

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World



Cardozo, Andrés J¹, Cabrejo, Pedro A²

¹Professor, Universidad Pedagógica Nacional - Colombia

²Research Professor, Universidad Distrital Francisco José de Caldas - Colombia

ABSTRACT: Recognizing the importance of cultural diversity in human development processes and values is a task that begins by recognizing and accepting the differences that exist in each person, starting from self-knowledge, where the other is accepted as part of ourselves and where a dialogue can be generated inside the difference. These processes that occur in a systemic way, enable environments of inclusion, acceptance and interconnection between the ways of being and existing in the world. The research study developed aimed to characterize the incidence of cultural diversity in the processes of human development and values from students and teachers of a private school in the city of Bogotá, DC, to propose educational and pedagogical strategies that make it possible to recognize cultural diversity as one of the foundations of human development. This document presents the main theoretical foundations, the research methodology developed, the conclusions and recommendations on the results obtained. Additionally, some pedagogical and didactic strategies are proposed to promote the recognition of cultural diversity within the classroom and an analysis of how this process affects the human development and values of both, students and teachers of the educational institution.

KEYWORDS: Cultural Diversity, Human Development, Being and existing in the world, Difference, Inclusion, Recognition.

1. INTRODUCTION

Cultural diversity is becoming increasingly recognized worldwide thanks to information and communications technology and rising levels of international migration. The latest United Nations World Report on Migration found that 258 million people live in a country other than the one in which they were born. "This represents an increase of 49% since 2000" (Semana, 2018, pag. 5). This great growth can also be seen in the different cultural manifestations and exchanges, in the adoption of customs from different peoples into everyday life, in the diversity of beliefs and in people's interest in learning more about traditions that go beyond the local and lead to the global.

The above gives us an idea of the great variety of cultural and linguistic backgrounds. This phenomenon, rather than being a threat, is a great opportunity to promote participation processes for coexistence in diverse societies, enriching human relations and facilitating creative solutions to the many problems that human beings face in the world today.

In this sense, it can be inferred that life is biodiverse, that different cultural and social factors interfere in it that allow us to demonstrate ways of living life, different ways of being and existing in the world that provides the human being with endless possibilities of recognizing themselves as diverse beings that live and transform their environment. Unfortunately, the recognition of cultural diversity has been overshadowed by cultural patterns that are imposed from the outside, to the detriment of the culture that has been created within each people, through different mechanisms of manipulation: fashion, standardization, trends, which end up turning the human being into a piece of the machinery of the dominant culture. These processes are linked to our context through the media. Information is accessed quickly and immediately: television programs, commercials, newscasts, videos, social networks, still in people, the different representations that they must accomplish to be in the capitalist world system.

This highlights the problem of recognizing cultural diversity, a problem that is transferred to educational institutions where different manifestations are observed. Cultural diversity understood as the behaviors and actions of people, which allow the process of recognition of the person as a "unique being", with interests and needs. Is in this context that the research was developed, which aimed to find out the impact of the recognition of cultural diversity on the processes of human development and values of students and teachers of the high school section of the Liceo Nuestra Señora de Torcoroma in the city of Bogotá and which contributed to the development of strategies that promote the recovery of cultural diversity as a scenario for human development and values.

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

2. RESEARCH PROBLEM

2.1. Problem statement

Colombia is characterized by being a country rich in natural and cultural diversity, it is considered one of the four richest territories in the world, it houses a diversity of species, climates, soils and cultures; different societies have developed, a product of cultural exchange with other communities. As Vega (2008) expresses, "Colombia is a melting point of peoples and cultures, with a notable regional diversity and varied customs and traditions" (par. 5). In addition, the Colombian Political Constitution (1991), states in article 7 of the fundamental principles that "The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation." The above allows us to see that there is a large number of diverse cultures in the national territory, which generate relationships between each other and create social networks that enrich human development and cultural processes.

In this context, the research sought to understand cultural diversity as "diverse ways of being and existing in the world, as differentiated logics and distinctive memories" (Vergara, 2010 p. 15), the manifestations of the human being who feels, thinks and acts in a society loaded with territorial, cultural, social, political, and economic information that should allow each individual to create one's own conception of diversity and from there, be who someone wants to be.

From the personal and pedagogical experience of the authors, several manifestations were evident at the Liceo Nuestra Señora de Torcoroma that prevented the recognition of cultural diversity as a fundamental process within the institution. One of the most relevant was the exclusion of people with less social or special physical skills; generally, when carrying out some type of activity, the groups were very picky and most of the time there was someone left out of them; this was also influenced by the constant harassment (bullying) that was done to this type of people. In addition, there were situations of gender exclusion, where boys worked with boys and girls with girls, but a few times cooperative work was achieved regardless of skills or gender. Likewise, exclusion was manifested in the face of gender ideology, where students with sexual preferences different from those imposed by society were subject to ridicule, pressure and exclusion.

Besides the above-mentioned, it is necessary to mention the constant repression and disciplinary procedures applied to students for their haircut and color, evidenced in the student's observer book and in the fieldnotes of the teachers' socialized in meetings of each course. Additionally, students were forced to attend morning prayer, where the Catholic religion was promoted and the interest and beliefs of the rest of the educational community were ignored. Finally, the use of the uniform as requirement imposed by the coexistence manual book, the prohibition of the use of information technologies in the development of classes, the prohibition of promoting recreational activities during break times, were another subtle form of repression.

According to a study conducted by Friends United Foundation, published in the newspaper *El Espectador* on November 12, 2013, states that:

One of the most common types of bullying is due to homophobia with 30%, followed by racial bullying (25%), fan bullying (20%), rejection or bullying due to a disability with 10% and bullying due to physical appearance with 10%. Bullying due to a condition other than those mentioned accounted for 5% in the survey (par. 3).

In this regard, it can be said that culture is expressed through corporeality, the latter understood as the set of processes that the human being experiences in its essence, which allows it to relate, reflect, feel, think and act in a community. Thus, it can be recognized that there is diversity in corporeality, that the being is unique, feeling, thinking and acting show it as a diverse being and that diversity encompasses cultural diversity, which allows it to express itself as dissimilar to what is standardized or imposed.

Based on the above, it can be inferred that human development occurs in contexts of cultural diversity. In other words, for these processes to develop adequately, it is essential to promote the recognition of cultural diversity. It is also important that strategies that favor this recognition be created within the educational context and that, through values, the necessary conditions be promoted to allow the recognition of cultural diversity as a fundamental axis in the processes of human development.

