

Building citizenship in Education for Development. Democracy of knowledge in emancipatory didactics

*Construyendo ciudadanía en Educación para el Desarrollo.
Democracia del saber en didácticas emancipatorias*

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Building citizenship in Education for Development. Democracy of knowledge in emancipatory didactics

Construyendo ciudadanía en Educación para el Desarrollo. Democracia del saber en didácticas emancipatorias

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Abstract:

This article presents a reflection, experienced, on continuous training of aspects that favor the awareness of the person to live in and for the community, in terms of decolonizing didactic strategies and going to dialogic practices in favor of social transformations. Learning is based on applying theory to life practices that facilitate understanding of the need for a glocal perspective and world system, with a focus on solidarity. For this, it is necessary to facilitate the understanding of language from the transnational complexity in terms of social and cultural diversity and identify the colonial from an imposed knowledge. This fact favors an education of non-conformism, as well as identifying the barriers in the acceptance of otherness. as a political act. After investigations into action and practical theoretical reflections in the classroom, strategies are presented that link the democracy of knowledge with didactic daily life, epistemologies, meanings and symbolic charges to facilitate the sense of co-responsibility for development.

Keywords:

applied practices; dialogic practices; diversity; teaching strategies; solidarity.

Resumen:

En este artículo se presenta una reflexión, experimentada, sobre formación continua de aspectos que favorecen la toma de conciencia de la persona para vivir en y para la comunidad, en cuanto a descolonizar estrategias didácticas e ir a prácticas dialógicas en pro de transformaciones sociales. El aprendizaje se basa en aplicar la teoría a prácticas de la vida que faciliten la comprensión de la necesidad de la perspectiva glocal y sistema mundo, con el enfoque de solidaridad. Para ello se requiere facilitar la comprensión del lenguaje desde la complejidad transnacional en cuanto a la diversidad social y cultural e identificar lo colonial desde un saber impuesto. De este modo se favorece una educación del no conformismo, así como en identificar las barreras en la aceptación de la otredad como acto político. Tras investigaciones en acción y reflexiones teórico prácticas en el aula, se presentan estrategias que vinculan la democracia del saber con la cotidianidad didáctica, las epistemologías, significados y cargas simbólicas para facilitar el sentido de la corresponsabilidad del desarrollo.

Palabras claves:

prácticas aplicadas; prácticas dialógicas; diversidad; estrategias didácticas; solidaridad.

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1. Introduction to Development Education in the complexity of meanings

If Didactics is the art of teaching, Education for Development (EpD) relies on complex teaching and learning that is committed to society in favor of teaching global citizenship (Argibay et al 1997, Benito, 2011). This dissertation aims to link an Education committed to inequalities from understanding the symbols and meanings of cultural diversity to facilitate not only the experience of an active and political global citizenship in didactics but also in training practices. So, this dissertation approaches the objectives of UNESCO (2022) of equality and transformation.

For this, complexities are presented in various educational, interdisciplinary and transdisciplinary scenarios, as well as awareness and distance from existing differences, many of them appreciated as harmful. As a solution, strategies are provided that allow a democracy of knowledge as a process in the understanding of otherness.

Citizenship is a participatory and integrating element, its acceptance is complicated by the institutional political commitment with inefficient reception policies, the migrant population sector, sometimes with more than 15 years of residence in Spain, is still on its way to get political participation, as well as vote in the host country.

Remembering Malgesini and Giménez (2000, p. 62): "wherever there is a person, there is a citizen with full rights, equal to those of any other"; there is a need to present the relationship between Education for Development and interculturality for the formation of a "planetary citizenship" with an intercultural dialogue (García-Blanco, 2018). It is also focused on the fight for human rights and favoring inclusion in everyday life, thinking globally and acting locally, visible in inhabiting the city (Arnaiz and Rodríguez, 2004).

The need to practice a more horizontal organization so that the teaching and learning of what citizenship can be, could be better understood if this way of doing school was shown; supported by research that shows a citizen practice with a commitment to equality (Unesco, 2022). And here we highlight the teaching responsibility of teaching Development Education with the set of values that it entails, and the example of the teacher in the face of a world system, in most cases, passive. Universities have great responsibility for the training of trainers and professionals in the field of Development Education: " Universities should be creators of culture, spaces for participation and innovation engines " (Benito, 2011, p.227). However, we believe that the essence and symbolism of the community as a collective is far from it. As Freire (1974, p. 71) highlighted: "Nobody liberates anyone, nobody liberates themselves. Men are released into communion".

