

Teorías y configuraciones sobre el currículo y la actividad desarrolladora-identitaria en el contexto universitario

Theories and configurations the curriculum and the developer-identity activity in the university context

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Resumen: El presente artículo constituye una sistematización teórica con el objetivo de sentar las bases para la reflexión y el debate académico en torno a la relación currículo-desarrollo identitario. La metodología utilizada se sustenta en la dialéctica materialista, y encuentra su articulación en la Teoría General de Sistema como método científico general. Los principales aportes se realizan en función del trabajo didáctico-pedagógico: definición de la categoría actividad desarrolladora identitaria, e indicaciones sobre cómo proceder en su implementación metodológica en el contexto universitario.

Palabras clave: Desarrollo identitario; Currículo; Niveles de resolución; Actividad desarrolladora

Abstract: The present article constitutes a theoretical systematization, which aims to lay the foundations for reflection and academic debate around the relationship between curriculum-identity developments. The methodology used is based on the materialist dialectic and finds its articulation in the General System Theory, as a general scientific method. The main contributions are made based on the didactic-pedagogical work: the category identity development activity is defined and indications are given on how to proceed in its methodological implementation in the university context.

Keywords: Self-defining development; Curriculum; Levels of resolution; Activity developer

Introduction

The curriculum is one of the most debated pedagogical issues in the contemporary academic field, of a polysemantic, multifactorial, holistic and contradictory nature. The curriculum is a cultural identity as well as the identity is reflected through the most significant features of the culture in context. It is configured through content selection processes and these, in turn, are part of the culture. The curriculum, like the identity, goes through levels of development: from the macrocurricular, where the educational-educational interests are

integrated at the level of the whole society, to the microcurricular, where the interests of the school, the student are synthesized and configured and the synergies of all educational influences.

Cultural identity, as a socio-psychological process of a historical-cultural nature, is also expressed through levels of resolution: from an identity that could be called global or planetary, which give reasons for the socio-cultural singularities of the human species in a globalized and interconnected world, up to the identity of minor collectivities such as nations, ethnic groups, communities, bearer groups, families, and the individual's own cultural individuality.

In this complex way, it is necessary to establish a close unity between curriculum and cultural identity to select, plan, organize and direct the process of formation of the subject for life in society, where critical-humanist positions must be assumed before human existence itself, cultural identity, the environment, peace and values not as a sum of contents for scholarship, but for harmonious coexistence in a complex world.

Development

The curriculum has gone through an evolutionary process that expresses the levels of development and social dynamics of each sociohistorical stage, which leave their mark on the structural conception of the concept. One of the first references about the curriculum goes back to what is known as Trívium and Cuadrivium, the first one, composed of contents of grammar, rhetoric and logic; the second, by elements of arithmetic, geometry, astronomy and physics. The primitive use of the term with pedagogical intentionality does not yet register consensus due to the diversity of existing criteria, the controversy is expressed in, at least, two fundamental positions. The first places the use of the term during the classical period of Greek civilization, in which Marsh (1986), states the following:

The term curriculum has a long history. It was used by Plato and Aristotle to describe the themes taught during the classical period of Greek civilization. This interpretation of the word curriculum is still used today: information booklets from schools, newspaper articles, commission reports and some academic texts related to

this field refer to the subjects offered or prescribed as to the curriculum of the school. (p.9)

This author emphasizes that the term, at the end of the decade of the 80s, was interpreted as informative pamphlets of schools, journalistic articles, reports of commissions, etc. This, like other terms, in the field of science transits through a process of evolution and is enriched during the successive epochs. The second position regarding the use of the term curriculum is that which refers to its first use in English-speaking countries, particularly at the University of Glasgow in 1633, and acquires greater significance under the influence of Calvinism, which fundamentally reformed the curriculum of the preachers in formation, achieving better levels of planning and concretion. In this sense Kemmis (1993), offers a very interesting idea about the technical-pedagogical use of the term

The word "curriculum", as a technical term in education, appears as part of a specific process of transformation of education at the University of Glasgow, extending, from its Scottish use and the transformation of teaching in Scotland, to its widespread use (p.11)

It is clear that the treatment and use of this category has been controversial, a situation that connotes its significance insofar as it traces an epistemological route that has forced theorists to carry out systematizations that allow the clarification of the theory, methodology and curricular practices .

