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Sanaguano

PABLO SANAGUANO

Artista y teólogo ecuatoriano. Pablo caracteriza a su obra como una práctica artística comunitaria. De hecho, su recorrido privilegia el encuentro. Para lograrlo se esfuerza por estar en una actitud de movimiento cotidiano: salir para buscar, buscar hasta encontrar, encontrar para aprender y aportar, aportar para re-crear. Gracias a esa dinámica continúa aprendiendo; la inspiración le proporciona los encuentros con la gente de las comunidades indígenas y de los barrios; encuentros de todos los "colores" que han ampliado su humanidad, los cuales han sido "traducidos" en creaciones plásticas (dibujos, cuadernos de viaje, caricaturas sociales, modelados en arcilla, ilustraciones de cuentos, pinturas sobre lienzo, fotografías...).

Editorial

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 thsi 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 culturaly 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"[1]. 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.

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1   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,

Sergio Enrique Hernández Loeza
Thematic coordinator
Doctorando en la Universidad Autónoma de México

Álvaro Guaymás
Thematic coordinator
Universidad Nacional de Salta (Argentina)

Daniel Mato
Thematic coordinator
Universidad Nacional Tres de Febrero (Argentina)

Napoleón Esquivel
Deputy Editor
Revista Científica "Alteridad"

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"Educación Superior y Pueblos Indígenas en América Latina"
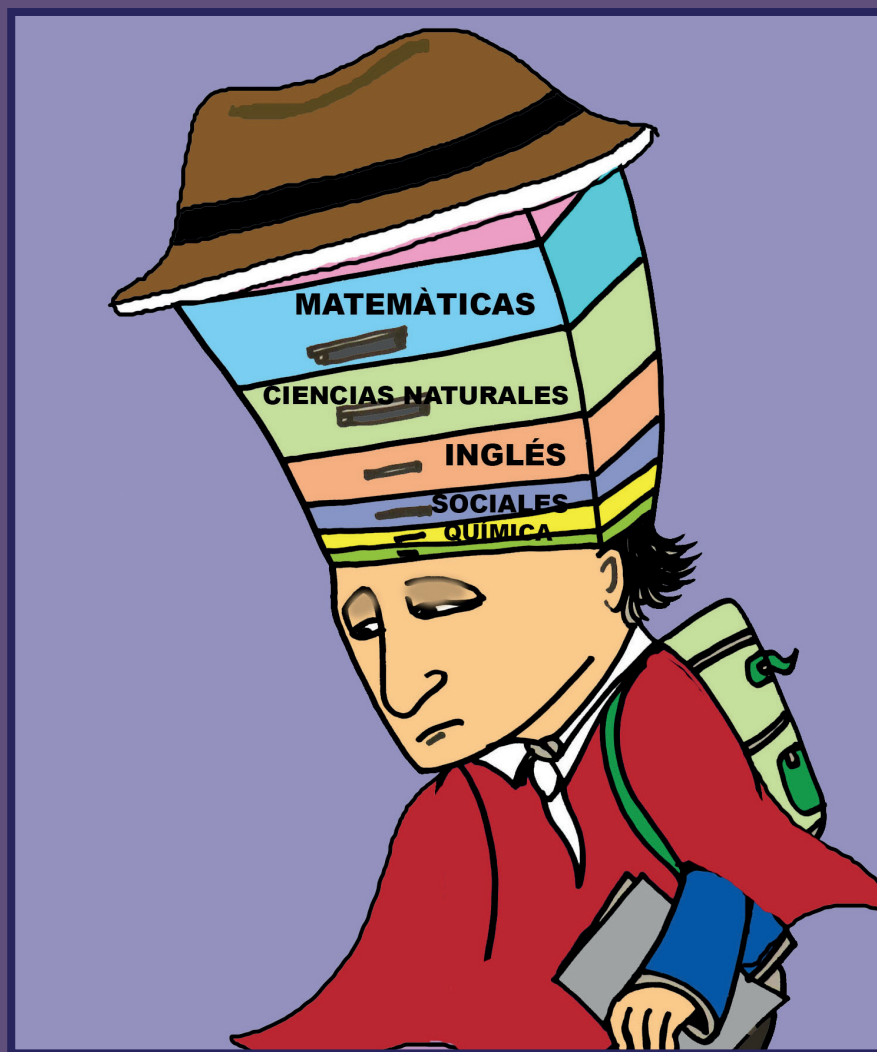
Indigenous Students and University: realities and challenges to cultural diversity. The case of National University of Salta

Estudiantes indigenas y Universidad: realidades y retos ante la diversidad cultural. Caso de la Universidad Nacional de Salta[1]

Dra. Ana Valeria Hanne is a professor and researcher at the National University of Salta (Argentina), post-doctoral scholarship holder of CONICET (National Council of Scientific and Technological Research- Argentina), (valehanne@ gmail.com) (http://orcid.org/0000-0003-2453-9820)

Abstract

The present article identifies, on the one hand, speeches and actions deployed by National University of Salta in order to favour the processes of social and educational inclusion of indigenous students that are self-recognized in the university, appealing to the analysis of its institutional policy and others initiatives (programs or projects) developed, to attend and promote cultural diversity. On the other hand, some students' appreciations regarding to the university's ethnic approach and its weaknesses and strengths are recovered.

The research from which this article derives, supposed a methodological design fundamentally qualitative, appealing also to quantitative descriptions linked to social, demographic and cultural profiles. A semi-structured questionnaire was used to provide information on institutional, psychosocial and ethnic aspects. Also, qualitative tools were included: lexico-metric analysis and free association of words around central nuclei. Key informants and secondary sources of data were also consulted to enrich the survey and address these topics. The findings made it possible to note the growing presence of indigenous students at National University of Salta and their needs, an interest and commitment from institutional groups to develop strategies to promote indigenous students' access and permanence at the institution, as well as the progressive sensitization that this problematic has deserved in

academic environments. Despite of this, there is still a long way to go in terms of proposals for attention to cultural diversity in order to really include indigenous students at universities.

Keywords: Cultural diversity, university, indigenous students, institutional policies, inclusion, challenges.

Resumen

El presente artículo identifica, por un lado, los discursos y acciones desplegadas por la Universidad Nacional de Salta (UNSa), en aras a favorecer los procesos de inclusión socioeducativa de estudiantes indígenas autoreconocidos en la misma, apelando al análisis de su política institucional y de las iniciativas desarrolladas (Programas/Proyectos) para atender y promover la diversidad cultural. Por otro, recupera algunas apreciaciones que tales estudiantes expresan, en torno a las debilidades y fortalezas de la UNSa respecto al abordaje de la dimensión étnica. La investigación de la que emana este escrito, supuso un diseño metodológico fundamentalmente cualitativo, apelándose también a descripciones cuantitativas ligadas a perfiles sociodemográficos y culturales. Se empleó un cuestionario semiestructurado, a fin de relevar información sobre aspectos institucionales, psicosociales y étnicos. El mismo contempló la inclusión de herramientas cualitativas: análisis lexicométrico y asociación libre de palabras en torno a núcleos centrales. Asimismo, se consultó a informantes clave y a fuentes secundarias de datos para enriquecer el relevamiento y abordaje de estos tópicos. Los hallazgos posibilitaron advertir la creciente presencia de estudiantes indígenas en la UNSa y sus demandas; el interés y compromiso de grupos institucionales por desplegar estrategias que promuevan accesos y permanencias, como así también la progresiva sensibilización que ha merecido la temática en la academia. Pese a ello, queda mucho camino por desandar en materia de propuestas de atención a la diversidad cultural en orden a la inclusión.

Descriptores: Diversidad cultural, universidad, estudiantes indígenas, políticas institucionales, inclusión, desafíos.

1. Introduction

Cultural diversity is a constitutive feature of Argentina, and the way to recognize and respond to it is one of the most imminent challenges of society in general and the educational system in particular. Although the multi-ethnic and multicultural nature of the Nation is assumed and constitutionally proclaimed, its institutions need to genuinely accompany these decisions, acting accordingly. In this context, the Universities, characterized by the historical resistance to the recognition and inclusion of diversities in their academic spaces, acquire today a transcendental role and an unavoidable commitment. While "continue to be conceived as neuralgic centers of construction and dissemination of universal knowledge" (Mato, 2008), are currently called to rethink their meanings, logics, positioning, structures, values and knowledge, and reflect, in addition, the vital changes that they need to manage in order to build and sustain truly welcoming spaces of cultural pluralities, among many others (Dietz and Mateos, 2008). In this sense, this article aims to identify the discourses and actions deployed by the National University of Salta (UNSa), in order to favor the processes of socio-educational inclusion of self-recognized indigenous students who go through their academic trajectories in it, appealing to the analysis of its institutional policy and of the initiatives developed to address and promote cultural diversity. At the same time, it recovers some appreciations that these students express, regarding the weaknesses and strengths of the UNSa, regarding the approach of the ethnic dimension.

The significant and growing participation of indigenous students in Argentine university spaces demonstrates the importance of reflecting on the demands of these actors and addressing the notions of diversity, access and socio-educational inclusion. Such presences are not a recent event, however, in recent years, they have achieved greater visibility and attention from educational institutions, public policies and state agencies, product of incessant and historic struggles for the demand of their postponed and violated rights, after a long history in the country of invisibility and exclusion of these cultural groups (Benito Cuellar, 2009, Zidarich, 2010).

It is worth noting that although the instances of access and inclusion to the university are usually conceived as analogous and simultaneous instances, it is essential to reveal such a euphemism, understanding that they constitute clearly differentiated processes, in which, at times, paradoxically, they operate excluding mechanisms and with opposing meanings. The realities of the academic spaces show that these accesses do not necessarily translate into real inclusions, in "situated" approaches to the educational trajectories of indigenous students, of their processes and pluralities. That is, inclusion must be understood not only as access to the system, not as a mere additive action that seeks to "reveal" omitted presences or address socio-cultural and academic trajectories from "compensatory" perspectives, but as an authentic possibility to generate and strengthen mentalities and attitudes based on equalization and promotion of rights (Yarza de los Ríos, 2010).

Sensitizing the different university actors about the imminent diversity that exists in Argentine society constitutes an imperative need, as it is also propitiating genuine knowledge of the sociocultural and educational profiles of the indigenous students present in said training spaces, who demand university agendas the design of contextualized (Bello, 2009), socio-educational inclusion policies, that structurally favor equity in the educational trajectories of these subjects as a possible way to democratize and "interculturalize" university work (Villasante, 2008).

In this sense, to delve into the role assumed by universities in the face of undeniable cultural diversity, with emerging and complex social/regional demands; the ways of recognizing it, incorporating it and valuing it in its actors, spaces, curricula, relationships and processes; the institutional reception, inclusion and promotion strategies that are deployed in relation to indigenous students (policies, programs, projects); repair their conditions of access and permanence; in the facilitating and impeding aspects along their training itineraries; as well as its

strengths and weaknesses in the socio-cultural-affective and academic plane, are key aspects to be considered for the analysis, debate and generation of inclusive institutional policies.

It is known that the Argentine university level does not yet have guidelines or specific policies that support attention to cultural diversity (Reynaga, 2011, Paladino, 2008). However, the efforts of some universities, or groups within them, that have manifested their intention to favor both socio-educational inclusion and the professionalization of young people from indigenous peoples, through the generation of various types of decisions, projects and supports, are perceptible. Every day there are more universities that, in some way, in recent years have assumed, from different approaches, the indigenous theme in their agendas. The initiatives and/or programs generated by this type of institution, in most cases, constitute experiences that translate into recently conquered socio-educational spaces. The commitment and work of many teams within them is praiseworthy, since "with certainty that each one has accumulated problems, experiences and learning that have given them clearer guidelines than only goodwill towards the indigenous" (Cortés Lombana, 2009, p 46). There is still a long way to go and actions to be taken to make the legal guidelines proclaimed internationally and nationally legitimate, which proclaim the development and execution of social and formative practices that contemplate the cultural particularities of indigenous students, strengthen their identities, attenuate the adversities emerging in their respective trajectories and favor the empowerment of their peoples and communities.

In this framework, the case of the UNSa is presented, in order to know what is the position it adopts regarding the indigenous theme, starting from the consideration that it defines itself as an academic institution "of the frontier" (given the strong imprint of its geopolitical location in its purposes and functions, fundamentally at the moment of its creation) and which is located in the Province of Salta, which brings together the

greatest cultural and linguistic diversity of the country (Buliubasich, 2009). Likewise, to recover some of the indigenous students' own assessments about the weaknesses and strengths that they identify in said University, it is intended to mobilize a reflective analysis of the demands and needs that those subjects express to Higher Education (ES), as carriers of heterogeneous knowledge, practices and worldviews. Rethinking these aspects is an unavoidable commitment to the imperative challenge of promoting greater policies of socio-educational inclusion that welcome and value diversity (Schmelkes, 2012) through the development of legitimate spaces, attitudes and intercultural mentalities.

2. Theoretical basis

2.1 Indigenous peoples and universities. Argentine context

The participation of indigenous students in universities, particularly Argentine and Latin American universities in general, is a recent phenomenon that tends to increase and that is vitally important within the processes of educational inclusion (Cortés Lombana, 2009). However, it is known that this academic space was banned for these subjects, who historically were relegated from the ES.

Argentina tells a story in which universities, from their origins, were conceived as "monolithic and homogenizing" institutions, the exclusive patrimony of a select group of society, characterized by its opulent social, cultural and economic capital. Gradually, this scenario was transformed, and the growing demands of society as a whole, began to question the universities, demanding higher levels of: social and cultural relevance, coverage of enrollment, extension and commitment to the different realities of the context, in which they performed. On the other hand, the processes of indigenous urbanization, among other aspects, contributed to that some young people of the indigenous peoples acceded to the superior level, enrolling in universities

with the intention of professionalization. Such incorporation, however, did not always imply visibility or recognition, even less the awareness on the part of those institutions regarding the need to offer them containment and training with equity and cultural relevance, which is why, in many cases, the Indigenous people chose to hide or deny their identities, in order to avoid situations of marginalization and disparagement.

From the decade of the nineties, after the conquered claims in the matter of rights, the indigenous peoples began to explain their presence in the different socio-academic contexts and to fight for the concretion of their personal and community aspirations (Serrudo, 2010). In this regard, it should be clarified that such a challenge was not without difficulties, on the contrary, there were and still are many adversities that must be overcome in their respective training trajectories. Difficulties linked to personal situations (insecurities, fears, family and community uprooting), academics (low education in previous educational levels, decontextualized academic requirements), cultural (domain of significantly different cultural codes, forms of bonding, and development in the city), economic (scarce and insufficient resources for daily subsistence and to face the personal and educational expenses that city life implies) (Arce, 2010), among many others.

Beyond the fact that in Argentina this level of education can not yet be considered as a true intercultural space and of real inclusion, one can notice that one of the great challenges of university institutions lies precisely in genuinely welcoming diversity, deploying in their spaces and with its actors some "sustainable modalities of intercultural collaboration" (Mato, 2016), which invites to develop initiatives (professional training, research and social linkage) that are relevant to the different needs, cultures, epistemologies and projects of the subjects involved . Not only the question of access is a dimension to be strengthened, but fundamentally the relevance and significance with which the pressing demands of indigenous peoples are addressed

institutionally, in order to promote more democratic and equitable areas.

2.2. UNSa and its relationship with indigenous thematic

UNSa, in recent years, has made remarkable progress in its connection with indigenous thematic. The interest to revisit this topic in the ES has been gaining strength and thus, through projects of social connection, of tutoring, of the actions of teaching teams (by incorporating aspects related to cultural diversity in the syllabuses of the subjects or through proposals for intervention in the field), the interest of researchers in proposing inquiries related to diversity and interculturality, or of particular initiatives (adding adepts and formalizing enriching proposals in the subject), the ethnic dimension has deserved a remarkable attention, gradually incorporating part of the institutional agenda.

Cultural diversity has always been present in the contexts of the academy (although with other nuances and percentages), only that in many cases they were omitted or excluded presences, which is why there was little (or not at all) effort to institutionally addressed the unique cultural realities of those students. That is to say, the UNSa did not count on policies of attention and inclusion to the cultural diversity, nor with specific measures that allowed to contain the demands and needs of the indigenous subjects, that guaranteed their citizen's right to be educated in a framework of equality, quality and equity.

In recent years, faced with the imminent and numerous presence of indigenous university students, it became unavoidable to design and implement different strategies that would facilitate their entry, permanence and graduation processes.

As time passed, and with the accumulated experience in this regard, it can be noticed that the UNSa has gone through clearly identifiable stages, which go from the invisibility/denial of the ethnic dimension in its institutional agenda, through its problematization/systematization, to reach, at

present, to the management and institutionalization of attention to diversities. A genuinely intercultural institutional policy is still a challenge for this University, while the processes necessary to forge intercultural relations with equity are still maturing, in the sense that Mato (2009) proposes.

2.2.1 Some references to the policies implemented by UNSa

The recognition of the diversity of student profiles, together with the contexts with marked social and economic inequality from which they come, demands an inescapable reflection on the institutional actions, of the initiatives and measures promoted in pursuit of a true inclusion in the university space, in particular, and society in general, to be later translated into significant practices and interventions.

The UNSa reflects the diversity of the province in which it is located, accusing some ethnic groups of a majority representation, according to the geographical regions in which the academic headquarters are located. Although the presence of students belonging to indigenous communities in this University has been noted for a long time, it is only since 2008 that the Institution reflects on concepts, discourses and practices around cultural diversity, in order to promote more inclusive spaces, which promote the democratization of the ES, above all types of differences. In this sense, various actions and projects began to be outlined with initiatives of attention and promotion to the ethnic dimension, which were channeled through the corresponding organisms of the University. Within the framework of these initiatives, the Tutoring Program for Students of Native Peoples (PTEPO) (CS Res. No. 197/10) was approved as an instance that sought to illustrate the effectiveness of political, social and adopted institutional positioning. Until then, it could be said that there was no institutional policy that had specific targets for indigenous students.

The PTEPO is understood as a configuration space that:

(…) seeks to accompany the processes carried out by students in order to respond to specific needs and problems, encompassing the multiplicity of dimensions that converge: personal, social, academic, cultural, etc. In this way, the joint work that is carried out tends to deploy diverse strategies that make it possible to achieve better academic and personal achievements. This accompaniment is essential at the time of entry. Gradually, by gaining knowledge and safety, the tutors begin to fulfill more strongly the academic orientation and the development of sociocultural activities (Bergagna, 2012, p. 118).

It is important to mention that the aforementioned Project does not have economies to grant full scholarships to the indigenous students, so it works with the socialization of the available information on the different benefits that are offered at national, provincial, levels, as well as other scholarships or grants offered from the faculties or the university or (for photocopies, transport, university food service, etc.) (Ossola, 2014).

Finally, from the coordination of the Project, various extra-academic activities are proposed (participatory workshops on topics of interest to the group, intercultural days of recognition and exchange of cultures, writing workshops, extension projects to the communities of belonging and Intercultural fairs), in order to promote instances of production and cultural exchange; foster an attitude of empowerment and identity reaffirmation in indigenous students; build solidarity bonds and intercultural links between the different members of the university community, and also favor in them a feeling of possibility and equality.

3. Methodological basis

In the present study, due to the particularity of the subject, the profiles of the participants and the purposes that guide it, a methodological approach was chosen that was fundamentally qualitative, also contemplating a quantitative approach, of a descriptive nature (exploratory phase, linked to basic dimensions and to socio-demographic-cultural profiles), in order to recover other data that make possible the enrichment of reading and qualitative analysis. Given the complex network of involved aspects, a flexible and comprehensive methodological design is promoted that makes it possible to address the multiplicity of emerging dimensions.

Indeed, the methodology adopted for this study is Particularistic descriptive and heuristics, while a limited number of subjects is investigated, emphasizing intensive and understanding of some core areas that allow later instances of theorizing analysis.

The qualitative design is concerned with understanding the meanings of human actions and social life in their natural contexts, based on the referential frameworks and points of view of the subjects involved in the investigated problems. To paraphrase Vasilachis (2006), this type of research is an approach that attempts to account for the way, in which social reality is understood, lived and produced. For this reason, in this study, through the use of the designed instruments, we sought to recover all information that made possible those purposes, granting special interest to socio-academic contexts and processes, to the perspective of indigenous university students, to their meanings, knowledge and representations, through the construction of possible analytical categories (Abric, 2001).

The action of qualitative inquiry:

> [...] it moves dynamically in both ways: between the facts and their interpretation, and it is a rather "circular" process and the sequence is not always the same, it varies according to each particular study (Hernández Sampieri, R. et al., 2010, p.7).

In the study Participated "self-recognized"[2] indigenous university students (ILO Convention 169, 1989, INDEC 2001, INDEC-ECPI 2004/2005, Censabella, 2010) who began their academic training at UNSa. (considering the Headquarters-

SC- together with the Regional Headquarters of Oran-SRO-and Tartagal-SRT-), enrolled in different careers of the referenced institutions, taking as a selection criterion the cohort of subjects included in the 2008-2010 period (since it is from 2008 that work is already systematized for these young people). Within this cohort, 61 indigenous students were identified (25 in the SC, 10 in the SRO and 26 in the SRT), of which only 26 agreed to participate in the research.

For the selection of the *sample* intentional theoretical criteria (intentional sampling) were considered, which took into account the outlined purposes and the theoretical relevance of the selected universe, based on the questions posed in the investigation. This is a non-probabilistic sample, which adopts the selection criterion "for convenience" in which all those cases that were accessible to the researcher were considered in the contemplated approach instances.

In order to obtain the information, a survey device composed of different methodological tools was designed, based on the consulted literature and on the problems expressed by some key informants. In this regard, a semi-structured questionnaire was developed, while no background was found in the methodological approach of the topics addressed in this study that could be adapted to the realities investigated during this research.

In the process of information gathering, qualitative tools were used, such as: the Free Word Association and the Lexicometric Analysis, in order to generate a space that recovers "the voice of the participants" and that makes it possible to investigate in greater depth about some central nuclei. Both techniques make it possible to quantify originally qualitative data, by means of the a posteriori construction of explanatory categories that allow to reorganize and give meaning to the expressions from the participants. Specifically, the free association of words allows working with spontaneous conceptual associations from a phrase or inducing term, which exposes the representations shared by the participants of the study (Wagner and Hayes, 2011).

In the survey process, secondary sources of data on the addressed topics were also consulted, reviewing various documents: statistical reports on access to university by the studied population, regulations on ES and its relationship with the indigenous thematic, related legislative frameworks, written by various organizations on policies and programs enacted and implemented, statutes and related academic studies, specific reports designed by programs aimed at native students, among others. In addition, meetings and informal conversations were held with some authorities/managers who contributed or who are still actively engaged with such inclusive initiatives.

4. Analysis and results

4.1. Inclusive dimensions

They appealed to the opinions that the indigenous students expressed about the institutional performance regarding cultural diversity and socio-educational inclusion. For the purposes of this paper, only the following node is presented.

Node to: The University and cultural diversity

Here we sought to know the representations that indigenous students presented regarding the University and its inclusive capacity, of attention to diversity. The following question was posed to these subjects: *"Do you consider that the University is an institution that attends and values cultural diversity?"* The categories proposed as response options were: *Definitely yes (b1); Sometimes (b2); Almost never (b3) and Definitely not (b4).* The results shown in the answers tell us that a very small percentage of the indigenous students participating in the study (3%) considered that the University *definitely does not* value or address cultural diversity, while 23% of the total group of respondents said that opposite, that is, confirming that *it definitely*

does. The highest frequency concentration in the answers was obtained by the categories *sometimes* (39%) and *almost never* (36%), which allows us to infer that, from the perspective of the subjects involved, attention to cultural diversity in The University does not represent an instituted policy, or if it is, what is declared is not compatible with what has been done.

Figure 1. The university as an area of attention and appreciation of cultural diversity
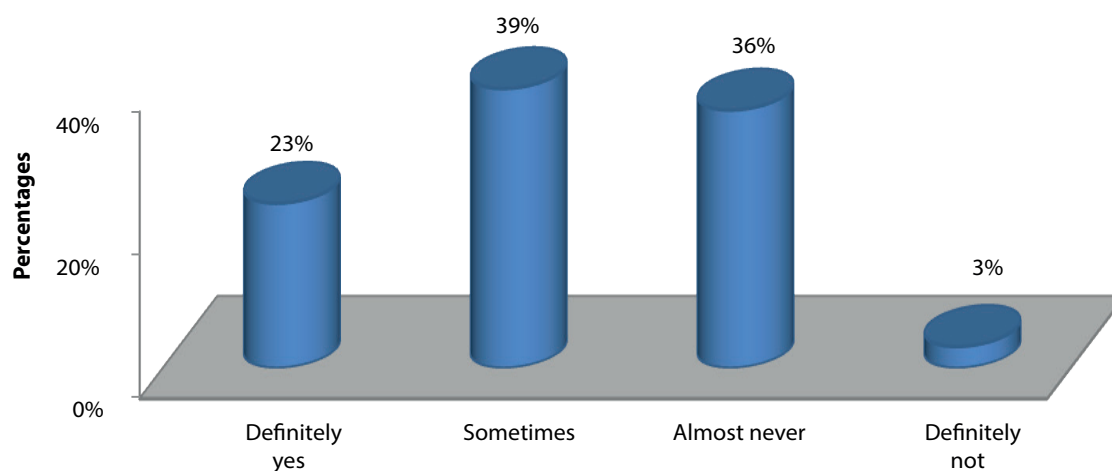
Source: Own elaboration

4.2 Facilitating / impeding aspects

In the analysis of the following nodes are exposed those institutional and extra-institutional aspects that, according to the experiences and references of the students of indigenous peoples, acted as facilitating and impeding aspects, both for access, and for permanence in the UNSa.

Node a: Obstructive aspects in access to the University

Some aspects of the university community that, according to the criteria of the surveyed subjects, act as obstacles and imply important limitations for access to the UNSa, were addressed here. We recovered the answers given by them from the instruction of mentioning up to five notions that they associated spontaneously, from the inducing phrase "Aspects that hindered/hindered their access to the University". Once analyzed, explanatory categories of such diversity of collected words were constructed a posteriori.

According to the results, the biggest obstacle at the time of accessing the University were the *economic difficulties* (i.e: "economic resources", "economic need", "not having a job to pay for expenses"), with this category registering the highest percentage (27%). The rest of the categories presented similar percentages. Thus, some students (15%) mentioned aspects of a family/affective nature (affective and bonding situations that hindered access to the university space: "family uprooting", "distance with the family", "children", "friends", "fear to leave my family "). While another group, of equivalent frequency (15%), argued *personal issues* (attitudinal aspects related to negative feelings about themselves: "fears", "indecision", "lack of motivation", "my age", "self-esteem" "inability", "not feeling ready to start university", "laziness", "ignorance", "other responsibilities"), among the greatest difficulties that were presented at the time of access to the UNSa. Likewise, on the other hand, two groups of participants (13% respectively) were identified, which manifested as relevant limitations in the initial routes in the

University, issues related to *previous academic aspects* (i.e.: "middle level education"; the new contents"); "previous training - (shelter school)"; "the fact of not having the secondary approved"; "lack of institutional support"; "mode of learning"; "textual comprehension"; "academic performance"; "bibliography"; "lack of career information"). And cultural dimensions that show difficulties of socialization and ignorance of cultural codes (i.e.: "languages", "differences of culture", "customs", "new people", "marginalization", "coex-istence", "adaptation"; "Ignorance"; "ignorance of life in the city"). Finally, 10% referenced restrictions associated with temporal-spatial issues (i.e.: difficulties in terms of "accommodation", "insufficient time I had", "time (I could not get part-time job)"; "organization of personal time"; "did not have time for work"); while 7% mentioned difficulties of distance and transfer (i.e.: "distance", "distance from the university", "transportation distances", "the roads (are very difficult to reach)", "not being able to travel all the days").

Figure 2. Obstructive aspects in access to the University
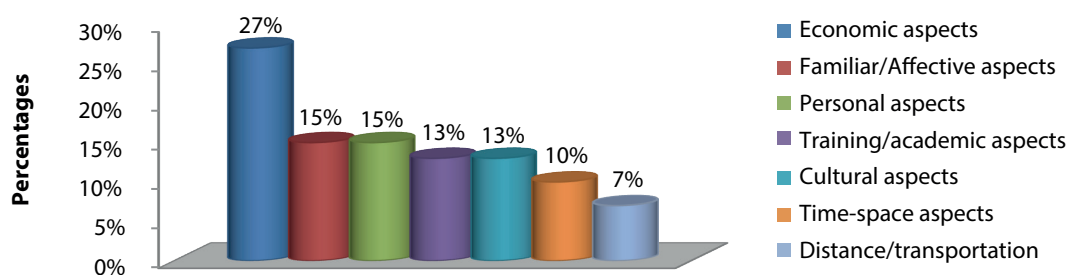
Source: Own elaboration

Node b: Facilitating aspects in staying at the University

The answers given to the instruction to reference aspects that, according to their assessments, facilitated the permanence in the university space, allowed the a posteriori construction of the following representative categories.

The surveyed students recognized that the issues that most facilitated their stay at the University were the *personal* ones, that is, those related to attitudinal aspects or *individual characteristics* (24%), (i.e.: "capacity", "character", "commitment"; "Know my rights", "the desire to have new knowledge", "effort", "proper dedication", "hope", "stability (emotional, physical, economic)", "the strength and will of my part"; "desire to get ahead"; "goal"); likewise, and with an equivalent percentage (24%), they identified the presence of *significant others*, alluding to the presence of people who played an important role and facilitated their stay at the university (I.e.: "Teaching accompaniment", "health agents", "support of the members of the scholarship program", "personal support of some figures of the university", "people of the university programs"). Then, with the same degree of frequency and importance, personal and social dimensions are combined, that is to say, they reveal that their permanence in the University supposes the consideration of diverse intervening dimensions. 22% of the total participants declared the affections and the family as aspects that favored their stay at the University (i.e.: "family accompaniment", "affections", "friends", "support from peers who came from the communities", "Encouragement from peers to get ahead", "family help", among others). 16% of the students recognized the academic and formative dimensions highlighting positive aspects of their academic careers that

facilitated their continuity in the University (i.e.: "accessibility of taking the subjects"; "support by the tutoring program"; "Training"; "leveling classes"; "study"; "high school"; "being able to enroll in a university project"). Finally, the category referring to material aspects represented 14% (i.e.: "accommodation", "economic sup-port", "study grant", "photocopy scholarship", "the university is free", "university residence"; "job"). This data is consistent with what was expressed in the previous node, in which the economic/material dimension constituted the main limitation and weakness in the educational trajectories of indigenous students.

Figure 3. Facilitating aspects in the permanence in the University
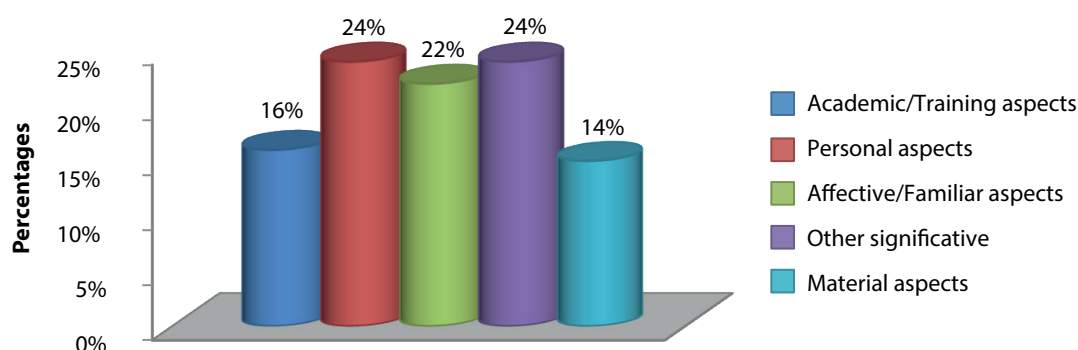
Source: Own elaboration

4.3 Institutional/organizational dimensions

Node a: Difficulties of the university community that condition the academic trajectories of the indigenous students.

From the emerging categories, we observed a majority group (26%) that recognized as a major limitation of the university community the *relational aspects*, linked to the treatment and coexistence among the different institutional actors (i.e.: "Lack of help"; "Incomprehension", "absence of dialogue", "lack of support in adaptation", "lack of communication", "lack of integration", "bad coexistence", "prejudice"). Next, 22% registered the *material resources* of UNSa as a second aspect that results in a clear restriction in the achievement of the formative and personal purposes (i.e.: "classrooms", "dining room", "lack of bibliography", "infrastructure"; "Lack of new books", "no access to technologies", "the requested material resources are not available to everyone"), On the other hand, with equivalent percentages (17%), the categories corresponding to *teachers* were raised (i.e.: "Lack of dedication of some teachers", "lack of commitment of teachers", "discouragement of teachers"; teachers"; "lack of teachers (must come from other places)"; "disregard for the economic realities of students"; "some teachers generate fear"), to *formative academic aspects* (i.e.: "incomprehensible bibliography", "contents of the subjects", "entrance exams", "academic requirements", "lack of professional practices", "lack of workshops or courses related to the career"; "Group or field work"; "Regularity system") and, finally, to administrative and organizational aspects of the Institution (i.e.: "Disorganization", "hours of course", "inflexibility in the schedules", "the university is not prepared for students who need to work to study"; "the bureaucratic of the institution"; "the chronogram is not met").

Figure 4. Difficulties of the university community in academic trajectories
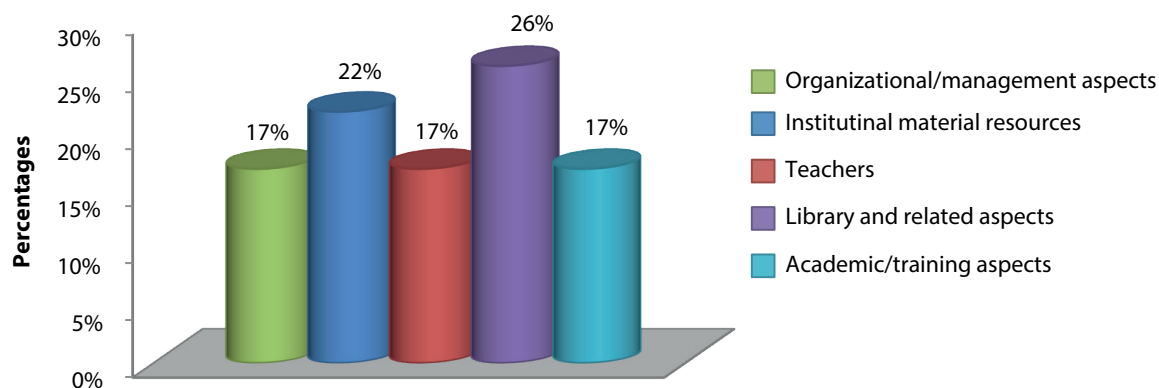
Source: Own elaboration

Node b: Suggested modifications for university services

Almost half of the surveyed students (45%) suggested changes for the university service, in terms of *inclusive policies* (that is, they demand higher levels of adaptation to the contextual realities, dissemination and inclusion of the general student body and of native communities in particular. They recognize the need to rethink policies and actions that are inclusive to the different university services). The topic of inclusion proves to be a pressing demand to deal with more thorough and institutional attention. 16% of the respondents requested, as necessary issues to contemplate, modifications with regard to *library and related services* (such as updating materials, provision of larger bibliographic units, modifications and expansion of spaces and times for consultation of reading material). Likewise, 11% acknowledged that the *administrative aspects* deserve substantive changes, in order to optimize the trajectories of the students (they highlighted administrative issues related to the operation of such services.) In this framework, the importance of identity, efficiency and effectiveness is highlighted. the exercise of functions, as well as the flexibility, diffusion, management and facilitation of the various services that are promoted from the University 10% of the respondents stressed that the *tutoring and guidance* services also require rethinking in order to introduce transformations that can translate into improvements for indigenous students in particular and the student body in general (they understand that in order to genuinely improve their educational trajectories it becomes core have more support and advice, both academic and other). Finally, 8% of the participants mentioned the essential need to generate modifications that favor *issues of infrastructure* and material resources (such as provision, conditioning, availability and expansion of different material resources, own and necessary for performance as a university student - scholarships, expansion of physical spaces, operation of student residences, etc.). The remaining 5% raised considerations related to extension proposals and *extra-curricular practices* (modifications at the level of extracurricular activities, that is, through the implementation of other activities that are not properly academic, that allow the realization of various workshops and the deployment of different activities with the Social environment).

Figure 5. Suggested modifications for university services
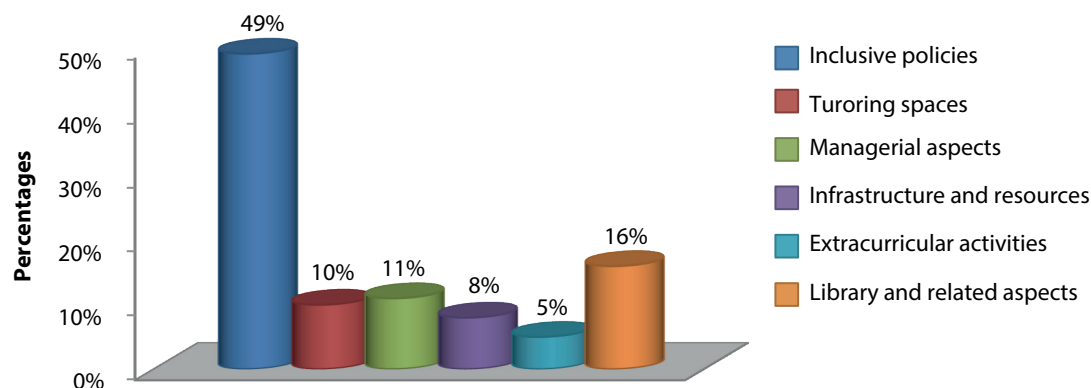
Source: Own elaboration

Discussion and conclusions

The reading of the consulted institutional documents made it possible to appreciate that the UNSa, as stated, frames its institutional principles and proposals within policies of attention to cultural diversity, seeking to promote the generation of inclusive practices and mentalities through different types of programs, projects and tutoring spaces. In this sense, the theme of cultural diversity has been contemplated in its institutional agenda by generating some initiatives that base its actions on the current national and provincial legal framework, in order to specifically materialize indigenous rights.

As it was stated in a timely manner, UNSa deploys specific strategies aimed at promoting access for indigenous students (such as the socio-academic accompaniment program and affective containment). The proposal implemented by the PTEPO aims to establish itself as a solid institutional structure of pedagogical, affective and socio-cultural support, principally, that makes it possible to accompany the academic trajectories of those subjects, containing their concerns and contributing to the development of diverse competences and the deployment of their potential. It is emphasized that the instances of containment, of accompaniment in the processes of

adaptation to the university and city life, of educational support before the difficulties found in the academic course, as well as of scaffolding before cultural incomprehensions (allusive to the mastery of markedly different linguistic codes and non-linguistic, social representations, lifestyles, etc.), promoted from this space, were very positively appreciated by the students surveyed, highlighting the substantive value that they have throughout their university journeys, not only in the formative level, but fundamentally in the personal/emotional.

Despite the development of such initiatives, as could be verified in the analysis of the collected information, one cannot yet speak of legitimate proposals of interculturality. That is to say, the different actions developed in this direction are recognized and valued, as well as the progressive awareness that the subject has deserved in such academic spaces, however, there is still a long way to go back in terms of intercultural actions and genuine inclusions.

It is opportune to contemplate that it is not enough to promote access, increase the dissemination of the educational offer in the originary communities, or to dispel the obstacles that may arise at the time of admission, in order to promote the inclusion of cultural diversity in the ES. Undoubtedly, these are praiseworthy actions

that deserve to be sustained and encouraged, complementing also with policies and concrete practices that underpin permanence and subsequent graduation. Problematizing about these aspects makes it possible to understand that the inclusiveness of the ES presupposes the openness to diversity, the acceptance of it through the declaimed and the acted.

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. From the perspective of the surveyed subjects, this is a challenge to be determined. The obtained results allowed appreciating that most of them consider that said Institution "sometimes" and "almost never" attend to the cultural diversity present in their academic spaces. These statements invite us to rethink mandates outlined in the light of the actions and policies promoted, as long as they are not confirmed by the representations of the subjects involved.

It is possible to notice that their main demands for an inclusive ES are expressed in 3 dimensions: the academic/curricular, the affective/linking and the accessibility.

En la académica, los sujetos demandan a la ES la consideración e integración de temáticas culturales diversas, de contenidos y prácticas de sus contextos de pertenencia, propias de sus realidades, tanto en el diseño de los planes de estudios, como en la planificación y abordaje de las clases, instando al intercambio de saberes y experiencias culturales, en un marco de derecho e igualdad. Otra cuestión implicada dentro de esta dimensión es la alusiva a las formas y metodologías adoptadas en los procesos de enseñanza y evaluación de los aspectos curriculares. En este sentido, muchos estudiantes han referenciado no sólo el sentimiento de ajenidad de los contenidos brindados, sino también la poca accesibilidad (a nivel comprensivo) de los mismos y de las bibliografías sugeridas.

