

## Editorial

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Butterflying (*mariposear* in Spanish) raises a possible apparition. The butterfly, *lepíscama* and *pteron-ala*, could evoke a psychic insect in the confluence of fears and desires that entail the wandering images of our dreams. In this edition of the *Ciencias Sociales y Educación* journal, butterflies are at work in the appearance before years of persistence of what can be an editorial project in the intermittences of shared memories and re-existences of the cadenced work of the twenty-one issues published and now the twenty-two that emerges, as an act of giving birth-flying, in the ten articles, three translations from French into Spanish and the two reviews that give substratum to this new editorial butterfly of possible revelations to those who will delve into the speaking surfaces of each of the texts. This issue shares the fluttering of its reverberations with six works by artist Manuela Estrada Ruiz, who, in the aesthetic play of color, evokes that psychic insectum that flutters in the polychromatic scales of sensation. We will devote at the end of this editorial some reflections on the works of the artist that make up this issue.

The articles section, made up of ten texts resulting from national and international research processes, begins with “Resin of the socio-cultural extermination of the Sikuni indigenous people”, written by professors Jairo Arias Gaviria, Zaida Castro Guzmán, Lida Duarte Rico, and Rosa Maria Galindo of the Pedagogical University of Colombia, who propose an interpretation of the educational dynamics of the Sikuni indigenous population, located in the municipality of *La Primavera*, department of Vichada, linked to problems of territory, cultural practices, and daily life, which show the situation of vulnerability and the violation of basic rights protected by the Political Constitution of Colombia, which has meant the deterioration of their socio-cultural practices, as well as the use of *yopo*, the basis of their ancestral medicine, and the praying of fish to ensure the protection of the environment; The priority is an ethno-educational policy to safeguard local knowledge, practices and traditions.

The article entitled “Cultivation of a knowledge from experience in (trans)formation processes in yoga” by the professor of the University of Antioquia Julia Castro-Cavajal and the student of the master’s degree in education of the referred university and yogi Esteban Augusto Sánchez Betancur, studies the performative experience and subjectivation that leads a practitioner of yoga to become a teacher of this traditional spiritual discipline. The journal continues with the article on the knowledge of the educational experience in the teaching of yoga, which from the perspective of embodiment (mind-body in the soma of existence) deploys a knowledge in the embodied effects by summoning the senses in pedagogical practices. The journal continues with the article by researchers Andreina Sarai Zúñiga Tirado and Adriana Arroyo-Ortega, “Decolonizing the body: conversations

with young Embera indigenous women”, who present a series of research results about the body experience of a group of young women from the Emberá Chamí community, focusing on a critique of patriarchal schemes that put into play the decolonization of such experience to show how it is in-the-body where such schemes are lived and thus project other embodied experiences.

The article “Tequeños in Bogotá, nostalgic consumption of food and Venezuelan migration” by Cesar Augusto González Vélez and Fabio Andrés Medina, professors at the Central University in Bogotá, emphasizes their reflection from a visual ethnographic analysis on the consumption of typical Venezuelan food in the Colombian capital, making visible exchange networks between migrants and their integration into the urban life of the city. The article “Teaching-Research-Extension: Methodological and ethical lessons learned with caregivers of the elderly in Colombia” written by María Eumelia Galeano-Marín, María Isabel Zuluaga, Viviana Marcela Vélez Escobar, Luz María Hoyos López, Juliana Ortiz Berrío, and Alex Mauricio Lopera, linked to the University of Antioquia and the San Buenaventura University, who study the way in which the relationship between teaching, research, and extension, its three mission axes, was built; This work is derived from a project carried out by the Faculty of Social and Human Sciences of the University of Antioquia in agreement with a Pension Fund in five Colombian cities: Medellín, Pereira, Cali, Bogotá, and Rionegro, based on a sample of 202 formal, informal, and volunteer caregivers of older adults between August 2018 and March 2020.