One of the first researchers to systematize the curriculum concept was Bobbitt (2015), who conceives it as: "the set of learning experiences that children and young people should do and experience, in order to develop skills to face the different problems of adult life "(page 18). The logic used by Bobbitt is very important, especially when taking into account the time in which he developed his theory. Later, in 1924, this same author published another work in relation to the subject entitled How to make a curriculum?, also of great significance.

This author points out essential elements in the field of pedagogical activity by highlighting the relationship established between learning experiences, the development of skills, and the

confrontation with social reality. That is to say, a logic where the acquisition of cognitive experiences generates a certain mastery of what has been learned is expressed, and this in turn makes possible the preparation of the subject for life in society.

It must mean that in the 1920s, in the United States, during the Republican governments, a tendency was fostered aimed at providing more business in governments and fewer governments in business, an element that indicated the need for knowledge to produce, so that the knowledge, the doing, experimenting and dominating a certain productive activity would be the same of living successfully in society, and from that perspective the author understood the curricular work.

Subsequently Rugg (as quoted in Tröhler, 2017), refers to the fact that for the realization of the curriculum three aspects are required: objectives, activities and required materials, which must be organized to obtain a correct operation. In this perspective, a management with a greater didactic-pedagogical character of the curriculum can be seen when expressing what, in his opinion, he thought should be part of its structure. This is a closer look in terms of pedagogy, although there are not the sociocultural and contextual components that also affect the conformation of the curriculum.

For his part, Stenhouse, (as cited in Osorio, 2017), states that "the curriculum is an attempt to communicate the principles and essential features of educational purposes, so that it remains open to critical discussion and can be effectively translated to practice "(p.9). This perspective set aside from the merely descriptive and acquires form in the reflective analysis when referring to several important elements: first, principles and essential features of educational purposes, which includes the different relationships that are established between education and society when proposing those governing ideas at a social and institutional level that become general pedagogical goals that do not start only from the school, but are based on social needs; second, it is based on the critical debate for its concretion, that is, it recognizes the dynamic, changing and adaptive nature of the curriculum as opposed to other positions that assume it as a rigid imposition that there is no other option but to reproduce it.

Sacristán (1991) points out that the curriculum is "the score of the school culture in content and pedagogical forms, and teachers and students are the interpreters who develop it by manifesting their personal style" (page 3). This definition is significantly coherent, it highlights core elements of the curriculum: the educational practice and with it the social, and the possibility of its transformation. At the same time, it uses a simile to signify how the curriculum should be interpreted protagonically by students and teachers for its concretion, but based on their individual identity, which reaffirms the idea of the complex, dynamic and changing nature of this process.

The curricular logic that has been tried to establish in the present article connotes the relation society-culture-education and its contextualization. The process of epistemological systematization leads to move towards other levels of essentiality that enable the link with cultural identity and identity development activity for pedagogical work in the university context.

Levels of resolution of cultural identity and identity development activity

The cultural identity constitutes a complex process of historical-cultural and psycho-social character that is configured through the identity activity and the relations of identification-differentiation between subjects of the culture of different origin, it is synthesis of the most significant features that identify the culture and the subject in context, and is expressed through different levels of resolution: global or planetary, regional, group and individual. As part of the theoretical systematization, our research experience in the subject, and the process of theoretical construction that is carried out in the present text, it is appropriate to refer to the conceptual notions called: levels of identity resolution, global or planetary identity, the regional, group and individual.

The levels of resolution of cultural identity constitute the ways in which socio-cultural processes are spread in context; They give reasons of the singularity existing in the ways of interpreting and reproducing human existence, where the relations of identification-differentiation are going to be marked by the historical-cultural peculiarities that gave rise to the emergence of different human groups and have a direct impact at the psycho-social.

Culture-psychology and society constitute a dialectical triad that transforms the identity and the specificity of its manifestations.

