

Approach to Applied Linguistics and decolonial thinking in the development of the integrated curriculum.

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Trabajo de Grado para Optar el Título de Licenciado en Lenguas Extranjeras con Énfasis en Inglés

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Resumen

Título: Aproximación a la Lingüística Aplicada y el pensamiento decolonial en el desarrollo del currículo integrado.^{1*}

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Palabras clave: Lingüística Aplicada, Pensamiento Decolonial, Teoría Crítica, Currículo Integrado.

Descripción:

Este trabajo de grado bajo la modalidad de cursos en especialización, maestría o doctorado tiene como objetivo explicar de forma clara y profunda los temas tratados en la asignatura de Applied Linguistics II, que tiene por tópicos Critical Applied Linguistics, critical literacies, multimodality and ELT y decoloniality and ELT. Las clases de esta asignatura estuvieron enfocadas en el diálogo y el aprendizaje mutuo entre profesores y estudiantes, con actividades evaluativas como reportes, ensayos y presentaciones. También se contó con la participación de diferentes académicos en eventos, conferencias y mesas de diálogo. El informe se estructura a partir de un enfoque descriptivo de los temas tratados, las propuestas educativas y pedagógicas que se abordan en clase, los fundamentos epistemológicos de la lingüística aplicada, además de profundizar y clarificar ciertos puntos que fueron abordados en clase, pero que no fueron tratados a profundidad, ya sea por centrarse en aspectos más importante o por falta de tiempo. Con ello, el presente informe deja manifiesto el gran trabajo y la abundancia de contenido presente en la asignatura, también el aprendizaje que los estudiantes adquirimos de este.

^{1*} Trabajo de Grado

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Summary

Title: Language Learning and Applied Linguistics: Integrated Curriculum as part of Decolonial Thinking.^{3*}

Autor: Laura Camila Moreno Santos^{4**}

Keywords: Applied Linguistics, Critical Literacy, Decolonial Thinking, Critical Theory, Integrated curriculum.

Description:

This degree work under the modality of specialization, master's or doctorate courses aims to explain in a clear and in-depth way the topics covered in the subject of Applied Linguistics II, which has as its topics Critical Applied Linguistics, critical literacies, multimodality and ELT, and decoloniality and ELT. The classes of this subject were focused on dialogue and mutual learning between teachers and students, with evaluative activities such as reports, essays and presentations. There was also the participation of different academics in events, conferences and dialogue tables. The report is structured from a descriptive approach to the topics covered, the educational and pedagogical proposals that are addressed in class, the epistemological foundations of applied linguistics, as well as deepening and clarifying certain points that were addressed in class, but not they were treated in depth, either by focusing on more important aspects or due to lack of time. With this, this report reveals the great work and the abundance of content present in the subject, as well as the learning that students acquire from it.

^{3*} Bachelor Thesis

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Introduction

For my graduation project, I decided to take the subjects of the master's program in Language Didactics through the Courses in Master's or Doctoral Programs modality regulated in the Manual for Degree Projects in the School of Languages. All modalities require students to opt for the one they want to choose from the time they enroll in Degree Work. I, in addition to having prior orientation by the Director of Degree Work and being clear about the topic they wish to deepen, including the specialization program, Master's or Doctorate. The postgraduate program I opted for is offered by the School of Languages belonging to the Universidad Industrial de Santander, previously requiring the acceptance of the Postgraduate Programs Advisory Committee. The subjects I studied in the Master's Degree in Language Didactics were Applied Linguistics II (26754) and Elective Topic Seminar (26756), the development of these subjects is given through dialogue, readings, debates and other activities.

To enter this modality, it is necessary to go through three phases of the selection process. As a first step, it is necessary to contact the director of the master's program in which one is interested, in my case it was Language Didactics, and coordinate the courses available to take with the director. Secondly, choose the courses that have the necessary content and resources to carry out a good graduation project, including the knowledge of my undergraduate program. Third and last, the approval of the Postgraduate Programs Advisory Committee is required by means of a letter, which expresses permission to take the chosen subjects under the Courses in Master's or Doctoral Programs modality, complying with the two requirements to apply:

- Accredited cumulative weighted average equal to or greater than 3.7.

- Request two letters of academic reference, which will be sent directly by the professors to the Postgraduate Programs Advisory Committee.

Another of the requirements to pass the graduation project under the modality of master's or doctorate courses is necessary to satisfactorily pass all the classwork, activities and documents that are in the program of the subjects to be studied and obtain a grade equal to or higher than 3.5 in each of the master's subjects; these grades are averaged, and thus, the final grade of the degree project is obtained. Subsequently, a final document must be presented for review and approval by the degree project director, and as a last step, present this final document, as a report, to the Postgraduate Programs Advisory Committee and send it to the library to fulfill all degree requirements.

This report is made up of three chapters: report of subjects studied, report of activities carried out and the conclusions of the experience. The first chapter covers the details of the curricular program of the two subjects studied, the methodology of the classes and the way of evaluating the tasks and activities implemented, which consists of the formal aspects of the subjects. In the second chapter the content developed in the activities carried out in the two subjects is covered in detail. In the first subject we will present the ideas and positions that were shared and discussed in each of the classes, and how these were developed. as the sessions progressed. In the second subject, we will focus on the individual project that was developed throughout the subject with the help of the professor, this project focused on one of the four axes that we handle in Applied Linguistics II. Finally, the third chapter expresses the conclusions of all the knowledge acquired throughout the two master's courses seen, as well as the description of the study experience. This degree project follows the guidelines given by the School of Languages.

1. Report of courses taken

1.1. Critical Applied Linguistics II

The Applied Linguistics II subject is part of the third level of the master's degree in Language Didactics at Universidad Industrial de Santander. In the master's program this subject has 3 credits, and it is required to have passed the subject Applied Linguistics I to be able to study it. This subject has 48 class hours, divided into 32 hours of theoretical component and 16 hours of practical component. It also requires a total of 112 hours of personal and independent work. For any student who wants to enroll in the master's program, it is required to have the approval of the director of the Postgraduate Programs Advisory Committee to be able to take the course.

In accordance with the guidelines of the master's degree in Language Didactics, all classes must be developed in person, face-to-face methodology; however, due to the health emergency decreed by the spread of the Covid-19 virus, the classes were remote through the Google Meet platform. The classes were held in the month of November 2020, on Fridays from 5:00 pm to 9:00 pm and Saturdays from 8:00 am to 2:00 pm, this schedule includes breaks or extensions to eat something. The subject was divided into 4 central themes, which included readings, debate spaces, conferences, webinars, reflections and other activities. The following table summarizes the structure of the Applied Linguistics subject program:

Subject – Matter	Class number	Date	Class time-lapse
Critical Applied Linguistics	Class 1	6/11/2020	5:00 pm to 9:00 pm
	Class 2	7/11/2020	8:00 am to 2:00 pm
Critical Literacy	Class 3	13/11/2020	5:00 pm to 9:00 pm
	Class 4	14/11/2020	8:00 am to 2:00 pm
Multimodality and ELT	Class 5	20/11/2020	5:00 pm to 9:00 pm

	Class 6	21/11/2020	8:00 am to 2:00 pm
Decoloniality and ELT	Class 7	27/11/2020	5:00 pm to 9:00 pm
	Class 8	28/11/2020	8:00 am to 2:00 pm

Table 1.

The Applied Linguistics II subject is structured in four central topics, distributed in two classes per topic, for a total of eight classes, each topic covered in one week. The first topic deals with the subject of Critical Applied Linguistics, in classes on November 6 and 7, 2020, the class lasted approximately three hours, in which the central thesis of Critical Applied Linguistics was addressed: this field of study does not focus only in understanding the contexts that occur in the language and its social bonds, but also in analyzing them and seeing the problems that derive from social relations.

The post humanist approach of applied linguistics developed and proposed by Alastair Pennycook was also addressed, bringing ideas about what we understand by humanity, about the different meanings given to what we call human. It also discusses the arrival of the Anthropocene, a theory that shows the current capacity that human beings have today to create changes at the planetary level, thereby inviting us to reflect on what we understand by language and the scope it has today.

The theory of 'repertoires', systems of meanings and linguistic resources created by individuals in contact with the social groups to which they belong, creating new ways of communicating, of establishing relations of communication and power, and links with people, objects, animals, plants, and places.

Also, in this first week, applied linguistics was addressed from the critical theory approach, giving rise to a new field called Critical Applied Linguistics, which addresses the ways in which knowledge policies, knowledge and techniques are created, it also addresses

how they establish forms of education, interests within the curricula and educational policies of governments.

The new fields of action that applied linguistics acquires are also addressed, not only focused on the problems arising from lexicography, translation, or speech pathology, but also focused on studying and exercising traditional educational practices, or teaching languages only, since it requires that the applied linguistics acquires a multidisciplinary character, which helps to understand many problems that directly affect the processes described above.

The second week addressed the topic of Critical Literacies (Pennycook, 2018), each class lasted approximately three hours, where it was defined what Critical Literacy is, a framework of discursive analysis based on several theses:

- The text understood as the most powerful form of transformation of cultural relations, establishment of social relations and political power.
- Texts, codes, and discourses are technologies that we humans use to think, represent, and reformulate our own reality.
- The speeches do not only concern the human, they do not end there, but also require a commitment to nature and the animals that inhabit it.
- Language always offers alternatives, different paths, and newfangled ways of thinking, which prevent the perpetuation of power structures, there is always the possibility of proposing changes and giving reality other directions.
- Language is a field of power that runs through all historical events, and therefore is based on history.
- Language offers the ability to relate to other cultures by crossing the barrier of identities.

- Language through reading and writing creates subjects aware of historical experiences and power structures that have been present throughout history, or stories.
- Pedagogy is fundamentally for those teachers and students who are victims of social inequalities, a product of political, economic, social, and cultural crises, it is a way to get out of the dynamics of violence and war.
- The purpose of Critical Literacies is to advance the field of education through newfangled practices and research.

The most recognized models in Critical Literacies, and their practical proposals, were also addressed. Jank's Interdependent Model, which includes text design and text analysis, is classified into four divisions, power, diversity, access, and design. There is also Green's 3D Model of Literacy, which proposes three dimensions of literacy, the operational one that encompasses learning how language works and the way in which written and oral texts are structured and created; there is the cultural dimension that involves the use of the operational field in spaces of coexistence with other human beings, especially in spaces outside educational institutions. And the last dimension covered by the Green's Model is the critical one, which refers to the way in which we perform in social phenomena, in private and public environments, understanding how it can serve to build a better, calmer and a healthier life not only for oneself, but also for others. The Critical Literacy Practices model was also presented, which takes the results of educational practices in various parts of the world, such as in South Africa the pedagogical developments of Hilary Janks and in Asia the works of Kim and Cho (2017), in Colombia also with the studies of Mora (2014) regarding the use of Critical Literacy as a tool to create works on the vocations of students related to learning a second language.

