Situating futures literacies in the Colombian educational system: a decolonizing theoretical model

Carl Edlund Anderson and Rosa Dene David

Abstract

Purpose – *This paper aims to present a theoretical model for restructuring Colombia's educational initiatives in response to current socioeconomic needs. More equitable and decolonized education could help learners decouple their capacities to imagine the future from colonialized paradigms, thereby opening spaces for more active engagement in their own futures.*

Design/methodology/approach – *The authors take a critical, postmodern approach focused on empowering people to transcend constraints from a colonial past and recognizing that the purpose of knowledge, although reflecting power and social relationships, is to help people improve society. Notions of situated and futures literacies nourish an approach toward a decolonized and glocalized educational model.*

Findings – *The current Colombian educational system tends to favor a single focus – local, national or international – at the expense of the others. The authors argue that educational policy and planning should account for three realms of knowledge: locally situated literacies, nationally situated literacies and globally situated literacies.*

Originality/value – *Deconstructing obsolete and colonized methodologies could not only help prepare Colombian learners for active engagement both within and beyond their modern-day borders but could also help transform other educational systems originally designed to support societies and economies that no longer exist, including those of the Global North.*

Keywords *Educational policy, Global South, Decolonization, Ethnoeducation, Futures literacies, Situated literacies*

Paper type *Conceptual paper*

Carl Edlund Anderson is based at Facultad de Educación, Universidad de La Sabana, Bogota, Colombia and Department of Language and Literature, Signum University, Nashua, New Hampshire, USA.
Rosa Dene David is based at Department of Language and Literacy Education, University of British Columbia, Vancouver, Canada.

Introduction

The territory of modern Colombia, situated at the juncture of Central and South America, was characterized even in pre-Columbian times by great linguistic and cultural diversity. At present, at least 68 indigenous American languages still survive, spoken by some 850,000 people (Ministerio de Cultura de Colombia, 2010). The period of European colonialism, beginning in the 16th century, saw a considerable influx of (mostly Hispanophone) Europeans as well as Africans transported through the slave trade. The 2018 national census (Departamento Administrativo Nacional de Estadística, 2019), which counted a total national population of 48,258,494, officially recognized three categories of ethnic minorities: indigenous peoples, African-descended peoples and Romani. In the census, 1,905,617 (3.9% of the total) self-identified as belonging to one of 115 different indigenous ethnicities, while another 4,671,160 (9.34% of the total) self-identified as one of several recognized African-descended ethnicities, and 2,649 identified as Romani. Thus, at present, most Colombians (86.36%), though genetically of variously mixed indigenous, European and African ancestries, identify with the European-derived Hispanophone "mainstream" culture.

Received 4 December 2021
Revised 18 March 2022
10 May 2022
14 June 2022
Accepted 15 June 2022

Public education was introduced in Colombia following independence from Spain in the early 19th century as part of a modernist nation-building project (Engerman *et al.*, 2009; Ramírez and Salazar, 2007). Although conceived of as a public good that should contribute to economic development, public education also represented a threat to a socioeconomic elite whose wealth and status depended on (originally) land-ownership and (more recently) foreign investment (Bushnell, 2010; Bushnell and Hudson, 2010; Ramírez and Salazar, 2007; Steiner and Vallejo, 2010), neither of which necessarily require highly developed literacies from the majority of the population. With little incentive for the elite to improve public education, participation remained low until the later 20th century, and Colombia remains one of the world's poorest, least equal and least educated countries (Bushnell and Hudson, 2010; Engerman *et al.*, 2009; Ramírez and Salazar, 2007). Colombia's elite originally preferred to send its children for schooling in Europe (Mora *et al.*, 2019; Truscott de Mejía, 2004; Zuluaga, 1996), though, by the early 20th century, private bilingual schools, initially intended for the children of foreign diplomats and businessmen, were also catering to elite Colombians (de Mejía, 2013). These origins seem to have encouraged an ongoing tendency for Colombian private education to super-emphasize learning for and in an additional Western language (now usually English) almost at the expense of developing learners' competencies in the first language (i.e. Spanish) (de Mejía, 2004, 2013). By 2010, although the great majority of Colombian students (78%) were enrolled in public schools, with 17% in independent private schools and 5% in state-subsidized private schools (Mahecha Rodríguez and García De Brigard, 2012), only a few years earlier, Tomasevski (2004, p. 12) estimated that the private sector's clients invested as much in education as the state invested in the public sector: both about 4% of gross domestic product.

Meanwhile, for most of the past two centuries, minority communities in Colombia maintaining non-Western(ized) ways of knowing and communicating found that state-sponsored Hispanophone education was explicitly intended to erase them (Jackson, 2011; Jiménez, 1998; de Mejía, 2004; Ortíz Ricaurte, 2004; Trillos Amaya, 1996, 1998a; Zuluaga, 1996; Zwisler, 2018), and by end of the 20th century, Spanish had become the first language for approximately 93% of Colombians (Iriarte Esguerra, 1997). Nevertheless, since the end of the 20th century, more progressive modern legislative frameworks – especially as established in the national constitution of 1991 (Asamblea Nacional Constituyente, 2019), the National Education Law, "Ley 115 de 1994" (Congreso de Colombia, 1994) and the Native Language Law 1381 (*Ley de Lenguas*) of 2010 (Congreso de Colombia, 2010) – have opened spaces for ethnic minorities to develop their own state-funded educational programs (termed ethnoeducation, Spanish *etnoeducación*; López and Sichra, 2008, 2016; de Mejía, 2004; Uribe-Jongbloed and Anderson, 2014). However, in practice, ethnoeducational initiatives have received limited support and, despite some successes, remain beset by numerous challenges in terms of both equitability and quality (Flores and Palacios Mena, 2018; de Mejía, 2004; Trillos Amaya, 1998b; Uribe-Jongbloed and Anderson, 2014).