The global or planetary identity is a level of resolution of the cultural identity that expresses the system of biological, anthropological, psychological, linguistic, technological and social characteristics shared by the inhabitants of the planet Earth, regardless of the physical-geographical context where it lives, which gives reasons of the common sociocultural generalities of the human species in a globalized and interconnected world. This level of identity resolution requires that the subject develop technological, idiomatic, creative and critical competences, among others.

The regional identity constitutes the level of resolution of the cultural identity that expresses the common cultural, social, historical and linguistic features shared by subjects of the culture of a socioculturally determined region; the similarities of inter and international type configure an identity image. This level of resolution of cultural identity is applied to continents and subcontinents.

Group identity is one of the levels of resolution of cultural identity shared by those human groups that are gathered around an inheritance; tradition; ethical, religious and / or cultural values. In this level of identity resolution are placed, among others, groups carrying traditions.

Individual identity constitutes one of the levels of resolution of cultural identity resulting from the relational synthesis that is established between family-experiences-education-sociocultural context and technological access, which enables the construction of personal identity features that allow identification and differentiation with a subject of a different culture.

The levels of resolution of the cultural identity systematized beforehand are of great importance for the understanding of the different forms and scopes in which it is possible to find the real manifestation of the identity, establish the link between the sociocultural and the pedagogical, and offer the possibility that provides the curricular work in university teaching. In this regard, researchers such as Ortega and Rodríguez (2017) refer to the Report

on the Consolidation of Ibero-American Cultural Space, emphasize what concerns the field of social science didactics, and highlight the existence of a set of dimensions of much importance for the development of cultural identity at the curricular level: social and civic, historical-heritage, and those related to education and knowledge.

The social and civic dimension refers to the encouragement of a shared consciousness in Ibero-American cultural citizenship that enables the reciprocal recognition of complex and plural identities.

The historical-patrimonial dimension indicates the spaces that are created for the valorisation, knowledge and diffusion of cultural material and immaterial referential manifestations for the Ibero-American cultural identity through the dissemination of knowledge of cultural goods and curricular design.

The educational and knowledge dimension is presented as the space that operates in culture, education and knowledge as a conceptual unit, where the educational environment is expressed in a continuous unity with elements of an intellectual, social, economic and cultural nature.

The existing relational synthesis between the analyzed dimensions makes possible its articulation and pedagogical mediation. The reciprocal recognition of identities can be favored in the curricular context in its different levels; likewise the study programs and other elements that make up the curriculum are generators of contributions to the conservation and reproduction of the cultural heritage and these, in turn, enrich and update the activities of the curriculum, hence the existence of different forms for dissemination of the knowledge of cultural goods

Cultural identity and the curriculum acquire connotation when their links behave in a stable manner and are capable of guaranteeing the generation of results in training, teaching and learning. Therefore, the importance of the creative attitude of the teacher in the teaching-learning process that enables the unity between curriculum and identity, and enables the development of students' cultural identity.

For the achievement of such aspiration, the didactic-pedagogical implementation of the identity-development activity is considered suitable, which is understood as the system of actions of a pedagogical and historical-cultural nature that is configured in curricular and extracurricular actions of a developer-identity nature , that enhance the work to develop the cultural identity, and mediates between the relationships that the student establishes with the educational-pedagogical objectives and the culture.

The curricular activities of developer-identity nature

The curricular activities of developer-identity are those that allow the student to get in touch with cultural elements of their social environment from the framework of school subjects, and are based on the process of selection and integration of identity contents from the local sociocultural context and the different forms of organization of the teaching-learning process.

The essential elements that make up the identity development curricular activity are: the selection of content, and the identity integration of the different forms of organization of the teaching-learning process in higher education. The theoretical nuclei of this category are treated by Naples and Córdova (2016), and Naples (2017).

The selection of content is a process guided by procedures that starts from the analysis of the content of the subject, and takes into account the psychopedagogical characteristics of the students and their learning difficulties in close relation with the potentialities offered by the sociocultural context. It is not about spontaneously incorporating content in the study programs, but rather following a logic that allows students to develop cultural identity based on their experiences, motivations and interests.

