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## Intercultural Talent Management Model: Virtual communities to promote collaborative learning in indigenous contexts. Teachers' and students' perceptions

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### ABSTRACT

The strong connection between technologies and globalization has made the phenomenon of interculturality increase at a global level. The aim was to determine the perception of teachers and students in the use of a Model of Talent Management for interculturality. A virtual learning environment (VLE) was used to link teachers and students of 5 schools in disadvantaged context of Chile through collaborative learning. The research is interpretive and positivist based on qualitative method approach, with quantitative contributions. Results show that talents of the students contribute to the formation of cultural identity that gives uniqueness to the human group to which they belong and the perception of teachers is that the phenomena of acculturation, enculturation and transculturation processes occur in learning linked to the management of the talents of students in intercultural contexts. With respect to the proposed model, trends indicate that it is possible to diagnose and promote talent through collaborative learning and intercultural dialogue. As for technology, it could be argued that it has reshaped relations between different cultures.

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### 1. Introduction

The development of globalization is associated with new educational challenges that are related to very active cultural phenomena such as multiculturalism (Quilaqueo, 2009), in which the singularities of ethnic groups are linked to a new phase of development characterized by continuous contact between cultures, a global phenomenon. Ethnocultural expressions, typical of a transition to postmodernism, are manifested in phenomena such as enculturation (Harris, 2001; Herskovits, 1987), acculturation (Fábregas, 2012; Mead, 1960a,b) and transculturation (Martí, 2011; Ortiz, 2002; Rodríguez, 2004; Toynbee, 1960). Many studies indicate that Information and Communication Technologies (ICT) embedded in the current process of globalization contribute to various aspects of human life such as; social, economic, educational and cultural (Hepp, 2011).

In Chile, especially in education, the promotion of the use of ICT in 1994 led to implementation of a network called ENACES, which provided technology in order to reduce the digital gap in vulnerable schools. Despite the Chilean government's attempts to achieve these goals, it is evident that a minority of Chilean society such as the "indigenous communities" require technology to communicate, acquire and manage external knowledge. This is why it is considered that ICT is a means for facilitating intercultural contacts, adding dynamism to these phenomena. Another issue involved in these dynamics is new forms of singularities that give an identity to different human groups. These identities are the result of the articulation of autonomous examples that deliver specific aspects relating to the identity of different human groups, and the subjects' own contributions made through the development of their individual talents.

Education has had a tendency to be focused on promoting the progress of the country, students are educated to be creditworthy citizens and can help the country's economic growth. Additionally, the Chilean education system demonstrates flexibility and interactivity in cultural exchange and use of technologies. However, the problem lies in that indigenous students have little access to technology and socialize with students from other places. For those reasons new educational paradigms and models are needed for

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students who are going to live in a world invaded by technology and different cultures.

The Talent Management Model, which is detailed in this research, states the elements that should be considered when the contributions of cultural subjects are transferable in virtual environments, to be mediated by ICT, such as dialog units given in educational contexts and thus contributing to multiculturalism.

The article begins with the theoretical framework defining the principal concept of the research. Then, it describes the methodology, the instrument of data collection, the procedure and data analysis and the initial result. Finally, it presents the conclusion and discussion.

## 2. Theoretical framework

### 2.1. Interculturality in Chile

Conceptually, multiculturalism refers to the relationship between cultures, common to several cultures (RAE, 2014). Fernet-Betancourt (2001) argues that multiculturalism does not refer to the inclusion of outsiders in a community, as in the religious, moral or ethical; but seeks rather to do the same and change the outsiders on the basis of the ordinary and according to the creation of a specific space for coexistence. Rodríguez et al. (2011) indicates that multiculturalism is to approach people from other cultures in a respectful manner recognizing that they are equal. UNESCO (2005, cited in Hirmas (2008) understands it as the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. Undoubtedly, this concept implies a process of acceptance of differences and similarities among cultures, giving greater emphasis to the similarities as they help to generate understanding among people. It mainly involves integrating knowledge, and it develops through dialogue between different cultures.