We are based on UNESCO (2015) *Rethinking education, towards a global common good?* to define the need for a transformative education that improves quality, as well as in the Development Goals, in summary:

- Promote knowledge of the international context, this helps to analyze contexts and locate the strategies of the social and fundamentally economic systems that liberate the current capitalist system, and can condition inequalities, poverty and exclusion.
- Take into account through action and critical reflection, the perspective of gender, interculturality, peace and ecology, in a commitment to improve our societies.

- Consider the interdependence of the world system between global communities that we are.
- Accept the need to look for alternative systems that, from solidarity, the knowledge of otherness is relevant from each perspective
- Provide people with instruments to be able to create their own development, their own model, becoming aware of each scenario and transforming the most negative aspects (even if it is in the institutional system of each reality).
- Confer strategies to be able to imagine, project and consolidate strategies that facilitate awareness of reality and favor alternative construction to the existing ones.
- Promote the critical and transformative perspective of our realities in the construction of a critical citizenship with an action of social mobilization and political advocacy.

If we base ourselves on this moment, we unite the transforming essence with the will of UNESCO (2022) from the urgent need to work for an educational transformation together with innovation, research and the focus on social contracts that favor change in equality gender and the rights of all.

From the teaching field we ask ourselves: do we have the quality of understanding equality and rights? What range and effectiveness? And the motivation of the students, is it taken for granted, are they helped to formalize the democracy of knowledge? Do we favor horizontality in learning or do we continue to maintain the vertical structure without an ethic of care? Here we make use of an endless number of possible artifices in addition to common sense, to carry out an awakening to future teachers, students and any other participant in the educational community. If this has been put into practice during the confinement by COVID, if we knew that they were moments of putting community values into practice, are they being maintained? Have we facilitated reabsorbing conditions for development education, do we care? the otherness?

According to disciplines, it is also evident that it is easy and difficult to understand the transition to citizenship processes, such as history (Banderas, 2020), geography, art, and social sciences. Within historical anthropology, there is also a 'reflexive historical-cultural' perspective, based on the double historicity of the subjects and the methods as problematic of their investigation (Wulf 2006, p. 462). Everything that facilitates personified analysis, situated, self -reflexive knowledge , as well as the opportunity to delve into a cultural and social curriculum , must be made visible without essentializing the existing diversity in our daily lives (Muñoz, 2021).

To build awareness in Education for Development, we begin with the definition made by Argibay and Celorio (2005):

Education for Development is based on a set of theoretical and practical proposals aimed at transforming the knowledge, perceptions, and attitudes of the population of wealthy countries to achieve an improvement in North-South relations in line with the proposals of the Human development. Its philosophy and praxis consist of making people, groups and institutions aware of the

2. Education for Development from the Anthropology of and for Development

North-South reality and offering ways of responsible participation in said solidarity processes. It tries to modify the situation reflected by the social diagnosis that indicates that the majority of the inhabitants of "developed" societies ignore North-South interdependencies, and do not understand the functions of international cooperation. (p.11)

Argibay et al. (2009), define Education for Development as the forgotten of Development Cooperation. The inertia of NGOs, of private and public initiatives in cooperation processes, were based on improving the realities in their countries as an urgency, "we will see awareness at another time." The urgency is to "do", obtain budgets, subsidies and give tangible visibility, in this case development aid is obtained with clear evidence such as: hospitals, health centers, social centers, schools, wells, etc. Education is more complex to measure and make visible, which is why it lags behind, "you cannot photograph and display the logo of the donor institution." Not like this, their budget is usually half of that allocated for cooperation.

In the 80s of the 20th century, the area of anthropology began to see the need to create a distinction from Development Anthropology, which was considered necessary by the schools of the United States and the United Kingdom. Escobar (1999) makes an in-depth review of the difference between Anthropology for Development (within institutions dedicated to promoting development and education centers to prepare students to design and/or execute development projects, in addition to being based in theories of culture and economy) and the Anthropology of development. This author criticizes the concept of development and anthropology for development in relation to language and meaning. We highlight this need to match Education for Development (EpD) of Development Education, now with a clear sense of Global Citizenship (EpCG):

This model structures the evolution of the term through five generations of EpD , showing its dynamic and changing character and determined by its context: Charitable-assistance (first and second generation), Critical-solidarity (third generation), Global Education (fourth generation) and Education for Global Citizenship, fifth and current generation (Alcaide and Martínez, 2017, p. 21).