In this context the question that led the research was:

What is the impact of the recognition of cultural diversity in the processes of human development and values, in the students and teachers of the high school section of the Liceo Nuestra Señora de Torcoroma in the city of Bogotá DC?

2.2. Background

Regarding the topic developed in the research, different works were found that, from their methodological and conceptual perspective, provided elements for the construction of the project. The most relevant ones are presented below.

Blanco (2008), in his master's thesis entitled "Diversity in the classroom, Construction of meanings that teachers of Early Childhood Education, Primary Education and Secondary Education give to working with diversity, in a municipal school in the commune of the Metropolitan Region" states that current education has emphasized in homogenizing the service and has ignored the diversity of the population, making inclusive environments impossible. In addition, he gave us a first idea about diversity in the classroom, stating that "diversity in the classroom is framed in making effective for all the right to quality education, equal opportunities and participation" (p.8).

Salinas's (2009) thesis "Attention to the cultural diversity of students from indigenous and Afro-descendant groups" expresses her intention to know the forms of attention to cultural diversity carried out by authorities and teachers, referring to students from indigenous and Afro-descendant groups who attend the university distance education center. Among the results, she

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

expresses that there is a violation of economic, social, and educational rights and that there are no teaching or administrative strategies for attention to cultural diversity. This study is descriptive and allowed us to reveal and learn about the processes within the institution and thus demonstrate the lack of attention to cultural diversity.

Along the same lines, there is the research collection by Professor Vergara (2010), entitled "Human Development and Cultural Diversity" and which is part of an analysis from different perspectives and experiences of the authors who speak in each chapter about the importance of cultural diversity and its influence on human development. This collection aims to create a resource for application and use of research production and was considered relevant to the research, since it gave a more precise idea regarding the approach that was worked on in the research, concerning the recognition of the being as a unique and unrepeatable individual but in constant interaction with his environment and from there his formation in culture, without ignoring that one is and lives with the other and to that extent culture is built.

On the other hand, Cantillo (2016) in his thesis "The curriculum in cultural diversity" expresses his concern about the relevance of the curriculum for students with visual disabilities, which is referred to as cultural diversity. He argues that education with its policies standardizes, homogenizes and universalizes people and proposes as an objective that the curriculum should be built for the defense and recognition of disability as cultural diversity. Cantillo's research showed great similarity with the study, since it aimed at the recognition of cultural diversity as a fundamental axis in the promotion of inclusive education, however, it was considered that the research is limited to the population with visual disabilities, which is proposed as cultural diversity, ignoring the diversity that exists in other students and where the focus of the problem may possibly be.

Manrique (2015), in his master's thesis "Human rights and cultural diversity in the construction of the subject", expresses his interest in "generating the recognition of students as historical, cultural and legal subjects" (p. 13). Among the most relevant results, we can identify the impact of the study on the population participating in the research, in the construction of pedagogical works that contribute to the recognition of diversity and rights as a fundamental axis in the formation of the being. The relationship between Manrique's work and the research is positive, since an idea of the work in the classroom and the different strategies for collecting information were evident and he expressed that it is not enough to achieve recognition among peers (students), but that it is also necessary to work with all the actors in the educational community, which broadened the research panorama.

2.2.1. Regulatory background

UNICEF, in its Universal Declaration on Cultural Diversity, states that "cultural diversity is as necessary for the human race as biological diversity is for living organisms. In this sense, it constitutes the common heritage of humanity and must be recognized and consolidated for the benefit of present and future generations" (UNICEF, 2001, par. 11). Based on the above, it is necessary to work on the recognition of cultural diversity, in an approach to difference, which allows human beings to recognize what makes them different and turns them into diverse people, with needs, opportunities, feelings and knowledge different from those of others: to do so, it is necessary to understand that cultural diversity goes beyond the recognition of populations, traditions, languages, beliefs and becomes a unique process in the human being that allows him to recognize himself in others as a diverse being.

The Colombian Political Constitution (1991), in its article 7, states that "The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation", in this sense it is important to establish educational guidelines and strategies for the promotion of cultural diversity within educational institutions. Additionally, the Ministry of Culture (2017), in its cultural diversity policy, states that "Cultural diversity is an essential characteristic of humanity and a key factor in its development" (p.371), therefore the relationship between cultural diversity and Human Development was evidenced since to the extent that diversity is recognized as an essential characteristic, conditions and processes that promote human development can be generated and thus improve the conditions and environments to achieve it.

2.3. General Objective

To characterize the impact of cultural diversity on the human development processes and values of students and teachers of the high school section of the Liceo Nuestra Señora de Torcoroma, in order to propose educational and pedagogical strategies that contribute to recognizing cultural diversity as one of the foundations of human development.

2.4. Specific objectives

- To Identify the manifestations of cultural diversity of students and teachers of the high school section of the Liceo Nuestra Señora de Torcoroma, to establish its impact on human development processes and values.
- To Describe the human development processes of students and teachers in the high school section, to identify their relationship with cultural diversity.
- To Establish relationships between cultural diversity and human development and values.
- To Propose educational and pedagogical strategies for the recognition of cultural diversity and its impact on human development and values, in the educational processes of the Liceo Nuestra Señora de Torcoroma.

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

3. THEORETICAL FRAMEWORK

Based on the proposed above, some questions arose that were the basis for the theoretical support of the research, such as: What does cultural diversity mean? How is diversity perceived from the perspective of an individual and collective? What is diversity relationship and impact on human development and values? These questions were answered in the development of the research process.

3.1. Culture, cultural diversity and human development

Culture and cultural diversity are conceived by different authors from different analytical perspectives. These approaches emphasize the individual and collective dimension and its impact on human life.

First start by addressing the concept of culture proposed by Harris (2001), from a collective perspective defines it as a "learned set of traditions and lifestyles, socially acquired, of the members of a society, including their patterned and repetitive ways of thinking, feeling and acting" (p. 19). From this conception, the human being learns from previous generations, and these learnings are transmitted in a social context that is reproduced by the following generations and within this transmission the characteristics of a culture are shaped and recreated. In this case, culture is determined by a historical process that strengthens and transforms those characteristics that ultimately make culture something unique and unrepeatable.

On the other hand, the word culture etymologically (*cultus*) means to cultivate, to cultivate the human spirit (De Roux, 1997, p.155); thus, the cultured person is not one who has great knowledge in different disciplines, as is commonly believed, but one who knows himself in his own essence. In this regard, De Roux (1997) states that "cultured is *one* who is capable of knowing himself, that is not possible if *one* does not also know others, their history, the efforts they have made to be what they are, to create the civilization they have created, and we want to replace with ours" (p.156). From this approach, the human beings, in relation to culture, must concern about cultivating their own being, looking at their essence and from this essence start to building and transforming society, but only to the extent that they recognize themselves in others, what happens in their environment, "interaction does not occur in a vacuum, it occurs in specific social spaces, the environment can favor or be adverse to an educational and cultural action" (De Roux, 1997, p.164).