Affective/linking dimension highlights the importance of forging links and promoting interrelationships between indigenous youth and the different institutional actors, from affectivity, to fostering encounter, listening, dialogue, trust and respect among them. These ideas receive sustenance, according to the responses of those, "the significant others" have been valued as aspects favoring their permanence in the UNSa. It is necessary to understand that the educational trajectories of those indigenous university students, like those of any student, involve not only academic aspects, but also a multiplicity of other aspects, such as affective, family, cultural, economic, etc., intersect in them.

The dimension of accessibility that the indigenous students referenced is linked to the genuine possibilities of access and permanence in the UNSa. This is the responsibility of the promotion and opening at the time of entry, as well as its support throughout the training itinerary. One of the biggest obstacles encountered by these subjects in their trajectories has been those of an economic and material nature.

By way of closure, and in relation to the Institution under study, the importance of problematizing such contributions in a reflexive and situated manner is highlighted, in order to promote improvement strategies in said academic space, in the curricula and in the link dynamics that are generate inside of it. In this sense, it is suggested that the promotion of the inclusion of indigenous young people to the ES be understood not only as possibilities of access to the system, as an institutional proposal tending to "reveal" presences historically omitted, but as an authentic positioning aimed at "interculturalizing" The university spaces, the curricula and interpersonal relations, thus strengthening the development of mentalities, attitudes and policies based on the equalization of rights and in the promotion of the principle of equality, which does not suppose the suppression of differences, but its celebration in a framework of possibilities and opportunities.

The findings of this study intend to be a contribution to the field of inclusive education and a contribution to the approach of cultural diversity in the spaces of the ES, presenting perspectives and reflections on realities that challenge not only academia, but also society as a whole, encouraging to charge protagonisms and active commitments in the construction and implementation of intercultural policies and strategies, to achieve not only universities but also fairer, inclusive and reflective societies of their processes.

Notes

1. Located in the capital city of the Province of Salta, Argentina.

2. The National Population Census of Households and Houses of the year 2001 incorporates this variable for the first time within the framework of a general population census. The "self-recognition" was the identification criterion that was used for the survey of the indigenous population.

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Other pedagogies: The experience of the Bilingual Intercultural Education-UPS

"Otras Pedagogías": La experiencia de la Carrera de Educación Intercultural Bilingüe-UPS

Dra. María Sol Villagómez Rodríguez, is a professor and researcher at the Salesian Polytechnic University (Ecuador) (mvillagomez@ups.edu.ec) (http://orcid.org/0000-0002-7510-6198)

Abstract

Many of the experiences of Latin American indigenous higher education have a trajectory that arises as a response to the historical struggles of indigenous peoples for their right to education. The first ones address the need for teacher training for self-education and Intercultural Bilingual Education (EIB), as is the case of the EIB Career at the Salesian Polytechnic University of Ecuador (UPS), which has a track record of over of twenty years in the training of teachers of the Kichwa and Achuar people. In the educational experience of the UPS EIB Career, "Other Pedagogies" are configured, based on the educational needs of the subjects and groups that are educated. For this reason, they emerge from contexts, struggles, resistances and participation. They are dynamic and under construction pedagogies that emerge from the practices and are configured as alternative pedagogical responses to conventional pedagogies. The objective of this work is to make explicit the "Other" pedagogies that are delineated in the EIB Career experience in particular. For this, the reflection from the testimony of the actors, are categorized four pedagogies: 1. identity reaffirmation; 2. "go to return"; 3. "between cultures" and 4. "awareness of oppression".

Keywords: Intercultural education, teacher training, indigenous higher education, "other pedagogies", interculturality, intercultural pedagogy.

Resumen

Muchas de las experiencias de la educación superior indígena de América Latina surgen como respuesta a las luchas históricas de los pueblos indígenas por su derecho a la educación. Las primeras de ellas atienden a la necesidad de formación de profesorado para la educación propia y la Educación Intercultural Bilingüe (EIB), tal como es el caso de la Carrera de EIB de la Universidad Politécnica Salesiana del Ecuador (UPS), que cuenta con una trayectoria de más de veinte años en la formación de docentes para la EIB del pueblo kichwa y achuar. En la experiencia educativa de la Carrera de EIB de la UPS, se configuran "Otras Pedagogías", que parten de las necesidades educativas de los sujetos y colectivos que se educan, por ello, surgen de los contextos, de las luchas, de las resistencias y de la participación. Son pedagogías dinámicas y en construcción que emergen

de las prácticas y se configuran como respuestas pedagógicas alternativas a las pedagogías convencionales y a la educación hegemónica. El objetivo de este trabajo es explicitar las Pedagogías "Otras" que se delinean en la experiencia de la Carrera de EIB en particular. Para ello, desde la reflexión a partir del testimonio de los actores, se categorizan cuatro pedagogías: 1. de reafirmación identitaria; 2. del "ir para volver"; 3. del "entre culturas" y 4. de "concientización de la opresión.

Descriptores: Educación intercultural, "otras pedagogías", formación docente, Educación superior indígena, interculturalidad, pedagogía intercultural.

1. Introduction

Indigenous higher education in Latin America emerges in many cases in response to demands for the right to education of indigenous peoples in the region. Several of these demands are related to the need to have institutions of higher education aimed at training the teachers of the peoples themselves.

This study takes the case of the Bilingual Intercultural Education Course (EIB) of the Salesian Polytechnic University (UPS), an initial teacher training institution for EIB in Ecuador. From the voice of the actors, it is analyzed how in the experience of this academic program "other pedagogies" emerge that start from the needs of the subjects and groups that are being educated, giving rise to alternative pedagogical to conventional and hegemonic responses.

The text begins with a mapping of indigenous higher education in Latin America (López, Moya, and Hamel, 2009, Mato, 2016), among which is the EIB career of the UPS. Next, we analyze the socio-historical conditions that led to its emergence and contribution to the continuity of the educational project of the indigenous people of the province of Cotopaxi and, later extension of its offer to other provinces of Ecuador (Farfán, 2008; Castro et al. al., 2009; Villagómez, 2016).

Finally, from the analysis of the data obtained through interviews in qualitative empirical work, carried out within the framework of the doctoral thesis "Practice of Interculturality, decolonization and teacher training: The case of the Cotopaxi Academic Program of Ecuador" (Villagómez, 2016), four "Other" Pedagogies are exposed that emerge in the experience of the UPS EIB Career: 1. reaffirmation and identity re-composition; 2. "Go to return"; 3. intercultural and 4. "Awareness of oppression.

The main theoretical references used to argue the emergence of these "Other" pedagogies, have to do with the categories: "pedagogical alternative" (Puiggrós and Gómez, 1992, Rodríguez, 2015) that understands education as an "overdetermined social practice", so it is possible to analyze pedagogical dimensions in other levels of the social dimension, which are internal to the particular educational processes (Rodríguez, 2015, p.7). From this understanding it is possible to recognize the emergence of "Other pedagogies", category used by (Arroyo, 2012; Medina, 2015) referring to the pedagogical responses that are built in educational processes and social movements; that in the case of this analysis they are born from the contexts and struggles of the indigenous people for an education that responds to their needs and is at the same time linked and is part of their own political project.

The document makes explicit the need for the analytical attention of the pedagogue in the critical understanding of the emerging "Other pedagogies".

2. Theoretical and methodological basis

Regarding the theoretical tools, the contributions of the Latin American Critical Pedagogy are used, which places a central focus on the contributions of education to social transformation. We use the categories "pedagogical alternatives" (Rodríguez, 2015) and "other pedagogies" (Arroyo, 2012) that help us to understand education as a social practice in which "non-submissive" pedagogical responses emerge in the experience (Medina,

2015), transformed and decolonizing; they are pedagogies "that resist and in that resistance are capable of constituting themselves as subjects with possible future options from the right to the present" (Medina, 2015, p.43).

For the collection of information, we work from the testimony of the actors (key informants selected in multiple and continuous approaches to the context of the study), from interviews conducted during the field work of the doctoral thesis: "Intercultural Practice, decolonization and teacher training. The case of the Cotopaxi Academic Program of Ecuador "(Villagómez, 2016). For the analysis, the dialogues about the experiences and reflections of the actors were transcribed; the data was organized into categories that concentrate similar ideas and themes (Fernández, 2006, p.4), as well as beliefs and events that were analyzed in an inductive, critical and interpretative manner in "dialectical relationship with the theoretical and methodological framework" (Ripamonti, 2015, p.13), becoming the fundamental inputs for the understanding of the meaning that the actors give to education and the pedagogies that emerge from the experience of the UPS EIB career. The data obtained was completed with the review of the academic and curricular documents.

3. Analysis and results

3.1. Indigenous higher education and teacher training for IBE in Latin America

According to López et al. (2009), since the 1990s the region "has been experiencing a displacement of indigenous demand, from the level of basic education, to the level of higher education, including the university" (page 246); The first experiences of indigenous higher education in the region, arise to meet the need for teacher training for IBE, as is the case of the Cotopaxi Academic Program (PAC) in 1994, currently UPS EIB Career.

At present, there is an enormous diversity of indigenous higher education programs in Latin America, becoming a "heterogeneous field of experiences" (Mato, 2016, p.215) determined by the intentionality of the educational programs and the degree of participation of the recipients in its creation and in the development of the educational project. Next, the taxonomy of indigenous higher education programs in Latin America, prepared by Mato (2016), is presented:

1) Programs of individual inclusion of indigenous students in 'conventional' universities
2) Degree programs and other types of certification established by conventional universities;
3) Teaching, research and social services programs developed by 'conventional' universities with the participation of indigenous communities;
4) Associations of indigenous organizations and 'conventional' universities or indigenous higher education;
5) Intercultural universities and indigenous higher education;
6) Indigenous universities and indigenous higher education;
7) Indigenous and Intercultural Autonomous University.

According to the same author, the PAC of the UPS would be located in the second type because it is a program aimed at the indigenous population, established in a conventional university (Mato, 2016, page 217); besides being included in the sixth type, among the indigenous universities (p.220). As the same author maintains, according to indigenous intellectuals and organizations they insist on nominating as Indigenous Universities those that have some of the following characteristics. Several of which has the EIB career of the UPS, as we will highlight later.

Have been established and are governed by them, or their organizations and communities. They guarantee the continuity of their language forms, knowledge systems, values and the fulfillment of their future projects.

They foresee the possibility of being intercultural to favor the inclusion of the worldviews and the interests of several indigenous peoples and, in some cases, also of Afro-descendant peoples...

They highlight the importance of guaranteeing the permanence of knowledge in their curricula ... (Mato, 2016, p.291, own translation).

As such, the EIB career of the UPS, is an academic project that is part of a conventional higher education institution, aimed particularly at indigenous higher education, because the academic offer of the UPS has careers that serve as a priority to indigenous population, such as EIB and local management for development (Vázquez et al., 2012, p.665) and other more conventional ones that include students from ethnic minorities, supported by the Intercultural Residence project (Di Caudo, 2014). As an EIB career, it seeks to respond to the educational demands, specifically teacher training for bilingual intercultural education of the indigenous peoples and nationalities of Ecuador.

The experience of the EIB Career is then analyzed as an intercultural indigenous higher education program, focusing particular attention on the intentionality and educational and pedagogical agency carried out in this academic program dedicated to the initial training of teachers for the EIB.

3.2. The UPS Bilingual Intercultural Education Career

As a result of the struggles and resistance of the indigenous organization CONAIE (Confederation of Indigenous Nationalities of Ecuador), the EIB was institutionalized in the country in 1988 (Vélez, 2008) with the officialization of the National Directorate of Intercultural Bilingual Education (DINEIB) (Executive Decree 203, 1988, page 03). Several decades before this happened, the country had important experiences of education for indigenous peoples, some of them promoted by the

central State, generally of an integrationist and homogenizing nature, in accordance with the project of the unique, homogeneous and mestizo national State; others, on the other hand, were experiences of indigenous education promoted by the peoples themselves that were born as a "community initiative for indigenous education" (Torres, 1992, p.13) and are a fundamental part of their own political project, constituting a space for community organization.

Indigenous schools as and intercultural bilingual schools, are characterized as alternatives such as "challenge to the power of the hegemonic and homogeneous State" (González, 2011, p.5), unique, monolingual and monocultural. They require their own teachers, that is, they belong to the same community and speak their own language. For Molina and Tabares (2014) "Own education represents the historical possibility of resisting the systematic project of disappearance to which indigenous communities have been subjected ...". (p.2) in which there is a process of social and community appropriation, factual or symbolic of the school as a claiming strategy.

Among these experiences of self-education, is the System of Indigenous Schools of Cotopaxi (SEIC) that was born in the 1970s (Granda, 2016) with the Quilotoa project of the Salesian Mission of Zumbagua that starts with literacy and then, "When many adults were already literate and more and more children went to literacy centers, the communities made the decision to transform these centers into schools" (Ramírez et al., 2007, p.123). The SEIC came to have all levels of schooling, from the Runakunapak Yachana Wasi literacy, the Wawakunapak Yachana Wasi child education, the Yachana Wasi basic education, (Baltazar et al., 1992, p.65), the high school or baccalaureate with the Jatari Unancha School.

With the growth of the SEIC, the demand for higher education was linked to the need to improve the professional practice of teachers in schools, which added to the demands of the

Ministry of Education institutions that placed greater demands on teachers formal training, professionalization and qualification for their exercise in bilingual intercultural institutions, which by 1990 were already recognized by the central State.

Although during this period the Pedagogical Institutes (IPED) and Bilingual Intercultural Pedagogical Institutes (IPIB) are created "to meet the demands of teachers in a sectored manner, there is one per province and two or more in the provinces with the highest population concentration, while IPIBs are located in places with a greater indigenous population "(Fabara, 2004, p.32) that worked throughout the country (25 IPED for teacher training for Hispanic education and eight IPIB for teacher training for IBE) however, in the geographic area of interference by the SEIC, there was only the IPED of the Pujilí canton that trained teachers for Hispanic education and not specifically for IBE, as was the need for context.

Finally, the need to have a higher education program for the training of teachers for their own schools culminated in the creation of the UPS PAC, the latter also in the process of formation. Thus, according to the testimonies of the actors, the creation of the PAC in 1994, called since 2003 EIB Career "is the point of arrival of a liberating educational process of self-education" (Salesiano, interview, 2014, in Villagómez, 2016, p.131) that allowed the continuity of the educational process carried out by the SEIC, offering a Bachelor's Degree in Educational Sciences and a blended learning modality, serving indigenous and mestizo students linked to the indigenous organization (Farfán, 2008, p. 28).

> The proposal for the creation of the University in the Highlands was analyzed since 1993, together with communities and second-degree organizations. According to act number 01 of September 1, 1994, held a meeting to analyze the opinion of several instances of the indigenous organization, such as the DINEIB, CONAIE, defines the support for the creation of a proposal for higher education in the field of Intercultural Bilingual Education (Castro et al., 2009, p.27).

Since 2003, the EIB Career has been extended to the provinces of the Ecuadorian highlands: Imbabura with a support center in Otavalo; Pichincha in Cayambe, Cotopaxi in Latacunga; Chimborazo in Riobamba and Bolívar in Simiatug; and in the Amazon, the province of Morona Santiago in Wasak-entza.

The review of the curricular documentation of the EIB career, poses a close relationship with the specificities for the training of teachers that pertain to the DINEIB, such as, and among others:

> "Train teachers and other human resources for indigenous education in the different languages of the country. Organize accelerated training programs for indigenous teachers according to the characteristics and needs of the various indigenous communities. Direct, organize and guide the education of bilingual normals "(Ecuador, Executive Decree, 203, November 15, 1988, page 03). In this same line the objectives of the PAC are constructed:
>
> 1. Train, professionalize teachers identified with the socioeconomic, political and cultural reality of the indigenous nationalities, who master the knowledge and techniques in the educational and productive fields of the historical project of the peoples, especially indigenous.
> 2. Systematize, energize and update wisdom, science and technology in function of the dignity of man, especially of indigenous nationalities.
> 3. To develop an educational process for higher education that is at the service of communities, organizations, institutions and leaders and that is characterized by permanent, systematic and progressive response to the socio-political training requirements of the indigenous population (UPS, 2005, consult SNA, 2016).

The pedagogical guidelines described in the document foresee formative processes of a liberating, communitarian and political nature that start from the sociolinguistic reality and

bilingualism, the search for cultural identification, intercultural perspective and the Andean people's worldview (UPS, 2005, s/p).

Currently the EIB Career, has a broad coverage with 424 students and more than a thousand graduates to date (UPS, 2017), works in blended format and with support of virtual learning environments, with face-to-face meetings held in the territory, in the so-called support centers.

3.3. "Other Pedagogies" are delineated in the educational experience

In Ecuador, the SEIB considers the need to think about another education -differentiated from the Hispanic one- and another school aligned with the educational needs of the communities and indigenous peoples. These educational needs will mark the requirements for another teacher training to which the EIB Career must respond.

Faced with these demands, the UPS EIB career makes possible another reality, which has to do with the feasibility of access to higher education of historically excluded population, in an educational project that will attempt from the reading of the context and the demands of the own population, to endow of specificity to the formation of professors of EIB.

In the review of the experience of the career, we locate several findings that allow to sustain the central idea of this article in which it is affirmed that the processes of teacher training, favor the emergence of "Other pedagogies". These are pedagogical alternatives because they offer a different option and have a prospective nature.

The category is used, "alternative" because it "is linked to the work of constructing reality as a problematic field, so that it can be approached as an object of knowledge... (Rodríguez, 2015, p.3), besides being "A ordering concept to the extent that it contributes to delimit fields of observation" (p.3). On the other hand, it demands, as the same author points out, to understand the pedagogical without reductionism, when education is defined as "overdetermined" (Puiggrós, 1984).

For Arroyo, (2012) is about other pedagogies that "arise from contexts, struggles, awareness ... are present in actions, movements ... Interrogate teaching, pedagogical thinking, educational practices ..." (p.9); They question the modern pedagogy that "has participated in modern thought, including its abysmal and sacrificial character in the subalternization of the Others" (p.17).

Thus, a broad conception of pedagogy allows us to glimpse beyond didactic methodologies and proposals. This is how Arroyo (2012) states, referring to the work of Paulo Freire, "does not invent methodologies to educate peasant adults ... reeduca pedagogical sensitivity to capture the oppressed, as oppressed, as subjects of education, construction of knowledge, values and culture "(p.27, own translation). They constitute other pedagogical responses that are constructed in the same educational process that is why they are pedagogies in movement, in construction where all are educated among themselves, with the mediation of the world (Freire, 1987).

As indicated at the beginning of this work, according to what was stated by Mato (2016), the EIB Career is an intercultural indigenous higher education program offered by a conventional university. The program is aimed primarily at the indigenous and mestizo population, committed to the EIB. Although the curricular academic project declares an intercultural educational option, it is in the same experience of the Career in which other pedagogies are constructed in the processes, their study as alternatives allows problematizing their emergence to propitiate their understanding, not without considering the complexity and conflicts of the social fabric where educational practices occur. As pedagogies in emergence, they are seen more as processes in construction than as final products; for this reason, they are assumed in this analysis as challenges that require constant reflection and a critical look at the educational project and the practices.

Four "Other Pedagogies" are outlined below, which are delineated from the experience

3.3.1. Pedagogies of reaffirmation and identity re-composition

In academic programs directed primarily at the historically excluded population as the case analyzed in this document, the tension between whitewashing and ethnogenesis is constant. Ethnic and linguistic shame, as a result of the experience of colonial violence and racism on the part of the white-mestizo society, provokes in the indigenous feelings of self-devaluation that are opposed to "feelings of justice that struggle against a sociocultural model that ignores other knowledge, subjects and their stories (González, 2011, p.182) thus generating the tension "between Western imposition and resistance and search for cultural and linguistic reaffirmation" (Villagómez, 2016, p 172).

Conscious of this tension the educational proposal is also an intervention project in which actions of resistance and struggle come into play in which the identity reaffirmation is a pedagogical response that seeks to favor ethnogenesis and feelings of self-worth, as one of the social actors mentions:

> They are people with much devalued identities, both individual and collective. Many times they hide their indigenous identity. Then the great challenge ... if you do not work in the line of self-assessment in individual and collective terms, very little will be done ... in that framework the entrance to speak about us, from our own experience to recover our own history ... for that more formative work (Academic, interview, 2016 in Villagómez, 2016, p.174).

In coherence with the postulates of the IBE of the country, the work carried out in the Career is aimed at "strengthening the cultural identity, languages and organization of peoples and nationalities" (MINEDUC, 2014, p.29) thus enabling the emergence of pedagogies tending to cultural reaffirmation. Some testimonies of students and alumni, help put the exposed:

> It used to be the one with the hat, the one that knows less. The one who speaks Kichwa is not intelligent. That way. This has been overcome little by little (Indigenous leader, interview 2014, in Villagómez, 2016, page 172).
> ... I have changed my clothes, perhaps ... But, the indigenous essence is carried in the mind, it is carried in the heart, it is carried in the blood. And if the mind does not manage to lose it is still indigenous. That's my thing ... (Indigenous professor, graduate of the PAC, interview, 2014, in Villagómez, 2016).

3.3.2. Pedagogies of the "go to return"

The "Go to return", as Segato would say (2015) means "go, learn the language of the colonizer, understand the way of thinking and living of the white world and also the weapons and the ways the oppressor uses to oppress, but to return", as illustrated by the verses of Neto, (sf, own translation)

> Since I left home,
> I brought the return journey carved in my hand,
> buried in the navel,
> inside and outside, like that with me,
> my own orientation (s. p)

These are pedagogies that mark in the learner's experience the route of the outward journey -the approach to the knowledge of the other-, but to return empowered from educational processes that are coherent with the needs of the individual and collective subjects that are educated. They approach the knowledge of Western science and language and the knowledge and appreciation of one's own culture. As symbolically manifested in one of testimonies (Indigenous leader, interview 2014, in Villagómez, 2016, page 179) who referring to his experience as a student argues that his career path "is like entering a house, but from there to be formed, with ideas, more proper", as the pos-

sibility of learning to return to the community, as the following statement reads," for me, most of all, my desire is to practice my profession and work with the indigenous people "(Student, interview, 2015, in Villagómez 2016, p.180).

Going to return makes sense in otherness. And other authors such as Segato (2015) illustrate the meaning of going to return using the text "I am not an acculturated" by Arguedas (1968) in which exalts the possibility of traveling in the world of white and Indian: "... I am an acculturated; I am a Peruvian who proudly, like a happy demon speaks in Christian and in Indian, in Spanish and in Quechua. "

These are pedagogies that are built on the desire to return to one's own culture and one's own community, but to contribute, pedagogies that through experiences that promote knowledge of one's own and the West, help to interrogate the hierarchy between Western science and epistemologies and ancestral knowledge and, in addition, demand their inclusion and vitalization and daily use in academic and school spaces, as expressed by one of the professors of the EIB Career, are pedagogies that are built in the tension of the valuation of the language and the own culture and of the necessity to know western science and the mestizo culture.

> It is good to let them know the Western theories ... but we have to make them known by contrasting with our own methodology ... from what we already have ..., by other ways ... There are several sciences (Academic, intellectual and indigenous leader, interview, 2015 in Villagómez, 2016).

3.3.3. Intercultural Pedagogies: "between cultures"

The intercultural pedagogies, are unfinished pedagogies, always under construction, therefore, the pedagogies of "between cultures" are pedagogies of hope, as such they have a deep utopian component, they stand on the road, in practice in the need to build the "between cultures" and the otherness; emerge in the challenge that requires the construction of mutual learning, the valuation of one's own and the recognition of the other. Interculturality in this framework, "more than a simple concept of interrelation, means the process of building a 'other' society (Walsh, 2009, p.232). Thus, interculturality must be seen as a practice and not as something concluded.

Intercultural pedagogies emerge on this path, where intercultural relations take place, in everyday spaces, the community, cultural manifestations, traditions, the family. In the actions of resistance, but also of collaboration.

As pedagogies of "between cultures" insist on the need for the meeting of diverse, plural groups (mestizos and indigenous). They do not ignore conflicts, difficulties, setbacks, hierarchies and colonial legacies, at the same time they recognize what is going on, solidarity and sororities, efforts. As Cuji concludes (2011) in a study conducted on EIB Career "not all differences or encounters are necessarily conflicting" (p.75). Likewise, the actors express it:

> At first, one could say inequality, because on the one hand we were, as the people below say, as they said and others were the people from above, who are indigenous. At first, it was like that, but no, then we were getting along. And that's how we got ahead ... (Student, interview, 2014 in Villagómez, 2016, page 177).
> ... the first day of meeting between Indians and mestizos is a different world, that we are the two worlds, that we are uniting, finding. The situation is a bit difficult until we all fit in, until we know. We have been educating and educating ourselves and we have shown mutual respect (Student, interview, 2014 in Villagómez, 2016, page 176).
> We are indigenous, mixed with other comrades, with mestizos, we have known, learned from part of there and we have also shared with us there ... (Graduated, interview, 2014 in Villagómez, 2016, page 176).

Intercultural pedagogies develop in individuals the ability to understand difference and learn from it. To collaborate with the different ones and

to be in solidarity. They finally create the possibility of building a common history for finally, as the indigenous leaders refer to "sharing power".

3.3.4. Pedagogies of "awareness of oppression"

The concept "Pedagogies of awareness of oppression and processes of dehumanization" is used by Arroyo (2012) referring to other pedagogies

> When looking for these other pedagogies in the other subjects in collective actions and movements, it is recognizing that they are subjects of other social experiences and other conceptions, epistemologies and other practices of emancipation (p.28, own translation).

In the case of the EIB Career, the pedagogies of "awareness of oppression" have to do with the formation of a teaching staff committed to the indigenous struggle that allows the subjects of education, "to assume themselves as socio-historical collectives with their own identity, the same that becomes a resource of social struggle "(Moya, 2007, p.239). As Freire (2012) points out only for education "we become capable of intervening in reality, an incomparably more complex task that generates new knowledge than the simple function of adapting to it" (p.100).

They are pedagogies that foster an awareness of their historical role as representatives of a community, of a people in the desire for a better future based on self-confidence and the possibility of continuing to fight in the security that "fighting can change things"(Segato, 2015).

According to one of the teachers of the EIB career, (2015), the intentionality of the educational project focuses its efforts on the training of teachers who "support this process of reconstruction of what would be an indigenous collective that tomorrow can integrate more equitably with the nation state. " What implies the challenge that requires a political education of teachers. For Farfán in (Mato, 2008, p.289), "the formation of indigenous leaders who are contributing in local governments" is one of the most important contributions of the EIB career to the political project of the indigenous people and their struggle for transformation of a reality of inequality and exclusion. A fragment of the graduation speech of the student of the Latacunga Support Center and indigenous teacher, Simaluisa (2015 in Villagómez, 2016, page 204) is transcribed.

> On this morning full of light, of happiness, above all, of hope for a more dignified life for our families; today we are here of the different nationalities and indigenous peoples, blacks and mestizos; we come from the highest peaks of the mountains and the different cities of our beloved Ecuador.
> It seems common to achieve the title of third level, in reality it is not so; in Ecuador there is a very distant gap between poor and rich, illiterate by levels, cornered indigenous peoples, both in the countryside, and in large cities that do not have the bread of the day much less to buy a pen, a pencil or a paper, What to say about women in particular in the indigenous and black sectors. However, we have started to overcome but we are far from having the equality that is so much talked about, we will continue forward and today we are here in search of the construction of a new, more just and humane society, in order to reach the Sumak kawsay that our peoples have dreamed of.

They are definitely liberating pedagogies and the hope of a more dignified life, for the construction of a more just society. As can be gathered from the testimony of (Simaluisa, 2015) they promote the "awareness" of the situation of exclusion to forge the desire to "go out ... to move forward" for the construction of a "more just and humane" society and to reach the goal of "Sumak kawsay".

4. Discussion and conclusions

The UPS EIB Career, as an educational program for teacher training of indigenous teachers, joins the efforts of other Latin American indigenous higher education proposals, to respond to their

demands for a relevant and contextualized higher education.

The Career is an academic program in execution directed mainly to indigenous population. It differs from conventional teacher training programs by including interculturality and bilingualism as axes.

The review of the experience of the EIB Career, which this article focuses on, is the pedagogical dimension contributes to a broader field of study, that of intercultural higher education.

The experience of the EIB Career, in the processes of teacher training, according to the actors, encourages the emergence of "Other Pedagogies" that arise from the contexts, from the realities, from the struggles of the students themselves as members of their community and as part of a collective political project.

These "Other Pedagogies", are always under construction, unfinished, are challenges because they interrogate conventional pedagogical practices and delineate other possibilities for the training of teachers for IBE. Pedagogies that are born in the tension between denial, whitewashing and the valuation and vitalization of culture, language and knowledge, that lead to identity reaffirmation.

They are pedagogical alternatives that occur in plurality, in the meeting of diverse people and in the interrogation of hierarchies. They promote the awareness of oppression, that is why they lead to the political formation of individual and collective subjects for the transformation of realities and the construction of another history.

We also warned about the need to always keep a critical eye on the educational experience and the pedagogical process because, since intercultural pedagogy is an emerging field, we must take into account the risk of falling into the hegemonic discourse of tolerance and harmony. It is necessary to consider the complexity of the social and economic contexts in which intercultural relations occur.

Finally, it is important to establish the need to deepen the study of emerging Latin American and intercultural pedagogies. It is essential to have empirical evidence to understand the educational, pedagogical and teacher training requirements, from the actions of the individuals who are educated in the construction of their own education. At the same time, it is necessary to address the challenge of education in the curricular and didactic areas, as well as the production and systematization of educational materials and their own didactic resources.

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"Iyambae": in search of an emancipatory higher education in the UNIBOL Guaraní and Lowland Peoples

"Iyambae": en busca de una educación emancipadora en la UNIBOL Guarani y Pueblos de Tierras Bajas

David Silvestre Delgadillo Zerda is a professor and researcher at the UIEP Intercultural University of the State of Puebla (México); candidato a doctor por la UNAM (México) (david.delgadillo@uiep.edu.mx) (http://orcid.org/0000-0002-5461-8450)

Abstract

In Latin America (LA), to speak of the conditions of possibility that show the construction of an own education in higher education as an alternative to the pedagogical project of modernity and hegemonic capitalism is to refer to localized and concrete educational experiences in the region. The context of diversity corresponds to that of the indigenous lowland ethnics of Bolivia. Now, what are the scope and limitations that particularize the approach of the ethnic, cultural and linguistic diversity of the model of the Bolivian Indigenous University (UNIBOL) Guaraní and of the Low Lands Peoples "Apiaguaki Tüpa" that allows to speak of the construction of an own education oriented to the positioning of a Latin American pedagogy? The indigenous, original, ancestral peoples (IOAPs) have printed to this institution the following characteristics: subversion of the hierarchical configuration, inheritance of the colonial university model; establishment of horizontal relationships in a context of verticality of higher education (HE). As well as, the transformation of the hierarchical, monocultural and hegemonic function into a pluralizing and preserving practice of diversity destined to overcoming inequalities through its valuation, rescue and strengthening of own ethnic, cultural and linguistic elements. In addition to the transit of the supplanting of the presence, voice and actions of the IOAPs to an active and effective role in the construction of a model of HE constituted and constituent of the historical, political and identitarian vision of the indigenous peoples of the low lands performing an emancipatory function.

Keywords: Own education, higher education, indigenous peoples, indigenous languages, emancipation, political vindication.

Resumen

En Latinoamérica (LA), hablar de las condiciones de posibilidad que den muestra de la construcción de una Educación propia en la educación superior como alternativa al proyecto pedagógico de la modernidad y del capitalismo hegemónico es referirse a experiencias educativas localizadas y concretas en la región. El contexto de diversidad corresponde al de las etnias indígenas de tierras bajas de Bolivia. Ahora bien, ¿Cuáles son los alcances y limitaciones que particularizan el abordaje de la diversidad étnica, cultural y lingüística del modelo de Universidad Indígena Boliviana (UNIBOL) Guaraní y de Pueblos de Tierras Bajas ''Apiaguaki Tüpa'' que permite hablar de la construcción de una educación propia orientada al posicionamiento de una pedagogía latinoamericana? Los pueblos indígena, originario, ancestrales (PIOAs) han impreso a esta institución las siguientes características: subversión de la configuración jerárquica, herencia del modelo de universidad colonial (Weinberg, 1995), establecimiento de relaciones horizontales en un contexto de verticalidad de la educación superior (ES). Así como, la transformación de la función jerarquizante, monocultural y hegemonizante en una práctica pluralizadora y preservadora de la diversidad destinada a la superación de las desigualdades a través de su valoración, rescate y fortalecimiento de elementos étnicos, culturales y lingüísticos propios. Además del tránsito de la suplantación de la presencia, voz y accionar de los PIOAs a un activo y efectivo protagonismo en la construcción de un modelo de ES constituido y constituyente de la visión histórica, política e identitaría de los pueblos indígenas de tierras bajas desempeñando una función emancipadora.

Descriptores: Educación propia, educación superior, pueblos indígenas, lenguas indígenas, emancipación, reivindicación política.

1. Introduction[1]

Currently, much of the pedagogy that underpins educational action in Latin American countries suffers not only from an essential foundation in the axiom of inequality (Rancière, 2003). Model assumed and perfected by the pedagogical project of modernity and hegemonic capitalism (Laclau and Mouffe, 1985) but also, it institutes the system that it represents, reproduces and disseminates, imposing it as the paradigm to emulate in education. Scheme that keeps other education systems in a situation of submission to the hegemonic model, forcing them to reproduce and perpetuate this inequality.

In education, those who have experienced the processes of inferiorization and minorization have been the indigenous peoples, conceived from indigenist logics (Castañeda, 2006) as incapable to decide their destinies by themselves and even more to conceive, build and carry out their own systems educational (Sarango, 2013). Proceed that has found in higher education, heir to the colony, the perfect reproduction mechanism and naturalization of the relationship of political, economic, cultural, epistemic and linguistic subalternization of indigenous peoples.

In Bolivia, the state administration, rooted in the coloniality of power (Quijano, and Wallerstein, 1992), historically denied the recognition of two constituent and instituting elements of indigenous nations; their ancestral territories and their free determination (Aparicio, 2009). However, the indigenous struggle, particularly in the lowlands, obtained, in recent decades, important achievements in the attainment of both claims. Advance that configured a suitable space for the concretion of the main proposals of the indigenous route, establishing itself as an alternative social project.

> The condition of majority is the one that which allows the indigenous society to offer its interpretative scheme, its knowledge scheme and its political positioning, as an attractive hegemonic possibility and that questions the mestizos our identity. For me, the most interesting politically of the phenomenon of the Indian insurgency, is that it poses for the first time to Bolivian society as a whole the possibility of becoming *Indianized* and of overcoming the external, essentialist and reifying visions of the ethnic (Rivera, 2008).

In the field of higher education, the creation of the regime of indigenous universities, particularly the UNIBOL "Apiaguaki Tüpa", is the proposal of the indigenous peoples of the lowlands. The transcendence of the educational project lies in the correlation between the educational project and the political and ideological vision proper to the indigenous peoples of the lowlands based on the reconstitution of the ancestral territories, self-determination and the revival of their own historicity. In this framework, the experience develops important elements framed in the construction of an own education.

2. Methodology

Since the end of the eighties of the last century, the actions of the indigenous movement, in addition to other confluent factors, brought about important changes in the countries of the region; the official responses of the Nation-State involved processes of institutionalization of diversity in the HE. Proposals that range from a logic of inclusion, integration of the indigenous population (Mato, 2014, p.33) to those from the same IOAPs consisting of self-managing experiences. The difference between the two makes it possible to elucidate the research problem. When non-indigenous people raise the project, then the study would focus on relevance; but, when the proposal emerges from the indigenous people, the present case, the objective is to demonstrate the possibilities and limitations in the process of materializing and consolidating the projection of the political, ideological and cultural vision of these peoples in the HE.

The need to know the particularities that make this university a proposal of indigenous peoples, urged the adoption of ethnographic qualitative research. The exploratory strategy implemented the following techniques: a) The documentary review allowed to access and analyze relevant information of the university. b) The interview was of an unstructured type, in depth, and it was applied under the criterion of greater incidence in the materialization of the educational proposal. c) Non-participant observation resulted vital to analyze everyday events attitudes of detractors and / or supporters of the model. The instruments used were the field diary, interview guides, such as, the photographic record and voice.

3. Results

3.1. Contextualization of indigenous nationalities and intercultural universities in the Plurinational State of Bolivia

Bolivia is one of the most biodiverse countries in the world; profusion also embodies the ethnic, cultural and linguistic variety. A basic classification of the geographical composition distributes its territory in "highlands" (puna, altiplano and valleys) and "lowlands" (Amazonia, Chaco and eastern plains). Comparing both extensions, 60% of the territory corresponds to the Amazon region (Rivero, 2014), therefore more than an Andean country it must be considered Amazonian. The total population of the country amounts to 10 457 329 inhabitants, of which 44% is indigenous (INE, 2011), a percentage questioned by the drastic reduction compared to the 2001 census where 62% self-identified as indigenous. Bolivia recognizes 36 indigenous nationalities, five inhabit ancestrally in the highlands: The rest, 31 are located in the lowlands. This indicates a greater concentration of ethnic, cultural and linguistic diversity in the lowlands.

The instrumentalization of education originated in the colony and continued in the Republican era always seek the ethnic, political, territorial and symbolic destructuration of IOAPs imposing a homogenizing educational policy, minorizing and inferiorizing (Choque, 2015) called Indigenismo (Fabre, 1998). Against the current, subalternization provoked the need of indigenous people to appropriate education. For the indigenous movement, the paradox exposed subversive connotations about educa-

tion, assuming it as one of its demands (Rojas, 2003). In this sense, the struggle of the indigenous peoples for their demands has generated important changes in the last four decades. Transformations that reached their highest point with the approval of a New Political Constitution of the State (NPCS) in 2009. Social agreement where the active participation of indigenous peoples set the bases of the new model of State based on the recognition of the plurinationality that it obliges us to meet the demands, needs and expectations of the peoples that make it up.

With the creation of the Bolivian indigenous university regime in 2008, the scenario of higher education undergoes significant changes that promote the State's obligation to guarantee the rescue, maintenance and development of ethnic, cultural and linguistic diversity to the indigenous nationalities established in the NPCS:

> Higher education is intracultural, intercultural and multilingual, and its mission is the integral formation of human resources with high qualification and professional compe-

tence; develop scientific research processes to solve problems of the productive base and its social environment; promote extension policies and social interaction to strengthen scientific, cultural and linguistic diversity; participate with their people in all processes of social liberation, to build a society with greater equity and social justice (Official Gazette of the Plurinational State of Bolivia, 2009, p.25).

Also, since 2011 comes into force, the Education Law "Avelino Siñani, Elizardo Pérez» incorporating new elements tending to preserve and strengthen the cultural heritage of the IOAPs. Article 5 establishes principles that will govern education according to the new model of country established by the constitution, noting; "The original indigenous peasant nations and peoples have the right to an intracultural, intercultural and multilingual education throughout the educational system." This seeks to ensure that the entire educational system contributes to strengthening the unity and identity of indigenous peoples as part of the State Plurinational, as well as the identity and cultural development of its members.

UNIBOL Guaraní and of Lowland Peoples "Apiaguaiki Tüpa"

Located in the community of Ivo, Luis Calvo province of the Department of Chuquisaca, in the original indigenous territory (OIT) Guaraní, is the campus of UNIBOL "Apiaguaiki Tüpa". From its foundation, this university showed important advances, referring us to the possibility of constructing an insumy education (Medina, 2015) and with it an alternative pedagogy. In this sense, the visualization of the political project of indigenous peoples is essentialized in two basic conditions of life for the indigenous population: territory and emancipation. The vital character of these elements was translated for the indigenous peoples in two imperatives; the first, "the reconstitution of indigenous territories" and the second "the self-determination of these peoples." Both precepts framed in the resumption of own historicity (Cusicanqui, 2010, p.54).

Under these two ruling principles, the indigenous population generated numerous and diverse strategies of resistance and struggle to face the brutal conditions of socio-community cultural destructuring imposed by the colonial system (Golte, 1980), which meant the usurpation and dispossession of ancestral and indigenous territories. the exploitation of their natural resources. In addition to the submission of the indigenous population to forced labor under conditions of servitude and slavery that lasted almost three centuries, from the arrival of the Spanish until 1825 (Canedo, 2011). Independence, reaffirming its colonial heritage, did not put an end to dispossession and exploitation, intensifying it. Situation that affirmed the territorial reconstitution and self-determination as unequivocal claims of the IOAPs. For the lowland Indians of Bolivia, the millenarian movements (Wachtel, 1973) as the Ivi Marae "land without evil" for the Guarani; or the Kandire "The Search for the Holy Hill" for the Moxeños constitute the strategy related to the reconstitution of indigenous territories (Lehm, 1991).

The territories are sacred spaces where Guarani people or families have to take care of and be part of it ... then those three categories is, for us, it necessarily has to have a territory, right? and if it does not meet those three components, the territory is in conflict, if it is only a small lot for the house, it lacks something, right? It needs to have a crop. But if I have a house and then a crop, it turns out that I'm missing something that is more important, right? which is the greater space that is the sacred place, place for hunting, place for spirituality, for the displacement of people and contact also with other beings, then that is the greater space, then in those three dimensions is understood the territory and good since ancient times we have always been looking for territory as well right? the word search, the search for the Ivi Marae or "Land without Evil" does not mean that we did not have it, right? but it was a permanent being in that space of the earth without evil. At another time if required, when the territory was already worn out, the territory no longer had those three elements was necessary a displacement or spatial use within the space domain over their territories. So that is the vision of the earth without evil, right? for us (E. Camargo, interview, 11/18/2014).