María Isabel García Uribe, Mónica Leticia Campos Bedolla, and Mónica González Márquez, attached to the University of Querétaro and the Contemporary High School of Santiago de Querétaro, are the authors of the article “Psychological alterations and their impact on the academic performance of high school students during the confinement period”; in their text they reflect on the economic, cultural, political, educational, family, and personal impacts of the COVID-19 virus and the measures implemented to control its spread. In this sense, understanding the psychological alterations in a sample of four hundred and twenty-eight students between fifteen and eighteen years of age who experienced confinement, allowed the authors to affirm the influence in the cognitive order (attention problems, difficulty in virtual learning, and disorganized thinking); in the emotional one (anxiety, restlessness, insomnia and need for contact with other people); and risky behaviors (feelings of worthlessness, suicidal ideation, and self-harm) in academic performance, which can be projected as one of the effects that the experience of confinement produced in the student population.

This section of the journal continues with the article by Jesús David Polo Rivera and Oscar Rodas Villegas, professors at the University of Antioquia, “The dispositive concept: analysis of problematic situations and legal situations”, where, based on authors such as Gilles Deleuze and Michel Foucault, the forms of knowledge of the legal system are problematized from the concept of device and thus seek to make visible the enunciative

and image-perception regimes, the relations of force, and the processes of internalization that the legal field entails in its interactions between knowledge-power context.

Three other texts articulate this section of the journal: "Past, present and future of University. A characterization of the university's mission from the academic experience", written by Andrea Garrido Rivera, linked to the *Universidad Católica de la Santísima Concepción* of Chile, studies the academic imaginaries that unfold in the context of Higher Education, using for this purpose a series of interviews from where it is possible to examine testimonies in the enunciative territory of various disciplines and universities in their particularities. Tania Vázquez Luna and Yudeivy Olivera López, professors at the Marta Abreu de las Villas Central University of Cuba, continue with their article entitled "Communication and its centrality in local government management in Cuba", which analyzes both the management, channels, and messages of communication in government administration in the Cuban context, showing the importance of local governments for the proper functioning of public administration. Finally, the article by Paula S. Vizio, professor at the University of Buenos Aires, "The multiverse of reading on screens. Alternative spaces and new reading skills in today's digital environments", examines the new reading practices mediated by digital screens that project a possible multimedia education in the young population, showing processes of technocultural subjectivation folding in the diversity of its supports to be read as messages in the rhizome of its contemporary possibilities.

The section of translations is integrated by three texts of Spanish versions of French compositions worked by professors Luis Alfonso Palau Castaño, from the National University of Colombia, and Rodrigo Zapata Cano, from the University of Antioquia. The first translation corresponds to Olliver Dyens, in the version offered by Luis Alfonso Palau Castaño, entitled "Virus, parasites, and computers. The third hemisphere of the brain", a continuation of the translation of the same name published in the previous issue of the journal. We have considered it important to follow Dyens' approach, since the existence of a third hemisphere supposes an externalized memory in the socio-cultural supports that set in motion affections, sensations, values and rhythms in the operative chains of multiple interconnections, possibly expressed in an opening question: when does sexual instinct become love? Here is the prosthetic and performative exteriority of the human condition expressed even in its feelings in a universal of techno-social artifacts. The following translation is a text by Pierre Charbonnier entitled "Abundance and freedom. An environmental history of political ideas", also a version by Luis Alfonso Palau Castaño. There, Charbonnier reflects on the human ecological footprint on the planet, which has been synthesized in the effects of the Anthropocene, which have their reverberation in the order of politics or a genealogy of the political, because to understand what is happening on the planet it is necessary to return to the forms of occupation of space and land use that was unleashed from the societies of the first Western modernity. Finally, we offer the translation of the article by Nicolas Donin and Frédéric Keck, by Rodrigo Zapara

Cano and entitled "Lévi-Strauss and 'music'. Dissonances in structuralism", where a question about music derives in a concern about the sonorities that relate to the interpretation of myths from the structuralist paradigm and the explorations of contemporary serial music: an episteme of sound sensitivity in the structure of what can be interpreted in a set of interconnected relationships.

