

Inter**CULTURAL**
Education
perspectives and proposals





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translated into English
by Prof. Nancy Anne Konvalinka





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INTERCULTURAL DISCOURSE FACED WITH THE PARADIGM OF DIVERSITY ⁴

GUNTHER DIETZ ⁵

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03

INTRODUCTION

In recent years, we have seen a spectacular increase in issues related to the multicultural nature of societies that have, until now, been considered “monocultural.” With this and other equivalent expressions, very different kinds of reflections and research by professionals from different fields, but especially from the social sciences, have begun to appear. Some hold that this new area of study is closely related to the resurgence and redefinition of indigenous ethnic identities in the context of the so-called Latin American “post-indigenism.” Others insist that the new migratory flows from the south to the

⁴ Authorized reprint of the text published in Santiago Bastos (ed.): *Multiculturalismo y futuro en Guatemala*, pp. 23-54. Guatemala: FLACSO – OXFAM.

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north are what have forced us to reconsider more than a few of the aspects that shape our social and cultural life from quite diverse disciplinary spheres: law, history, sociology, genetics, anthropology, and pedagogy.


In one way or another, they all contribute to the national, international, and increasingly transnational debate about multiculturalism and interculturality. Because of this, the resulting “intercultural discourse” is not homogeneous. It is characterized by its different continental, national, and regional “accents” of origin, as well as by the disciplinary biases of its main characters. As such, it constitutes an emerging transdisciplinary terrain that cuts across each and every one of the disciplines that are contributing to this debate. We feel that this is one of the great issues around which the most virulent social, cultural, and educational disputes of the 20th century will revolve.

Because of this, and because we are attracted by the growing confluence of studies about ethnic identities, migratory dynamics, and cultural diversity, in this chapter we propose to analyze intercultural discourse as a transnational phenomenon that ties together, fertilizes, and hybridizes different disciplinary and national traditions. Starting out with a brief balance sheet of the conceptual precedents that produce intercultural discourse, we will analyze, first of all, the close relationship that so-called “intercultural education” maintains, in each case, with the respective national identity policies and the identity structuring of the institutions that promote it. Since these structures underlie the implementation, adoption, and/or adaptation of the different “intercultural” educational models, this national and institutional background is crucially important in order to be able to evaluate the “translatability” of the educational discourses and models from one context to another. Secondly, we will use an empirical case study, from the Veracruz context, to analyze how intercultural discourse migrates among different academic and educational actors and certain political frameworks, and the impact that this “transnational discourse migration” has on the way supposedly intercultural educational models are put into practice.

PRECEDENTS AND ORIGINS OF INTERCULTURAL DISCOURSE

Cultural diversity, conventionally understood to be a product of the presence of ethnic and/or cultural minorities or of the establishment of new migrant communities at the heart of “classic” nation-states of a European stamp, is





studied in school and extra-curricular contexts, in situations of discrimination that reflect xenophobia and racism in the different spheres of multiculturalized societies. These studies reflect the confluence of different academic currents that indicate deep transformations in the very business of the social sciences (Dietz 2003) along these lines:

- “Ethnic Studies,” which appear in the Anglo-Saxon context, attempt to overcome their initial phase of self-isolation as niches where the members of the minority study themselves (Gilroy 1992, Gutierrez 1994).
- Under the influence of critical theory (School of Frankfurt), “Cultural Studies” recover theoretical approaches regarding the conflicts that exist in contemporary societies, generating a new intercultural dimension (Honneth 1997).
- Within the “classic” disciplines of the social sciences and of education, studying cultural diversity and its relationship to the relations between minorities and majorities as well as between migrants and non-migrants promotes an interdisciplinary approach to “interculturality” (Hart 1999, Dietz 2007).
- New subdisciplines such as intercultural pedagogy, psychology, linguistics, and philosophy tend to develop a transdisciplinary research dynamic that allows them to bring their respective “objects” of study closer (Nicklas 1998).
- Finally, disciplines that traditionally have little affinity to the subject of cultural diversity, such as economy and business science, as well as political science, discover “interculturality” when they internationalize their sphere of study (Hofstede 1984).

