

# Editorial

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In America, the construction of postcolonial states was marked by policies of sociocultural homogenization, in which “whitening” projects predominated. The populations of the region that did not accept these projects have been subject to attacks by the States aimed at achieving their physical extermination or forced acculturation, with indigenous and Afro-descendant peoples being the most affected.

In the particular case of the indigenous peoples, their history has been marked by intense processes of imposition and resistance, within which the so-called indigenist policies have been central. A significant example has been those that have maintained colonial relations within the national Latin American states, using education systems as one of their fundamental tools. In response to them, indigenous peoples promoted important changes in the educational stamp, especially during the twentieth century, giving rise to various modalities such as indigenous education, bilingual education, bilingual bicultural education and, more recently, intercultural education.

The emergence of these modalities responds to diverse organizational processes, which in some cases were promoted and executed by central governments, and in others by indigenous organizations. A common denominator is that they began to be implemented in basic education, with few developments in middle, upper and higher education. It was these circumstances that led to the first initiatives of higher education for indigenous peoples were aimed at improving the quality of teaching, it was necessary to have professionals knowledgeable about the languages and cultures of their peoples. As a result of these processes, during the last decade of the 20th century, demands for inclusion in higher education by indigenous peoples began to take hold, but also transformation of this level of education to respond in a more open and appropriate manner to the cultural diversity of the region.

Thus, in recent years there has been a proliferation of experiences of “Indigenous Student Inclusion Programs” in universities and other types of “conventional” Higher Education Institutions (HEI) (we call universities and HEIs “conventional” those that have not been created by/for/with indigenous peoples), which broadly respond to objectives of ensuring their entry, permanence and graduation. Likewise, some organizations and representatives of indigenous peoples created institutions that they usually called “own universities” or “indigenous universities”, which in many cases they also conceived as “intercultural”. In the meantime, some international organizations, as well as governments and civil society organizations from several Latin American countries, created universities and other types of HEIs, which they often also conceived as “intercultural”. As a result of these diverse types of experiences, we observed the emergence of a growing number of indigenous students, teachers and professionals who interact in different ways with their communities of origin or other indigenous peoples, educational institutions (of different levels), other institutions governmental or not, and with other social actors, even beyond the respective national contexts.

In this framework, **the monographic section** of *Alteridad* that we present here seeks to contribute to analyzing progress, challenges and difficulties of the experiences that in the field of Higher

Education and Indigenous Peoples have been developing in Latin America especially from the 1990s onwards. With this purpose, it offers case studies that account for the diversity of experiences that are emerging throughout the region, drawing attention both to the innovations that are being introduced and to the challenges and difficulties they face.

The first article, by Ana Valeria Hanne, entitled “Indigenous students and University: realities and challenges in the face of cultural diversity. Case of the National University of Salta” gives an account of the experience of a program of inclusion of indigenous students in a conventional university in Argentina. To this end, it analyzes discourses, actions and institutional policies deployed by the National University of Salta (UNSa) created with the purpose of favoring and strengthening the processes of socio-educational inclusion of self-recognized indigenous students in it. The author concludes by stating that the UNSa needs to consider the need to “interculturalize” by transforming its objectives, structures, curricula and social relations, promoting genuine policies of socio-educational inclusion, which value diversity as a true development potential for all.

Following this thematic path, the second article “Other Pedagogies’: The experience of the Bilingual Intercultural Education Course-UPS”, by María Sol Villagómez, presents an analysis of the emergence of “other” pedagogies in an educational program of teacher training indigenous professors promoted from the Salesiana Polytechnic University (UPS), conventional university of Ecuador. The author calls “other pedagogies” those that start from the educational needs of subjects and groups that are educated, that is, that arise from contexts, struggles, resistance and participation. In this educational program, pedagogical alternatives are positioned that occur in plurality, in the meeting of diverse people and in the interrogation of hierarchies. They are pedagogies alert to the permanent need for a critical gaze, and that encourage the study of emerging Latin American and intercultural pedagogies.