The last part of this issue of the journal presents two reviews, one in Portuguese and the other in Spanish. The first refers to a series of reflections on Michael Taussig's book *My Cocaine Museum*, which constitutes a fundamental contribution from the field of anthropology to understand the socio-cultural links and affecting materialities (material culture and spiritual culture) that coca brings to light in the various indigenous communities in Colombia and how a visit to the Gold Museum in Bogotá reveals an uncomfortable truth: after three centuries of Spanish colonial domination, the slave system is the basis of a society where gold mining projects a conception of money in the tragedy of its circumstances, in addition to the link that is actualized today with the cocaine prohibition imposed by the United States, a symbolic relational atom of structural and systemic violence in Colombia. The last review refers to the book by Nelson Efrén Barros Castillo, entitled *El Tábano de Atenas*, prepared for the journal Isaac Clemente Nieto Mendoza, in which the death of Socrates is analyzed from three discursive horizons: Socrates' everyday life and his relationships with friends and enemies; a critique of the method of maieutic seen as a discursive ruse; and, finally, a reflection from the perspective of a lawyer on the icons of philosophy that has in the reading of Nietzsche his argumentative war machine.

To conclude this editorial, we would like to express our gratitude to the artist Manuela Estrada Ruiz, who allowed us to use six of her works to continue with one of the proposals of the magazine since its birth in 2012: to generate a space for aesthetic conversation around artistic proposals in the plurality of their manifestations (photography, painting, drawing, collage, among others). Manuela Estrada's work recalls, as a material for reflection, the brilliance of the appearance, as psychic brilliance, of the flight of the butterfly in the dance of the artist Loie Fuller (1862-1928), who in the intensity of the rhythmic beats of the fold and theatrical fury of the movement allows the aesthetic appearance of the event. Therefore, Estrada in his work dances to the rhythm of color in *El halo de su beldad* (2022), *Al azif* (2022), *El origen* (2022), *El averno* (2019), *El mundo acendrado* (2022) and *Dracatedra* (2019), the pieces that in that order are integrated in the 22<sup>nd</sup> issue of the *Ciencias Sociales y Educación* journal. In them, dancing becomes the aesthetic game of a dramatic gaze that flutters in its plane of immanence of experience of the moving image. It is possible to trace a reflexive tangent through such pieces as intermittency before what moves in each one of them: an icon that unfolds its aura; a discontinuous time that is embodied in the polychromatic possibilities of the color that descends; a link with the sacred of a red that becomes flesh in its luminescent fluttering; the luminous paths that open up before a physis that envelops the stroke; the fractal and the turbulence supported in the spill of what can be felt as a sensory-perceptual

language; and, finally, the projection of the forms that unravel in the fullness of the limits of the will of human power.

Here is the psychic-mystical insect that disposes itself in the enjoyment of its movement that butterflies (as an action, a verb) to become an unfolded presence in each one of Manuela Estrada's works, since each one of them occurs as an aesthetic phenomenon in its capacity of perceptive immanence. Six butterfly-works that arouse the expanded metamorphosis between the masculine and the feminine as if they were ritual cloaks that dance in the manner of Fuller to the rhythm of the sortilege of color in the temporality of their appearance and shuddering body-affecting before their presence. This becoming of aesthetic enjoyment and provocation before the rhythms and gestures in Estrada allows us to think, to conclude, of the lineage of the witches before the territoriality of their dwelling, which was expressed in the initiatory ritual, called Hain, of the Selk'nam, a community that inhabited Tierra del Fuego between Argentina and Chile, exterminated at the beginning of the 20th century in a true ethnocide product of European colonialism over the native peoples in America and the rest of the world. The Hain ritual consisted of an invocation to the spirits carried out by men and young people, in which the women and girls of the community were excluded, who only fulfilled the function of spectators of a drama developed several meters away from them and that could last several months. The men, who covered their bodies with red, white, and black dyes and masks in a ritual dance, could not reveal that it was about them since they were the spirits of the four heavens. A whole tradition of anthropological explanation held that women and girls were deceived by men and shamans, a literal interpretation that did not allow us to see the theatricality of the initiatory ritual as a parody that dramatized the defeat of the power of the lineage of the Moon and the establishment of the power of the Sun in an eternal symbolic return in tension between the feminine and the masculine. Thus, we see a ritual ceremony in the works of Manuela Estrada Ruiz, which make us think of the devouring power of the Moon goddess, Xalpen among the Selk'nam, who flies as a butterfly of image-duration in each of her presences, since everything is mixed and intertwined when exposing the event that rises between colors in the paintings-foldings that dance before her magical presences; movements that vibrate equally in the reflective happening in each of the texts that integrate this issue of the *Ciencias Sociales y Educación* journal: there are events even in the legs of pigeons, as Nietzschean philosophy reminds us.

**Hilderman Cardona-Rodas**