There are three key concepts related to multiculturalism. Acculturation is a dynamic cultural process, in which ethnic groups acquire elements of the identity of another culture, or certain aspects of it. Sometimes it might involuntarily end in the loss of cultural identity. Sobrevilla (2001) defines it as a process by which a passively dominated culture receives certain elements of another, so that in itself a certain *deculturation* is presented. It is the process of abandoning specific social rules and cultural behavior while absorbing other forms of their own culture, which are observable and behavior that lasts through time. Enculturation is understood as the generational transmission of traits that make up the identity of a human group. Harris (2001) defines it as a partly conscious and partly unconscious learning experience through which the older generation is encouraged to induce and compel a younger generation to adopt ways of thinking and behaving from a more traditional generation. It is the process by which people are incorporating the culture of the society in which they were born through observing their community; it also allows the known lifestyles to remain in force. Transculturation is the process of receiving and taking other forms of culture. Human society groups generally substitute forms of identity and behavior by others which are exogenous, through different phases (Ortiz, 2002).

There are different degrees of permeability in cultures, (Toynbee, 1960), the surface level, when the relationship is military; medium-deep level, when the relationship is commercial; and deep level, when the relationship is educational, civil and legal. It is clear that acculturation is not only to acquire culture but also the loss of it and, therefore, the creation of new identity, new behaviors and creating new cultural phenomena observable in an assigned new group of human uniqueness (ethnicity).

In Chile, the reality of a society that interacts with the others in harmony, respecting their cultural traits is not observed, unlike

Spain, which is currently known for conceiving, implementing and transmitting culture through education (Martínez, 2007). While multiculturalism is not inserted into the major cultural parameters, the Organic Law on Indigenous Peoples and Communities is seeking to protect ethnic minorities and setting standards for the protection, promotion and development of indigenous communities. In 1993, the National Indigenous Development Corporation (CONADI) was established. The Delors report notes that education has a dual mission: to teach the diversity of the human species and contribute to an awareness of the similarities and interdependence of all beings, so it “must assume the difficult task of transforming diversity into a positive factor for mutual understanding between individuals and groups” (UNESCO, 2008, p. 1).

Chile has taken the first steps toward bilingual education; however, it is necessary to propose an intercultural curriculum involving the ideological–political decision to recognize the National Society of heterogeneous cultural mosaic powered by the contributions of various ethnic groups.

### 2.2. ICT in education

Technologies transcend the machine itself and represent much more complex processes, than just pressing a button to access something. Today they have become a facilitator of tasks in our lives, as diverse as finding information on the Web or innovations in the area of health or building materials (Fandos, 2009; Lugo, 2011; Rosario, 2005). In short, technologies are not only speeding up access to services but have a big impact on our quality of life.

The scientific literature provides the following definition, ICTs are being socially embedded as tools that enrich the quality of life and improve communication between individuals. Besides generating accessibility to education and national and international resources” (Ruiz & Martínez, 2007, p. 23).

Contextualising these tools in the field of education, Galindres and García (2009) state that “the ICTs optimize information management and communication development. They can be used to act on the information and generate greater knowledge. Covering all areas of human experience, they are everywhere and modify areas of everyday experience: the work, the methods of studying, learning, among others” (p. 1030).

Following the same line of argument, the United Nations Educational, Scientific and Cultural Organization (Organization of the United Nations Educational, Scientific and Cultural Organization, UNESCO) suggests the use of ICTs are necessary to live, learn and work successfully in an increasingly complex, information-rich and knowledge-based society, students and teachers must use digital technology effectively (UNESCO, 2008, p. 2) in a solid educational context ICTs can help students to acquire the necessary skills to become successful. In conclusion, ICTs are tools with enormous potential to promote both social and educational processes as they allow access to lots of information and also provide the opportunity to generate knowledge and to socialize with the community.

### 2.3. Talent and Talent Management

There are various meanings relating to talent concept. For example: Latin *Talentum*, the notion of talent is linked to the ability or intelligence. It is the ability to exert some occupation or to carry out an activity. Talent is generally associated with innate ability and creation, but it can also be developed with practice and training. It also considers talent brainpower or the ability of a person to learn things easily and skillfully to develop an activity. In addition, academic talent is defined as a higher average competence in one or more areas of human capacities, which occurs naturally, but requires a learning context suitable to grow and manifest. It can conclude that talent is a higher emotional,

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