There is also, arguably, a fundamental systemic problem with ethnoeducation in Colombia. De Mejía has frequently (de Mejía, 1996, 1998, 2004, 2013) called attention to the fact that, in Colombia, multilingualism and multiculturalism that span Colombia's minority languages and cultures remain devalued and stigmatized, while multilingualism and multiculturalism that span other Western – particularly Anglophone – language and culture are valued and aspired to. This conceptual division is effectively formalized in the fact that ethnoeducation and mainstream, monolingual Hispanophone education are overseen by completely separate departments within the Colombian Ministry of Education – and, indeed, some responsibility for ethnoeducation is actually shared with the Ministry of Culture (de Mejía, 2002, 2004, 2006, 2011, 2013, 2017). In other words, the institutional structuring of ethnoeducation effectively ghettoizes it.

Curiously, there is an extent to which state educational policy not only ghettoizes ethnoeducation – formally separating it from mainstream Hispanophone public education –

but, by lacking any policy for Western(ized) bilingual education, also encourages the private sector to ghettoize itself (even if the resultant ghetto appears relatively upscale). Ultimately, the historical structuring of public education in Colombia has resulted in three largely distinct educational sectors: ethnoeducation, ostensibly by and for minority communities, though largely abandoned to steer its own course; Hispanophone public education, of questionable quality by global standards and largely without access to ways of knowing/communicating from either Colombia's minorities or the world beyond Colombia; and the private "bilingual" sector, often informed by exonormative (usually Anglophone) models to the exclusion of both of Colombia's majority Hispanophone and its minority ways of knowing/communicating.

Little in the design or implementation of Colombia's educational system(s) seems like a recipe either for effective and equitable learning or for a healthy and stable society – especially one as culturally diverse as contemporary Colombia. Accordingly, de Mejía and Montes Rodríguez (2008) have rightly called for greater articulation between language-related educational programs, whether the languages involved are the Spanish of the Hispanophone majority, those of Colombian ethnic minorities or foreign languages. However, these matters ultimately transcend questions of language; Colombia faces a task not merely of bringing education for minority-language speakers into line with national standards, but of improving education for both minorities and the Hispanophone majority well beyond current national standards to some level of international parity appropriate for the 21st century (Uribe-Jongbloed and Anderson, 2014). The development of more equitable and inclusive education that prepares learners for the global economic, social and environmental challenges of the 21st century requires an integrated, holistic educational model that provides flexibility without excluding any of the minority, national or global spheres of knowing and communicating – whether of traditionally Western or non-Western affiliation. In this context, the notions of *situated* and *futures literacies* (FLs) could nourish approaches toward a decolonized and glocalized educational model. Deconstructing obsolete and colonialized methodologies is not only necessary to prepare Colombian learners for active engagement both within and beyond their modern-day borders but could also inform educational systems around the world originally designed to support societies and economies that no longer exist, including those of the Global North itself.

Theoretical framework

Accordingly, in this paper, we present a theoretical model for restructuring Colombia's educational initiatives in response to the country's contemporary socioeconomic needs. We take a critical, postmodern approach (Creswell and Poth, 2018) with an intention of empowering people to transcend constraints of a colonial past (Fay, 1987) and a recognition that the purpose of knowledge, although reflecting power and social relationships, is to help those people improve society (Mertens, 2003; Mertens, 2009, 2015).

Decolonization

Although *colonialism* can be defined narrowly as "the control by individuals or groups over the territory and/or the behavior of other individuals or groups" (Horvath, 1972, p. 50), where "control" can be exercised through various means, it needs to be recognized that colonialism effectively transcends the mere exercise of such control since, as Home (2014, p. 75) observes, "the legacy of colonialism [. . .] still distinguishes them [cities of the Global South] from those of the 'global north', even though they have grown [. . .] beyond their colonial origins, and the former 'colonial masters' have largely departed." Thus, *decolonization* in turn requires more than merely "throwing off the yoke"; as Asher (2009) observes, "the work of decolonization entails not only our self-reflexive efforts to work through mind-numbing alienation and essentializing divides, but also the commitment to

transformation in social and education" (p. 75). Seventy years since the political process of European decolonization began, the search continues for effective approaches to shifting educational praxes that uphold the Western-centric epistemologies, ontologies and values derived from and privileging colonialized ways of knowing (Adam, 2019; Zembylas, 2021). Educational planning and policy for countries in the Global South often remain entrenched in colonialized models that assume the inherent superiority of Western pedagogical practices over any localized or glocalized educational models aiming to decolonize the future (Zembylas, 2021) by seeking both to "reconcile contemporary education with the past and with the peoples' present" (Battiste, 2013, p. 26). It also needs to be ensured that Western-centric educational models are not imposed purely to meet the Global North's own ideological interests. There is thus an urgent need for education planning and policy worldwide to create spaces for each country – or community – to develop educational policies centered on their particular local, national and international needs. These needs often include an exploration of colonialism's legacies not only to address current realities but to decolonize the future by dismantling archaic educational mechanisms that perpetuate and uphold obsolete colonialized structures (Zembylas, 2021).

Indigenous scholars situated geographically both inside and outside the Global North have argued for both the decolonization of their ways of knowing and the recognition of critical indigenous research methodologies and indigenous knowledge systems (Brayboy *et al.*, 2012; Kirkness and Barnhardt, 1991; Smith, 2021). Central to such calls is the need to address research and the creation of knowledge through community-based initiatives that propel the wants and the needs of the people involved rather than some generic research agenda that has trickled down from above (Smith, 2021). Yet in many educational contexts, euro-Western ways of knowing are often prioritized over indigenous or local ones, leaving large numbers of indigenous students behind in terms of reaching standardized benchmarks (Pidgeon, 2016). Mihesuah and Wilson (2004) argue that indigenous scholars have no choice but to find ways to carve out spaces within existing educational systems that favor an anti-indigenous agenda. Systematically building non-Western ways of knowing in to educational systems requires an indigenizing turn not only in curricula and classrooms but in institutional initiatives tied to educational policy and programming.

