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EDUCACIÓN INCLUSIVA: AVANCES, DILEMAS Y RETOS PARA UN CONTEXTO INTERCULTURAL

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Tucucito
Technique: Watercolor

ART GALLERY

Darío Ramos

He was born in Quito on September 20, 1968, and is a legally blind person. his style of painting includes figurative art and symbolism. Currently he no longer paints because the disease is advancing.

Editorial

The universal declaration of human rights marks the course of the 20th century. Among them is the right to education. To guarantee it, and for it to be of quality, public policies that favor it from an inclusive and intercultural perspective are required, without discrimination or prejudice. In the contemporary context, the concepts of diversity and difference are broadened in relation to social inequalities and vulnerability. The paradigm of normality/abnormality is questioned and even rejected by the scientific community and by educational centers.

Already in the 21st century, the paradigm of inclusion is strengthened and causes a rethinking of education in a globalized and plural world, all from human complexity and the learning possibilities that diversity offers. There are multiple experiences that show the consolidation of this educational model in different socio-educational contexts, with innovative and challenging proposals, which, in turn, pose dilemmas and an enriching debate about this process of educational transformation towards inclusion and interculturality.

The present issue of the Journal «Alteridad» aims to deepen the construction of this new look towards diversity; analyze advances related to cultures, public policies and innovative practices for inclusion in education systems; make citizen participation visible for social empowerment and share stories of experiences from different perceptions and theoretical-methodological approaches concerning inclusive education in the international sphere. For this reason, regional and national studies and research projects are of great interest, as well as comparative analyzes between institutions or countries that highlight the dilemmas and challenges of inclusive education in an intercultural context.

Regarding the idea of interculturality and inclusion from public policies, the first article of the Monographic Section, *Ecuadorian Intercultural Education: a conceptual review*, presents the challenges of Intercultural Bilingual Education (IBE), in this case in Ecuador, contextualizing the historical and conceptual backgrounds of the struggle and demands of indigenous movements. The case allows us to accent on the analysis of the process of institutionalization of Bilingual Intercultural Education and reflect on the challenges and dilemmas that involve managing cross-cultural, rather than multicultural, relations between cultures as a political and ethical project.

The question of the progress of public policies in national and international contexts and how they respond to minority and vulnerable groups, either from policies of recognition of difference or equality policies, is presented to us from the beginning.

This conceptual review places us in a global view of the educational system that is concretized consecutively in different contexts and educational proposals, in the remaining articles that complete the monograph. In this way, the following study, *University Tutoring and intercultural education: debates and experiences*, focuses on the academic and labor trajectories of indigenous youth and their university training process at the National University of Salta, Argentina, and on the

contribution that the tutorships have had to their academic success at the personal level, as well as intercultural response in the university field of relationships that are built and negotiated on a daily basis between peers.

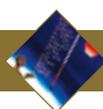
These two levels of analysis, biographical and institutional, refer us to the classical questions about the role and function of the school institution, from its initial stages to the university and the transition to adult life, in a global, plural and unequal world. They update the demands of fighting against racism and challenge intercultural communication in processes of constant negotiation and resignification.

Therefore, the third study, *The type of participation promoted in schools is a constraint factor for inclusive education*, from Querétaro, in Mexico, points out the importance of developing participatory processes to build inclusive school environments, in which diversity is recognized and valued and real situations of learning and participation are promoted by secondary school students. It is interesting and very illustrative to recognize the school context as a privileged space for interculturality and inclusion from participation, but also to highlight the factors that can make this participation limited or peripheral in decision-making and the democratization of the school life. One question is hovering all the time over this work: how do participation strategies favor inclusion?

And this same question could describe the fourth article, *Negotiating curriculum: Learning Service in Included School*, that brings us closer to the design and development of the curriculum, its link to the territory and the possibility of negotiation and participation of students in processes of problematization of classroom educational practices. The students' voice stars in a Service-Learning project that tests the collaborative culture and shared leadership of the educational community. It makes us think about the mobilization of knowledge that the cooperative and participative dynamics generate within the framework of projects of emancipatory accompaniment and school improvement. And finally, it leads us to concerns of high conceptual density based on concrete methodological proposals, that is, how can participatory curricular projects form a critical citizenship as active agents of social transformation?