Research on learning English in Medellín carried out by Raúl Mora, Carla Pulgarín, Natalia Ramírez and María Camila Mejía-Vélez was also addressed. This research gives way to the approach of applied linguistics in Colombia, as it reveals a panorama regarding the

processes of literacy and language learning, addressing issues such as the way in which language operates in urban spaces, in contrast to the rural zones. How the learning of English is inserted to acquire economic resources, access a social status, and have a better quality of life.

In this class, we began to ask ourselves more localized questions, more important for the development of better educational policies, such as the question about the literacy practices present in national territories, if they are different from those of people who live in urban areas than people living in rural areas, if it is possible for all people to have access to literacy resources, what kind of resources do they access, how are they educated, what educational means are freely accessible. Questions are also expressed about the modes of expression that these educational policies and regional literacy processes have, what implications does the promotion of second languages have in our context, whether regional or national.

The third week had two classes of four hours and 5 hours respectively. In this third week, the topic of Multimodality and ELT was addressed, which tries to address the impact and implications of the arrival of new information and communication technologies, focused on the field of learning and pedagogy. Multimodal designs appear as proposals in which these new technologies are used to learn the different topics covered in the study plans in the fastest, clearest, and most efficient way. It also addresses the field of discourse studies, the psychology of learning and the processes of writing and reading through new technologies, and the influence that all this has on the learning of second languages. In these classes, we saw the influence of the arrival of devices such as computers and cell phones in the educational environment, the change that the transition from reading on book pages to reading on computer screens implies, the psychological changes that this brings with it. The problem that social groups belonging to lower social classes have with the access and use of these devices, the cost of creating new information technologies as a fundamental right for all citizens of the country,

the development of new capacities, techniques, jobs, and the modernization of certain social practices gives the nation great benefits, but it also means the emergence of new problems to be solved.

For the fourth and last week, Decoloniality and ELT were addressed, with classes of two hours and five hours respectively. This week, the concepts of Coloniality of Power and De-colonial thinking, necessary to understand the foundations of decolonial thinking, were addressed. It began by addressing the thinker Walter Mignolo, since this author focuses with particular interest on Coloniality of Power and develops within this aspect of coloniality that is very necessary to see to understand how the history of education in Latin America has taken place. Through this theory, it is clear how the scientific and epistemological paradigms of Europe are imposed, how they appropriate knowledge, knowledge and practices of pre-Columbian America and erase from history those pre-Columbian sages who contributed to the advancement of knowledge, all this understood on a global level.

We also found in decolonial thought the need to articulate forms of learning typical of indigenous and Afro communities, in general, of all those communities relegated to a space of discrimination and rejection due to cultural and epistemological differences. This concludes the subject of Applied Linguistics II.

1.1.1. *Assessment*

The weights of this subject were divided into three qualifications. The three qualifications are composed of the evaluation by the professor of the subject, an evaluation by a partner and a self-assessment. The percentages of the three grades were distributed as follows: first grade 30%, second grade 30% and third grade 40%. Then, these percentages are presented by the teacher to the students so that they make their assessment and acceptance.

The first activity to be evaluated, called problematizing your practice, tries to analyze a problem that arises from the field of applied linguistics, in order to subsequently find a solution hypothesis, it is necessary for this activity to use the resources that have been learned in the debates and the discussions developed in class, with the readings seen and the audiovisual material provided. The description of the problem must consist of 500 words, in addition, the chosen problem must be presented in class and the reasons why said problem was chosen, and from the presentation, together with two classmates, provide possible solutions, to conclude with a written of approximately 1000 words in which the student must reflect on the proposed solutions, giving arguments to the ideas that were shared in class.

In the second evaluative activity it was necessary to develop and present in a class session a topic proposed and assigned to the students, the activity had to be developed in groups of two people, the objective is to clearly present the key ideas of the topic, and in turn link this topic with the readings already seen in the subject. In addition, we had to complement the session with different materials, such as images, videos, graphics or diagrams that make the understanding of the assigned topic easier and clearer. The topic must be exposed and developed in forty-five minutes by the group, and will be evaluated according to the following criteria:

- Clarity in the exhibition.
- Quality of materials.
- Command of English language.
- Ability to relate concepts with practice in the classroom.

The third and last evaluative activity corresponds to a writing that addresses one of the topics covered throughout the course and give arguments why the chosen topic can provide

knowledge to classmates, this writing must have a minimum of 7 pages, and the criteria to evaluate are:

- Coherence and cohesion in writing.
- Clarity in the arguments.
- Correct use of references.
- Good use of grammar, syntax and punctuation rules.
- Delivery time (students will be docked off 3% points per day after the paper is due).
- Use of APA standards.

Next, we will see a detailed report of the topics covered throughout the class, through a technical-descriptive approach, where it focuses, more than on the personal experience of the classes, on the central problems raised by each one of them. the topics covered throughout the fourth week (the report of the two subjects and in the second specify the topic of decoloniality).

1.2. Elective Topic Seminar

This subject has 48 hours of theory and support from the teacher and 144 hours of independent work. It is part of the fourth level of the Master's Degree in Language Didactics of the Industrial University of Santander. This subject has a value of 4 credits, and it is a requirement to take it and pass it, to take it you must have seen the subject Language Didactics II before.

The programming of the classes of this subject was given on Fridays from 5:00 pm to 9:00 pm and on Saturdays from 8:00 am to 2:00 pm with short breaks in between. As the subject

was seen in a period of health emergency given the spread of the Covid-19 virus, it was decided to develop the classes virtually through meetings on the Meet Google platform.

The subject was developed as a German Seminar, that is, as a meeting of people where they discuss a particular investigation, advances, new contributions and errors are shared throughout the seminar sessions. This subject is divided into 3 parts: the first is the definition of the topic to be investigated, the second part consists of sessions with the teacher in search of sharing information and preparing the topic, and finally, the third part that includes the presentation of a research document. The thematic axes that students must investigate are:

- Decoloniality – Integrated curriculum.

-Critical Thinking.

- Critical Literacy.

- Speaking Skills

- Argumentative Competence.

- Communication Ethics.

Students must be oriented in the thematic axes, considering all the knowledge acquired in past subjects. The purpose of this subject is to improve the argumentative and investigative capacity of the students, the ability to handle information on the different topics and axes proposed in class.

1.2.1. Assessment

The evaluation criteria of the elective seminar were agreed according to the needs and requirements of each unit of the subject. These evaluation processes record the student's

progress throughout the career. Subsequently, the total of the results will be converted to quantitative values to meet the qualification standards. These are some of the indicators to achieve in this subject:

- Analyze the issues and problems related to the teaching of the language.
- Understand and distinguish between theoretical and methodological approaches that are linked to different aspects of language teaching.
- Provide proposals regarding research in language teaching.
- Perform states of the art related to the issues that make up the teaching of the language.

2. Report of activities carried out

2.1. Applied Linguistics II

2.1.1. *Critical Applied Linguistics*

The discussion that emerges from the first-class sessions deals with the need to ask ourselves about the ways and techniques to teach a second language, especially English, since it is highly relevant today to communicate with a large number of countries. Having access to many resources derived from the globalization process, what many theorists call cultural capital, a concept that we will deal with in later pages. One of the first things to deal with is the difficulty that results from learning English when one is rigid in terms of grammar and phonetics, it is currently considered that there are no 'correct' ways of speaking or expressing oneself in a language, as it changes, It mutates in each geographical area where it is installed, so it is to be assumed that imposing a certain way of speaking is simply an exercise of power.

The most sensible thing to do in this regard is to assume that classes should not be approached by forcing students to speak or express themselves how one wants them to speak,

the teacher should not demand a certain way of speaking, but rather understand that the important thing is that their students are capable of understand, speak, and express themselves well enough to engage in dialogue.

To address in greater depth this issue of learning a second language, the thesis is proposed that language always exercises a space of power, at least in four spaces: the first occurs in the spaces in which we relate and create society, whether at a personal or group level, the second space is occupied by the preservation of the logics that we have with nature, that is, the way in which someone relates to animate or inanimate objects, the third space is constituted by individuality and way in which I deal with myself, and the fourth field is the social position and material resources that proficiency in a certain language give me. In order to address these four fields, it is necessary to get out of the purist conception of a language, to stop thinking that the important thing is in the accent, the intonation, because this diverts the essence of learning a language, in this case the teacher restricts his students a very personal way of speaking a language, in addition to denying students access to dialects of their interest, which motivates students to learn.

Faced with this, the field of applied linguistics proposes to focus on learning languages through real problems and situations that can link students and generate interest and curiosity, in addition to resorting to different tools provided by the study of applied linguistics, as can be the different proposals on educational practice, also in research methods, such as inclusion in workspaces and professional fields where the use of the foreign language is constant and necessary.

Regarding the different dimensions where the study and practice of applied linguistics have space, Pennycook gives us some contributions to understand what the study objectives of this discipline are. When approaching English as a language, Pennycook understands that it

has a global conception of itself and is thus linked to globalist discourses from the field of language study, such as political and philosophical; that is why different local structures of the same language are also manifested and establish different facets of it and express very varied cultural relationships, especially in the arts.

This way of understanding language requires that applied linguistics be a transdisciplinary discipline in all its essence, since it requires other disciplines such as semiotics, sociology, philosophy, political science, even history, since it is required for a good practical process of linguistics to understand that languages are located in duly localized spaces, in social, personal and communal relationships with many members of society, it is there where linguistics takes its practical conscience. Even considering its practical field, epistemic foundations reside in linguistics, but they change and are reformulated as research and practices yield new conclusions.

Recently in Applied Linguistics its epistemological foundations have been debated, such as the transhumanist approach, the contributions of critical theory and others of a liberal nature, we will also see the entry into this debate of postcolonial, decolonial, indigenist theories, with the purpose to reformulate the problems posed by Linguistics and the methods with which it is applied.

On the other hand, one of the founding theorists of applied linguistics, Pennycook tries to guide linguistics from posthumanist theories, to make it a more defined and identifiable theoretical framework. Posthumanism is a theory that grows almost simultaneously with what we know today as postmodern theories, in them there are meeting places and divergent points, even so, they are close. Despite the intention, it has not been possible to establish the renewed points that the posthumanist approach to applied linguistics brings, since posthumanism is a multivocal concept, and it is used by different writers and academics to define and explain quite

different issues, for example, according to Amin (2015, p. 239) the objective of this new approach is based on the way in which the relationships and interactions of humans with what we call ecology are created, at a social, political and environmental level.

However, Pennycook contributed something very interesting and useful when studying second language learning, a concept that he calls 'repertoires'. This concept is based on understanding the changes in the way communicative processes are studied, that is, language teaching methodologies, such as the use of the mother tongue to support the study of the second, a methodology that is progressively changing and being replaced by other learning proposals, either starting from significant linguistic units, through codes, paralinguistic signs and others, as well as resources from cultures of other nations, regardless of whether they speak the language we try to teach or learn, since the essential thing is to use these resources to generate meanings and forms of expression that emerge from interaction in class or educational spaces. The purpose lies in increasing individual capacities, not only in the field of linguistics, but also in sociocultural and even scientific fields, through the use of linguistic codes that are modified over time, but that belong to the context. and the experiences that each student has throughout his life.