Literacy, multiliteracy and multimodality

As educators imagine the future, recognizing what decolonizing educational systems entails, curricula will need to continue accounting for students' needs to develop traditional literacy skills, though it is also recognized that *literacy* transcends mere reading and writing (Edwards *et al.*, 2015; Jewitt, 2014a; Kress, 2010; New London Group, 1996; Street, 2001). Building upon Haraway's (1988) concept of *situated knowledges*, which calls for a new methodological framework that acknowledges the importance of scholarship that decolonizes and disseminates social and cultural situatedness in relation to the production and distribution of knowledge (Bal and Chaberski, 2020), Street (1995, 2001) proposes that educators move away from an autonomous model of literacy to an ideological model that acknowledges the social and cultural practices embedded in conceptions of knowledge, identity and ways of being. From this position, literacy is no longer understood as a skill set that one possesses or not (Perry, 2012) but rather as a multidimensional phenomenon intertwined with the creation and dissemination of knowledge. This integration of semiotic systems in literacy education encourages new possibilities not necessarily bound to Western ways of knowing but also the creation of new literacy practices more accessible to a greater number of students (Knobel and Lankshear, 2014).

Moreover, literacy can no longer be isolated from the vast array of social, cultural, economic and technological factors that shape our interactions with knowledge (Kress, 2003). Educators (and, indeed, society as a whole) must embrace a model of literacy that frames both receivers and producers as active participants in meaning-making processes and, in

turn, recognizes there can be no one uniform understanding of literacy. Instead, a multiliteracies perspective acknowledges that multimodal forms of linguistic expression and representation have reshaped how individuals interact across domains (New London Group, 1996). Multiliteracies moreover call for practice to be anchored in *multimodality*, which Jewitt (2014a) describes as encompassing "the full repertoire of resources that people use to communicate and represent phenomena and experiences" to make meaning within any given context (p. 127). In this sense, multimodality is a key component of FLs in that it refers to different modes or resources deployed in semiotic systems for meaning-making processes, while FL provides avenues to reimagine the present and future (Jewitt, 2014b; Kress, 2010).

Anticipatory systems and futures literacy

Education is thought to prepare learners for the future, though what actually addressing the future entails is not always fully appreciated. Although educators are told preparing for the future includes practices such as using digital technologies, engaging in forward-thinking and embracing change and ambiguity, such advice may not be without value, it nevertheless does little to address how students anticipate the future or what they might need to begin active engagement with it. Miller (2018a) argues that individuals are continually (if not always consciously) involved in *anticipatory systems* (AS), which are concerned with how images of the future influence individuals' perceptions in the present and their plans for the future.

The problem, however, lies in the lack of criticality surrounding use-of-the-future. AS scholarship reveals that although rudimentary application of future anticipation is central to the human condition, individuals (and nation-states) often fail to reach their full potential because they lack the ability to see beyond what is "predestined" or "predisposed." Become truly "futures literate" implies an individual knows "how to consciously and deliberately 'use-the-future' for different reasons and in different ways depending on the context" (Miller and Sandford, 2019, p. 74). Thus, teachers and learners alike must consciously engage with AS derived from making decisions about why and how to imagine and use-the-future, as FL is a capability that must be explicitly learned, and its use requires recognition that the detection and/or invention of novelty may depend on calling existing images of the future into question (Amsler and Facer, 2017; Miller, 2018b). Scholars looking at decoloniality from the intersection of AS and FL have described how both anticipation-for-the-future and anticipation-for-emergence play a major role in filtering the present. Being able to distinguish these two different reasons for using the future can help individuals develop a conscious set of skills to make use of an imagined future and in doing so can reassess their understanding of the present (Facer and Sriprakash, 2021; Feukeu *et al.*, 2021; Miller, 2015; Miller and Sandford, 2019). By integrating FL (as an understanding of the diversity of AS) at a national level, students would be introduced to the idea that different kinds of futures offer different perspectives on the present context with the objective of not only using-the-future to see the world with the eyes of planning but also to facilitate appropriate alternative ways of understanding and interacting with (inherently dynamic) knowledge (Amsler and Facer, 2017).

Taking these concepts into account, in the subsequent section, we propose a model for more equitably resituating decolonialized educational initiatives in Colombia with the intention of helping learners decouple their capacity to imagine the future from paradigms of the colonialized past, thereby opening spaces for more active engagement with their own futures. We conclude by discussing some of the model's further implications.

New model for Colombia (and elsewhere). From the beginnings of its modern history in the colonial period, Colombia has developed a highly inequitable "three-speed" society consisting of a relatively large Western-affiliated Hispanophone majority of lower socioeconomic status, a relatively small Western-affiliated Hispanophone minority of higher

socioeconomic status and a collection of culturally and linguistically diverse but generally less Westernized minorities (marginalized by both the Hispanophone minority and majority). Colombia's educational system both reflects and perpetuates these divisions in the marked distinction between the public and private Hispanophone sectors and the even more marked division of "mainstream" Hispanophone education from ethnoeducation for ethnic minorities. Over the past two centuries, public education has done little to improve economic opportunities or social mobility (Andersen, 2001; Botero Villegas, 2011; Bushnell and Hudson, 2010; de Mejía, 2002; Singh, 2013) but much to erode minority languages and cultures. All three of Colombia's distinct educational sectors have, at best, the "strength" of focusing on the main ways of knowing/communicating valued by the communities they principally serve (i.e. Hispanophone elite and non-elite, plus ethnic minorities). Their respective "weaknesses" are the inverse: they tend to ignore or deemphasize ways of knowing/communicating less valued by their target communities.

De Mejía and Montes Rodríguez (2008) have, with a focus on language policy for education, called for the development of a "national language policy" for Colombia, emphasizing that:

> It is time to remove minority education from the anthropological reserve, which may end up as a ghetto, and position it in the mainstream. It is to be hoped that there will be more equity between the educational provision offered to the majority urban elite bilingual programmes and those available to the rural ethnic minorities. (p. 131)

We would go further, moving beyond language policy and bi-/multilingual education to argue that the Colombian state must take whatever steps necessary to assure appropriate, high-quality education to all its learners, whether they come from an "urban elite," "ethnic minorities" or the vast "non-elite" Hispanophone majority (in both urban or rural areas).