The third article “Iyambae’ in search of an emancipatory higher education in UNIBOL Guaraní and Low Lands Peoples”, by David Silvestre Delgadillo Zerda, introduces us to the complex field of Intercultural Institutions of Higher Education (IIHE) in Bolivia. This project, the author points out, has two basic conditions: territory and emancipation. It supports a critique of the regime of public-conventional universities, entrenched in university autonomy, and of its invariable reproductive function of inequality rooted strongly in colonial thought. At the same time, it affirms that intercultural or indigenous HEIs lack mechanisms, processes and instruments that allow them to be congruent with the aim of building their own education. This requires, first, the identification and determination of indicators that specify the academic constituents making it possible for a particular HEI to be classified or not as an IIES, differentiating them from any other university regime.

Continuando con el análisis de la trayectoria histórica de las IIHE, el cuarto artículo “La educación superior intercultural en Tabasco. Una historia en construcción”, de Victoria Raquel Rojas Lozano, Sergio Iván Navarro Martínez y Amelia Escobar Potenciano, presenta un estudio del recorrido de la Universidad Intercultural del Estado de Tabasco (UIET), incluyendo su proceso de creación, las etapas por las que ha pasado y los retos que se enfrentan. Through a documentary review and the use of qualitative techniques of participatory, the authors point out that among the institutional difficulties are the political use given to the UIET, the teaching rotation, being stigmatized by the local population and the same educational authorities, and the distance between the intercultural model and its implementation. As for the students, they identify the main challenges of student desertion and the low rate of graduation. The authors conclude that if modifications are not made, the university can become another agent of neoindigenism.



We close the monograph with an approach to emerging actors of vital importance in the field of IIHEs, and through whom we can have a first approximation to evaluative processes of the experiences, that is, to their students. The article, by Juris Tipa, is entitled “What is the use of interculturality? Evaluation of the Intercultural University of Chiapas by its students” and offers us a quantitative study of the opinions that students of the Intercultural University of Chiapas (UNICH) have about the educational model of their university, the reasons that made them enter and the received training. Among the main conclusions of this study, Tipa points out that ethnic affiliation has a differentiated impact in the way of evaluating the intercultural university model and in the motivations for admission to the UNICH; likewise, he points out that doubts about the educational model increase as they advance in the course of the career and it becomes more evident among students of the degree in Language and Culture. The study shows the tensions that exist in the UNICH when trying to fulfill the objective of constructing a symmetrical interculturality and the labor difficulties that its students face.

The five articles that make up the monographic section highlight the difficulties faced by these young experiences in the face of the institutionality of conventional higher education and the social imaginaries linked to it, which limit the emergence of educational models that not only make diversity culturally visible, but also affect the transformation of higher education in its entirety and the colonial burden that weighs on Latin American societies.

Reflecting on these issues becomes even more relevant when we are a few months away from the commemoration of 100 years of the University Reform of Córdoba. Significantly, the issue of cultural diversity was not part of the student movement agenda of 1918, which was expected to be marked by the limitations of the ideological visions of that time. On the other hand, it will be and with force in the next month of June of 2018 when celebrating its centenary, since one of the 7 thematic axes of the 3rd. Regional Conference on Higher Education (CRES) is dedicated to “Higher Education, cultural diversity and interculturality in Latin America”<sup>1</sup>. This inclusion is not surprising, because it is a consequence of the growing importance that the experiences of the types studied in this monographic section have been acquiring in the last decades, whose value and necessity was already explicitly recognized in the Final Declaration of the 2nd. CRES, held in Cartagena de Indias in June 2008. The regional space that will provide the 3rd. CRES will allow us to outline lines of action based on the advances, challenges and difficulties that exist in this field, being fundamental inputs the experiences of the actors themselves and the academic publications like the one that we now deliver to the reader.