Following the previous postulate, Vergara (2010) states that:

To the extent that human beings recognize themselves as unique and unrepeatable beings, free, conscious, responsible, community-oriented, capable of increasingly conquering their personal being with their own effort but only with the company of others, they will be able to achieve more harmonious relationships in their daily lives and transform the family, class, school, and groups in which they interact into spaces for human growth. (p.8)

These approaches to culture have allowed us to reaffirm the idea that human beings, in relation to culture and specifically to cultural diversity, must begin a process of self-recognition, where it is possible to be aware of what they are and what they can achieve, but without ignoring that they are part of a context where there is a reciprocal relationship of change.

In relation to cultural diversity, human beings are exposed daily to a lot of information that causes them to transform their conception of the environment and at the same time their culture, understanding that culture is that process of self-knowledge and recognition of their capacities, interests and freedoms. Recaséns (cited by De la Peña, 2014) states that "whole what the individual creates, conceives, manifests, as well as everything that they receives from society to incorporate into their personal heritage is considered their culture. When what a subject has achieved is made available to others, it becomes a cultural heritage of the social group" (p. 16); paraphrasing, if the human beings are in a constant process of transformation, where they incorporate elements of the environment into their culture, cultural diversity arises as the way of conceiving themselves as different and establishing relationships between these differences.

Additionally, according to Dietz (2012), cultural diversity starts its understanding "in the sense of a growing diversity of experiential worlds, lifestyles and identities that can no longer be separated in a globalized world, but end up mixing and hybridizing with each other" (p.90), which indicates that in the educational field, cultural diversity must be recognized as the set of cultural manifestations that coexist and allow human beings to promote scenarios of self-recognition, favoring environments of humanity, where the existence of others is also recognized as diverse and as part of their culture-building process.

In these processes of culture and cultural diversity, the impact on human development occurs to the extent that the human being creates relationships with which he or she recognizes his or her environment, others, and himself or herself as a fundamental agent of the world he or she inhabits. In order to demonstrate the impact of cultural diversity on human development processes and values, which was the main objective of the research, it was necessary to understand the individual as an integral being, who individually carries out a process of self-knowledge, but also recognizes that diversity exists in each person and that ultimately this allows the construction of culture and social development processes.

In this sense, human development, according to the United Nations Development Program (UNDP, 1990) is defined as "creating an enabling environment in such a way that people, both individually and collectively, can develop their full potential and have a reasonable opportunity to lead a productive and creative life, according to their needs and interests" (p. 13) but it is also found that human development, beyond the development of the potential of the being, is conceived as "the opportunity that people

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

have to deploy their capacities, not based on a single and universal standard, but based on what they value the most" (Vergara, 2010, p. 11). Thus, people should develop in all their dimensions: affective, social, cognitive, communicative, to achieve their humanity.

3.2. Education, homogenization and cultural diversity

There is a close relationship between education and cultural diversity. Belmonte (1998) states that "individual differences, qualities inherent to human beings, are thus defined as an enriching potential of educational action" (p.16). Within pedagogical practice, it is important to bear in mind that "the recognition of existing diversities constitutes the starting point to prevent differences from becoming inequalities and disadvantages among students" (Belmonte, 1998, p.17).

To avoid exclusionary environments, which are very frequent in the educational context, Belmonte (1998) states that:

The evident diversity of the school population represents a great challenge for the current educational system, since it implies enabling access to the Curriculum for all students, accepting differences at all levels to try to provide educational responses that are fair and in accordance with the needs raised. (p.17)

This great educational challenge must foster inclusive environments, respecting the cultural diversity present in the classroom and from which curricula, plans, content and other educational elements are designed. Therefore, in order to emerge from the homogenizing education in which human beings have been formed and achieve an education that recognizes cultural diversity, it is necessary to learn and teach other diversities, other ways of feeling, thinking and acting, that inhabit the world, building relationships and interactions between cultural systems.

3.3. Cultural diversity and cultural systems

Now, thinking about the relationship between contexts, factors and subjects, it necessary to understand the category of cultural systems, which Bronfenbrener (1979) understands as the set of relationships and interactions that affect and intervene in the subject-context relationship. These relationships occur between different systems, where the human being moves and creates relationships of significance that impact his culture and cultural diversity. The first system is determined by the individuals themselves and their interaction with the family culture, the parents' culture and the school culture (Bronfenbrener, 1979); from there arise relationships that lead to the correlation with the second system, the Mesosystem, where the subject participates in scenarios that he inhabits daily, also made up of microsystems (family, parents, school) and that generates situations that change and/or contribute elements in his culture construction process (Bronfenbrener, 1979).

This contribution is given through educational processes where the human being adopts positions, own or current, which in most cases are transmitted from one generation to another through enculturation processes ; this is how the relationship between the first and second system denotes a constant reproduction of information, where the family being is the first educator, promotes current cultural positions that the school reinforces and approves, ignoring the diversity existing in each subject, in this regard, Bronfenbrener (1979) explains that "everything in the human being and his environment affects the way in which the same subject grows and develops," (p.27).

The following systemic interaction occurs with the social culture, which includes political culture, civic culture, and economic culture. This system, called the Macrosystem, it determines the relationships between the microsystems (individual, family, and school culture) and the Mesosystem (social culture), where aspects arise that determine the general features of the contexts. These aspects, reproduced by society and taken from current cultural concepts, instill in the subject characteristics that build or destroy their individual culture. In these relationships between cultural systems, one must take into account a system called the Chronosystem, which determines the time and space where cultural interactions take place. This entails a historical process that leaves a cultural legacy as a result (Bronfenbrener, 1979).

The relationship between cultural systems is not hierarchical or pyramidal; there is no system that be more important or greater than another. On the contrary, what happens in each cultural system has a ripple effect on the other systems. For example, what happens in microsystems directly affects the Chronosystem and changes practices, concepts, and imaginaries, among others. These concepts allowed us to understand that the problem of recognizing cultural diversity in the institution goes beyond the interaction between microsystems, the relationship with parents or friends, and broadens the panorama, including interactions that are often ignored or unknown. Bronfenbrener (1979) states that:

The principle of interconnectedness applies not only within environments, but also, with equal force and consequences, to the links between environments, both those in which the developing person actually participates, and those which he or she may never enter, but in which events occur that affect what happens in the person's immediate environment (p. 27).