The approach from Anthropology carries with it epistemology combined with ontology. So, it needs to analyze its cultural symbiosis, with a load of symbolic emotions that depend on the study region, person, culture and diversity in all its facets. To which must be added the *emic* and *etic perspective* (Muñoz 2009, Dietz , 1999, 2011). McMillan and Schumacher (2011) recall the *etic categories* as the conceptualization derived from the theoretical approaches on which the researcher relies. They are usually constructed using the researcher's language, that is, social-scientific concepts. The *emic* categories , on the contrary, present perspectives "from the inside" and are explanations of what the phenomenon supposes or means for the participants. Qualitative researchers tend to emphasize *emic themes and categories* in data formulation because the goal is typically to represent the situation from the people's perspective.

As Velasco and Díaz de la Rada (2006, p. 10) point out: *"the ethnography of the school is nothing more than the result of applying an ethnographic practice and an anthropological reflection to the study of the school institution"*. The author Álvarez (2008) systematizes it in two actions:

- a) Ethnographic practice: fieldwork in the educational context (formal and not)
- b) Anthropological reflection: historical and personal reflective analysis from cultural studies.

Within historical anthropology, there is also a 'reflexive historical-cultural' perspective, which is based on the double historicity of the subjects and the methods as problematic of their investigation (Wulf 2006, p. 462). 'Historical anthropology' focuses on the study of the cultural diversity of social life:

(...) it is an orientation towards the human and social sciences (...) it deals with the historicity of culture and its phenomena (...) taking into account problems and ethnological and philosophical perspectives (Wulf 2006, p. 453).

The content of the meanings is based on a historical journey and we need from education to understand what they are to facilitate the didactics of the forms and understandings. As examples we put identity dimensions to know cultural aspects that "escape" from epistemological understandings that are necessary to take into account development education. This is a vital issue in action and research processes on resilience as the backbone for greater resistance, since "resilience is an innate capacity of any human being, and it is the personal and social environment and the interactions that they occur between them and the individual, who are in charge of strengthening this capacity or weakening it" (Rascón, 2017, p. 79). In order to analyze these processes, we consider it necessary to awaken to the academy and in society the diversity of concepts on Development and how they are in everyday life and in the public sphere; all this in favor of a justice of not cultural assimilation, if not an acceptance of otherness, and thus avoid a postcolonialism, as seen by the sociology of absences (Santos, 2005, 2006).

Table 1 presents the concepts worked on in the university subjects taught on Development Cooperation, Attention to Diversity and Interculturality, Educational Research, Socio-Community Intervention and Practicum, both inside and outside the classroom (formal and non-formal education):

Table 1.
Epistemologies of colonial and decolonial concepts from the culture of development

Concept	Colonial meanings	Decolonial meanings
Developing	Economic progress Dependency Theory (Escobar 2005)	Human development - social welfare - non-development (Unceta , 2009).
Emancipation	Dependency Theory theory of care non-consensual governance	Sovereignty. Global citizenship (Arguibay et al., 2005, Benito, 2011).
Identity - root	Institutional nationalisms	Ontology of memory: emotions, smells, landscapes, scenarios,...
Difference	Strangeness No acceptance No recognition	Wealth, otherness.
Multiculturalism	Essentialization of culture	Empowerment.
Interculturality	Mix of cultures new racism	Global coexistence. Criticism of the failure of intercultural proposals.

Source: own elaboration

This table is just one example of the need to reconstruct the meanings of concepts to attend to emancipatory development from solidarity, as well as the necessary sisterhood to analyze with the symbolic load of different cultures, always with an understanding of the richness of its diversity. Each of these concepts must be analyzed on what, from epistemology and cultures, teachers, social agents and university students, reconstruct a too colonial conception. For this reason, epistemologically decolonial approaches are required to facilitate a democratization of knowledge from the theory - practice of knowledge.