In the same sense, the Iyambae or Iyaambae whose closest meaning refers to a free human being "the unowned" is established as a strategy that encourages the search for self-determination of indigenous peoples. Both precepts historically drive and guide the actions and life of the indigenous population towards the achievement of these ideals.

Iyambae is a condition, it is a human condition, not only of the Guaraní but also of what we say is that the Guaraní is free, without owner, autonomous, free to decide his future freely. That is the Iyambae being, there should not be a boss, and there should not be someone to lead. So that is also the dignity of the people, right? Because the world has now entered there are some that explode and others that ... an exploiter and others that are exploited. So in the Guarani vision, is not that right? but the sovereign being itself, the person. That is why before we did not have ... a confederation, of the Guarani before, there was not a ... someone to send the entire Guaraní nation, but every sector,

every community, every person, every captaincy was free, right? At the moment of defending the territory, all of them came together, but then each one of them developed his own life autonomously, did not he? So that is one of the most important issues that we take care of, right? (E. Camargo, personal interview, 11/18/2014).

Driven and directed by these mobilizing utopias the IOAPs have obtained, in the last three decades, important results in the attainment of their fundamental demands. Among the perceptible achievements for indigenous peoples are: 1) They obtained the collective title of 20 715 950.3 hectares from 1990 to 2010 as Indigenous Peasants Native Territories (IPNTs), Fundación Tierra (2011). 2) The election of the first indigenous president in 2006. 3) In 1985, they propose the convocation of the constituent assembly. 4) Participate with other indigenous and civil society organizations in the implementation of the Constituent Assembly from 2006 to 2009. 5) Achieve recognition of the diverse ethnic, cultural and linguistic composition of the country by changing the name of the Republic of Bolivia to that of Plurinational State of Bolivia (EPB). 6) They achieve the constitutionalization of their historical demands as the recognition of the "original indigenous peasant territory" and indigenous autonomy. 7) Obtain direct political representation in the legislative body. 8) Constitutionalize the prior consultation in the Magna Carta.

> Given the pre-colonial existence of the original indigenous peasant nations and peoples and their ancestral dominion over their territories, their self-determination is guaranteed within the framework of the unity of the State, which consists of their right to autonomy, self-government, their culture, to the recognition of its institutions and the consolidation of its territorial entities, in accordance with this Constitution and the law (Gazette of the Plurinational State of Bolivia, 2009.17).

Thus the indigenous movement would have advanced, both in the reconstitution of the ancestral territories and in the self-determination of the peoples. In this sense, the achievements have resulted in the recognition and revaluation of the ethnic, cultural and linguistic diversity of the indigenous nationalities by the Bolivian society as a whole in its different social strata. Fact that allowed agreeing a new social pact under the slogan "never again without the indigenous peoples." In this way, the indigenous peoples have increased their visibility and participation in different political, legal, economic and social areas in Bolivia. Likewise, the election of the first indigenous president of Bolivia in 2006 marks a continuum in the concretions of several historical demands always subject to the mobilizing utopias (Ivi marae and Iyambae). Proper configuration for the establishment of the main proposals of the indigenous way in different social spheres.

In the field of higher education in 2008, three indigenous universities were created: the UNIBOL Aymara "Tupak Katari", the UNIBOL Quechua "Casimiro Huanca", the UNIBOL Guaraní, and the Lowland Peoples "Apiaguaki Tüpa". The creation of these HEIs is part of the broad political vision of indigenous peoples, always oriented towards the ancestral reconstitution of ancestral territories, the self-determination of indigenous nations and the revival of the historicity of indigenous peoples. The creation of this new regime of universities[2] alternating with the classic, conventional universities already existing is justified in the experience of a large part of the indigenous population that had to deal with processes of alienation, loss of cultural identity, prioritization of individual interests and a vision predominantly commercial knowledge, under a monocultural principle (Díaz-Polanco, 2006) that invisibilized and disqualified the knowledge and understanding of the reality produced by indigenous peoples.

Criticism of the regime of public-conventional universities, entrenched in university autonomy, becomes not only of its invariable, reproductive function of inequality rooted strongly in colonial thought (Tünnermann,

2010). But also of the non-existent contribution in the transformation processes undertaken by the majority social sectors since 2004 that culminated with the approval of the NPCS in 2009, even more prevailing the reticent attitude to the changes advocated by majority social sectors. Negative that reverberated in the need to create indigenous (non-convential) HEIs correlated to the educational requirements of being, acting and thinking proper to indigenous alterity.

With the start-up of the UNIBOL "Apiaguaiki Tüpa", the tension between two university models that strive to impose themselves within the institution is exposed. On the one hand, there is the model of a conventional western university, with which public and private universities have been operating since the foundation of the first university in Bolivia. On the other hand, there is the "unconventional indigenous university model" that could be described as the attempt to concretize the idea of higher education proper to indigenous peoples, in this case the lowland indigenous peoples of Bolivia.

In the absence of a pre-established model of indigenous university, but which is under construction, consolidation in the experience of UNIBOL faces the influence exerted by the pre-established conventional model. In this sense, the convergence of both models within this indigenous HEIs expresses its multiple tensions and conflicts in different dimensions, levels and university actors impacting on the constitutive development of self-education at the higher level of education recorded under this HEIs. Such a conjuncture shapes the scope and limits of this experience affecting different constituent components, these are: a) Participation of indigenous peoples in the structure of university governance and current functioning of the university, b) The dialogue and articulation of universal knowledge of western court with knowledge and own knowledge, c) Sociolinguistic dynamics and institutional approach to indigenous languages; and d) the university connection with the communities, organizations and indigenous population.

3.2. Participation of indigenous peoples in the governance structure and current functioning of the UNIBOL Guaraní University and the Low Lands peoples

One of the most visible features of UNIBOL Guaraní since its creation up to now is the involvement of the indigenous population in the project. It currently houses 732 students and 62 teachers. The evidence establishes a qualitative participation as it raises and materializes an academic proposal positioned in the political and ideological vision of the lowland peoples. Quantitatively, the participation of the IOAPs becomes effective, insofar as the educational approach is conveyed in instances of proposal, decision and execution where the participation of indigenous peoples is the majority, defining the institutional course of action. The educational proposal is certainly in charge of the indigenous peoples of the lowlands; both in the governance structure and the administration of resources, institutional and academic management. The same indigenous actors visualize the university as an institutionality created by them. Likewise, the non-indigenous population recognizes this HEI as a strictly indigenous institution.

The Community Board gives the highest instance of decision in the UNIBOL "Apiaguaiki Tüpa", in the organizational structure. The representatives of each of the indigenous peoples from which the students come from this instance. If there are 12 indigenous nationalities present in the university, there will be 12 indigenous representatives in the council, the directors of each of the four races; Petroleum and Natural Gas Engineering PNGE, Forestry Engineering (FE), Eco-pisciculture Engineering (EPE) and Veterinary Medicine (VM). One teacher representative per race (4 teachers), one student representative also for careers (4 indigenous students) and the Rector, indigenous. This composition indicates that the tuition of the university rests mainly

on the indigenous population making deliberative and decisive indigenous participation.

3.2.1. UNIBOL Guaraní de Tierras Bajas is directly linked to the immediate, immediate and subsequent demands of the indigenous peoples of the Bolivian East

Under the slogan "for territory and dignity" in 1990 in Bolivia, the indigenous lowland movement called for a march claiming the right of indigenous peoples to the territory. With this march, the indigenous peoples managed to get the government to title them as CLO (Community Land of Origin) three territorial extensions (Lehm, 1991). Since then, more than twenty CLOs to different indigenous nationalities have been recognized in Bolivia.

At this juncture the creation of indigenous universities is a response to the educational needs of the IOAPs linked essentially to the occupation and use of natural resources in their ancestral territories. In this sense, the creation of the four conventional educational programs responds to the constitutional requirement to boost productivity through the HE. Likewise, they correspond to the natural resources existing in the territories: Oil and Natural Gas Engineering, linked to the use of hydrocarbons whose important deposits are located in the indigenous territories of the Guaraní nation. Forestry Engineering, related to the use of existing forest resources in the forests of the Amazon. Engineering in Eco-pisciculture related to the use of the abundant water resources in the Bolivian east. And Veterinary Medicine anticipating the potential of animal breeding.

CLOs. graduates and in the process of qualification
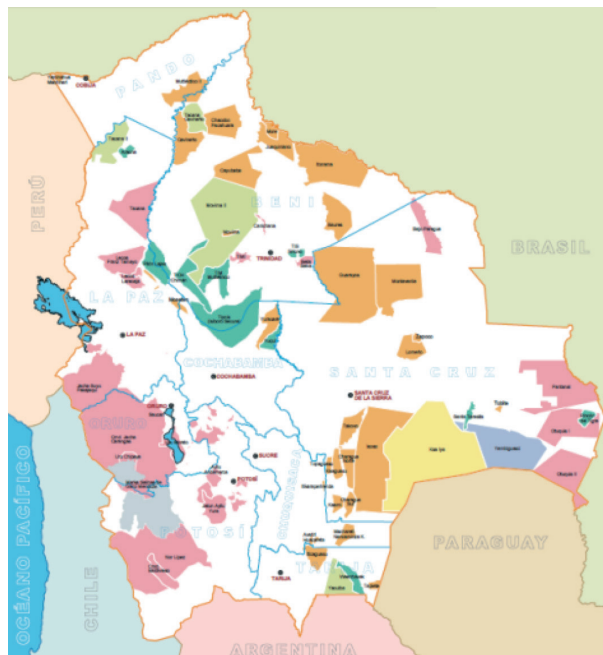
3.2.2. The indigenous sages in UNIBOL Guaraní and Lowlands

A highlight of the educational experience is the emergence, in the academic field, of the indigenous sages, currently in the university are working under this function four wise men that correspond to the indigenous nations: Guaraní, Moxeño, Bésiro and Guarayu. Regarding its functions are several; counselor for students,

educator, expert in indigenous language, also serving as academic and political advisors who guide the governing bodies and institutional management. Of all the functions carried out by the indigenous wise men, two stand out: the first one related to the role of depositories of the knowledge and knowledge of the indigenous peoples and mediators in the processes of articulation between the universal knowledge of the western court and the knowledge and own knowledge . In this sense, the importance of the pedagogical function of the indigenous sage for UNIBOL lies in its potential as an intra-cultural agent in academic processes of curricular design and restructuring of academic plans and programs. Indispensable intervention in the task of promoting an epistemological pluralism (Prada, 2015) in an adverse context, because they are conventional careers whose fields of knowledge are made up of structural science, explanatory methods based on the totality, and the scientific method of cutting Western as a means of validation.

The second function is related to his role as a guide and political adviser in the conduct of UNIBOL, there he becomes a watchman of the community board. Caution that the academic, administrative, social, cultural processes do not contravene the indigenous educational proposal established by the institution. In this sense, it advocates in different instances, especially in academic disputes between technical teachers (anchored in conventional academic formats), teachers of indigenous languages (positioned in the indigenous proposal). And transversal teachers (custodians of the proposal) taking care that the consolidation of the model maintains the characteristics that make it indigenous.

3.2.3. *Sociolinguistic dynamics and institutional approach to indigenous languages at UNIBOL "Apiaguaiki Tüpa"*

From the three indigenous universities created in Bolivia, the UNIBOL "Apiaguaiki Tüpa" is the one with the most ethnic, cultural and linguistic diversity. This means to the institution a great difficulty and a real challenge referred to the rescue and strengthening of the indigenous languages of the lowlands. Currently at the University we can find students from 17 indigenous nations, including some students from the highlands, Aymara and Quechua.

However, the complexity involved in revitalizing the use of indigenous languages UNIBOL has assumed this challenge, establishing the subject of indigenous (indigenous) language as trocal in the four races; with the objective of producing research, science and theory from the indigenous language. Thus students can elaborate and theorize from their own linguistic code, as well as construct representations of the productive, environmental context, taking into account their own way of seeing the world conveyed by their language as the main instrument (UNIBOL, 2012).

The approach of the indigenous language in the institution shows difficulties and limitations referred mainly to the impossibility of adequately addressing the great diversity of languages present in UNIBOL. Although the intention is to consolidate a model of revitalization of the lowland languages, this is not possible materially because it implies the hiring of at least thirty teachers only for this curricular axis. For this reason, the institution chose to gradually attend to languages in professional training. Initially it works four indigenous languages of majority use in the students: the guaraní, the moxeño, the bésiro and the guarayu. The other languages will be added gradually in the following years.

Numerically bilingual students (Appel and Muysken, 1997) are few compared to monolingual students in Spanish at UNIBOL. The strategy adopted consists of grouping the students into bilingual Spanish-indigenous languages and monolinguals in Spanish. The first ones arrive at the university with all the linguistic skills in Spanish and certain competences in the indigenous language. In changes the seconds come only

with the mastery of the competences in Spanish (understand, speak, write and read). Both groups approach the language with different purposes during the first two semesters; the bilinguals seek to consolidate the four linguistic skills and the monolinguals begin the learning of the language, this supposes initially the election of one of the four languages offered by the institution. In the third semester, both are merged and form cooperation groups for the consolidation of competences in indigenous language, where bilingual students assume an important role as support in the formation of their monolingual companions. Despite the time dedicated and the strategy adopted to promote the learning of languages, the results are still very limited, at the end of their professionalization the students (monolingual) have not yet managed to consolidate the linguistic capacities in the indigenous language.

3.2.4. Teacher tendency to replicate the conventional teaching function of their own professional training

All the teachers of the four UNIBOL "Apiaguaiki Tüpa" programs were trained in conventional public universities, their current teaching practice reflects much of their professional training experience characterized by the role of teacher explaining reproductive inequality of intelligence (Ranciére, 2003). Where the active role was focused on the teaching of the teacher, their knowledge, their method, etc. The indigenous university model provides these teachers with the space to transform their teaching experience subordinating intelligences to an emancipating educational practice.

At the moment UNIBOL presents three types of teaching according to the curricular areas: technical teachers, teachers of indigenous languages and transversal teachers. Due to the training of teachers in conventional universities, the explaining model was present in all but with different intensities. Thus, engineering teachers seem to have experimented, acutely, processes of

pedagogical stunning (Ranciére, 2003). The reason refers to the contents of the area of natural sciences strongly structured in the methods of scientific verification. Hence the reluctance to conceive other systems of knowledge as valid, transforming principle of educational practice. On the other hand, the teachers in the transversal area seem to have been less affected by the educational experience of the explaining teacher, due in part to the nature of the contents that correspond to the area of the humanities and social sciences. Their current practice as teachers shows a greater openness to the emancipation of education, in many cases, openly promotes and encourages teachers in the technical area to move from a teaching methodology based on the inequality of intelligences to a methodology of equality of wills. On the other hand, indigenous language teachers, strengthened in their cultural identity, become promoters of the indigenous model.

Negotiations between these types of teachers outline a certain articulation of knowledge, knowledge and languages, not always a product of dialogue but as a result of the struggle to assign a percentage of the distributive rating that reflects not only the domain of knowledge in the technical disciplinary area, but also, the academic use of the indigenous language, the cultural foundation that recovers the historicity itself, as well as the recovery of some knowledge or own knowledge.

3.2.5. The contents of some subjects lend themselves more to the explaining method

Regarding the contents of the different subjects of the UNIBOL forest engineering career, it is worth mentioning the presence of contents in curricular areas that would justify traditional teaching practices. These contents correspond to the area of natural sciences. Disciplines such as dendrology, edaphology, general botany, plant physiology and others of the forest area, as well as the subjects of physics, chemistry and calculation whose contents are based on rigid methods of verification and scientific classification. Therefore, the weight of

these subjects in professional training is covered by a status of indisputable science compared to other knowledge and knowledge in particular, the indigenous. In this sense, technical teachers often disqualify the knowledge coming from the cultural heritage of the students, refusing to consider them as knowledge, especially in undergraduate research. In addition, the conception of superiority of the "scientific" knowledge of these subjects is transmitted to the students; in this sense, the hierarchy "inequality of knowledge" is replicated. Incidentally, in these subjects the percentage of approval of the course by tradition is lower than in others.

On the other hand, students can also see the weight of an educational trajectory in the school levels, characterized by the pedagogical explaining practice that has disrupted the way of conceiving the learning process. The repercussions of this experience can be perceived in the insecurity that the students show when facing academic tasks where the intervention of the teacher is reduced. In this regard, López (2009) points out that the worst impoverishment is that we have trained the indigenous or indigenous ancestry population as people insecure of themselves, and an insecure subject can not contribute to the development of a country. Likewise, another implication of the educated school experience is that for a large part of the students their learning becomes the explanation of a teacher who has consolidated a large amount of knowledge in the area he teaches. Especially when it comes to the subjects of the technical area.

When asked, what are the characteristics of teachers who teach well? Many respond that they are those who explain better, assigning their learning not to themselves but to the explaining role of the teacher; as well as its accumulation of knowledge of the area and which are constantly updated. The very conception of student learning refers to that process of emptying the teacher's knowledge towards students, elements that reinforce and maintain the teacher's explaining role.

4. Discussion

Notwithstanding the changes of the State achieved by social movements, especially the indigenous movement. The transformation of higher education in Bolivia has found in the conventional, traditional, autonomous university model of colonial origin an insurmountable obstacle to realize one's own educational vision. Hence, the reconfiguration of higher education has sought other paths, such as the creation of other university regimes among which are indigenous universities. The institutionality of the Indigenous HEIs transcends the traditional university autonomy, framed in a wider autonomy the "indigenous autonomy".

In the indigenous higher education project, there is no interpretation of the educational requirements of lowland indigenous peoples. Nor is there an agentive intermediation, since the indigenous themselves are the ideologues, promoters and interlocutors who, through their organizations, transmit, negotiate with the State their demands, needs and educational expectations. Act that has allowed them to carry out their own proposals for higher education. In this sense, the participation of the indigenous population was decisive from the beginning, in the gestation the idea and creation of UNIBOL "Apiaguaiki Tüpa" and its current development.

The indigenous university actors are clear and assume the difference with conventional public universities, which constitute the initial reference for the construction of an institutional identity. However, resistance to change is observed by some teachers, who, due to their training in conventional HEIs, do not assume the indigenous approach advocated by the institution and indigenous organizations, developing their academic activities in a traditional-conventional framework of higher education. This makes it difficult to consolidate an own model in the HE.

The explicit choice of the superior educational proposal through the indigenous route

allows the actors involved, from the beginning, to identify the demands, needs and expectations that the IOAPs confer on higher education. Fact that empowers the participants to position themselves critically, identifying themselves with the ideological political vision of the indigenous peoples to which the educational proposal of this university responds. Likewise, this affects the involvement and commitment of the university actors in the educational project.

The exclusive attention of the indigenous population in the HE, through the indigenous model, contributes to the clarity of those involved, indigenous organizations, teachers, community, students, authorities of their political, pedagogical and epistemological actions because the aims, objectives and purposes they are directly linked to the achievement of the historical claims of the indigenous peoples and the projection of the semiotic ontological horizons (De Alba, 2009) of the 31 lowland indigenous peoples.

5. Conclusions

Since colonial times, indigenous education in Bolivia has been denied and persecuted; it is only in the last four decades that the struggle of the indigenous movement made important advances in various social areas. The consolidation of the indigenous higher education proposal, evidence of this advance in the educational field, shows significant elements in that the features that particularize it correspond to the locus of enunciation of the IOAPs, identify these elements and their articulation logic. It allows to know the course in the construction of an own education whose theorization contributes to the Latin American pedagogical emancipation.

As can be seen, the emergence of the UNIBOL Guaraní de Tierras Bajas is opposed to the supplanting role anchored in inequality, and is rather committed to a pedagogical practice based on the assessment of the knowledge and knowledge of indigenous peoples. This positioning implies a change that guides the institution

in its pedagogical action toward the search for the establishment of links with the communities and the indigenous population of the different lowland indigenous nationalities, valuing them as having a cultural legacy translated into knowledge and technologies ancestral. Cultural heritage that corresponds to each of the indigenous peoples from which the students of this university come, converting them into their bearers. Therefore, the protagonists of the professional training processes (authorities, teachers and students) should aspire to establish a learning methodology that arouses the political, intellectual, cultural and linguistic emancipation of the students.

It should be noted that this pedagogical goal is an important part of the educational project of the indigenous peoples, who have been building projects in Bolivia and other Latin American countries that refer to their own education: that of indigenous-native peoples. Likewise, as one can see, one's education does not imply an essentialization of ancestral indigenous cultures that represents a return to the past. It is more a matter of resignifying the living presence of the indigenous peoples in the current world, giving it its own meaning through the retake of its historicity. This implies, a necessary interrelation with other worldviews, even hegemonic ones that are modeling current forms of life, seeking to establish a critical interculturality (Walsh, 2002) that allows them to emancipate themselves from the historically imposed cultural, ideological, political and linguistic domain.

The explicit choice of the higher educational proposal through the indigenous route allows the actors involved to clearly identify the demands, needs and expectations that indigenous peoples confer upon higher education within the framework of their historicity. Fact that empowers the participants to position themselves critically, positioning themselves from the ideological political vision to which the educational proposal of this university responds. This has repercussions on the involvement and

commitment of the university actors in the educational project.

Notes

1. Proyecto subvencionado por el Consejo Nacional de Ciencia y Tecnología (CONACYT) de México, dentro del proyecto "Construcción de la educación propia en las IES: un estudio comparativo de dos universidades: La Universidad Indígena Boliviana Guaraní y de Pueblos de Tierras Bajas "Apiaguaiki Tüpa" (Bolivia) y La Universidad Veracruzana Intercultural (México)".

2. Artículo 1° del decreto supremo Nº 29664 de creación de las tres universidades indígenas bolivianas de fecha 2 de agosto de 2008 "Créase tres (3) Universidades Indígenas Bolivianas Comunitarias Interculturales Productivas-UNIBOL "Aymara", "Quechua" y "Guaraní y Pueblos de Tierras Bajas" como entidades descentralizadas de educación pública superior, bajo Régimen Especial y tuición del Ministerio de Educación y Culturas. Gaceta oficial del Estado Plurinacional de Bolivia.

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What is the use of interculturality? Evaluation of the Intercultural University of Chiapas by its students

¿De que me sirve la interculturalidad? Evaluacion de la Universidad Intercultural de Chiapas por sus estudiantes

Dr. Juris Tipa He is a professor at the Universidad Iberoamericana. Mexico City (Mexico) (juris.tipa@gmail.com) (http://orcid.org/0000-0001-5213-5757)

Abstract

The intercultural model in higher education in Mexico has so far been the only proposal made a reality for an inclusive education towards the "non-western" knowledge integrated in an official-state educational curriculum. However, this model has so far received much criticism from different academic fields, although information on the views of students of intercultural universities is limited. This article explores the opinions of the student population of the Intercultural University of Chiapas (Mexico) on the intercultural model, their motivations to enter this university and the practical applicability of their studies. With a use of quantitative methods it concludes that there are ethnic differences in the evaluation of the intercultural model and the motivations to study in the intercultural university. It is also shown that the level of skepticism expressed by students about this model and the different forms of its practical applicability is related to the amount of time that the student has spent studying in the university. Based on these data it is proposed to review some critical points to improve the functioning of intercultural universities.

Keywords: Interculturality, multiculturalism, intercultural higher education, students, Intercultural University of Chiapas.

Resumen

El modelo intercultural en la educación superior en México hasta el momento ha sido la única propuesta hecha realidad para una educación inclusiva hacía los conocimientos y saberes "no occidentales", integrados en un currículo educativo oficial-estatal. No obstante, este modelo hasta ahora ha recibido muchas críticas desde distintos campos académicos, aunque la información sobre los puntos de vista de los estudiantes de

las universidades interculturales es limitada. El objetivo del presente artículo es explorar las opiniones de la población estudiantil de la Universidad Intercultural de Chiapas (México) sobre el modelo intercultural, sus motivaciones de entrar en esta universidad y la aplicabilidad práctica de sus estudios. Esto con el fin de conocer algunos aspectos funcionales de este modelo de educación y su valoración "desde abajo", por parte de las y los estudiantes. Utilizando metodología cuantitativa se concluye que existen diferencias étnicas en la evaluación del modelo intercultural y las motivaciones de cursar en la universidad intercultural. Además se muestra que el nivel de escepticismo expresado por los estudiantes sobre dicho modelo y las distintas formas de su aplicabilidad práctica está relacionado con la cantidad de tiempo que el alumno ha pasado estudiando en la universidad. Basándose en estos datos se propone revisar algunos puntos críticos para mejorar el funcionamiento de las universidades interculturales.

Descriptores: Interculturalidad, multiculturalidad, educación superior intercultural, estudiantes, Universidad Intercultural de Chiapas.

1. Introduction

The introduction of interculturalism in the public policies of the Mexican government in the field of higher education is an important shift towards educational and cultural inclusion that was still unlikely two decades ago, although just as necessary as it is today. Inequality in access to higher education in Mexico is well documented and what stands out in practically all studies in this regard is the situation of exclusion that young Mexicans are experiencing (Bertely Busquets, 2011; Casillas Alvarado et al. ., 2012, Chávez, 2008, Gallart Nocetti and Henríquez Bremer, 2006). The reasons why there is such exclusion are several, but the main ones continue to be the socioeconomic marginalization of that population sector, the anti-ethnic discrimination and the geographical distribution of the universities that are usually located in the cities, quite far from the numerous rural communities.

Largely thanks to the mobilizations and movements of the ethnic groups, intercultural higher education was implemented at the state level in the 21st century (Dietz and Cortés, 2011). In this model of education, interculturality implies a comprehensive communication between the different cultures that coexist in the same space, with the goal of encouraging mutual enrichment, recognition and appreciation of each of them within the framework of equality (Hidalgo Hernández, 2005, p.78). In Mexico, as in some other Latin American countries, this interaction model has been implemented institutionally in the Intercultural Universities (IU) that are multi-ethnic and in their educational contents try to integrate both the "modern-scientific" knowledge, as well as the "Traditional", typical of ethnic groups. There comes the permanent debate if this model is functional in the sense of being fulfilling its goals and in what way.

The learning process always involves an exchange of knowledge and ideas, between not only teachers and students in the classroom, but also among students. Considering that interculturality is a polysemic concept and, simultaneously, a practice in constant construction, it is essential to question how it is perceived, valued and practiced by the students of the IU, because these young people are being professionally prepared within an educational model where interculturality It is the ideological basis. This is where the main objective of this study comes from: analyzing the opinions of the active students of the Intercultural University of Chiapas (IUCH) on the intercultural model and describing how they evaluate the practical applicability of what they have learned, both in the labor market and in their daily lives.

1.1. Multiculturality and interculturality: new concepts for old processes?

As explanatory paradigms, both multiculturalism and interculturality are used to understand, explain and "manage" diversity and cultural plu-

ralism. Both concepts arise in the societies of Western Europe and the United States, achieving a great analytical development with the emergence of migration as a large-scale social phenomenon and the consequent debate about the inclusion of ethnic minorities in national territories.

The key concept in multiculturalism is tolerance as an ethical virtue of *the public*: the ability and willingness to respect differences and not to place one's beliefs as an absolute condition of coexistence with others. However, here we can distinguish two modes of tolerance: the negative and the positive. The first refers to the ability to withstand the difference so that it is tolerated but not shared. Positive tolerance, on the other hand, consists in trying to place oneself in the place of the other in order to share their beliefs and valuations "from within" (Pérez Ruiz, 2014, pp. 100-101).

Unlike multiculturalism, interculturality appears as an analytical and multidimensional term to understand inter*ethnic* and / or cross-cultural relations. Instead of a cultural "fixed photo" management -like the fact that different cultures coexist in a society or country- interculturalism focuses on the relationship between cultures from the difference between them and, at the same time, starting from the principle of equality of cultures for positive interaction within diversity (Malgesini and Giménez, 2000, pp. 253-259).

During the 1990s, the transnational discourses of multiculturalism and interculturality migrated not only between the Anglo-Saxon countries and the Europeans of the continent, but between them and Latin America, which lived a *"post-indigenismo"* and post-colonialism, resulting in an own version of this concept. As observed by Peréz Ruiz (2014, pp. 102-105), instead of positive tolerance, Latin American interculturalism did not seek to establish measures that facilitate the assimilation of ethnic minorities, but aimed at changing the conditions and modalities in the relations and asymmetric exchanges occur. In this way, *the intercultural* in Latin America is discussed, resignified and appropriated under a "decolonial" perspective,

problematizing the historical processes of relations between colonizers and colonized, and the effects that have produced centuries of discrimination (Mato, 2014; Tirzo Gómez and Hernández, 2010, pp. 25-26).

Currently interculturality is approached from at least four fields of social thought: education, communication, intercultural mediation and from the sociopolitical field where interculturality appears as a societal ideal. Interculturality as a social utopia, the ideal type of communication and, at the same time, an institutionalized political program is shown most clearly in the field of education. Interculturality according to the statutes of the IU refers to mutual relations between different cultures and balanced mutual participation. Cultural exchange, according to its statutes, usually has a "controlled" trait because it seeks to avoid relations of domination-cultural imposition, favoring a symmetrical communication and exchange. However, how the institutionalized intercultural premise in the form of a societal ideal and, at the same time, a concrete policy is carried out in real life, unfortunately, is a subject full of internal problems and contradictions.

1.2 The achievements and the contradictions of Intercultural Higher Education

One of the main objectives of the IUs is to create students committed to the development of their towns and their regions. At the center of the institution is research on the cultures and languages of the people it serves. Teaching, research and links with communities must be respected and all teachers and students must participate in the three areas (Sartorello, 2016). There comes several IU achievements come as (1) improvement of the possibilities for young people from ethnic groups to access higher education; (2) greater geographical distribution of the universities; (3) the integration of different types of knowledge and modes of knowledge production; (4) valorization and vindication of the languages and

knowledge of the ethnic groups; (5) the development of teaching and research guided by criteria of appreciation of cultural diversity; (6) generation of specific "local development" projects and (7) training of graduates from the communities they intend to serve (Casillas Muñoz, 2012; Mato, 2014). Lately, it has also been discussed whether intercultural education can contribute directly to the creation of an "intercultural capital" as a particular form of the cultural capital of the person (Pöllmann, 2014). If the forms of cultural capital1 exist "in relation to" and "through" different cultures[1], then in an increasingly "connected" and interdependent world the "intercultural capital" is emerging as a human quality with great sociocultural importance[2], all in countries as culturally diverse as Mexico.

Despite certain achievements and the enormous potential of intercultural education in the improvement of "cultural dialogue", the current state of the implementation of this model has caused strong criticisms, both administrative and practical, as well as theoretical and epistemological. In addition to the economic problems, there are certain administrative-educational problems of the IU in the form of accreditations that derive from the intercultural premise of gathering "modern knowledge" and "traditional knowledge" in an institutional, state and bureaucratic context (Mato, 2014; Vargas Moreno, 2014). Therefore, in the IU it would not be appropriate to apply rigid systems of supposedly "universal" criteria of validity (thus, there is no "universal knowledge"), but rather "flexible" systems. Unfortunately, this "flexibility" is often misinterpreted as "low quality".

To avoid segregation, the IUs are not considered exclusive for those from ethnic groups, but are open to students of any group and sociocultural affiliation. At the same time, the presence of young people of the ethnic groups is emphasized, as well as the "community" and "rurality" as the main topics of the research projects in the careers offered by the IU. This point is still somewhat confusing, since in the

common imaginary the IU becomes "indigenous universities". It is enough to observe how many IUs in Mexico and Latin America carry in their name the word "indigenous" or of any particular ethnic group. Therefore, this demonstration of "ethnic empowerment" turns out to be contradictory with the premise of avoiding ethnic separations and being open not exclusively to that sector of the population.

Continuing with the previous point, one can perceive a neo-indigenist thread in the functioning and premises of the IU (Kaltmeier, 2010). As the framework of educational policies are built without the participation of ethnic groups, nothing else becomes a "new simulated impositions" with discourses of respect for cultural diversity (Gómez Lara, 2011, Llanes Ortiz, 2008). The so-called "dialogue of knowledge" fails to hide the asymmetric character, nor the inherent conflictivity of such dialogue (Corona Berkin and Pérez Daniel, 2010, pp. 22-23, Sartorello, 2016). Knowledge can be complementary in peasant practice, every day, but often they are not easily subsumable or can be incorporated into canonical-scientific knowledge. At the same time, promoting a dialogue between knowledge and culture implies dichotomising again certain knowledge and cultures (indigenous-mestizo, rural-urban, etc.) and, again, facing obstacles to achieve a dialogue of heterogeneous knowledge (Dietz and Cortés, 2011, pp. 120-138). In this way, the current role of educational interculturality as a way of "decolonizing knowledge" turns out to be overvalued (Cuji Llugna, 2012). In addition to these epistemological problems, there are other internal problems, specific to the IU that have to do both with the contents of the intercultural offer, and communication within the institutions (Bastiani and Moguel Viveros, 2011)

In Mexico, the IUs are subject to political changes in the States where they are installed and, therefore, lack stability. Due to the recurrent changes is the institutional administrations, the continuity of the training of teachers and researchers is broken because the same academic

staff is not from the beginning for their constant mobility to other professional spaces. There are also internal disputes between "theorists" and "practitioners" or teachers who emphasize exclusively the theoretical side of interculturality and those who value only the practical dimension (Tipa and Zebadúa, 2014, pp. 38-39). In this regard, the usefulness of the projects has also been questioned, because, unlike the IU postulates, these do not usually correspond to the needs of the communities and the knowledge acquired in the IU is not useful for many students. Time of his involvement in daily life (Cruz Salazar and Moreno, 2013, Sartorello, 2016).

Another problem shared by the IU is the interpretation of the "intercultural approach" that varies among teachers. The analysis of the IU discourses on interculturality reveals that this is a polysemic concept, with multiple meanings, interpretations and definitions. Even its conceptualization can vary from one period to another and according to the different contexts and interests that are intended to achieve. In general, different dimensions or contexts can be distinguished where interculturality is used and problematized: in ontological, epistemological, educational, social, intra-cultural and political-institutional terms (Sandoval *et al.*, 2010).

Apparently, the achievements of the IU and the current model of intercultural higher education are not yet enough to be able to diminish and overshadow the problems and the substantial criticisms. Although the existence of these universities already could be considered as a great achievement, in this balance between achievements and criticism we can observe a very dangerous tendency: while the achievements tend to have more theoretical and abstract qualities, almost of the speculative level[3], the criticisms are concrete and of daily level.

2. Methodology

To achieve the objective of this study - to describe and analyze the opinions of UNICH

students about the intercultural model and the applicability of their studies - an unusual method was chosen, a survey. This choice is due to several reasons. The first is the absence of quantitative methods when studying the student populations of intercultural universities, since in this type of approach the use of qualitative methodology almost always prevails, while quantitative instruments are more common in studies where the student populations of "conventional" universities. The second reason is to show again that the use of quantitative instruments always has the advantage of being able to describe opinions in a general way, that is, to capture "global" trends, which serves as a fruitful ground for new qualitative approaches. In short, the use of a quantitative instrument in this type of study is novel and necessary, taking into account that there is an explicit lack of more general data of a quantitative nature on the student populations of the IU.

The empirical basis for this study comes from a survey applied to the student population of UNICH, San Cristóbal de Las Casas. The survey was made based on a representative sample (n=204) stratified according to the maternal language of the person, sex and career studied at the university. These three elements to make the sample were chosen because of the availability of information that exists on the part of UNICH about their students. In addition, these elements serve as the focus when correlating and describing the data obtained. In the questionnaire, the young people were invited to express their opinion on interculturality as a model of higher education, their motivations to enter the UNICH and the practical utility of their studies. Subsequently, using descriptive statistics, frequency and contingency tables, these opinions were analyzed in the context of the ethnolinguistic belonging of the person, their sex and the career studied at the university. In the next sections will be

presented the most striking data that appeared in the results of the survey.

3. The evaluation of the educational offer and the intercultural model by the UNICH students

The UNICH as the second intercultural higher education institution in Mexico was founded on December 1, 2004 and open to students since August 2005. At this university six undergraduate majors, distributed among five academic units, can be studied. The main office (San Cristóbal de Las Casas) offers five careers and is the most numerous in terms of students, always counting with more than half of all students enrolled in the UNICH. In the January-June 2015 semester, the San Cristóbal de Las Casas campus had 1,088 students, of which 39% were native speakers of Spanish, while the remaining 61% were speakers of one of the regional languages of Chiapas (tsotsil, tsletal, ch'ol, zoque or some other). The distribution by sex was fairly balanced with 49% women and 51% men. In 2015, the main office was offering five bachelor's degrees: "Medicine with an intercultural approach" (with 18% of students enrolled), "Alternative Tourism" (with 15% of students), "Sustainable Development" (with 18% of students)), "Intercultural Communication" (with 14% of students) and "Language and Culture" (with 35% of students).

The overall satisfaction with the career that people attend at the UNICH presents a quite positive outlook, since three-quarters of the students affirm, "It is what they wanted" (Graph 1). Only 10% of the respondents expressed dissatisfaction, of which 5% did so explicitly, that is, wanting to change careers and / or the university. Also the reasons why young people have chosen the UNICH usually shows a positive landscape: a quarter of the students already wanted to study at this university before they entered, while the majority (43%) chose the UNICH after having known its educational offer (Graph 2). However, for 22% of the students the UNICH was the second option or the only university where they managed to enter.

Graph 1. Satisfaction about the choice of career at UNICH

Do you feel satisfied with the choice of your UNICH career? (n = 204)

- ■ Yes, it is want I wanted
- ■ More or less, I am not sure if it will help me to find a job
- ■ I like it at the beginning, but not so much now
- ■ No, I want to change career
- ■ No, I want to change university, but follow a similar career
- ■ No, I want to change career and university
- ■ I don't mind, I study only to get a diploma
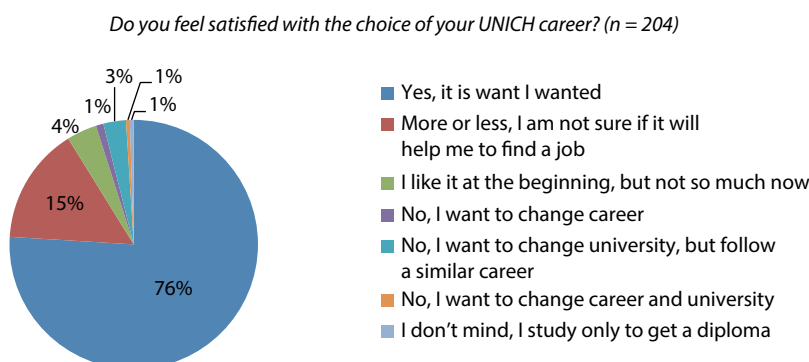
Source: self-made

Although this data is striking, it would be very risky to make generalizations about the UNICH as a "second-class" university, since for most of the students the fact of not being able to enter another university was not the main reason for their election of the UNICH and there are no more data from other universities with which you could compare the motivations of young people when choosing the university where to study. In addition, considering that the UNICH is still a "young" university, it is hardly surprising that most of the students chose in favor of it after having known their offer.

Higher education is often a strategy for upward social mobility and a more favorable insertion in the labor market. In this sense, more than half of the students (64%) express doubts about their studies at the UNICH as an element that will help them find the job (Graph 3). This means that the university that is offering education as a certain type of capital in the *Bourdian* sense is not informing its students in an efficient way about the applicability of its offer in the labor market.