For the selection of contents related to identity work, the following criteria are proposed:

To take into account the results of the diagnosis. This diagnosis must take advantage of its cognitive and volitional dimension, which forces us to determine the knowledge that students already have about traditional local popular culture, and those that can be acquired through the teacher's guidance, based on the needs, interests and motivations of the students.

Determine the potential of selection of the contents present in the local sociocultural context. The teachers will take into consideration that it is not about integrating all the cultural components of the local context without taking into account their feasibility in the teaching process of the school subjects, but only those that have potentialities.

To assess the units, themes and topics of the syllabus in which the selected contents can be integrated. For the integration of the contents from the sociocultural context, the gradual derivation of the objectives of each unit, theme and topic of the program, and its correspondence with each class and form of organization will be taken into account.

- **Consult with the students the possible contents to select.** The process of content integration does not end with its analysis and socialization among the groups of teachers, this is consolidated in the consultation with students. The proposals and evaluations that these make must be taken into account, which places them as an active subject of this process.

- **The forms of organization of the teaching-learning process in higher education:** the conference, master class, workshop, mentoring and consultation, allow the integration of the content of the program of the subjects and cultural content in an appropriation process active and creative culture, influenced by the experiences and the role of students in close relationship with the local sociocultural school context that is projected towards the development of cultural identity. At the same time, this requires fostering debate, reflection, linking historical contents with current events in the locality, the province, the region, the country, and using productive methods that encourage the development of students.

In this aspect, the objective-content-method-medium-forms of organization-evaluation interrelation occupies a significant place. For an adequate elaboration of the objective, it must be taken into account the results of the psycho-pedagogical diagnosis of the identity base and the objective relationship of the degree-gradual derivation. In this way, the process of using the contents present in the local culture will not occur spontaneously. The contents are expressed as that part of the culture that is selected intentionally according to the interests and needs of society so that they are appropriate for the students. In this case, this

intentionality focuses on the contents present in the sociocultural context through the nexus between the conceptual, the procedural and the attitudinal.

In the identity development, this integration is of vital importance, because to the extent that the student is able to critically understand the identity features of the sociocultural context acquires knowledge of the history, geography and culture of their sociocultural context that serve them for the conformation of valorative references concretized in their relations between the school group and society.

The methods will be used in a way that enhances a direct relationship between the objectives of the class and the identity contents of the locality. Active participation, criticism, questioning and assessment by the student become a direct result of the selected method, therefore it is suggested the use of those of a productive nature such as problem exposure, independent work, and heuristic conversation, among others, so that the teacher become a knowledge manager, and the student as the protagonist and producer of their own learning based on research and discovery.

The media constitute resources that facilitate the appropriation of the contents coming from the identity and traditional popular culture of the locality by the students. Among these media are those more traditional, but of essential use such as blackboard, map, pictures, patrimonial objects, and those of more recent generation such as educational software and others related to communications technology. The most important thing is not the medium itself, but the way in which it is used by the teacher and the effects it produces on the student's learning. The evaluation will be based on hetero-evaluation, self-evaluation and co-evaluation. During the heteroevaluation, the student is not completely without protagonism, although the professor occupies a more untied role in the evaluation process. The self-assessment allows the student to recognize the level he has reached in research, discovery and learning about local identity traits. On the other hand, the coevaluation enhances the responsibility, the unity of the group, the relations between the students and the work with the zone of proximal development in a way that the students evaluate each other.

Extracurricular activities of developer-identity nature

The extracurricular activities of developer-identity nature are those that are carried out in the educational process of higher education outside of teaching hours, organized and directed by the school, with wide spaces for the student protagonism, in close relationship with the community and its institutions sociocultural

These activities are agreed between student and teacher, and face-to-face, blended and virtual spaces can be used.

In this regard, for the development of cultural identity in students, three fundamental resources are proposed: the contest, the conversation with bearers of traditions, and the festival of identity.

