

# University Tutoring and intercultural education: debates and experiences

## *Tutoría universitaria y educación intercultural: debates y experiencias*

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### Abstract

This article reflects about the meanings which assumes the University Tutoring for indigenous students and tutors peer, who have participated of this instance during their degree courses development at the National University of Salta (Argentina). The objective is to recognize what are the contributions of the tutoring in the retention and university graduation of the indigenous youth, as well as its impact on the formulation of an intercultural education proposal at the university level. The methodology is qualitative, and a case study is analyzed in which the socio-school trajectories of two indigenous students and two tutors peer are partially reconstructed. The results indicate that the tutoring make up a formative space in itself, where knowledge and skills are transmitted from which the students appropriate at different times of their academic and work trajectories. In the conclusions it is emphasized that the tutoring for indigenous peoples constitute an area in which intercultural relations are built and negotiated on a daily basis.

**Keywords:** Intercultural education, university, tutoring, students, indigenous peoples, youth.

### Resumen

Este artículo reflexiona sobre los significados que asume la tutoría universitaria para los estudiantes indígenas y tutores pares que han participado de esta instancia durante el desarrollo de sus carreras de grado en la Universidad Nacional de Salta (Argentina). El objetivo es reconocer cuáles son los aportes de la tutoría en la retención y graduación universitaria de las y los jóvenes indígenas, como así también su impacto en la formulación de una propuesta educativa intercultural a nivel universitario. La metodología es cualitativa y se analiza un estudio de caso en el que se reconstruyen parcialmente las trayectorias socio-escolares de dos estudiantes indígenas y dos tutores pares. Los resultados señalan que las tutorías conforman un espacio formativo en sí mismo, donde se transmiten conocimientos y habilidades de las cuales los estudiantes se apropian en diferentes momentos de sus trayectorias académicas y laborales. En las conclusiones se destaca que las tutorías para pueblos originarios constituyen un ámbito en el cual las relaciones interculturales se construyen y negocian cotidianamente.

**Descriptor:** Educación intercultural, universidad, tutoría, estudiantes, población indígena, juventud.

## 1. Introduction

Argentina historically has been identified as a white country, descendant of Europeans, denying and making invisible the original peoples that inhabit its territory (Briones, 2005). However, the constitutional reform of 1994 reaffirmed their rights, recognizing their ethnic and cultural pre-existence, and guaranteeing respect for their identity, a bilingual intercultural education, recognition of the legal personality of their communities and community ownership of the lands they occupy. The Annual Report of Indigenous Peoples 2014 indicates that, in recent years, the increase in indigenous consciousness about belonging to a people is notable in Argentina. This has the effect of increasing recognized indigenous peoples (Mikkelsen, 2014). Thus, while in 2001 there were 600 329 people who were recognized as belonging or descendants in the first generation of an indigenous people (INDEC, 2001), in 2010 there were 955 032 people in the same condition (INDEC, 2010).

The topic of Higher Education of Indigenous Peoples began to be addressed in Argentina as of 2000, belatedly in comparison with other countries in the region. This is mainly due to the fact that public universities are seen as open and accessible, given their gratuity (Rezaval, 2008, Paladino, 2009) and the type of public policies that are implemented at this level tend to favor inclusion of the economically marginalized groups, with a delayed interest into the identities of the subjects (Claro, & Seoane, 2005).

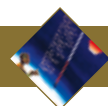
However, it is important to bear in mind that Argentine public universities -from their origins- were not designed for interculturality, nor for cultural and linguistic diversity. They are intrinsically conservative organizations that respond to premises of the world of the nineteenth and first half of the twentieth, which are organized as systems with academic units-faculties, departments, schools, institutes, etc.-with a certain degree of autonomy and own identity (Coronado, & Gómez Boulin, 2015). Universities

are institutions that are in permanent construction, tense for their diversity and adherence to tradition. Their objectives have changed over time, but they maintain a high degree of credibility among the population in general, and among young people in particular. They entail a promise - not always clear or explicit - of a valuable and fairer future, which cannot be reduced to a space for training for a job (Coronado, & Gómez Boulin, 2015).