This way of approaching language learning definitively breaks with the idea of pure languages, and of correct ways of speaking, since in languages there are processes of creation and destruction of words, meanings and uses, constituent elements of languages, these processes are subject to the passage of time, the emergence of new technologies that allow new uses of the language through new means of communication, and also force the disuse of certain communicative practices and the adaptation to new forms of expression, this conditioned to the communicative efficacy of certain forms of communication and their ease; It is clear that in these processes it is inevitable to think about the developments and products born from the

globalization process, as well as cultural and civilizational phenomena such as wars, migratory processes and the administrative and legal policies of a nation.

Faced with this contribution given by Pennycook, it remains to understand the context that the location of these concepts and definitions can occupy with respect to applied linguistics and the disciplines to which it is linked. In the case of the self-proclaimed 'Western' nations, we find the nuance given to critical thinking and being critical, since it is usually believed that having the ability to clearly understand what a text means and being able to answer a series of questions about the text is to have critical thinking, that is, it is assumed that critical thinking is a linguistic competence. This belief must be discarded, since having a linguistic competence such as reading well and responding appropriately is not being critical, such tests do not seek to determine who can have a critical attitude towards the world, which is evaluated by having a linguistic competence such as 'critical thinking' because this is used to recognize a series of reading techniques and skills that allow to understand any text as well as possible.

It is clear that in order to have a critical attitude or to consider oneself a critical being, it is essential to have this series of skills and competencies, but much more is required. It is necessary to understand the social contexts that are presented to us, in addition to being able to problematize certain aspects of the world through such techniques of understanding texts, images and sequences.

Applied linguistics requires developing a critical attitude towards the world, understanding what are the implicit and explicit relationships that occur through communication, revealing its power structures, an example of this is the way in which educational policies around the teaching of English goes beyond the social needs of understanding between ethnic groups and the bulk of Colombian society, educational policies regarding the teaching of indigenous languages have been abandoned and rejected since the

events of the conquest of America; when a person wants to establish a bilingual society through State policies, it is denoted the intention to incorporate Colombian citizenship even more into the processes of globalization, the transmission of culture, the consolidation in an international market. There is no interest in creating a constituted political subject in which all its citizens see themselves reflected.

Language cuts across all these problems, in the example shown above we can see the influence that an educational policy regarding a language can have on the spread or death of certain cultural practices, the survival that certain communities can have in a territory, or hegemony, as it is in the case of English. For this reason, it is necessary to study how languages behave in communities through their communicative practices, their capacity for expansion or their risk of extinction. In the case of America, Spanish was extended more to the processes of evangelization and teaching of Christian precepts and their values than to the imposition through violence, war, and vassalage. This is closely related to the language education that occurs in these times, the learning of a language is never achieved through violent practices, in the past the learning of Spanish was encouraged by enunciating salvation in the belief of Jesus Christ and the Blessed Trinity, English, French and other languages are currently taught with the motivation of entering new social settings that grant access to new life experiences and the use of material resources, as well as a position of socially defined privilege.

These conditions in which languages and cultural practices are related require a study of economic, political, historical and social order, understanding the powers that are traced in geopolitics, the submission of certain societies and nations against others, the submission be it economic, political or military, and how other communities with other languages and cultures settle in other geographical spaces and share with other communities and social groups.

In the case of Colombia, it is obvious how educational policies for the integration of indigenous communities have been scarce and almost null in scope until the implementation of the 1991 Constitution, even so much remains to be done and more to be achieved, since the different governments do not have had that priority. This is also understood in a dependency relationship that Colombia has with the United States of America, learning English becomes a possession that allows Colombians to access a better quality of life, through better paid jobs and access to different foreign institutions with a vast catalog of information and technical, academic, literary and other categories of knowledge. English has established itself as the language of developed nations, with better quality of life and higher cultural level.

For applied linguistics it is necessary to see how these languages have created their own communication codes, assimilating meanings and concepts from other languages to enrich themselves, to find new knowledge and practices, to develop communication codes that the same language gives them, an example of this is the assimilation of the number zero by Europeans in the Middle Ages, this marked a before and after in scientific progress in Europe at the time, and the constitution of a new scientific paradigm marked by the Copernican revolution, modifying an entire culture and civilization through the entry of a sign that meant the change of semantics and mathematical grammar.

These cultural appropriations are what lead societies to discover and improve the technical processes that are specific to their culture, but the opposite also happens simultaneously, there is knowledge and practices that are forgotten as more efficient or appropriate ones for the historical period in which societies are found arrive. There are technical processes and knowledge that are currently intended to be recovered, since they were forgotten, no culture is exempt from suffering these phenomena, where one wins and losses at the same time, where uses are created and others are lost, both in the knowledge and stories.

Cultural transmission is that process by which a community or a subject shares certain cultural, scientific or other content, with a community or subject that is foreign to its culture, its practices, ethics or another differentiating aspect, one of the aspects that intervenes is what Pennycook calls 'Glocalization', a concept also addressed by Latin American theoreticians and philosophers such as Boaventura de Sousa Santos or Orlando Fals Borda; Pennycook exemplifies it with the cultural phenomena that occur in Hip-Hop, although he analyzes it in geographical areas quite far from where such movements originally started and that have not received such a marked influence by Anglophone politics. In Glocalization there are planes of cultural transmission, there are two specifically, the local and the global plane, which operate dependently in some aspects and independently in others. This explains how certain social groups, despite assimilating cultural practices from other countries, are not absorbed by their political logic or their ideologies. This does not deny that such social and urban groups as those that constitute the Hip-Hop culture do not have an intimate link with their regional practices or live a life outside the context in which they find themselves, in this case these groups take elements of cultural transmission global order to interpret and act in local contexts. Rap as one of its elements, is part of the way in which cultural elements are transmitted and also in how certain political, social and educational content can be propagated. Its ease of access, creation, production and distribution managed to democratize such a cultural element and make it appropriate for both the lower, middle and upper classes.

2.1.2. Critical Literacy

The study of the phenomena of glocalization requires that the discipline of linguistics be articulated with other disciplines and fields of the human sciences, such as sociology, philosophy, political science, law, economics and others, it requires opening a vast field of study and action, because beyond investigating the 'nature' of language, it requires seeing how communication processes take place, understanding the effects that this generates, the existing

sociopolitical contexts, and the respective complexities when delving into her. It is necessary to distinguish between mere knowledge and knowledge of social phenomena, it is not enough to be present in a social space, a territory, not even witness a transcendental event, since the magnitudes, implications and explanations of events go a long way beyond mere facts.

To these linguistic phenomena are added the transformations of the repertoires and the communicative elements that recent generations have access to, such as the massification of the internet, the virtual world and social networks. These virtual order phenomena come to have a similar or greater incidence than other communicative processes that are not virtual, which can be classified as analogous, and with this cultural practices, social and political institutions, established regulations, etc. are modified. In addition to this, we are witnessing changes in the characteristics of how citizens behave towards each other, how personalities and customs change, networks of words, gestures, signs and signals are interwoven that make communication a very characteristic type of culture.

These changes have been motivated by the advances brought about by the different industrial revolutions and the communication and transmission of information at extremely high speeds. Something that generated a generational gap with the most adult sector of the populations ascribed to the logic of 'modernity'. The ways of life and work make this generational gap last and not close, since the modernization of jobs has made older people see the need to train at a rate similar to that of young people, in that way the productive sectors of certain nations are separated not only by a material gap, such as work, but also by a linguistic gap.

This situation is exacerbated in societies with serious political problems, since it feeds mutual misunderstanding, in political, social, cultural and ethical terms. Access to information from different sources, centralized in the case of adult generations and decentralized in the case

of young generations, has made many political intentions manifest in communicative contact, allowing speech acts to be seen as discursive fields where power and truth play, everything has to do with the media through the broadcast of opinion content as information content. We see this when the news media want to position in the common use of the language expressions loaded with political content, in Colombia it is seen how words like 'vandal' emerge in a powerful way every time a political event such as a demonstration arises, that is how it is also seen with the use of other words such as 'urban terrorism', which plan to reach certain sectors of the population and generate political actions favorable to the interests of the media, it is seen more clearly in the traditional sectors of Colombian politics, because they are consumers of centralized information and with fairly defined information structures. In the case of the media consumed by the most progressive political sectors, which in the Colombian case represents the younger population, the form and interests that are played out in the communicative acts are more difficult to determine, since they are inserted in technologies of much more complex communication, where the use of algorithms, censorship processes and content positioning are involved.

2.1.2.1. Literacy, discourses, and politics. As the classes progress, especially from the third class, it is revealed how all speech has political intentions or affinities, the way in which language is spoken and used in the legitimate society, endorses or rejects the implementation of certain policies of life, it is also necessary to think about who the use of a certain type of discourse is directed to, and what type of ideologies would go according to such type of discourse. Here we return with the example of the policies on the learning of certain languages by governments that have kept indigenous communities in a place of exclusion, not only because the teaching of indigenous languages is not offered to people who they do not belong to ethnic groups or indigenous communities or of Afro descent, but those excluded communities are not given the opportunity to learn Spanish; This conditions the access of the

State and its institutions to the spaces, keeping them outside the legality and in a regulatory limbo from which the powerful economic and political classes have taken advantage to avoid being subject to criminal or fiscal proceedings for abuses of said communities.

On the other hand, within bilingual policies something is developing that decolonial theorists have called 'intellectual colonization', processes that go back to the process of conquest of America, the imposition of study plans lacking in context, which serve foreign interests and that respond to foreign problems and contexts.

In class we addressed a phenomenon that is very present in Colombia, which is the use of a series of expressions that have a meaning of contempt or offense to certain sectors of the civil population, the use of words from indigenous languages to designate derogatory aspects or defects are expressions that are installed in the daily lives of people in Colombia. This phenomenon aggravates the condition of exclusion of such social groups, since it stigmatizes them, generates rejection in a large sector of the population, they are not recognized as equal before the law and before many institutions under the protection of the State, how can institutions public educational schools or clinics, hospitals and health posts. Basically, this reflects policies inherited from European cultural assumptions and philosophical postulates that have been quite harmful to integration and harmony between members who share the same place. The existence of indigenous reservations is a living example of the failure to apply mechanisms that integrate members of the same national territory.