In this way, the fledgling “Intercultural Studies” reflect multiculturalism’s success in its strategy of visualizing cultural diversity in any sphere of contemporary societies and turning it into an issue. The polyphonic and multifaceted nature of the phenomena that are classified as multicultural or intercultural make any attempt to cover them from a monodisciplinary perspective impossible. However, there is no unified academic field regarding studies of diversity and interculturality (yet); rather, the field continues to reflect its close interrelationship with the institutional and national structures that have given rise to it in each case.



THE NATIONALITARY STRUCTURES UNDERLYING INTERCULTURAL DISCOURSE

As we have argued in greater detail elsewhere (Dietz 2003), so-called “intercultural education,” the aim of “interculturalizing” both the curriculum and school praxis in western societies, is not a mere adaptation of the “*de facto* multiculturalization” of these societies, produced by migratory movements, as classic authors postulated at the time (Glazer and Moynihan 1963). Multiculturalism is part of a broader, deeper process of redefining and reimagining the European-type nation-state as well as the articulated relations between the state and contemporary societies. While it originally arose at the heart of the societies that define themselves as “immigration countries,” in most of North America, Oceania, and Europe, the original multicultural discourse has become the main ideological basis of present-day intercultural education, understood as a differential approach to the education of allochthonous, immigrated minorities (Aguado Odina 2003, Giménez Romero 2003). However, as the century-old experience of the tradition of indigenism in the Latin American postcolonial context shows, and under non-multicultural nationalist ideological premises, the differential educational policies are meant for autochthonous indigenous minorities, not allochthonous minorities (Oehmichen Bazán 1999, Dietz 2005).

This paradoxical similarity of opposite approaches refers us to the need to analyze the different intercultural, multicultural, bilingual, and/or indigenist educational responses from a broader view than the pedagogical one: the scaffolding of normative, conceptual, and empirical relationships that are established between “interculturality” and “education” is not the exclusive domain of pedagogical work but rather requires a contrastive, interdisciplinary analysis. This is why we advocate an anthropological-pedagogical approach that covers intergroup and intercultural structures and processes of the constitution, differentiation, and integration of contemporary societies. In order to undertake this task, it is necessary to start out with the “identity politics” that characterize the actors who make up these supposedly “post-national” (Habermas 1998) societies and states and their respective educational systems.

At present, the debate, above all the Anglo-Saxon debate, raises the need to “multiculturalize” the educational systems by means of “affirmative action” and “positive discrimination” mechanisms that will “empower” certain ethnic





minorities, both autochthonous and allochthonous, in their processes of identification, ethnogenesis, and “emancipation” (Giroux 1994, McLaren 1997). In the continental European space, on the contrary, it seems urgent to develop intercultural education based not on the identity needs of the minorities but on the manifest incapability of the majority societies to face the new challenges of students’ heterogeneity, of growing sociocultural complexity, and, in short, of diversity as a characteristic of future European societies (Gogolin 1997, Verlot 2001).

In this sense, while there is a tendency toward an empowering education aimed at the minorities in the United States and the United Kingdom, continental Europe is opting for an education that cuts across the promotion of intercultural skills both for excluded minorities and, above all, for the excluding majorities. In Latin America and, specifically, in Mexico, on the other hand, intercultural education appears as its own particular discourse in a post-indigenist phase that is redefining the relations between the state and the indigenous peoples (Medina Melgarejo 2007). This new “intercultural and bilingual education” (Schmelkes 2003) has arisen with the desire to overcome both the political and pedagogical limitations of the previous indigenous bilingual and bicultural education, but it maintains a strong bias toward the preferential treatment of ethnic-indigenous issues. Thus, the old “Indian problem” continues to shape the nucleus of the identity concerns of the Latin American nation-state; this is even more the case under the impact of the new indigenous movements and their demands for autonomy.

