

Editorial

Since the 1990s, ethnic-cultural diversity has evolved from a new legal, socio-political and intellectual agenda to recognize the ethnic-cultural diversity and historical difference of countries and regions, to promote exchanges between societies and cultures, and to face the practices of discrimination, racism and exclusion that make possible the construction of more just, equitable, egalitarian and plural societies.

However, depending on the places, perspectives and interests from which we can speak of interculturality, multiculturalism and transculturality, its notions of power, relations of equality or inequality, and its strategies of domination, coloniality and resistance, are explained or not. On that base, proposals are organized.

In the contemporary circumstance, the question of interculturality is changing, because after three decades of the Anglo-Saxon phenomenon of financial globalization, we can talk about the end of globalization and the beginning of deglobalization. While neoconservatism is rising with new modalities of nationalisms, sovereigntisms, populisms and racisms that generate new wars for exclusive access to natural resources, many of them still are in the territories of the peoples and countries of the South.

So in addition to the "inclusion" of ethnic cultures through the wave of the educational and constitutional reforms of the 1990s. It is foreseeable an increase in regimes of forces to civilize, modernize, industrialize and consent to mining-energy megaprojects and the rights of "intellectual property" over their different territories, practices, knowledge, identities, languages, values and cultural traditions.

Regarding this context, the edition of "Hojas y hablas" convened around the problem of intercultural education shows the article by Alfonso Torres, it explains why it is strategic to position the pedagogical discourse and the practice of emancipatory popular education for the ASOINCA union of indigenous teachers of the department of Cauca. Together with a creative convergence with the approach of own education and research promoted by the Regional Indigenous Council of Cauca. As well, the dialogue of knowledge built over two decades with the Popular Education Group of the Universidad del Cauca, and the counseling with some popular educators from Colombia and Latin America.

Another scenario for interculturality takes place in public schools that, due to the processes of internal migration, displacement and forced exile, they have had to develop an "ethnoeducation" (indigenous, which later spread to Afro-Colombians), self-named as intercultural with students "focused as indigenous people". In this sense, the article by Adriana Patricia Díaz points out the importance of recognizing their self-perceptions in order to contrast them with the perceptions of their peers, regarding the ethnic characteristics with which they both point out, hide or recognize their diversity. since ultimately, it is in these institutions that this ethnicity is reaffirmed, transformed or eliminated.

For indigenous peoples, intercultural education not only has a political-vindictive meaning, but it is also a way of promoting a linguistically “own” and culturally appropriate educational system so that the inclusion of their difference occurs under their own epistemes, modes of organization and interests. The state of the question about the training of trainers from an intercultural perspective prepared by Mónica Ruiz Quiroga shows for what reasons, social mobilization in favor of diversity and interculturality made ethnoeducation an against-hegemonic strategy for social transformation, but also of intercultural self-determination. However, depending on the basis of the concept of culture and interculturality. It is debatable, the role of education and the school, the training of trainers practices, the perspective of training and the novelty that the category of experience could imply.

From a critique of gender social relations, Jonathan Ojeda Gutiérrez explores other possibilities that reflective masculinities would be outside of indolent patriarchal reason and the cruel violence it fosters. If they become prone to the paradigm of care as an attitude, mode of responsibility with others and shared work between men and women, which must necessarily be supported by the ethical-political project organized by different feminisms, and to the extent that femininity and masculinity are not natural, but historical-social, they can be transformed by men and women.

Another complexity of the contemporary social world is migration, the case study carried out with Haitian, Venezuelan and Colombian migrants in the city of Curicó, by a group of social work professionals from the Maule-Chile Region, reveals processes of exclusion in public and social policies, but also the importance of listening to the voices of the quality of life and the working conditions (formal or informal) that they achieve.

On the other hand, a team of professors from the Faculty of Civil Engineering, at the Santo Tomás University, Tunja branch, describes and analyzes an interesting experience of training human and professional skills with engineers based on the construction of autonomy, teamwork, the combination of practice and theory and critical thinking. Finally, a group of caribbean researchers have done a revision of pedagogical practices throughout the role of critical pedagogy, the reflective approach and the andragogy.

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