Graph 2. The reasons to choose the UNICH

Why did you chose the UNICH? (n=204)

- Before entering I already knew that I wanted to study al UNICH
- Someone advised me that I should study at UNICH
- I was struck by the offer of the UNICH
- It was my second option, I did not pass the exam at another university
- It was the only university where I managed to enter
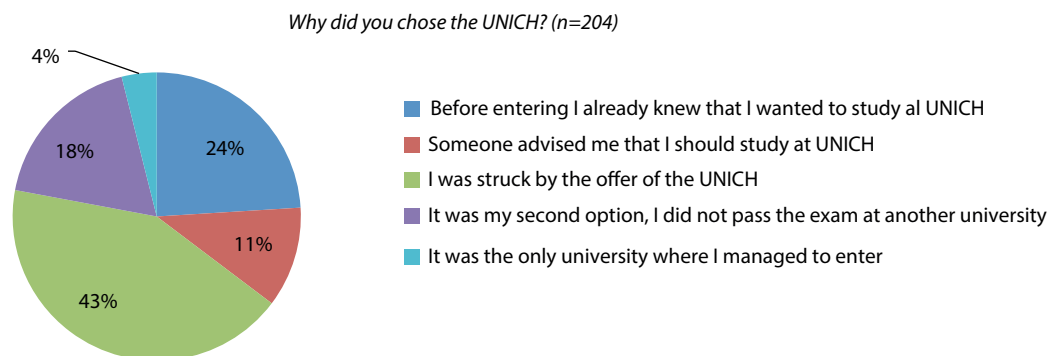
Source: self-made

Graph 3. Evaluation of studies in the context of the labor market

Do you think the studies at UNICH will make it easier for you to find a job? (n = 204)

- Yes
- I am not sure, but I think so
- Many times I doubt it
- No
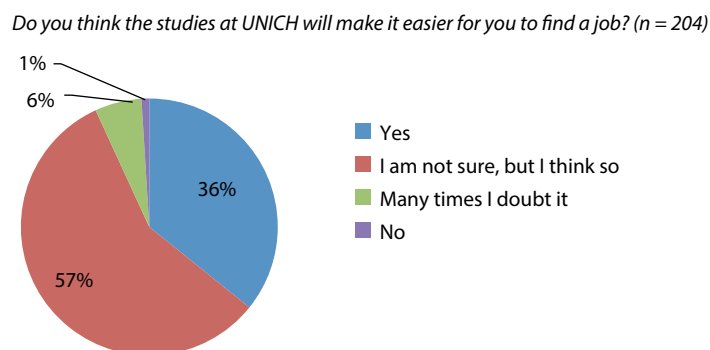
Source: self-made

On the other hand, the majority of students (86%) affirm that what they have learned in UNICH will serve them in their daily lives (Graph 4). An apparent imbalance between the "utilitarian reward" and the "human reward" that exists in the students' imaginary is a peculiar situation in the context of higher education. This leads to consider that, using the *Bourdieu* terminology, the so-called "intercultural capital" in general terms would be convertible to social capital than to economic capital. In a sense, this accords with the original humanist premise of interculturality instead of being a commodifiable idea. Simultaneously, the foregoing indicates that future studies on the graduates of the IU and their work trajectories are indispensable.

These data are particularly striking when we see that for the majority of the UNICH student population (70%) the plans to finish college is just to find employment that has to do with their careers, while a quarter of the students want to continue with their studies. postgraduate studies (Graph 5). In other words, the motiva-

tion based on the merit of higher education is not secondary to these young people, although they are not sure if it is something that will be fulfilled when they finish their studies at UNICH.

Graph 4. Evaluation of studies in the daily context

Do you think what you learned in the UNICH can apply in your daily life? (n = 204)

- Yes
- I am not sure, but I think so
- Many times I doubt it
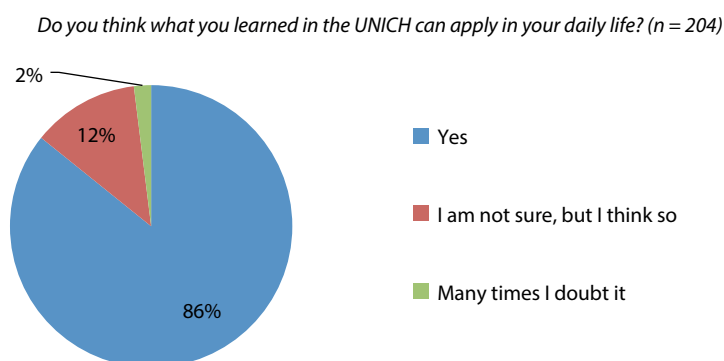
Source: self-made

Graph 5. Plans after having finished the studies

What do you plan to do after completing your studies at UNICH? (n = 204)

- Finding a job that has a connection with my career
- Finding whatever type of job
- Obtaining another degree at another university
- Continue studying a master's degree among another university
- I do not know yet
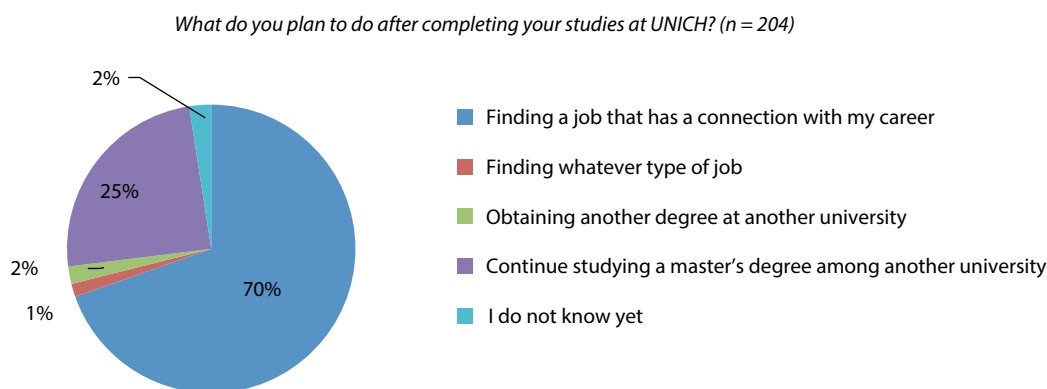
Source: self-made

The general evaluation of the intercultural model implemented in the UNICH is quite positive, since 77% of the students think that the educational contents comply with this model, although a quarter of the young people do not agree with this statement in different degrees (Graph 6).

What is truly alarming is the fact that there is a relationship between the evaluation of educational content and the semester in which the person is studying: the longer the person has spent in the UNICH, the more skeptical it becomes about the belonging of the educational contents to the intercultural model (Graph 7). At the same time, the satisfaction with the choice of career in the UNICH did not present a distribution of answers so differentiated according to the semester. In summary, what the students question is not so much the educational offer (the contents of the careers), but how much corresponds to the intercultural premise under which the educational offer is supposedly defined.

Here we must remember that the sample for the present survey was not made based on the

semester in which the person is. Hence, for future studies of this nature, we can see the importance of considering the period of time the person has spent in the IU, as an aspect that can later be reflected in their greater or lesser satisfaction with the university and its educational contents.

Graph 6. General evaluation of the intercultural model

Do you think that the educational contents of the UNICH comply with the intercultural model? (n = 204)

- Yes
- Partially

9%
14%
77%
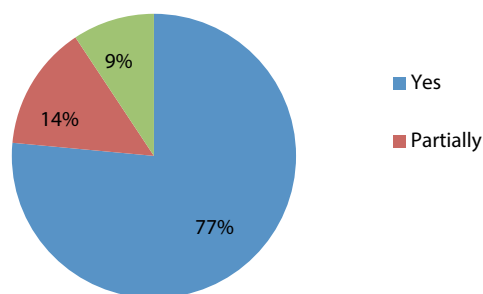
Source: self-made

Graph 7. General evaluation of the intercultural model according to the semester

Do you think that the educational contents of the UNICH comply with the intercultural model? (n = 204)

- 1st Semester
- 2nd Semester
- 3rd Semester
- 5th Semester
- 7th Semester

	Yes	Partially	No
1st Semester	92%	8%	
2nd Semester	88%	12%	
3rd Semester	77%	19%	
5th Semester	53%	12%	35%
7th Semester	61%	22%	17%

(4% No for one group)
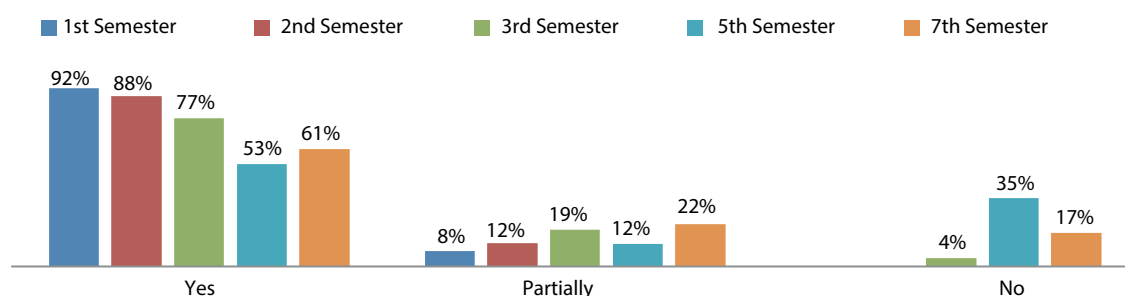
Source: self-made

3.1. The evaluation of the educational offer and the intercultural model of the UNICH in the ethnolinguistic context

Returning to the three variables-base of the sample, the data will be presented where differences could be observed in the evaluation of the UNICH educational offer according to the mother tongue, sex and career chosen by the person. Before all, it should be noted that no significant differences (greater than 5%) were observed in the responses between men and women, except that a slightly higher percentage of women (compared to men) plan to continue with postgraduate studies. finish the UNICH. However, there are more pronounced differences if we look at the responses of the students according to the variable "mother tongue".

For greater operationality of this variable, students were grouped into two categories according to their mother tongue: (1) people whose mother tongue is Spanish and (2) those who are native speakers of a language other than Spanish, but own the regional ethnic groups (tsotsil, tseltal, ch'ol, zoque and others). Although the mother tongue[4] is not the only element that determines

belonging to a sociocultural group and / or an ethnic group, it is one of the backbone of culture as the main system of thought (Fábregas Puig, 2012). Due to the specific nature of the IU, even it could be said that language is precisely one of the main differentiators and structuring among students (Sartorello, 2016, pp. 739-740).

There is an ethnolinguistic segmentation among the five bachelor's degrees taught at the San Cristóbal de Las Casas UNICH office (Figure 8). The most acute case of this segmentation is the career "Language and culture" which is also the most numerous for the registered students: among the students of this race 86% are speakers of a regional language and the contents of this subject are directly linked to Ethnic demand and cultural diversity. Likewise, in the "Sustainable Development" race, students whose first language is one of the regional languages are slightly prevalent, while in the careers of "Intercultural Communication" and "Alternative Tourism", on the contrary, native speakers of Spanish prevail.

Graph 8. Segmentation of students by the mother tongue according to the races
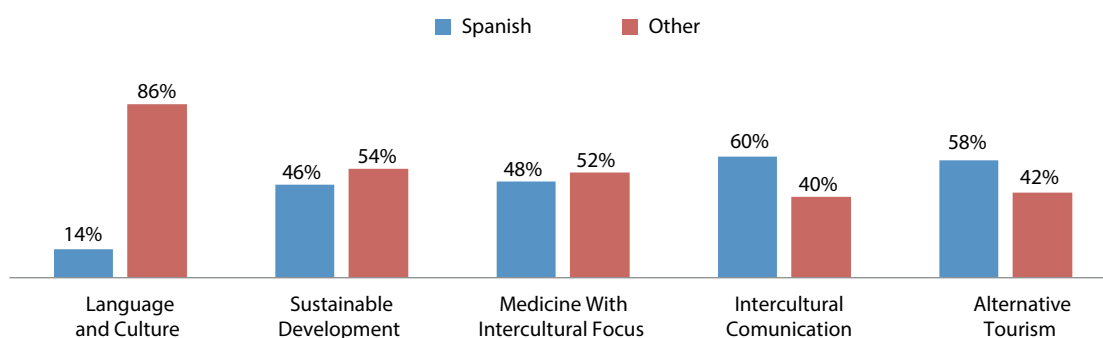
Source: self-made

The striking thing about this segmentation is not only the fact of how students are distributed according to their mother tongue between careers that are focused on cultural claim and community bonding and, on the other hand, careers that correspond more directly to the demands of the globalization (communication, tourism), but also the evaluation of the intercultural model according to the students of each career.

Graph 9. The general evaluation of the intercultural model according to the career

¿Do you think that the educational contents of the UNICH comply with the intercultural model? (n = 204)
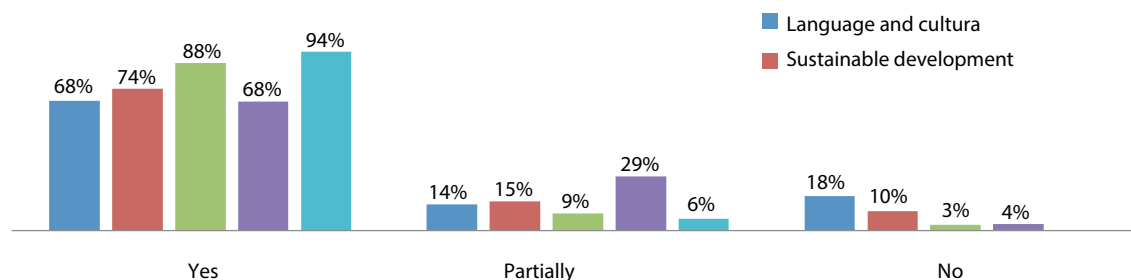
Source: self-made

While the students of "Language and culture", "Sustainable development" and "Intercultural communication" are the most skeptical in stating that the UNICH educational contents correspond to the intercultural model, the highest percentages of negative responses are concentrated within the careers where speakers of regional languages prevail, above all, of "Language and culture" (Graph 9). Curiously, there were no significant differences in this evaluation according to the mother tongue in general within the student population of UNICH. This data leads us to consider that there are likely to be different discourses on interculturality and the didactic materials used among the different UNICH careers and, probably, a consolidation between them is absent. That is to say, the theoretical, didactic and practical differences of the educational contents of the careers correspond to the intercultural model in a differentiated way and it is something that is reflected in the differences of the opinions of the students.

Students whose native language is Spanish tend to be less satisfied with their choice of career in the UNICH, especially, emphasizing the commercial side of it: a fifth of students feel "more or less" satisfied with the choice of her career at UNICH because she doubts that this will help them find a job (Graph 10).

Graph 10. Satisfaction with the race according to the mother tongue

Do you feel satisfied with the choice of your UNICH career? (n = 204)
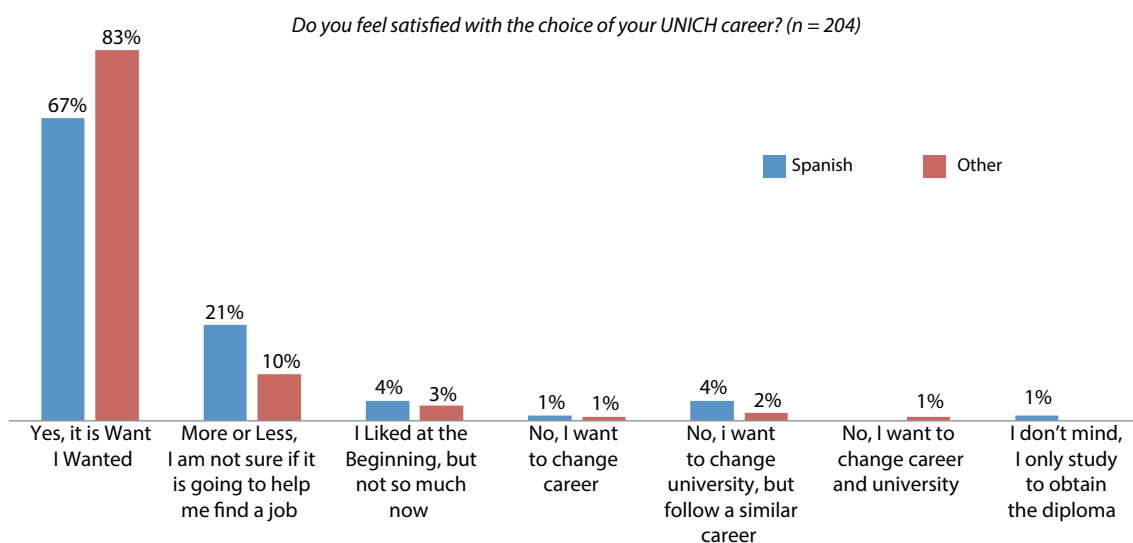
Source: self-made

Students whose native language is not Spanish are a bit more "optimistic" about their opportunities in the labor market and having studies at the UNICH, although the percentage of "slight doubt" exceeds half of the students in both language groups (Graph 11). At the same time, the expectation about the applicability in everyday life of what was learned in the UNICH is high in both groups and did not present significant differences. This reaffirms the general situation among the student population of the UNICH: there are not so many doubts about the applicability of what has been learned in the "humanist" or "social" dimension, but this panorama changes speaking of intercultural higher education in mercantile terms, it is say, as something that will raise opportunities in the labor market.

Differences based on the person's mother tongue are also manifested in the motivation to choose the UNICH. The third part of the students whose mother tongue is not Spanish before

entering this university already wanted to study there, while the fifth part of the other linguistic group followed the advice of someone to go and get to know it (Graph 12). This confirms that the "public relations" of the UNICH and, probably the IU in general, are oriented and / or perceived as oriented towards young people of the ethnic groups.

Graph 11. Evaluation of studies in the context of the labor market according to the mother tongue

Do you think the studies at UNICH will make it easier for you to find a job? (n = 204)
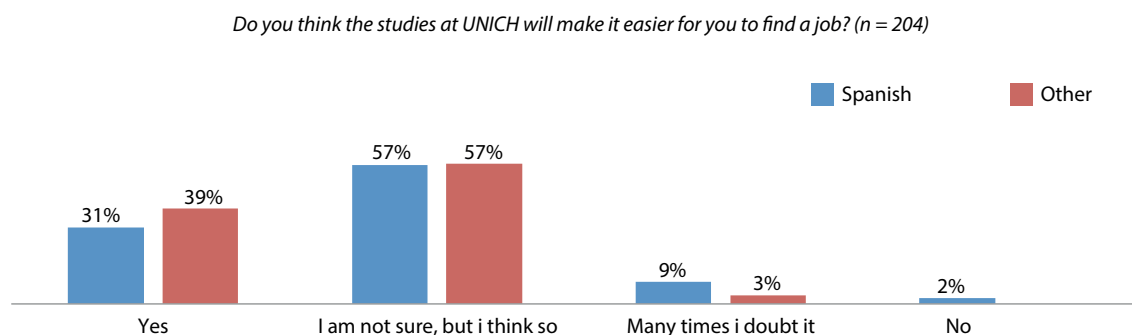
Source: self-made

Graph 12. The reasons for choosing UNICH according to the mother tongue

Why did you choose UNICH? (n = 204)
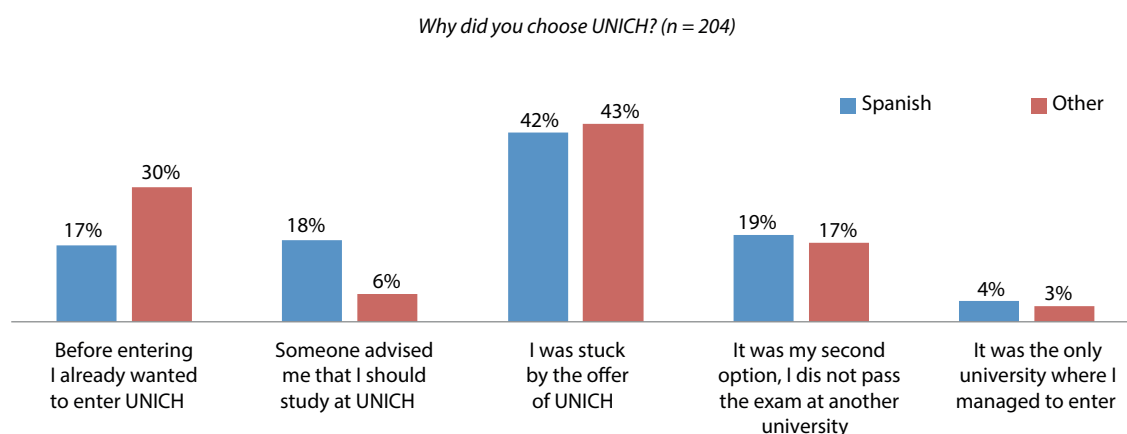
Source: self-made

It should be noted that there is no significant difference according to the mother tongue among the students for whom the UNICH was the second option or the only university where they managed to enter. This fact casts doubt on the fact that UNICH is a university of an explicit priority among students whose native language is one of the regional languages and the "second option" only for the other linguistic group of students. In other words, regardless of how the future students heard about UNICH, this was the first option[5] for 77% of the Spanish-speaking respondents and 80% of the native speakers of other languages.

Despite the doubts that UNICH students have about their insertion in the labor market, there are no differences based on the mother tongue of the person on the plans they have after

completing their studies: almost three quarters of the students they want to find work that has to do with their careers, while a quarter of the students of both language groups want to continue with their university studies at the graduate level. This was also the only question where slight differences were observed by the sex of the person: while men and women in equal proportions want to find employment when finishing their studies, they are the women who most frequently indicated that they wish to continue with graduate studies.

4. Conclusions

Unlike qualitative or *micro-level* approaches, a survey allows you to observe opinions more generally or at the *macro-level*. In the present study, the opinions of the student population of the UNICH were described from a general position and analyzed according to different variables such as the ethnicity, sex and career of the person. Consequently, it was possible to detect the different relationships between these variables and the evaluation of the intercultural model taught at the UNICH, as well as the motivations to study at this university and the satisfaction with the chosen career, among others.

The IU do not try to present themselves as closed and excluding institutions, but rather as presenting an intercultural character: open to all interested persons, although interculturality in these universities is thought and expressed in the curricula and learning strategies from the conceptions of ethnic minorities. This was also shown in the results of the applied survey: students whose mother tongue is not Spanish already wanted to study at UNICH, while a high percentage of students who are native speakers of Spanish followed the advice of knowing this university to make your final choice. Although the IU are presented as universities open to all, they are associated with the indigenous. This entails the danger that interculturality can also be interpreted as a "matter of indigenous people"

and not as something, that should concern the whole society as a whole.

In spite of the general evaluation of the educational contents and the intercultural model taught at the UNICH is positive, there are differences according to the career, while there is an ethnolinguistic segmentation between the careers. This indicates that there may be an insufficient consolidation of intercultural discourse between careers, teachers and academic administration, something that appears as a common problem in the IU. What is alarming in this sense is the fact that a negative evaluation of the intercultural model is more frequent among students in the advanced semesters, so the longer the person spends in college, the more skeptical it becomes. In addition, the students of the races where speakers of the regional languages prevail express greater skepticism about said model. Therefore, it is something that the academic administration should attend, for example, in the form of training courses for teachers and workshops on interculturality and its epistemic and practical application.

Another alarming problem is the level of skepticism that students express about their job placement, counting on their studies at UNICH. This topic should also be addressed by the administration of the university. Possibly students are insufficiently informed about their competencies and opportunities in the labor market. Simultaneously it is of great importance to inform potential employers and society in general about the professional potential of the IU graduates. Of course, this type of campaign would involve more expenses and since the IUs are often faced with economic problems, it would be difficult to solve a problem separately from the other obstacles. At the same time, this highlights the importance of future studies on the career paths of IU graduates to improve the detection of the niche that students of these universities have in the labor market.

Effectively, UNICH and the IUs in general still have a long way to go to get closer to their intercultural goals in a functional way. So changes in the functioning of the IU, as well as in its contents, are necessary, as well as carrying out studies that are not only critical, but also proactive. How efficient and fruitful is the current intercultural turn, is a discussion that we can not solve theoretically, but only observing and living the consequent changes in society, and it is something that can not be observed in the short term. This study is a pioneer in how to approach the evaluation of the IU in Mexico and serves as the starting point and comparison with the other IUs not only in the Mexican territory, but in the rest of Latin America. Comparative studies of this nature would be one of the appropriate ways to create a knowledge base that in the near future can be used to improve the functioning of the IU. If the ethnic minorities that are native to this continent share a disadvantageous situation in the structure of Latin American societies and the IU appear as an element that in this sense can generate structural changes, then better functioning of the IU should be constructed collectively from *the local* to *the regional* and *the continental.*

Notes

1. *Basándose en la clásica teoría de Pierre Bourdieu (2001, pp. 131-164) sobre las formas del capital.*

2. *Por ejemplo, "competencia intercultural", "habilidades de comunicación intercultural" o "sensibilidad intercultural" que pueden realizarse en toma de conciencia, adquisición y aplicación práctica de dichas virtudes en distintas esferas laborales y sociales (Pöllmann, 2014).*

3. *Por ejemplo, el supuesto hecho que se mejora la calidad de vida en las comunidades a partir de los proyectos desarrollados en las UI podría ser cuestionado. No cabe duda que los proyectos están orientados hacía el mejoramiento, pero ¿en cuántos casos han sido verdaderamente eficaces y productivos?*

4. *O el primer idioma.*

5. *"Fue la única universidad donde logré entrar" significa que la persona ya había intentado pasar el examen de admisión en otras universidades.*

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Higher Intercultural Education in Tabasco. A history in construction

La educación superior intercultural en Tabasco. Una historia en construcción

Victoria Raquel Rojas Lozano *She holds a PhD in Collective Health Sciences from the Autonomous Metropolitan University (Mexico) (vicra.rojas08@gmail.com) (http://orcid.org/0000-0001-6053-9655)*

Dr. Sergio Iván Navarro Martínez *is a professor at the Institute for Higher Education in Sustainable Human Development. He is a Candidate for the National System of Researchers (Mexico) (s-navarro@hotmail.com) (http://orcid.org/0000-0001-5157-0394).*

Amelia Escobar Potenciano *is a professor at the Universidad del Grijalva (Mexico) (amescop215@gmail.com) (http://orcid.org/0000-0001-9608-7822)*

Abstract

This paper presents the educative experience called: Universidad Intercultural del Estado de Tabasco (UIET) and data comprehends a period of ten years (2005 to 2015). Text shows, from a critical view, the University's historical development and the diverse kinds in which intercultural education is conceived in this Higher Education Institution (IES for its Spanish acronym). The process of UIET's formation is analyzed here as well as the actors who have been involved, the different building steps in the process, complications and challenges faced. Selection of sources was addressed to two kinds of data, one referred to official documents in this university and another related to the use of searching methodology and techniques to identify, through the teachers and students experience, the position of these actors about development and future at UIET.

Resumen

En el escrito se expone la experiencia educativa denominada: Universidad Intercultural del Estado de Tabasco (UIET) y los datos referidos abarcan un periodo de diez años (2005-2015).[1] El texto refleja, desde una mirada crítica, el devenir histórico de la Universidad y las diversas maneras en la que se entiende a la educación intercultural en esta Institución de Educación Superior (IES). Se analiza el proceso de formación de la uiet y los actores que en ella se han involucrado, las diferentes etapas de construcción por las que ha atravesado, los obstáculos y retos a los que se ha enfrentado. La selección de fuentes se orientó bajo la búsqueda de dos tipos de insumos: documentos oficiales de la Universidad y mediante el uso de diversos métodos

y técnicas de investigación en las que se reconoció, a partir de experiencias de profesores y estudiantes, la visión de los actores al respecto del devenir de la UIET.

Descriptores: Enseñanza superior, investigación empírica, historia, política cultural, relaciones interétnicas y práctica pedagógica.

1. Introduction

Intercultural discourse cannot and must not be disproved from the cultural diversity that sustains it, detached from the inequalities and social inequities that are reproduced within it, or from the political and economic structures that condition it. A study of this nature requires evidence of the conflicts that arise in this context (acculturation, social marginalization, power relations, social crises, among others) and, therefore, analyze the historical process of theoretical reflection around the concept and the real of concrete actions around it (Navarro and Rojas, 2015, Navarro, 2016).

For example, Intercultural Universities (UI) have been created in Latin America and, in the case that concerns us, in Mexico, based on numerous political-pedagogical reflections that have arisen in recent times and because of socio-cultural processes that distinguish this region. Among these reflections are the international declarations that favored the institutionalization of intercultural policies in higher education -between which is Convention 169 of the International Labor Organization- (Bello, 2011, Bermúdez, 2015, Rojas-Cortés and González- Apodaca, 2016).

In the Latin American case, two types of intercultural education are presented: one, "from below" conformed by the work and effort of the Indigenous peoples and social organizations that have surpassed the classic schools and faculties of anthropology (Jablonska, 2015; Velasco, 2015; Baronnet, 2012, 2013; Mato, 2008, 2009a and 2009b, Sandoval, 2004); and, the second, institutions of education for indigenous peoples created by the States in a forced manner in response to pressures and social mobilizations; unlike the former, the latter are controlled and administered by mestizos (Sandoval, 2004, Dietz and Mateos, 2011).

Particularly in Latin American countries, examples of UIs created by the efforts of indigenous communities that respond to their needs and knowledge stand out. In Mexico, the origin of the UI responds in the same way to mobilizations of historically marginalized social groups (Rojas-Cortés and González-Apodaca, 2016, Navarro, 2016). And on the other, there are the most institutional projects that were born of specific public initiatives, whose social function is to represent "a proposal that offers alternative training spaces to minority cultures, with the purpose of providing its members with the appropriate tools to face the onslaught of the globalizing project that tends to privilege the consolidation of a monocultural society "(Casillas and Santini, 2007, pp. 39-40).

For Casillas and Santini (2007), it is as a consequence of social and political movements that institutional spaces with intercultural relevance are opened, in which the local environment of the students is taken up again, and integrates multicultural contents. In Mexico, together with the constitutional recognition of the pluricultural nature of the country and international agreements, as of 2003, different UIs were created throughout the Republic, adding, up to 2015, eleven Higher Education Institutions (HEIs) with an intercultural focus.

The discourse inherent to this political action resumed the academic reflections on the matter, pointing to the intercultural paradigm as another contribution to the inclusion of historically marginalized sectors and, consequently, to the democratization of the Nation. However, HEIs are managed by the western education model, which responds more to a proposal for institutionalized intercultural education (Dietz and Mateos, 2011).

In this context, the majority of the UIs in Mexico do not arise as a result of a genuine orga-

nizational effort "from below" coming from the rural indigenous communities of the region. The main direction of the course of this educational model falls on non-indigenous subjects trained in traditional classical universities. These actors, for the most part, ignore the epistemological nature of the ancestral knowledge of regional cultures, causing them to be relegated to the background (Sandoval, 2004, Navarro, 2016, Galán and Navarro, 2016, Rojas, Navarro and Escobar, 2016).[2]

The mission of the UI has been since then: "To train professionals-intellectuals that contribute to raising the level of human development in their region through the generation and management of self-management projects that promote the conservation and dissemination of their cultural and natural heritage, respecting cultural diversity and its environment "(Feasibility Study, 2004). Mission that has to do with achieving the geographical balance of development and responding to the historical demands of populations in situations of vulnerability through community and regional development. The objective of this text is to characterize the intercultural process that the University is going through, making some notes on its current state, challenges and obstacles.

In the case that concerns us, there were previous experiences of Intercultural Higher Education "instituting" before the creation of the UIET, as it is the case of the Indigenous Latin American University in Tabasco (UIL),

> which was denied validation during two government periods, and was forced to close. A few months later, according to the newspaper reports, the UIET was inaugurated, and in March 2015 the governor announced the reopening of UIL, now as a UIET headquarters (Rojas-Cortes and González-Apodaca, 2016, p. 84) .

Another case is the one quoted by Galán (2016), where besides the UIL, it points out the creation and support of the Popular University of Chontalpa (UPCH), which was given by the

movements in favor of a popular education in the nineties and the beginning of 2000, the author points out that in the UPCH they were trained

> Some of the leaders who participated in the creation of the UIET in Oxolotán, such as the one who was Academic Director between 2005 and 2012 and later the second rector, the teacher Hugo Martín Cabrera Hernández, besides some of the founding professors they came from the UPCH (page 296).

Under this background, the UIET began operations in August 2005 in the Oxolotán Village, Tacotalpa, a mountain municipality that borders the neighboring state of Chiapas.[3] And by creation agreement, which is signed on April 5, 2006, it is conceived as decentralized public body, of a state nature, with legal personality and own patrimony.

2. Methodology

The methodology that guides the present investigation was carried out from an intercultural perspective, which implies reflecting what it means to do research on, for and from that approach (see Navarro and Rojas, 2015). This article was generated from the Research Line: "Education for Interculturality", whose purpose was to deepen on the meaning and influence of the intercultural paradigm in the students of the UIET, and with regard to this writing (which is part of this research) takes up two fundamental variables: genesis and intercultural processes that allowed us to account for the challenges and obstacles that the UIET faces in its ten years of creation. The approaches of social constructionism (Guba and Lincoln, 2000), and critical theory (Wiesenfeld, 2001), are taken up again to address the proposed problem.

Methodologically, from the perspective of critical theory, dialogue is favored -as well as social constructionism- in which the researcher tries to change the possible discourses from

the socially constructed experiences of social actors who do not have access to the structures of the dominant power (Guba, 1990, Guba and Lincoln, 2000). The criterion that deprives for the construction of knowledge is not that of the specialist, but that of the informants among whom the researcher is (Wiesenfeld, 2001).

The construction of the data was oriented under a sample of type-cases, in which students, professors and administrative staff of the University participated in different moments. We worked with two types of inputs, first, from official documents of the University: Rectory Management reports, historical database of enrollment and teachers of the Institution; and second, by sampling using the following research techniques:

a) Forums. Two forums were held (each lasting three days) to reflect on and analyze the various interpretations that exist on interculturality and the implementation of the educational project in Tabasco. The first was in November 2010, 44 papers were received, of which 9 were from teachers and 35 from students. The second was in November 2011, a total of 69 papers were accepted, 9 lectures by teachers, 50 by students; and 10 audiovisual materials.

b) Semi-structured interviews. 42 interviews were applied to students, teachers and managers to know the experiences and knowledge about interculturality in their daily lives and in the same way to know the process of creation of the UIET.

c) Surveys. 126 surveys were applied, with the Likert scale to know the influence and implementation of intercultural education in the UIET.

d) Discussion groups. Five discussion groups were made (of approximately 10 participants each, in which students, professors and administrative staff participated), with which they sought to promote the collective construction of knowledge when discussing the results of the survey.

e) Participant observation. It was carried out in different stages during three years that the project lasted, this one was mainly done by the members of the research team in the classrooms. We sought to observe attitudes and practices that are relevant in the contrast between discourses and realities.

Regarding the integration and analysis of qualitative data, the proposal of Strauss, Corbin and Zimmmerman (2002) was basically followed for qualitative research as well as using the constant comparison method. What is presented below are the results concerning only the implementation and consolidation of the UIET's educational project during its first years.

3. Results

The UIET was born, according to the Feasibility Study carried out in 2004, in response to

> a real and legitimate demand of the young inhabitants of rural and indigenous areas who have been subjected to a homogenizing preparation, without conditions of equity with an imposed educational model, to which only groups with better rates of development gain access (Feasibility Study, 2004, p.1).

Se argumentó legalmente la apertura de la UIET, primero, mediante leyes, estatutos y reglamentos,[4] segundo, a partir de la demanda potencial de aspirantes a la educación superior; tercero, a través de la oferta educativa de la región Chol. En cuarto lugar, para justificar la puesta en marcha de la UIET se tomó en cuenta las necesidades del mercado laboral en municipios con presencia indígena. Finalmente, la specific location of the University was analyzed through a SWOT matrix that evidenced the municipality of Tacotalpa as an ideal place. The latter due to the fact that it holds a significant percentage of Choles, since 40% of the communities of the

municipality have at least 10% of the Indigenous Language Speaker Population (INEGI, 2010).

The state and federal agreements from which the University was created, were in charge of the General Coordination of Intercultural Bilingual Education (CGEIB), since this unit, as normative and operative instance of the Secretariat of Public Education (SEP), had the obligation to fulfill the goals indicated in the National Education Program.

Initially the UIET activities were developed in the Technical Secondary School Number 13, where they operated three bachelor's degrees in the evening shift (Language and Culture, Sustainable Rural Development and Tourism Development). It currently has four plots located in Oxolotán (3.99 ha, and 14.56 ha respectively), one in Centla (5 ha) and the last in Tamulté de las Sabanas. Of which there is only infrastructure belonging to the isntitution in the Academic Unit of Oxolotán and a building under construction in Villa Vicente Guerrero, Centla. With these three spaces, attention is paid to the two important ethnic regions of Tabasco: the Chontalpa, where the Yokot'an village is located, and the Sierra, where the Chol migrant people of Northern Chiapas are located.

The educational programs of the UIET were organized to be completed over a period of five years, that is, ten semesters that were constituted by three areas: Basic Training Area, Technical Training Area and the Professional Training Area. As of 2014, the curricular maps and the study programs were modified in order to reduce the years of training. With a new flexible study model, it is expected that the student will complete his degree in up to three and a half years.

According to the Feasibility Study (2004), the innovative and traditional careers proposed for the opening of the University were: Health care and promotion (Health Medicine), Intercultural educational care at all levels (Escuela Normal Intercultural Bilingüe) and Sustainable regional and community development (Agribusiness). Finally, Sustainable Rural Development, Tourism

Development and Language and Culture (which are also offered in other IES with an intercultural approach in Mexico) were offered.

The Institution has expanded its educational offer by offering four more degrees: Intercultural Communication (2008), Intercultural Health (2011), Intercultural Nursing (2012) and Intercultural Law (2014). As a strategy to increase university enrollment, the semi-schooling modality was opened in 2012 with a degree in Sustainable Rural Development. For 2013, the degree in Intercultural Communication is added in the same modality (these are the only two generations under that circumstance).

According to data obtained from the Department of Information, Statistics and Evaluation of the UIET, in 2005 the student enrollment was 217 students, an increase was obtained to 971 in 2014 divided into 476 for the Oxolotán headquarters, 323 for Villa Vicente Guerrero and 173 for Tamulté de las Sabanas. The annual average of growth, up to 2014, was 90 students, which represents a low figure. In that year, the headquarters of Tamulté was opened and the period of greatest increase was recorded with 78.79%. The most alarming period that the UIET faced was in 2012 when the enrollment fell by 17.75%.

In relation to gender, there has been an equitable percentage of men and women entering the University. From 2009 to 2013 there was a slightly larger number of women providing an encouraging figure on the increasing incursion of rural and indigenous women into higher education. In the 2014-2015 school year, the figure reached its maximum rank with 73% of the total enrollment, that is, there was an enrollment of 596 women and 376 men.

With regard to the linguistic variable, throughout the start-up of the University there had always been a majority of Chol-speaking students.[5] For the 2014-2015 cycle, 127 choles, 62 yokotanes, 26 zoques were registered, 10 tsotsiles, 5 tseltales and one maya totaling 231 speakers, 23% of Indigenous Language

Speakers (HLI) with respect to the total student enrollment. In these last figures a significant difference was observed because in 2005 the HLI represented 55.7% of the total enrollment, decreasing in 2006 to 48.3%, in 2007 to 42.9%, in 2008 to 40.7%, in 2009 to 41.4%, in 2010 to 42.9%, in 2011 to 37%, in 2012 38%, and in the last period (2014) a drastic decrease was seen, with only 23% of the total students.

This does not mean that these Universities only give room to the indigenous and the fact that they now represent a minority is a setback. Rather, what we must question is, what is happening with the educational expectations of this population? which will surely lead us to reflect on the genesis of these universities.

As mentioned, the University offers seven degrees. During the first six years, the career with the highest demand was Tourism Development (DT). However, after the creation of the Intercultural Nursing Degree, this was the most demanded among the population, displacing DT to a fourth level. The second place was held by the degree in Intercultural Health followed by Language and Culture. In the consecutive positions were found Sustainable Rural Development, Intercultural Communication and Intercultural Law.

Of these seven, in their majority, the speakers of native language are enrolled to the career of Language and Culture. For 2014, they constituted 47.5% of the total HLI of the University. The degrees that since its opening have had little demand for indigenous population were Intercultural Communication and Intercultural Health.

The places of origin of the students have been varied. In 2005, most of the young people from Tacotalpa (from different localities) enrolled, although there were also young people from Chiapas, Nacajuca, Villahermosa, Teapa, Jalapa, Centla, Balancán and Huimangillo.

With regard to the human resources of the University, the first recruitment of personnel was made in September 2005 through the Teacher Selection Process (PSPD), [6] where there were only ten non-HLI teachers (six full-time, two of part time and two of hour-week-month) and two professors who speak Chol, who speak, translate and write this language. Then, two more hour-week-month teachers were added in the first semester of 2006. With that in the first year of work at the University were a total of fourteen teachers who served seven existing groups at that time (Database of teaching staff of the UIET, 2011a).

A little over ten years from the University, the teaching staff consists of 79 teachers grouped under the following categories:

Chart 1. Teaching staff working in the UIET in 2015

Academic level	Full-time professor (PTC)	Part time teacher (PMT)	Professor of hours, week, month (HSM)	TOTAL
Technical	4	0	1	
Undergraduate Intern	0	2	0	
Bachelor's degree	33	10	7	22
Specialization	1	0	0	
Master	18	2	0	19
PHd	1	0	0	
Total	57	14	8	79

Source: own elaboration from the database of the UIET Human Resources Department

Those who have stopped working in the UIET have expressed that their departure has been determined among other things by: the lack of optimal educational services for their children in the town of Oxolotán, the lack of adaptability to the place or the University, and/or having other labor commitments.

In the beginnings of the University, one of the main problems faced was the design of the Study Programs given that there was no previous material to draw on. This, more than simple design, required the understanding of the intercultural model in a unique and unprecedented context in the country. But what was and continues to be pressing has to do with one's understanding of what the teacher understands and exercises as an intercultural model. None had been related to this model, nor educated nor worked on it (Galán and Navarro, 2016).

A first solution was found with the external advice of Etel Garrido Cruz, who accompanied the construction of the Study Plans of the first five bachelor's degrees and the Teacher Training Program (PFD) in which the training needs were formulated in relation to the approach intercultural: the development of competences, evaluation of learning, constructivist tools and tutoring. (Management Report of the UIET, 2005).

There was a rush to find a new way of generating knowledge and, therefore, also to build a different way of handling culturally diverse groups. It is here, where the educational needs of teachers demanded immediate academic attention (Galán and Navarro, 2016).