In Argentina, universities have an unrestricted quota. The students of this level are numerous and, at the same time, more and more diverse in terms of interests, origin and previous trajectories. Correlatively, desertion is a central concern, since more students are leaving than those who remain and graduate. In this regard, it is central to emphasize that these institutions represent an equal opportunity, which does not favor those who fight their acceptance and permanence from initial positions of disadvantage (Coronado, & Gómez Boulin, 2015).

It should be noted that the National Education Law No. 26 206 of 2006 establishes Bilingual Intercultural Education as a modality of the educational system at its initial, primary and secondary levels; but it does not include higher education, which is governed by the Law of Higher Education No. 24 521 of 1995 and by regulations that were issued to enable its application (Sánchez Martínez, 2003). This law does not contemplate cultural diversity, interculturality or plurilinguism, despite having been sanctioned in a context of neoliberal multiculturalism. However, in recent years, and due to the autonomy that characterizes public universities, different ethnically based initiatives have been implemented (Ossola, 2016), with nineteen national universities that have some institutional policy for students of indigenous origins (Guaymás, 2016).

In Salta, a province located in the north of Argentina, bordering six provinces (Jujuy, Catamarca, Tucumán, Santiago del Estero, Chaco and Formosa) and three countries (Paraguay,



Bolivia and Chile), there are 79 204 people who self-identify as indigenous or descendants of some original people, on a total of 1 214 441 inhabitants. This represents 6.5% of the population, well above the 2.4% nationwide (INDEC, 2010). In addition, this is the province that has the greatest diversity of native peoples: Kolla, Wichí, Guaraní, Ava Guaraní, Weenhayek, Chané, Chorote, Qom (Toba), Chulupí, Tapiete, Diaguita-Calchaquí, Tastil, Iogys, Atacama and Lule.<sup>1</sup>

The National University of Salta (UNSa) is defined in its Fundamental Bases (1972) as a “border academic institution” (Ossola, 2015, Hanne, 2018), due to the imprint of its geopolitical location and the diversity that characterizes the province. In addition, it is a University of “plebeian tradition” (Carli, 2012), by receiving students from medium and low socioeconomic levels. It is important to highlight that most of its students are the first family generation to access this level of education (Ilvento, Martínez, Rodríguez, & Fernández Berdaguer, 2011). Since 2010, the UNSa has a “Project of tutorships with the students of Indigenous Peoples”, which includes the participation of peer tutors, in the accompaniment of indigenous students who wish to do so. These tasks include a socio-emotional and academic approach, in order to achieve their retention and graduation.

In this article we analyze the experiences of students and graduates who have participated in this project, with the aim of understanding the impact of tutoring in their socio-academic training.

### 1.1. Inclusion and interculturality in the university

There are multiple definitions for terms such as inclusion and exclusion, so it is necessary to clarify the sense in which they are understood. Although trying to specify inclusion and exclusion categories is not limited to revising or agreeing on a definition, but it is the theoretical framework together with the context and the

uses made of them that will define their never-ending meanings (Diez, García, Montesinos, Pallma, & Paoletta, 2015), it is convenient to outline some ideas for an analysis that does not pretend to be final, but problematizing.

On the one hand, to speak of inclusion it is necessary to refer to exclusion, because the first is a consequence of the recognition of the existence of the second and the importance of intervening to attend to those who are excluded (Wigdorovitz de Camilloni, 2008). Then, who are the excluded? The poor, the inhabitants of remote rural areas, indigenous populations, linguistic and religious minorities, persons with disabilities, those suffering from contagious diseases, all those who are differentiated from others and, for this reason, have a social stigma attached to them (Wigdorovitz de Camilloni, 2008).