4. METHODOLOGY

For this research, the paradigm of methodological complementarity was used, since to the extent that the manifestations of lack of recognition of cultural diversity in the educational institution were observed, the processes that are carried out within it and that prevent new structures of understanding of culture and cultural diversity are also analyzed. This paradigm allows to bring together aspects of quantitative research and qualitative research, without favoring or privileging any type of information. Cerda (2011) states that "in practice, the researcher freely uses the techniques and procedures that are indifferently identified with one or

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

another paradigm” (p.93). To this extent, the study was part of an analytical descriptive process. In this regard, Fernández, Hernández & Baptista (2003) express that “the descriptive scope in research aims to measure or collect information independently on concepts or categories, seeks to specify properties, characteristics and important features of any phenomenon being analyzed, describes trends in a group or population” (p.80).

4.1. Universe, Population and Sample

This research study was developed at the Liceo Nuestra Señora de Torcoroma, the chosen population were students from the high school section (seventh to eleventh grades). The entire high school section was chosen, given the ease of access to the population by the researcher and the scope that the research wants to give. The sample was defined by simple random sampling, in which a representative number of students was taken for each course according to the total population. Thus, the total population was 300 students, so the representative sample was 125 students, that is, 10 students per course. For teachers, the sample was 14 teachers from the high school section.

4.2. Data collection techniques and instruments.

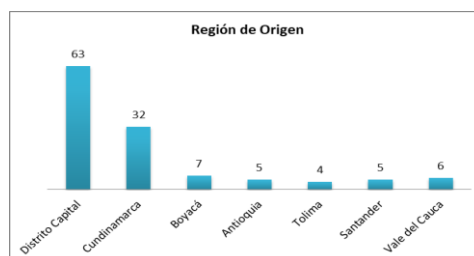
To collect the information, the most appropriate technique, taking into account the institutional protocols and spaces, was the survey, whose instrument for collecting information was the questionnaire. With this technique, the aim was to demonstrate the relationships and interactions present between the students and at the same time, to recognize the existing relationships between the cultural systems presented in the theoretical framework. The process was also supported by non-participant observation, using the field diary that allowed revealing behaviors and situations in spaces of natural interaction between the students.

5. ANALYSIS OF RESULTS

The interpretation and analysis of the information is presented below, which was organized into four sections: Concepts of culture and cultural diversity; human development and values; the relationship between cultural diversity, human development and values; and finally, education for cultural diversity and human development. These sections were intended to answer the question and objectives of the research.

5.1. Cultural diversity at the Liceo Nuestra Señora de Torcoroma: from ethnic groups, traditions and customs to ways of being and living in the world.

According to the information collected (Graph 1.) it was possible to show that the students of the Liceo Nuestra Señora de Torcoroma, came from different departments of the country: Cundinamarca (32%), Tolima (4%), Boyacá, (7%), Santander (5%), Antioquia (5%), Valle del Cauca (6%) and the Capital District (63%). Therefore, different ways of life converge, determined by the customs and traditions that each family has built in their regions of origin and that interact in the space of the educational institution, where students relate, interact and are enriched by the contributions of their peers.

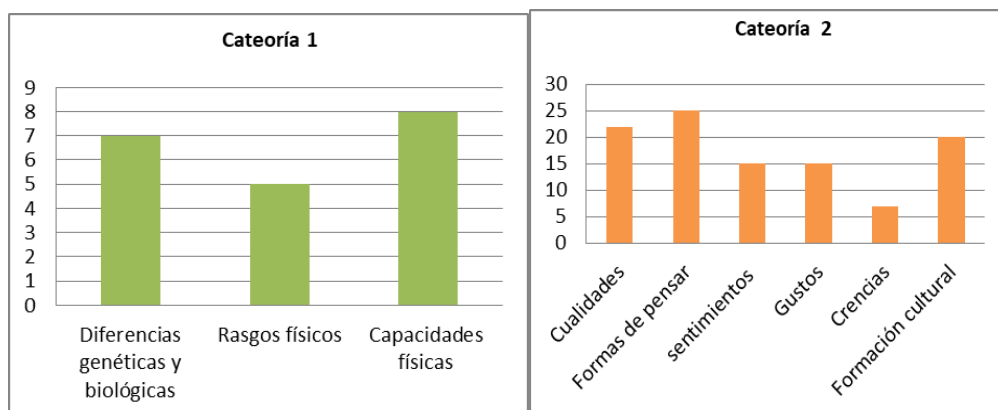


Graph 1. Regions of origin

These multicultural relationships allow each student to build his or her own individual and collective cultural background, where in the relationship with other members of the educational community, the characteristics that strengthen, modify and transform each student's personal culture are determined.

For a better understanding of the students' and teachers' conceptions about cultural diversity, the concept of diversity and difference was addressed first, followed by culture and finally cultural diversity. First of all, it is necessary to highlight that 93% of the students stated that all human beings are different. According to graphs 2 and 3, these differences can be grouped into two large fields: on the one hand, genetic and biological differences, where the students referred that each person is different in terms of genetics (7 students), physical features (5 students) and physical abilities (8 students). Secondly, the differences correspond to the characteristics of people: the qualities they possess (20), ways of thinking (25), feelings (15), tastes (15), beliefs (5), and cultural formation (20) according to the geographic region of origin. In this regard, it was possible to deduce that for the students the most significant characteristics are physical abilities and different ways of thinking, which allowed us to affirm that the students recognize that each person is different and that this difference is manifested in characteristics particular to each human being.

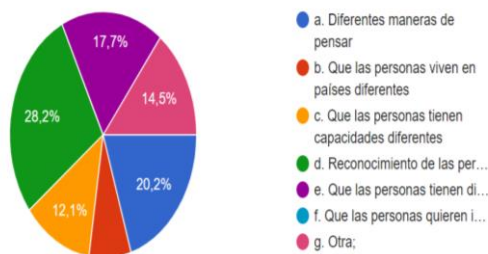
Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World



Graph 2. Category 1

Graph3. Category 2

Regarding diversity, according to graph number 4, 28% of the students stated that it refers to the recognition of people as unique beings, that is to say that diversity begins with the recognition of the characteristics that make each person unique. This result indicated that for most of the students at the Liceo, diversity is conceived as mutual recognition, where it is recognized that the other is different and has unique characteristics, and one's own diversity is also recognized.



