



EDITORIAL

KNOWLEDGEMENT AND *THE OTHERS*

There is current tendency to acknowledge diversity, or at least there is a demand in that direction that should lead to respect for the other (even if it is not always the case). Awareness of different cultures, societies, sexual orientation, gender preferences, and political and religious affiliations. In relation to the latter, different ecumenical councils have been held; that is, among the different Christian denominations and interfaith dialogues, whose main purpose is the unification of all Christians, along with the acknowledgement and deference of the faith and religions of others. Likewise, the use of nonviolence resistance is promoted against those communities who strive for civil and political rights in matters of gender, for example, or sexual orientation of individuals (both for which UNESCO submits reports). Diversity upon which social studies investigate and propose analysis of behavioral patterns linked to current times and its correlation with the need for responding to the vast unanswered question, the dramatic changes and the issues that emerge. Despite social groups or even States with conservative tendencies that hold tightly onto a type of religious and cultural identity, in the academic and research field there is a tendency towards intercultural relations and the study of social phenomena based on the respect for the other's traditions and their understanding of the world (the Latinamerika institutet of the Stockolms Universitet, the Lateinamerika Institut of the Frei Universität Berlin or the David Rockefeller Center for Latin American Studies of the Harvard University are some of the universities that have institutes or centers of Latin American studies that intend to favor intercultural studies). Anthropology, sociology, ethnography or psychology share this consideration, which is accentuated in scientific discourse based on numbers, analysis and results of local or global order. However, relations between different cultures and societies go back throughout history, usually based on commercial treatment and, in many cases, on the interaction between conquerors and conquered, as it happened in the case of Europe and its Amerindian and African colonies. In these relationships the existing vision of the others, their customs, costumes, meals and uses is recorded, always under the light of a discourse of approval or disapproval that becomes hegemonic.

In a certain way, in attention to the socio-historical changes, the social sciences have gradually gone from being based on a zero point from which to judge their object of study, measure and calculate it, process that was inherited from the seventeenth and eighteenth centuries, towards an interaction that tends to be less dominant between the observer (researcher) and the observed (object of study). Nevertheless, the tendency to qualify or disqualify from hegemonic discourses remains. For example, in the sixteenth century all the information provided about the 'discovered' territories in the New World and the possibility of engaging in commercial transactions,

acculturation, evangelization and political domination, promoted a generalized conquest of the discovered territories; and although in the seventeenth and eighteenth centuries the French and English naturalists disregarded the truthfulness of the stories of the Spaniards of the previous period, because they considered them a product of imagination and ignorance, the conception of superiority in scientific discourse was increased and, with that, an image of superiority of the European in general. The scientists at that time held indubitable postulates of the weakness of the men of the New World, as well as of the immaturity of its animals, fauna and all geography (Cañizares Esguerra (2007), Buck-Morss (2013) based on direct observation, data collection or simply by reading the reports of travelers, including the philosophical ones. This type of scientific discourse validated their colonial discourse and cultural domination that continued up to the 20th century, there were still remainders of the persistence of the idea of racial and epistemic superiority after the first half of the century in the sixties decade. Among the discourses, the one of the North American anthropologist Carleton Coon, who declared that the blending of the races could disrupt the genetics and balance of a social group. Social studies have revised this vision based on the postulates about coloniality based on Mignolo (2013), Quijano (2007), Sousa Santos (2016) and have proposed decolonial elements and epistemological breaches to reread and counteract the perpetuation of this tradition.

Nowadays, when state leaders (such as in the recent case of Mexico) propose a review of history to recognize previous mistakes and advance in the consolidation of dialogues between nations, they appeal to a rereading of historical, social and cultural studies in accordance with the criticism of current dominant discourses. Postcolonial studies are an example, which precedes the current exchange of opinions between Mexico, Spain and the Vatican, around an epistemological development that had traditionally prevailed.

The interest in knowledge, an activity that cannot be separated from other tasks of men, comprises the social transformations of different population groups belonging to a greater or lesser extent to changes in new technology and new approaches to research and social relations. In the case of the aforementioned postcolonial studies, nonetheless, it is not a matter of changing some models for others as in a dialectic in which a social studies scheme emerges as the victor and is established as the new model or sets up as the new imposed model imposition in which the favored ones are the formerly marginalized. In these proposals, we can expect a non-unilateral construction of knowledge, which cares for not falling into a position of relativism in which all opinion is valid and social knowledge becomes a dumping ground for assumptions.

Renowned ethnographer and anthropologist Wade Davis says, in regard to different cultures states, “they teach us that there are other options, other possibilities, other ways of thinking and interacting with the planet” (2017, p.13). Thus, the responsibility of social sciences is not limited to collecting factual data, accepting the quantitative or qualitative model accurately, and presen-

ting an analysis with unbiased results, they must also think about their activity in accordance with what they study, finding the immediate context, and avoiding that their speech, validated by the status of scientist, opaque others. Since:

More than six hundred languages currently have less than a hundred speakers. And around 3,500 survive only in the voice of a fifth of 1% of the world's population. The ten predominant languages, on the contrary, continue to expand and, as a whole, now represent the mother tongues of half of humanity. 80% of the world population communicates with the 83 most predominant languages. But, what about poetry, songs and knowledge encoded in the other voices, those cultures that are the guardians and custodians of 98.8% of the linguistic diversity of the globe? "(Davis, 2017, p.15).

In this sense, a part of the contemporary philosophical thought has also been mobilized in its intention for resorting to a non-dominant intercultural dialogue in which the little-heard voices are included and they are given a space to interact (Fornet-Betancourt, 2009). These tendencies of peripheral cut that arise as a result of social changes, may well have a wider recognition and acceptance in contemporary epistemological models and in the consolidation of a multidisciplinary and multicultural study.

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