On the other hand, it is important to clarify that there is no proportional relationship between exclusion and inclusion, but rather they are interrelated processes that occur simultaneously. Greater inclusion actions will not proportionally diminish the forms of exclusion and may even generate other manifestations of exclusion. In fact, to think that one group poses inclusion actions for another, represents a mode of exclusion, as it strengthens certain relations of domination.

Regarding the possibility of schooling, the meanings of inclusion do not occur in a vacuum, but are part of the different visions regarding the motives and the achievements that are pursued through formal education. This is more significant thinking about higher education, which is not mandatory. In addition, it implies recognizing that inclusion and exclusion are analytical categories that, on certain occasions, fail to account for the complexity of the real socio-school trajectories of the subjects, who appropriate the academic spaces in particular ways, based on unequal conditions of existence.

Other concepts to be defined refer to situations called interculturality and/or cultural diversity, historical, social and academic con-



structions that are in permanent dispute and negotiation (Briones, Delrio, Lanusse, Lazzari, Lorenzetti, Szulk, & Vilvaldi, 2006) and therefore, they should not be taken as facts of reality, but as keywords, through which it becomes possible to reflect on how the links between the different sectors that make up society are imagined. It is considered that the social studies that investigate situations of interculturality should include the political arenas in which disputes are carried out by their meanings, assuming the intercultural as an ideological sign, to then track the regimes of truth that encourage the notions of common sense behind which are hidden relations of social and symbolic asymmetry (Briones et al., 2006).

This is important if one considers that, in recent years, in several countries, the discourse of cultural homogenization has been changed to a recognition of ethnic diversity, granting a series of specific rights to certain groups. At this point it should be noted that, at least in Argentina, state policies do not pursue intercultural aims more than in their denomination. This is so, as long as dialogue is not encouraged, they are focused on certain groups and many times formulated without the participation of the target sectors. That is to say, ethnic identities are recognized, but conditions for the modification of social relationships are not generated (Diez, 2004).

Therefore, it is necessary to reflect on the distance between the theoretical postulates based on interculturality and public policies for educational inclusion (Möller, 2012) since there is a gap between the objectives linked to an intercultural horizon and the effects of the strategies implemented by the projects aimed at inclusion (Ossola, 2015). In this way, programs designed to include, empower and provide spaces of autonomy end, in many cases, by locating the target populations in subjugation positions that reproduce the larger social relationships (Delgado, 2002).

In the specific case of the inclusion of indigenous students in conventional universities, inclusion policies have been criticized by

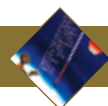
their beneficiaries for reproducing, within the University, historical situations of oppression of indigenous peoples, such as tutelage (Luciano, 2009), and patronage (Paladino, 2006). In this way it is pointed out that it is not enough to form indigenous people to ensure their protagonism, if we do not brake with the different forms of colonization (Luciano, 2009). Hence, the importance of accepting that initiatives that seek inclusion on the basis of premises of interculturality in the university setting should consider the structural inequality of the societies in which we live (Reygadas, 2007). This is important to prevent structural differences from becoming natural stigmas (Delgado, 2002).

## 1.2. University tutorships

There are different meanings and different modalities of tutorships. The one analyzed in this paper corresponds to a university tutoring, defined as an accompaniment and support to the students in their process of acquisition of learning and competences at a personal and professional level (Lovato Fraile, & Ilvento, 2013). This process happens in university, but the acquired skills can also be observed in the labor trajectories (and life, in broader terms). In this way, we can define the tutorships as a socio-pedagogical link between different university actors, aimed at personalizing the students' academic experience.

When talking about accompaniment, it refers to a space for meeting, permanent testing, putting into practice, to think with and to others, which mediates between the real conditions of each organization and the conditions required by the students (Coronado, & Gómez Boulin, 2015). This makes it possible to show that the university tutorships are not conceived as closed or finished, but that they are in constant construction, as interactive spaces and interpersonal links.