In this moment of globalization, it is necessary to stop and identify the measures to make community in different cultures, such as the *good life* in Latin America (Andean) the *pacha mama* , *Abya Yala* (mature land Bolivia), *Ubuntu* (Africa) among other conceptions . who seek harmony in community development, where each person is necessary and vital to the organization chart (composed of a variety of elderly people, adults, women, men, children...). If we understand the aforementioned historical processes, it will be easier to decolonialize aspects learned from an imperial culture, let's call it dominant, ethnocentric, to go to the essence of identities lost by a globalization far from the local. As academics or researchers, we owe a debt to the world.

3. Indicators of need for the competence of Otherness

The reality lived in the classroom differs too much from the training of teachers, social and development agents. The teacher has not been trained in cultural competence (Muñoz-Sánchez, 2016), but they are not exempted from responsibilities. From the conversations and interviews carried out with teachers during the Practicum of university students, as well as from the visits to the classroom

in educational, formal and non-formal contexts, the difficulty of understanding otherness is far from decolonial constructions:

multi -religious dialogue depends on which religion. Ours is not in danger, while the Muslim one is because she accepts the oppression of women, putting on the veil or cutting the clitoris and stoning” (Secondary Education biology teacher)

“(...) Muslim women wear the veil because the Koran says so and it is a symbol of patriarchy. They cannot be allowed to wear a veil” (philosopher feminist)

“The Arab population at school does not want Christmas to be celebrated, but then they do join the Three Kings Parade to receive gifts when it is celebrated in the city” (Primary Grade student)

“We have to prohibit them from speaking their language because if they don’t, they won’t learn Spanish” (primary school teacher)

“It is forbidden to use public spaces in case they teach the Koran and become radicalized (City Hall public official)

Against other arguments that go hand in hand with attempts to understand cultural competence:

“We have seen changes among Muslim mothers, the year before they participated in extracurricular activities with their children, but now the imam is forcing them to go to the mosque and they have distanced themselves from the educational community” (Teacher at a Catholic concerted school in Cartagena)

“Muslim mothers participate in our activities, we have mediated so that in local social centers they can use public spaces, but there is reluctance to give these public spaces to groups of Arabs” (Teacher in a Catholic subsidized school in Cartagena)“.

These are fragments of interviews from the field work with the university students of the Practicum and works of the subject Attention to Diversity and Interculturality from 2018 to now. For this reason, the contents are submitted to understand that teachers and students need cultural competence to understand respect for otherness, as well as master the meanings and symbols of culture in society. Secondary and primary school teachers have colonial buildings that should be warned as possible difficulties for global coexistence.

4. Strategies that facilitate dialogical decolonial teaching and learning

In the first place, we highlight the approach of Vitón (2022, p. 6) that asserts the commitment that the teacher acquires in the face of a didactics of reflective dialogic social commitment with the transformations in an educational process with the implication of the theory of care. First, it proposes the dialogue committed to the political ethical pedagogical exercise. Second, the democratization

of the relations of the educational encounter. Third, the development of the creation of community creative critical spaces.

4.1. Methodological strategies

As real strategies we carry out an approach from various theoretical-practical curricular programming where advances in committed learning are observed. Table 2 summarizes the methodological strategies that have been worked on from a decolonial transformative proposal and a commitment to education for development in our territory and in *glocal* spaces of influence.

Table 2.
Educational strategies to transform the intervention.

Strategies	Goals
Interviews with social agents (educational, institutional technicians, political agents...)	Theoretical reflection and staging of what professional practice is like.
Discussion groups in class	Motivation to research from personal interests and putting individual questions in groups. Aims to find meaning to understand complexity.
Collaborating internal students	Initiation to research: meeting in the educational setting Autonomy, commitment and responsibility in research. Reflexivity (Dietz , 2011) Commitment to social and educational transformation. Multi-reference analysis (Velasco and Díaz de Rada, 2006)
Visits to multicultural spaces	Recognize multicultural processes and global intercultural coexistence in daily life, as well as criticism of barriers.
National and international practicum in pro-development scenarios (Vitón and Muñoz Sánchez, 2022)	Decolonize aspects learned from: Vertical Eurocentric Academy academic social status Baseline linear development in economics

4.3. Intervention

Source: own elaboration

In the teaching practices of Primary and Secondary teacher training and social agents for Development, we perceive an urgent need to continue working for social inclusion, for the defense and respect for human rights, to link students to accept global citizenship focused on cultural social diversity and, at the same time, that acquires cultural and decolonial competencies in the world system (Wallerstein, 2005).

