**Dialogues of knowledge. Diversity and exclusion in Colombian education, captured through autobiographical narratives**

Colombia, a country with 47 million inhabitants, is suffering exclusion and homogenization that has been aggravated by violence for more than 200 years, but radicalized in the past 50 years, threatening aspects of any project of humanity. This is

a society formed by African, indigenous, mestizo and whites creating tensions between homogenization-diversity-inclusion and exclusion.

This paper considers discourses of power and education and the interplay between them, aware that there is no power without language or languages that are innocent.The central thesis is that education at all levels is in crisis - not a crisis within the normative ideals, which are ageless - but through the changing historical contexts that challenge the permanent. This is a consequence of what Bauman (2003) called liquid modernity, characterized by immediacy, the fleeting, lost links, cooling of human relationships.

This paper takes the view that education cannot be isolated from the problematic, because greater homogenization leads to more concealment of diversity, greater exclusion, and higher risks of violence. The changing historical contexts challenge the permanent, defying traditions of power. The paper discusses autobiographical narratives from academics in the Colombian cities of Manizales, Pereira and Armenia. It browses knowledge of these communities and raises issues of how they can contribute to an authentic display of inclusion and diversity. Through open conversations it captures the voices of academics and their views of the harsh realities of humanity, seeking to know how homogenization/diversity, inclusion and exclusion applies within the economy, political, ethical, aesthetic, religion, legal and educational life.

The stories told by the academics are strong. In Colombia, the internal war has turned people distrustful, dubious of the results of the peace talks because the armed actors always follow double contingencies, insisting on peace but continuing to acquire weapons and train fighters. The research finds that inside the classroom, most teachers unwittingly undermine inclusion and diversity. They teach not spirituality but religion and a universal god, not economics but trade, not honour but opportunity, not science but methods. Teachers advocate not critical thinking but accepted thought, not keys to humanity but racism, not include but exclude. We do not teach students to be different but demand that the ‘other’ homogenizes. We fail to teach common sense or how to put higher values into practice. Nor do we teach the values of sportsmanship, rather students follow a few soccer clubs which encourages violence. Worst of all, we do not teach students to build their own languages ​​but continue replicating the dictionaries of the powers that have colonized us.

Overall, the research depicts a discourse of crisis and lost ideals in a modern society. Changing historical contexts leave the nation in turmoil as it seeks to establish it own values and empower its citizens and this research captures some of the problems inherent in the process.

**Keywords:** dialogues of knowledge, homogenizations, inclusions, exclusions, Colombian education, languages of power, policies, autobiographical narratives.