The moment in which institutionalized tutoring originates differs according to the educational level one is referencing. the Argentine university context, the tutorships existed from



the very beginnings of the universities, but their function and objectives were varying according to the historical and sociocultural context in which they were developed, as well as the changing university models in the country. At present, the role of the tutor in the universities is linked to helping and fulfilling tasks that complement the teaching of the professors; in these modalities there is greater flexibility in the exercise of the roles of tutor and student, where the positions are not immutable (Capelari, 2016) and the hierarchical relationships are blurred.

It is important to consider two central aspects of the tutorships that are analyzed in this work: 1. that it is about peer tutoring, that is to say that both are students of the same university, making possible the rotation in the roles of tutors and tutored, as well as a certain symmetry in relationships; 2. that participation in them is voluntary, not mandatory, which entails the challenge of involving students in such spaces.

## 2. Materials and method

This article gathers partial conclusions of a qualitative research framed in the Anthropology of the Education and Critical Pedagogy, consisting of a case study,<sup>2</sup> which supposes an analysis of the particular and the unique, that allows to give account of a determined sociocultural context at one point. However, the analyzed situation allows us to reflect on certain conditions that affect the selected case and also in other similar ones (Research Group: Hum 0109, 1997).

The selection of the case (Project of tutorships with the students of native peoples) was made based on three criteria: 1. That the case offer greater learning opportunities with respect to the general topic (Stake, 1995); 2. The feasibility of access to information; 3. Its preliminary partial exploration (Ossola, 2015), which allows a longitudinal study in which some variables of inquiry are shared.

For the collection of information, in-depth interviews were conducted with: young

students who participate or have participated in the tutorship; male and female (indigenous and non-indigenous) and the Project coordinator. The interviews were aimed at the reconstruction of socio-school trajectories from biographical narratives. In order to carry out this reconstruction, the focus is placed on the intersections between biography and education, which allow us to recognize the importance of school institutions in the (re) elaboration of the life projects of the subjects. This decision assumes that -in education- autobiographical research generates knowledge about subjects, but also about their social and territorial ties (Delory-Momberger, 2009).

Inquiring into the autobiographical narrative allows a partial reconstruction of the school trajectories of the subjects, understood as the paths of people within the school system, compared with the expectation that the design of such a system implies (Terigi, 2008). A large part of the existing studies are based on statistical data that allow us to delineate theoretical or ideal school trajectories, which point out the trajectories of subjects whose trajectory conforms to the predicted or standardized one (Terigi, 2008).

On the other hand, there are real school trajectories that do not necessarily conform to the expectations of the formal educational system, since children and young people develop their schooling in heterogeneous, variable and often unforeseen ways (Terigi, 2008). For the case under study, it is important to point out that among indigenous peoples there is a marked distancing from the trajectories adjusted to the norm as the subjects advance in age and, more so, when the age and the level studied are correlated or, specifically, age and approved course. In this way, repetition, over-age and desertion characterize the school trajectories of indigenous students in our country (UNICEF, 2009), which raises the question, again, about the methods and techniques to obtain the information.

As the studies on school trajectories available are based on the statistical data of each





country, they have an important limitation, since these data do not consider people as a collection or analysis unit. The most frequent school data -the ones from which public-school policies are delineated and evaluated- refer to the subjects, but they are not the source of information (Terigi, 2008).

Therefore, to try to understand school experiences in the context of the lives of indigenous youth and tutors of indigenous students, a qualitative research logic has been used. The biographical interviews, in particular, allow us to approach the life histories of the subjects, from their own history, which enables the reconstruction of formal aspects of their schooling (age of entry, years of permanence, etc.), as well as of subjective aspects (self-assessment of school performance, causes of the approach or distance of institutions, etc.).