Currently, our lack of understanding with the indigenous, Afro and other communities should represent a sign of illiteracy that we have as a society, since we are unable to understand their customs, and it also reflects the inability we have to understand the cultures of other countries. The representations that other cultures have about the world are different from ours, the linguistic mechanisms are not the same, there are cultures that give greater importance to

certain forms of communication than others. In indigenous communities, oral traditions are valued more than written ones, and cultural practices tend to incorporate more practices related to voice and sounds. This goes back to philological debates regarding the nature of the mythos and what we understand by logos, the myth was more representative of the cultures that need to maintain a cohesion between the members of their community through the historical-literary narrative and the use of visual and sound arts such as drama, imitation, songs and others. This is not due to a civilizing backwardness but rather to the interest in keeping certain valuable social values for its members, responding to social needs corresponding to a historical moment. The transition that certain societies had to the primacy of the written tradition also obeys a historical necessity. Through the logos, which is seen more clearly in the practice of writing, we access a different way of understanding reality, it allows us to mark a certain distance and observe with some care, this is something that helps reasoning, unlike traditions oral traditions, the written tradition allows to preserve knowledge, techniques and advances regarding any subject, it is the most effective way that human beings have had to preserve knowledge, but it is incapable of preserving memory, this is the thesis of Abadio Green/Manibinigdiginya “Why so much theory and hypothesis in the academic, in the West? Sure, because he has no memory. People who lose their memory, have to theorize, to think about hypotheses” (Rochas Vivas, 2008, p. 199).

2.1.2.2. Education in the Latin American school. Education in Latin America is normally established in a hierarchical relationship between the teacher and his students, the space where you learn is the classroom, it is a classic vision of the ways in which education is given in almost all parts of the world. From the very moment in which this educational structure emerged, critics of it have emerged, and men and women have also emerged with very varied and diverse educational proposals and also others that go against the tide of the classical way of learning. At present, the limitations of a strictly hierarchical relationship between teacher

and students are becoming more and more evident, since it creates a barrier when interacting, in addition to turning learning into a form of obligation and not a form of emancipation through the creation of reflective and critical subjects. At present this is a necessity, but it requires the expansion of the educational space, the emergence of open spaces where reflection and the free development of the personality take place, this is a key condition for the structuring of a good education, an education that promotes the critical spirit.

In the classical school it is very difficult to have spaces where the student can freely express their doubts, propose solutions, have the freedom to make mistakes, since the fear of being judged for failing is often seen in schools. For the development of these capacities, it is also necessary to be able to modify educational plans and evaluation systems, since the quantification of knowledge does not reflect the creativity and genius that many students may have, nor does it sufficiently recognize talent and natural abilities. The critical capacity that students have is also not seen in traditional evaluation systems, and it does not motivate the development of a critical attitude towards the world, since traditional education does not usually pose new problems or formulate new scenarios in the face of certain facts, this is seen very marked in early childhood education, primary and secondary education.

Another aspect that needs to be addressed in Latin American education is the multiplicity of educational plans and the lack of a clear national educational policy, due to the material difficulties resulting from structural poverty, the inability of certain sectors of society to access certain resources that serve as a basis for the teaching of certain knowledge. Here we see how the educational methodology is subject to the material resources that are available. For this reason, when we intend to provide a comprehensive and complete education, we also have to worry about the possibility that all the people belonging to the country can be educated with all the sufficient resources. Faced with this asymmetric situation, governments have taken license to create regionalized educational plans, but not focused on local content, specific to

each region, but rather have left educational institutions with the obligation to educate in certain content that is part of the interest of the State, but it does not provide the necessary resources for this process to take place in the best conditions.

Regarding this topic, it is worth mentioning a key point addressed by the teacher: the propagation of certain moral ideas in each of the levels of national education and in educational institutions of high quality, as well as low quality. Currently we see how individualistic discourses are propagated in certain institutions, which through stories of self-improvement romanticize poverty, making people believe that the reasons for personal success or failure lie solely and especially in oneself. This has been used to hide the responsibilities of state bodies, in addition to other social institutions, social structures such as non-governmental organizations and others. The truth is that there is a large number of people who have talent, potential, and who can generate great contributions to society in terms of economy, sports, academia, politics and administration, but due to the lack of resources and access to a comprehensive education they have not been able to develop their abilities, they have not been able to perform in the best way in their professions and jobs or they have not been able to access the professional field that they would have wanted to exercise. In this, not only the person is affected, but also in a longer term the institutions of the State will be affected, since those people who work for it will be relieved by people less able to exercise a profession within the public field.

All these problems must be dealt with by applied linguistics, which is why the teacher argues the need for linguistics to have a critical approach to understand all the problems that are linked to learning a language and the exercise of speaking a second language, problems related to social, political and economic issues that need to be understood from a multidisciplinary approach. Currently, applied linguistics has had very close links with other disciplines in order to develop educational practices in very specific fields, however, knowledge and research fields belonging to other areas of study are required, interdisciplinarity

is required, which provides new forms of research in pedagogy and learning, in education and teaching. With all this, very interesting research fields have emerged and with a considerable number of results, such as critical pedagogy, critical discourse analysis and other fields more closely linked to applied linguistics.

In this renewal of the theory of applied linguistics we see the relationship that is created between other fields of study, such as the critical theory of the Frankfurt School, also with Latin American theories such as postcolonialism and decolonial theory, there are also contributions from academics from Asia, Africa and the Middle East, which feed discussions on education in modernity, the role that languages play in territories and on processes of multilingualism. These contributions from other academics, located in different geographical spaces, with very different cultures, have managed to flesh out research on the hegemonic space that certain languages occupy with respect to others, how these power relations change, how they move through geographical spaces, its micro and macro characteristics, its key concepts that form an identifiable social body, the discourses that dispute public conversations, such as gender, ideologies, historical phenomena, practices, customs, culture and entertainment, economic transformations, productive changes, etc.

The need for linguistics to understand and work with the concepts of other sciences and disciplines becomes manifest, since it is convenient and beneficial for a society to develop a critical spirit in society if its institutions want to survive over time. This means understanding the problems that we have as a nation, problems that are inherited from historical processes.

This is one of the issues that the academician Mario López Gopar works on, and he takes it to the field of basic education in territories where the State has very little presence and where indigenous communities live; Closely related to the thesis of decolonial theory, Gopar argues that applied linguistics is an element that contributes to communities that have been stigmatized and rejected by certain groups of power, can take on a more leading role and are

capable of expanding their margin of political action, also helps learning, dialogue between knowledge, cordiality between peoples, mutual aid, and the development of technical processes that contribute to the well-being of their communities without having to subjugate others, or destroy nature.

2.1.2.3. Critical Literacy in context.

Learning a second language opens the possibility for people to be better able to understand and relate to different cultures, it helps people to be more educated. Even so, it is necessary that language learning be seen through the experience and interpretation of social phenomena and the critical attitude we have towards them. This is what is meant by Critical Literacy, a field that focuses on the study of discourses, given in the macro or micro field of human experience, with this I refer to the fact that discourses move in different social bodies and institutions, such as the family, groups, social movements, civil, state and parastate organizations.

Critical Literacy questions the neutrality of statements, there are no neutral points of discourse, when speaking, an ideological position is established, influenced by cultural, political and ethical meanings that we all have, it admits the intentionality of language and its link with positioning in a space of power. Innocence is a quality of prelinguistic beings. Language is a space where constant power relations are involved. In it, new discourses and proposals are raised on how we should conceive society, how we should understand the forms of coexistence.

This field is a contribution to pedagogical development, since teaching in this field allows students to access resources to better understand social phenomena, state institutions, the way in which we participate in politics, what we understand by 'politics', with critical and philosophical views.

2.1.3. Multimodality and ELT

The topic of multimodality and ELT was addressed in week 3 of the subject, corresponding to classes number 5 and 6. The purpose of these two classes is to investigate the problems that arise when learning foreign languages based on recent research currents and current social changes. We start with the theoretical bases of Cope and Kalantzis (2009), José Aldemar Álvarez Valencia (2016), and other authors who developed this field of pedagogy. From Cope and Kalantzis, we find a theoretical development on the multiple tools that modernization processes have provided teachers and professors to develop forms and paths different from the traditional form of literacy. They express that with the arrival of new communicative practices also come new literacy practices, which generate new forms of social practices, work, and participation in public spaces. From reading an article by José Aldemar (2016) we learned about the central concepts in learning Multimodality such as "semiotic resources, modes of communication and intersemiotic relationships" (p. 98).

One of the important issues addressed by Multimodality is the impact that all technological developments have had on communication throughout the second half of the 20th century, the way in which meanings and content are created, how technological instruments have shaped to the social relations between different societies with different languages and different social, religious and economic practices. Since the development of such technologies, we have understood that learning is strongly linked to the very design of education and the sensory experience that the student may have regarding the content that is taught, all of this is framed in a context in which students are part of a culture, they come from families with religious practices and with particular identities, this is one of the aspects that influences the development of students, to face this aspect in a good way it is necessary to create teaching spaces that allow the student to express their ideas calmly considering the knowledge they have and what is real to them. Another aspect to address and understand how new meanings are

created and shaped, as well as learning to use different methods and the technological developments available to create these meanings. Another aspect to be addressed is pedagogy, this refers to the choices that teachers make to develop their educational work and that they must develop in the classroom, this also refers to the goals, achievements and expectations that the teacher sets. on your students.

We also address how throughout history there have been different ways of creating meanings, through several videos we managed to understand that the creation of meanings had occurred from visual and sound spaces, also ways of creating meanings from pure experience. esthetic. This type of creation of meanings has been predominant since prehistory, the creation of meanings from the pure rational exercise is something very recent in history, it can be traced in the works of Plato, the theory of the line and the different degrees of knowledge, where he puts purely aesthetic knowledge as a form of knowledge inferior to the knowledge that arises from a pure analytical exercise, product of reason. At this time, with the arrival of a new technology provided by the fourth industrial revolution, we once again find ways of creating meaning, as well as new tools for pedagogy, through spaces, sensations, visual, emotional, gestural and sound experiences. Teaching through these new approaches is in the proposal of the multimodal approach, even if the most current technological tools are available or not, the purpose is to offer new ways of experiencing learning.

The most current study hotbeds address those elements of multimedia that serve quickly and effectively for teaching, all this understanding the different factors that influence each context, and also according to the needs of the student. The purpose is always that the educator has the knowledge to create and choose new methods to teach, always critically, that allows students the ability to identify and create solutions to their problems, both personal and social.

2.1.4. Decoloniality and ELT

For the seventh class, the study of decolonialism in relation to the ELT was opened, we addressed the importance of public education in society, since it is necessary and beneficial for all States around the world to ensure that all citizens of their countries have access to the right to education, and especially those low-income citizens. We were invited to a webinar entitled Decolonial Perspectives in ELT: The Colombian Case, directed by Clarissa Menezes Jordão, PhD in Letters from the University of São Paulo, and had the participation of three guests, Carmen Guerrero PhD in Second Language Acquisition and Teaching from the University of Arizona, Harold Castañeda PhD in Education from the University of London, and Pilar Mendez PhD in Education from Santo Tomas University.

In the webinar we saw all the influence that Colonialism has had on the history of Colombia, and how it is established and replicated in the current capitalist model. The entire Colombian educational model has been affected by these colonial and oppressive dynamics, which has led to replicating racist, classist, even xenophobic dynamics against ethnic and cultural minorities that take place in the national territory. Understanding this great problem in all the structures and forms in which education is expressed, the proposal was made to create an organization of educators with the aim of combating classist, racist and xenophobic ideas and practices, this is the Colombian Federation of Educators. (FECODE), one of the most active and strongest organizations in Latin America.