4. Discussion

The main challenge that the intercultural model has, and that is exogenous to it, is its segregationist burden. Given the implications of interculturality, this approach should be more inclusive and extensive, a situation that is not only the responsibility of the indigenous populations of the country. One of the challenges that exist and that correspond not only to the UIET, is to expand the project of interculturality beyond the UI, work that is incumbent on other institutions, other actors and the same State (Aguilar, 2011; Bertely, 2011; Navarro and Saldívar, 2011, Navarro, 2016).

Endogenously, the challenges that the University has faced over these ten years have been varied and start with constant work on the stigmatization that these universities have at the national level of authorities, government institutions including SEP itself, as mentioned by Schmelkes (2008, p.230); even what was produced and transmitted by word of mouth in the places where the UIET has an influence. And if one adds to this that the number of students that are currently counted are not as expected, the University faces the greatest challenge of all, adquiring young people who want to study the Higher Level.

In addition to the problem that the UI have about the application of the model of interculturality as a segregationist policy, there is a reproduction within the UIET in which it is urgent to work, since it seems that it is only during the year of Basic Training (when it existed) and in the degrees of Language and Culture and Sustainable Rural Development, where there is a greater emphasis on the strengthening of competences for interculturality and community work.

In the student sector, the constant challenge has been to motivate some young people, who due to their limited resources have presented intentions to abandon their studies. Dropping out of school is a constant problem among young people due to financial difficulties, lack of interest and lack of knowledge about attending any of the courses offered by the UIET. In the first semester of 2005, only 18 desertions were registered, with a non-existent failure rate the failure rate was zero, and in the last analyzed school period for this research (2014-2015) the desertions totaled f 144 out of 971 students. Of these, 93 were women and 51 men.

As for the sites, Oxolotán presented 66 desertions, Villa Vicente Guerrero faced 48 and Tamulté de las Sabanas only 30. It should be considered that the last two sites are of recent creation (2013 and 2014) so there is absence of the last semesters and this influences the number of desertions that it presents. It is natural, therefore, that the dropout rate is higher with respect to their counterparts.

Among the causes that influenced students to abandon their studies, we found that 112 of them presented problems of an academic nature. This data evokes the presence of an alarming indicator regarding desertions since one of the objectives of the Institutional Tutoring Program is, precisely, to avoid this phenomenon. Therefore, although there are other aspects beyond the control of the Institution, the academic type should not be so frequent among the causes of school dropout. Other reasons found were: 31 students who presented economic problems and only one regarding family matters.

The highest incidence of dropout occurred in students who came from places close to the corresponding sites(Tacotalpa, Teapa, Centla and Center respectively to each location). The school years in which there was a higher dropout rate were between 2007 and 2008 where they amounted to 48 and 42 respectively. These school dropouts were mostly given by non-indigenous students, it was only in the 2010-2011 period that the largest dropouts of HLI occurred.

Another problem faced by the students is their low degree levels, since until June 2015 there were 171 graduates out of a total of 445 students graduated from the five generations. Of them, 45 of 105 students from the degree in Sustainable Rural Development, 64 of 150 young people of Tourism Development, 49 of 135 graduates of Language and Culture and 13 of 55 of Intercultural Communication. This indicates that only 38% have completed their certification

process (Database of the teaching staff that has worked in the UIET, 2011b).

In addition to students, "from its beginnings, the University faced the obstacles that the human resources of the administrative area expected to enter under traditional schemes of governmental structures, that is, to enter by recommendations or by leverage" (Management Report of the UIET, 2005). So it is imperative the need for this staff to receive adequate instruction in the intercultural model, remember that the work of this, not only is in the classroom of the University.

Following what was expressed by Vivar (2014), it is necessary to stop considering these universities as political capital for governments. The direction of these institutions should fall on people who possess the skills and attitudes necessary for administration and management, so the appointment of rectors should not be left at the mercy of the political interests of the government.

One of the main difficulties facing the University, has to do with the hiring of teachers, since the calls to participate in the process of teacher selection have not had the expected response. Situation that has made it difficult for them to have a higher level than graduate. The location of the facilities, the characteristics of the same space and the work in the Institution make the stay of the teachers so uncertain and mobile.

5. Conclusions

The current situation of the University continues to demand greater transformations, and one of the most pressing is to bring intercultural discourse to practice. It is necessary to reach more spaces and more population to raise awareness not only about the cultural diversity existing in the country, but to seek the dialogues that allow the construction of a true democratic country, thus eliminating the stratified relationships by power.

It is necessary to transcend in the sense of understanding and social transformation, otherwise the UI will only be a policy directed at the differentiated population. And those who work in them, as in the time of Gamio and Vasconcelos, will end up being agents of a neo-indigenism condemned to repeat the mistakes of the past for having emptied of its historical content a process that in Mexico is already stale.

There is a prevailing need to have the ability to work in both spaces, internally and externally. Inside, preparing human resources with necessary tools for their work. Outside, to meet the demands of a complex society in constant mutation, in this case, in the context of the Sierra de Tabasco region, avoiding falling into a cultural simplicity or folklore.

The presented, gives us elements to read the blurring of the local, incorporating the indigenous culture only as an essentialist element and not as a fundamental part of the cognitive and economic-social development of the subjects. From the above it is derived that students are subject to other priorities and that the teaching staff is not a true investment vein for the Institution - hence the lack of training and training around interculturalism - which fails to consolidate the model intercultural education

Notes

1. The text is part of the project "Significance and influence of intercultural education in the daily life of UIET students", carried out between 2009 and 2011.

2. Sandoval (2004) points out that in intercultural HEIs, indigenous peoples will be accepted as long as they reconfigure their practices and adapt to the institution whose goal is miscegenation (see Llanes, 2008, Dietz and Mateos, 2011, Águilar, 2011, Hernández, 2012, Rojas-Cortés and González-Apodaca, 2016). The lack of managerial power of the beneficiaries and the implementation of predominantly Western knowledge allow us to reproduce the dominant-dominated logic that, paradoxically, the intercultural paradigm seeks to eradicate (Navarro, 2016); that is to say, that the binomial "domination / submission", in the words of Gasché (2008), is not retaken as part of the reflection and analysis that undoubtedly limits the consolidation of "interculturality for all" (López, 2001; Schmelkes, 2003).

3. The town of Oxolotán, where the university headquarters are located, is located 103 kilometers from Villahermosa, Tabasco and is located in the Sierra region.

4. The most solid and fundamental argument of the creation of the UIET, is found in the 4th article. of the Magna Carta that states "the Mexican Nation has a multicultural composition based on the existence of its indigenous peoples", in the General Law of Education, in force since 1993, the requirement to achieve the requirements of equity in the current education system is made explicit, and finally, in the National Education Program 2001-2006 which states that "coverage will be expanded with equity through the diversification of the supply of the higher education system and creating new services and public institutions" (Feasibility Study, 2004).

5. The Department of Statistics of the UIET takes up the linguistic criterion to find out how many indigenous students are enrolled in the school, but does not consider the criterion of self-ascription to an indigenous group.

6. From the beginning, four phases were proposed to be developed in the PSPD, the first concerning the curriculum vitae of the aspirants, the letter of explanatory statement and an essay on the importance of intercultural education for human development. The second phase refers to the psychological evaluation, the third the evaluation of the design of a teaching unit and the exhibition in the classroom and finally the interview phase (Management Report of the UIET, 2006).

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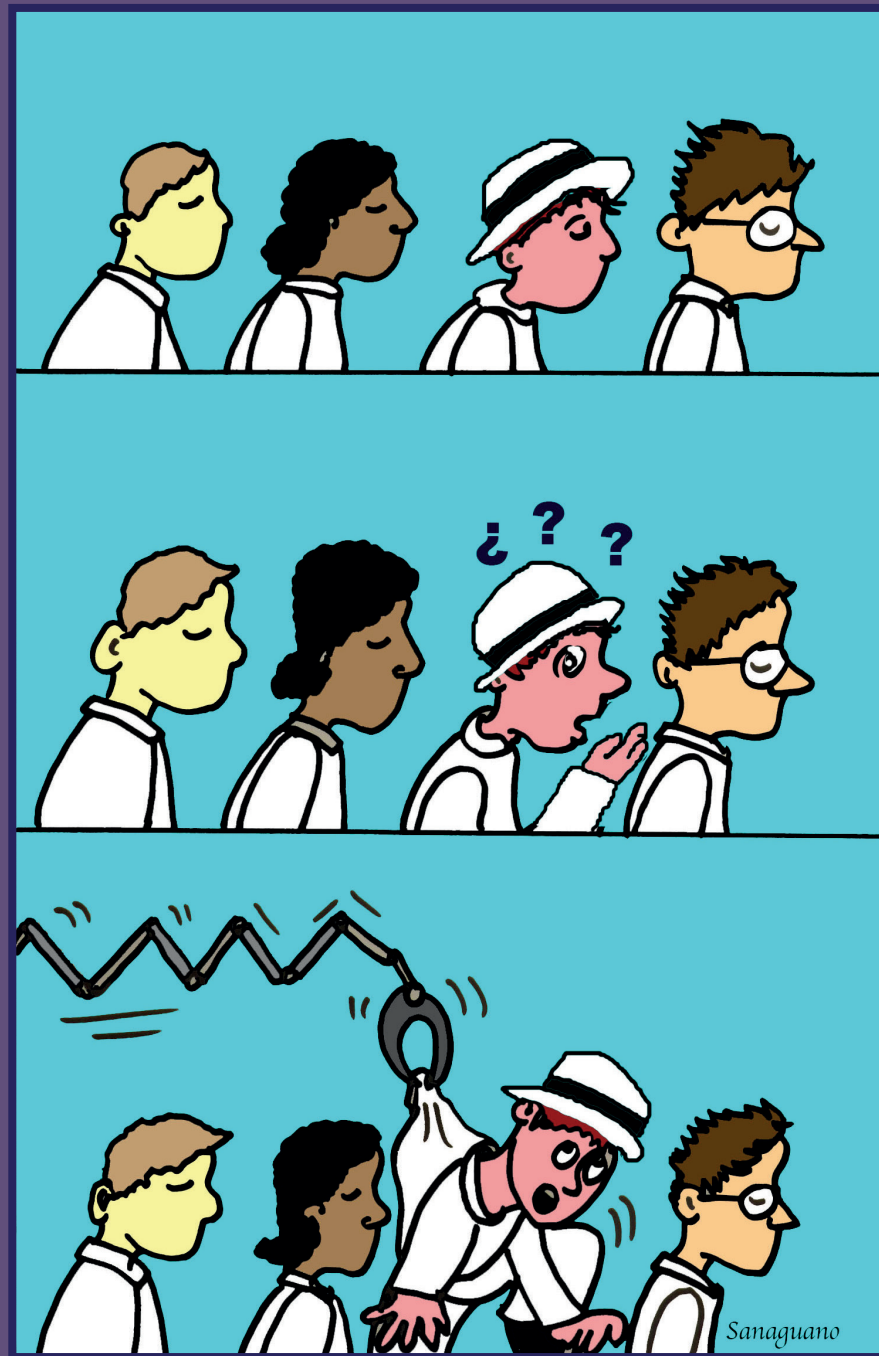
The higher education in prisons. The first steps of Ecuador

La educación superior en las cárceles. Los primeros pasos de Ecuador

Carlos Antonio Iturralde Durán, (carlos.iturralde@hotmail.com) (http://orcid.org/0000-0002-0300-7748)

Abstract

Achieving Good Living is not possible without solving the social exclusion problems that require the expansion of the freedoms of historically marginalized groups, such as the people deprived of liberty, many of them, before committing criminal acts, they lived in an environment of violence and poverty, situation that in punitive jail is conceived as an institution of punishment and denigration, intensifies, accentuating antisocial behaviors that create vicious circles which rupture is achieved, among other things, by providing them new functions and capabilities, so that inclusive education in the same quality as offered in free life but with specific curricular and methodological designs that guarantee the effective transfer of knowledge to this group, it is key, constituting itself in the exercise of a human right that dignifies at the same time that it rehabilitates, being the higher education the one with the greatest transformer impact. Ecuador began a first pilot giving scholarships to a group of prisoners to access to university studies in the context of confinement, a plan that must overcome various obstacles requiring interinstitutional coordination and the commitment of society in order to yield the desired results, contributing to convert the prisons in real Social Rehabilitation Centers and to the Social Rehabilitation System in a promoter of the human rights and Good Living.

Keywords: Good Living, capabilities, freedoms, higher education, human rights, jail.

Resumen

Alcanzar el Buen Vivir no es posible sin solucionar los problemas de exclusión social que requieren de la expansión de las libertades de grupos históricamente marginados, como lo son las personas privadas de libertad, muchas de las cuales antes de cometer actos delictivos vivieron en un entorno de violencia y pobreza, situación que en la cárcel punitiva concebida como una institución de castigo y denigración, se intensifica, acentuando conductas antisociales que crean círculos viciosos cuya ruptura se logra, entre otras cosas, proporcionándoles nuevos funcionamientos y capacidades, por lo cual la educación inclusiva en igual calidad que la ofertada en la vida libre pero con diseños curriculares y metodológicos específicos que garanticen la transferencia efectiva de conocimientos hacia este grupo, es clave, constituyéndose en el ejercicio de un derecho humano que dignifica a la vez que rehabilita, siendo la educación

superior la de mayor impacto transformador. Ecuador inició un primer pilotaje otorgando becas a un grupo de presos para acceder a estudios universitarios en contexto de encierro, plan que debe superar diversos obstáculos requiriendo de la coordinación interinstitucional y del compromiso de la sociedad para que rinda los resultados deseados, contribuyendo a convertir a las prisiones en verdaderos Centros de Rehabilitación Social y al Sistema de Rehabilitación Social en un promotor de los derechos humanos y el Bien Vivir.

Descriptores: Buen Vivir, capacidades, libertades, educación superior, derechos humanos, cárcel.

1. Introduction

It is recognized that education increases the ability to function, expanding the freedom of individuals to achieve the life they value, bringing people and society closer to achieving Good Living (London and Formichella, 2006).

Its benefits are multiple, encompassing the economic dimension, creating human capital, improving individual and national income; politics, encouraging citizen participation and public expression in democracy; and social, forming the collective conscience, social cohesion and improving access to basic services such as health and formal education; therefore, it is considered an intangible asset that contributes to the reduction of the intergenerational transfer of inequality, and even more important, a fundamental human right whose exclusion leaves the person outside development and society (Iturralde, 2005).

Because of its importance, UNESCO in 1990 raised the challenge of providing quality education for all, which was well received by member countries who have designed strategies in cooperation with public and private, national and international actors, to expand coverage to marginalized groups who have not been able to exercise this right, and although the results between the years 2000-2015 show progress, it is noted that there is still much to be done (UNESCO, 2015).

Among the excluded groups are people deprived of liberty (PDL), who are held in social rehabilitation centers (SRC), and although they have lost their ambulatory right, they still hold most of their rights, such as access to quality education (Scarfó, 2003).

In Ecuador, the Constitution recognizes education as a fundamental right, and quality education for all is crystallized in the development objectives of the National Plan for Good Living (PNBV), since it is a necessary condition to achieve the vision of national development, this is "the attainment of the good living of all; the expansion of their liberties and potentialities in peace and harmony with nature; and the indefinite prolongation of human cultures "(Correa, 2008, p.43).

These guidelines have allowed institutions such as the Ministry of Justice, Human Rights and Worship (MJDHC), the National Secretariat of Higher Education, Science, Technology and Innovation (SENESCYT), among others, in cooperation with educational institutions of different levels, to create spaces so that the PDL exercise their right to education and increase their capacities in order to affect their future social reintegration.

This article invites us to reflect on the constitutive and instrumental importance of higher education in the expansion of capacities and freedoms of excluded groups, specifically of PDL; thematic that is approached from the perspective of equity and social justice and that requires considering the ethical and solidarity principles that conform to the spirit of human rights and the vision of Good Living.

2. Good living, capacities and education

Good Living, skills and education are three concepts so deeply related that one cannot conceive of the existence of one without that of the others.

Good Living is understood as "the satisfaction of needs, the attainment of a dignified quality

of life and death, the love and being loved, and the healthy flowering of all, in peace and harmony with nature and the indefinite prolongation of human cultures "(Ramírez, 2008, page 387), a vision that is contemplated in the Constitutions of Ecuador and Bolivia, and that places the State as a promoter of development, responsible for directing the social construct towards the expansion of capacities and operations of the population, designing policies that consider distributive justice to mitigate the serious problems of exclusion (Celis and Sepúlveda, 2012).

The second term comes from the capabilities approach of Amartya Sen, Nobel Prize in Economics, who argues that the capacity of a person is reflected in the freedom to achieve valuable operations, and the set of capabilities represents their freedom to achieve what they value; becoming determinants of the quality of life from the extension or restriction of liberties (Urquijo, 2014). To understand this approach, it is necessary to be clear about the following concepts:

> Functioning. It refers to the state of a person and the actions he accomplishes during his existence, so that welfare cannot be measured by the possession of a good or the level of income, but by the lifestyle that is carried with them, which depends on the individual's state (Sen, 2000). To illustrate this, two people, A and B, who obtain a scholarship to study abroad, will be assumed. Regrettably, B is accused of a crime and is given preventive detention. For these agents, the scholarship is valuable for what they can be or do with it, for that reason, on the date of the trip, although both have the air ticket and the funds that finance the study, it is only useful for A.
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> Capacidades. Es el conjunto de funcionamientos, es decir, las habilidades físicas, legales e intelectuales que les dan la posibilidad de realizar actos para conseguir la vida que valoran, esto es, el bienestar potencial (Flores, 2005). Following the previous example, it is assumed that a year has passed, B has resolved his legal problem and now fights against the physical, psychological, economic and social

consequences caused by confinement, having fewer options than before losing his freedom. B has become impoverished. Simultaneously, A returned from his studies with more knowledge that has increased his labor, economic, political, cultural and social options, since his new operations give him greater capacities and freedoms to create the life he wants. A has developed himself.

The philosophy of Good Living picks up Sen's proposal recognizing that development cannot be conceived without the expansion of capabilities and opportunities, adding that freedom, understood as the realization of human capacities, is conditioned to the realization of the potentialities of society (Ramírez, 2008).

Social justice demands that the freedom of the people does not depend on the conditions in which they were born or of the unfavorable circumstances of their environment, being the State responsible for creating an equitable environment in favor of the less favored, where education plays a relevant role.

Education, as a necessary condition for development, requires public intervention to guarantee its quality at all levels: primary, secondary and higher, as well as its universal coverage, including historically discriminated groups, such as the PDL, allowing them to be true actors of their own progress, giving them a voice, a critical thinking and the ability to transform the reality that surrounds them into something constructive; and higher education, through the process of transferring knowledge, skills and abilities that lead to specialized operations, is the level of education that contributes the most to integral development, contributing to breaking the link that keeps the excluded tied to poverty.

3. Breaking the cycle of violence

The neoliberal policies implemented in Latin America between the 80s and 90s, cracked the

Welfare State creating inequality and poverty on large human groups who were excluded from the benefits of progress, democracy and the full enjoyment of their rights, forcing them to live below the threshold of dignity and increasing crime rates, since without equity there can be neither efficiency nor security (SENPLADES, 2012).

The obstacles to development correlate with violence in such a way that crime can be explained by economic factors (low growth, concentration of wealth, unemployment, poverty), demographics (discrimination by race, gender, urbanity, migration), educational (illiteracy, low level of schooling), social capital (individualism, little solidarity, distrust) complemented by dissuasive factors (Obando and Ruiz, 2007).

Part of these marginalized whom, while free, lived on the threshold of poverty characterized by unemployment, lack of social skills, poor access to education, among other violations of their rights, sometimes aggravated by untreated mental problems such as anxiety, depression, etc., in many cases associated with childhood traumas because they come from dysfunctional homes where they suffered physical, psychological and even sexual abuse; when committing criminal acts, they were captured and agglutinated in prisons, virtually disappearing them from society, and in this way, partially hiding the deplorable social results of the model (INEA, 2013).

In prison, the "most delirious and violent field of tension in the power apparatus" (Parchuc, 2015, p.20), the conditions of these marginalized people are exposed to the physical and psychological shock of confinement, forced coexistence and the intensification of the violation of their rights. This "unwanted" population initiates a process of desocialization, isolation, family breakdown, emotional restriction and a brutal impoverishment that increases their fears, anxieties, aggression and drug use, further reducing their self-esteem and their abilities (Scarfó, 2008).

After the punishment, the prison returns to society to a worse state than the initial one, with marked antisocial tendencies, who will suffer because of his criminal background of greater marginalization reproducing the circle: victim (social) -victimizer(delinquent) - victim (of the prison), which is not conceivable from the perspective of Human Rights or from the philosophy of Good Living.

The rupture of this cycle, which begins with a deficit of the human right followed by a deficit of human security, requires three necessary conditions (although they may be insufficient):

> Provide new operations to the excluded, increasing their capacities and freedoms, which is achieved through Education, because its intrinsic and instrumental value is the key to all human capacities (Nussbaum, 2006). The methodology for the transfer of knowledge must be custom-made, recognizing the particularities of this population.
> Accompany with assistance and institutional support the ex-PDL that are reinserted into society; they face personal challenges of a social, economic and psychological nature that motivate criminal recidivism, such as: changing social circles to get away from the criminal world, paying debts acquired for their legal defense as well as assuming the fines that the State imposes on them for crime; return to a dysfunctional home, have lost their home and even have no physical place to return to; among others.
> Modify the current culture that creates stereotypes that devalue the PDL and ex-PDL before society, stigmatizing them (Pérez, 2013).

The reintegration of the PDL into society, without granting them a minimum threshold of skills and operations that allow them to exercise agency and overcome the causes that drove them to crime, is not ethically or socially just, they would be excluded and the probability of system failure would be almost a certainty.

Access to education in prisons is key, not only because of its therapeutic nature as a re-inserter, re-socializing and rehabilitating element, but also because it is the exercise of a right that reduces the situation of vulnerability, and must be approached from two perspectives: inclusive, so that the PDL enter a process that allows them to achieve equality; and social, to democratize knowledge by encouraging citizen participation when they regain their freedom.

Considered a non-negotiable service, because it must be inclusive regardless of the resources or status of the beneficiaries (Dias, 2008), education as a right is enshrined in different political and legal instruments, among which are:

- The American Declaration of the Rights and Duties of Man, states that every person has the right to education under the principles of freedom, morality and solidarity (OAS, 1948).
- The Convention Concerning the Struggle against Discrimination in the Sphere of Education, stated that universal access to education is a priority responsibility of the State (UNESCO, 1960).
- The International Covenant on Economic, Social and Cultural Rights adopted by the United Nations, committed States to ensure the availability, accessibility, acceptability and adaptability of education, without discrimination (PIDESC, 1976).
- The American Convention on Human Rights, known as the San José Pact of Costa Rica, came into force in 1978, forcing the State to create the necessary regulations for the exercise of human rights, including Education; complemented with the Protocol of San Salvador (1988) where it was added that the State must guarantee the exercise of the right to education for all (OAS, 1988).
- The Second Meeting of the World Declaration on Education for All of UNESCO (1990), indicates that the excluded are those who most need support to overcome their educational and social disadvantage, making the action of the State necessary.
- The participating States of the Regional Education Project for Latin America and the Caribbean (PRELAC) accepted to be guarantors and regulators of the right to quality education for all, recognizing it as a public good that should be more intensely targeted to the excluded (UNESCO, 2007).
- The Universal Declaration of Human Rights prays for access to quality education for all, without exclusion by social condition, race, gender or others. (UNESCO, 2008).
- The World Conference on Higher Education (UNESCO, 2009) stressed that the expansion of access to higher education is the responsibility of all, in particular of governments; having to respond to objectives of equity, relevance and quality; trying to include the less favored.

Therefore, the PDL must enjoy the same education as a person in freedom, in substantive equality and without discrimination, understanding as non-discrimination the guarantee that everyone, with an emphasis on the marginalized, can access under similar quality standards, any educational level, including higher education.

Educating the poorer to learn to know, to do, to live together and to be, is perhaps one of the most relegated missions in society despite being one of the most valuable, due to the positive externalities it generates, such as: growth, deepening of democracy, increase of productivity and family income, greater social cohesion, development of science and technology, intergenerational benefits, reduction of fertility, improvement of nutrition and health standards, etc .; however, it also contributes to the mitigation of negative externalities, such as: reduction of pollution, reduction of child morbidity and mortality, reduction of unemployment and poverty, reduction of crime, among others (Iturralde, 2005).

The multiple benefits of education are not limited to the individual, but are expanded to the community, so it is desirable that everyone, including the PDL, have access to a quality education in such a way that the knowledge and values that are transmitted in educational institutions outside prison are also transferred within its walls.

Providing higher education to prisoners is a way to break the victim-victimizer-victim circle into a win-win strategy, in favor of the PDL and society, since the new capabilities would generate future opportunities, improve democratic participation and it would enrich as people, creating a commitment to the construction of peace, communal development and respect for human rights (Valenciano, 2009).

4. Ecuador takes its first steps

The 2008 Constitution marks a change in the model, which required structural reforms that sought to create a more just and supportive society, recovering the role of the State as a promoter of development and promoting participatory planning from the vision of Good Living.

It recognizes Education as a right throughout life, an inescapable and inexcusable duty of the State and a priority area of public policy and state investment, ensuring inclusion and equality in access and quality being one of the areas that make up the National System of Inclusion and Social Equity, which includes Higher Education that is considered essential for the construction of the right to Good Living (LOES, 2010).

The Magna Carta, in articles 5, 203 and 341, recognizes the right to education of the PDL and orders the execution of educational plans in the SRC, noting the State as the actor responsible for the social and economic reintegration of this vulnerable group.

The criteria of inclusion, social justice and equity that prevail in the current regulations, create the framework to develop inclusive policies that address rehabilitation and social reintegration with a view beyond punitive, following the guidelines of the Inter-American Convention on Human Rights, the Set of Principles for the Protection of All Persons Subjected to Any Form of Detention or Prison and the International Covenant on Civil and Political Rights, which highlight the importance of socially rehabilitating inmates.

The Comprehensive Criminal Code, in Article 704, adds that the Social Rehabilitation System (SRS) must promote Higher Education by signing agreements with institutes or universities; strategy that seeks to make effective the pillars that constitute the prison model: deprivation of freedom-treatment-freedom (Messuti, et al., 2014).

Consistent with the vision of Good Living, the PNBV outlines development objectives that direct public action, in the penitentiary sphere, towards the capacity building of the PDL and the strengthening of the SRS, indicating as responsible and co-responsible, among other actors, the MJDHC and SENESCYT, with the University as an observer. Among the development objectives, policies and strategic guidelines that pursue this purpose, the following stand out (Chart 1):

Seven years after having created the normative framework to provide Higher Education to the PDL, it initiated the pilot plan to offer university studies within the prisons granting 435 scholarships, equivalent to less than 2% of the prison population, and whose distribution did not respond to criteria of equity between SRC.

This pilot program is an interinstitutional effort between the MJDHC, who administers the SRC, facilitating logistics, infrastructure and technologies, SENESCYT, which manages the training process and the ENES test, as well as allocating the scholarships to the PDLs and the Education Institutions. Superior (IES) in charge of teaching, assigning professors, designing teaching methodologies and evaluating knowledge.

The PDL, to access the scholarships, had to be high school graduates and pass the ENES exam. When the number of PDL that meet both criteria exceeded the offer of scholarships, preference was given to those who obtained higher qualification in the ENES allowing them to

choose their career first. Therefore, there were PDL who chose a career that was not their first choice because there were no places they wanted, while others could not access the university due to insufficient scholarships.

Chart 1. Development objectives, policies and guidelines to give capacity to the PDL

Development Goal	Policy	Strategic guidelines
Consolidate the transformation of justice and strengthen integral security, in strict respect of human rights	Consolidate the transformation of the SRS	b. Protect the rights of PDL ...
		e. Promote social reintegration actions for released people
Sponsor equality, cohesion, inclusion and social and territorial equity, in diversity	Guarantee equality in access to quality health and education services for individuals and groups that require special consideration due to the persistence of inequalities, exclusion and discrimination	
Strengthen the capacities and potentials of citizens	Achieve universal access to early, basic and high school education, and democratize access to higher education	f. Generate access mechanisms to the education system for the historically excluded population ... PDL ... through affirmative actions
	Promote the completion of studies at all educational levels	h. Promote scholarship programs ... to promote access, permanence and reintegration of the priority population and/or vulnerable.

Source: (SENPLADES, 2013)
Elaboration: the author

The beneficiary PDL, upon regaining their freedom, keep the scholarship and continue their careers at the HEI where they were assigned when they were deprived of freedom, these are: the Polytechnic Higher School of the Army (ESPE), the Salesian Polytechnic University (UPS), the Catholic University of Santiago de Guayaquil (UCSG), and the Simón Bolívar Higher Technological Institute (ISTSB), as shown in chart two.

The model of penitentiary management that is tried to be implemented, has a different conception of the punitive model, reorienting the system towards rehabilitation, being the access to quality education one of the fundamental pillars of the process.

Chart 2. Careers, year of beginning of classes and number of scholarships by University and SRC

Institution	Careers	SRC	Star year	Scholarship
ESPE	Telematics, Logistics and transport	SRC Cotopaxi and SRC Latacunga	2014	168
UPS	Business Administration, Accounting and Auditing	CRS Guayaquil N° 1	2015	75
	Business Administration	CRS Turi	2016	64
UCSG	Administration, Law, Administration of tourism and hotel companies, Accounting and auditing, Marketing, Social work and human development	Regional Guayas SRC	2015	102
ISTSB	Industrial mechanics	Regional Guayas SRC	2015	26

Source: MJDHC, 2015
Elaboration: the author

5. Final reflections

Crime is a social problem that has been mistakenly tried to solve with the simple deprivation of freedom of the offender, action that is sometimes socially accepted, despite being a form of violence against the LPP that leads to the extension and worsening of the negative situation (Lutz, 2005).

Conceiving prisons as Pandora boxes that concentrate the evils of humanity, is not only incorrect, but also incompatible with Human Rights and the vision of Good Living. Changing the name of the prison to that of SRC is not simply discursive, but involves a profound institutional change to create a real social added value instead of becoming a reproducer of evils.

It is accepted that social exclusion limits the development of capacities that allow the exercise of rights, violating individual liberties, which is a relevant variable when studying crime; however, by itself it is insufficient given that people who suffer from exclusion should not be considered *ipso facto* delinquents.

To place a person in a punitive jail is to expose him to an aggressive social isolation, adding him to a community of marginalized people with very diverse cultures in a forced coexistence where the socially accepted values do not predominate, motivating him to the use of drugs, without having access to treatments for real psychological disorders or psychiatric diseases that he may suffer, forcing him to subsist in a environment where environmental sanitation is scarce and diseases abound, fragmenting the home from where it comes from; in short, subjecting it to a level of violence that erodes its capabilities, no matter how developed they are, further obstructing the exercise of their freedoms that are flagellated from the "formality of an institution", and surely will continue to be in freedom.

Regarding the last point, it must be taken into account that the PDLs make heavy expenses for their defense, and if they are found guilty, they must pay fines and compensation when they reach their freedom, a period in which they cannot access work or are given access without remuneration, generating economic pressures on their homes, because there are still costs for the education of thier children, food for the family, etc., leading in many cases to over-indebtedness that the PDL will have to face upon leaving prison, returning to a home that has changed during his imprisonment, and trying to reintegrate himself into a community that rejects him because of his criminal record.

Frequently, in order to confront crime, a sort of social revenge has been incurred that crystallizes in punitive jail, which erroneously tries to modify the criminal behavior based on the image of people motivated by fear instead of constructive factors, resulting in the promotion of of criminal recidivism (Larrauri, 1998); not knowing that the perpetrators were initially victims, focusing on the direct action of the crime through an inexorable judicial system, often lacking in credibility, and not in the background that led him to perform such acts that are and must continue to be rejected.

Rejecting the act, and not the human being who commits it, is fundamental at the moment of exercising justice, since it is not wished to destroy the person who commits the crime (that is why in Ecuador the death penalty is not accepted) but it is desired that those criminal acts should be minimized until they are nullified, the motivations that influenced their commitment must be eliminated, and at the same time, the inmate must be given new capabilities and operations that make this mission feasible, which was expressed by Nelson Mandela in this way: "Nobody is born hating ... people have to learn to hate, and if they can learn to hate, they can also be taught to love, love comes more naturally to the human heart than its opposite "(1995, p.144)

Then, prisons should tend to social inclusion through the exercise of rights and the development of capabilities, a perspective that attempts to be embodied in the model of prison management where inclusive education has a leading role and covers Higher Education.

Regarding the offer of Higher Education in prisons, the MJDHC initiated a pilot plan that consisted of granting 435 scholarships to interns of different SRC in the country who, being high school graduates, had to obtain more than 600 points in the ENES exam, but many of them, although they met both requirements, were excluded because the number of scholarships was insufficient and the best scoring inmates were given priority.

The project is conceptually correct, adjusting to the objectives of development and the vision of Good Living, aiming to potentiate the capacities of the beneficiaries, and if were to succeed, will increase their freedoms by reducing recidivism; but its implementation is not an easy task, since it requires the committed action of several actors, in the long term, to be able to overcome the deep-rooted barriers of the environment, among them, the differences of missions and visions that derive in the confrontation: security vs. rights, and punishment vs. rehabilitation, which are the product of the inertia of the old model that is opposed to the one that we want to establish.

Although a baseline was not created, it is known that the beneficiaries of the plan are a heterogeneous group that presents different difficulties, being PDL with master degrees and others who have not studied in years, many without efficient study habits and without knowing all the benefits that higher education provides, all overwhelmed by the stress of confinement, which could reduce their participation in the process. Therefore, the teaching-learning methodology is key and should be evaluated continuously. The formation of support groups among PDL students, as was done in the SRC Guayaquil Varones during the process prior to performing of the ENES exam that allowed it to be the prison with the largest number of inmates who passed the test, was a successful strategy so its reactivation, to promote the culture of study, is pertinent.

The provision of teaching materials has not been completely resolved, causing difficulties, since the PDL can not perform acts as basic as buying a spherogram, and are dependent on being provided of them; in addition, there is a marked difference in the infrastructure and technology of the university offer within the prison with respect to the existing outside of it, but there are also differences between centers, making it difficult to transfer knowledge equally.

There has not been a thorough monitoring of the problems faced by the scholarship holders in topics related to drug addiction, food, health, among others; nor has the reasons for desertion been studied, both in the context of confinement, and those who obtained their freedom but gave up the scholarship; preventing taking the pertinent corrective measures so that this serious inefficiency does not continue.

To put in context the complexity that arises in trying to provide education in prisons, we can use the hypothetical case of a prisoner who has not studied in more than 20 years, has habits that are not beneficial for the study, is addicted to drugs and lacks good health, also suffers from untreated psychopathy, is poorly nourished and does not sleep well because he is losing his family; but the educational institution demands that he concentrate and do homework although he lacks notebooks because he exchanges them for drugs, and if they give him new ones, he would surely do it again.

It is enough for one of these events to occur so that the implementation of the plan is a challenge, but when there are more than two and different students with different combinations of these and other negative factors, their effectiveness becomes impossible without the accompaniment of other actors such as the Ministry of Health, the National Police, NGOs, relatives of the inmate, etc that is to say, that it requires the entire prison community and not only university professors or several officials of the Ministry of Justice, who may have the best intentions and be empowered by the project, but even their greatest efforts would be insufficient in the face of such a great task. Characterized by a changing and hostile context, where advances can be slow but setbacks aggressive.

The full compliance of the human rights of the PDL, both in physical aspects such as proper nutrition, health care, elimination of unhealthy conditions and overcrowding, etc .; and emotional aspects such as the support of their loved ones, dignified treatment, among others; it is a necessary condition that is not enough for the SRS to work, and with it, the emblematic projects such as the provision of Higher Education in prisons.

The initiative, new in Ecuador but not in Latin America, is theoretically consistent, and although coverage is limited, it has generated positive expectations about its possible products. Overcoming the multiple obstacles is impossible without objective and multidisciplinary monitoring, which should preferably be carried out by exogenous agents but generating spaces so that the direct actors, not only public agents but also the PDL and their families, duly represented, have a voice; allowing the timely identification of deviations as well as the generation of corrective measures, constituting an important mechanism for the success of the plan.

Ergo, the participatory design and the co-implementation of monitoring and evaluation tools, can be executed not only by the governing Ministry, but also by a Penitentiary Observatory that would emerge as a relevant alternative to measure the results, both of this project and of the global implementation of the SRS, addressing the phase of confinement of the PDL and their subsequent reintegration, evaluating the results and impacts, that is, the change in the lives of the beneficiaries and the community once the inmates recover their freedom, revealing in what measure the system fulfills its purpose contributing to the vision of Good Living.

Laws and discourses do not change realities, but the direct action of the actors, directed by a shared objective whose result is desired by all. Accepting the challenge, Ecuador has created the framework, constituted by the norms that legitimize the action, the canvas has been placed through the central planning and the development objectives, and the first strokes have been given with the pilot plan that includes the MJDHC, SENESCYT and the University; however, the final picture is not finished yet.

The economic costs of these programs will hardly be greater than the social costs of crime, for which the attention to the PDL is necessary and urgent, even more so considering that within the framework of Good Living, there is no room for exclusion, as well as in the era of knowledge, true inclusion is inclusion in knowledge (Aguerrondo, 2008).

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Trajectory of the Intercultural University of the State of Puebla (UIEP in Spanish), Mexico

Trayectoria de la Universidad Intercultural del Estado de Puebla (UIEP), México

Dr. Laurentino Lucas Campo is a research professor at the Intercultural University of the State of Puebla (Mexico) (laurentino.lucas@uiep.edu.mx) (https://orcid.org/0000-0002-6912-2538)

Fanny Cruz García is a research professor at the Intercultural University of the State of Puebla (Mexico) (fanny.cruz@uiep.edu.mx) (https://orcid.org/0000-0002-8361-4424)

Abstract

This paper refers to the work carried out to provide a higher education option to the population that inhabits one of the representative cultural regions of Mexico: the Totonacapan. In this cultural area the Totonacs, Nahuas and the denominated non-indigenous coexist. The Intercultural University of the State of Puebla (UIEP in Spanish) has been established for all of them, which has ten years of road traveled. The purpose of this written communication is to explain the operation of the UIEP to start an analysis of how much the intercultural universities (UI) have managed to fulfill the purpose for which they were created in Mexico. The approach of the present study is made from the reflection and analysis of those who belong to the institution as full-time professors and researchers, which has been derived from the collegial work in which they have collaborated within this institution. The main findings are closely related to the three substantive or primordial functions of IUs: teaching, research and community engagement. It is concluded that the advances, contradictions, conflicts, as well as the prospects for the immediate future contribute to the growth and development of the institution as long as its educational function is not lost.

Keywords: Education, superior, intercultural, indigenous peoples, community engagement, Mexico.

Resumen

Este escrito refiere al trabajo impulsado para brindar una opción de educación superior a la población que habita una de las regiones culturales representativas de México: el Totonacapan. En esa área cultural coexisten totonacos, nahuas y los denominados no indígenas y se ha establecido para todos ellos la Universidad Intercultural del Estado de Puebla (UIEP), la cual lleva diez años de camino andado. El objetivo de la presente comunicación

es dar cuenta del funcionamiento de la UIEP para iniciar un análisis sobre qué tanto esta universidad ha logrado cumplir con el propósito para el cual fueron creadas las Universidades Interculturales (UI) en México. El abordaje del presente estudio se hace desde la reflexión y análisis de quienes pertenecen a la institución como profesores e investigadores de tiempo completo lo cual se ha derivado del trabajo colegiado en el que han colaborado en dicha institución. Los principales hallazgos que se presentan tienen estrecha relación con las tres funciones sustantivas o primordiales de las UI's: La docencia, la investigación y la vinculación con la comunidad. Se concluye que tanto los avances, las contradicciones, los conflictos, así como las perspectivas del futuro inmediato abonan al crecimiento y desarrollo de la institución siempre y cuando no se pierda de vista su función educativa.

Descriptores: Educación, superior, intercultural, pueblos originarios, vinculación con la comunidad, México.

1. Introduction. The foundation of the UIEP in Huehuetla

Since the beginning of the year 2000, the Totonac population and several organizations demanded an institution that would provide an education considering the linguistic and cultural specificity of said population.[1] However, the requirement of an institution of higher education for the indigenous peoples in the northeastern highlands was conjunctural with the impulse 'from above' of the politics of intercultural education (Mateos and Dietz, 2013), with the creation of the General Coordination of Intercultural and Bilingual Education (CGEIB) in the year 2001. This instance promoted the creation of intercultural universities in several states of the Mexican Republic with the purpose of favoring the inclusion of the indigenous population (sic) in the generation of knowledge (Casillas and Santini, 2009, p.39). In the state of Puebla, at the beginning of the 2000s, there was a dilemma about where the institution would be set up. The issue was resolved more because of political party issues, because the group in power in those years in the municipality of Huehuetla proposed their town of Lipuntahuaca to build the UIEP (Mena, 2012, pp. 56-58).