Graph 4. Conceptions of diversity

About different ways of thinking, 20% of the students considered that diversity includes variety in thoughts, which is manifested in statements such as: “we all have different customs and a different variety of thoughts, not all of us think the same and do the same thing”, “...our way of thinking is one of the ways of saying that we are diverse and at the same time we are different” (students 11 and 24, cultural diversity survey, May 2019). In this sense and in accordance with the previous paragraph, among the characteristics that make the human being unique is their ability to think, which allowed them to affirm that for the students, thinking allows them to recognize individuality in each person since it is a different characteristic in each being.

For 18%, diversity refers to the different ways of expressing oneself according to one's culture, customs and traditions. In this regard, it is inferred that there are different forms of expression (emotional, linguistic, corporal, spiritual) where culture is manifested according to what students have learned and internalized in the course of their growth as human beings. Twelve percent considered that people have different capacities (physical, emotional, social, communicative), which are developed and built over the course of life. For this group of students, diversity refers to what human beings can become and the achievements they can reach and that make them different from others. The remaining 9% stated that diversity refers to the fact that people belong to different countries and therefore have different traditions and customs, which interact in specific geographic spaces, which promote the enrichment of individual and collective culture.

Regarding the concept of diversity present in teachers, 50% agreed that diversity refers to the recognition of people as unique beings. This indicated that within the teaching discourse, it is recognized that human beings have characteristics that make them different from others and that enable the enrichment of the person within the interactions that are generated in the educational context. 36% considered diversity as different ways of thinking and 14% referred to the capacities that each person possesses, as well as biological diversity and the cultural relationships that occur in society. It can thus be deduced that within the teachers' responses there were two major trends: on the one hand, those who referred diversity to the recognition, acceptance and reciprocity in the face of difference; also those who understood diversity from the capacities and relationships between customs and traditions that are found in different contexts. In this order of ideas, diversity for teachers is related to interaction processes, where in the relationship with other members of the community, the characteristics that make each person different are accepted and recognized and which foster a dialogue between the different.

According to the statements made by students and teachers in this first category, it was possible to deduce that there is a great variety of conceptions about what diversity represents among people. Both educational actors agreed in greater percentage that diversity refers to the recognition of people as unique beings, where different ways of thinking are also found. This indicated

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

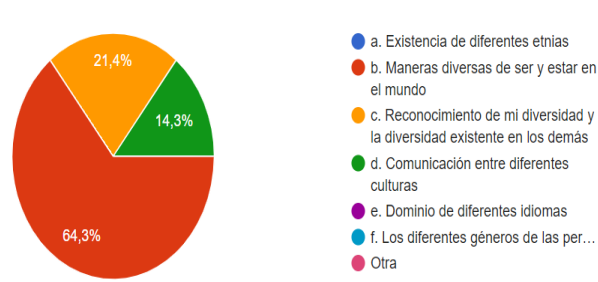
that although the capacities that human beings possess play an important role in the recognition of diversity, this part first of all starts with the interaction between what is different, in order to promote dialogue and enrichment among people.

Regarding culture, a significant percentage of students (79%) and teachers (64%) stated that culture refers to the customs, traditions and expressions of a region. 8% of students and teachers related culture to self-knowledge and recognition by others, 7% understood it as the cultural information transmitted from generation to generation and 4% to the contribution that each person makes to society based on the knowledge acquired. This indicated that although there are conceptions of culture as self-knowledge and the contribution that each human being makes to their context, a notion of culture centered on the characteristics of ethnic groups and geographic regions continues to prevail, where the concept of culture is reduced to the cultural manifestations of a region (dances, gastronomy, customs, beliefs), without taking into account other existing conceptions that give priority to the individual, to self-knowledge and to the knowledge of others, where the interaction between different people makes it possible to recognize the other as other, creating culture through dialogue, respect, rationality, criticism and self-criticism (De Roux, 1997).

After analyzing the concepts of diversity and culture expressed by students and teachers, it was possible to address the interpretation and analysis of the cultural diversity of these two educational actors in the following way:



Graph 5. Students on cultural diversity



Graph 6. Teachers on cultural diversity

According to graphs 5 and 6, 58% of students and 85% of teachers surveyed considered that cultural diversity refers to different ways of being and existing in the world and to the recognition of one's own diversity and the diversity existing among others. These percentages indicated that in these two educational actors, there was a conception that understands cultural diversity as the different ways of inhabiting the world, where through cultural diversity the human being reveals himself to others, fostering dialogues between differences.

In this context and in accordance with the variety of conceptions held about cultural diversity within the high school, it was possible to infer that the most prominent conception of cultural diversity among teachers and students is the one that supposes “difference, dialogue between what is different and the establishment of reciprocal channels of communication, learning and experiences” (Vergara, 2010). In this order of ideas, cultural diversity becomes a path of self-exploration, where what is different is recognized from an individual and collective perspective: to the extent that I recognize myself, I also accept others as diverse beings.

This allowed us to respond to the first research objective, since it allowed us to affirm that cultural diversity within the high school was manifested in the recognition of the diversity existing in students and teachers; Although a variety of conceptions about cultural diversity were evident in these two educational actors, it is important to highlight that they conceived cultural diversity not only as the existence of customs, traditions and knowledge of different geographic groups, but they gave greater importance to conceptions that understand it as the diverse ways of being and existing in the world, where more harmonious relationships are created in the daily lives of these educational actors and spaces for human growth are also fostered within the high school, the family and society.

5.2. Student-family-school relationships: human development and values at the Liceo Nuestra Señora de Torcoroma.

The second research objective proposed to describe the processes of human development and values of the students and teachers of the high school. To do this, it was important to establish the interactions and interconnections that are woven between the subject, family and school, considering the category of cultural systems, where the subject relates to the different cultural systems (family, school, environment) and where this interaction generates intersystem transformations.

Regarding the relationship with their families, 86% of the students surveyed said they felt accepted as they are by all members of their family. This acceptance occurs because according to the students, their families are inclusive and because their relationships are based on respect for diversity in terms of tastes and interests. It was also stated that families are very close-knit and that all ways of being fit into that union. It is important to highlight that the majority of the students refrained from justifying their response, which indicates that although the students feel accepted by their families, this could be affected when the ways of being of each member come into interaction in the family space.

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

On the other hand, the remaining percentage of students (14%) said they felt rejected by their parents, siblings and other family members (uncles, great-uncles, cousins). In this regard, it is stated that although the family is the first context of interaction of the student, family beliefs and customs play a determining role, where some family members expect is that the student follows the norms, customs, beliefs and traditions established and transmitted from generation to generation, but when the student tries to build and appropriate other ways of being, their own, they felt excluded, rejected and ignored, which was evidenced in responses such as: "I do not have the same beliefs as most of my family, which are religious and in the area of personal tastes are also very different, so sometimes I am excluded by some people in my family, for not thinking the same or because they do not agree with my mentality", "...some of my relatives criticize me for my musical tastes" (students 45 and 54, cultural diversity survey, May 2019).

