



RESEARCH ARTICLE

Intercultural Communication System and the Digital Surrounding Scenario of the Young Students of the National Amazonian University of Madre de Dios

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ABSTRACT

The evolution of the educational model has involved the incorporation of new technologies, which has favored the development of communication skills in students. This work aims to describe the current situation of intercultural communication in the digital scenario of young people studying at the National Amazonian University of Madre de Dios, Peru. This is a quantitative and descriptive study, with a paradigmatic approach. The sample consisted of 346 students. The results show that university students use various computer and digital devices that facilitate intercultural communication. This allows recognition and dialogue between different cultures, as well as inclusion, respect, conservation and promotion of tradition, without losing identity. It is concluded that intercultural communication is a key competence for university students in the current context, as it allows them to interact with people from different cultural backgrounds, taking advantage of the benefits of digital technologies.

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INTRODUCTION

The continuous changes in university educational models have incorporated enormous innovations into the traditional teaching model. Latin American universities are currently orienting their teaching-learning design towards an active and constructive model of knowledge (Rodríguez & Cabaleiro (2013), different from the classic pattern of university training.

All these changes resize new patterns of behavior for teachers and students, transcending collaborative and cooperative learning that allows satisfactory results, improvements in efforts to achieve something and perseverance in learning so that students remember what they have learned for longer (Torres & Yépez, 2018). Technologies make it possible to achieve educational objectives if they are well conducted, especially in these times when it is necessary to understand and explain what happens in the environment, for this it is necessary to seek knowledge that allows understanding the individual and social reality of man (Hernández, 2017).

In this sense, the student's position within society is distinguished as being capable of acquiring and generating knowledge that allows him to adapt to the transformations of the moment. Therefore, intercultural communication systems facilitate the interaction of people with different cultural and geographical nuances. Where communication and interculturality are two constructs with an indissoluble relationship Rizo, (2013), communication is a form of expression and of getting in touch with others and we depend on it for existence. It is also considered as a process of construction of the different environments of reality that we cultivate in daily life Vizer, (2005).

In this way, communicative interaction occurs, thanks to the social relationship that implies the action and mutual affectation between one self and another. Communicative interaction will depend on the characteristics and codes used by the actors who communicate and the environment in which it takes place. The forms of expression and communication are inserted within the cultural part, it is considered the organizing principle of human experiences, as an open system of meanings that each society acquires in a unique way; they are reflected in their lifestyles, worldviews, behaviors and norms Rizo, (2013).

To detach communities from their ways of communication is to diminish their legitimacy, their own ways of direction and action that provide them with the basis for their sociocultural autonomy García & Betancourt (2014). Within this order, the young students of the Amazonian University Madre de Dios have been put to the test through their intercultural communication system. Thus, their complex mode of communicative interaction has been threatened by information and communication technologies (ICT), which they want to protect for what it means within their cultural ethos.

Although it is known that technologies and their advances have become an essential element in the daily life of human beings, giving rise to new forms of education, socialization, generation of knowledge and access to information as Sierra, Bueno, & Monroy (2016) infer, young university students of these times cannot be far from these advances and innovations due to the growing acquisition of connectivity tools, the strong demand for smart equipment and the use of digital content in the educational environment; which has been an unstoppable wave becoming an essential component for academic, social and economic success.

According to Cuetos et al. (2020), young students are continuously being bombarded by different media with abundant information such as television, the internet and social networks such as WhatsApp. With respect to teachers, it is difficult to control this avalanche of innovations and information, so they have to adapt to offer new learning strategies complementing them with traditional methodologies. Furthermore, this would strengthen the intercultural communication system through interactive lessons and adding the use of the digital scenario, it will be much more effective. Learning new knowledge, particularly acquiring and understanding the intercultural communication system, accelerates the communication channels of interaction with the different.

The intercultural communication system in the digital scenario surrounding young students can be conceived in this study as a way of engaging the student in the construction of a solid platform. In addition, the analysis of the information that is handled to acquire knowledge, combining the traditional with the innovative, produces changes that will be part of real life and the way of relating Maldonado, García, & Sampedro (2019).

The focus on the proper use of technology falls on teachers, who are responsible for the functioning of the intercultural communication system in order to preserve it and focus it on new technological environments; likewise, it seeks to promote cultural identity. On the other hand, the digital scenario prevails over the intercultural communication system among young students. This scenario is seen as a support to achieve changes in the teaching and learning process, promoting the creation of hybrid learning spaces by the teacher. The teacher has the opportunity to rethink the intercultural communication system with the objective that the traditional is integrated, complemented and expanded with the new forms of interaction, combining and redefining cultural identities, without some having more domains than others.

Based on the above, the purpose of this article is to describe the current situation of the intercultural communication system in the digital environment surrounding young students who attend the National Amazonian University of Madre de Dios. This will allow us to create proposals aimed at training teachers and students in an environment that is understood and focused on improving social practices inside and outside the classroom.