Considering this emerging theoretical and programmatic watershed, it has become essential to critically “pick apart” the discourses about multiculturalism and interculturality, as well as the relationship that exists between these discourses and their respective practices, as they materialize in supposedly intercultural education. Given the political and pedagogical relevance of multiculturalism, there is an endless number of publications, from theoretical-philosophical treatises and anthologies, mainly by Anglo-Saxon authors, to concrete empirical proposals.⁷ Apart from presenting the theory and practice of interculturality in the different educational (Glenn and deJong 1996) or political systems (Todd 1996, Favell 1998), we advocate a conceptual analysis of this “interculturalization” that is both diachronic and synchronic.

7 See the exhaustive bibliographic review in Dietz (2003).






The differential treatment –whether assimilating, integrating, segregating, etc.- provided by officialized education systems and aimed at certain supposedly minority groups is an integral part of the nation-state’s “identity policies.” The perception of otherness is, simultaneously, the product of and the producer of identity. This close interrelationship between the conception of “own” and “foreign” is not only evident in the classic 19th century pedagogies of “nationalizing nationalism” (Brubaker 1996). The new pedagogies of multiculturalism –in both orthodox and heterodoxical aspects- must also be analyzed not as simple “responses” to the classroom’s internal diversification, but as contemporary expressions of the western identity project.

This is the reason that the origin of both the discourse and the practice of school interculturalization is to be found in multiculturalism, that precarious and ever-provisional discursive set that aims to integrate the broad range of new anti-establishment social movements into the common political-societal horizon (Dietz 2007). And precisely because it comes from the new mid-level groups, from the emerging intellectual elites of the ethnic, cultural, gender, or sexual minorities, its first and main objective and adversary is the nation-state’s established institutionality. The strategic step for academia and for the school, on one hand, weakens the counter-dominant rigor of its demands, while it reinforces its institutional impact and extends its margin of professional maneuvering, on the other hand.

From the start of this process of programmatic institutionalization, multiculturalist movements have generated their own academic theorization. For the Anglo-Saxon context, above all, the dialectic and increasingly contradictory relationship between the praxis of multiculturalism and its conceptual self-analysis has been illustrated by the two interdisciplinary fields mentioned above: on one hand, the evolution of so-called ethnic studies (self-study practiced by the ethnic-cultural minorities themselves with the purpose of “empowerment”) and, on the other hand, the appearance of cultural studies, understood as a critical heterodoxical “culturalization” of the reigning academic discourses in the whole of western social sciences and humanities. It is through this proposal of academic and political rupture, as well as its desire to overcome the old frontiers –not only the civilizing ones but also the disciplinary ones- that multiculturalism definitively takes root at the heart of pedagogy. Institutionalized and academicized throughout this process, the originally vindicating discourse reappears in the eighties and the nineties as





a novel contribution to the management of educational diversity. The alleged “school problems” of certain minority groups are now re-interpreted as expressions of cultural and/or ethnic diversity. The multicultural interpretation of educational problems thus indicates a strong culturalist bias, which refers to the need to readdress and reformulate what we understand, through anthropology, as culture and identity.

Therefore, as a theoretical starting point, we propose and draw up an “anthropology of interculturality” –an anthropological model based on the classic concepts of culture and ethnicity for analyzing the contemporary phenomena of educational interculturalization (Dietz 2003, Mateos Cortés 2007). In order to do this, we hold that it will only be possible to conceptually and empirically distinguish between inter-cultural and intra-cultural phenomena from a contrastive and mutually linked definition of culture and ethnicity. Thanks to the synchronic distinction between customary praxis and identity discourse (Bourdieu 1991), as well as its diachronic de-construction as a culturally hybrid product of continuous, linked processes of ethnogenesis and intracultural routinizing, we can manage to analyze the attention-getting coincidences and similarities that dominant nationalisms and anti-establishment ethnicities express on the structural level.

