

Education 2.0 in post-conflict Colombia

ESTEBAN GALLEGO GONZÁLEZ¹

Article received on March 17, 2019,
approved for publication on May 2, 2019

Abstract

Education in Colombia is a reflection of its sociopolitical nuances. Decentralized communities affected by the armed conflict have been relegated to tribal knowledge and less efficient methods of access to information in the digital age. The communicative maelstrom not only forces the educational platforms of the country to renew the relations between emitter, receiver and medium, but can become the cultural outlet propitious for a state in the post-conflict era. The following is an analysis of pedagogy, its instruments, institutions and the need to adapt to the communicative techniques of the digital era in a context with triggered rates of violence and permanent censorship of access to information.

Keywords: Education 2.0; Conflict in Colombia; Access to information; Globalization; Education of the 21st century.

For 60 years, Colombia has faced the naturalized violence that has generated more than 8 million victims—according to the Unified Registry of Victims (RUV)—the country was recognized in the world for having the largest number of internally displaced persons, with a figure of 7.7 million people—according to the annual report of global trends presented by the Agency of the UN for Refugees (UNHCR)—. These have been forced to abandon their lands and their dead, to seek opportunities in the future to get away from the cartridges. The traumas of violence, however, have influenced community behaviors, created barriers between methods of access to knowledge and individuals, as well as constructing anachronisms in the democratizing techniques of the digital era of the 21st century.

In 2016, however, the government managed to sign, in conjunction with the oldest armed guerrilla group in the history of the world, an agreement that contained agrarian, political points corresponding to drug trafficking and justice that ended one of the bloodiest chapters in the history of the country. This fact began with the so-called “post-conflict”: a cycle in which the public policies agreed with the FARC will be implemented and in which an ideal of progress and social innovation was proposed.

However, how do institutions that disseminate basic and specialized knowledge influence the transformation of a traumatized society? How can post-conflict be used to

1 Student of the School of Social Communication and Journalism of the Universidad de Manizales, Colombia.
Email: gallego.esteban98@gmail.com

update the communicative relationships and dialogue that few individuals had access to? The communicative maelstrom that has brought with it the digital era has transformed in a couple of decades everything that was believed concrete in the relations of the media and audiences. In addition to substantially reducing the pace according to the spatio-temporal chimeras of that link, they have generated sufficient resources for the receiver to dialogue with the sender and extend to him a reading that democratizes education and pedagogical methodology.

In the words of Víctor Amar (Amar), knowledge has been extended and flexibilized:

That is, it is no longer deposited in exclusivity in libraries or places where it is hosted but is circulating through the network, updating itself, besides being able to contrast with other documents or points of view, either through a chat, in a forum, through a distribution list, with the creation and participation of a weblog, etc. (2010, p. 117).

What Mattelart (1996) once defined as *Mondalización de la comunicación* (Globalization of communication) has been postponed in Colombia from the conflict and this is a stage that has built clear audiences in the personalization of the content to which it is lent and that obtains better perspectives, arguments, to develop readings, at least, negotiated. It does not mean, however, that the media lose their transforming power, as Manuel Area Moreira explains with respect to the education of contemporary media: “These have a powerful influence on citizens and their important pedagogical potential” (1995, p. 10).

This is precisely what Colombia as a country must apply in contexts less linked to modern knowledge: implement pedagogical mechanisms in which space and time cease to be a barrier, in which information is no longer centralized and which competition is suppressed by the collaborative, community and end reason with the primary rights of their individuals. As Scolari views, the web should become part of a participatory communication (2008) or as described by Antonio Bautista García-Vera: “What hyperactive hypermedia narrative teaches us is that the task of creating worlds is at a decentralized area, shared, dialogued, reflective, aware of its own history, not unique, but plural” (2000, p. 24).