The operation of the UIEP began in 2006. During its first six years it had results that can be considered less encouraging, for example it had low terminal efficiency of its graduates (64% and 69% in the degrees in Sustainable Development and Language and Culture, respectively). In this way, in 2013 there was a crisis in the university. This was due to certain tensions in which the institution was immersed. There are different versions of the beginning of this conflict, where political, academic and student reasons converged.[2]

Derived from the conflict, in 2013 there were changes in the direction of the university. From that moment the representative of the rectory and the management areas began a restructuring and redefinition of the direction of the institution. As a result of this, different actions have been carried out, such as the opening in August 2015 of two new degrees, which has meant increasing school enrollment. New facilities were built: two buildings for university residences and two buildings for the health area. The creation of an educational master's program for 2018 is foreseen and it has been possible to raise the positive recognition of the institution at the regional, state and national levels.

This paper presents the state of the art that refers to research in higher education with/for indigenous peoples in Latin America; then the methodological support of the work is described. Subsequently, the operation of the UIEP is addressed in the areas of teaching, research and links with the community to raise the discussion and conclusions about the challenges and difficulties of a higher education institution with the characteristics of the UIEP.

1.1. Higher education for indigenous peoples

Higher education for indigenous people, a relatively recent topic, is a field in which there has been an advance in research interest. In

Latin America, the most relevant studies are those that have been under the coordination of Daniel Mato and promoted by the International Institute for Higher Education in Latin America and the Caribbean (IESALC-UNESCO). The materials generated and the different collaborators give an account of the perspectives that have been addressed, although it is placed at the center of the discussion of higher education and indigenous peoples, they also intersect with other aspects. In these materials, they are addressed from the experiences of higher education existing at that time (Mato, 2008); of intercultural collaboration and sustainable development (Mato, 2009a) that refers not only intercultural education but the training of different professionals; of the construction processes, achievements, innovations and challenges of higher level intercultural institutions (Mato, 2009b); about constitutions, laws, public policies and institutional practices and experiences of both indigenous and Afro-descendants (Mato, 2012); and more recently of the experiences (Mato, 2015) and the challenges of such types of institutions (Mato, 2016) that can be identified in Latin American countries.

In Mexico, Intercultural Universities (UI) are the product of several social processes as well as specific national and international educational policies (Jablonska, 2010, Bastida, 2012). A decade after the existence of this model, it has been analyzed as a relatively new particular thematic field (Dietz and Mateos, 2011, Mateos and Dietz, 2016). Of the eleven existing UIs, each one has had a specific trajectory due to the contextual conditions of the region and the state where they are located. In terms of research the UI are very little studied. Of the reviewed works that refer to the experience of Mexico, only some institutions of higher education or instances that carry out actions in this area, we can mention those that we have identified: Intercultural University of Chiapas (Fábregas Puig, 2008, 2009); Indigenous Autonomous University of Mexico (UAIM) (Guerra García, 2008, Guerra

García and Meza Hernández, 2009); Veracruzana Intercultural University (Dietz, 2008, Meseguer, 2016); Maya Intercultural University of Quintana Roo (Hernández Silva, 2012) Community University of San Luis Potosí (Silva, 2009). It is identified that there are only 4 cases addressed from intercultural universities in Mexico. While experiences of other modalities that focus on the attention of native peoples or rural contexts are also addressed, such as the Ayuuk Studies Center-Ayuuk Intercultural Indigenous University (Estrada, 2008); public policies of the institutions and intercultural programs of higher education in Mexico (Bastida Muñoz, 2012); The Indigenous Peasant Network University (UCIRED) (Hernández and Manjarrez, 2016); as well as the University Program of Studies of Cultural Diversity and Interculturality (PUIC), of the National Autonomous University of Mexico (UNAM) (Del Val Blanco, 2016).

In that sense, there are not many works that address them as an object of research or reflection. For what it seems relevant to present in this issue the case of the Intercultural University of the State of Puebla (UIEP). Of the works that focus on the UIEP we identify the one by Deance and Vázquez (2010) about the originary language. Mena's (2012) focused on the impact of the intercultural model on the ethnogenesis of student identity. This paper addresses the results of the collegiate work of teachers who participate predominantly in the Language and Culture degree at the UIEP, which in 2016 has been in operation for ten years.

2. Methodology

This work derives from a series of collegiate meetings held during 2015 and 2016 by the members of the Academy of Language and Culture degree which has been formed on average by nine full-time faculty-researchers and two professors per subject. The opinions and experiences of those directly involved in

the various academic and administrative activities of the institution are recovered. Some of these actors are working at the university since its inception, 2006 or 2007. Others are working since 2013 or 2015, including the authors of this work. Those who write this text have been participants in such activities. In addition, they recognize themselves as part of the original peoples Tutunakú and Mixteco, respectively.

The collective meetings from which this work has been derived have been carried out to perform, among other activities, the "Evaluation and Updating of the Educational Program in Language and Culture" and the creation of the "Educational Program of Master Level". Firstly, the Evaluation of the Educational Program in Language and Culture was carried out with the participation of the teachers in 2015. Subsequently, the Update of the Educational Program in Language and Culture was carried out as of January 2017 with the participation of all the professors who teach classes predominantly in the mentioned bachelor's degree. Likewise, the work meetings to promote the opening of a Master Level Program have also been an opportunity to reflect on the educational model based on intercultural bilingual education. These opportunities for collective work correspond to a qualitative methodology for analyzing the teaching, research and liaison practice itself.

3. Results

Below are some points that are the result of the reflection of the work in the three substantive areas of the UI's: Teaching, research and Community Linkage. Firstly, it is considered how the teaching practice has developed and how it has influenced the academic formation of the students. Then, it is explained how the scientific research projects have been worked in the framework of the different institutional activities. Finally, a semblance of how the Linkage with the Community has been carried out the advances, challenges and horizons of possibility.

3.1. Teaching activity and institutional requirements

The classroom has not become, totally, a space to promote a dialogue of knowledge where the knowledge of indigenous peoples and scientific knowledge converge. The reasons that have not allowed achieving that purpose are varied. One of them is the excessive hours/class load of teachers. To meet the gradual increase in student enrollment, teachers have sometimes taken charge of teaching up to six subjects in a semester. In addition, they have had to take responsibility for commissions other than teaching, assigned to them, which they must attend sometimes in the immediate or short term. This has meant that the workload of the teachers is too much and that such responsibilities have to be taken care of even after the established working hours. The argument of the university authority is that the state or federal agencies have authorized a larger budget to expand the hiring of more personnel not only for teaching but also to be part of the administrative staff.

Another process that has influenced the teaching practice and professional training of young people is the dissemination of the educational offer of the UIEP. From 2013 to the first semester of 2016, visits were organized to the different high schools located in the municipalities surrounding the university. One or two professors were designated and in the company of some students, from two to five, from different careers, they went to the schools to publicize the educational offer, show images of the facilities and explain the types of national or international scholarships with which the university students can benefit. According to the place where they went and according to the distance, the time spent went from half a day to two or three days in a week. This originated different con-

sequences: when the teachers were not interrupted the classes, which derived in the delay in the advance of the didactic planning of the semester. This dynamic caused disagreements in teachers and students. To remedy the above, another strategy was proposed. From the second semester of 2016, visits of the schools existing in the region to the UIEP are scheduled on specific days and times. At least one teacher from each professional career shares the necessary information of the career where he participates and the young people know the facilities, equipment and services of the institution. The new strategy has meant that the dissemination of the educational offer is not a cause for the absence of both teachers and students or the constant interruption of classes.

As for the collegiate work of teachers, for example the Academies, made up of professors who teach classes in the same career, it has not been possible to achieve a continuous and consistent work, because in very few occasions they can coincide in schedules to work together. The aforementioned has caused a lot of difficulty to provide timely follow-up to various institutional tasks and meet the academic needs of the students in the different careers.

In terms of employment contracts until 2013, it was carried out every six months. This involved a lot of rotation of teaching staff, which affected the administrative and academic processes were left unfinished or were constantly interrupted. From 2014 to the 2017 date, although the hiring is annual, the labor instability and the rotation of the teaching staff are still present.

3.1.1. The teaching of the native languages

The UIs promote the teaching of native languages as a central axis of their educational model. However, in the UIEP this proposal is under construction. The pedagogical management of the teaching of the native language becomes a matter of great importance but it is also a complex aspect in its approach in terms of the degrees of mastery of the native language (Deance and Vázquez, 2010). This is because some speak it but do not write it or there are passive speakers; that is, those who speak little or those who understand it but do not speak it.

Approximately 40% of UIEP students speak the Tutunaku language. Likewise, monolinguals in Spanish also represent 40% and approximately 15% speak Nahuatl. The remaining 10% speak the other existing languages in the state of Puebla (N'guiva, Ha shuta enima, Hñähñü, Ñuu savi) (Annual Report, 2016, page 5).

In 2015, work was carried out to establish a methodological criterion in the teaching of the original language at the university. Therefore, from that date and now school enrollment is divided into two types of populations: speakers of some native language to develop reading and writing and those who want to learn as a second language. It is in this second group that the monolinguals are included in Spanish. Thus, for the teaching of Nahuatl or Totonac, this classification is used to make a more appropriate pedagogical management of the teaching of these languages. The speakers of N'guiva (popoloca), Ha shuta enima (Mazateco), Hñähñü (otomí), Ñuu savi (Mixteco) form a group which work with a methodology that recognizes their linguistic competence of speakers and reflect on the grammatical elements of their language to develop their writing.

A challenge for the teachers responsible for the classes of the native language is to establish the contents by semester to determine what would be the knowledge and linguistic skills that students must achieve to measure their mastery of the language at basic, intermediate and advanced level.

3.1.2. The "dialogue of knowledge" in the teaching practice: reality or aspiration?

The model of the intercultural university promotes the recognition of cultural and epistemic diversity, which is why the 'dialogue of knowledge' is set up between scientific knowledge in conjunction with the traditional knowledge of indigenous peoples to identify or resolve needs and problems more pressing that such peoples suffer.

In the debate about knowledge and native knowledge, different authors establish the need for dialogue of knowledge (Leff, 2006) or the recognition of other knowledge that has been regularly relegated and constituted as 'non-existent' (Santos, 2012) recognizing the existence of different epistemic systems that would allow the explanation of phenomena and problems from different angles and above all, to attend them from different perspectives, based on an epistemological pluralism.

Given the previous approach, it is identified that the majority of the teaching staff fails to perceive the specificity of the intercultural university model, so they continue to reproduce their conventional teaching and academic practices, in addition to the epistemological principles from which they have been trained in areas of knowledge according to their professional profiles.

Both in the training of students and in research work they continue to give a very strong weight to the scientific perspective, so it continues to reproduce a view where the knowledge that indigenous peoples generate, put into practice and reproduce are relegated in the formative process of the young and future professionals. This is due to different factors, from the professional training of the professors that come to collaborate to the UIEP, as well as the lack of information about the higher education model of the intercultural universities that can be shared with the teachers in their initial incorporation the institution.

3.2. Research: discontinuous processes

The research in the UIEP lacks funding, so that instances such as the Program for Professional Development for Teachers of superior type (PRODEP) or the National Council of Science and Technology (CONACYT) assume that role. On the other hand, research activities are constantly interrupted by various factors, among them the excessive academic and administrative burden assigned to teachers, the rotation of personnel in the university, the criterion for hiring teaching staff, the non-recognition of collegial work by Academies and the little time allotted and the difficulties to coincide and carry out this research activity together in the Academic Bodies.

On the other hand, it was also decided to gradually replace the existing teaching profiles at that time. Since 2014, the teaching profiles with the doctorate degree have increased significantly. In the second semester of 2016 50% of the academic plant has a doctorate degree, while 16% is recognized in the National System of Researchers (SNI) (Annual report, 2016, pp. 6-8). Despite being hired as teacher-researchers, they are assigned many subjects and numerous administrative or management commissions that do not allow them to carry out their function, research for the generation of knowledge, as well as the link with the community. Only until the beginning of 2017 has it been possible to "discharge" the excessive teaching to the academics, but only to the teachers who have been recognized in the SNI. While the other teachers are still assigned an excessive teaching load.

In the UIEP there are only two recognized Academic Bodies (CA), both at the level of "In formation" .[3] The members of such groups, having to resolve the various matters of the institution, already mentioned, have not been able to achieve an impulse or consolidate the research activity as a whole. Although there are experiences of research projects financed by PRODEP, six in the year 2015-2016, and ten in 2016 of the entire teaching staff, made up of 32 teachers, a

collective work for the generation of knowledge in a continuous manner has not yet been consolidated. In particular, research projects for teachers with doctorates have been promoted and there is great difficulty for teachers with a master's degree to consolidate their intellectual interests through research projects, since PRODEP or CONACYT only grant financing to PhD holders. So the CAs become the ideal space to promote the research lines of academics with expertise.

3.3. The Linkage with the Community and its tromped road

Another of the substantive functions of the intercultural universities is the Likage with the Community, which does not have financing from the university. According to the document to support the model of intercultural universities, it is established that the purpose of this educational action is "to promote actions of connection with the community that offer solutions to local and regional problems and needs, and to their management and innovation processes" (Casillas and Santini, 2009, p.146). This exercise is emphasized as "a set of activities that involves the planning, organization, operation and evaluation of actions in which teaching and research are internally related at the university level and externally with communities to address specific problems and needs" (Casillas and Santini, 2009, p 153). Due to different circumstances, there is not enough truthful data to reconstruct the way in which likage with the Community was carried out between 2006 and 2013, so this document only refers to what has happened since 2013.

In 2013 there was a moment of transition, because a new administration took over the direction of the UIEP, who decided pause the program, where nobody was left to carry out the community liaison. The strategy was redesigned and the criterion that began to guide it was to consider the agreements that the UIEP had established or those that were agreed, as of that moment, with some municipal governments of the region. These agreements strengthen a policy of inclusion in higher education for young people belonging to indigenous peoples. In addition, it was sought to ensure by the Municipal Council the support of accommodation and food for applicants interested in entering to study at the UIEP. In 2014, this was the institutional criterion to carry out the Linkage with the Community.

In terms of student participation, previously multidisciplinary brigades were formed, students from different careers went to a community, but as of 2014, the brigades were formed according to career. Thus, these were atomized, that is, they were only made up of members of the same degree or engineering of different semesters in order to meet a specific requirement in the field of knowledge of the degree or engineering made by the municipal authority.

Having an agreement with a municipality in some cases has allowed constant monitoring of the required project. Some teachers have taken advantage of this institutional strategy to innovate projects related to their respective line of research. In this way, they are the ones who propose or present a project to the City Council. Thus, in the second semester of 2015 several projects were carried out in accordance with the researches of the teachers that were even supported by PRODEP and/or CONACYT. Carried out in this way, the linkage with the community manages to have significant results in the attention of the problems felt by the social community, in turn it is possible to carry out serious research that can lead to the proposal of solutions in conjunction with the communities where this activity is carried out.

On the other hand, in several municipalities it is still not possible to consolidate the work of the university. Therefore "last minute" projects have been carried out, which had unleashed hastily prepared logistics. This has had as a consequence that the student brigades have not found any meaning in the linkage with the community, which has generated different problems within each career and the institution in general.

4. Discussion

The current administration of the UIEP (2013-2017) has achieved many changes. It has increased the student enrollment in which young people from other cultures have been integrated, the infrastructure has increased, the profile in the teaching staff has changed, which has allowed the increase of research possibilities. New horizons are being explored to consolidate the link with the community. However, it has not been possible to counteract the excessive turnover of academic staff, which has implications for the teaching-learning process, as it cannot provide continuity to the students' training or make it possible for teachers to glimpse long-term or far-reaching projects in academic performance. In addition to this, the reproduction of "conventional" vocational training of most teachers still predominates, a situation that does not help to develop the educational model of intercultural bilingual education.

The incipient implementation of a methodology for the teaching of native languages in the UI model has a long way to go. The potential of students as bicultural-bilingual subjects is not used. The school classroom is not being used as an ideal space to develop interaction between different cultures and languages; that is to say, the cultural and linguistic diversity present in the classroom to experience and develop interculturality is not fruitful.

For its part, scientific research in the UIEP lacks funding, in most cases, it remains "conventional". Therefore, the university does not yet have great results to expand and fertilize the discussion around the epistemology of indigenous peoples. In this sense, we still need to generate criteria that allow Intercultural Universities to be evaluated, considering their specificity.

In relation to the Linkage with the Community, although it has been modified to recognize and/or manage to solve some need or requirement that the municipal authority has identified, it is still far from fulfilling the purpose of generating processes through participatory methodologies where the problems or real needs together with the community are analyzed. In addition, community involvement has meant an institutional exercise, in which once a semester for two weeks, both students and teachers "go out to link". This time lapse is insufficient to achieve adequate and acceptable results. Therefore, during two weeks in a semester, or for four weeks during a year, it is not possible to specify a model of connection with the community where the interests of the community, the interests for the student formation can be combined in an equitable way, the institutional objectives and the intellectual interests of the teachers.

5. Conclusions

In the review of the experience of the UIEP, it has been perceived that in the collegial teaching work, it is still pending to strengthen the work of the Academies, which would allow the development of a methodology for teaching native languages as a first or second language of school instruction. Another challenge is to strengthen the research of different groups of teachers, according to their intellectual interests, both those who are making efforts to be recognized as a collective within the Academic Bodies, as well as those that have already been recognized individually by national institutional bodies. (PRODEP, SNI). The processes of teacher strengthening have been partially achieved, since the rotation of personnel continues, a situation that could be solved by assigning a larger budget for the UIs.

In the "dialogue of knowledge" it is necessary that the teachers who join the labor force, including those who are already working, are provided with an introductory course about the intercultural higher education model approach. This is to understand and promote the relationship between scientific knowledge and knowledge systems of indigenous peoples, to seek this dialogue of knowledge that strengthens the efforts of teaching, research and the link with the

community to address the problems of society which they serve.

With regard to research projects they are still incipient, so one of the challenges in the short and medium term is that they can have financing and be consolidated at the individual and collective level. Closely related to the above, in terms of the issue of the linkage with the community, there is still a way to go to address the real needs and the broader and deeper participation of the communities of the indigenous peoples. On the other hand, if we look at the linkage with the Community as an academic theme, this responsibility has been delegated to each teacher, to the extent that it responds in part to their line of research. Although the link is prioritized to meet the agreements established with some municipalities. The challenge in this substantive function of the intercultural universities is to consolidate a way in which the formation of the students is gradually crystallized, on the one hand and on the other, to accompany the community to generate diagnoses of social needs and to manage resources to be attended by the same communities where the university aims to influence.

As for the achievements, from the perspective of the current education authorities, the hiring of academic staff with high profiles is praised. Candidates who have a doctorate or master's degree are given preference. In this way, this line of being a weakness has become a strength. The academic plant gradually consolidates and is generating a dynamic of initial efforts to finalize the processes of teaching, research, redefinition of management and Community Relations.

In this writing, the experience of the Intercultural University of the State of Puebla is recorded. An attempt was made to give an account of what has been put into practice during the last 10 years in the Northeast Region of the state of Puebla in Mexico, which serves to analyze that although there has been progress in directing a higher education that considers cultural and linguistic diversity. There is still a lot to be done in the region to reflect on how to promote the inclu-sion of knowledge of indigenous peoples and to move towards epistemic pluralism.

Notes

1. *Interview with members of the Independent Organization Totonaca (ILO), in Huehuetla, Puebla on April 20, 2015*

2. *The news was published in the newspaper La Jornada de Oriente, on February 13, 2013, which gives an account of the reasons for the conflict. Information retrieved from the newspaper La Jornada de Oriente newspaper, on May 5, 2016. www.lajornadadeoriente.com.mx/.../tras-protesta-destituyen-al-rector-y-a*

3. *The body that gives recognition to the Academic Bodies is PRODEP, a dependency of the Secretariat of Public Education (SEP) in Mexico.*

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Teacher training: Pillar for the identification and bullying management

Capacitación docente: Pilar para la identificación y gestión de la violencia escolar

Ramiro Andrés Andino Jaramillo is a teacher of the Nicolás Gómez Tobar Educational Unit (Ecuador) (raandinoj@gmail.com) (https://orcid.org/0000-0001-8547-8780)

Abstract

This paper is focused on explaining the improving of the process of identification and management of school violence by teachers of primary education in the "Nicolás Gómez Tobar" school in Santo Domingo city during the period of 2016-2017. The applied proposal consisted of a training module which describes different types of school violence as well as models of pacific conflict management among students, which can be applied in the educational context of the institution, ever since strengthen the pacific violence management is a real teacher's need. The methodology of this study was based on an explanatory research and quasi experimental design. With the application of a pretest, intervention and a posttest to a sample made up of twenty-two teachers, who teach from the initial to tenth grade. The applied research techniques were the survey and the statistical analysis. The results obtained through the research effectively show that training improves school violence cases identification and also the possibility of applying one or several pacific conflict resolution models. The importance of teacher training on the violence identification and conflict management as part of the improvement of the teaching career is explained in the conclusions, as well as the benefits of making teachers aware of this habitual issue in the school context.

Keywords: Bullying, training, education, teacher, organization, violence.

Resumen

El presente trabajo se enfoca en explicar la mejora del proceso de identificación y gestión de la violencia escolar en los docentes de Educación General Básica de la Unidad Educativa "Nicolás Gómez Tobar", de la ciudad de Santo Domingo, período académico 2016-2017. La propuesta aplicada fue un módulo de capacitación que describe tipos de violencia escolar y modelos de gestión pacífica de conflictos entre estudiantes, que se pueden aplicar en el contexto educativo de la institución, ya que es necesario fortalecer la formación docente en gestión pacífica de casos de violencia escolar. La metodología del estudio se basó en la investigación explicativa y en un diseño cuasiexperimental, con la aplicación de un pretest, una intervención y un postest a una muestra de 22 docentes que imparten clases desde

inicial hasta décimo grado en la institución. Las técnicas de investigación utilizadas fueron la encuesta y el análisis estadístico. Los resultados obtenidos con el estudio muestran que la capacitación mejora la identificación de casos de violencia escolar, de la misma manera, se plantea la posibilidad de aplicar uno o varios modelos de resolución pacífica de conflictos. En las conclusiones, se explica la importancia de la capacitación como parte del perfeccionamiento de la carrera docente en identificación y gestión de la violencia escolar, además se sintetizan los beneficios de concientizar a los docentes sobre este problema habitual en el contexto escolar.

Descriptores: Acoso escolar, capacitación, educación, docente, institución, violencia.

1. Introduction

School violence is a daily problem within classrooms, as it occurs in different ways and with a series of different victims and aggressors. The United Nations (UN) considers school violence as any act of physical or psychological aggression, injury, exploitation, negligence, omission of complaint that occurs between students, teachers and students, authorities and students and against property. These acts can occur both inside and outside the school, in the community or neighborhood that is surrounding the institution, by social networks or any information and communication technology (Ministry of Education of Peru, 2014). During and outside of classes, students experience a series of conflicts, because the educational institution is a social space in which hundreds of individuals coexist with differences of all kinds. It is inevitable to consider school violence as a daily problem of educational institutions, since according to López (2014) violence is a way to resolve conflicts among students, thus becoming part of the daily life and coexistence of the educational community.

Violence and aggression among students are presented in various ways in educational institutions, they form part of the daily life of the classrooms, therefore, it must be considered that violence will be evident at some time or situation; during classes, breaks or school activities. With respect to the aforementioned, the World Health Organization (WHO) states that violence is the deliberate use of force by means of aggression or domination, whether in the form of a threat or fait accompli, against oneself, other persons, a group or a community. This deliberate use of force by means of aggressions can cause death, injury, psychological disorders or developmental maturation (Piñero et al., 2014).

The problem of school violence is embodied in each instance of educational institutions, therefore it is unavoidable that conflicts are not generated in a space in which there are a diversity of students with cultural and social differences. In this way, Piñero et al. (2014) in agreement with the World Health Organization (WHO), considers that at present the problem of violence is recognized as a social and health problem that has a harmful impact on the living conditions and emotional stability of the people, since violence can become a factor that generates diseases in the short, medium or long term, even causing chronic diseases.

The first focus of attention and scientific studies related to school violence emerged in the 70s, but from the 1980s onward, research began to determine the percentages of violence that existed in educational institutions and how it affected the students. In the first investigations on school violence focused attention on the individual, i.e. the student and the negative effects that their contact with some type of violence.

This investigative perspective on the individual has its origin in the great influence of the research carried out by Nordic authors that focused on factors or causes at the psychological or family level, focusing on purely social and cultural aspects (Colombo, 2011). From this, some theories that explained the negative effects of violence on people were raised. The theory of development for example, explained that infants who grow up in violent environments, adapt to these and develop aggressive behaviors that affect

their emotional, social and psychological development (Rosser, Martínez & Villegas, 2015).

Another approach was the theory of trauma that emphasized physiological changes, stress and brain development as a result of the violence experienced by the individual and how this greatly affected language, memory and concentration. The two aforementioned theories focused on social contexts outside the home, for that reason, the theory of family systems that consider school violence as a result of the lack of support that parents had regarding infants or adolescents was raised. They were aggressive within educational institutions.

The results on school violence in all countries have relatively similar percentages, in this sense Cabezas & Monge (2013) consider that aggressive behavior in classrooms are valued at around 15%, however this percentage is variable according to to the studies that have been carried out in different school contexts. In other words, violence within classrooms is a present reality in educational institutions, although it is not evident or is concealed, for this reason, in Latin America and the In the Caribbean it is estimated that between 50% and 70% of students have witnessed or been victims of some type of violence, corroborating what was stated by the Ministry of Education of Ecuador (2014), which states that violence between students increases every time more in the region.

In 2004, a national scientific research on school violence in Ecuador was carried out through the INNFA (National Institute for Children and the Family) in collaboration with the DNI (International Defense of Boys and Girls). With a sample of children and adolescents the following data was revealed: 32% of children and adolescents in Ecuador are beaten or insulted "sometimes" by classmates, of these, 22.6% are boys and girls between the ages of 6 to 11 and, 20.1% are adolescents between 15 and 17 years of age (McBride, 2012).

Another report with data similar to the previous one was made in 2010 by the Observatory of Childhood and Adolescence,

revealing that 63% of students in Ecuador bother others because they are different; 74% insult or make fun of a classmate; and 53% suffer robberies inside and outside the institution (El Universo, 2014, p.1). These results show a tendency towards the progressive increase of violence in the classrooms, despite all the proposals or projects that have been made, and which are still ongoing. Given the mass of violence and aggression in the school context, the Ministry of Education of Ecuador has requested that students, teachers, authorities, parents and the community immediately report any case of school harassment (El Universo, 2014).

There are several explanations that have been given to understand violence and aggression between individuals, but the fact that maltreatment between equals has a great impact in the school context is disregarded, this involves aggressions and systematic abuses within the interpersonal relationships that are established among students (Haro & Garcia, 2014), for this reason, violence and aggression within classrooms occur indiscriminately within educational institutions, in itself, it is a problem that concerns the entire educational community, lawmakers and citizens in general. This work approaches the problem from the approach of Blásco & Orgilés (2014), who affirm that aggressiveness is a behavior that is learned through the observation of aggressive behaviors that others generate, this being the stimulus to act in a similar way or with greater violence.

As has been mentioned, violence within classrooms is an everyday part of school coexistence. According to several researches, students and teachers establish interpersonal relationships that may at times become conflictive, therefore, it seems to be clear that teacher training is important to manage problems that may occur during classes, and for a greater reason, if it is about conflicts and aggressions between students. According to Martínez et al. (2007), the teachers are aware of the emotional, social, family and economic problems of

the students, and by feeling helpless or nt having the necessary training to solve precarious situations of their students, emotional states of anguish, sadness or frustration are generated, causing them to question their teaching performance, even reaching skepticism about new initiatives or proposals against violence in the school context.

Training is part of the professional development of teachers, for the reason that allows improving the teaching and learning process. According to Torrego, Monge, Pedrajas & Martínez (2015) teacher training should be understood as a professional development that improves and stimulates learning processes, which are constantly changing, therefore, professional practices should be developed in the same way as these processes. The perspective of these authors values the training as a means of professional development for teachers, which in a positive sense, allows to establish better processes of problem management observed in the classrooms.

There are specific research works that propose teacher training as a means to manage violence within classrooms, despite being an action that is not of recent approach, but rather, are part of the improvement of teaching processes and learning, besides strengthening school coexistence away from conflicts, violence and other social problems. Based on the aforementioned, Gibbons & Rossí (2015) consider that teachers should promote meaningful and relevant experiences for students who are at risk (violence, exclusion, drugs, vandalism, prostitution, etc.), in reason that, educational institutions that do not devote the necessary attention to promote peaceful coexistence, leadership, fellowship, collaboration, cooperation and empowerment; can increase violence, exclusion, abuse and conflicts inside and outside the classroom.

Improving the management of violence and conflicts within the classroom is part of the professional profile required by teachers. As some studies have argued, training on

school violence allows teachers to provide better support to students who are experiencing problems. According to this, Gibbons & Rossí (2015) argue that students with the necessary support, can have a change of attitude that allows them to analyze everyday situations in a different way, promoting the change of beliefs, and in this way, dismiss violence as a functional part of coexistence in the institution.

The training of teachers on school violence aims to prevent and avoid violent acts among students, but it is also a way of proposing better solutions to conflicts. Gibbons & Rossí (2015) consider that the objectives of the training programs on school violence should not only focus on preventing violence and conflicts among students, but also on teaching peaceful practices of conflict resolution and participatory decision making that allow strengthening the positive climate of the classroom and the harmonious coexistence of all the agents of the educational community.

The investigations that have been carried out regarding the training of teachers on school violence, focus not only on the prevention of violence, but also on better ways of managing the classroom, so that aggressive conflicts between students are not generated. On the basis of this, Gibbons & Rossí (2015) state that teacher training in leadership and mediation is part of individual and group decisions to prevent violence. The approach of these authors is related to the role of leader that the teacher must take while facing conflicts and violence between students, so that when decisions are made, they have a positive impact at the individual level (teacher or student) as a group (teachers and students, parents of family, authorities), and thus solve the addressed problem.

Different studies that focus on teacher training in school violence issues, suggest that it is possible to identify the types of violence that are observed in the classroom as a measure to propose prevention strategies

and peaceful resolution of these problems. Martínez et al. (2007) argue that the identification of the factors that generate or inhibit aggression, could provide the procedures and actions to design prevention and intervention strategies to guide public policies that reduce the impact of school violence, which is manifested early in the boys and girls.

According to the described perspectives, violence occurs frequently in classrooms, for this reason, projects have been proposed that help address this problem, which is a matter of interest for teachers, students, parents. and the community (Marchant, 2009). On the basis of the identified problem, a training module was designed to improve the process of identification and management of school violence in teachers of Basic General Education of the Educational Unit "Nicolás Gómez Tobar", in the city of Santo Domingo, academic period 2016-2017. The structure of the module considers antecedents of school violence at the international and national levels to place it as a latent problem in the institution. The first unit of the module is related to the generalities of violence; describing its typology as it is: physical violence, psychological violence, sexual violence, economic violence and patrimonial violence. In the same way, the modalities in which violence is presented are explained, such as: interfamilial, institutional, labor and violence against nature.

The second unit addresses school violence, on which cases of exclusion, harassment, coercion, intimidation and bullying (verbal, physical, gestural, cybernetic) are detailed and analyzed. In the same way, the abstention of the complaint and the agents that promote violence within the educational institutions are described. The third unit of the training module is related to the methods of peaceful resolution of school violence. In this thematic section, the assertive technique model, the Pikas method, the circle of friends, the mediation dynamics and the integrated relational model are analyzed and described. In this sense, the

presented work contemplates the importance of improving the process of identification and management of school violence, which is a priority need in the training of teachers, because in certain cases, they do not have the theoretical or methodological knowledge to manage conflicts or aggressions within the classroom (Vijayan, Chakravarthi, Philips, 2016).

2. Materials and methods

The methodological process applied in the research is uncommon, since works with themes similar to the one proposed in this manuscript, focus on case studies and other non-experimental methodological designs. From this perspective, the research proposal took a quasi-experimental design that considers results before, during and after the intervention to determine the scope and limitations of the research. Based on the methodology applied and based on the mixed approach (qualitative and quantitative), the scope of the research covered more broadly the problem of school violence in the institution, even allowing a greater generalization of the results.

As mentioned in the previous paragraph, the methodological process of the study was based on a mixed approach, because the qualitative approach was used to analyze the teaching experience with respect to training. In the same way, the quantitative approach was applied to the statistical analysis of the improvement in the identification and management of school violence, once the training was completed. The quasi-experimental design, according to Hernández, Fernández & Baptista (2010) is useful for the measurement of social variables, considering mainly that previously formed groups are chosen, that is to say, no type of random selection is used. In educational research, this type of design allows achieving results for general trends, because the study variables can be compared before, during and after, in a given time.

For the present work, the quasi-experimental design was applied through a pretest, an

intervention and a post-test for an intentional sample of 22 teachers of Basic General Education who teach classes from initial to tenth grade in the institution. In the pretest, a survey of 20 questions related to cases of school violence and models of peaceful conflict management was applied. From the survey, the training module was proposed with three units that detail the types of school violence and models of peaceful conflict management that can be contextualized with the reality of the educational community. The training was conducted for fifteen days and two hours of daily participation. The methodological strategy was participatory; therefore, debates and working groups were held to analyze the thematic units and the group development

of the module workshops. The posttest consisted in re-applying the survey taken in the pretest, and in this way, statistically compare the results achieved to determine if there was an improvement in the process of identification and management of school violence.

3. Analysis and results

The results of the general and specific questions of the survey on school violence identification and management, applied to 22 teachers of Basic General Education of the Educational Unit "Nicolás Gómez Tobar" are described and analyzed below.

Chart 1. General aspects of the institution's teachers

Professional Training	Third level (86,36%)
	Fourth level (13,64%)
Pedagogical Training	100%
Training in peaceful resolution of school violence	86,36%
Training frequency	One month ago (4,55%)
	One year ago (22,73%)
	More tan two years ago (72,73%)
Availability for training	100%
Frequency of conflict observation	weekly (86,37%)
	Monthly (9,09%)
	None (4,55%)

Source: own elaboration, with data obtained from the survey on identification and management of school violence.

According to the results, the teachers of the institution have a third level professional training (86.36%) and fourth level (13.64%), in the same way, all have a pedagogical training; therefore, they are professionals trained to teach (see chart 1). In contrast to the results of professional training, 86, 36% of teachers indicate that they have been trained to peacefully resolve school violence; however, it seems that there is a scarce training process. For this reason, the highest percentage of teachers (72.73%) indicates that more than two years ago they received

training in peaceful resolution of school violence (see chart 1).

A pesar de que se evidencia una escasa frecuencia de capacitación a docente, todos los encuestados están dispuestos a capacitarse en temas relacionados a la gestión de la violencia escolar (ver tabla 1). En contraste con los resultados obtenidos, se muestra que el 86,37% de los docentes observa semanalmente conflictos o agresiones entre estudiantes, de la misma manera, el 9,09% indica que mensualmente observa actos violentos entre estudiantes. Unlike teach-

ers who observe violent acts among students, 4.55% of respondents indicate that they do not observe any aggression between students (see chart 1); Therefore, it seems that there is the

possibility that there are teachers who do not have the capacity to identify types of school violence or, on the contrary, they are not aware of the problem observed by other teachers.

Chart 2. Identification of types of school violence

Type of school violence	Pretest (correct)	Posttest (correct)	Improvement
Coercions	9,09%	95,24%	86,15%
Intimidation	36,36%	95,24%	58,87%
Harassment	18,18%	95,24%	77,06%
Gesturing bullying	31,82%	100%	68,18%
Social block	54,55%	100%	45,45%
Verbal bullying	77,27%	100%	22,73%
Ciberbullying	72,73%	100%	27,27%
Average improvements			55,10%

Source: own elaboration, with data obtained from the survey on identification and management of school violence.

In accordance with the results of the pretest, it is shown that teachers identify less: coercions (9.09%), harassment (18.18%), gesturing bullying (31.82%) and bullying (36, 36%); On the contrary, the types of school violence that best identify are verbal bullying (77.27%), cyberbullying (72.73%) and social block (54.55%) (see chart 2).

After the application of training to teachers, the results of the posttest indicate that teachers improved the identification of coercion,

intimidation and harassment by 94.24% respectively. In the same way, the results indicate 100% identification in gestural bullying, social block, verbal bullying and cyberbullying (see chart 2). When making a comparison of the percentages of identification of types of school violence in the pretest and the posttest, an average improvement of 55.10% is obtained (see chart 2), which indicates a substantial increase in the differentiation and classification of types of school violence.

Chart 3. Identification and use of school violence management models

Peaceful management of school violence	Pretest (correct)	Posttest (correct)	Improvement
Pikas Method	13,64%	85,71%	82,08%
Integrated relational model	22,73%	95,24%	72,51%
Circle of friends	13,64%	76,19%	62,55%
Mediation dynamics	54,55%	95,24%	40,69%
Assertive Technique Model	40,91%	76,19%	35,28%
Average improvements			58,62%

Source: own elaboration, with data obtained from the survey on identification and management of school violence.

Regarding the results of the pretest, it is shown that the Pikas method (13.64%), the circle of friends (13.64%) and the integrated relational model (22.73%) are the models that teachers identify or use to resolve conflicts or aggressions between students (see chart 3). On the other hand, the dynamics of mediation (54.55%) and the assertive technique model (40.91%) in the pretest are the models identified and used by teachers to manage school violence (see chart 3).

Once the training has been carried out, the results indicate that the teachers have a better capacity to identify and propose the use of the models proposed during training (greater than 76%, see chart 3). The comparison between the pretest and the posttest indicates an average improvement of 58.52% in the identification and use of the proposed models (see chart 3). On the basis of the comparison between pretest and posttest and improvements for each model, the integrated relational model (95.25%) is proposed as the alternative that most teachers would use to manage conflicts in the classroom (see chart 3).

4. Discussion

On the basis of the results, it is shown that teachers have third and fourth level training in pedagogical training, but their training in peaceful resolution of school violence is rare or non-existent, causing that teachers may unintentionally turn into accomplices of violence, as argued by Cabezas & Monge (2013). In the same way, teachers know and observe violent acts inside and outside the classroom; therefore, it seems that they feel the responsibility and need to do something to improve this problem, although they do not know how to do it. Based on the need for identified training and knowledge of the problem of school violence that teachers have, it seems to be necessary to improve the processes of teacher improvement in issues of school violence identification, since according to Gómez (2013), possibly teachers become passive spectators of conflicts between students, result-ing in an increase in violence inside and outside the classroom.

Although there is evidence of little or no training in peaceful resolution of school violence, teachers seem to be feeling co-responsible for this problem, since according to Lorente, Ramos & Pérez (2016), teachers are aware of emotional, social, family and economic problems of the students. . From this perspective, Rodríguez (2014) raises the importance of training as a means to improve teaching competencies in peaceful resolution of school violence, taking into account that teachers are aware of the virtues, needs and problems of their students; therefore, training would be one of the tools for teachers to accept new proposals, but also to be able to generate proposals that fit the educational context and the conflict observed and evaluated in each classroom.

If teachers do not become aware of the violence that is generated in the school context, they can not make students aware of this problem, which according to Gairín, Armegol & Silva (2013) can increase apathy and lack of solidarity with respect to the suffering of the victims, increasing the risk that there will be new direct protagonists of violence in the future. Attending this approach, Castro & Regattieri (2012) consider it necessary to strengthen solidarity and reciprocal tolerance to balance the social life that occurs inside and outside the classroom, because violence affects not only the victim or the aggressor, but also to those who observe it and do not report it out of fear or indolence of the conflict that occurs.

The willingness and responsibility of teachers to be trained is part of the process of improving and solving school violence; because, Ruiz (2014) considers that teachers should promote significant experiences for students, in addition Gibbons & Rossí (2015) state that schools that do not devote attention to maintaining unity, leadership, renewal and collaboration, they can increase violence, exclusion and conflicts between students and teachers. According to the authors' explanation, it is important that each teacher be

a promoter of mechanisms to peacefully resolve conflicts and, based on proposals close to the reality of the school context, raise significant situations that are of benefit to students and a possible solution to the problem of school violence.

Another important aspect of the willingness and responsibility of teachers to improve educational processes is considered by Gibbons & Rossí (2015), which holds that if students have enough support, they can change their attitude, in addition to helping them to analyze in a different manner the daily situations they face, which in one way or another, could give way to a change of belief about violence. Based on the proposed perspective, it seems that the training module contributed to teachers' awareness of the school violence that exists in the institution, since there were improvements in the identification and proposal of solution to this problem; therefore, it is demonstrated that the knowledge of the types of school violence by the teachers of the Educational Unit "Nicolás Gómez Tobar" positively affects the identification and recognition of conflicts or violent acts in classrooms.

The awareness of school violence by teachers, arises from the knowledge and identification of their typology in the school context, because according to Gibbons & Rossi (2015) the training on school violence not only focuses on preventing this problem, but also on teaching better strategies for conflict resolution and decision making to improve communication and interpersonal relationships between students and teachers. Indeed, according to Martínez et al. (2007) the identification of the factors that generate violence, could provide the guidelines to improve, raise and develop intervention strategies and public policies that are oriented to fight against violence inside and outside the classrooms.