This analysis can be effective in questioning certain prejudices regarding the school failure of indigenous children, adolescents and youth. Similar studies have shown that the school works for the native peoples through centrifugal and centripetal forces, that is, the school simultaneously exercises attraction and repulsion for these peoples (Hecht, 2010). It has also been noted that there are global re-readings of previous individual and collective experiences (Aikman, 1999), while organizing and projecting alternatives for the future (Czarny, 2008). The university experience, in particular, has a space that allows reconstructing the traces that schooling has left in these peoples (Luján, Soto, & Rosso, 2018).

Regarding the selection of the subjects to be interviewed, and in accordance with the qualitative logic of the study, an intentional sampling was carried out by means of which the cases were selected due to their capacity to generate relevant information (Yuni, & Urbano, 2016). In qualitative studies, the idea of representativeness of the sample is linked more to the significance than quantity, while each of the informants has particularities from which the analysis is made, in this sense, the samples tend to be intensive:

few cases are studied, but in greater depth (Yuni, & Urbano, 2016).

Based on what was proposed, five participants were selected, with the criterion that they present different situations regarding the case: 1. The author of the project and coordinator of the tutoring spaces. 2. Two tutors, one belonging to an indigenous community, who has not yet graduated and who has lost contact with the tutorships; and a non-indigenous, who graduated and still collaborates with the tutorships. 3. Two students who participate in most of the proposed activities from the tutoring space. It is important to clarify that for this article it was prioritized to take up the word of the two tutors, taking into account the thematic axes developed.

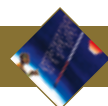
### 3. Data analysis

#### 3.1. Tutoring as a training space

For this particular case study, it has been pointed out that the accompaniment program for indigenous peoples of the UNSa was not enough to match the university trajectories of indigenous students with the theoretical trajectory stipulated for university students in Argentina -five years of uninterrupted training and exit immediately after completing their career- (Ossola, 2015). However, tutoring plays an important role in maintaining, over the years, the link between the institution, self-recognized indigenous students and peer-tutors.

A graduate who served as a tutor, comments on the impact of her time in the tutorships in her subsequent teaching career:

[...] this tutoring has changed even my path of teacher training and, being a tutor then [...] I already received, and I'm getting other jobs and all this, but after all I end up going back, so to speak, I never finish leaving the University for this link with the kids, with the space, with the service ... with tutoring ... (Collaborator and former tutor of the ProTconPO)



While tutoring provides accompaniment to strengthen the academic performance of students, in this testimony the young woman points out how her experience as a tutor influenced later professional decisions, since the link with indigenous students deepened her desire to perform as a teacher. In this case, the tutorship favored retention and oriented the labor insertion of a former tutor, a function not contemplated in its bases, but important in the current context of uncertainty regarding university and work trajectories of the students, beyond their ethnic identifications.

The graduate also points out that the tutorship make up a pedagogical place, a “learning site” to which she always ends up returning, realizing that social support and containment are not unidirectional (tutors-students), but operates in multiple directions (between tutors, tutors and students, tutors, students and coordination, coordination and students, etc.). As a training space, it is clear that the tutorships generate practices that will later be motivating to be inserted in other areas of the university, such as teaching.

[...] and many [indigenous students who have participated in the tutorships] are already tutors, and many are attached assistants, and you see that this role is accompanied by other things as well, that the tutorships, perhaps have provided this other space, to see for the other ... uh ... you say ‘well, I think that the expectations or certain objectives were fulfilled’. (Collaborator and former tutor of ProTconPO)

This shows an element that was not part of the initial objectives of the project, which is the contact with certain forms of teaching and learning, and with contents that are formative in order to practice teaching with a style that promotes empathy.

