education: a theoretical and methodological toolbox, Language and Intercultural Communication, 18:1, 157-159, DOI: 10.1080/14708477.2016.1258964

IT RESOURCES

Resource description	Link	Validation date
Other	Application or Simulation Software	Database
FLEXIBLE LEARNING ENVIRONMENTS		
VIRTUAL LEARNING ENVIRONMENTS / ICT ASSISTED FACE-TO-FACE LEARNING		

Elaboró	Revisó	Aprobó	Fecha de vigencia
Gloria Clemencia Valencia Sandra Julieth Valencia			

CONTROL DE CAMBIOS

ITEM	MODIFICACIÓN	Fecha