As Dietz (2003) shows in the case of both nationalist and multiculturalist pedagogies, both discourses are identity policies that resort to strategies of temporalization, territorialization, and substantialization (Alonso 1994, Smith 1997) in order to install, maintain, and legitimize frontiers between “them” and “us.” In our conclusions from a more extensive comparative-type analysis of the similarities between the supranational, subnational, and transnational challenges that the European-style nation-state is facing at present, we hold that these structural coincidences are not shared only by the state’s nationalizing nationalism and the “grass-roots” anti-establishment ethnicities. The very frequent political and academic distinction between aboriginal ethnogenesis phenomena, on one hand –which produce ethnic-regionalist or nationalist movements- and migrant ethnogenesis phenomena, on the other hand –which constitute diasporas and transnational communities- once again reproduces the biased distinction between “us” and “the others.” It thus ignores the evident similarities that both types of ethnogenesis share: they are both movements of collective identification that appropriate the space, time, and substance of their respective “imagined communities” (Anderson



1988) and turn their own habitual cultural practice and that of others into a network of meanings and markers of identity and otherness (Medina Melgar-ejo 2007).

THE TRANSNATIONAL DISCURSIVE MIGRATION OF "INTERCULTURAL EDUCATION"

This structural homology between dominant nationalism, on one hand, and originally anti-establishment multiculturalism, on the other, not only makes it possible for the discourse on "intercultural education," once it has been institutionalized and academicized, to "migrate" from the sphere of social demands to the sphere of academic theorization and pedagogical "intervention." Programmatic interculturality also becomes "exportable" to other academic and educational contexts through increasingly transnational networks.

In order to understand a discourse, we must analyze the sociocultural conditions and functions in which it is generated, because the people who emit this discourse can assign different meanings to the terms used. This is why we must carry out reflexive, critical work in order to talk about interculturality, because it is a term that is constructed historically and contextually (Fornet-Betancourt 2004). The term is used in educational programs, practices, and policies, and its polysemic nature has made it "a catch-all for fashionable political discourses" (Cavalcanti-Schiel 2007). Depending on the context and the institutional interests of each of the actors involved, the range of what is defined as intercultural hardly seems to have any limits: "Thus, the polysemy of interculturality is installed, making it a field of political forces in which the different actors –whether strategic allies or antagonistic protagonists– find themselves constructing their meanings and practices" (Coronado Malagón 2006:215).

Reflecting this intrinsic contextualization of intercultural discourse, we will undertake a process of analysis that will allow us to gather, classify, and understand both the divergences and the confluences of intercultural education. We will achieve this by creating a dialogue between both the theoretical and the practical dimensions, both the prescriptive and the descriptive dimensions of intercultural discourse – creating this dialogue between both dimensions will make it possible to discover intercultural discourse's discursive grammar.




Factic level or the facts = what there really is	<i>Multiculturality</i> Cultural, linguistic, religious diversity	<i>Interculturality</i> Interethnic, interlinguistic, interreligious relations
Normative level or sociopolitical and ethical proposals = what ought to be	<i>Multiculturalism</i> Acknowledgement of difference 1. Principle of equality 2. Principle of difference	<i>Interculturalism</i> Coexistence in diversity 1. Principle of equality 2. Principle of difference 3. Principle of positive interaction
	Type 1	Type 2
 Cultural pluralism		

Table 1: Pluralism, multiculturalism, and interculturality ⁸

To shed light on the way certain actors appropriate intercultural discourse and “import” it and apply it to their respective academic, political, and/or pedagogical contexts, we will first resort to two conceptual distinctions proposed by Giménez Romero (2003). It is necessary, first, to distinguish between “the factual level or the facts” and the “normative level or the sociopolitical and ethical proposals,” in order to conceptually separate the descriptive or analytic discourses from the interculturality or multiculturalism of the propositional or ideological discourses about multiculturalism or interculturalism. Similarly, in second place, we can distinguish between models of diversity management based on the acknowledgement of difference and models that emphasize interaction between the members of the different groups that make up a certain society. [Table 1](#) illustrates the concatenation of both axes of conceptual distinctions.

