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Challenges of intercultural mediation from decolonized and collaborative work through experiences in Spain and MesoAmerica

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Abstract

This space will be exploited to make a compendium of relations on different cultures on how mediation takes place in Spain as well as in some of the countries from which participants (Mexico, Guatemala, Morocco, Algeria and Senegal). From difficult realities to compare we can approach features of mediators that endure today as examples of prophets of otherness, and yet become visible what is favoring the realization of active processes in formal and non-formal educational spaces, where we priority to meeting and community development. The research is based in an ethnography in-depth interviews and participant observation mediators officially named and who have the same function of mediators.
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1. Introduction

To work cultural competence, we place ourselves in the recognition to the other person and at a meeting of relationships, from the support that ethnography allows visible in the structures created between participants in multiple spaces of diversity, students, teachers, teachers in training as socio-educational community and belonging the native people.

The objective of this research is focused on the experiences and strategies in intercultural mediation, as well as identities, symbols, current reality and future proposals for the role of mediator acquires a community and emancipatory sense.

We have been interested in to seek people who are committed to this cause, cultural relations and community development, and we believe in a collaborative community development, in order to bring about improvements in the socio-educational realities, with a major concern in the junior participants, women and immigrants or social exclusion in two realities, Spain and Mesoamerica.

But we have not yet found answers about processes from multiculturalism, such as: What can we do when the students of North African origin in Spain, in Murcia (some children carry both nationalities), they haven't got relations outside the classroom with Spanish children?, and What happens when the students' mothers, parents or guardians don't share in the communities?, or What happens when mothers, parents or guardians of different culture live in meetings, in parks or in birthday parties?, What happens when there aren`t unofficial strategies for optimal development of cultural competence (gender, living, education, health, judicial system, etc.)?, What is intended to mediate if the mediator is a subject to the State's control and to the community structure? or When professionals from diverse cultural backgrounds can be in government structures to decide ?, etc.

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This study was supported in an active reflexive ethnography, it has been an analysis real since a culture self-critical of our own commitment, and ethics of academic obligations (Carr & Kemmis, 1988) and in the work linked to communities where is involved (Muñoz, 2012).

The analysis comes from qualitative research using in-depth interviews, meetings and discussion groups on socio-educational community spaces that were carried out with a total of 18 Intercultural Mediators, 6 Maghrebi and 1 Senegalese in Murcia and community leaders, 8 in Mexico (indigenous-Yokot'an and mestizos) y 10 indigenous in Guatemala. The active Ethnography gives us a greater understanding of the realities and to make visible the difficulties of integration and the challenges that expand the understanding of different scenarios (private-public, school, house, street, square and the new transnational spaces), accompanied with action research workshops on empowerment and the construction of knowledge of these mediators.

The drafted interviews were categorized and codified. The main categories drawn inductively from the interviews are the following points:

- The symbolism about De-colonization by power from the cultural competence
- The best practices and "dialogue of knowledge"
- Intercultural spaces - coexistence, democracy and the struggle by the citizenship
- Emancipatory development

2. Etnography in different cultural scenarios of the research

This research is the result of an unfinished project on community co-development strategies since decolonization of cultural identities and from resistance, such as feminism and subaltern groups, both are as the ruling structures of NGOs, of governmental and non-governmental institutions. The scenarios are presented in different countries, these actions aren't needed to compare but are interesting their meanings and symbols about the Mediator.

2.1. Ethnography of the Intercultural Mediation

The process of ethnography can collect and describe a way of life that every day faces the challenge of multiculturalism.

In presenting scenarios in Mesoamerica and Spain, with mediators from different nationalities and cultures, they need to know the realities beginning with the conscience the otherness, with an importance in the culture, their everyday life in house and in the community "house and street" (Da Matta, 2002).

This study of the knowledge obtained about ethnographies and action research projects linked to a co-development and decoloniality commitment to cultural aspects of assimilation, we think the research should be conceived as a tool at the service of social transformation and it should have a firm than ideological commitment as militant of the development (Hale, 2008) and to be firmly committed to promoting and training future social educators. (Muñoz, 2012, 2014a 2014b; Vitón, 2012; Leyva, Burguete & Speed, 2008 y Masson, 2011). We believe in the importance of creating spaces for reflection of how culture works, by whom and where they are recognized from their responsibility to understand and respect the differences and diversities.

These research is unfinished because is a constant reflection about its metacultural nature and it should be adapted to the realities of each participant, and it's important knows intimately the scenarios and the capacity of adaptation with the hassles of daily life in addition to the emotional values. (Muñoz & Álvarez, 2015)

In this table there are the different social spaces where there are intercultural processes; they are categories about difficulties and potentials:

Table 1. Categories of analysis to improve intercultural encounters and exchanges.

Scenarios	Difficulties	Potential
Education	- Cultural stigmatization - Segregative legislation - special educational need = Interculturality - Empowerment-neo-Indigenous-post-coloniality - Waiting for inclusive policies - Resource needs	- Alterity, solidarity and social responsibility, etc. - Innovation for citizen participation = Inclusive education - Reflection for new challenges - Empowerment of subaltern persons
Health	- cultural stigmatization - Where is the common ground? - NO Recognize cultural diversity (gynecology, nutrition, habits, etc.)	- Know Various care - Dialogue Community - of-colonialism - education inclusive - Reflection for new challenges.
Religion	-To know What Is important for today's citizens. -View In the new state and municipality of identity needs.	- Keep Identities and interests in the future. - To Open new own spaces.
Public	- Closed spaces? - Threats assimilation of dominant cultures. - Difficulties in communication.	- Expressions Relations - Cultural identities in an expression of movement (Time Bank) - Autorías.