Our model understands that education appropriate for the 21st century must support the sustainable well-being of individuals and communities. Although communities must have the autonomy to decide what kind of education best suits their interests, as well as support to empower the success of their decisions, a multicultural state must also ensure that its student citizens are not disadvantaged by education that deemphasizes ways of knowing/communicating needed to navigate the world *beyond* their communities. The risk of ghettoizing students from ethnic minorities by failing to prepare them to navigate contexts beyond their community seems obvious, but even students at elite, urban "bilingual" private schools are, in effect, ghettoized if their education ignores ways of knowing/communicating outside the highly internationalized and Westernized concepts on which their curricula focus.

That the contemporary but now antiquated Western educational model, created in a very different time for a very different society, can contribute to considerable problems for contemporary individuals and societies is well-recognized (Howard, 2018; Kopnina, 2020; National Advisory Committee on Creative and Cultural Education, 1999; Robinson, 2011; Sahlberg, 2010; Salonen and Åhlberg, 2013). Thus, if education in (or from) the West is to support the development of happy, healthy individuals and communities, there is an urgent need for it to decolonize itself. There have already been promising calls for and advances in such directions (Chandra, 2014; Cottrell, 2010; Gregory, 2013; Harmsworth, 2002; Whitinui, 2010), though Western(ized) society is so large – and so deeply introverted – and the need for non-/less Westernized cultures to safeguard themselves from it is so great that such voices remain on the fringe – so far. Of modern nation-states, perhaps, Aotearoa/New Zealand has taken the greatest steps toward reconsidering the balance of Western and non-Western content and values in its national educational system (Bishop, 2003; Harmsworth, 2002; Ministry of Education of New Zealand, 2021; Pio *et al.*, 2014; Whitinui, 2010), despite perhaps inevitable controversies (Clements *et al.*, 2021; Ross, 2021; Stewart, 2021) – though even such controversies constitute part of a wider process of re-evaluating Western(ized) educational models.

To either influence existing power structures – or move beyond them – it must be recognized that meaning is produced in ways drawing on multiple semiotic modes that not

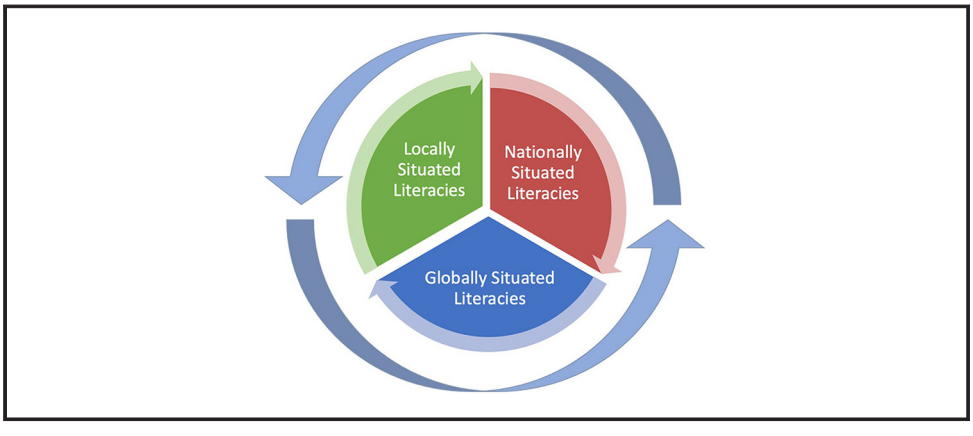
only transcend traditional Western notions of "reading and writing" but also vary by social, cultural and political contexts – and any individual may need to navigate multiple social, cultural and political contexts in the course of their daily life. Although there are, of course, many valid ways of knowing and a diversity of epistemological perspectives that could be useful, we would argue that a practical start to including situated literacies (Barton *et al.*, 2000; Haraway, 1988; Street, 1984) in Colombian education – as well as other educational contexts around the world – could account for three realms of knowledge: *locally situated literacies, nationally situated literacies* and *globally situated literacies*.

Locally situated literacies respond the need to decolonize learners' own local culture and communication, while *nationally situated literacies*, though arguably tied to the modernist nation-state's colonial baggage, respond to the practical needs of learners who are formally citizens of such a nation-state and must be prepared to navigate it. What such locally and nationally situated literacies should comprise must, by their very nature, vary according to context. In Colombia, for example, an ethnic minority community's locally situated literacies could include non-Western ways of knowing/communicating pertinent to its functioning, while its nationally situated literacies could include ways of knowing/communicating required to navigate Colombia's majority Hispanophone culture and state administration. In contrast, a student from that majority Hispanophone culture include its ways of knowing/communicating amongst their locally situated literacies, while their nationally situated literacies included non-Western(ized) ways of knowing/communicating drawn from Colombia's minority cultures. Then, *globally situated literacies* acknowledge that decolonizing approaches should transcend local and national levels to build bridges with other diverse local and national levels worldwide. Figure 1 models a visually balanced equilibrium between *locally, nationally* and *globally situated literacies*. As a possible mechanism to help ensure an appropriate consensual balance between these realms, while individual communities should be empowered to balance the three realms of literacies within their curricula (as represented by the movable arrows in Figure 1), a nationally constituted forum comprising participants from throughout Colombia's diverse cultures could oversee how much leeway was granted to all communities equitably in adjusting that balance.