The political and economic conditions of the last 30 years have conditioned the production of cultural elements and have forced them to become capitalist. The education and the treatment of the media have not been alien to the approach and have generated cultural industries prepared to sell the knowledge, the messages, the content. Neoliberalism, applied officially in the 1991 Constitution in Colombia, intensified the culture of competitiveness, the intense corporate disorder that relies on economic freedoms to destroy any threat that can isolate an individual from the first place. Education, as it is logical, has not been different and has formulated a pedagogical platform in which the moral referents are known as class notes and for which a student majority is tacitly recognized as the otherness or the segregated set of the academy. A person does not serve if he-she does not meet the standards of knowledge, of validity of the information and when it is useful, he-she must pass over any adversary to get away from the inferior or loser group.

Our educational systems must not only prepare children to become the workers of tomorrow, but also citizens of the world and apprentices throughout their lives. The generations that follow us must learn to use technology wisely, ethically and responsibly, for the good of all humanity. Likewise, they must learn to 'think globally and act locally' (Ruhtkowski cited in Galvis, 1998, p. 171).

As part of a chilling analogy, education in Colombia, through extreme political circumstances, has implemented a system that widens the gaps, expands the differences and obviates the communities. Although a part of the population has entered into globalization and is considered universal by the concepts that it has learned as a lucky person, the use of these are raised around an individual. Never to local action or to the materialization of universal consensus in small social environments.

The moment of Colombia is apt for the opposite: to generate a pedagogical mechanism, of reconciliation of the media with its audiences, in which the content is personified, accessible equitably and which contributes, in the first place, to consolidate an individual with sufficient arguments as to engender a collective morality, to create a collaborative environment that distributes information and lends it to the consideration of its neighbors. The hour, for Álvaro Galvis, has made education stop focusing on schools or universities:

Educating in the era of knowledge makes sense when it is understood as a permanent process of socialization and enculturation, which goes beyond the school period and is not the sole responsibility of educators. Indeed, never before in the history of mankind had the monopoly of knowledge and learning lost its school; never have had so many and varied opportunities to learn and learn throughout life, to live experiences -real or simulated- from which people learn, to interact with so many and varied people and points of view, such as now (1997, p. 199).

This maelstrom that was anticipated before is what has required an evolution of the media as a fundamental institution in the education of social man. The responsibility of the teacher, the communicator, the issuer interested in pedagogy was focused on a principle in academic education, then the sciences recognized in that work the need to train humans with determining axiologies; today, it should focus on equitable, extended, flexible and hypermediated participation. The axis should not only revolve around the effective dissemination of knowledge, but also around technical education, digitized, of faculties that are knowable and applicable to society. Only when education 2.0 reaches affected or conflicting populations, Colombia will begin to understand what is its next step in the process of reinforcing social ties, to stop creating routes to locate networks, to turn the page of a violent cycle towards a community guided by critical individuals with a culture of collaboration rather than of a corporation.

References

- Amar, V. (2010). La educación en medios digitales de comunicación. *Revista de medios de comunicación*, 115-124.
- Galvis, Á. (1997). Micromundos lúdicos interactivos: aspectos críticos en su diseño y desarrollo. *Memorias de Jornadas de Informática Educativa*, 191-204.
- Galvis, Á. (1998). Educación en el siglo XXI apoyada en ambientes educativos, itneractivos, lúdicos, creativos y colaborativos. *Informatica educativa*, 11 (2), 169-192
- García-Vera, A. B. (2000). *La narrativa hipermedia aplicada a la educación: la creación compartida entre el autor y el lector, entre el profesor y el alumno*. Oviedo (España): Universidad de Oviedo (Departamento de Comunicaciones).
- Mattelart, A. (1996). *La mondalización de la communication*. París: Presses Universitaires de France.
- Moreira, M. A. (1995). La educación de los medios de comunicación y su integración en el currículum. *Pixel*, 4, 5-19.
- Scolari, C. (2008). *Hipermediaciones: Elementos para una teoría de la comunicación digital interactiva*. Barcelona: Gedisa, S.A.