**The Miscellaneous Section** begins with the first article entitled “Higher Education in prisons. The first steps of Ecuador” by Carlos Antonio Iturralde Durán who maintains that to achieve Good Living it is necessary to solve the problems of social exclusion of prisoners, many of whom, before committing crimes, lived in a context of violence and poverty, a situation that the prison reproduces, whose improvement would be achieved with an inclusive higher education similar to that offered in the universities but with specific curricular and methodological designs that rehabilitate the person. In this direction, Ecuador began a first experience providing scholarships for university studies to a group of prisoners, a project that requires work between institutions and the contribution of society to achieve the proposed objectives, such as converting prison centers into Social rehabilitation environments that promote human rights.

<sup>1</sup> <http://www.cres2018.org/>



The second article, “Trajectory of the Intercultural University of the State of Puebla (UIEP), Mexico” by Laurentino Lucas Campo and Fanny Cruz García addresses the work promoted to provide university education through the UIEP, which for ten years has been working with the population of Totonacapan composed by totonacos, nahuas and mestizos. The objectives of the research are to show how the UIEP works and to analyze if the purpose for which the Intercultural Universities (UI) was created was fulfilled. The study covers the analysis and reflection of the topic by full-time professors and researchers. The main findings are related to teaching, research and linkage with the community. And, it concludes affirming that the advances, the contradictions, the conflicts and the perspectives of the future pay to the development of the institution.

The third article, “Teacher training: pillar for the identification and management of school violence” by Ramiro Andrés Andino Jaramillo explains how the teachers of Basic General Education of the Educational Unit “Nicolás Gómez Tobar”, from the city of Santo Domingo can identify and manage school violence. To this end, he applied a module that describes types of school violence and models of peaceful conflict management. The methodology was explanatory research, he applied a pretest, an intervention and a posttest to 22 teachers. The obtained results show that training helps to identify cases of school violence, making possible the application of models of peaceful resolution of conflicts. In the conclusions, the importance of the training seen as help for the teacher to identify and manage school violence is explained, and the advantages of raising awareness among teachers about this problem are also summarized.

The fourth manuscript, “Academic Performance and Experiences of Maya College Students in Yucatan, Mexico” by Rubi Surema Peniche Cetzal and Cristóbal Crescencio Ramón describes the academic experiences of three university students with outstanding academic performance at a public university in Yucatán, emphasizing their difficulties and the strategies used to overcome them. For the three students, the economic issue is the main problem that influences their formation; also the difficulty to use technological instruments, the prejudices towards their image, and the lack of support and credibility in their capacities on the part of their parents. In spite of this, the students consider that the organization, the communication with the teachers, the personal self-management, tutoring and the scholarships to the excellence allow to overcome the difficulties and obtain good grades.

The latest research, “SandPlay and Scriptures of itself: revealing the ecoformative itineraries of a teacher” by Luciane Schulz closes the miscellany section and sustains that the central theme of teacher training courses is the intellectual / conceptual. In view of this, she argues that it is necessary for the future teacher to create a pedagogical environment that favors authorship, self-construction and self-reflection starting from the (auto) biographical or self-understanding and its links with knowledge, following the itinerary of the ecoformation.. The methodology consists of workshops that were held in the Education Center of the Federal University of Rio Grande do Norte, Brazil, which ended with the making of imaginary scenarios of the elements water, fire, air and earth through the Sandplay and of the writings of itself. The experience allowed to realize that the ecoformation contributes to the personal, teaching and academic trajectory and are essential methodological resources for teacher training.

We hope that the research published in this issue will generate a positive impact on our readers and encourage the desire to produce and disseminate your scientific research. We also remind you that **Alteridad. Journal of Education**, advised by the Comunicar Group of Spain, continues executing the Strategic Plan that is leading it to improve the quality and impact of its articles with the aim of applying to Data bases such as SciELO and Scopus, without forgetting that the journal It



is already indexed in Latindex and Redalyc among others. Finally, we said goodbye inviting you to send your articles to start the review process to publish them in the Monographic Section of **Vol. 13 No. 2 (July-December 2018)** entitled **Education and Sexuality** or in the Miscellaneous section that receives research covering the education in general.

Cordially,

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