Conclusion

As scholars such as Breidlid (2013) and Kamenopoulou (2018) have emphasized, voices from the Global South are often left out of broader debates on how educational policy and practice can support all learners, and there is a need for "new conversations and questions

Figure 1 Proposed equilibrium between locally, nationally, and globally situated literacies



about knowledges" (Breidlid, 2013, p. 200). A narrow view of the future as something itself to be colonized inhibits the exploration and cultivation of the true diversity of human learning systems. Thus, adopting an FL perspective on the diversification of learning systems offers an important rationale (in the sense that FL recognizes multiple perspectives on a complex emergent present) and an enabler (in de-emphasizing the imperative to "know" and thereby plan for a given future) for just such a diversification. The challenge will be to identify opportunities to build relationships within and across these diverse learning systems. Although our proposal serves principally as a call for action – itself a reimagining of the future – taking some such call seriously is a necessary step toward more equitable and decolonized education that could help learners decouple their capacities to imagine the future from colonialized paradigms and instead place themselves and their communities as protagonists in the engagement with their own futures.

De Mejía and Montes Rodríguez (2008) have already called for "a forum to discuss common concerns of research, policy and practice in bilingual education in Colombia and to promote joint initiatives between the various actors involved" (p. 131), emphasizing that:

> The State cannot relinquish its responsibility for the protection of the constitutional rights of the ethnic minorities, nor can it leave the development of a national language policy and regional educational and language policies regarding all the languages present in the country to the vagaries of private initiatives. A national language policy needs to be constructed from the grassroots upwards, involving local and community organisations, and leading to effective actions and financial solutions. (p. 132)

Yet for the reorientation of education as a whole, there is a substantial risk that purely grassroots efforts could founder without changes to policy and structure at a state level. The grass must grow from the roots upward, but it also needs water and sunlight from above.

The road to high-quality, equitable national education in Colombia can be expected to be long and difficult, even without reconsidering the balance between Western(ized) and non-Western(ized) ways of knowing and communicating. In an increasingly challenging and interwoven world, it will also be difficult for very different communities with their very different students to take into account new and distinctive meanings of success across the local, national and global realms. Nevertheless, the rewards would be great; and the reality is that failure is almost too bitter to contemplate. Colombia – but not just Colombia – needs and deserves approaches to education that dispense with archaic ways of knowing and doing so that, through the lens of decolonized futures and situated literacies, learners are better equipped for active engagement both within and beyond community and national borders.

References

Adam, T. (2019), "Digital neocolonialism and massive open online courses (MOOCs): colonial pasts and neoliberal futures", *Learning, Media and Technology*, Vol. 44 No. 3, pp. 365-380.

Amsler, S. and Facer, K. (2017), "Contesting anticipatory regimes in education: exploring alternative educational orientations to the future", *Futures*, Vol. 94, pp. 6-14.

Andersen, L.E. (2001), "Social mobility in Latin America: links with adolescent schooling", Latin American Research Network Working Papers No. R-433, Inter-American Development Bank, Washington, DC, doi: 10.2139/ssrn.1814693.

Asamblea Nacional Constituyente (2019), "Constitución política de Colombia", edited by Secretaría General del Senado, 9 July, available at: www.secretariasenado.gov.co/senado/basedoc/constitucion_politica_1991.html (accessed 19 July 2019).

Asher, N. (2009), "Decolonization and education: locating pedagogy and self at the intercies in global times", in Coloma, R.S. (Ed.), *Postcolonial Challenges in Education*, Peter Lang, New York, NY, pp. 67-77.

Bal, E. and Chaberski, M. (Eds) (2020), *Situated Knowing: Epistemic Perspectives on Performance*, Routledge, London, doi: 10.4324/9780367809584.

Barton, D., Hamilton, M. and Ivanič, R. (Eds) (2000), *Situated Literacies: Reading and Writing in Context*, Routledge, London.

Battiste, M. (2013), *Decolonizing Education: Nourishing the Learning Spirit*, Purich Publishing, Saskatoon.

Bishop, R. (2003), "Changing power relations in education: Kaupapa Māori messages for 'mainstream' education in Aotearoa/New Zealand", *Comparative Education*, Vol. 39 No. 2, pp. 221-238.

Botero Villegas, M. (2011), "Evolution of foreign direct investment in Colombia and why is Colombia becoming an important destination of foreign direct investment", Colegio de Estudios Superiores de Administración (CESA), Bogotá, Colombia, available at: https://repository.cesa.edu.co/bitstream/handle/10726/422/TG00623.pdf?sequence=5&isAllowed=y

Brayboy, B.J.M., Gough, H.R., Roehl, R.F.I. and Solyom, J.A. (2012), "Reclaiming scholarship: critical indigenous research methodologies", in Lapan, S.D., Quartaroli, M.T. and Riemer, F.J. (Eds), *Qualitative Research: An Introduction to Methods and Designs*, Jossey-Bass, San Francisco, CA, pp. 423-450.

Breidlid, A. (2013), *Education, Indigenous Knowledges, and Development in the Global South*, Routledge, New York, doi: 10.4324/9780203097922.

Bushnell, D. (2010), "Historical setting", in Hudson, R.A. (Ed.), *Colombia: A Country Study*, Federal Research Division, Library of Congress, Washington, DC, pp. 1-61.

Bushnell, D. and Hudson, R.A. (2010), "The society and its environment", in Hudson, R.A. (Ed.), *Colombia: A Country Study*, 5th ed., Federal Research Division, Library of Congress, Washington, DC, available at: http://lcweb2.loc.gov/frd/cs/pdf/CS_Colombia.pdf

Chandra, D.V. (2014), "Re-examining the importance of indigenous perspectives in the Western environmental education for sustainability: 'from tribal to mainstream education'", *Journal of Teacher Education for Sustainability*, Vol. 16 No. 1, pp. 117-127.

Clements, K., Cooper, G., Corballis, M., Elliffe, D., Nola, R., Rata, E. and Werry, J. (2021), "In defence of science", *Listener*, 31 July, p. 4.

de Colombia, C. (1994), Ley 115 de 1994", Diario Oficial, 8 February, Vol. 41.214.

de Colombia, C. (2010), Ley No. 1381 de 25 de Enero de 2010, Vol. 1991.

