

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

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

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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.

Descriptor: 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 Cauda, 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 sectorized 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



of the actors and which emerge and are recreated in the same practice of the educational project.

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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