Since the results show a responsibility of teachers with respect to violence, there is also a unanimous acceptance of them for training in peaceful resolution of school violence. Therefore, it seems that the integrated relational model with respect to other methods of peaceful resolu-

tion of school violence has a greater possibility of application in the institution, since teachers and students are willing to participate in the improvement of the situation. Although the results show a greater possibility of application of the integrated relational model, it is necessary to emphasize that the Pikas method, the circle of friends, the assertive technique model and the mediation dynamics are methods that can be applied positively, according to the case of school violence that is identified.

In response to the predisposition of the teachers and the change of beliefs of the students, the integrated relational model is considered as an adequate method for the educational context of the institution, because it moves the peaceful resolution of school violence to all the actors in the educational community, this means that, from the initiative or encouraged by teachers and parents, students resolve conflicts and aggressions through peaceful dialogue and awareness of the impact of violence inside and outside the classroom. Thus, it seems that there is a latent possibility of carrying out this model of peaceful resolution of school violence in the institution, since teachers and students have expressed their interest in participating in the peaceful resolution of this problem that still seems to be a very radical for all the actors of the educational community, being on the other hand, accustomed in the educational context.

In short, teacher training on issues related to the identification and management of school violence allows changing the perspective of the problem; so, it gives the possibility of proposing strategies that contribute to the fight of school violence. Based on the training of teachers, the results show an improvement in the identification of types of school violence, but it also seems that there is the possibility of executing participatory models of peaceful management of school violence, as is the case with integrated relational model, which was mainly applied by teachers after having

completed the training. Based on this positive openness of teachers, it can be summarized that training is a tool that in addition to raising awareness among teachers about the problem of violence, allows them to take a leadership role with respect to proposals that help mitigate violence school in each classroom.

5. Conclusions

In general terms, the training of teachers with regard to the peaceful resolution of school violence is rare or non-existent, causing conflicts and aggression among students to be scarcely identified or controlled in the institution. This edge of the problem determined in the study is related to the need to improve the teaching career, since it is clear that teachers are willing to be trained in peaceful resolution of conflicts and aggressions between students; therefore, there is the possibility of applying integral models of participation of the educational community, such as the integrated relational model, the Pikas method, the assertive technique model, the circle of friends and the mediation dynamics. These possible solutions for the problem of school violence do not arise spontaneously, but are the result of a process of teacher awareness and training to expand and propose models that are contextualized with the school reality in which conflicts and aggressions arise between students.

With respect to the application of the training module, a change of attitude of the teachers was observed, since in the first place, there was a positive acceptance of the training, and secondly, the teachers identified specifically and with greater results the types of school violence that occurred in their classrooms, in addition, procedurally proposed the model of peaceful school violence management that would be better contextualized with the characteristics of the identified conflict. This change in teachers' beliefs and procedures is a reflection of the training in identifying types of school violence and models of peaceful conflict management, which undoubtedly forms part of the process of improving the teaching career.

It is clear that the training on school violence is a necessary element to develop awareness among teachers about this daily problem among students. In accordance with the above, it is possible to promote a culture of conflict prevention and treatment by training teachers on issues related to the identification of types of school violence and the methods to manage it in a peaceful manner. En este sentido, existe la posibilidad de mejorar esta problemática, porque a partir de la capacitación los docentes poseen los conocimientos y procedimientos necesarios para gestionar la violencia escolar que observen dentro de sus aulas de clase.

In short, the opportunity that is established with respect to teacher training, allows, from any perspective, a positive aspect in improving the educational process that occurs in the educational institution. Teacher training is an unfinished process that requires progressive improvement through a training process that is adapted to the needs of the education professional and, according to the improvement results obtained with the study, training on identification and peaceful resolution of school violence is a transcendental element in the fight of habituation of violence, in a society increasingly unconscious of fundamental problems that limit coexistence, interculturality, change and peace. In short, the training module on the identification and management of school violence was effective in the school context of the institution and was adapted to the needs of teachers who work in each of the Basic General Education grades.

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Academic performance and experiences of Mayan university students on Yucatan, Mexico

Desempeño académico y experiencias de estudiantes universitarios mayas en Yucatán, México

Rubi Surema Peniche Cetzal es docente de CONACYT-Universidad Autónoma de Aguascalientes (México) (rupeniche81@gmail.com) (http://orcid.org/0000-0003-0105-6471)

Cristóbal Crescencio Ramón Mac es docente de la Universidad Autónoma de Yucatán (México) (ccrmac@gmail.com) (http://orcid.org/0000-0003-3732-5717)

Abstract

This research was performed under a qualitative methodology, using the collective case study. It describes the academic experiences that have been characterized with outstanding academic performance, college students emphasizing their difficulties and strategies used to weigh such situations. The participants were three Mayan University students of a public University in Yucatan, Mexico. The semi-structured interview and the field journal as data collection techniques was used. Apparently, all three cases is facing economic issue as a main problem in their vocational training; the difficulty of using the equipment and technological resources, criticism of the personal appearance by others, and the lack of support and credibility by parents for prepare professionally were identified like obstacles. Despite this, students considered that a proper organization of the time, a proper communication with professors, personal self-management, as well as the frequent use of the institutional mentoring and scholarship programs it excellence, allow them to lessen the difficulties and achieve good results as University students. Many of the findings were similar in the literature that had been reported in previous years and it is regrettable to still observe today.

Keywords: Higher education, academic performance, social inequality, poverty, social vulnerability, Yucatan, Mexico.

Resumen

Esta investigación fue realizada bajo una metodología cualitativa, empleando el estudio de caso

colectivo. Se describen las experiencias académicas que han tenido los estudiantes universitarios mayas caracterizados con un desempeño académico sobresaliente, enfatizando en sus dificultades y las estrategias empleadas para sopesar tales situaciones. Los participantes fueron tres estudiantes universitarios mayas de una universidad pública en Yucatán, México. Se utilizó la entrevista semiestructurada y el diario de campo como técnicas de recolección. Al parecer, los tres casos se enfrentan al asunto económico como principal problema ante su formación profesional; la dificultad para emplear los equipos y recursos tecnológicos, la crítica a la imagen por parte de los demás, y la falta de apoyo y credibilidad por parte de los padres para formarse profesionalmente fueron otros obstáculos identificados. A pesar de ello, los estudiantes consideran que una correcta organización del tiempo, una adecuada comunicación con los profesores, una autogestión personal, así como el empleo frecuente de la tutoría institucional y los programas de becas a la excelencia, les permiten aminorar las dificultades y conseguir buenos resultados como universitarios. Mucho de los hallazgos fueron similares a la literatura que había sido reportada en años anteriores siendo lamentable observarlos en la actualidad.

Descriptores: Educación superior, desempeño académico, desigualdad social, pobreza, vulnerabilidad social, Yucatán, México.

1. Introduction

In Latin America, the percentage of students between 18 and 24 years old enrolled in higher education increased from 21% in 2000 to 40% in 2010, particularly among low and middle income groups, on average, the poorest 50% of the population represented 16% of higher education students in 2000 and this figure grew around 25% in 2013 (World Bank, 2017). However, despite the advances, in Mexico there are still wide differences in coverage in the rural and urban contexts (Giorguli and Angoa, 2016; Solis, 2010) as well as gender inequalities for access in various states of the country, since women have not equated their levels of school achievement with men, according to the census of In 2010, the gap becomes more evident in university access even in the capital city when 25% of men complete their entire university compared to 18% of women who complete it (Brunet, 2016).

Higher Education (ES) in Mexico, only 20% of the poorest young people in the national level have access to higher education, while those with the highest incomes are four times more likely to pursue a university degree, an inequality that it shows the inability of the country to prevent the class origin from conditioning the educational, social and labor destiny of that sector (Peñaloza, 2011). In education the foundations of equal opportunities are layed, and in Mexico this inequality is the one that deeply and persistently marks the social gaps (Saraví, 2015). Vulnerable populations are affected by social factors such as poverty that prevent the school from being seen as an instrument of improvement in society; the educational experience is limited by activities such as child or adolescent work that ultimately affect school performance. In the same way, it contributes to social divisions through selective access to institutions, according to the socioeconomic origin of the students, as mentioned by Tuirán (2011).

In Mexico, 10% of the population belongs to one of the 68 linguistic groups, which are geographically located mainly in the center, south and southeast of Mexico, the states that belong to this area, have low rates of social and economic development (Monroy, 2010) and statistically women speaking indigenous language reach on average less than 6 years of primary school (5.2 years), the gender gap in the indigenous are much larger than the ethnic gaps. In particular, among speakers of indigenous language, men have almost three years on average more school attendance than women (Vázquez, 2016); 27% of indigenous youth over 15 years of age, only 1% of indigenous people who attend primary school have access to the higher level, of which one in five students graduates (Schmelkes, 2013), because of the challenges of access, permanence

and conclusion that implies carrying out university studies (CONEVAL, 2011). In the same way, in the previous educational levels the minimum parameters on school and academic performance have not been defined (Zorrilla, 2010). On the other hand, the number of indigenous students enrolled in higher education is ignored, since the institutions that are not indigenous and intercultural universities do not report the student's ethnic origin (Didou, 2014).

The educational lag is lived in each indigenous student who wishes to continue with their studies and migrates to the cities to have access to a good education. The marked gap in educational quality due to geographic inaccessibility, lack of services, limited opportunities, as well as the lack of family resources drags marked academic deficiencies (CONEVAL, 2011). With these conditions, it is almost inevitable that the learning results are very poor and below what is reasonably expected (Saraví, 2015). These factors have an impact on academic performance and are shown in the unfavorable results presented by indigenous students in standardized tests such as EXCALE, located at the lowest levels I and II, (INEE, 2010) compared to their city counterparts who have different educational trajectories, as indicated by Abiedi (2015), poverty limits the potential of students and this impacts on academic achievement. In addition to the academic situation, the indigenous student has to face new problems that affect their school performance because they have a different culture from their peers, the change of context from their place of origin to the city can represent, for the family, an important loss, the uncertainty of maintaining transportation and maintenance costs generated by studying higher education and the discriminatory factors suffered by those who seek and are attracted by new opportunities for improvement (Carnoy, Santibañez, Maldonado and Ordorika, 2002).

Access to higher education in Mexico is a privilege that not all young Mexicans can boast and those who manage to enter face factors that affect their trajectories through this educa-tional level (Tuirán, 2011). Factors such as social homogenization, pedagogical infrastructure and educational quality reproduce inequalities in the educational system, the social characteristics of students at this educational level make segmentation among students (Savarí, 2015). Despite this, there are currently support programs aimed at young people in higher education to continue their studies and reduce the external disadvantages of higher education. Despite the opportunities to continue their studies, problems persist that affect the completion of studies, problems that contribute to reproduce social stratification (Blanco, 2014).

Specifically, in the state of Yucatan, certain social causes of educational lag have been identified for Maya students: mainly social discrimination because of speaking their native language and the indigenous traits they possess, as well as traditional dress; the family of the students are another cause of lag, since by not having studies, they do not see education as an instrument to have better opportunities and a better quality of life; the media that they access through television seem more attractive to them than attending school; These causes mainly cause that they cannot complete basic education and reach higher education (Mijangos, 2009).

Laying out the problem

In Mexico, as in other Latin American countries, it is a privilege to have access to higher education and for the indigenous population it is more difficult because of the few development opportunities. Despite these setbacks, it is essential that indigenous people have access to this educational level (Schmelkes, 2003) that allows them to have a better quality of life and social equity (Silas, 2010).

To access higher education institutions, applicants take a standardized admission test and those who manage to join form heterogeneous groups of students and, among them, are indigenous students who have faced an obstacle to

the dominant culture that. until some years ago, were invisible for institutions of higher education (Carmona, 2013). If mestizo students have significant academic differences, indigenous university students are at a disadvantage compared to the former becasue they enjoy having Spanish a smother tongue and a more consistent academic education that is requires to develop higher level studies (Ortelli and Sartorello, 2011). Dubet (2005) identifies that once inside higher education institutions, university students face several obstacles in their academic experience that have to do with the type of university organization, the content of the studies, the purpose of the studies, the interactions with their peers and other factors that influence the decision to remain or abandon their studies.

Based on the above, Schmelkes (2003) mentions that the few indigenous students who manage to enter an institution of higher education, manage to successfully perform despite the disadvantages they have with respect to their peers who have had a better preparation. Savarí (2015) identifies two dimensions that students live by passing through the school, the first one refers to the inclusion of the individual within a group to which they have to adapt and respond to the established structure. The author mentions it as the experience of the role; the second dimension refers to the particular experience in the individual trajectory, that is, the biographical experience itself.

Por ello, que surge el interés de conocer más sobre la vida escolar de los estudiantes universitarios mayas con desempeño académico sobresaliente, para saber cómo experimentan, significan e incorporan sus realidades en el nivel educativo que están estudiando, las situaciones y estrategias a las que se han enfrentado para permanecer en la universidad. Considering that the Mayan population consist of young people who come from Mayan speaking families, speak or understand the Mayan language, in some cases they come from rural communities, have difficulties in accessing higher education and

that few are those who enter the university, the approach to the research problem arises with the following question:

What are the academic experiences of Maya university students characterized by outstanding academic performance?

Before the question, the following objectives are presented that address this research report.

- Determine the main obstacles that the Mayan university student has faced with outstanding academic performance.
- Determine the strategies employed by Maya college students to achieve outstanding academic performance.

It is important to mention that the present study was part of a macro research project that referred to the study of cases belonging to institutions of higher education located in the state of Yucatan, Mexico, and that focused on determining the conditions of inequality in ES in the State. The success cases identified during the macro study, gave rise to the interest of this report in order to share the findings, considering that the study subjects were scarce, or that ironically it makes the study relevant in its essence.

Theoretical basis

Education has been considered as one of the main mechanisms of social mobility and, therefore, as one of the ideal instruments to combat inequality and improve the quality of life of young Mayans who are in the university (Gallart and Henríquez, 2006), however, in contrast we observed inequalities in the access to the Mexican educational system, which seem to indicate that access to knowledge is a privilege for the best positioned, denying the possibility of personal and social development (OEI, 2010) and that according to Sociological approaches, it seems that the school is only a scenario to direct the reproduction of stratification (Zorrilla, 2010). It

is interesting to note that the countries that are lagging behind in achieving universal education for their children and adolescents are precisely those with the highest proportion of indigenous population (Ibarrola, 2014).

Since the mid-1990s, there has been an increase in the enrollment of higher education in the countries of Latin America, it should be mentioned that the attention rate was uneven within each country in terms of economic, cultural and population group inequalities (Ibarrola, 2014). Even though Mayan students do not have the same possibilities of accessing a higher education institution, there are some who manage to enter the university and remain until graduation with an outstanding academic performance despite the social and economic difficulties they face during their stay in said institution (Rodríguez and Valdivieso, 2008). In an investigation carried out by the previous authors, they found that the social, economic and cultural context in which an indigenous student lives has a determining influence on their chances of obtaining an outstanding academic performance, which in most of the times positively influences the self-esteem of the student. Based on the above, Mayan students assimilate that some win and others lose and that the rewards, like good grades, deserve only those who have put in effort. That is why they learn the relationship between performance and gratification, because it is a reward, which rewards the effort and dedication that the student obtained during their stay at the university (Ramírez, Devia and León, 2011).

The State is committed to the creation of programs that benefit Mayan students to stay in higher education and conclude a university career. One example is the creation of the Support Grant Program that helps the student access and stay in the university whose purpose is to provide the economic resources for the student to attend the university and complete their higher education; has as a requirement that the student has a good average and maintain it until finishing their university studies (Gallart and Henríquez, 2006). When the student of indigenous communities enters the university, it changes his behavior, his way of dressing, acting, his language, among other aspects. This is due to the fact that his living with people of different cultures and socioeconomic level, however, some students, like the Mayans, preserve their cultural identity. On the other hand, some young Mayans adopt new ideologies of the dominant culture to be accepted and that their stay at the university is more pleasant, to what Edgardo Lander calls the coloniality of knowledge (Schmelkes, 2003).

At the time, Carnoy, Santibañez, Maldonado and Ordorika (2002) identified five obstacles that indigenous university students suffer and that maintain resistance to remain at this educational level. These obstacles have to do with geographical distance, as there are no higher education institutions near the communities, since these are located in state capitals, which forces young indigenous people to emigrate; cultural barriers, cataloged as one of the most important for being a gap of "migratory shock" with adaptation problems, and the language barriers themselves that cause confusion in the communication system and therefore puts them at a disadvantage in the educational system; the economic barriers that prevent families from dealing with the financing of transportation, housing, books, food, tuition required to study higher education; the low educational quality that they received in the previous levels puts them at a disadvantage when they take the entrance exams to enter higher education and the factors of discrimination due to their origin causes problems of interaction with the mestizo classmates.

Some university students, belonging to more urbanized areas, despite having good material conditions, adequate cultural capital and expanded cultural codes, do not have outstanding academic performance at school and, at the other extreme, Maya university students who,

despite studying in the most unfavorable conditions, obtain an outstanding academic performance (Ramírez, Devia and León, 2011). In this regard, Rodriguez and Valdivieso (2008), found that the most important factors for the Maya university student to achieve outstanding academic performance are not due to the teacher, the curriculum, or the school apparatus, but to the conditions of the family context, aspect that is outside the scope of action of the educational authorities. Additionally, they identify poverty and gender as key factors that keep students vulnerable, away from school.

Faced with these challenges, indigenous students with outstanding academic performance implement strategies to stay and successfully finish their academic career, as they confirm the commitment they acquire with the family when they decide to study outside their place of origin and value the effort of the families to support his studies (Chávez, 2008).

2. Methodology

The research work was carried out under the qualitative approach, as it helped to understand the nature of a problem, in this case, the experiences of Mayan students with outstanding academic performance, so that individuals can understand their reality. A collective case study was carried out (Stake, 2005). For this study, the participants were three Mayan university students with outstanding academic performance from three different bachelor's degrees (nursing, education and accounting) from a public university located in eastern Yucatan, Mexico; for the selection, specific characteristics were established: that the students are enrolled in one of the three aforementioned degrees; who are in the age range of 18 to 24 years; that they have a general academic average in the range of 90 to 100 and that they are university students of Mayan origin.

"To obtain information for this study, the interview was used, since it seeks to understand the world from the perspective of the interested party and to shred the meanings of their experiences (Álvarez-Gayou, 2003). Another technique used was the field diary (Flick, 2004), which was used for updated information and was written by research subjects for four months, a report by week in the semester from August to December 2015". The treatment of the data was carried out through content analysis, which allowed the grouping of the answers issued by the participants in specific categories, for their subsequent interpretation, as proposed by Creswell (2009). To validate and verify the obtained data, a strategy of methodological triangulation was used: the interview, interview review by the interviewees and the field diary, which together complement the data collection (Denzin cited by Flick, 2004).

3. Results

Considering the objectives of the study, the results are reported based on each of the three cases, using pseudonyms to safeguard their anonymity and confidentiality.

Case 1. Carlos

Main obstacles

The obstacle that Carlos has faced is the management and contact with technology, since it affects his development in the university, more in the use of the office package when carrying out the school tasks, which affects his grades. Apparently, when students are not familiar with technology, it is difficult for them to adapt to the technological devices used in their Institution of Higher Education. The above is verified with the following comment:

When I went to school, I knew very little about computers, and when I asked for homework, it made me nervous; I think it made them very slow. I saw my peers and that did not happen to them; the internet cost me a lot of work, the issue of searching specifically (Yucatan, November, 2015).

The economic issue was another barrier to develop his studies, since the lack of financial resources did not allow him to cover his personal and academic needs as a university student. In the same way, he has faced the long traveling time from its place of origin to the city where the University is located. By not having the economic resources to stay in the city where the university is located, he had to travel every day and, therefore, lose time that you can invest in academic tasks.

Implemented Strategies

Carlos believes that a true organization of his time can be the key to obtain an outstanding academic level, because he uses his time selecting the spaces to study, as well as completing his academic tasks in a timely manner. Apparently, this student takes advantage of the opportunities that are presented in his university life and pays close attention to the calls that are published, either to participate in cultural events (oratory, marathons) or for local and national academic events (exchanges, summers of investigation). He believes it is necessary to have a career, relate and make contacts in the professional field.

Case 2. Guadalupe

MAIN OBSTACLES

Apparently, Guadalupe has also faced the economic chalenges, but referred more to having to deal with health issues than with the scarce monetary resources that didn't alow her to go to a specialist doctor. This has caused difficulties in the attendance of classes and assignments that she delivered late. Added to this, this student has to work in a stationery in her community therefore she has truble finding time to study, but it is a prevailing need to earn an income. She commented:

> ... I had a gastritis problem and with stress it gets worse. Sometimes I need to buy my medications but I don't have enough. I go to the medical service of my university but there, they only give me remedial things ... the time almost never enough to do the tasks as I would like, but I have to work (Yucatan, September, 2015).

On the other hand, Guadalupe considers self-concept and self-image as an obstacle, as well as external beliefs and social influence that arise from the fact of being of Mayan origin. The above has an influence on the relationship with others and inclusion in the group. In certain occasions, some peers tell her that she speaks with a marked Mayan accentuation, and sometimes even suggest modifying his dress for school or social activities.

Implemented Strategies

Faced with the obstacles expressed by the student, she believes that a correct agenda organization allows her to size the time, even when she has to work part time. She believes that when overcoming is desired, any space is sought to fulfill the activities and commitments. Likewise, maintaining close communication with teachers and expressing difficulties is an adequate strategy for others to understand her needs; learning to negotiate, speak and work as a team has allowed him to advance throughout the semesters.

Regarding her identity, this university works every day with her self-concept; she has discovered that she possesses great value, for her peers show her their admiration and frequently come for her help with tasks. The foregoing allowed her to have some strength when facing the criticism towards her person. She considers that it has not been an easy road, and that at some point she thought about abandoning the career, but she has discovered a lot of future seeing herself as a professional.

Case 3. Raquel

MAIN OBSTACLES

The main obstacle that Raquel has faced has been the lack of support and credibility of her par-

ents and family in pursuing a professional career. Apparently, the family states that it is not necessary to study so long and get a "good" job. To the above is added the rejection of a university career due to the fact of being a woman, since she would be spending time and money in a career training that she will not practice, in the end she will end up married and with children. All this wears out Raquel, preferring to ignore the comments and avoiding sharing many of her school achievements.

Since I started the career I knew that nobody would support me, but I trust that it will be worth it. My mom thinks that I will not finish it and that I'm sure I'll be pregnant with some guy from the town. I have said no, but they do not believe it (Yucatan, October, 2015).

As in the previous cases, this student faces economic problems every day, since she must move from a town that is 40 minutes away from the municipality, in addition to the expenses that her career entails. The most complicated thing is not to be able to count on the financial support of her parents considering the position they have.

Implemented Strategies

Raquel believes that getting up every day with a proactive attitude is a good strategy to stand up against such an obstacle. She knows that her condition of vulnerability makes her disadvantaged before her classmates but she firmly believes that she can achieve her title. Try to maintain a close relationship with the teachers, as they continually give her advice and share reading materials or products that provide additional learning.

Taking advantage of the institutional program of Tutoring, this student trusts the benefits of said system; she believes that an adequate accompaniment allows her to weigh the daily difficulties; in her case, her tutor is very aware of her and they continuously review her file to establish and implement study techniques, in some cases she has had to resort to psychological attention.

Additionally, Raquel seeks to maintain the maintenance grant through the federal government programs, which provide a monthly income; this allows her to cover her basic needs of the school.

4. Discussion

Despite the adversities that the Mayan student faces in the university, some manage to obtain an outstanding academic performance which is described as having knowledge and skills with sufficiency and promotion that stands out from the rest of their study group (Erazo, 2011). Following the same line of the cited author, in order for a student to have an exemplary academic performance, it is not enough for him/her to do well, in an exam or in a course, he/she must have a more or less permanent, systematic and recurrent behavior that allows him/her to internalize the norms of the school institution, study and "get it right" according to the parameters of the school. For this, they must have the discipline, habits and interest to devote themselves to study, for which the student internalizes a persevering attitude, because only the intellectual capacity would not be enough to excel in the school environment.

Analyzing the three cases that made up this research, it can be concluded that the economic issue, lack of monetary resources, is an inevitable factor in the walk of all university students, and much greater in the case of those who come from rural communities with the dream to achieve professional training. Many of them face the difficulty of acquiring didactic materials, food during their stay in the academic day, payment of transport from their place of origin to the university, as well as little or no specialized medical assistance; It is understandable that, being from a rural community, the family is engaged in rural activities and the income is, to a large extent, to cover the basic needs of the household; therefore, these students can hardly obtain great monetary support from their parents or relatives. In spite of the above, in all three cases they have shown resolve in order to maintain themselves in their educational program, and with an outstanding performance. In

addition to the above, Mijangos (2009) stated, years ago, that the scarcity of economic resources of indigenous families directly affects the desires of young people to overcome at the higher level. This is clear, where it seems that government programs are not enough in the coverage or solvency of this need. It seems necessary to review what is still being done, with a clear purpose of evaluating social policies and programs.

Regarding the limited time students have to carry out their academic activities, either by working partially or by transferring their community to the main municipality, it seems that a good organization of time and commitment to achieve optimal results, being similar to what Rodríguez and Valdivieso (2008) declared. In the same way, these students consider that in the case of feeling overwhelmed by their reality, they try to maintain a positive attitude and focus on the future that keeps them firm when facing obstacles.

Although in the theory reported that indigenous women are more limited to the acces of professional training, according to Brunet (2016), in the university to which the three cases analyzed in this study belong, two were women who showed highly recognized academic performances in comparison to their non-indigenous classmates; they not only have to face the typical barriers of every student in the rural community, but also the lack of credibility of the family and society. Apparently, they have broken schemes and could become managers for the motivation of future generations, or change agents. Related to this, it seems that the teacher has a preponderant role in the performance and growth of the students, since in the studied cases it was mentioned that the relationship and close communication with the teachers allow the student to obtain additional knowledge to those transmitted in the classroom, which indicates that the interactions with the teachers can motivate more strongly the interest of young people towards overcoming (Rué, 2009).

It is worth considering that many of these situations described as difficulties in professional training have to do with the adaptation process that all students face when they start their higher education (Ferreyra, Avitabile, Botero, Haimovich, and Urzúa (2017), considering that for some who are in conditions of vulnerability these difficulties are potentiated by the simple fact of coming from rural communities or previous academic training with deficient levels, which include not only the poor management of the technologies, but the very social interaction.

5. Conclusions

It is clear that this study is not generalizable to populations with similar conditions, but in the face of this phenomenon that is poorly studied in the context, it can mean a contribution to scientific work and proposals towards educational policy.

In view of the mentioned above, the educational authorities should design in the IES programs or projects that focus on the indigenous university students, and in their case with outstanding academic performance, so that they develop all their potential and acquire experiences for their professional development, seeking their motivation keep to going .These programs must be designed considering the needs of the context, with the participation of professors and administrators who go towards the achievement of the same objectives. It is worth mentioning that when talking about programs aimed at a specific population, it is not determining the discrimination of them, what is intended is to meet certain needs that are not generalizable to the entire student community due to their own conditions, It is even hoped that we could work in a culture of inclusion within the educational organization. The participation of the upper secondary education system would seem to be inherent, so the program or project should be invited to allow, from its training functions, to identify students who are in the classrooms and who have characteristics similar to those of this study; In this way, it could be anticipated and provide attention and promotion for them to

complete their studies of secondary education and continue their way towards higher education.

Regarding student support or subsidy programs, a timely review of the allocation and quantity of resources is necessary for those students who require it, accompanied by an effective follow-up of them (Schmelkes, 2007). It is important to put aside, the simple conception that these government programs fulfill their function by the simple fact of being part of public policies, it requires campaigns for a culture of value that integrates the family, society and school. Working towards an educational equity in higher education is a very broad field (Köster, 2016); It should begin with identifying the current situation in the educational setting to determine specific strategies that allow an effective permanence of the students.

Studies like the one described, allow us to show the great terrain that is necessary to attend to a great magnitude and with much broader populations; It is a space open to the scientific community to continue the development of studies that deepen with other types of designs and techniques to obtain information, from sociological and educational perspectives.

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The Sandplay and the Written of Itself: revealing the eco-formative journey of an teacher

Juego de Arena y Escrituras de Sí: revelando los itinerarios ecoformativos de una profesora

Luciane Schulz postdoctoranda en el Programa de Post Graduación en Educación de la Universidad Regional de Blumenau (Brasil) (luciane.schulz19@gmail.com) (http://orcid.org/0000-0003-1662-6633)

Abstract

Some studies point out that the central focus that permeates teacher training courses is in an essentially intellectual / conceptual conception. On the other hand, it is necessary to give voice to this teacher in formation, with the creation of an educational environment that favors authorship, self-construction and self-reflection in the sense of their subjectivity. This article starts with the (Auto)biographic referential that is characterized as the search for the understanding of oneself and for its relations with the knowledge and aims to present the author´s eco-formative journey through the description and analysis of the Sandplay and the Written of itself. The methodology consisted of workshops that were carried out in the Postgraduate Program of the Education Center of the Universidade Federal do Rio Grande do Norte, culminating in the creation of imaginary scenarios of water, fire, air and earth elements through the Sandplay and the Written of itself. This openness given through these methodological resources has made us aware that eco-formation has been the motto of our entire personal, academic and academic trajectory. Therefore, the Sandplay and the written of itself, are eco-formative methodological resources essential for teacher training.

Keywords: Autobiographic Research, eco-formation, Sandplay, teacher training, Written of itself, teacher.

Resumen

Los estudios apuntan que el foco central que permea los cursos de formación de profesores está en una concepción esencialmente intelectual/conceptual. Por otro lado es necesario dar voz a este profesor en formación, con la creación de un ambiente pedagógico que favorezca la autoría, la autoconstrucción y la autorreflexión en el sentido de su subjetividad. Este artículo parte del referencial (auto)biográfico que se caracteriza como la búsqueda de la comprensión de sí mismo y de sus relaciones con el saber y tiene como

objetivo presentar el itinerario de la ecoformación de la autora, por medio de la descripción y el análisis del Juego de Arena (Sandplay) y de las escrituras de sí. La metodología consistió en talleres que se realizaron en el Programa de Postgrado de Maestría y Doctorado del Centro de Educación de la Universidad Federal de Rio Grande do Norte, Brasil, culminando con la confección de escenarios imaginarios de los elementos agua, fuego, aire y tierra por medio del Juego de Arena y de las escrituras de sí. Esta apertura dada para la investigación (auto)biográfica y el Juego de Arena como recursos metodológicos autorreflexivos nos hizo tomar conciencia de que la ecoformación ha sido el motor inductor de toda nuestra trayectoria personal, docente y académica. Por lo tanto, el Juego de Arena y las escrituras de sí, son recursos metodológicos ecoformativos esenciales para la formación del profesor.

Descriptores: Búsqueda (auto)biográfica, ecoformación, Escrituras de sí, formación del profesor, Juego de arena (Sandplay), profesora.

1. Introduction

In teacher training programs, the absence of the personal dimension is perceived, which is a matter frequently mentioned by some scholars and researchers in the educational area (Gatti, 2003, Placco, 2002, Nóvoa, 2009). The central focus that is present in such studies is the vision essentially oriented by the intellectual and conceptual aspects of a large part of these training courses.

That is, such studies start from the assumption that the greater the supply of information and content, the greater will be the changes in their positions and ways of acting, based on the mastery of new knowledge. Teachers, on the other hand, are not perceived by their subjectivities, [1] which constitute them as individuals facing the multiple effects of the dynamics of their social and affective conditions, their thoughts and their emotions. According to Gatti (2003) and Scoz (2011), this situation may be one of the reasons why so many programs of initial and continuing teacher training, seeking cognitive changes, methodologies and positions, are unsatisfactory, without efficient results.

It is necessary to pay more attention to the methodological concepts present in these training courses. In other words, it is necessary to understand the importance of creating healthy spaces that value and discuss the role of emotion and feelings. As indicated by Maturana and Verden-Zöller (2011), spaces where the doing is corrected, and not the being, where self-reflexivity methodologies are contemplated that lead to their process of (self-hetero-echo) formation[2] (Pineau, 2008a).

In the search for those training experiences or even for those environments of ecoforming, whether formal, informal or non-formal, we rely on (Auto) biographical research, considering that "*Autos* is the identity, the self-aware, *Bios* is the life simply lived and the *Grafia* is the means for a new birth of the self, referring to the professional art of weaving a public figure of oneself "(Passeggi, 2008, p.28). In other words, it is characterized as the search for self-understanding and its relationships with knowledge.

The methodology of this study was created in the "Seminário Expressividade e Corporeidade", held at the BACOR ("Base de Pesquisa da Corporeidade") of the PPGE (the Postgraduate Program in Education) of the Federal University of Rio Grande do Norte, [3] with students of the masters and doctorate programs in the year of 2009. Their objectives were to deepen the studies of *Humanscent* Experiential Pedagogy (Cavalcanti, 2010). The culminating point of that colloquium was the creation of three-dimensional imaginary scenarios of the elements water, fire, air and earth through the Sandplay and the scriptures of oneself.[4]

The Sandplay, defended in research conducted by Ammann (2004), Cavalcanti (2010), Scoz (2011) and Schulz (2014), is a tool that stimulates games during its execution, associated with the creation process, developing this forms the self-reflexivity of the participants of the activity. The writings itself (Passeggi, 2010), meanwhile, are a device that produces self-reflection, expression and resignification of what is felt, what is done and what is thought through what is written.

In accordance with the presented picture, the objective of this article is to present the author's ecoformative trajectory through the (Auto) biographical and Sandplay research, respectively as self-reflective epistemological and methodological resources. We will use the four elements of nature (water, fire, earth and air) as a basis for this journey, based on Bachelard (2001; 2003; 2008; 2013).

2. Biographical (auto) biography and the writing of oneself

To think and write within an epistemological and methodological approach of the (auto) biographical research, which in turn contributes to the movement of the writings of oneself, of the life stories, of walking towards oneself, of the (self- hetero-eco) formation, we use as a basis the studies of Gaston Pineau, in Canada, Marie-Christine Josso, in Switzerland, and António Nóvoa, in Portugal (Passegi, 2010).

By taking someone who writes to reflect, to express and re-signify what he feels, what he does and what he thinks, we have in our own writings a device that makes possible the enrichment of the repertoire of the "common person", resizing the role attributed to the subject. That is, we have a place to reconstruct professional knowledge and identity. (Passeggi, 2010).

According to the author (2008), there are three stages that form the writings of oneself: the first is the evocation of memories; the second is an intermediary moment of reflection, in which the narrator interrogates and becomes aware of the formative experiences; in the third, he recognizes himself as another and on the other, the point of arrival of a new beginning.

Teachers, when they write about their lives, exercise the know-how to analyze and analyze themselves. In this way, they reflect and are challenged to "reconstruct professional knowledge based on a practical and deliberate reflection" (Nóvoa, 2002, p.27), because it is impossible to separate the personal from the professional dimension. This requires an "interpretative anal-

ysis of events in the context of their occurrence and the ecology of their relationships" (Nóvoa, 2002, p.41), given that the exercise of the profession occurs not only through the accumulation of knowledge and skills, but also through the way they are applied in a certain pedagogical situation to promote meaningful learning.

The development of the personal dimension in teacher training programs gives voice to the protagonists about the educational action. In contrast, there is a conception specifically oriented by the intellectual and conceptual aspects of most of these training courses, with emphasis on the technical approach to teaching and also fragmented when discussing the relationship of the individual with the knowledge produced for their (hetero-echo) training and with himself for his (self) training. That is why it is important to contemplate the writings of oneself for the investigation of the relationships established between the experience and the process of initial and continued teacher training, building a knowledge of oneself that emerges from knowledge as a professional that is not completed only with approaches of a technical and scientific nature.

3. Sandplay: a thoughtful technological resource

Sandplay (Ammann, 2004, Cavalcanti, 2010, Scoz, 2011) is an investigative resource that had as its pioneer, between 1954 and 1956, the Swiss Jungian analyst Dora Kalff (1980). According to Ammann (2004) it is a method based on the practical and creative creation in the sandbox. For the realization of the game, there is a box with sand that forms the specific field. Its size is approximately 17x50x07 cm, so that it is within the visual field of the participant sitting in front of the box.

For the construction of the imaginary scenes, that is, one of the products of the Sandplay, a collection of miniatures of various materials is offered, such as clay, wood, plastic, natural fibers, among others, as can be seen in the Figure 1A. To try to condense and enrich the values, the problemati-

zation issues applied to the Sandplay, the miniatures are as varied as possible, obeying universal and multicultural demands (Cavalcanti, 2010; Schulz, 2014). However, in case it is not possible to find all the figures that are desired for the symbolization, there is no problem, given that this is what stimulates the creation of the participant himself. So, through various objects and miniatures that include realistic representations of animals, professions, transportation, buildings, trees, flowers, human figures, among others, the symbolic encounter takes place, revealing significant experiences and discoveries, given that "Those who play in the sandbox, whether adults or children, create several three-dimensional images in the sand, getting involved in that process in body, soul and spirit" (Ammann, 2004, p.11). The miniatures must be of good quality to be attractive and stimulate the aesthetic and creative sense of the subject of the research.

For Weinrib (1993, p.37), the concept of "free and protected space" is the central aspect of the Sandplay, which has both physical and psychological dimensions, since, on the one hand, there is the possibility of creating what it is desired in the sandbox, but, on the other hand, its size and the number of miniatures, although they are varied, are limited and "constrictive". This creates a safe and protected situation.

The starting point arises from a question-problem. The subjects of the research, sitting in a circle, as can be seen in Figure 1B, create imaginary three-dimensional scenarios in the sandbox that answer the problem-question. At that time, "action predominates and little is spoken, mainly not immediately or in a rational and interpretative manner" (Ammann, 2004, p.23), and when composing the stage, what is offered is a constant portrait of the emotional state in a clear mirror of its analytical development (Weinrib, 1993), since figures and landscapes of the inner and outer world are represented.

In the second stage of the activity, there is the oral description by the subject of the symbology of each part of the stage, at which time the reflection about the creative process occurs, because "first you live, you experience, you prepare and then it is named and proclaimed "(Gadotti, 2000, p.94). The objective of this stage is to establish connections with oneself (self-formation), with the other (heteroformation) and with the knowledge of the world (ecoformation). The participants form a circle because, according to Tuan (2012), the circle is the Jungian symbol that grants reconciliation of the opposites so that totality and harmony are obtained.

Figure 1

| a) Offered miniatures | b) Experiential movement during the Sandplay |

Source: research archive.

According to Weinrib (1993), in that second stage of exhibition and individual explanation of the scenario, it is possible to concretize more the experience with the unconscious, because the impact on the participant that socializes causes reflections and changes. In the same way, the participants who listen are affected, recognizing the connections of the symbolic meanings of the scenarios with themselves. For future analysis and handling of the data that arise during the experience through the reflexive speech of the participants, the records in the form of audio, produced during the socialization of each scenario, and in an imaginary way, through the photographic record of the images created, subsequently producing a file that must be organized in the form of a portfolio with the most significant representations of the moment.

4. Ecoformative Path through Sandplay and from the writing of oneself

When initiating an investigation that would end in the defense of the thesis of doctorate entitled "Pedagogía Ecovivencial Ambiental - for an Emancipatory Environmental Education" (Schulz, 2014), we feel the need to reflect on our own existence. During our development, from childhood to adulthood, whether in the personal or professional field, the eco-informative process has been stimulated, awakening the concern for research and the deepening of that theme. But the awareness of this eco-informative trajectory occurred with participation as a student with special ties to BACOR, in 2009.

The culminating point of this colloquium was the creation of three-dimensional imaginary scenarios of the elements water, fire, air and earth through the Sandplay, represented in Figures 2, 3, 4 and 5, being the problematizing question for each encounter the following: What is the most outstanding memory of my relationship with the elements water, fire, earth and air? The colloquium was divided into sections that contemplated one element at a time. Now, according to the referential adopted in this text, which discusses the writings of oneself as a resource of the (Auto) biographical research, we will describe our ecoformative trajectory. With the help of the Sandplay, many memories surfaced, and with them the marks, some good and others not so much, that have contributed to our process of ecoforming.

Having lived in a house with a patio in an urban environment, but that had country characteristics, our cognitive, affective and emotional aspects were stimulated, in an ecoformative process (Pineau, 2004; 2008a; 2008b, 2010, 2012), given that one could freely enjoy that environment. This eco-liveliness [5] (Schulz, 2014) has made possible, since childhood, the perception of our environmental by its diverse forms of expression, such as: the sounds of trees caused by rain; the twilight behind the mountain; the song of the birds at dawn.

I shared this ecoforming environment with people created with eco-experiences and knowledge of the countryside, an urban family, but with a country essence. Thus, biodiversity was present in the form of dogs, chickens, various types of birds, fruit trees and an orchard, which taught to stay healthy and in harmony and harmony with the earth. And every morning we observed the life that was renewed as we walked through that "enchanted courtyard," [6] stimulating all our senses through colors, sounds, smells and tastes. It was a constant learning to experience that concrete reality, in the sense of ecoforming in accordance with the world readings proposed by Freire (2012).