In the case of teaching English, many teachers have been trained in a type of teaching that reproduces values and prejudices that prevent unity and communication between citizens of the same country, that imposes a logic of thought on certain regions and communities, and it does not allow calm and above all peaceful dialogue, which allows the progress of knowledge, necessary not only for people and citizens of the lower classes, but also for the

upper classes and the State itself. For this reason, teachers and educators of English in Colombia should not only focus on learning the language itself but should also develop ethical and moral work with each group of people they teach.

The issue of symbolic power was addressed, in this regard Dr. Guerrero explained the different categories where this power is presented with respect to the fact of speaking a language like English. In the first place, he states that just the fact of mastering and speaking English greatly benefits economic position and social mobility. What this situation indicates is that it is very necessary to learn and improve English skills in order to acquire a better salary and educational opportunities. People in Colombia who do not have a command of the English language are mostly in the situation of having to access jobs where the salary is usually the minimum established by the National Government.

At the end of the webinar, we analyze the most important points that were discussed, we found a common consensus on the fact that we must appreciate and value FECODE as a pedagogical movement that highlights the great value of being a teacher in Colombia. In addition, we highlight the need to improve the working conditions of all teachers, facing the extremely poor conditions to which employment contracts put most teachers, hourly work that does not contemplate and foresees the great work that teachers do hours or days before starting a class or facing those responsibilities that may arise within the institutions. Mention was also made of those teachers who face their first class, since they have direct contact with the reality of the students and with the lives of each one of them, there must also be an emotional intelligence on the part of the teacher to be able to teach the proposed contents and the program of the subjects in charge, and especially provide the tools so that each of the students can assume their life with greater knowledge, maturity, and allow that to be a factor that influences their quality of life.

In the eighth and last class, we had the pleasure and honor of meeting and talking to Dr. José Aldemar Álvarez, professor of Applied Linguistics and L2 acquisition at Universidad del Valle. He told us that Multimodal Pedagogy is a very recent current form, and that one of its most relevant principles is that it is necessary to change the conception we have about communication. It requires that we all understand that communication does not have the verb as its center, communication does not have to do only with the oral and written part of the language, there are other considerations about the power that communication has and the multiple ways in which it is manifested. communicative phenomenon, something that was already understood by the native indigenous communities of Latin America, and of the rest of the continents. This understanding of the value of the multiple forms of communication has contributed to not giving as much relevance, as before, to learning by structures, and although it is important to understand the grammar of languages, successful learning is only achieved through a process where all the expressions of communication are present, in turn allows feelings of emotion and interest when second language experiences are lived.

A great criticism made by Professor Aldemar is that the vision of communicative competences is an erroneous approach, and also closely linked to contemporary capitalist models, an example that the professor offers is that textbook distributors have sold the image of that if you successfully answer tests on grammatical structures, then you are able to communicate in the language.

2.2. Second Subject: Elective Topic Seminar

As I mentioned in the introduction, the purpose of this course is to delve into a research topic for each student. The professor fulfilled the task of guiding through pedagogical and research strategies in a class model such as the German Seminar. The research topics range from: Decoloniality, Oral argumentation, Constructivist learning theory, Critical thinking,

Multimodal text reading, Integrated curriculum, Critical digital skills, among others. All this with the purpose of presenting a final document for the subject, the sessions of the German seminar were structured to guide, provide bibliography, give research strategies and correct any aspect that should be rectified. For this final document, I decided to write an essay on how Decolonial thought influences and contributes to the new integrated curriculum policies, especially in the Colombian case.

Literature Review: Integrated Curriculum as part of Decolonial Thinking.

2.2.1. New educational policy and the integrated curriculum model

The development of a curricular model in Colombia has had a series of complications that are very typical of our territory. In the first place, because the public policies in the country have not been aimed at achieving an efficient literacy process, understood not only by the capacity to read and write, but to develop capacities derived from the previous ones, in turn the capacity to enter a labor sector proper to the capacities of citizens, access to education, food, culture and recreation services within the framework of the construction of the social fabric (Palacios & Delgado, 2021).

The continuous history of violence in Colombia has affected the way in which the educational policies and the content of the academic programs is received, in rural territories the scarcity of educational elements, the infrastructure, the difficulties regarding mobility condition the contents that the teachers give their students, also the lack of time for both teachers and students subordinates a class methodology, in which the student is forced to memorize the contents and where the critical and proactive attitude is curtailed by the complications that the context gives. In urban areas, on the other hand, they develop educational practices typical of a classical vision of education, which is usually understood as a tubular or hierarchical model, where rigid programs and subjects are the norm, and are present

in all levels of the Colombian educational system, understand preschool education, basic education, middle and higher education. The discussion about these models in Colombia has been carried out from the bodies that make up the higher level of Colombian education, and there are few universities that have managed to progressively implement models other than the hierarchical ones.

The truth of this is that the proposal of more flexible educational models obeys not only the concerns in the learning of students of higher levels, currently within the labor market knowledge of several disciplines is required, because the needs of the international market increasingly is requiring more of this quality in its workers, an example of this is in how advances in artificial intelligence have been articulating with certain individual and social needs, the application of computer developments in medicine, the development of new academic training such as biomedical engineering or the use of artificial intelligence for the study of finances and the different world markets.

Faced with the fact that societies and their respective forms of organization require the articulation of both scientific and human disciplines, we see how educational policy in Colombia has been in accordance with the economic interests of the political class that presides over state decisions. Progressively this social situation has been changing since the national economy has been transforming, requiring workers to educate themselves in multiple fields and requiring technical knowledge from different scientific currents. Faced with this historical need, flexible educational models and heterodox curricula have been discovered where the proposal of a comprehensive curricular model takes on great relevance.

2.2.2. Foundations of the Integrated Curriculum

The first discussions regarding how to educate, the implications of it, the obstacles that arise, were given by various pedagogues and philosophers of the age of enlightenment such as

Voltaire and Montesquieu. The first fight that took place regarding this was the secular nature of education (a discussion that is still recent in Colombia). The first treatise on education that gave way to a liberal conception of pedagogy is *Emile, or On Education*, by Jean-Jacques Rousseau, especially the section "Profession of Faith of the Savoyard Vicar" for which the work was burned and proscribed by the Catholic Church, since it called into question the revealed truth of the Church and the different instructions of the Church that ordered life in community, another point that motivates the educational reform given at the dawn of the French Revolution is fierce criticism of catechetical instruction, the separation of individual morality from Christian ethics and values that catechesis has constituted. On the other hand, he assumes that catechism as such is a useless practice since knowledge about the divine nature of God exceeds the natural capacities of human understanding.

The emergence of a liberal theory of education by European and Anglo-Saxon intellectuals contained a series of propositions that later curriculum theorists developed and complemented with a series of very particular approaches, all stemming from the belief that good educational development is the basis for the development and prosperity of a nation, and that is why it is of vital importance that governments worry about providing the available knowledge as much as possible. It is propitious to highlight the theoretical and practical contributions that Pestalozzi left throughout his life as a pedagogue; the series of reforms and radical changes in the way in which he was taught and the way in which his students learned has been gaining more validity with time:

Pestalozzi (1746-1827) deserves recognition as one of the seminal thinkers in the formation of the modern school, its curriculum, the pedagogies used, the recognition of developmental differences in children, the importance of well-prepared teachers, ways of teaching individual subjects, an emphasis on spontaneity, creativity and self-activity in learning, consideration of practical and the physical, consideration of 'funds of knowledge' that young people bring from

parents and others in the 'family circles' of their students, and the focus on whole child development - intellectually, practically and morally (Maura Sellars & David Imig, 2021).

The advances that Pestalozzi developed in matters such as the philosophy of education and pedagogy are far from the current forms that education takes in self-proclaimed liberal societies, which basically apply ideas of neoliberal currents that in most aspects are opposed to the educational proposals of classical liberals like the one we mentioned. Pestalozzi grants a fundamental role to the care and affection that occurs in educational spaces and the relationships developed by students, teachers and other members of educational and cultural institutions or bodies, on the contrary, the promotion of competitiveness within educational plans do not play an essential role in the way in which Pestalozzi develops his pedagogical processes, in neoliberal societies this is a clear and materialized intention at each of the levels in the educational systems, since competition allows the capitalization of the educational service. In these societies, the privatization of these services is encouraged.

All this development and criticism of traditional models of education have been classified as part of the progressive wing of liberalism, where the ideas of John Stuart Mill and John Locke are positioned and later the theoretical advances in education and pedagogy of John Dewey.

Pestalozzi's story eludes many contemporary school reformers. Crises in late eighteenth century Switzerland evoked fundamental shifts in thinking regarding schooling that were shaped by Pestalozzi. Kilpatrick (1949), a century and a half later, then described a 'Pestalozzi road' between those reforms highlighted in twentieth century writings, particularly those of John Dewey (Maura Sellars & David Imig, 2021).

All this liberal progressive current developed some postulates that contributed to the foundation of what we understand today as integrated learning, strongly developed in Anglo-

Saxon and American schools and educational institutions, with representatives such as Frederick Rudolph, where the first theories on curricular development emerged, and explored by Wilfred Carr and S. Kemmis.

2.2.3. *From Integrated Learning to Integrated Curriculum*

Jhon Dewey explains that integrated learning is made up of a large number of ideas and proposals about the way in which it is educated, about what should be educated, with respect to which aspects of public and private life education should be directed, and what is really important when educating. The results of educational practice become a central aspect of educational policies within the framework of comprehensive development, as opposed to other training and educational methods, which have purposes that have little or nothing to do with comprehensive performance in the life of the citizens. The integrated curriculum is part of this purpose, especially in the search to materialize the identification of educational needs and to be able to trace a particular pedagogical system to the context that is presented.

A key aspect that is seen in the historical development of pedagogy and its representatives is in a progressive interest in learning and teaching about the role of the citizen with his nation, the civic education that teachers give in schools. Jhon Dewey denounced the lack of spaces where these issues occupy a space for reflection and discussion, progressive liberal education, of which Dewey is a part, shows a deep interest and concern for the depoliticization of public life and the organs of the State that uphold national democracy. For Dewey, educating implies caring deeply about this, the knowledge that is learned throughout the transition in the educational system has something to do and something to say, as well as a position to assume in the face of public decisions. Technical, theoretical and practical knowledge, for Dewey, should be reflected in the potential that the State and its citizens can materialize.

However, I take it for granted that we all admit, in so far as we are interested in our public-school educational system, that its main objective must be to prepare boys, girls and young men and women for that they be good citizens in the broadest sense of the word. These students must be prepared to be members of the communities, recognizing the ties that link each one of them with the other members of the community, and recognizing the responsibility they have to contribute to the construction of community life. (Dewey, 2011, p. 76-77).

For Dewey, a good educational process implies that both students and teachers, through learning spaces, understand more and more the implications of being a citizen and that, in turn, the citizen attitude essentially goes through the construction of community. Education does not have social aspects, education is a social goal in itself, and it occurs to the extent that we understand and develop a political attitude with our community, this means understanding social needs at different scales, micro and macro, power propose possible solutions and find a way to influence these problems and achieve one or more satisfactory solutions to these social phenomena.