This acceptance, exclusion or rejection expressed by students comes into play in the following cultural system, the educational community. In this regard, 57% of students stated that they have not felt rejected, excluded or mocked in the different activities that took place at school. However, 43% stated that they did feel exposed to situations of rejection, exclusion and mockery in the different activities at the school. Among the main causes, students considered their physical appearance (35%), their way of thinking (17%), their tastes in different activities (16%), their behavior (12%), their way of being (2%), their way of dressing (2%), their difficulty in socializing (4%) and their place of origin (2%).

These percentages showed that although most students felt accepted by their families, unfortunately when they entered the educational context, they experienced situations of rejection, exclusion and ridicule, which interfered with their human development process, being two contexts that interact simultaneously, what they experienced at school is reflected in their relationship with their family, thus generating changes in their mood, lack of motivation and even loss of interest in academic activities.

It was also found that when asked if they had ever voluntarily excluded themselves from work groups during class, 56% of students said yes, compared to 46% who said no. Among the main reasons, there was a strong tendency for them not to feel important to the group, others said they could not stand the behavior of their classmates and others because they considered that they could do things better if they worked alone.

Regarding teachers, the findings were interpreted from a very important perspective: the relationship with others for their professional development. In this regard, 57% of teachers stated that the relationship with other people is necessary because others are part of their environment and this contributes to their development as human beings. Also, 36% stated that the relationship with others is fundamental because others help their professional growth. 7% considered that it is not so important to relate to others.

This information allowed us to affirm that for the teachers of the Liceo Nuestra Señora de Torcoroma, the relationship with other people is necessary and fundamental, since teaching is a profession that is nourished by the relationship with others, where thoughts, interests, beliefs, needs, ways of being and existing in the outside world of students as well as teachers, administrators and other members of the educational community, come into interaction. The importance of recognizing the other as diverse, including the diversity present in all educational actors, promotes more harmonious relationships and transform positively the family, the class, the school and the groups of interaction daily into spaces and environments of human growth (Vergara, 2010).

To determine the opportunity to build environments for human growth, it was necessary to delve into the processes of human development and values within high school, understanding these as the harmonious construction of all the dimensions that constitute the human being (physical, cognitive, emotional, communicative, social). Once the responses were reviewed and the percentages compared, it was possible to infer that for the students of the Liceo Nuestra Señora de Torcoroma, the processes of human development and values were evident in the relationships established with the members of the educational community.

In respect, the students mentioned that solidarity allowed them to feel that the high school cares about their well-being, however, it was necessary to take into account that some students felt that the high school was very academic, ignoring the other dimensions of the human being, which allowed us to deduce that despite the efforts made to create spaces for harmony and human growth in the institution, it is necessary to link these efforts to the academic part, so that the student feels that work is being done in a transversal way for their human development.

The above-mentioned by teachers and students allowed us to affirm that human development and values within the Liceo Nuestra Señora de Torcoroma is of vital importance, being strengthened in the relationships established between members of the educational community and being evidenced in the concern of this educational center for the well-being of its teachers and students. However, these processes need to be linked to the academic part, where not only is the development of topics and content important, but also that students and teachers feel that they have spaces for recognition, interaction and acceptance, in order to foster environments of human growth.

5.3. Cultural diversity and human development and values

Regarding the relationship between cultural diversity, human development and values, it is important to bear in mind that while cultural diversity is understood as the diverse ways of being and existing in the world, where *one's* own diversity and the others' diversity are recognized, human development and values are the basis of the fundamental process, because they frame harmonious relationships to be established as pillar in the construction and prevalence of the diversity. At the same time values "builds environments where he or she can develop all his or her potential and transform the family, school and groups in which he or she interacts daily into spaces for human growth" (Vergara, 2010, p.8).

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

In this regard, the students of the Liceo Nuestra Señora de Torcoroma considered that human development and values are related to cultural diversity when the diversity existing in each person is respected, in this way more harmonious relationships are generated, also when the construction of personal identity is promoted, based on autonomy and solidarity with people and the social environment and when the capacities and potentialities of the human being are put at the service of culture. It was evident that for the students of the Liceo, the relationship that exists between human development and cultural diversity is established by extent a reciprocal process of recognition of the different ways of being and existing in the world, where the construction of “harmonious identity relationships” with others, are the main core to recognize that it is through cultural diversity that the human beings prevail in the world.

For the teachers, the relationship between human development and cultural diversity begins with the construction of identity, where the relationships established with others and with the environment create important characteristics that enrich personal culture. This enrichment is what allows us to recognize the diversity in others, exploring the capacities and potentialities of each person, which are ultimately placed at the service of culture.

It was concluded from this third section that both students and teachers of the Liceo Nuestra Señora de Torcoroma established a positive relationship between human development, values and cultural diversity, recognizing that to the extent that a person builds his or her personal identity, he or she enriches relationships with other people and also with his or her social environment. This encourages dialogue between what is different, which favors the potentializing of all dimensions of the human being, which is ultimately reflected in environments of respect for what is different, transformation of personal culture in a reciprocal manner and finally construction of more humane living environments.

5.4. Educating for Cultural Diversity

This fourth section proposed educational and pedagogical strategies for the recognition of cultural diversity in the educational processes of the Liceo Nuestra Señora de Torcoroma. Once the manifestations of cultural diversity in the Liceo were identified and their relationship with human development and values established, it was necessary to address education for cultural diversity as a way of promoting and fostering learning environments where dialogue is established between differences, learning between diversities and the enrichment of collective culture based on the construction of personal culture.

Belmonte (1998) states that “individual differences, qualities inherent to human beings, are thus defined as an enriching potential of educational action” (p. 16). That is to say, within the educational processes existing in the Liceo, it was important to take into account the diversity of the students and in general of the entire educational community, since from the recognition of the interests, needs, qualities and characteristics that make students and teachers unique, better relationships can be established, promoting reciprocal channels of communication, where the interaction between what is different strengthens educational processes and promotes inclusive environments. It was stated in previous paragraphs that to the extent that human beings recognize themselves as diverse, unique and unrepeatable, they will be able to establish more harmonious relationships that are ultimately reflected in spaces of growth as a human being, where valuing and accepting the difference existing in the environment becomes the fundamental premise for education in cultural diversity.