### 3.2. Tutoring and revaluation of the communitarian

The administration of time for study and for the realization of other activities -mainly linked to the community sphere- are topics for reflection and debate in the tutoring spaces. One of the axes to understand the ways of inhabiting the university by indigenous students is to understand the complementarity between the activities that take place in the city (among them, the study in the university) and those that take place in the community:

[...] when they go to their homes, for example ... the fact of collecting money, working in the harvests, going ... or vacations, it is time to return to work with the family group and the community. (Collaborator and former tutor of ProTconPO)

It is necessary to highlight the role that the community has in selecting the young people who will go to university and the careers they are going to take, based on what is communitarily desirable or necessary (Czarny, Ossola, & Paladino, 2018). There are careers that enjoy consensus among the indigenous communities: those linked to the field of health (medicine or nursing), those related to formal education (teacher) and law -which represents the possibility of defending communities against the threats of the majority society. In this way, studying at the university has different meanings, including aspects such as the possibility of experiencing new life opportunities in the city, meeting community expectations, returning to the community to account for the roles previously assumed and obtaining a degree university (Czarny et al., 2018).

From the perspective of indigenous youth, tensions stand out between the willingness to exercise a career for personal desire and the demands of the communities. In this regard, a tutor tells us:



As a tutor, it happened to me that a really brilliant student of the Mathematics Major, who was regularizing everything and promoting the subjects that were promotional in her major, she changed her major to Anthropology. Totally different. And she comes and says: 'I'm going to change', and I 'what are you going to change?', '[I'm going to change] major, I cannot take it anymore' she says. And for me it was a bucket of cold water, that a person comes to tell you that she is going to change the course of her life. She changed to anthropology, and I say 'well, if it's good for your', she told me why she changed, uh ... there were many things in the community that made her change her mind. Also, the meetings with the group here, then she began to wonder. Mathematics was her passion, that is, that cannot be denied, but she does not really see herself as a professional of mathematics, she does not see how to contribute [from the math], she wants to contribute to the community, [...] Yes, she says, as a teacher [of mathematics] maybe, if I'm in the community or in a faculty there, but no, she does not see it as a 'future'. Then she changed to anthropology, and the first year of anthropology she kept going to the service [tutoring] at [the Faculty of Sciences] I think she's still going even, she goes through the service, and ... she's really fascinated with the career, the first trips, because from the first year they make trips [...] she tells me that she has confirmed that it was anthropology what she wanted, that she had never realized. (Collaborator and former tutor of ProTconPO).

Through the story of the tutor you can access a reconstruction of the meanings that a student made about her passing through two different majors at the same university. First, she enrolled in the Bachelor of Mathematics, the career for which she had an explicit preference and in which she demonstrated very good performance. As time went by, she began to know new fields of knowledge in the university and in the community, and she visualized the Bachelor in Anthropology, as an area in which she could combine different expectations: to receive a uni-

versity degree, to feel satisfied with the choice and to collaborate with her community.

A specific way of uniting the demands that different sectors exert on the decisions of indigenous youths is found in this trajectory. In this case, the role of the university tutor was important so that the young woman could express her feelings while facing the changes, and feel that what she chose was going to be accepted and valued from the tutoring space.

### 3.3. Tutorships and CEUPO

The students that participate and make up the tutorships, were constituted in a self-denominated group CEUPO (Community of University Students of Indigenous Peoples) and from there they carry out joint activities. The CEUPO is presented as:

A group of university students who fight for recognition and respect for cultural diversity in our University. In this group we voluntarily participate students of the different faculties, sharing knowledge and experiences of our cultures and life in the University. We are a community that has a voice, we are echo of our ancestral cultures, with identity, with history; we are a community that opens paths in this university (Taken from the Facebook page of the CEUPO).

The CEUPO is an important space to maintain and sustain the ethnic identifications of the indigenous students during the accomplishment of their degree careers:

The University for me is a huge and good house, the CEUPO would be our community, it would be [the place of] our cultures, where our beliefs, our knowledge, our ways, maybe, of seeing the world are, but within another institution. So for me the CEUPO is like a family, a family within the University, another house, a small house for all cultures, that allows us to know ourselves, that allows us to maintain our culture, our identity, our way of





thinking. (Former tutor of ProTconPO, from an indigenous community).