Dewey is not a revolutionary in proposing this, theoretical liberalism has always had an attitude of care towards the State, however, it manages to establish a break with its predecessors by assuming and exposing a clear relationship between the duty that education has and the spaces dominated by state decisions. Historically, liberalism has tried to limit the accumulation of power in the State, the clearest reference is the materialization of Montesquieu's theory in the United States of America, although it is not the only one or the first clearly, an example of this is in the humanist theorists of the school of Salamanca, Dewey in this regard postulates that the State is not a motor power, but mobile, that is, the State is not a social organ with its own power, as is usually seen in classical liberals and that neoliberal currents and others close to monarchism tend to take it as an axiom. For Dewey, the State acts to the extent that economic engines feed its capacity for action. For Dewey, the State has a

great but identifiable power, in addition to behaving as a secondary power, since there is a driving power outside of it in society.

We believe that if we give our public-school students a good understanding of the Constitution of the community of nations in which they live, and teach them, in addition, a few things about the government of their own locality, then they will be prepared to do the part that corresponds to them and to participate, as good citizens, in the running of the government. However, all of this simply refers to the machinery of government; and while knowledge of that machinery is important, more important still is knowledge of the power that makes that machinery work, of the nature of that power, and where that power comes from. Even the best theoretically grounded governmental institution is, after all, no more than a tool, that is, an instrument that does not generate its own force (Dewey, 2011, p. 78).

The new advance in pedagogy that Dewey proposes is that in addition to showing a real concern for social and community decisions and political exercise conditioned by the legal systems of the State, it is necessary to articulate theoretical teaching with constant activity in social spaces and putting into practice what has been learned, even learning properly from the social relationships that we establish in the same practice. This will allow us to understand what power relations are like in public spaces that apparently do not concern governmentality.

There must be some power outside of it that sets this machinery in motion. We can teach our students from top to bottom what is the nature of our government, and even the details of its theories and forms of management; we can familiarize them with the Constitution, and not just verbally, but seeking their understanding of the functions and duties of local government; and yet, after all, this will be nothing more than a paper preparation (Dewey, 2011, p. 79).

This position glimpsed a problem that we now have in the vast majority of nations, translated into a division in the educational objectives that are taught in the different social classes that can be presented in a nation, this is an aggravating factor for the democratic vision

of education and the social purpose that education itself fulfills, in addition to the fact that this situation results in a great loss of human development, since the classification, or rather, the stratification of education leads to the discrimination of a large number of people of different access and develop great achievements in terms of knowledge that the nation and other neighboring nations could benefit from, these students belonging to low or middle social classes are forced to enter markets where the knowledge learned is often wasted for the desire to need cheap labor that performs functions that do not require an educational process in the full sense of the word. Dewey saw this in the industrialization processes of the emerging first world nations.

As far as the teaching given in the past is concerned, the effect of this has been to leave students with the feeling that they do not really have to solve problems, since such problems have already been solved by the officials of our government. or by the framers of our Constitution, so that all they have to do is vote for a good man and, perhaps, attend their local party meetings, for they have been led to believe that others will take care of take care of them. The great mass of students, therefore, when they leave school and face life - even if impartially briefed on the theoretical structure and workings of government - do so without some basic knowledge of the governing forces. with which it will have to face (Dewey, 2011, p. 79).

We are currently experiencing this, although with an incentive, we are experiencing something that I define as a 'Fordist Education System', where the development of a critical, creative and philosophical attitude is suffocated by an eagerness to create people with mere technical skills, who dominate an activity and ignore the different edges that make up a complete education with a social sense. This education system encourages its students to think of their learning as something that only benefits them, and that it should be something that pays them money. Therefore, it ignores all the variables in which the work of other people influences personal well-being, and how the economic dynamics that dominate a nation can affect their

professional, vocational or work activity. In essence, the standardization of education for the achievement of an individual who does not know more than to develop mechanical activities within a labor market is a very efficient way to end democracy, both in its idyllic sense, and in the material represented in its different modes of choice and operation.

The subsequent advances around the methods and practices that seek an educational process in the sense that Dewey treats it, as a social end in itself, shape the discussions on curricular reforms. The integrated curriculum is based on Dewey's idea that moral teachings given directly do not provide a good result at a social level, since moral ideas, when taught theoretically, remain as an accumulation of information without any application. Moral ideas for Dewey should be reflected in the relationships that teachers establish with students through the curriculum they develop, especially when the study of one subject is linked to another or one discipline to another. The methods take on a fundamental value because they distribute in a specific way the magnitude of information and content in the curriculum, this in turn determines the student's cognitive development and his ability to relate to his peers.

From the above, a characteristic arises that takes and assimilates many curricular proposals, and it is the need to create study plans where the methodology that is developed in class does not contemplate the mere repetition and the uniform assignment of contents to the students, since this does not motivate the spirit of collaboration between students, what will happen with more certainty is the progressive disinterest in the classes, because in them there are no moments where there is a retribution of contributions and a progressive dialogue, this shortcoming in the classic methodologies harms the interest that students have and their curiosity will not be devoted to discovery and investigation.

For Dewey, children in schools must learn to work as a team, as this allows them to better face the problems of social, political and personal reality. Teamwork and the division of

labor are for Dewey the fundamental capacities (in addition to critical and intellectual development) that allow children and young people to integrate into society with a great capacity for action. With these capacities, the human being can act as a full-fledged citizen, understanding his impact on other social groups, his community, his environment and the nature that surrounds him.

There is a subtle concern for Dewey in how economics is educated, though it is not hard to see. Developing in students the ability to work as a team and divide activities, acting cooperatively indicates a criticism of the way in which the economy of their country is being installed, standardized, unprofessionalized and mechanical work models. For Dewey, a prosperous economy starts from the ability of the members of the companies to know how to work with the greatest knowledge of their profession and know how to communicate with the rest of their workers and colleagues to create new ideas and projects, which can contribute to quality. life of him and his fellow citizens. Dewey lists a series of resources that are often used in traditional schools and that affect the advancement of creativity, teamwork, and the division of labor:

Fear, for example, is a reason that we almost always let come into play, although it is not necessarily always about physical fear, or fear of punishment; it can also be the fear of losing the approval of others, or a fear of failure that becomes so extreme that it is unhealthy and paralyzing. On the other hand, emulation and rivalry also come into play. Precisely because they are all doing the same job, because they are judged, both in recitation and examination, in relation to grades and rules of promotion, and not from the point of view of their personal contribution, but from the perspective of comparative success, it is appealed excessively to the feeling of superiority over others, with which shy children are dejected. Children are judged in relation to their ability to meet the same external standards (Dewey, 2011, p. 24-25).

These characteristics that Dewey mentions motivate a type of individualistic education that cares little about the civic nature of comprehensive learning. For this, it is essential that students interact with their classmates and talk, share and discuss with interest, with a sense of belonging, regarding the themes or topics that the study plans and school rubrics address. The topics that are dealt with at school must be replicated and discussed in the different non-school spaces. In this way, it is possible to create an integrated language that allows students to develop a critical, purposeful, and resolving attitude towards social problems.

The support that is beginning to be woven in the classrooms and the spaces corresponding to educational or cultural institutions translates into one more capacity, with greater value to other competencies that traditional educational policies seek to develop, since many of these 'competencies' promoted by political sectors and established economic classes do not reach, do not manage to have a favorable impact on personal life and those fields that are linked to it. An example of this is the ineffectiveness of 'skills' in relationships and situations that occur within the family, within love life, in spiritual and intellectual development:

The child is prematurely thrown into the region of individualistic competition, and it occurs in the direction of individualistic competition, and it occurs in the direction where competition is least applicable, namely, in intellectual and spiritual matters, in which the basic law is cooperation and participation (Dewey, 2011, p. 25).

Teaching through support and teamwork and division of labor is projected and materialized through a new way of approaching study plans, social action takes a relevant role in the development of these plans, since it would not make sense to education that is not capable of generating real and important action in society. To do this, specific criteria must be established to guide the achievement of this purpose:

We currently have three separate values through which to examine these issues: one of culture, one of information, and one of discipline. These values refer only to three different forms of

social interpretation. Information is genuine or educational only to the extent that it offers us definite images and concepts of the material we encounter in a context of social life. Discipline is genuinely educational only insofar as it represents a reaction of the individual's own powers to the information received, in such a way as to bring it under control and orient it towards the realization of social ends. Culture, if it is to be genuine and educational, and not just an external gloss or fictitious veneer, represents the vital union of information and discipline; designates the socialization of the individual in his complete perspective on life (Dewey, 2011, p. 28).

We see that there is a concern about how scientific and human developments have been conceived historically, since the scientific revolution it was intended to observe reality from an objective prism, where the researcher's conscience does not manipulate or modify what he observes, analyzes, and studies. This has led us to believe that reality is something monolithic, in which my participation does not make any difference to the participation or learning of another person, since the knowledge is the same and the discoveries are only a product of the accumulation of knowledge and techniques.

With this new vision where the Information-Discipline-Culture triad seeks to return the vital essence that underlies the investigation, curiosity and creativity of the study. In Integral Pedagogy, the knowledge they learn does not have a quantitative condition, since the way in which students assimilate knowledge is never the same, and the proposals that arise from student activity are not possible to define, which is why they are so valuable. the considerations that students may have with teachers and other members of the educational communities.

We see, then, that the change proposed by the Integral Pedagogy goes through the reform of the study plans, the study methodologies, and the social spaces where the encounter between knowledge is established, be it cultural spaces or educational classrooms. For this, it is necessary to be able to seize public spaces in order to be able to distribute knowledge through the multiple technologies that they develop and are present in the communities and territories.

The integrated curriculum emerges as a way to enhance the skills and competencies of individuals, in addition to preparing them to participate in the institutional spaces provided by the State for their participation.

The emergence of Curriculum Theory and Comprehensive Pedagogy was especially based on liberal and socioliberal pedagogical schools, replicated and deepened by schools in the United States and the United Kingdom through the "fundamentals" movement and the "theory of education" respectively. The problem with these currents, inherited by curricular theory, is that they cannot separate themselves from the positivist vision of science, and try to find methodological and procedural elements in the natural sciences to later develop them in pedagogical practices. There is in them a will to transform pedagogy into a 'science of education' in the narrowest sense of the expression. This subsequently became difficult to advance in a really living relationship of knowledge between teachers and their students:

The solutions provided by both the "fundamentals" movement and the "education theory" movement wounded the self-esteem of teachers and professors of educational sciences. Not only did they suggest that professionals in the educational sciences would always have a somewhat secondary status compared to professionals in other fields of research, but they also accepted that education lacked its own theoretical content (Kemmis, 2002, p.28).