In the nineties, intercultural and/or multicultural discourses begin to migrate not only between their original Anglo-Saxon (and “multiculturalist”-oriented, Modood 2007) contexts and the continental European contexts (with their “interculturalist” tendencies, Abdallah-Preteceille 2001), but also between these contexts and new contexts of “discursive importation” –both in the case

⁸ Taken from Giménez Romero (2003).



of post-indigenist Latin America (López and Küper 2000) and in the case of southern Europe, which was suddenly challenged by new migrations from outside of Europe and outside of the European Economic Community (García Castaño and Granados Martínez 1999).


Thus, the emerging field of Intercultural Studies has been constituted transnationally, right from its origins. Because it continuously swings between multicultural and intercultural notions, as well as between descriptive and prescriptive uses, what is meant by intercultural education and what the institutions and the actors themselves call “intercultural” is often confused from a meta-empirical point of view. There is a crossover and exchange of meanings in which the participants in the discourse are continually changing from one level of comprehension to another. Thus, the interests and objectives of the meaning that interculturality acquires in education not only end up being different, but contradictory and antagonistic (Coronado Malagón 2006).

In addition, there is the specificity of the societal context from which the minorities to be served are “made problematic”: while in some cases the work is done from an intercultural education tradition with a discursive framework of post-indigenism or neo-indigenism and, thus, an indigenous subject (Schmelkes 2003), in others, the prototype-minorities that are the reference for diversified educational policies have migrant origins, either recent, as in the case of contemporary immigrants (Franzé Mudano and Mijares Molina 1999), or ancestral, as in the case of the gypsy collectivity (San Román 1997).

Faced with this growing interrelation and hybridization of concepts, discourses, and programs, transnational discursive migration has become its own object of study: how do the meanings, translations, adaptations, and/or distortions of the educational programs and models change when they leave a “migrantological” context and enter into a new “indigenist or post-indigenous” framework? What underlying identity policies respond to the adoption of a multiculturalist discourse that acknowledges ethnic differences, and what implications does incorporating an interactionist, anti-essentialist, cross-cutting discourse of diversity have? We must emphasize the usefulness of studying transnational discursive migration due to the role that discourse plays in constructing reality and its resulting potential for transforming this reality.

The theoretical perspective that we are proposing for studying discursive transnational migration combines elements and contributions from post-





Fordist and postmodern migration theories (Arango 2003, Ribas Mateos 2004) and transnational and cultural transferral theory (Charle 2006), as well as network analysis (Lomnitz 1994). We are moving the main contemporary migration theories –neoclassic theory, dual job market theory, and global system theory- to the discursive level in order to explain how actors acquire and transfer knowledge, concepts, and discursive elements. In contrast to modern and “Fordist” migration theories, which identified expulsion and attraction factors for migrants (and for discourse, in our case), a critical and comparative analysis of discourse about interculturality reveals that it is not an issue of mere “exports” and “imports” of discourse, but of new transnational and intercultural patterns for constructing discourse and concomitant knowledge (García Canclini 2004).

Because of this, we complement theorization on migrations with some categories from the study of knowledge transfer. In order to analyze transnational intellectual networks, Charle (2006) distinguishes among:

- “initial cultural divergence” among the contexts of diffusion that are involved
- the “internal cultural model” of the person who adopts and appropriates an exogenous discourse
- the “intermediaries” who intervene in the process of intercultural transferral and translation of discourse
- as well as, finally, the “linguistic screen” from which the transferred, translated, and appropriated discourse is finally incorporated

These categories allow us to understand the relations that often arise between the intellectual transfer that certain intermediaries carry out and the cultural resistance that some actors articulate, either because they belong to a different aspect of their tradition of knowledge or because they need to explore and reformulate this transfer relation from within the same aspect or tradition of knowledge.

Network analysis, as a final step, helps us to understand how the variety of participating actors, located in institutions, agencies, NGOs, and movements that represent often quite heterogeneous interests regarding intercultural education, connect with one another in order to exchange ideas, concepts, definitions, theories, and information (Lomnitz 1994). This kind of analysis allows us to capture the complex relationships and interaction that are woven



around both the actor-institution relationship and the actor-actor relationship in the process of signifying or resignifying interculturality.