The integrative identity contest

The competitions are didactic resources aimed at motivating students and teachers to deepen the study of a certain subject. Its competitive nature enhances the interest in studying. Among the essential competitions are the subject, although there are also special competitions dedicated to specific topics.

We suggest an integrative contest where each thematic line should have possibilities of being contested from different manifestations: papers, compositions, literature, painting, music, dance, and dramatizations related to the cultural identity of the context. The teacher can not forget that the competitions are of, by and for the students, and the exchange of individual and group initiatives should be encouraged. The contest is a public activity, hence the importance of using different forms for its dissemination: murals, informative posters, computer resources (Facebook, Twitter, YouTube, Instagram), the radio station and local television, among others. This integrative contest should start in the classroom, is consolidated in the center, and is developed at the municipal level in correspondence with the results obtained in each of the previous phases.

Conversation with traditions bearers

Another feasible way to enhance identity development among students is the discussion with bearers of traditions. To do this, teachers must keep in mind the need for a coherent process of planning and preparing guides, and assess possible ways to reach conclusions. The planning of the talks must be in correspondence with those components of the local identity that most distinguish the municipality in question. It is necessary that, in advance, it has been agreed with the bearers of traditions to specify content, objective, means and time of approximate duration of the conversation.

The elaboration of the guide of the discussion with bearers of traditions is a very important moment that can be subdivided into two phases. The first, dedicated to teachers that agree on the traditional elements that will be discussed in this conversation and what would be the most significant pedagogical results. The second one, dedicated to the consultation with the students so that they expose their informative needs. The guide will reflect the pedagogical logic used during the conversation.

The conclusions should be constituted in those generalizing ideas, constructed fundamentally by the students and profiled by the professors, directed to the development of the cultural identity.

The identity festival

The festival is an activity of great importance in the development of cultural identity. Falassi, states that:

It is a periodic celebration made of a multiplicity of ritual forms and events that directly or indirectly affect all the members of a community. In addition, explicitly or implicitly, it shows the basic values, the ideology or the vision of the world that is shared by members of the community and that is the basis of their social identity.
(p 57)

In essence, the festivals integrate the entire educational community, which must be able to represent the identifying features of the sociocultural context of the locality, and its cultural, patrimonial and social values. The festival goes through a process of planning, execution

and conclusion. For this purpose, all technological elements and devices that enhance its dissemination (cameras, computers, drones, tablets, telephones) must be used.

The festival should become a celebration where the most genuine artistic-cultural values of the community are exalted, it should be directed to specific issues of local identity, in which the student, as protagonist, involves sudan organizations, parents, teachers and community leaders in a genuine expression of university social extension.

These activities foster the development of identity, taking advantage of the pedagogical potential of cultural identity, both in its curricular and extracurricular manifestation, which makes possible the transition from lower to higher levels in the regulation of student behavior and a better affective relationship with its medium, with other people, and with himself.

Conclusions

The curriculum expresses the relational synthesis that is established between society-social need, and reaches the universities in the form of social order. Social values, socio-economic relations, the market and technological development constitute elements that mainstream the curriculum in its socio-cultural dynamics. At the same time, it is the guiding vehicle for the training activity of the subject and the bearer of the educational-formative policies of the students, where the teachers and the entire educational community play an everlasting role.

Cultural identity is not an abstract construct, it is a very important process related to representation, pride and the image that people have of themselves. It is an effective tool to consolidate the processes of cultural roots; it is configured from the global or planetary, the regional, the group and the individual in a trend that leads the subject of culture to identify and differentiate with a significant other in equal conditions and mutual respect. There are no human groups, nor languages, nor customs superior to others, it is the contextualized culture itself that is able to signify the way in which human beings have chosen to interpretó and live their realities.

The didactic-pedagogical work with the cultural identity has many edges and can be articulated in the unit of the curricular and the extracurricular in an interrelation in which the

sociocultural sign the pedagogical and vice versa; the student becomes the protagonist of his own learning and identity player. In the technological age and proliferation of global virtual habitat, in which social networks have irreversibly implemented new ways of relating culturally, identity development becomes a guarantee for cultural sovereignty.

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