The article reflects on the different meanings of interculturality, in the sense that its diverse meanings pertain to varied geographies and focuses, an aspect that has caused a certain amount of confusion, or the political displacement and neutralization of its potential action in the educational realm. In order to signal these paradoxes, two different cases are analyzed: the emergence of intercultural education as a product of the demand of native American people, and scholastic events where the notions of culture, identity and difference are ambiguous and imprecise. The text gives an account of how different social conditions (ethno-political, migration, gender, disabilities) are related to exclusion processes, historical-political differences and citizenship modes. The author argues the necessity of rethinking critical interculturality as a political-pedagogical movement that has a particular complexity in Latin America.

A problem that is generally not discussed in intercultural education has to do with the naming of the “other”. In intercultural discourse, the “other” is always defined from the point of view of the writer, being inescapably defined as a stranger or a foreigner. The editorial project “Between voices” has tried to face this dilemma by proposing a specific authorship methodology for interculturality, in which the “other” —whoever it may be— defines him or herself from his or her own viewpoint, in the awareness that this definition will not only establish the terms on which he or she will be identified by others, but also the possibilities of participation in the public realm. This article presents the reflections that gave birth to the proposal and its configuration.

This article presents a critical, constructive and intercultural review regarding the relationship between the scholastic modes of representing and narrating the Argentinian national identity through the analysis of patriotic school events. The author argues that these events remain petrified in their forms, and despite the efforts to modernize them, they continue to be performed under monocultural, heterosexual and racist codes. With a non-essentialist use of the concepts of identity and representation, scholastic practices that perpetuate themselves and generate stereotypes are questioned in order to advance intercultural didactic proposals.
Interultural Studies and Cultural Diversity
A Conceptual Proposal
Gunther Dietz
Laura Selene Mateos Cortés
Yolanda Jiménez Naranjo
R. Guadalupe Mendoza Zuany

About That Which “Zapatistas” Do Not Call Intercultural Education
Bruno Baronnet

Post-secondary Ethnic Education in Colombia
Elizabeth Castillo Guzmán

Towards an Intercultural Education in Mexico
Aspirations, Challenges and Gaps
Elizabeth Martínez Buenabad

After a brief contextualization of the origin of so-called Intercultural Studies and its relation to multiculturalism as a compound of social movements, in this article we propose to conceptually limit and define the notions of multiculturality, interculturality and diversity as they are currently being discussed in Latin America. In the second part of the article, a methodological model for conducting ethnographic research with an intercultural perspective is presented and developed. This model integrates a triadic and combined view towards diversity, difference and inequality.

The lands recovered by native and “Zapatista” farmers, lands which previous to 1994 had been in the hands of private landowners, have become the building ground for an education policy generated by organized communities in the autonomous municipalities. For over a decade in Las Cañadas de Ocosingo, Chiapas (Mexico), the Zapatistas have exercised self-government in education controlling the regional and communal elementary-school. The pedagogic practices combine knowledge and methods that are timely and pertinent from the standpoint of the actors —of agricultural and Mayan culture— that promote and maintain them on a daily basis through their direct participation.

In Colombia there are currently seven post-secondary programs dealing with training and research in ethnic education. They deal with a population of nearly 2,500 students, covering an area from ‘la Guajira’ to the Amazon region. Founded around 1995, there are five public and two private universities responsible for the Bachelor’s Degree in ethnic education. This article provides an account of the origin and development of post-secondary ethnic education, a field that emerged from ethnic struggles and social movements and was promoted by a pedagogical movement with an ethnic character that hopes to accomplish —in the medium and long term— its own reform in national education policy.