When sharing a common entertainment with a group of friends, seeking to renew the energies in other "enchanted courtyards" during youth, we made long walks in the woods. We saw beautiful waterfalls, and there we bathed, because water has the power to take us, to lull us, to lull us to sleep (Bachelard, 2013).

In looking for the playful memories of adolescence with the water element, we use Bachelard (2013, p.9) and his dalliances, stating that "I can-

not sit near a creek without a deep flutter in me, without contemplating my fortune."

The Sandplay practice allows a tangible three-dimensional expression of the incipient and unconscious contents, since, as we can perceive, the preparation of the stage is, in itself, a symbolic act, and the symbols are represented by the constructions, which their part represent figures and landscapes of the interior and exterior world. Thus, "when bathing in fresh water to be reborn renewed" (Bachelard, 2013, p.151), once the symbols appeared, emotions related to the different memories occurred along with that element, as can be seen in Figure 2.

Figure 2: Scenario entitled "Water is life" - A) symbolization of people; B) symbolization of the marine environment C) symbolization of biodiversity.
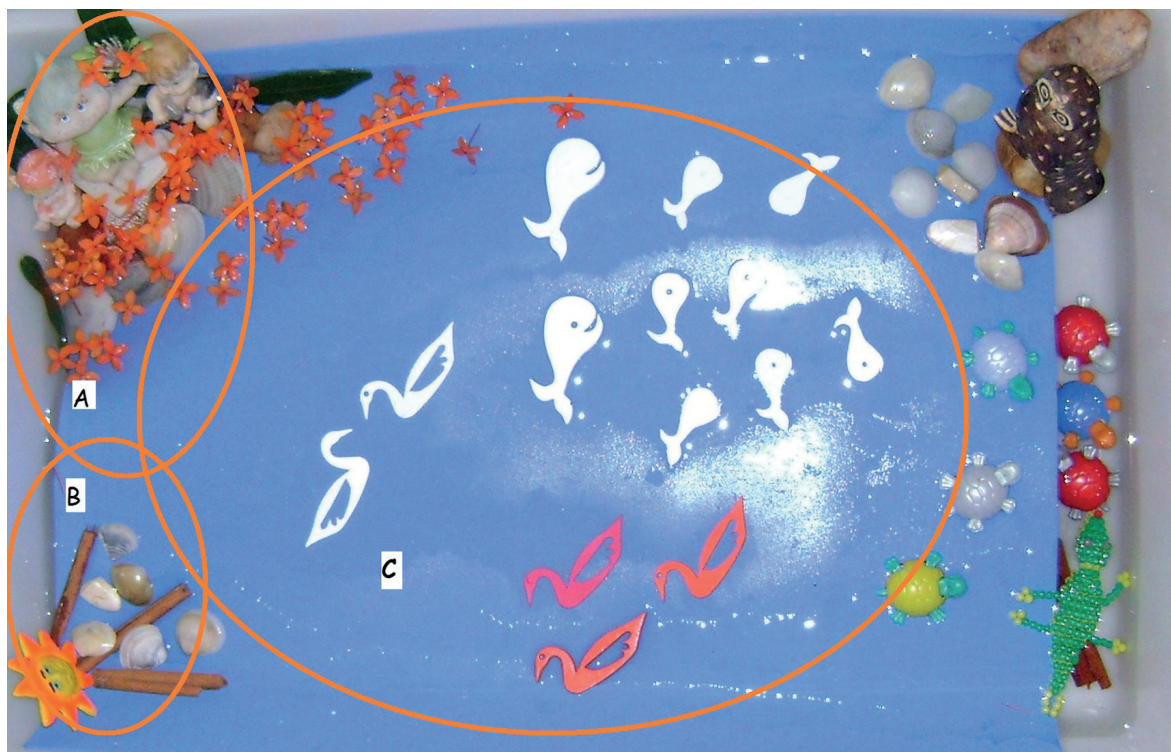
Source: research archive.

Over the years, as the youth/adult life begins, in the face of new and increasingly conscious world readings (Freire, 2012), compared to the relationships established between nature/society/ environment (Loureiro, 2011), discrimination was discernible with respect to individuals with behavior typical of country persons, both those who lived and those who did not live in rural areas. They, for their part, whenever possible, denied and hid their peasant roots, because the behavior and values accepted in this urbanized society were much more related to modernity, due to the development model adopted in Brazil. In this way, new relationships with the land were established, strongly oriented by consumption and discarding, causing an environmental blindness (Guattari, 2012).

But fate finds subtle ways of acting and showing pathways, and during professional development, we chose something that brought us the same pleasure that was felt in the "enchanted courtyards" of the childhood and adolescent

echoes. Thus, we chose the teaching of Sciences and Biology. Figure 3 shows that ardor present in the call of vocation, in which "a spark that leaps from the smoke is enough to propel us to our destiny" (Bachelard, 2008, p.28). According to the author, fire causes personal intuitions and scientific experiences to be confused by being an immediate object with phenomenological value when acting in an impure objective zone.

Figure 3: Scenario entitled "The flame of education". A): the energy, which symbolizes the Heteroformation; B) the owl, which symbolizes Self-formation; C) the candles, which symbolize Ecoformation

Source: research archive.

In the first years of teaching, the 'artisanal' form prevailed (Pimenta, Lima, 2004), but I knew that it was necessary to overcome the various blank spaces that existed to reflectively exercise the profession. Then we seek epistemological and methodological support to transpose our 'artisanal' form and achieve a reflexive educational practice, because "in nature, everything is in perpetual oscillations of dilation and contraction due to the action of fire on bodies" (Bachelard, 2008, p.121). We began contact with several short and long-term courses, both lato-sensu and stricto-sensu, aware that training is not only built with the accumulation of courses, knowledge and techniques, as indicated by Nóvoa (2009). So, by deepening the studies about Environmental Education (EE) and, more specifically, about its critical aspect (EAC),[7] we perceived such changes in our trajectory as a Biological Sciences teacher, there was the premise of transmitting to the students knowledge based not only on the cognitive aspects, inherent in

that area of teaching. We also sought to stimulate world readings, directed towards sustainable living, with decision-making and co-responsible actions. In sum, it was necessary to develop in students aspects of self-training, heteroformation and ecoformation (Pineau, 2008a).

A new space, also 'enchanted', began to be created, given that "in the journey that makes us return to the origins, there is first the path that makes us go back to childhood, to our dreamy childhood" (Bachelard, 2003, P. 94). Thus, a few outstanding eco-experiences of the childhood and youth phase could be experienced again in a school environment, now under the condition of teacher. Using as references the language of the nature of Capra (2012), the ecopedagogy of Gutiérrez e Prado (2008), the biology of love of Maturana (2011) and the libertarian conception of Education of Freire (2011), several educational projects have been created and survived, as can be seen in Figure 4, which is symbolized through the earth element. The classes, on the other hand, went beyond the limits of the four walls of a classroom. Any space was a place for meaningful learning, according to the conception of the transgression of spaces pointed out by Espírito Santo (1996), be it such formal or informal space.

Figure 4: Scenario entitled "The seeds of education". A) symbolization of the school; B) symbolization of the school community; C) symbolization of the mother-tree and its seeds; D) symbolization of the changes of the new plantation
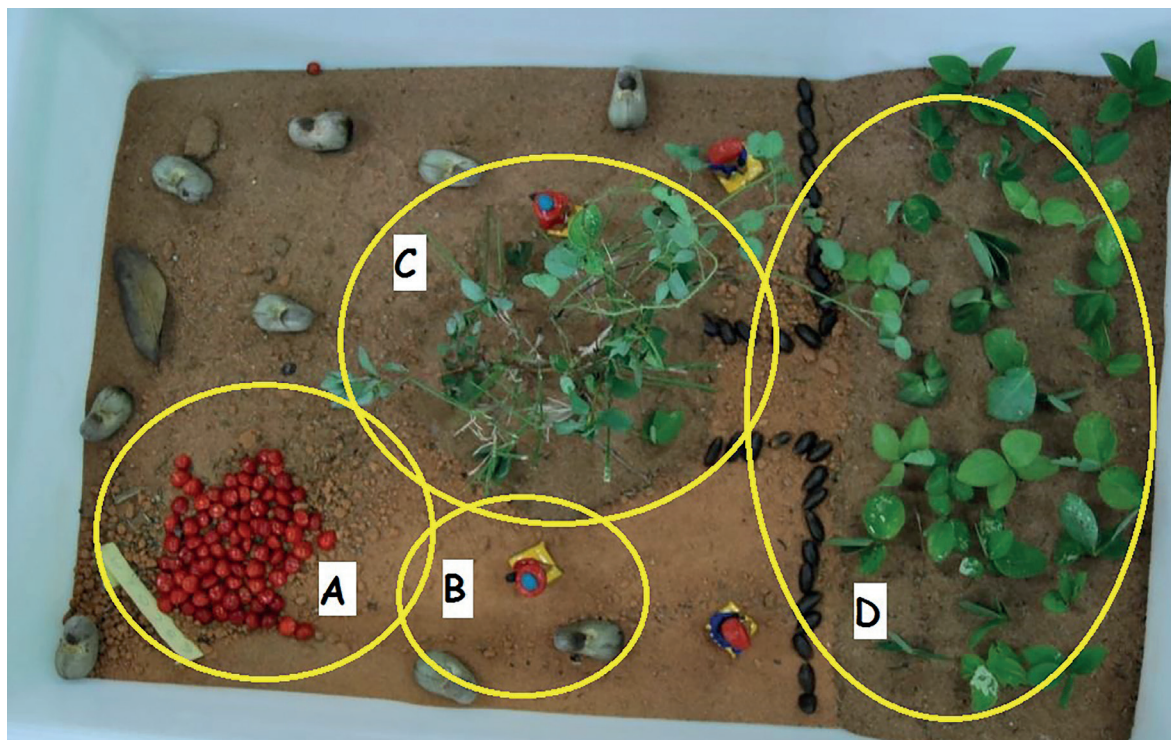
Source: research archive.

The memories flowed freely with the Sandplay and the writings of oneself, revealing reminiscences and new perceptions of that process of ecoformation. They were in agreement with Pineau (2008a, p.52) when he affirmed that "to inhabit is not only formed by habits that are more or less a reflection of the lodging; living requires new learning and becomes an individual

and collective competence to build and learn. " Therefore, we no longer observed the harmony in the environment as we had eco-lived it during childhood. What we saw then was the growth of a large urbanized and industrialized center,[8] but without sustainable planning that was sufficient for the infrastructure demands of an increasingly larger population. Both with respect to the poverty belt of the peripheries, deprived of proper basic sanitation and without an adequate solution for discarding the produced solid and organic waste, as in relation to the protection areas such as springs, mangroves and gallery forests, and even in relation to the discarding in the air of water bodies of non-biodegradable industrial waste.

With the increasingly latent criticality of my development as a teacher, I understood that the educational process was happening, as Freire (2011) indicates, when knowledge from all those involved is shared, both students and family members, managers and teachers, with the construction of healthy spaces for meaningful learning. But the observed reality was another, characterized by the spatial rigidity of the pedagogical environments, reaffirming in the students an environmental blindness. The eco-livelihood (Schulz, 2014), creativity, sensitivity and expressiveness, as well as the emancipation that self-training sought (Pineau, 2008b), did not have a space or receive an adequate assessment. The relationships between these students, which had as their objective heteroperation (Pineau, 2008a), were marked by lack of respect, competition and lack of solidarity. In the same way, their relations with the most immediate environment, with their environment, what objectified their ecoformation (Pineau, 2008a), were not different, because they were oriented by the mercantilist-exploratory logic, by the tendency to consume and discard.

The EA, meanwhile, when it was addressed by teachers and managers, both in the internal environment and in the external environment of the institution, was limited and inefficient, since it did not make it examine social issues and values.

It did not stimulate critical capacity, since it was concentrated on the objective of communicating to society its efficiency and environmental concern according to a neoliberal and productivist logic (Gentili, 1995). Therefore, it was practiced as if the human being was not part of the environment, as if it were not a natural being, not offering socio-environmental interventions. In other words, the EAC was not contemplated.

During the classes with the eco-experiences, there were other disturbing observations. Among them, the disconnection of urban students with the land, with natural environments, taking into account that they avoided touching the land in order not to 'get dirty'. In the walks through the forest, they showed lack of balance and motor coordination, anxiety and fear, not being able to remain silent or appreciate the sounds, smells and colors of the 'new environment'. If they had been created in flat places, 'clean', with an aspect of modernity, how would they feel and manifest pleasure and ease in the interaction with an 'enchanted garden'? On the other hand, we observed the behavior of the children of peasants from rural areas within the city, who showed, in addition to tranquility, care and affection in those eco-experiences in relation to the environment and to others. These observations were in accordance with Tuan (2012) and the principle of topophilia. For the author, this term is a neologism that includes all the bonds of affectivity of human beings with their immediate environment.

Faced with these concerns, during such a trajectory as a teacher, several challenges have arisen, challenges that stimulated to create a place of eco-experiences, of reconnection, where it was possible for the participants to re-enchant with the 'enchanted gardens' of our childhood and that they will dialogue with the scientific academic knowledge of the EAC. The need was felt to continue deepening the studies, associating the teaching of Sciences and Biology, the EAC and the Ecoformative relations. That intention was symbolized in Figure 5: "thanks to the Sandplay meth-

od, the spiritual and psychological dimensions are not only constellated in the individual, but at the same time they are given a concrete form through manual work" (Ammann, 2004, p.11). That is the potential that contains the symbolic space of the sandbox (Scoz, 2011). So it was necessary to provoke new pollinations in new airs, and so we chose the hummingbird for such symbolization, for that encounter between subject and object, between emotion and thought, between conscious and unconscious.

We moved from Santa Catarina, state of the South region of Brazil, and we moved to the other end of the country, to the state capital of Rio Grande do Norte, the city of Natal. In this new 'garden', the observed environment is a little different in several aspects: for its biodiversity, with its dunes; for cultural expression, with its beliefs and values; or even by the way people relate to themselves and their environment. "To root out demands violence, provocations, shouting," as Bachelard states (2003, p.229). So, in accordance with Pineau (2008a, p.55), when he tells us that "it takes a lot of time and energy to find another place to re-stablish root," we were aware that it would be necessary to start all over again in a 'garden' that we did not know, that was strange to us.

Figure 5: Scenario entitled 'New life, new airs'. In (A), symbolizing the opening for new investigations. In (B), symbolization of encounter with the hummingbird

Source: research archive.

And in that process of creation of new roots, we also observed in the inhabitants of the new city behavior of stigmatization and contempt in relation to the native families of the country-side, more precisely of the "semiarid potiguar" (the semiarid region of the Rio Grande do Norte), a region that constantly suffers of lack of rain and that has a low rainfall regime. These impressions

made us return to the memories of our region and the marginalization that also occurred with our students in the countryside. In addition, it was necessary to re-signify the ideas that were incorporated throughout life, that the soil of the Northeast region of the country would be infertile [9], and with that objective we tried to sow a garden in this new and different land. As an element of deconstruction, we have perceived a latent fertility, given that in a short time the first outbreaks arose.

The need to investigate the Teaching of Sciences and Biology, the EAC and the Ecoformative relations still intrigued us, leading us to look for places and investigations that would dialogue with our problematic. In the research group BACOR-PPGE-UFRN, we find the first academic space, with studies and research that consolidate this article. With a focus on corporeality and expressiveness, the line of research chosen also dealt with the importance attributed to the humanitarian experience approach (Cavalcanti, 2010) using the Sandplay and the writings of oneself as resources. In this way, a new methodology was offered to be incorporated into the teacher-researcher training process. This educational perspective invests in training based on the subject and his experience, which is based on studies about the human phenomena of creativity, involvement, self-reflection and sensitivity to be incorporated into new knowledge and the new educational practices (Cavalcanti, 2010).

In front of all this ecoformative journey, at the end of 2014, we materialized part of our concerns, because according to Bachelard (2013, p.120), "when we love a reality with all our soul, it is because our reality is already a soul". Thus, we defend the thesis entitled "Pedagogia Ecovivencial: por uma Educação Ambiental Emancipatória", (Schulz, 2014), validated as pedagogical strategy of EAC. This proposal is based on three founding axes: the epistemological, the ontological and the methodological. For the epistemological axis, the proposal was founded with the following theoretical contributions: the Biology of Love (Maturana, 2010, 2011),

which was based on the aspect of affectivity, Ecopedagogy (Gutiérrez, Prado, 2008), on which was based on the eco-livelihood, and the Critical and Libertarian Conception of Education (Freire, 2011, 2012), on which the emancipation slope, of criticality, was based. The methodological axis was based on the conceptual, procedural and attitudinal aspects (Coll et al., 2000) inherent in the teaching-learning process, fundamental for integral formation. Finally, the ontological axis was based on Pineau's (self-hetero-echo) formative process (2008a). Finally, with the aim of continuing with this process of materialization, we hope to disseminate this pedagogical proposal, offering it for applications in other audiences so that it can be tested, criticized and corrected through profitable dialogues among us, educators, in search of the EAC we want.

5. Final considerations

Associate knowledge of the (Auto) biographical and Sandplay research, or "Sandplay", as self-reflective methodological resources was fundamental to better understand the meaning of our ecoformation. The Sandplay allowed the flow of repressed emotions and feelings with the creation of internal images. Through the writings of ourselves, we were led to reflect, to express and to resignify what we feel, what we do, what we think and where we are going.

In addition, the challenge of writing this essay made us aware that ecoforming has been the guiding thread of our entire personal, educational and academic trajectory. It made us see that we are at a privileged point in our career, in which intuition found the theoretical foundations necessary to act in a mature and global way. Our frequent visits to the beaches of the Rio Grande do Norte reminded us, among sea baths, of Bourdieu's classic (1998) explanation of cultural capital. That capital that, different from financial and economic capital, cannot be obtained quickly, by inheritance or by winning in the lottery, for example. On the contrary, just

like a summer tan, it slowly emerges, inscribing a new color on the skin, layer on layer. We felt that this tan reached its ideal point, we felt that new cultural capital and so we began to appropriate it.

We hope, then, that this text, whose methodological reference is the Sandplay and the writings of oneself, ends up promoting fundamental discussions and broadens the debate in the community, stimulating self-formation, heteroformation and ecoforming so that an eco-experienced EAC is obtained, loving and emancipatory.

Notes

1. We adopted the contributions of González Rey (1997) on the concept of subjectivity, which, according to the author, is composed of the psyche in the individual subject, also forming processes and states that are inherent to that individual in their activities of Social action.

2. Human formation, according to Pineau, occurs in a tripolar way: between the action of the individual with himself (self-formation), of the individual with others (heteroformation) and of the individual with the environment (ecoformation).

3. "Base da Corporeidade" (BACOR) of the Postgraduate Program in Education of the Federal University of Rio Grande do Norte.

4. All the records were made through a portfolio with the writings of oneself that showed marks about the processes of ecoformation of the author.

5. The eco-experience derives from two words: "oikos" (which in Greek means "house") and "experientiality", which refers to the experience and means to feel or experience something with intensity.

6. We say "enchanted gardens" ("enchanted quintais", in the original) to sites with ecoforming potential.

7. Critical Environmental Education (EAC) is part of the critical macro-tendency proposed by Layrargues and Lima (2014), bringing together currents of Popular Environmental Education, Emancipation, Transformation and the Environmental Management Process.

8. The city of Joinville (SC), during the 70s and 80s, presented a rapid process of industrialization, becoming known as the "Manchester Catarinense", in reference to the great industrialized city of England.

9. Maknamara (2012) points out that, historically, there is a network of discourses that have been contributing to the incorporation of certain ideas about the Northeast region of Brazil, and among them is the idea of soil infertility.

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Editorial Standards

Sanaguano

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1. General information

"Alteridad" is a bilingual scientific publication of the Universidad Politécnica Salesiana of Ecuador, published since January 2006 in an uninterrupted manner, with a fixed biannual periodicity, specialized in Education and its transdisciplinary lines such as Didactics, Public Policies, Management of Schools, Educomunication, ICT, among others.

It is scientific journal, which uses the peer-review system, under double-blind review methodology, according to the publication standards of the American Psychological Association (APA). Compliance with this system allows authors to guarantee an objective, impartial and transparent review process, which facilitates the publication of their inclusion in reference databases, repositories and international indexing.

"Alteridad" is indexed in the directory and selective catalog of the Regional Online Information System for Scientific Journals of Latin America, the Caribbean, Spain and Portugal (Latindex), in the Scientific Information System REDALYC, in the Directory of Journals of Open Access DOAJ and in repositories, libraries and specialized catalogs of Latin America.

The journal is published in a double version: printed (ISSN: 1390-325X) and digital (e-ISSN: 1390-8642), in English and Spanish, each work being identified with a DOI (Digital Object Identifier System).

2. Scope and policy

1.1 Theme

Original contributions in Education, as well as related areas: Didactics, Public Policies, Management of Schools, Edu-communication, ICT... and all interdisciplinary disciplines related to the central theme.

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"Alteridad" preferably publishes results of empirical research on Education, written in Spanish and / or English, as well as reports, studies and proposals, as well as selected state-of-the-art literature reviews.

All works must be original, have not been published in any medium or be in the process of arbitration or publication.

- **Research:** 5,000 to 6,500 words of text, including title, abstracts, descriptors, charts and refer- ences.
- **Reports, studies and proposals:** 5,000 to 6,500 words of text, including title, abstracts, charts and references.
- **Reviews:** 6,000 to 7,000 words of text, including charts and references. Justified references, would be specially valued. (current and selected from among 70 works)

"Alteridad" has a biannual periodicity (20 articles per year), published in January and July and counts by number with two sections of five articles each, the first referring to a **Monographic** topic prepared in advance and with thematic editors and the second, a section of **Miscellaneous**, composed of varied contributions within the theme of the publication.

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Texts will be presented in Arial 10 font, single line spacing, complete justification and no tabs or white spaces between paragraphs. Only large blocks (title, authors, summaries, descriptors, credits and headings) will be separated with a blank space. The page should be 2 centimeters in all its margins.

Papers must be submitted in a Microsoft Word document (.doc or docx), requiring that the file be anonymized in File Properties, so that the author/s identification does not appear.

These publication guidelines are based on the standards of APA 6: (http://www.apastyle.org/).

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For those works that are empirical investigations, the manuscripts will follow the IMRDC structure, being optional the Notes and Supports. Those papers that, on the contrary, deal with reports, studies, proposals and reviews may be more flexible in their epigraphs, particularly in material and methods, analysis, results, discussion and conclusions. In all typologies of works, references are mandatory.

1. **Title (Spanish) / Title (English):** Concise but informative, in Spanish on the first line and in English on the second. A maximum of 80 characters with spaces are accepted. The title is not only the respon-sibility of the authors, changes being able to be proposed by the Editorial Board.

2. **Abstract (Spanish) / Abstract (English):** It will have a maximum extension of 230 words, first in Spanish and then in English. : 1) Justification of the topic; 2) Objectives; 3) Methodology and sample; 4) Main results; 5) Main conclusions. It must be impersonally written "This paper analyzes ..". In the case of the abstract, the use of automatic translators will not be accepted due to their poor quality.

3. **Descriptors (Spanish) / Keywords (English):** 6 descriptors must be presented for each language version directly related to the subject of the work. The use of the key words set out in UNESCO's Thesaurus will be positively valued.

4. **Introduction and state of the issue:** It should include the problem statement, context of the problem, justification, rationale and purpose of the study, using bibliographical citations, as well as the most significant and current literature on the topic at national and international level.

5. **Material and methods:** It must be written so that the reader can easily understand the development of the research. If applicable, it will describe the methodology, the sample and the form of sampling, as well as the type of statistical analysis used. If it is an original methodology, it is necessary to explain the reasons that led to its use and to describe its possible limitations.

6. **Analysis and results:** It will try to highlight the most important observations, describing, without making value judgments, the material and methods used. They will appear in a logical sequence in the text and the essential charts and figures avoiding the duplication of data.

7. **Discussion and conclusions:** Summarize the most important findings, relating the observations themselves with relevant studies, indicating contributions and

limitations, without adding data already mentioned in other sections. Also, the discussion and conclusions section should include the deductions and lines for future research.

8. **Supports and acknowledgments (optional):** The Council Science Editors recommends the author (s) to specify the source of funding for the research. Priority will be given to projects supported by national and international competitive projects. In any case, for the scientific evaluation of the manuscript, it should be only anonymized with XXXX for its initial evaluation, in order not to identify authors and research teams, which should be explained in the Cover Letter and later in the final manuscript.

9. **The notes (optional)** will go, only if necessary, at the end of the article (before the references). They must be manually annotated, since the system of footnotes or the end of Word is not recognized by the layout systems. The numbers of notes are placed in superscript, both in the text and in the final note. The numbers of notes are placed in superscript, both in the text and in the final note. No notes are allowed that collect simple bibliographic citations (without comments), as these should go in the references.

10. **References:** Bibliographical citations should be reviewed in the form of references to the text. Under no circumstances should references not mentioned in the text be included. Their number should be sufficient to contextualize the theoretical framework with current and important criteria. They will be presented alphabetically by the first last name of the author.

3.2 Guidelines for references

Periodic publications

Journal article (author): Valdés-Pérez, D. (2016). Incidencia de las técnicas de ges-tión en la mejora de decisiones adminis-trativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. Retos, 12(6), 199-2013. https://doi.org/10.17163/ret.n12.2016.05

Journal Article (Up to six authors): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temáti-co "Infancias y juventudes: violencias, con-flictos, memorias y procesos de con- struc-ción de paz"[Introduction of the thematic dossier"Infancy and Youth:Violence, Conflicts, Memories and Peace ConstructionProcesses"]. Universitas, 25(14),91-95.https://doi.org/10.17163/uni.n25.%25x

Journal article (more tan six authors): Smith, S.W., Smith, S.L. Pieper, K.M., Yoo, J.H., Ferrys, A.L., Downs, E.,... Bowden, B. (2006). Altruism on American Television: Examining the Amount of, and Context Surronding. Acts of Helping and Sharing. Journal of Communication, 56(4), 707-727. https:// doi.org/10.1111/j.1460-2466.2006.00316.x

Journal article (without DOI): Rodríguez, A. (2007). Desde la promoción de salud mental hacia la promoción de salud: La concepción de lo comunitario en la implementación de pro-yectos sociales. Alteridad, 2(1), 28-40. (https://goo.gl/zDb3Me) (2017-01-29).

Books and book chapters

Full books: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecua-toriana*. Quito: Abya-Yala.

Chaprter of book: Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche.* En V.H. Torres (Ed.), Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador (175-198). Quito: Abya-Yala.

Digital media

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruíz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desar-rollo en España. Universitas Psychologica,

14(2), 619-630. https://doi. org.10.11144/Javeriana.upsy14-2.cmei

It is prescriptive that all quotations that have DOI (Digital Object Identifier System) are reflected in the References (can be obtained at http://goo.gl/gfruh1). All journals and books that do not have DOI should appear with their link (in their online version, if they have it, shortened by Google Shortened: http://goo.gl) and date of consultation in the indicated format.

Journal articles should be presented in English, except for those in Spanish and English, in which case it will be displayed in both languages using brackets. All web addresses submitted must be shortened in the manuscript, except for the DOI that must be in the indicated format (https://doi.org/XXX).

3.3. Epigraphs, Figures and Charts

The epigraphs of the body of the article will be numbered in Arabic. They should go without a full box of capital letters, neither underlined nor bold. The numbering must be a maximum of three levels: 1. / 1.1. / 1.1.1. A carriage return will be established at the end of each numbered epigraph.

The charts must be included in the text in Word format according to order of appearance, num- bered in Arabic and subtitled with the description of the content.

The graphics or figures will be adjusted to the minimum number required and will be presented incorporated in the text, according to their order of appearance, numbered in Arabic and subtitled with the abbreviated description. Their quality should not be less than 300 dpi, and it may be necessary to have the graph in TIFF, PNG or JPEG format.

4. Submission process

Manuscripts must be submitted only and exclusively through the OJS (Open Journal System), in which all authors must previously register.

Originals sent via email or other interfaces are not accepted. The following two files must be sent together:

1. **Title page and Cover letter** (use official model), in which will appear:
   - **Title** (Spanish) / **Title** (English): Concise but informative, in Spanish on the first line and in English on the second. A maximum of 80 characters with spaces are accepted. The title is not only the responsibility of the authors, changes being able to be proposed by the Editorial Board.
   - **Full name and surnames**: Of each of the authors, organized by priority. Next to the names must follow the professional category, work center, email of each author and ORCID number. It is mandatory to indicate if you have the academic degree of doctor (include Dr. / Dra. before the name).
   - **Resumen** (Spanish) / **Abstract** (English).
   - **Descriptores** (Spanish) / **Keywords** (English).
   - A **statement** that the manuscript is an original contribution, not sent or being evaluated in another journal, with the confirmation of the signatory authors, acceptance (if applicable) of formal changes in the manuscript in accordance with the rules and partial transfer of rights to the publisher.

2. **Manuscript totally anonymized**, according to the guidelines referred in precedence.

All authors must register with their credits on the OJS platform, although only one of them will be responsible for correspondence. No author can submit or have in review two manuscripts simultane- ously, estimating an absence of four consecutive numbers (2 years).

Normas de Publicación en "Alteridad"

1. Información general

"Alteridad" es una publicación científica bilingüe de la Universidad Politécnica Salesiana de Ecuador, editada desde enero de 2006 de forma ininterrumpida, con periodicidad fija semestral, especializada en Educación y sus líneas transdisciplinares como Didáctica, Políticas Públicas, Gerencia de Centros Escolares, Educomunicación, TIC, entre otras.

Es una revista científica arbitrada, que utiliza el sistema de evaluación externa por expertos *(peer-review)*, bajo metodología de pares ciegos *(doble-blind review)*, conforme a las normas de publicación de la American Psychological Association (APA). El cumplimiento de este sistema permite garantizar a los autores un proceso de revisión objetivo, imparcial y transparente, lo que facilita a la publicación su inclusión en bases de datos, repositorios e indexaciones internacionales de referencia.

"Alteridad" se encuentra indexada en el directorio y catálogo selectivo del Sistema Regional de Información en Línea para Revistas Científicas de América Latina, el Caribe, España y Portugal (Latindex), en el Sistema de Información Científica REDALYC, en el Directorio de Revistas de Acceso Abierto DOAJ y en repositorios, bibliotecas y catálogos especializados de Iberoamérica.

La revista se edita en doble versión: impresa (ISSN: 1390-325X) y electrónica (e-ISSN: 1390-8642), en español e inglés, siendo identificado además cada trabajo con un DOI (Digital Object Identifier System).

2. Alcance y política

2.1. Temática

Contribuciones originales en materia de Educación, así como áreas afines: Didáctica, Políticas Públicas, Gerencia de Centros Escolares, Educomunicación, TIC… y todas aquellas disciplinas conexas interdisciplinarmente con la línea temática central.

2.2. Aportaciones

"Alteridad" edita preferentemente resultados de investigación empírica sobre Educación, redactados en español y/o inglés, siendo también admisibles informes, estudios y propuestas, así como selectas revisiones de la literatura *(state-of-the-art)*.

Todos los trabajos deben ser originales, no haber sido publicados en ningún medio ni estar en proceso de arbitraje o publicación. De esta manera, las aportaciones en la revista pueden ser:

- **Investigaciones:** 5.000 a 6.500 palabras de texto, incluyendo título,a resúmenes, descriptores, tablas y referencias.
- **Informes, estudios y propuestas:** 5.000 a 6.500 palabras de texto, incluyendo título, resúmenes, tablas y referencias.
- **Revisiones:** 6.000 a 7.000 palabras de texto, incluidas tablas y referencias. Se

valorará especialmente las referencias justificadas, actuales y selectivas de alrededor de unas 70 obras.

"Alteridad" tiene periodicidad semestral (20 artículos por año), publicada en los meses de enero y julio y cuenta por número con dos secciones de cinco artículos cada una, la primera referida a un tema **Monográfico** preparado con antelación y con editores temáticos y la segunda, una sección de **Misceláneas**, compuesta por aportaciones variadas dentro de la temática de la publicación.

3. Presentación, estructura y estilo de los manuscritos

Los trabajos se presentarán en tipo de letra Arial 10, interlineado simple, justificado completo y sin tabuladores ni espacios en blanco entre párrafos. Solo se separarán con un espacio en blanco los grandes bloques (título, autores, resúmenes, descriptores, créditos y epígrafes). La página debe tener 2 centímetros en todos sus márgenes.

Los trabajos deben presentarse en documento de Microsoft Word (.doc o docx), siendo necesario que el archivo esté anonimizado en Propiedades de Archivo, de forma que no aparezca la identificación de autor/es.

Las Normas de publicación se basan en APA 6 (https://goo.gl/x4PyFw).

3.1. Estructura del manuscrito

Para aquellos trabajos que se traten de investigaciones de carácter empírico, los manuscritos seguirán la estructura IMRDC, siendo opcionales los epígrafes de Notas y Apoyos. Aquellos trabajos que por el contrario se traten de informes, estudios, propuestas y revisiones podrán ser más flexibles en sus epígrafes, especialmente en Material y métodos, Análisis y resultados y Discusión y conclusiones. En todas las tipologías de trabajos son obligatorias las Referencias.

3. **Título (español) / Title (inglés):** Conciso pero informativo, en castellano en primera línea y en inglés en segunda. Se aceptan como máximo 80 caracteres con espacio. El título no solo es responsabilidad de los autores, pudiéndose proponer cambios por parte del Consejo Editorial.

4. **Resumen (español) / Abstract (inglés):** Tendrá como extensión máxima 230 palabras, primero en español y después en inglés. En el resumen se describirá de forma concisa y en este orden: 1) Justificación del tema; 2) Objetivos; 3) Metodología y muestra; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza…". En el caso del abstract no se admitirá el empleo de traductores automáticos por su pésima calidad.

5. **Descriptores (español) / Keywords (inglés):** Se deben exponer 6 descriptores por cada versión idiomática relacionados directamente con el tema del trabajo. Será valorado positivamente el uso de las palabras claves expuestas en el Thesaurus de la UNESCO.

6. **Introducción y estado de la cuestión:** Debe incluir el planteamiento del problema, el contexto de la problemática, la justificación, fundamentos y propósito del estudio, utilizando citas bibliográficas, así como la literatura más significativa y actual del tema a escala nacional e internacional.

7. **Material y métodos:** Debe ser redactado de forma que el lector pueda comprender con facilidad el desarrollo de la investigación. En su caso, describirá la metodología, la muestra y la forma de muestreo, así como se hará referencia al tipo de análisis estadístico empleado. Si se trata de una metodología original, es necesario exponer las razones que han conducido a su empleo y describir sus posibles limitaciones.

8. **Análisis y resultados:** Se procurará resaltar las observaciones más importan-

tes, describiéndose, sin hacer juicios de valor, el material y métodos empleados. Aparecerán en una secuencia lógica en el texto y las tablas y figuras imprescindibles evitando la duplicidad de datos.

9. **Discusión y conclusiones:** Resumirá los hallazgos más importantes, relacionando las propias observaciones con estudios de interés, señalando aportaciones y limitaciones, sin redundar datos ya comentados en otros apartados. Asimismo, el apartado de discusión y conclusiones debe incluir las deducciones y líneas para futuras investigaciones.

10. **Apoyos y agradecimientos (opcionales):** El Council Science Editors recomienda a los autor/es especificar la fuente de financiación de la investigación. Se considerarán prioritarios los trabajos con aval de proyectos competitivos nacionales e internacionales. En todo caso, para la valoración científica del manuscrito, este debe ir anonimizado con XXXX solo para su evaluación inicial, a fin de no identificar autores y equipos de investigación, que deben ser explicitados en la Carta de Presentación y posteriormente en el manuscrito final.

11. **Las notas** (opcionales) irán, solo en caso necesario, al final del artículo (antes de las referencias). Deben anotarse manualmente, ya que el sistema de notas al pie o al final de Word no es reconocido por los sistemas de maquetación. Los números de notas se colocan en superíndice, tanto en el texto como en la nota final. No se permiten notas que recojan citas bibliográficas simples (sin comentarios), pues éstas deben ir en las referencias.

12. **Referencias:** Las citas bibliográficas deben reseñarse en forma de referencias al texto. Bajo ningún caso deben incluirse referencias no citadas en el texto. Su número debe ser suficiente para contextualizar el marco teórico con criterios de actualidad e importancia. Se presentarán alfabéticamente por el primer apellido del autor.

3.2. Normas para las referencias

Publicaciones periódicas

Artículo de revista (un autor): Valdés-Pérez, D. (2016). Incidencia de las técnicas de gestión en la mejora de decisiones administrativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. *Retos, 12*(6), 199-213. https://doi.org/10.17163/ret.n12.2016.05

Artículo de revista (hasta seis autores): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temático "Infancias y juventudes: violencias, conflictos, memorias y procesos de construcción de paz" [Introduction of the thematic dossier "Infancy and Youth: Violence, Conflicts, Memories and Peace Construction Processes"]. *Universitas, 25*(14), 91-95. https://doi.org/10.17163/uni.n25.%25x

Artículo de revista (más de seis autores): Smith, S.W., Smith, S.L. Pieper, K.M., Yoo, J.H., Ferrys, A.L., Downs, E.,... Bowden, B. (2006). Altruism on American Television: Examining the Amount of, and Context Surronding. Acts of Helping and Sharing. *Journal of Communication, 56*(4), 707-727. https://doi.org/10.1111/j.1460-2466.2006.00316.x

Artículo de revista (sin DOI): Rodríguez, A. (2007). Desde la promoción de salud mental hacia la promoción de salud: La concepción de lo comunitario en la implementación de proyectos sociales. *Alteridad, 2*(1), 28-40. (https://goo.gl/zDb3Me) (2017-01-29).

Libros y capítulos de libro

Libros completos: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecuatoriana*. Quito: Abya-Yala.

Capítulos de libro: Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche*. En V.H. Torres (Ed.), Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador (175-198). Quito: Abya-Yala.

Medios electrónicos

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruíz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desarrollo en España. Universitas Psychologica, 14(2), 619-630. https://doi.org.10.11144/Javeriana.upsy14-2.cmei

Es prescriptivo que todas las citas que cuenten con DOI (Digital Object Identifier System) estén reflejadas en las Referencias (pueden obtenerse en http://goo.gl/gfruh1). Todas las revistas y libros que no tengan DOI deben aparecer con su link (en su versión on-line, en caso de que la tengan, acortada, mediante Google Shortener: http://goo.gl) y fecha de consulta en el formato indicado.

Los artículos de revistas deben ser expuestos en idioma inglés, a excepción de aquellos que se encuentren en español e inglés, caso en el que se expondrá en ambos idiomas utilizando corchetes. Todas las direcciones web que se presenten tienen que ser acortadas en el manuscrito, a excepción de los DOI que deben ir en el formato indicado (https://doi.org/XXX).

3.3. Epígrafes, tablas y gráficos

Los epígrafes del cuerpo del artículo se numerarán en arábigo. Irán sin caja completa de mayúsculas, ni subrayados, ni negritas. La numeración ha de ser como máximo de tres niveles: 1. / 1.1. / 1.1.1. Al final de cada epígrafe numerado se establecerá un retorno de carro.

Las tablas deben presentarse incluidas en el texto en formato Word según orden de aparición, numeradas en arábigo y subtituladas con la descripción del contenido.

Los gráficos o figuras se ajustarán al número mínimo necesario y se presentarán incorporadas al texto, según su orden de aparición, numeradas en arábigo y subtituladas con la descripción abreviada. Su calidad no debe ser inferior a 300 ppp, pudiendo ser necesario contar con el gráfico en formato TIFF, PNG o JPEG.

4. Proceso de envío

Los manuscritos deben ser enviados única y exclusivamente a través del OJS (Open Journal System), en el cual todos los autores deben darse de alta previamente. No se aceptan originales enviados a través de correo electrónico u otra interfaz. Deben remitirse simultáneamente dos archivos:

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   - **Título** (español) / **Title** (inglés): Conciso pero informativo, en castellano en primera línea y en inglés en segunda. Se aceptan como máximo 80 caracteres con espacio. El título no sólo es responsabilidad de los autores, pudiéndose proponer cambios por parte del Consejo Editorial.
   - **Nombre y apellidos completos** de cada uno de los autores, organizados por orden de prelación; seguido por la categoría profesional, centro de trabajo, correo electrónico de cada autor y número de ORCID. Es obligatorio indicar si se posee el grado académico de doctor (incluir Dr./Dra. antes del nombre).
   - **Resumen** (español) / **Abstract** (inglés).
   - **Descriptores** (español) / **Keywords** (inglés).
   - Se incluirá además una **declaración (Cover letter)** de que el manuscrito se trata de una aportación original, no enviada ni en proceso de evaluación en otra revista, confirmación de las autorías firmantes, aceptación (si procede) de cambios formales en el manuscrito conforme a las normas y cesión parcial de derechos a la editorial.
2. **Manuscrito totalmente anonimizado**, conforme a las normas referidas en precedencia.

Todos los autores han de darse de alta, con sus créditos, en la plataforma OJS, si bien uno solo de ellos será el responsable de correspondencia. Ningún autor podrá enviar o tener en revisión dos manuscritos de forma simultánea, estimándose una carencia de cuatro números consecutivos (2 años).