The problem that Kemmis sees here with respect to these movements is that they want to see the curriculum as an applied science, where the methodology starts from a technical order, that is, from the use of certain instruments to achieve a certain goal, in this sense not there is a difference of its own with the old educational regime. The problem of the curriculum is not only reduced to the technical aspect, but also practical, that is, the practicality of the curriculum lies in the understanding of the political, community and social situations that link each of the students, teachers and professors, with it. also, the discussion on how to act with what they have learned according to the family and community context that surrounds them.

2.2.4. *New Foundations of Curriculum Theory*

Curriculum theory then takes a different path, since it requires establishing a discontinuity between the natural sciences and the human sciences, it must break with the traditional methods of science, such as scientific positivism, behaviorism in psychology, in addition to theological currents of Education. For this, theoreticians of educational curriculum models such as Kemmis and Wilfred Carr resort to other philosophical bases, more materialistic in nature and close to the different branches of political and philosophical socialism.

Proposals attached to socialist currents come out, in the case of Kemmis and company they collect postulates from the Frankfurt school and its critical theory, very close to the ideas of Habermas, where they find the most consistent arguments to be able to generate a rupture between their own scientific paradigms of the natural sciences, and structure new investigative methods that allow the knowledge of social, political and psychological phenomena. Kemmis evidences this by exposing the rupture of paradigms that Habermas offers and the recognition of it as a valid thesis.

However, following in the critical theory tradition of the Frankfurt School, Habermas reconstructed Aristotle's idea of theory by separating it from the notion of "pure" science and orienting it towards a more materialistic basis, centered on the actions and practices of human beings. social scientists (and others, such as policy makers and social activists) who, in the best of cases, work for rationality, justice and freedom. He qualifies this interest as emancipatory. Habermas's early works, *Knowledge and Human Interest* and *Theory and Practice*, not only demonstrate the emancipatory character of social science by drawing on the tradition of critical theory of the Frankfurt School, but also portend the development of an emancipatory social science. critique in which the values of justice and freedom (interpreted in participatory and

democratic terms) are as essential to the character of scientific work as the values of truth and rationality (2002, p. 31).

Habermas believes that he has found the essential material conditions to be able to exercise good pedagogical development, and that progressive and reformist curricular policies find room to generate knowledge and achieve citizens in the sense proposed by Dewey, that is, men and women who participate in life and that they exercise their participation in it democratically through the 'democratic' bodies granted by the nation. Such material conditions were given in the formation of the European bourgeois public sphere that comprises the 16th and 17th centuries, since this class manages to detach itself from the activities corresponding to the State and, in addition, is the owner of particular interests, and this condition of the class The bourgeoisie manages to impose strict limits on religious and political authorities.

The consolidation of a new social science, typical of critical theory, would then allow the exercise of signifying educational practice through (1) developing an ideological critique regarding the social spaces where the production, reproduction and transformation of phenomena take place. social, the study of the members of groups that bear culture, (2) the understanding and organization of emerging and consolidated enlightened groups in social groups and societies, and (3) organizing the capacity for social and political action of the different social groups belonging to the same political system. Both for Habermas and for Carr and Kemmis, education is understood as a collective social action, in addition to the fact that the organs belonging to the State in its current state allow the participation of different social groups with their interests within the different conditions of justice and guarantees of social equality, this translates into the possibility that the application of curricular theories materialize in each of the social classes belonging to a political system.

Habermas, although he is part of a thought related to Marxist theory, has greater similarities with Hegelian thought. Carr and Kemmis assume from Habermas's proposal the assumption that bourgeois civil society allows and grants the conditions of reciprocal recognition between members subject to rights within a political nation, and that with this it seeks to ensure such healthy and cordial relations between citizens by through procedural and material conditions, guaranteeing justice and solidarity between people. However, this situation is not clear when trying to understand the historical role of bourgeois societies in territories that were colonized and where a dialectic of philosophical visions still survives, as they are in Africa, America and other territories, even from a From the most classic Marxism, the possibility that the emergence of bourgeois civil society has allowed over time the development of trade unions, economic and educational organizations external to the prevailing political system, in itself in many political nations where they exist, would be questioned. they were constituting bourgeois classes, the labor movements and the working classes were censored and finished violently.

The question about education in marginalized sectors and excluded from the presence of the State in its many forms is still valid. Dewey's consideration of the possibility of structuring common and transversal educational plans for all social classes of a political society becomes impossible in societies that have constituted their space in modernity through the submission of lower social classes, ethnic communities, working-class societies, etc.

2.2.5. The need for the Decolonial Turn for the Integrated Curriculum

The problem of education in Latin America goes through contemplating certain aspects that are very typical of this continent, its history leads us to understand how the different political organizations have been, the different modes of production, the epistemological paradigms that they developed, the respective conceptions about the nature, social

relationships, the different forms of family organization, the multiple forms that property has taken, from the pre-Colombian period to the analysis of the forms that property currently takes throughout the territory.

The problem of establishing and enabling new ways of providing education and creating knowledge stems from certain historical phenomena that have their echo today and that various theorists of the decolonial turn have called 'coloniality of knowledge'. This concept, developed by Walter D. Mignolo throughout his works, especially with *On Decoloniality* (2018), *(Des)Coloniality of Being and Knowledge* (2006) and *The Color of Reason* (2008), argues that in the system-world Europe managed to consolidate a myth about the history of modernity, in which it positions the scientific revolution, the renaissance and other historical phenomena such as the Protestant reform, the French revolution as triggers of the global process of modernization and intercommunication between continents and different cultures. With this they assume the role of protagonist in the history of civilizations.

In the case of America, the process of evangelization managed not only to consolidate an evangelization of the indigenous people, but also a form of historical concealment of the original epistememes of those territories, which also led to the forgetting of different technical and technological achievements by the tribes, ethnic groups. and pre-Columbian civilizations, in turn the development of many technical and scientific processes were assumed by European societies and denied their pre-Colombian origin.

There is a cultural, philosophical, religious and epistemological gap in Latin America, which still persists, the social, economic, political problems, the nature of the Nation-State, and that requires that such gap progressively cease to exist, through a process of exchange philosophical and mutual recognition, which allows the activity of societies and communities

excluded from their contribution in the construction of a national policy and in turn the creation of new educational policies.

In this respect, the theoretical contribution of Critical Theory is insufficient. The proposals of the second generation of the Critical Theory do not manage to solve the epistemic, cultural and historical differences that were traced in the victim territories of a continuous process of colonization, it is necessary to implement own proposals for these territories:

In turn, decolonial authors such as Enrique Dussel (2001) developed a rigorous but fraternal critique of the universal pragmatics and the discursive ethics of Habermas and Karl Otto Apel, pointing out the need to complement their discursive ethics with a material ethics that postulates the need to create the conditions to guarantee the life and development of human beings, taking as a starting point the situation, historically constructed, of those who are victims of domination and exclusion, whether they are workers, women and other genders, as well as of those who are racialized. Accounting for these asymmetries would allow a discussion to be generated around the need to equalize the material conditions of all possible participants, symmetrical conditions to defend their points of view about what is good (Guevara, 2020).

2.2.6. Can we emulate educational policies from other places?

Latin America shares cultural and historical similarities and differences; however, each region has its differences and has its own needs and interests. However, the dependency relationship has been constitutive of the entire region, a factor that is shared with some Asian and African nations, but which takes on special characteristics, requiring an understanding and a sui generis proposal. Societies such as the Hindu, other Asian and Middle Eastern societies survived as a culture in the face of the advance of the process of modernity and intercontinental industrialization. On the other hand, the societies and civilizations that inhabited what is now known as America suffered and still suffer a process of extermination without precedent in history, remaining outside the relations of the world-system.

This situation is due to the fact that the conflict between European and Asian societies was not the same as that which arose in America with respect to Europe. In order to make use of the land, develop productive forces, and establish the foundations of the capitalist mercantile system, European societies required a continuous process of evangelization and transformation of indigenous societies and communities. This situation was only possible because the societies that made the first process of modernity were Catholic and saw the need to reach salvation through the teachings of Paul of Tarsus. This process of evangelization will not be seen in the societies where the Protestant ethic emerged and was consolidated. The historical form of merchandise production and trade systems was an important factor in the constitution of a cultural and spiritual uprooting, and developing a coloniality of being, this situation did not occur in the same way in Asia, for example. For the time of the industrial development of the Protestant societies there was more a concern for the opening of mercantile and labor links with peripheral societies, than for a process of evangelization parallel to this; An important point in this regard is the permanence of a language in the territories. Most Asian, African, and Middle Eastern societies have preserved their language, and through it much of their culture, customs, and social practices.

It is essential to deal with the problem of how colonial discourses have been perpetuated, and how they are established in the different spaces and environments that political societies share. This is a topic of interest for the new educational and pedagogical proposals that come with the course of the historical evolution of Latin American political societies, since what is at stake with colonial discourses is the meaning that the member subjects of a political community can give the reality they live, their capacity for criticism and political action, the recognition of interests within the discourses that are expressed in multiple social settings.

With this, a relativism of reality is not proposed through the discourses, the material and historical facts are already given in advance, the language and the potentiality of the discourse what it does (and this is the important thing) is to allow us to understand or misunderstand the events that occur and that we witness, there is no way to understand and learn from reality except by codifying it in some form of language.

In this sense, when we speak of language and discourse, we are dealing with a constituent factor of reality, but not with an objective reflection of the phenomena themselves, and much less when we deal with social and political phenomena, which today are primarily mediated by informative filters, where the speech and the fact occur almost simultaneously. The discourse is a field of dispute for the recognition of truths, it is a political dimension.

The theme of the discourses within the Decolonial Turn is addressed mainly by Arturo Escobar (1952) in works such as *The invention of the Third World, Construction and deconstruction of development (1996)* and *The end of the savage. Nature, culture and politics in contemporary anthropology (1999)*. To see the colonial discourse, it is necessary to see from the perspective of the contemporary anthropologist, it is necessary to see with the eyes of the native, to try to get rid of the cultural clothing with which we grow up, only in this way will we see the way in which the Other, ignored for a long time in the West, gives meaning to the reality they live. This is a difficult process, since the West has constituted an expansionist and devouring discourse, totalizing in decolonial terms, which does not allow the existence of other discourses, since the totalizing vision of the world is established generating asymmetries, through the use of its historical material conditions. Only through the Spanish triumph in the American territories and the development of political systems, organizational, legal and cultural forces through the logic of the empire, could an expansionist discourse emerge that would give order, meaning and justification to the historical phenomena of colonization. and

the process of coloniality, the logic of races, and the subjugation, extermination of ethnic groups throughout the continental territory.