Cottrell, M. (2010), "Indigenous education in comparative perspective: global opportunities for reimagining schools", *International Journal for Cross-Disciplinary Subjects in Education*, Vol. 1 No. 4, pp. 223-227.

Creswell, J.W. and Poth, C.N. (2018), *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 4th ed., Sage Publications, Los Angeles, CA.

de Mejía, A.-M. (1996), "Educación bilingüe: consideraciones Para programas bilingües en Colombia", *El Bilingüismo de Los Sordos*, Vol. 1 No. 2, pp. 21-25.

de Mejía, A.-M. (1998), "Educación bilingüe en Colombia en contextos lingüísticos mayoritarios: hacia una caracterización del campo", *Lenguaje*, pp. 8-23.

de Mejía, A.-M. (2002), *Power, Prestige and Bilingualism: International Perspectives on Elite Bilingual Education*, Multilingual Matters, Clevedon.

de Mejía, A.-M. (2004), "Bilingual education in Colombia: towards an integrated perspective", *International Journal of Bilingual Education and Bilingualism*, Vol. 7 No. 5, pp. 381-397.

de Mejía, A.-M. (2006), "Bilingual education in Colombia: towards a recognition of languages, cultures and identities", *Colombian Applied Linguistics Journal*, Vol. 8, pp. 152-168.

de Mejía, A.-M. (2011), "The national bilingual programme in Colombia: imposition or opportunity?", *Apples – Journal of Applied Language Studies*, Vol. 5 No. 3, pp. 7-17.

de Mejía, A.-M. (2013), "Bilingual education in Colombia: the teaching and learning of languages and academic content area knowledge", in Abello-Contesse, C., Chandler, P.M., López-Jiménez, M.D. and Chacón-Beltrán, R. (Eds), *Bilingual and Multilingual Education in the 21st Century: Building on Experience*, Multilingual Matters, Bristol, pp. 42-57.

de Mejía, A.-M. (2017), "Language education and multilingualism in Colombia: crossing the divide", *Language and Education*, Vol. 31 No. 3, pp. 249-262.

de Mejía, A.-M. and Montes Rodríguez, M.E. (2008), "Points of contact or separate paths: a vision of bilingual education in Colombia", in Hélot, C. and Truscott de Mejía, A.-M. (Eds), *Forging Multilingual Spaces: Integrated Perspectives on Majority and Minority Bilingual Education*, Multilingual Matters, Bristol, pp. 109-139.

Departamento Administrativo Nacional de Estadística (DANE) (2019), *Censo Nacional de Población y Vivienda 2018*, Departamento Administrativo Nacional de Estadística (DANE), Bogotá, Colombia, available at: www.datos.gov.co/Estad-sticas-Nacionales/Censo-Nacional-de-Poblaci-n-y-Vivienda-CNPV-2018/qzc6-q9qw

Edwards, P.A., McMillon, G.T. and Turner, J.D. (2015), *Change is Gonna Come: Transforming Literacy Education for African American Students*, Teachers College Press, New York, NY.

Engerman, S.L., Mariscal, E.V. and Sokoloff, K.L. (2009), "The evolution of schooling in the Americas, 1800–1925", in Eltis, D., Lewis, F.D. and Sokoloff, K.L. (Eds), *Human Capital and Institutions: A Long-Run View*, Cambridge University Press, Cambridge, pp. 93-142.

Facer, K. and Sriprakash, A. (2021), "Provincialising futures literacy: a caution against codification", *Futures*, Vol. 133, p. 102807.

Fay, B. (1987), *Critical Social Science*, Cornell University Press, Ithaca, NY.

Feukeu, K.E. Ajilore, B. Bourgeois, R. Miller, R. Carden, F. and Karuri-Sebina, G. (2021), "The 0 in Africa", available at: http://foresightfordevelopment.org/c2d/wp-content/uploads/2021/05/C2D-Research-Paper_Final-20052021.pdf

Flores, H.I. and Palacios Mena, N. (2018), "Cultural and intercultural education: experiences of ethnoeducational teachers in Colombia", *Australian Journal of Teacher Education*, Vol. 43 No. 7, pp. 62-81.

Gregory, G.A. (2013), "Principles of indigenous education for mainstream teaching", in Reyhner, J., Martin, J., Lockard, L. and Gilbert, W.S. (Eds), *Honoring Our Children: Culturally Appropriate Approaches to Indigenous Education*, Northern AZ University, Flagstaff, pp. 21-36.

Haraway, D.J. (1988), "Situated knowledges: the science question in feminism and the privilege of partial perspective", *Feminist Studies*, Vol. 14 No. 3, pp. 575-599.

Harmsworth, G. (2002), "Indigenous concepts, values and knowledge for sustainable development: New Zealand case studies", *7th Joint Conference: ''Preservation of Ancient Cultures and the Globalization Scenario'', Te Whare Wananga o Waikato*, University of Waikato, Hamilton, New Zealand, available at: www.landcareresearch.co.nz/uploads/public/researchpubs/harmsworth_indigenous_concepts.pdf

Horvath, R.J. (1972), "A definition of colonialism", *Current Anthropology*, Vol. 13 No. 1, pp. 45-67.

Howard, P.G. (2018), "Twenty-first century learning as a radical re-thinking of education in the service of life", *Education Sciences*, Vol. 8 No. 4, p. Article 189.

Iriarte Esguerra, G. (1997), "Bilingüismo y sociolingüística", *Bilingülsmo, Función Cognoscitiva y Educación*, Fondo de Publicaciones del Gimnasio Moderno, Bogotá.

Jackson, J.E. (2011), "Overview of the Colombian indigenous movement", *UniverSOS: Revista de Lenguas Indigenas y Universos Culturales*, Vol. 8, pp. 99-114.

Jewitt, C. (2014a), "Multimodal approaches", in Norris, S. and Maier, C.D. (Eds), *Interactions, Images and Texts: A Reader in Multimodality*, De Gruyter Mouton, Berlin, pp. 127-136.