A VERACRUZ CASE STUDY: DISCURSIVE MIGRATIONS AMONG ACADEMIC AND EDUCATIONAL ACTORS


In the area of educational interculturality, transnational discursive migration has generated endless national, international, and multilateral documents, such as the 2001-2006 National Education Program, the World Declaration on Education for All in Jomtien (1990), the educational declarations and programs formulated by the World Bank, UNESCO, and UNICEF, as well as certain international cooperation axis documents (López and Küper 2000). All of these documents, which express an important globalized conceptual confluence, acknowledge cultural diversity, seek to offer attention to groups that exist in conditions of vulnerability, or try to cover the educational needs of minorities or indigenous peoples through the so-called bilingual-intercultural approach. “Culturally pertinent” curricula, containing intercultural contents that are open to diversity, are increasingly promoted.

Regarding this proliferation of supposedly similar discourses, what meaning does intercultural education have in these different contexts? How do the local actors who are involved as academic, political, or pedagogical intermediaries signify or resignify this educational proposal? In short, what happens with discourse on interculturality when it migrates? In order to begin to address these questions through a regional case study, we propose to:

- (a) show and identify the different ways of conceiving intercultural education in both political and academic aspects
- (b) point out the factors that cause each actor to define intercultural education in a different way, as well as clarify the kind of interculturality under discussion in the different “discursive fields” (Télez Galván 2000)
- (c) discover whether there are contradictions among the discursive practices of the people who make up the different discursive fields

The case study, carried out from an interpretative-qualitative approach, based mainly on the ethnographic method (Hammersley and Atkinson 2001),





allows us to register, describe, and reconstruct the discourse of the different actors. The study was carried out with two groups of actors belonging to the Universidad Veracruzana Intercultural (UVI) and to the Secretariat of Education in Veracruz (SEV), respectively. The first group is made up of instructors, “ideologues,” and course planners and people with degrees in cultural diversity, while the second group is composed of Technical Pedagogical Advisors (Asesores Técnicos Pedagógicos, ATPs) who belong to the indigenous education system and administrative staff from the Direction of Indigenous Education, normalist teachers, “ideologues,” and state employees of the SEV itself.

Among the general discursive characteristics that are analyzed in each of the groups in question, the fact that the first group emphasizes its work in training, research, and diffusion in higher level intercultural education should be pointed out. The second group, on the other hand, highlights promoting an education that satisfies equity and the basic learning needs of indigenous children, for which it adopts a “bilingual intercultural approach” at the level of basic and upper-level education.

The first group of actors and intermediaries is made up of people located in urban areas who do not speak indigenous languages and who have different training itineraries as anthropologists, pedagogues, philosophers, etc., as well as different academic degrees. In the second group, there are people who speak an indigenous language and people who do not, people who live in indigenous communities and people who live in urban areas; in this group, a normalist-type training predominates, complemented in most cases with degrees in primary education or in social anthropology.

The context of the actors studied is strongly influenced by the “tradition” of knowledge that they belong to and their training itineraries. We were interested in inquiring into the way intercultural education is managed in their institutions and their definition of it. However, to make the research operative, we started out with the definition that they themselves have forged of intercultural education, which does not mean that we have forgotten the endogenous and exogenous influences they have brought with them.

The data gathered through open and biographical-narrative ethnographic interviews was organized and categorized by means of a content analysis based on cluster technology (Bermúdez Chaves 1986), beginning with the assumption that discourse is made up of main propositions and secondary proposi-

tions which are inserted in a reference nucleus. Following this methodological proposal, the main nuclei of reference and their respective propositions were located and the number of propositions was reduced in order to reconstruct the discourse of the actor in question and to interpret its specific contents.