The truth is that the colonial discourse, inherited from European societies, is nothing more than a discourse located in a geographical space, capable of situating itself at an absolute and uncontroversial discursive point, but through political, cultural, scientific, technical and technological dominance over other societies, ethnic groups, cultures and civilizations. The decolonial vision and post-structuralist anthropology manage to show and denounce before the eyes of Western societies the particularity of their story. The different arguments that are woven within the proposal of the decolonial turn show the need to convert the colonial discourses of the West into yet another situated discourse, which before being able to speak about the nature of the human being, speaks in a different way. to contemplate human nature. This is something that some of the English educational theorists began to see after the failure of the application of analytical methods in the field of education:

[...] what has been lost is an adequate appreciation of the philosophy of contemporary education as a historical construction, immersed in society, that emerged from a certain cultural climate and as a response to fundamental intellectual problems and educational concerns. An inevitable consequence of this lack of historical self-awareness is that the philosophy of education is incapable of giving a unified and continuous account of itself. All he seems to be able to offer at present is a series of isolated anecdotes about educational philosophies of the past, designed, above all, to show how they mixed genuine 'philosophical' questions about education with 'empirical' questions and concerns. practices and others 'non-philosophical' (Kemmis, 1996, p. 46).

The relationship that is woven between European and American educational proposals find a crucial point where the criticism of the decolonial turn is also found. It is not possible to see education from a panorama that collects practices and techniques, adopting science models

so that it is considered one of them; Fundamentally, education requires a broad vision, it needs the intervention of multiple knowledges, knowledge, whether technical or artisanal, and with them elevate its character to an 'interdisciplinary' theory.

As a consequence of these internal doubts, the 'interdisciplinary', 'integrated' and 'problem-based' character of educational theory was accepted at the ritual level, and ways began to be sought of overcoming the distances between the theory of education and the practices that give all this theory its reason for being (Carr, 1996, p.53).

It is worth noting that the Theory of education needs to be focused on understanding, interpreting and solving the problems that arise at the personal, family, community and national levels. Education requires many elements of history in order to create people with criteria and civil and political awareness, as well as capable of responding to social needs through their technical knowledge and analytical skills. The big difference with respect to the theory of European education is that the problems that Latin America suffers from are of another order, of a foundational, epistemic order.

Starting from Heidegger's critique of western metaphysics, Dussel affirmed that modern philosophy of consciousness, from Descartes to Marx, ignored the fact that thought is not disembodied, but is rooted in human daily life (*lebenswelt*). It is precisely the relationship created by modern thought between an abstract subject (without sex, without class, without culture) and an inert object (nature), which explains the 'totalization' of the Western world, since this type of representation blocks from the outset the possibility of an exchange of knowledge and ways of producing knowledge between different cultures (Castro-Gómez, 2005, p. 48).2.2.8. Historical problems for an integrated national educational project.

There has been a series of problems in America for the establishment of a series of educational postulates where the participation of all the members of the political society is represented. In principle, because the emergence of New Granada required the establishment

of a series of judicial and legal resources that traced a clear discrimination of phenotypic order, that kept the *cultural capital* of 'whiteness', in obedience to the religious paradigms of the moment:

During the sixteenth century, when "America" began to be conceptualized as such, not by the Spanish Crown but by intellectuals from the north (Italy, France), it was implicit that America was neither the land of Shem (the East) nor the land of Ham (Africa), but the prolongation of *the land of Japheth*. There was no reason other than the geopolitical distribution of the planet implemented by the Christian T/O map to perceive the world as divided into four continents; and there was no other place on the Christian T/O map for "America" than its inclusion in Japheth's domain, that is, in the West. Westernism is, then, the oldest geopolitical imaginary of the modern/colonial world-system (Mignolo, 2000, p. 59)

The territory of America is established for the expansion of the Catholic Christian spirit, for this it was necessary to configure a discourse on race that would allow the advance and positioning of Christianity in the new world, thus the purity of blood arose. Purity of blood becomes a racial discourse where it proposes a taxonomy of ethnic groups, which suggests in the way how the impure blood races should improve their race, by interbreeding with Europeans. Both native Americans and ethnic groups excluded from Europe, such as Jews, Moors and Africans living in Europe, assumed the logic of blood purity to access the cultural capital that emerged from it, in addition to the fact that the State of the New Kingdom of Granada in His crusade against abject indigenous peoples to Christianize required the strength of other people's more willing to transition to a new form of government and logic.

Even so, for these indigenous communities that complacently assumed the entry into a new world logic and a totally different cultural system did not exempt them from being victims of a second-order civil treatment, they continued to be considered as immature beings and lacking in a conscience that allowed them to fend for themselves. Both for them and for the

ethnic groups that resisted entering a process of religious and cultural conversion, the weight of being a civilization lost in the past fell. An explanation of this is found in Locke, for the philosopher the pre-Colombian societies have the similarity with the ancient civilizations of Europe, the Middle East and Africa in that they do not require to establish a labor system within their political organizations, the institution of money does not exist and the exchange value, only primitive societies do not have money and a market economy because these are generators of wealth.

A clear demonstration of this is that several nations of America that abound in land, are scarce, on the other hand, in all the comforts of life; Nature has provided them with as much liberality as any other people with all kinds of products and materials, that is, fertile soil, suitable for producing in abundance everything that can serve as food, clothing and pleasure; however, since they are not benefited by work, they do not have even a hundredth part of the comforts that we enjoy; The kings of a wide and fertile territory eat, eat, dress and have houses worse than a laborer in England... Well, in primitive times the whole world was a kind of America, in conditions even more extreme than those that it offers now, since nothing similar to money was known anywhere (Locke, 1983, p. 45; 49).

This is one of the historical problems that remain today, it is not possible to establish a symmetrical relationship, of mutual understanding and dialogue, that achieves the transfer of knowledge, practices, customs and knowledge if we adopt the belief that we are dealing with pre-modern communities. There are no clear conditions that define the stagnation of a society in the past, something different from when a society or community faces a period of crisis, be it social, institutional or religious. Civilizations develop knowledge and practices, techniques oriented to multiple needs and none of them establishes a clear path towards teleological progress.

Faced with the progressive establishment of the New Kingdom of Granada in Europe, a process of secularization of Christian values and their respective institutions was brewing, there is a schism between political power and clerical power. In this event, one of the most relevant points to highlight is the disjunction of scientific discoveries with the speeches of Thomist metaphysics, establishing a new scientific paradigm, which in principle with its amazing advances in the vast fields of mathematics, finding results with property of objective truth, believed they had found the key to an all-encompassing and indisputable knowledge.

Only at the beginning of Modernity does the true conquest and discovery of the infinite mathematical horizons begin. They originate in the beginnings of algebra, of the mathematics of continua, of analytic geometry. With the audacity and originality of the new humanity, very soon the great ideal of an all-encompassing rational science is anticipated, respectively, the idea that the infinite totality of what exists in general is a total unity, which correlatively must be totally mastered by means of a universal science. [...] As soon as a successful realization is reached along this path, in general the idea of philosophy is transformed (as a science of the totality of the world as the totality of what exists) (Husserl, 2008, p. 65).

It arises hand in hand with the growth of the exact sciences, a claim to be able to reach the most varied fields of study with the scientific methods granted by the scientific revolution, to which the human sciences applied. This gave a different dimension to the process of colonization in America, there was a colonizing character of the epistemologies born of the Copernican revolution, a colonization of knowledge was gestated, through the belief in a scientific finding born of the apodictic deductive methods of mathematics and its transfer to the physical science of Galileo Galilei.

Kant relied on the scientific developments of modernity to propose an anthropological theory that would have the character of in falsifiability, that would achieve, through analytical methods, to be able to abstract from the particularities of human experience those clear, distinct

and constitutive traits of the races. Kant proposes a theory where what is observed remains as described and known. The belief that there are universal principles that determine the behavior of heavenly and terrestrial bodies, that allow knowing their composition and structure, gave the possibility of thinking about the existence of universal principles that would allow knowing and determining human behavior, its features constitutive, the foundations of culture, morality and ethics. With this assumption Kant postulates the existence of 4 races in the entire terrestrial orb, the white one, corresponding to those born in Europe, the yellow one corresponding to the Asians, the black one corresponding to Africa and the red one corresponding to the Native Americans. To all of them he attributed certain behavioral traits, influenced by geographical and climate conditions:

Humanity exists in its highest perfection (Vollkommenheit) in the white race. Yellow Hindus possess a lower amount of talent. Blacks are inferior and at the bottom is a part of the American peoples (Kant, 1968, p. 316).

Decolonial thought manages to denounce, through an anthropological and historical approach, the falsity of the race discourse, which has currently been dismantled by the new results in genetics. What is clear here is that knowledge is a global process, in which all human beings are participants and all societies in the world have had a part in the development of epistemological and scientific advances, so it is false to award private property of knowledge as at one time certain European scientists or those belonging to the 'Western' world justified it. Knowledge is a common property, of which we all have the right to be producers and consumers, regardless of ethnic groups, cultures and nationalities.

We have just seen a series of historical difficulties that make developing a national or Latin American educational project require many innovative proposals, since we are facing problems inherited from colonialism, present in culture, politics, economic relations, but even more important for us as researchers is the development of a colonialism of knowledge, which

has ended traditional and regional knowledge and knowledge, it is our duty to preserve these other epistemologies, and as far as possible incorporate this knowledge within a learning space and that in turn be at the service of all.

3. Conclusions

Throughout the classes we learned that language is much more than the ability to communicate, there are underlying themes and great content to deepen. We also learned how to carry out a study plan, with topics linked to each other, but with new content, approached in a non-hierarchical way, since the intervention of classmates was essential for the development of classes. This is something that is seen more over time, and generates better results, because we see that classmates outside the classroom acquire a commitment to what they have learned.

As a researcher, there is the learning of many ways of approaching a class, of using the different resources that educational institutions grant to teach, also to have criteria to know how to choose what type of resources to use to teach a certain type of content, the need to propose models curricular specific to the needs of the students that I am going to teach, because this makes their learning comprehensive, complete, not to be forgotten because they will require it to solve problems that arise in reality.

I have been an English teacher to children from 7 to 10 years old, and this has allowed me to understand in a more personal way, and therefore better, all the topics addressed by the teacher throughout the subject, since one knows first-hand the personal needs of children at school, how personality influences, cultural issues, family differences, access to resources, belonging to higher or lower strata, problems that come from home to the classroom, cultural differences between children and other things more.

In all this educational practice, I understood in the Applied Linguistics II course that I should not teach English only so that the children develop one more competence, but that they

find in the use of this new language values, new customs, knowledge, hobbies, activities that they are of personal taste and help to form a citizen who is concerned and aware of social needs, who has an ethical commitment to his peers, and who, through learning English or another language, can find ways to get out of personal problems that prevent a healthy life, and does not generate discomfort in the family or social field.

With the experience of the Applied Linguistics classes and the development of this report, I hope to improve my ability to perform in a classroom or any teaching space, to make language teaching a cultural and artistic experience. There is also the experience of improving as a researcher, finding theoretical and practical material to be able to think and propose new ways of approaching pedagogy.

It is still pending to be able to address the linguistic problems derived from discrimination, violence and colonial policies established in Colombia. Teach children and adults that there are expressions that legitimize discrimination, that prevent an approach and recognition of other people who have historically been excluded and distanced from the globalized spaces in which we find ourselves. It is still pending to be able to manage meeting and dialogue spaces with social groups that have educational paradigms different from those that I have incorporated and with which I currently teach, because in this way I find the most favorable way to renew and improve the educational plans and curricula that I will develop throughout my professional life.

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