Jewitt, C. (Ed.). (2014b), *The Routledge Handbook of Multimodal Analysis*, 2nd ed., Routledge, London.

Jiménez, D.N. (1998), "Etnoeducación: Política oficial Para la educación en comunidades indígenas", in Trillos Amaya, M. (Ed.), *Educación Endógena Frente a Educación Formal: Mesas Redondas Sobre Etnoeducación Organizadas Por El Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA)*, Universidad de Los Andes, Enero-Mayo, 1996, Santafé de Bogotá, Universidad de Los Andes, Centro de Estudios Socioculturales e Internacionales, Centro Colombiano de Estudios de Lenguas Aborígenes, Bogotá, pp. 37-50.

Kamenopoulou, L. (2018), "Introduction: setting the scene", in Kamenopoulou, L. (Ed.), *Inclusive Education and Disability in the Global South*, Palgrave Macmillan, London, pp. 1-19.

Kirkness, V.J. and Barnhardt, R. (1991), "First nations and higher education: the four R's – respect, relevance, reciprocity, responsibility", *Journal of American Indian Education*, Vol. 30 No. 3, pp. 1-15.

Knobel, M. and Lankshear, C. (2014), "Studying new literacies", *Journal of Adolescent & Adult Literacy*, Vol. 58 No. 2, pp. 97-101.

Kopnina, H. (2020), "Education for the future? Critical evaluation of education for sustainable development goals", *Journal of Environmental Education, Routledge*, Vol. 51 No. 4, pp. 280-291.

Kress, G. (2003), *Literacy in the New Media Age*, Routledge, London.

Kress, G. (2010), *Multimodality: A Social Semiotic Approach to Contemporary Communication*, Routledge, London.

López, L.E. and Sichra, I. (2008), "Intercultural bilingual education among indigenous peoples in Latin America", in Hornberger, N.H. (Ed.), *Encyclopedia of Language and Education*, Vol. 5, Springer US, Boston, pp. 1732-1746.

López, L.E. and Sichra, I. (2016), "Indigenous bilingual education in Latin America", in Hornberger, N.H. and Cummins, J. (Eds.), *Bilingual and Multilingual Education*, Vol. 5, Springer International Publishing, Cham, pp. 1-14.

Mahecha Rodríguez, J.A. and García De Brigard, L.E. (2012), "Colombia", *Balancing Freedom, Autonomy and Accountability in Education*, Vol. 3, Wolf Legal Publishers, Tilburg, pp. 171-191.

Mertens, D.M. (2003), "Mixed methods and the politics of human research: the transformative-emancipatory perspective", in Tashakkori, A. and Teddlie, C. (Eds), *Handbook of Mixed Methods in Social and Behavioral Research*, Sage, Thousand Oaks, CA, pp. 135-164.

Mertens, D.M. (2009), *Transformative Research and Evaluation*, Guilford Press, New York, NY.

Mertens, D.M. (2015), *Research and Evaluation in Education and Psychology: Integrating Diversity with Quantitative, Qualitative, and Mixed Methods*, 4th ed., Sage, Thousand Oaks, CA.

Mihesuah, D.A. and Wilson, A.C. (2004), "Introduction", in Mihesuah, D.A. and Wilson, A.C. (Eds), *Indigenizing the Academy: Transforming Scholarship and Empowering Communities*, University of NE Press, Lincoln, pp. 1-15.

Miller, R. (2015), "Learning, the future, and complexity: an essay on the emergence of futures literacy", *European Journal of Education*, Vol. 50 No. 4, pp. 513-523.

Miller, R. (2018a), "Introduction: futures literacy: transforming the future", in Miller, R. (Ed.), *Transforming the Future: Anticipation in the 21st Century*, Routledge, London, pp. 1-12.

Miller, R. (2018b), "Sensing and making-sense of futures literacy: towards a futures literacy framework (FLF)", in Miller, R. (Ed.), *Transforming the Future: Anticipation in the 21st Century*, Routledge, London, pp. 15-50.

Miller, R. and Sandford, R. (2019), "Futures literacy: the capacity to diversify conscious human anticipation", in Poli, R. (Ed.), *Handbook of Anticipation: Theoretical and Applied Aspects of the Use of Future in Decision Making*, Springer International Publishing, Cham, pp. 73-91.

Ministerio de Cultura de Colombia (2010), "Compendio de políticas culturales", available at: www.mincultura.gov.co/ministerio/politicas-culturales/compendio-politicas-culturales/Paginas/default.aspx

Ministry of Education of New Zealand (2021), "Determining the NCEA level 1, 2, and 3 subject lists for Te marautanga o aotearoa, 1.5", available at: https://ncea-live-3-storagestack-53q-assetstorages3bucket-2o21xte0r81u.s3.amazonaws.com/s3fs-public/2021-06/TechnicalReportTMoA.pdf

Mora, R.A., Chiquito, T. and Zapata, J.D. (2019), "Bilingual education policies in Colombia: seeking relevant and sustainable frameworks for meaningful minority inclusion", in Guzmán Johannessen, B.G. (Ed.), *Bilingualism and Bilingual Education: Politics, Policies and Practices in a Globalized Society*, Springer, Cham, pp. 55-77.

National Advisory Committee on Creative and Cultural Education (1999), "All our futures: creativity, culture and education", Department for Education and Employment (DfEE), London, available at: http://sirkenrobinson.com/pdf/allourfutures.pdf

New London Group (1996), "A pedagogy of multiliteracies: designing social futures", *Harvard Educational Review*, Vol. 66 No. 1, pp. 60-93.

Ortíz Ricaurte, C. (2004), "Resistencia y procesos de integración indígenas: el caso de los kogui de la sierra Nevada", *Boletín Antropológico*, Vol. 60 No. 1, pp. 72-88.

Perry, K.H. (2012), "What is literacy? – a critical overview of sociocultural perspectives", *Journal of Language and Literacy Education*, Vol. 8 No. 1, pp. 50-71.