EDUCATIONAL CONTEXT

UNAMAD is a public university educational organization, the most important in the southeast of the Peruvian Amazon. It is characterized by being a decentralized institution for the educational offer. It offers professional careers such as Education with a specialty in Mathematics and Computing and Forestry Engineering, Agroindustrial and Environmental Engineering, Ecotourism, and the Natural

Resources and Environment Research Institute. It has an enrollment of 3 thousand students, as well as 231 full-time professors, 30 part-time, 480 subject teachers and 600 administrative employees.

Since the 2010-2014 rectoral administration, changes have been made in the academic and administrative structure, establishing policies for student care during their stay at the institution, given that it is an educational organization of higher rank in the region; which disseminates culture, knowledge, science and technology. The institution aims to train and educate future professionals who are aware of their responsibilities and functions within the context in which they are called to perform, contributing to the maintenance of biodiversity, with cultural identity, from a multicultural society, with a sense of social responsibility.

This institution orients its educational model by competencies, providing lines for the training of various skills. These skills will allow its students to use existing materials and resources, manage technology, enhance the human dimension in an optimal, rational way, interpreting and transforming reality, García, (2011). It also causes students to propose responses to the needs faced from the new situations in which they live.

These new scenarios of innovations and educational reforms have to be adopted by the teaching staff, redefining their role from issuer to manager of learning environments. Furthermore, training the student requires linking the cognitive, psychological and affective with the holistic and transdisciplinary perspectives of the moment. The above is necessary to leave behind the methodologies inherited over time and complement them with others that integrate the sociocultural, in order to achieve the integral development of the student, granting it significance for both the teacher and the learner, Chong, Noa, & González (2017).

MATERIALS AND METHODS

The study had a paradigmatic, quantitative, descriptive, field approach, with a non-experimental and transactional design. The population consisted of 3,500 students from 10 professional careers. The sample was obtained through simple random probabilistic sampling, resulting in a total of 346 students, who responded to the questionnaires. Of the 346 students attending the Amazonian University Madre de Dios, 55% were women (190 students) and 45% were men (156 students). Of these, 35% were from different parts of the Peruvian national territory, with 65% coming from the Amazonian area where the University is located. The ages of the students were between 18 and 24 years.

To obtain information on the two variables studied, techniques and instruments were used, through the survey and a questionnaire structured in two parts. The first variable, intercultural communication system, refers to a model of intentional dialogical relationships belonging to groups of people with different cultural characteristics, Márquez & Leiva (2014). In this way, a new space of social relations is established, where openness and receptivity are implied, addressing the route of the values of solidarity, dialogue and respect. In addition, the dimensions: culture, learning and identity were understood.

The second part covered the variable of the digital surrounding scenario, which is understood as the spaces where communication and information technologies are immersed. In this case, data is acquired, synthesized, produced, stored and communicated, coordinated with image, sound, text and video, Area, (2010); together with the dimensions: communication, information and knowledge. Taking into account the instructions presented, responding to the Likert scale, Maldonado, (2007). (5=Very frequently, 4=Frequently, 3=Occasionally, 2=Rarely, and 1=Never).

To verify the validity of the questionnaire, the following steps were followed: (1) preparation of the questionnaire; (2) review by experts, in relation to the criteria of pertinence or relevance, intensity and clarity; (3) final preparation of the questionnaire according to the recommendations and indications of the experts; (4) application of the questionnaire to a pilot study to students with characteristics similar to those who participated in the study; (5) reliability was carried out through Cronbach's Alpha coefficient, resulting in (0.890) for the variable intercultural communication system and (0.900) for the variable digital immersive scenario, which meant very reliable. Data analysis was carried out after data collection, developing standardized quantitative procedures (descriptive and inferential statistics) on the original data, the results of which are presented below.

RESULTS

Table 1 shows the results obtained from the variable intercultural communication system, for each dimension and indicator. Regarding the cultural dimension, it shows that 32.91% of respondents rarely consider that the economic part influences culture. In addition, 27.31% occasionally know and practice philosophical principles of beliefs and knowledge. 22.10% frequently believe that technology is a negative element in the city's culture. Finally, 11.84% never maintain their ancestral values in their daily practices. From the results, it is shown that culture is not a rigid pattern of traditional values and norms. Culture goes beyond a deep logic and is in constant alternative processes, changes and flexibility in the individual who, with his ability to adapt, adapts to changes in the environment.