The interest in introducing students to research is verified so that they have a more situated knowledge and its transformative effect when they become aware of the other, in avoiding universalisms,

but at the same time, defending human rights. The challenge is to “understand global citizenship from otherness”, with collaborative methodologies while they are being structured in their development.

The empirical process that facilitates achieving this objective is specified below, as well as the skills for life through experiential, investigative and transformative learning, from listening, dialogue, rapprochement, knowledge and coexistence in attending to diversity. . The steps of this process are as follows:

- a. Identification of the individual and group theme (description of interests and initial awareness)
- b. Research design (theoretical and empirical): triangulation, multireference, self -knowledge-self-reflection (individual and group), emic-etic identification
- c. Process identification and analysis
- d. Personal and group transformations. This entails the requirement of transformation, in this case formative
- e. Acquired commitments (return and/or intervention)

The central themes that favor the understanding of otherness are: education for development, human development, cultural memory - identities, global citizenship, Agenda 2030, transformative learning, collaborative-qualitative (dialogical) research methodologies and innovation proposals. These themes guide on how to make identities and their multiple perspectives visible, without obviating the need for the objective of unlearning discriminatory (colonial) aspects that one has, and is not in the conscience.

A socio-critical paradigm has been highlighted with qualitative methodology, reflective ethnography (Dietz , 2011) and its power of situated knowledge of reality , as well as its ability to transform and involve in the cultural context. This vision is fed by the interdisciplinary and transnational character visible in the identities, attendance or relevance of students from different countries, thus enriching a situated reality, sometimes not allowed or not recognized.

This process also concerns in an increasingly developed way less traumatic areas, but in some cases strongly structuring of daily life and collective identities. It is the sense of the recovery, redefinition and reconstruction of the identities of various social actors, in the context of new scenarios, which can appeal to cultural hybridizations. For this reason, it is interesting to highlight discussions about daily practices and urban cultural policies, where memory plays a relevant role as tangible and intangible heritage of various social groups and local communities, but also represents an element in dispute, between actors endowed with power. unequal - both symbolic and social - and with changing links with institutional powers (Jelin, 2019).

Although cultural policies usually refer to the management of a common past that develops on different scales, the purpose of this process is to analyze the implementation of certain policies on a local scale, placing memory, not only as the axis heritage (for example, in the urban renewal of historic

centers), but as an element that allows multicultural components to be articulated and dialogued in different urban contexts.

4.2 Action research

In this case, Action Research takes center stage because it is developed from a concept of teamwork, emancipatory and the meeting of knowledge of all its participating agents.

Perhaps training free, critical and participatory citizens is one of the fundamental challenges of present-day societies. Without social subjects with these characteristics, the social system, together with all its achievements, runs the risk of entering a process of decomposition.

However, it is necessary to go one step further and raise the need for this participation not to be merely reactive, based on the demands of the sociopolitical system and, consequently, reproduce it.

The problems of today's world call for an active, creative and transformative participation that opens spaces of possibility for change. For this, it is necessary to train citizens capable of proposing and developing freer and more open processes, who dare to go beyond the borders of the system itself (Celorio and López, 2007, 2011).

According to ACODEV (Action for Community Development) (2004), Development Education seeks learning encounters that allow related groups to promote their understanding and promote joint learning styles by adapting methodologies. It favors and goes in relation to inclusive education and the sense of global citizenship.

The dialogic process is part of the essence of popular education, and it is also a dynamic of Participatory Action Research, IAP. Vitón (2012) draws up a series of strategies for the identity empowerment of the subject as an educational meaning for the transformation of environments.

From a cultural diversity, a multicultural community, Vitón (2012) highlights being educated reflective in three possible achievements:

- a. Educational act that occurred and its scope in the participating subjects.
- b. Pedagogical act in a dialogic relationship of understanding intercultural.
- c. Transforming act in the changes experienced as an extension and depth of shared diversity.