In accordance with the previous ideas, the educational and pedagogical strategy proposed was working with “Big Books” (large-scale books) with both students and teachers. This tool allowed us to create with the same format a travel book, which was travelling from home to home, built with the ideas of all participants who expressed through phrases and drawings the different perspective on such an important topic, cultural diversity. In the case of teachers, it expressed a bigger commitment because besides printing their impressions, pictures and ideas in the big travel book, they had to share their own perspective on cultural diversity as leaders in the process. According to Big Books theory, it is stated that:

“Big Books and their manufacturing represents an option to work with people of all ages, not only promoting cooperative learning skills but also providing the starting point for free discussion and conversation because making the illustrations and collaborating in the process of its construction, decreases anxiety in classroom, and the creativity of the participants as well as their free expression emerges”. (Cabrejo, 2015, p.26).

The strategy was developed with the Liceo teachers during a workshop given by the researchers on emerging pedagogies and their contribution to the recognition of cultural diversity. In this workshop, the teachers, based on the different emerging pedagogies shared, had to draw how their area or discipline could promote cultural diversity in the classroom.

In the same line of thought, about the contributions of the teachers, it was important to highlight that they stated that the promotion of cultural diversity begins by understanding that students have previous experiences, which influence the educational process. They also expressed that to promote cultural diversity in the classroom, it is necessary to integrate knowledge, that is, to build this knowledge in a transdisciplinary way, so the students realized that cultural diversity is relevant and evident in every school scenario, contributing and building knowledge in interaction with the different school subjects. In addition, it is important to consider that students are intelligent in different ways, these (multiple) intelligences must be explored in each of the classes and from there promote spaces for inclusion and cooperation.

An opportunity to promote and recognize cultural diversity in school scenarios is taking advantage of the conflict situations, proposing scenarios of reflection towards problem solving including solidarity, respect, responsibility and cooperation and of course

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

everyone's voices, not only the voices of the causers of the problem. With this, the students will be able to understand that there are different perspectives on solving problems, those perspectives permeated by the different ways of thought and being, all deserve to be considered.

All the problem situations mentioned before were registered in the traveler's Big Book and developed through workshops. There the student had the opportunity to hear what his classmates thought of the situation, different rotations were carried out, so that each student could share opinions with three different classmates. The guiding process was led through phases as follow: in the first rotation, the student had to tell his classmate why he/she is different from all the others. In the second rotation, he/she had to tell why the course would not be the same without him/her and in the third rotation, he/she had to tell what contribution he/she believed it would make to the world. Then, the students captured through drawings the three things that their classmates had expressed to them. Finally, the Big Book travelled to the different participant's homes, there with their parents they enriched the creation and provided extra opinions on regards.

The above-mentioned procedures allowed us to affirm that education for cultural diversity must be centered on pedagogical strategies that allow not only teachers but all community to recognize the diverse opinions presented by students in classroom. Promoting different scenarios or spaces for reflection is a way to include the whole community, there, from students' homes, cultural diversity meanings could be validated among parents' opinions, is a peer feedback exercise, more inclusive and more accepted. To do this, teachers must be willing to renew pedagogical practices, where homogenizing pedagogical models can be left behind and including pedagogies that promote respect for different ways of being and existing in the world can be used to foster environments of inclusion and cooperation, where students feel that they are an important part of the educational process as well as their parents, we learn better in the company of others.

In order for the Liceo and other educational institutions be able to promote the recognition of cultural diversity within the classroom, we are kindly advising on the following pedagogical guidelines, which we hope be a guide for enriching educational practices and promote healthy learning environments:

1. Educational environments must foster respect for cultural diversity, avoiding discrimination and promoting inclusion. In other words, in each area of knowledge, spaces must be created where students can participate, feel accepted and valued for their personality, thus creating less homogenizing and more diverse learning environments.
2. Classes should give students the opportunity to create more harmonious relationships with their peers, should encourage the establishment of communication channels where others are recognized and accepted as different and where, through interaction, personal culture is enriched.
3. Education for cultural diversity involves spaces for growth, where students can develop comprehensively in all their dimensions, in this way fair, equitable and inclusive educational responses can be given, according to the educational needs of the student.
4. Cultural diversity must be a fundamental axis in the construction of the institution's pedagogical bets; all areas in a transdisciplinary manner must promote and encourage growth as human beings, dialogue between diversities, respect and interest in the well-being of students and teachers.

Finally, it is considered important to return to the pillars of education, set out by Delors (1996), where he states that it is necessary:

- Learning to know through mastery of instrumental techniques, aimed at understanding our environment
- Learning to do things better with others, even if they are different, than alone or in the company of those who are like me.
- Learning to live together, where everyone respects the differences of others and learn from them to create a better world.
- Learning to be, where each person must develop his or her own personality (pp. 40-45).

This will allow us to achieve an education that recognizes cultural diversity as a fundamental axis. It is necessary to learn and teach that there are other diversities, other ways of feeling, thinking and acting that inhabit the world, building more harmonious relationships and spaces that contribute to the human development of all members of the educational community.

6. CONCLUSIONS

Once the information collected was analyzed and interpreted, several things were concluded regarding the impact of cultural diversity on the human development processes and values of the students and teachers of the Liceo Nuestra Señora de Torcoroma.

Firstly, the use of Big Books was enriching, the students forgot their boundaries and when they began to recreate the pages of The Big Book, not only did their creativity emerged but also their ability to solve problems and provide opinions in a respectful and moderate way was evident. On the other hand, by making the Big Book trip through the students' houses, and after including the opinions of their parents, the exercise was enriched, it was a co-construction that involved all participants of this research.

On the other hand, regarding the educational actors' conceptions of cultural diversity, it was evident that within students and teachers, there is a great variety of ways of understanding the term. Although there were still conceptions that reduce cultural diversity to ethnicities, races, customs and traditions of a specific geographic region, it was evident within these two educational

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

actors that they also began to recognize cultural diversity as the diverse ways of being and existing in the world, that is, understanding that people are different, that they have characteristics that make them unique and that to the extent that this diversity is recognized, the personal inside is also enriched; when there is dialogue between what is different, more harmonious relationships are established.

In the same line of thoughts, on regards to the processes of human development and values present within the school, it was important to highlight that although the students felt that the Liceo Nuestra Señora de Torcoroma cared about them and specifically about their well-being, there was a need to address human development and values as a transversal process in the educational field, that is, that students and teachers perceived this process within all the activities in the Liceo, that attention was not only focused on academic demands and the results obtained in state tests, but that spaces for growth were also provided, that respect the ways of being of students and teachers, that promote new forms of expression and that respect diversity in equality.