Regarding the learning of young students about intercultural communication, 34.67% frequently present a positive attitude and perception when interacting with others. On the other hand, 27.10% occasionally integrate knowledge related to culture, values and customs acquired in class and outside of it, limiting knowledge. Likewise, 15.24% rarely develop rigid habits of thought and behavior when communicating with their peers. 10.90% never reflect patterns that blur their features, manifesting it when establishing links and relationships between people. Finally, 10.56% very frequently represent the basic communication model for the construction of life in society. The learning provided by the intercultural communication system to the young is that he appropriates his own discursive construction, but strips it off to see himself with a new condition due to the reality thrown at him.

In this sense, identity is shown very clearly; 40.46% frequently manifest, from the psychological point of view, a respectful behavior towards ancestral values and knowledge, adapting them to the modern communicative interaction model patterns. Furthermore, 21.67% occasionally integrate all their particular forms and lifestyles as an integrating mechanism for communication and human coexistence. 16.03% very frequently present Catholic and ancestral religious characteristics; on the contrary, 10.83% rarely have other religions. Finally, 10.98% never participate in ancestral rituals on important dates. Therefore, identity, from the intercultural communication system, outlines features from differences through dialogic experiences that enrich identity.

Table 1: Descriptive system of intercultural communication

Dimension	Ítems	MF	F	O	R	N	Total
Culture	C1		14,45	28,94	43,32	13,29	100
	C2		20,23	20,23	39,30	20,23	100
	C3	5,78	14,45	39,30	34,68	5,78	100
	C4	17,34	39,30	29,80	14,45	8,09	100
	Average	5,78	22,10	27,31	32,91	11,84	100
Learning	A5	1,73	34,68	28,94	26,01	8,67	100
	A6	6,06	39,01	26,01	14,45	14,45	100
	A7	14,45	26,01	39,01	6,06	14,45	100

	A8	26,01	39,01	14,45	14,45	6,06	100
	Average	10,56	34,67	27,10	15,24	10,90	100
	I9	6,06	40,46	26,01	13	14,45	100
	I10	26,01	40,46	17,34	8,67	7,51	100
Identity	Average	16,03	40,46	21,67	10,83	10,98	100

Source: Own elaboration

Table 2 shows the digital environment in which young people find themselves, in the communication dimension; 32.91% frequently communicate with their classmates and teachers through different technologies such as cell phones, WhatsApp, chat, Zoom, email, among others. Likewise, 27.31% very frequently communicate interpersonally. 22.10% rarely communicate without the intervention of technology, on the other hand, 11.84% occasionally attend talks where the importance of digital communication is explained. Finally, 5.78% never stop using digital tools to communicate with other people. Regarding the information dimension, 34.67% consider that the information obtained on web portals is reliable. 27.10% have occasionally had problems when searching for and saving information. In addition, 15.24% very frequently check where the information is published, discriminating what is most important. 10.90% of teachers rarely discard information from Internet sites in reports. Finally, 10.56% never discard any information present on the web.

Regarding the knowledge dimension, 30.79% stated that they frequently acquire and strengthen their knowledge through the use of ICT, 27.60% very frequently acquire their knowledge from a first source. Likewise, 21.31% of teachers occasionally save information acquired on the Internet to review it again. 11.71% rarely fail to communicate with their colleagues to share their knowledge. Finally, 7.58% never seek to acquire knowledge through a physical book.

Table 2: Descriptive digital immersive scenario

Dimension	Ítems	MF	F	O	R	N	Total
Communication	C11	28,94	43,32	13,29	14,45		100
	C12	20,23	39,30	20,23	20,23		100
	C13	39,30	34,68	5,78	14,45	5,78	100
	C14	20,80	14,45	8,09	39,30	17,34	100
	Average	27,31	32,91	11,84	22,10	5,78	100
Information	I15	26,01	34,68	28,94	8,67	1,73	100
	I16	14,45	39,01	26,01	14,45	6,06	100
	I17	6,06	26,01	39,01	14,45	14,45	100
	I18	14,45	39,01	14,45	6,06	26,01	100

	Average	15,24	34,67	27,10	10,90	10,56	100
Knowledge	C19	26,01	40,46	13	14,45	6,06	100
	C20	14,45	13	40,46	6,06	14,45	100
	C21	40,46	26,01	17,34	8,67	7,51	100
	C22	28,94	43,32	14,45	13,29		100
	Average	27,60	30,79	21,31	11,71	7,58	100

Source: Own elaboration

DISCUSSION OF RESULTS

Communication is a process in which subjects interact, where the role of sender and receiver is constantly exchanged. In addition, they call it a sociocultural process with exchanges and constructions of meanings and symbolism, Cordero, (2018), the author also mentions the importance of culture, it is the background where communicative processes take place in which new meanings of the social world are generated.

Fernández and Garrote, (2019) add that intercultural communication encompasses the learning of values, attitudes and skills, which form a combination of intercultural competencies. Among the objectives of intercultural education is to know people, cultures, countries, etc.; in order to live together and integrate students into their environment, respecting and accepting other people, González, (2019).