These achievements are carried out with the formation of the community fabric, as well as the empowerment of each subject and their formative process. Vitón (2012, p.188) recapitulates this transit that implies these actions:

- a. Advancing in a meeting position between those who co-participate in a meeting.
- b. Transit from an attribution on the logic of opportunities and relationships, open to complexity, to the unfinished and ignored.
- c. Commit to open action.

d. Going from planning to a proposal “of social praxis in cycles that close and open, according to a constant critical and self-critical evaluation.

In short, it is a constant investigation: disposition to the flow of changes; rely on a reflective companion, who leads the contributions and; continuous and sustained evaluation of changes. Since, from qualitative research, ethnography is that which is with the subjects, now research participants, it leads us to understand the militancy of the social sciences, anthropology, community psychology, sociology, among others.

4.3 Discussion groups

Likewise, we introduce some techniques that favor situated knowledge even in moments of confinement. The discussion group is one of the most used techniques in the social sciences, it can be discussed if it is to obtain general information or if it is to move, encourage, certain themes that do not appear in other research techniques. The group can be made from participants who are chosen partly at random and/or for convenience, to obtain answers to the hypotheses, research questions and/or perceive if the topic is of interest and if the participants are optimal.

In this study, the discussion groups can start from a virtual ethnography if we had to stay in confinement. Domínguez (2007) clearly differentiates a virtual ethnography and what it cannot be, if the researcher does not have a presence in the field and analyzes this being posteriori, but it is true that ethnography can acquire meanings in cyberspace as a reality in which meanings can be constructed, identities generated and more or less stable groups established with shared interests” (Domínguez, 2007, p. 51).

In addition, discussion groups are a research technique used in different areas, Gil (1992) gives confidence as a technique of optimal use for research in education: “they configure natural situations in which spontaneity is possible and in which, thanks to the permissive climate, opinions, feelings, personal desires come to light that in rigidly structured experimental situations would not be manifested” (p. 210). Focus groups have also been called conversation techniques.

Thanks to the discussion groups, we are going to discover the information, organize it in an optimal way to reach more reliability, it brings us closer to a significant number of variables and categories that induce the meanings and symbols of beliefs, ideologies and behaviors in the different states. in society. Now we are talking about virtual discussion groups, Parada (2012) asks us if they require different planning.

4.4 Biographical narrative

Another of the qualitative techniques to use is the biographical narrative, González (2007) exposes us the formative and transforming dimension. The introduction of this as an instrument of knowledge arises, mainly, focused on two specific areas: the professional training of teaching groups and the education of adults.

This author highlights the importance of exploring and reflecting on life experiences, highlighting the unifying and symbolic component that this means. Working from life stories as an educational

5. Conclusions. Education for Development: Are we up to it?

tool enhances the appropriation of knowledge by being built from a mostly emancipatory and critical perspective: “we can highlight life stories, both as a method of knowledge and as a method of social action, along the lines of a militant and socially committed sociology” (González, 2007, p. 215).

This same author, González (2007) states that the use of life stories within the framework of a formative process favors crucial aspects such as: 1) the exploration of the personal world from one’s own perspective, 2) the implementation of a process experimental, dialogic and affective, 3) the shared construction of both knowledge and its meaning, 4) the democratization of knowledge based on a horizontal and empathic relationship within the framework of a collaborative dynamic.

To this is added the virtue of thematic sensitivity, the entrance to scenarios (new and everyday) from the *emic* and *etic perspective*. Process that generates the Practicum and the initiation in the investigation of internal students with autonomy and reflection in the process.

As Education for Development is understood, so will be its reconciliation in education to educational agents. The scant knowledge of diverse cultural aspects confronts solidarity. The focus is on the dimension of Global Citizenship, global coexistence and an opening in the political participation of the emerging population. This will allow avoiding the diaspora of people who are considered as different.

The University and Higher Education are responsible for raising awareness for global citizenship, but for this, the barriers of prejudices and cultural stereotypes do not make diversity visible from a world system parameter (Muñoz-Sánchez, 2021).

In this article, decolonizing lines of work are presented that avoid the dependency theory (Escobar 2005), as well as post-development and non-development (Unceta, 2009). So that they bet on unlearning ethnocentric knowledge, starting with teaching and becoming aware of understanding cultural differences. This contributes to understanding how social exclusion and invisibility affect women and men belonging to new communities under construction.

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