

Editorial

This issue of the *Campos en Ciencias Sociales* journal has been produced in pandemic times. The social and health situation has caught the attention of the media and the scientific world, as it has been the biggest world crisis in the last 80 years. The own journal's team has been hit hard by COVID-19. John Alexander Idrobo, the guest editor and soul of the 2021 issues, passed away at the end of June, leaving a great void in all of us who knew him.

Therefore, this prologue must begin by remembering Professor Idrobo (because for him, being a “teacher” was a rank, a title). He was born in Popayán in 1983, he started his studies at the Major Seminary of Bogotá and then devoted himself to Philosophy, a field in which he also focused his graduate studies. In 2015, he became part of the teaching staff of the Faculty of Sociology of the Santo Tomás University and it was there that many of us were lucky enough to share confidences, adventures, projects, and challenges with him.

He was a good musician, a good person, a good father and husband, a good colleague, and a good teacher. We will all always remember his good humor, his jokes, his puns, and his grace to impersonate or give nicknames. Along with that overwhelming personality, however, I also met him in awe, in silence and almost blushing, when he published his first book at the Faculty, entitled *Reconciliaciones y resistencias: Modelos mentales y aprendizajes colectivos en la construcción de paz territorial en Colombia*. This was followed by others such as *San Vicente del Caguán. Experiencias significativas en construcción de paz territorial* or *Territorios, conflictos y resistencias*, plus some articles in Scopus journals focused on what he called “landscape ontology”. He left several works in the process for publication in the coming months, but he formed hands that will surely know how to give them a good close in his honor.

Peace, academia and school as levers of change, territory, and *ayni* (which in his case was defined as reciprocity and cooperation) were his hallmark, a legacy for all of us. When you read the articles in this journal issue, please keep in mind the great human being who promoted them.

When speaking with Professor Idrobo about the relevance of focusing the journal on something other than the ubiquitous COVID-19, we remembered Saint Teresa who, in one of her letters, said that in times of tribulation it is better not to move. Therefore, aware that this bad situation will pass, we kept the theme of interculturality as one of the great challenges that this globalized society of the 21st century has to face. When the “new problems” that have surfaced with the pandemic recede into the background, the “old problems” will return.

In this sense, this issue begins with an article on the articulation of plurinational community states, where institutions of all kinds coexist democratically and blend gradually, without haste or immediacy.

It is followed by a text that addresses the current challenges to promote intercultural education as a possibility to recover experiences and cultures as spaces to re-signify memory, traditions, and cultures, and from which a critical and political education of peoples and communities is sought.

Next, a work that deals with how intercultural education policies are put into practice is presented. This line of work is very interesting since what the policies say differs from the daily reality of schools. Only by identifying the gap between policy and practice will we will be in a position to improve.

The issue continues with an analysis of six indigenous degree programs in Brazil, where Western and ancestral knowledge is articulated, from the territories and trajectories of individual and community life.

Without being oblivious to the strong impact of COVID-19 in the educational field, the reader will find a reflection on the role of “the human”

in these turbulent times and decide whether is worth betting on a school that accompanies processes of human growth or, on the contrary, that chooses to reproduce the dynamics of competition and inequality.

One cannot talk about intercultural education without listening to teachers and educators, so an article that gathers the work carried out with fifteen teachers from seven municipalities in the province of Huíla, in Angola, is included. In this way, it is shown how experiences, memories, heritage, and local cultures are managed in the production of school knowledge.

To address the issue of development from an intercultural approach, an article is presented on *sumak kawsay*, understood as good living, that is, as a vital and ancestral commitment that is present in the Andean civilizational order. The article emphasizes the critical power of this vital commitment in face of the hegemonic model of neoliberal society.

This issue closes with an article on the detention centers for foreigners in Spain, where the tensions of interculturality are taken to the extreme and treated from a police perspective.

These eight articles offer a broad overview of interculturality, from the formation of states, education, public policy, development, and conflict resolution. We hope their reading will enrich the debate and encourage new research on the subject.