Besides, students and teachers established a very important relationship between human development and cultural diversity, since they referred that they are processes that enrich each other reciprocally, where cultural diversity understood as the ways of being and existing in the world, fosters healthier environments, which allow human beings to recognize themselves as different, build a collective culture through the enrichment of personal culture and transform the family, school and groups in which they interact daily into spaces for human growth.

Regarding education for cultural diversity, it was stated that if the Liceo and the teachers were committed to the transformation of educational processes and pedagogical practices, a significant proposal could be achieved, where the contents and topics proposed for the school year, had as their main axis the cultural diversity present in the population, the interests, needs, tastes, ways of being, thinking, acting and where the recognition of diversity becomes an opportunity for improvement and a space for growth as human beings.

Finally, that cultural diversity had a significant impact on the processes of human development and values of the students and teachers of the Liceo Nuestra Señora de Torcoroma because “it involves dialogue between what is different and the establishment of reciprocal channels of communication, learning and experiences” (Vergara, 2010, p.15). In other words, recognizing the cultural diversity in each person allows them to enhance their dimensions and thus contribute to their process of human development and values.

REFERENCES

- 1) Belmonte, M. (1998). Atención a la diversidad: Ediciones mensajero.
- 2) Blanco, P. (2008). La diversidad en el aula “Construcción de significados que otorgan los profesores, de Educación Parvularia, Enseñanza Básica y de Enseñanza Media, al trabajo con la diversidad, en una escuela municipal de la comuna de La Región Metropolitana”. (Tesis de maestría, Universidad de Chile) Recuperado de http://repositorio.uchile.cl/tesis/uchile/2008/blanco_p/sources/blanco_p.pdf
- 3) Bronfenbrenner, U. (1979). La ecología del desarrollo humano. Barcelona, España: Paidós.
- 4) Cabrejo, P. (2017). Portraying Children Rights, Through the Teachers Training. Memorias: Coloquio Internacional sobre interdisciplinariedad en la formación de Licenciados. Cartagena: Universidad San Buenaventura.
- 5) Cantillo, D. (2016). El Currículo en la Diversidad cultural. (Tesis de maestría, Universidad del Tolima) Recuperado de <http://repository.ut.edu.co/bitstream/001/1670/1/EL%20CURR%20C3%8DCULO%20EN%20LA%20DIVERSIDAD%20CULTURAL%20EL%20CASO%20DE%20LAS%20PERSONAS%20CON%20DISCAPACIDAD%20VISUAL.pdf>
- 6) Cerda, H. (2011). Los elementos de la investigación, como reconocerlos, diseñarlos y construirlos. Bogotá, Colombia: Magisterio.
- 7) Chiappe, C. (2015). ¿Transculturación o Acultura? Recuperado de <https://www.redalyc.org/pdf/708/70843331004.pdf>
- 8) Constitución Política de Colombia. (1991). Recuperado de http://www.secretariassenado.gov.co/senado/basedoc/constitucion_politica_1991.html
- 9) De la Peña, J. (2014). Diversidad cultural y Ecoturismo. México: Trillas.
- 10) Delors, J. (1996). La Educación encierra un tesoro. Recuperado de http://www.unesco.org/education/pdf/DELORS_S.PDF
- 11) De Roux, R. (1997). Elogio de la incertidumbre. Bogotá, Colombia: Nueva América.
- 12) Dietz, G. (2012). Multiculturalismo, interculturalidad y diversidad en educación: una aproximación antropológica. Recuperado de https://www.researchgate.net/publication/237076768_Multiculturalismo_interculturalidad_y_diversidad_en_educacion_una_aproximacion_antropologica
- 13) Friends United Foundation. (12/11/13). Tres de cada cinco víctimas de "bullying" en Colombia piensan en suicidio. Recuperado de <https://www.elespectador.com/noticias/nacional/tres-de-cada-cinco-victimas-de-bullying-en-colombia-pien-articulo-457937>
- 14) Fernández, C. Hernández, R. & Baptista, P. (2003). Metodología de la investigación. Ciudad de México, México: Mc Graw Hill.

Cultural Diversity and Human Development: Understanding Ways of Being and Existing in the World

- 15) Harris, M. (2001). Antropología cultural. Madrid, España: Alianza editorial.
- 16) Manrique, V. (2015). Derechos humanos y diversidad cultural en la construcción de sujeto. (Tesis de maestría, Universidad Distrital Francisco José de Caldas). Recuperado de <http://repository.udistrital.edu.co/bitstream/11349/2316/1/ManriqueSu%C3%A1rezViviana2015.pdf>
- 17) Ministerio de cultura. (2017). Política de diversidad cultural. Recuperado de http://www.mincultura.gov.co/ministerio/politicas-culturales/de-diversidad-cultural/Documents/07_politica_diversidad_cultural.pdf
- 18) Pérez, H. (2016). Aculturación, Transculturación, Mestizaje: metáforas y espejos en la historiografía latinoamericana. Recuperado de <http://revistas.javeriana.edu.co/index.php/cualit/article/view/19395>
- 19) Programa Naciones Unidas Para el Desarrollo. (1990). Desarrollo Humano Informe 1990. Bogotá, Colombia: Tercer Mundo Editores.
- 20) Salinas, S. (2009). Atención a la diversidad cultural de los estudiantes de grupos indígenas y afrodescendientes, que asisten a la sede La Ceiba del Centro Universitario de Educación a Distancia. (Tesis de maestría, Universidad Pedagógica Nacional Francisco Morazán). Recuperado de <http://www.cervantesvirtual.com/.../atencion-a-la-diversidad-cultural-de-los-estudiantes>
- 21) Semana. (25 de abril de 2018). Las tecnologías que están creando la generación más multilingüe de la historia. Revista Semana. Recuperado de <https://www.semana.com/educacion/articulo/las-tecnologias-que-estan-creando-la-generacion-mas-multilingue-de-la-historia/564504>
- 22) Vega, R. (2008). El pensamiento crítico en un mundo incierto. Recuperado de <http://www.herramienta.com.ar/revista-herramienta-n-39/colombia-el-pensamiento-critico-en-un-mundo-incierto>
- 23) Vergara, M. (2010). Desarrollo humano y diversidad cultural. Recuperado de http://www.redposgrados.org.mx/red_de_posgrados_en_educacion/publicaciones/desarrollo_humano_y_diversidad_cultural.pdf
- 24) Unicef. (2001). Declaración universal sobre la diversidad cultural. Recuperado de http://portal.unesco.org/es/ev.phpURL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.