Pidgeon, M. (2016), "More than a checklist: meaningful indigenous inclusion in higher education", *Social Inclusion*, Vol. 4 No. 1, pp. 77-91.

Pio, E., Tipuna, K., Rasheed, A. and Parker, L. (2014), "Te wero – the challenge: reimagining universities from an indigenous world view", *Higher Education*, Vol. 67 No. 5, pp. 675-690.

Ramírez, M.T. and Salazar, I. (2007), "The emergence of education in the republic of Colombia in the 19th century: where did we go wrong", *International Seminar on the Economic History of Colombia in the 19th Century*, Banco de la República, Bogotá, available at: http://economichistory.ucla.edu/wp-content/uploads/sites/69/2017/11/ramirezsalazar.pdf

Robinson, K. (2011), *Out of Our Minds: Learning to Be Creative*, 2nd ed., Capstone/John Wiley & Sons, Chichester, available at: www.amazon.com/Out-Our-Minds-Learning-Creative-ebook/dp/B005CKKETU/

Ross, J. (2021), "Does the teaching of indigenous knowledge need to be examined?", *Times Higher Education*, 11 November, available at: www.timeshighereducation.com/depth/does-teaching-indigenous-knowledge-need-be-examined

Sahlberg, P. (2010), "Rethinking accountability in a knowledge society", *Journal of Educational Change*, Vol. 11 No. 1, pp. 45-61.

Salonen, A.O. and Åhlberg, M. (2013), "Towards sustainable society: from materialism to post-materialism", *International Journal of Sustainable Society*, Vol. 5 No. 4, pp. 374-393.

Singh, K. (2013), "Income inequality and poverty in Colombia", *Perspectives on Business and Economics*, Vol. 31, pp. 123-131.

Smith, L.T. (2021), *Decolonizing Methodologies: Research and Indigenous Peoples*, 3rd ed., Zed Books, London.

Steiner, R. and Vallejo, H. (2010), "The economy", in Hudson, R.A. (Ed.), *Colombia: A Country Study*, 5th ed., Federal Research Division, Library of Congress, Washington, DC, pp. 141-211.

Stewart, G.T. (2021), "Defending science from what?", *Educational Philosophy and Theory, Routledge*, pp. 1-4.

Street, B.V. (1984), *Literacy in Theory and Practice*, Cambridge University Press, Cambridge.

Street, B.V. (1995), *Social Literacies: Critical Approaches to Literacy in Development, Ethnography and Education*, Pearson Education, London.

Street, B.V. (2001), (Ed.). *Literacy and Development: Ethnographic Perspectives*, Routledge, London.

Tomasevski, K. (2004), "Los derechos económicos, sociales y culturales: el derecho a La educación: informe de La relatora especial", United Nations Economic and Social Council (ECOSOC), New York, NY, available at: www.hchr.org.co/documentoseinformes/documentos/relatoresespeciales/2004/RelatoraKatarina_Tomasevski_EDUCACION.pdf

Trillos Amaya, M. (1996), "Bilingüismo desigual en las escuelas de la sierra Nevada de Santa Marta: problemas etnoeducativos", *Thesaurus: Boletín Del Instituto Caro y Cuervo*, Vol. 51 No. 3, pp. 401-486.

Trillos Amaya, M. (1998a), "Etnoeducación: balance y perspectivas", in Trillos Amaya, M. (Ed.), *Educación Endógena Frente a Educación Formal: Mesas Redondas Sobre Etnoeducación Organizadas Por El Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA), Universidad de Los Andes, Enero-Mayo, 1996, Santafé de Bogotá*, Universidad de Los Andes, Centro de Estudios Socioculturales e Internacionales, Centro Colombiano de Estudios de Lenguas Aborígenes, Bogotá, Colombia, pp. 327-356.

Trillos Amaya, M. (1998b), "Conclusiones", in Trillos Amaya, M. (Ed.), *Educación Endógena Frente a Educación Formal: Mesas Redondas Sobre Etnoeducación Organizadas Por El Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA), Universidad de Los Andes, Enero-Mayo, 1996, Santafé de Bogotá*, Universidad de Los Andes, Centro de Estudios Socioculturales e Internacionales, Centro Colombiano de Estudios de Lenguas Aborígenes, Bogotá.

Uribe-Jongbloed, E. and Anderson, C.E. (2014), "Indigenous and minority languages in Colombia: the current situation", *Zeszyty Łużyckie*, Vol. 48, pp. 216-242.

Whitinui, P. (2010), "Indigenous-based inclusive pedagogy: the art of Kapa haka to improve educational outcomes for Māori students in mainstream secondary schools in Aotearoa, New Zealand", *International Journal of Pedagogies and Learning*, Vol. 6 No. 1, pp. 3-22.

Zembylas, M. (2021), "A decolonial approach to AI in higher education teaching and learning: strategies for undoing the ethics of digital neocolonialism", *Learning, Media and Technology*, pp. 1-13.

Zuluaga, O. (1996), *La Enseñanza de Lenguas Extranjeras En Colombia En 500 Años*, Taller Editorial Universidad del Cauca, Popayán.

Zwisler, J.J. (2018), "Language policy and the construction of national identity in Colombia", *Encuentros*, Vol. 16 No. 1, pp. 133-146.

Further reading

Asamblea Nacional Constituyente (1991), "Constitución política de Colombia", available at: www.secretariasenado.gov.co/senado/basedoc/constitucion_politica_1991.html (accessed 4 December 2021).

Mullen, C.A. (2020), *Canadian Indigenous Literature and Art: Decolonizing Education, Culture, and Society*, Brill, Leiden.

Corresponding author

Rosa Dene David can be contacted at: rosa.david@ubc.ca

For instructions on how to order reprints of this article, please visit our website:
www.emeraldgrouppublishing.com/licensing/reprints.htm
Or contact us for further details: permissions@emeraldinsight.com