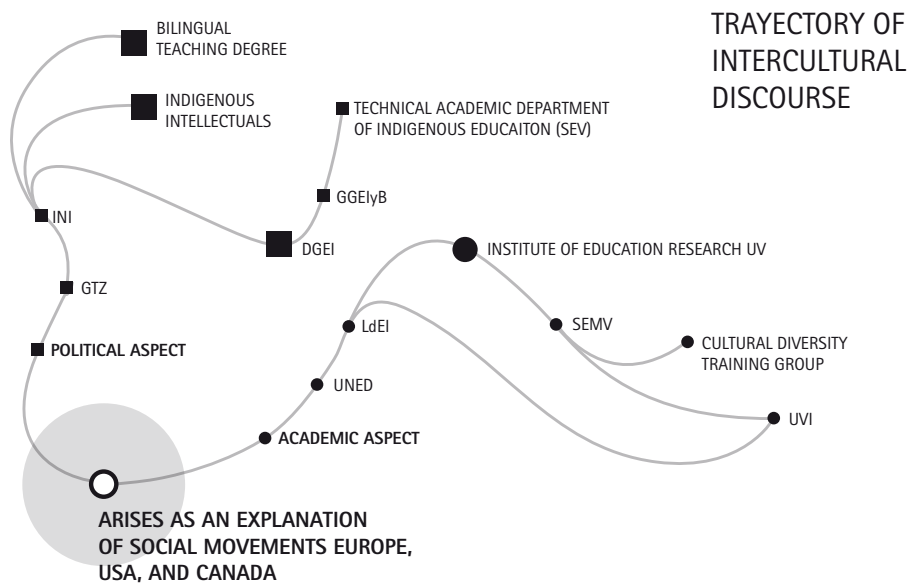


Figure 2: Trajectory of intercultural discourse ⁹

Figure 2, the result of this analysis of the discursive networks involved, represents the different actors who intervene in this case study. We identified two clearly delimited aspects within the trajectory of intercultural discourse: one political aspect, within which different government institutions and NGOs stand out, and another academic aspect, in which teaching movements, institutions, and other educational actors are to be found. Within each of these aspects, actions in favor of intercultural education are carried out. A notion of interculturality that is constructed or delimited by the interests of the actors themselves underlies both; interculturality appears as a category that owes its existence to the domination of relationships that are often articulated between indigenous peoples and non-indigenous peoples, as a discursive category constructed by the “whites” (Cavalcanti-Schiel 2007) to “explain” or “integrate indigenous peoples” (interview of ATP 2006).

⁹ Taken from Mateos Cortés (2007).

