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Abstract

In this article, we argue that in an epistemological level the interculturalizing process only can be built from the revaluation of individual and social identity, through which social subjects will challenge the coloniality of knowledge. A revaluation allowing these individuals to re-negotiate the elements of the auto and hetero identification, which so far represent hierarchies and dualities imposed from colonialism through a symbolic violence that leads to the undervaluing of the identity. It also analyses the school in its historical reproduction role of the State and of the status quo, but interestingly, it is from this area from which have emerged more solid proposals of interculturality in practice. These proposals have expanded to other areas in which knowledge is built and re-built, whether through conscious pedagogical processes (popular education/no- submissive pedagogies), or other everyday ways even unconscious processes of construction, re-construction, discover, re-discover and share knowledge and wisdom. It is important to highlight that the dialogue of knowledges in practice, recognizes the resignification of these same practices, allowing us to approach or at least display a possible debate between the doing and saying of the interculturalization or interculturalism, which are gradually enriching what today we call intercultural dialogue.

Keywords

Interculturalism, identity, language, culture,
education.

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