The result of the study showed that the intercultural communication system of young students is basic, open and with a positive perception when interacting with others. It also integrates knowledge related to culture, values and customs acquired in class and outside of it, highlighting patterns that draw their features manifested in the discursive appropriation looking at the reality thrown with a new communicative condition.

In every intercultural communication system, the participation of everyone is required, where understanding and collaboration are sought between those who intervene in this crossing of ideas, thoughts and feelings Bernabé, (2012). Each region and any part of the world represents a different culture and learning process, which is transmitted in various networks of social meanings.

Within the framework of the education of the National University of the Amazon Madre de Dios, the young people who participated in the research have clearly reflected a respectful behavior towards ancestral and religious values and knowledge. The young people adapt these values to the patterns and models of modern communicative interaction, incorporating their particular forms and lifestyles as an integrating mechanism of communication and human coexistence. Maintaining the complex mission of the institution despite the present and emerging social scenarios, where the convergences and divergences inherent to the socialization mechanisms that occur day to day in educational spaces are adequately managed.

Differences in human beings provide meaning to culture and enrich identity. Whatever the way of speaking, the way of communicating is always different, even more so in educational spaces where diversity flourishes and, therefore, respect must be present. In order to raise the esteem of those who are different, who are part of the whole and must be accepted in order to also learn the language and thus integrate them into society. This is what is called consensus from the different cultural elements, the subject is accepted within the university educational context where a fruitful coexistence and productive dialogue takes place.

Leiva, (2017) reflects on the importance of accepting that all participants in the educational community have their own, internal and personal sense, which is part of cultural diversity; so that, based on tolerance, emotional empathy and the practice of a Personalized Education, spaces of

understanding are established and educational production is also beneficial. The young people of this university are clear about the duty to be tolerant and even more so when they are involved in digital scenarios that break the barriers of space and time, Cuesta & Aguiar, (2015).

In this way, the results about the surrounding digital scenario showed that most of the communication with their classmates and teachers frequently occurs through different technologies such as cell phones, WhatsApp, chat, Zoom, email, among others; and also interpersonally when there are opportunities. It should be noted that this digital scenario allows them to communicate, obtain valuable information that they transform into knowledge guided by the teacher, who clarifies and dialogues so that the young people are left with the most reliable information.

Therefore, it remains a challenge to maintain a system of intercultural communication in digital scenarios that preserves, respects and promotes the traditional without losing identity. Based on the above, the teacher has had an important presence by not seeing digital tools as something invasive or negative, but rather development, change and innovation (Hernández, 2017).

Cruz et al. (2019) add that using Information and Communication Technology has become essential for contemporary education, it helps in carrying out several activities at the same time; among its benefits is the rapid search for information and communication with other users in an easy way. The digital scenarios that involve educational actors are unlimited and immediate, since from there they communicate, interact and acquire information that transforms it into knowledge and is rapidly multiplied by social dynamics and interactions as Casilla & Ramírez (2019) say. Where a knowledge society is built that recognizes its limits and excesses. If excesses are committed in social dynamics in these times where everything is progress, we would be going backwards in the progress in the fight for equality and the recognition of cultural diversity. It is worth mentioning that progress is not only in managing digital scenarios, but accepting and valuing the other, with their language, their lifestyles and their culture.

CONCLUSIONS

The intercultural communication system in the digital environment surrounding young university students today is loaded with informational and digital equipment that contribute to the promotion of intercultural communication systems that enrich the positions of different cultures thanks to the acceptance and dialogue provided by the construction of an inclusion of all, respecting, preserving and promoting the traditional, without losing identity.

The ways in which young people behave towards others did not require negotiation to mediate conflicts, since they accept each other as they are. In addition, the mode of communication, instead of dividing, showed adaptation and complementarity, which demonstrates the understanding of living in a shared world. Young people have understood that digital tools help them get closer despite the distance, recognizing the different. Likewise, they recognize communication as a vital and basic element; in addition to being the best way to carry out relationships with others without establishing dominance over others.

Digital scenarios are very important in educational environments because they provide not only information and knowledge, but also generate interactions, experiences and intercultural experiences that allow us to understand social differences through respectful communication that characterizes the man of these generations.

Author contributions

- **WWSQ:** Participated in the research process with the central idea of the research, the design and writing of the manuscript.
- **MRLGC:** Participated in the design, ideas on the research topic and translation of the manuscript.
- **CAPV:** Participated in the organization of references and in the writing, collection of information and analysis of the manuscript.
- **GEC:** Participated in the research by writing contributions on materials and methods, as well as translating the manuscript.

- **JCFF:** She participated in the research with the design, analysis of results and translation, as well as with the organization of the authors' data.

The authors participated from beginning to end, both in the decision of the topic to be investigated, approach, interests and unanimously, we carefully read and approved the final manuscript.

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