The CEUPO, born from the tutorships, constitutes, from the perspective of the interviewee, the space in which the bonds of closeness and familiarity are recreated: “the house” within the university. This accounts for the effectiveness of the program in its search to achieve socio-affective containment, beyond academic performance.

### 3.4. Formative experiences and linguistic diversity

Access to higher levels of education among indigenous peoples is usually associated with the loss of the mother tongue and its displacement due to the majority use of state or hegemonic languages (Hecht, 2010). However, among the young people of the Wichí people who are studying undergraduate degrees at the UNSa, it has been pointed out that the high degree of linguistic vitality in their language operates as a mechanism of group containment in the entry phase at the university (Ossola, 2015). Likewise, in relation to tutorships, important challenges appear regarding the modes of construction and transmission of knowledge in multilingual contexts:

The texts tell you about concepts that do not exist in their mother tongue. So, it is about trying to find and contextualize that word. Eh ... it's a very abstract work and it's three or four times the effort you have to make to understand a text, to read a text, read a page of a text. Then, it is a very personal work, exhausting I would say, tiring and even frustrating for the student. Em ... we have the case of one of the wichi boys in [the Bachelor in] nursing, who has [the subject] Introduction to Nursing, which are some very long texts about nursing care, about certain concepts of nursing care, em ... then, is to see how to do ... (Collaborator and former tutor of ProTconPO)

The quote reflects the singularities of teaching and learning in contexts of cultural and linguistic diversity. In this type of situation, the ways of transmitting knowledge are rethought, -for previous ideas must be deconstructed around an academic concept-, the ways and styles of tutorial accompaniment, and the proper look around what is learning in the university.

## 4. Discussion and conclusions

The qualitative study carried out allows us to begin an approach to the complex meanings that form part of the tutoring space for indigenous students at the National University of Salta. Taking into account the intensity of the relationships that take place there and the logics of organization and transmission of knowledge (academic and non-academic) that occur within it, we propose to conceive university tutorships for indigenous students as communities of practice, that is, as social organizations with their own guidelines and objectives, in which their participants organize themselves through different activities for the transfer of specific skills and knowledge (Lave, & Wenger, 1991).

In the daily life of the tutorships one can observe the multiple elements of the academic formation, what the subjects put at stake, their expectations and future. In the particular case of accompanying indigenous students, the tutorships function as an intermediate space between the rigidity of the university structures and the familiarity of the community practices. Due to this, they become a suitable space to analyze the traces that education has left in the students, both formally and in the family-community.

The tutorships for indigenous peoples reflect the great tensions of the identity, professional and community construction of the young people who participate in it. Interculturality is experienced from everyday life as an incessant work to translate meanings and belong to different spaces: community, family, tutorships, academic programs, etc.



One of the greatest challenges in this area is interaction within the framework of linguistic diversity. In this sense, students who come from contexts with pronounced vitality of the indigenous language face a double strangeness: in front of the academic mode of learning and in front of Spanish as a language to acquire knowledge. Given these challenges, tutors play a leading role in accounting for multilingual situations and personally accompanying bilingual students.

It is also emphasized that inclusion is not unidirectional: it is constantly traced in back and forth movements, starting from real situations in which students and tutors confront their knowledge and come close and distance themselves from the university institution according to individual, family and communitarian conditions that they cross.

The case study presented allows us to account for a specific area, but the lessons learned from it are significant for thinking about the complex reality experienced by Latin American university students in the current context.

## 5. Acknowledgements and support

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## (Endnotes)

1. Cross-reference of 2010 Census data with those of ENOTPO (National Encounter of Territorial Organizations of Indigenous Peoples, 2015), conducted by Elisa Sulca and Nuria Rodríguez (2019) within the framework of their doctoral theses.
2. This case study is carried out within the framework of the Doctoral Thesis by Nuria M. Rodríguez, entitled "Interculturality and University. Development, advances and perspectives of the projects of tutoring with students of native peoples in the National University of Salta." PhD in education. National University of Tucumán.

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