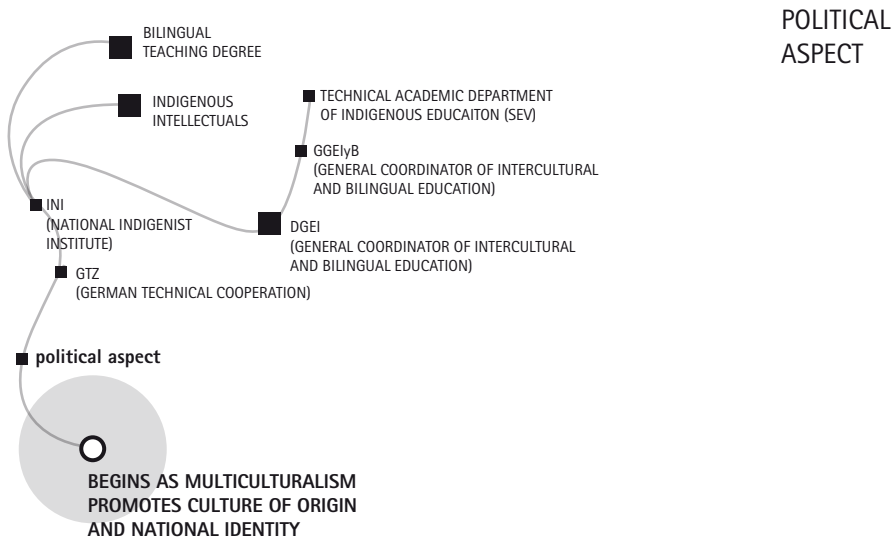


Figure 3: Political aspect of intercultural discourse ¹⁰

The political aspect of the discursive migration regarding interculturality is summarized in Figure 3. This aspect is characterized by having the indigenist paradigm as its crucial precedent, and so it continues to promote learning Spanish and literacy (interview with an instructor in 2006). It uses a discourse that folklorizes culture and that stereotypes and emphasizes differences (interview with an instructor in 2006). As a result, its discourse on interculturality has essentialist tints – in the end, interculturality is made equivalent to and identified with ethnic groups or indigenous languages. Some actors see intercultural discourse as a “fashion,” as something external that promotes pedagogical innovation (interview with a normalist teacher in 2007), and that ends up questioning the traditional roles of teacher and student, fomenting community participation in training individuals (interview with state employee in SEV in 2007). In this aspect, interculturality shows itself to be a compensatory approach that, deep down, continues to give priority to integrating indigenous people into national culture (interview with a normalist teacher in 2007).

The academic aspect (Figure 4), on the other hand, attempts to distance itself from the indigenous approach, which it rejects as “paternalistic” and “ethno-

¹⁰ Taken from Mateos Cortés (2007).



cidal” (interview with an ideologue in 2007). It promotes acknowledging that identities, whether they are indigenous or non-indigenous, are plural and heterogeneous. Here, interculturality is articulated by means of a discourse constructed in a multi-disciplinary and interdisciplinary way, which ends up defining intercultural education in a transversal, constructivist, and contextualist way. This discourse is often closely related to alternative pedagogical practices and strategies (Salvador Trujillo 2003, Ramírez López 2007). Within this aspect, the capacity to recognize, reciprocally, the different diversities that exist is explicitly promoted, emphasizing that which is hybrid and interactive.

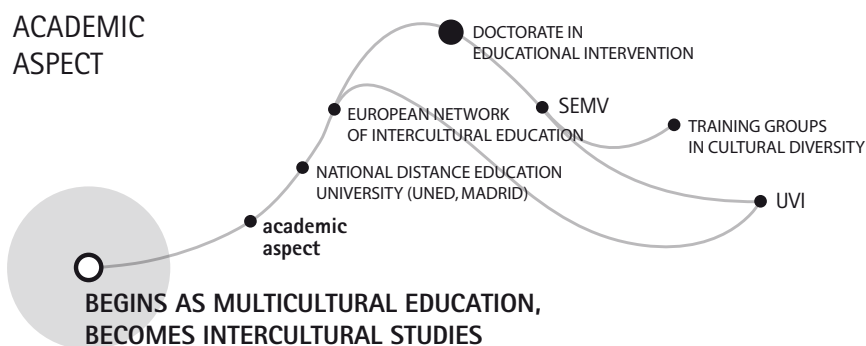


Figure 4: The academic aspect of intercultural discourse ¹¹

Within these aspects themselves, there are differences, because some actors that belong to one share characteristics of the other. Thus, an ATP can articulate an essentialist-type statement of interculturality due to the cultural tradition that she shares, institutionally or as a group, but through the process of transferring knowledge, her individual “linguistic screen” (Charle 2006) can show a transversal or contextualist-type of notion of interculturality.

¹¹ Taken from Mateos Cortés (2007).



CONCLUSION

Empirical studies such as the one summarized here will, in the future, allow us to concatenate the monographic, “sedentary” analyses of identity politics and their “grammatical” logics of identity and otherness that underlie policies, models, and programs of “intercultural education” in each national and/or regional framework with a more “nomadic,” multisited, and itinerant analysis of the discursive and conceptual migrations that tie the different political, academic, and pedagogical fields together more and more. This is the only way that it will be possible to develop contextually pertinent pedagogical strategies and to avoid ingenuously copying and imitating “educational solutions” moved from one national or regional framework to another in these increasingly transnational and globalized exchanges. All in all, it is a matter of inter-relating and thus decolonizing several kinds of “lay, popular, traditional, urban, rural, provincial, and non-occidental (indigenous, African-origin, oriental, etc.) knowledge that circulate in society” (de Sousa Santos 2005: 69).



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