We cannot continue to visualize and deal with the migration of native populations from rural to urban areas exclusively as the “voluntary” response of “individuals” in search of economic improvement, because migration not only implies a physical, but also a cultural and linguistic displacement. Those are realities experienced in urban classrooms that educational research in Mexico has not yet incorporated into its agenda of priorities and should attend as soon as possible. The paradigm of intercultural education, proposed in Mexico in the year 2001, may be a way of achieving this. However, it is worth questioning whether it is enough to attend the demands of an ethnically diverse population.
This article approaches two indigenist experiences in native intercultural education in contemporary Brazil. The cases presented regarding Tapuió and Avá-canoeiro indians will be analyzed in order to reflect on the interactions between the integrational indigenist perspective and the intercultural horizon foreseen in recent indigenist legislation. The article ends with suggestions for action and reflections that will assist in overcoming the inherited tutelage of the Brazilian indigenist perspective in the field of indigenous education.

In this article the author raises a series of questions for educators about the certainties and linearities that characterize an educator’s traditional training. The author signals the need for individual and group work in learning that makes the visualization, legitimation and dignification of diverse practices and contexts in which educators work possible. A tendency towards the training of teachers capable of questioning their own practices and sharing their thoughts is proposed, in order to build new practices that are more complex, rich and respectful of diversity, that trigger participation and generate new knowledge.

The present article systematizes the making process of the book: Techniques and Activities for Intercultural Education. This material emerges as part of a theoretical and methodological construction experience by the Collective for an Intercultural Education in Chiapas, Mexico, and it shows the process through which the proposal was formed. The work proposes methodological criteria that give sense and meaning to the educational practice, serving as a basis for the creation of an intercultural pedagogy.

Since 2004, the NGO “Signo” (with ample experience and work in Latin American oral traditions) has organized yearly the Latin American Intercultural Forum: “Memory and Identity”. The article narrates the concepts that gave origin to this space whose purpose is to establish a dialogue from the perspective of each person’s knowledge and to stimulate emotivity for learning and the emergence of new rationalities. The topics that have been discussed at each forum, as well as the level of participation and its importance for initiating new projects in different countries of the region are described.
The Role of Specialized Teachers in the Implementation of an Intercultural Education Proposal

Ana Laura Gallardo Gutiérrez

This text aims to point out the importance that intercultural education can have today and its influence on the Mexican federal education system by means of the course “Native Language and Culture” taught at Middle-School level. With that purpose, the work dealing with content-design for the teaching of native language and culture in middle-school education is succinctly described through the curricular planning experience of the study programs native specialists designed. Some thoughts on curricular design in general and intercultural curricular design in particular are put forth.

Education and School Processes in Intercultural Spaces

Alicia Villa
Sofía Thisted
María Elena Martínez
María Laura Diez

This article presents thoughts concerning the intercultural character of scholastic practices in Argentina. Taking as a starting point the recognition of different cultural settings linked to towns of origin, youth, women and migrants, the author describes an experience that took place at the Intercultural Education Directorate in the Province of Buenos Aires during 2007. The text gives an account of thoughts and epistemological standpoints on intercultural education, considering this experience relevant politically in terms of the visibility of some identities and the invisibility of others in societies that have been historically characterized by inequality.

Technical Pedagogic Advisors and Intercultural Education in Oaxaca, Mexico

Preliminaries to an Education
Sonia Comboni Salinas
José Manuel Juárez Núñez

In countries like Mexico, with a great deal of social, cultural and ethnic heterogeneity, the recognition of diversity and equal rights accepted by the State has been the product of a long struggle by indigenous peoples. In education this struggle has meant the conformation of a school system founded on the knowledge, language and culture of these peoples. The text provides an evaluation of the government program for Technical Pedagogic Advisors, a program whose purpose is to advise educators who work from a bicultural and bilingual educational perspective on how to improve their practices and raise the quality of education in the native milieu.

Towards a Proposal for Intercultural Education in Agriculture School

María Guadalupe Díaz Tepepa

The article approaches the intercultural dimension as regards the articulation between agricultural and scholastic knowledge. The author highlights the tension that exists between different concepts of farm work on which the curricular designs of two educational modalities that operate in rural areas are founded, as well as the role assigned to the schools as agents for rural development. This article shows that this conflict is resolved during practical courses in agricultural school where the knowledge of farmers and local producers is articulated with the disciplinary knowledge of farming technology, constituting an alternative for developing interculturality in agricultural schools.

Traducido por Camilo Patiño
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