How can methodological, educational, and organizational changes generate a new inclusive culture in educational systems? This challenge is addressed by the fifth and final study of this monograph, *Universal Design for Learning and Inclusion in Basic Education in Ecuador*, approaching the reality of knowledge and teaching strategies from the Universal Design for Learning (UDL) in basic education of Ecuador. The emphasis is placed on the attitude of teachers' innovation in the face of the demands of attending to the needs of all students from an inclusive quality approach. Addressing diversity involves planning, interacting and evaluating in a flexible, open and multi-level manner, valuing all knowledge and creating contexts rich in situated learning opportunities. The UDL allows us to revise our conceptions of diversity and learning, providing guidelines that promote equal opportunities and equity in the classroom contexts, generating special learning spaces that contribute to the success of all students.

The different realities described and analyzed in the studies that make up this monographic issue bring to light the great issues posed by intercultural and inclusive education in concrete political, pedagogical and didactic proposals that allow us to acquire new knowledge from a critical perspective.



The Miscellaneous Section starts with the article *Advertising and media competence for environmental education in primary school students*, where is evidenced that media and advertising significantly influence young people generating the need to train critical subjects on environmental issues. In this line, considering advertising as a strategy for the teaching of environmental education, five advertising spots have been presented to 75 students of the Huerto-Alegre school farm in Granada-Spain to probe the level of knowledge they have on environmental issues. The conclusion is that in the field of environmental education there is no connection between school education and the family, generating the need to work together.

Complementing the previous work, the research *Environmental education in the baccalaureate: From school to family* shows how the students of the Center for Industrial Technological Baccalaureate and Services 212 (CBTis) of Tetla de la Solidaridad, Tlaxcala, Mexico, raise their family's awareness of environmental issues, through practical and viable actions that link the school environment and the community. It is stated that environmental education must generate an environmental culture where the protagonists are the parents and children, which allows creating environmental awareness, values and behaviors aimed at conserving the environment.

The research, *School media, scenarios to form political subjects in the school* presents the pedagogical process that seeks to make from high school students from six educational institutions in the Colombian cities of Medellín, Montería and Bucaramanga active political subjects having as references epistemological categories such as communication/education, school media and political subject. The research helps students to determine themselves as subjects of their own political education by means of the creation of the contents of the school media of certain public and private institutions.

The scientific work *Historical journey of literacy in Venezuela from the un-learning* states that at the current historical moment, citizens are exposed to a large amount of information presented by the media, which requires skills to understand and interpret information, understanding this hermeneutical exercise as a literacy practice seen from the conceptual lens of the critical rationalism and unlearning. The objective is to assume Paulo Freire's concept of literacy and use it in the reading and interpretation practices of information coming from the media.

United Nations Model: a constructivist tool is a research carried out on the application of the United Nations Model (UNM) in a group of students of the Master's Degree in Education of the National Pedagogical University of Mexico, aimed at fostering knowledge and critical awareness. Among the main conclusions reached after the application is that the UNM is a useful pedagogical tool to be used in environmental education, international cooperation, negotiation, public speaking, debate, role play and interactions among participants within a diplomatic framework.

We finished the editorial section by inviting you to send your scientific productions for the Monographic Section of volume 15 - number 1 (January-June 2020), entitled *The educational possibilities of virtual and mixed augmented reality*, coordinated by the thematic editors, Dr. Julio Cabero Almenara, Dr. Julio M. Barroso Osuna, research faculty of the University of Seville and Dr. Verónica Marín Díaz research professor at the University of Córdoba. We also invite you to send your research



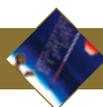
on educational topics to be published in the Miscellaneous Section. We say goodbye communicating that the editorial team of «Alteridad» *is working to improve the presentation of its web portal.*

Dr. Alejandro Rodríguez-Martín
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Monografic section (*Sección Monográfica*)

“Inclusive Education: progress, dilemmas and challenges for an intercultural context”

“Inclusive Education: Progress, dilemmas and challenges for an intercultural context”



La Isabel
Technique: graphite pencil



Ecuadorian Intercultural Education: a conceptual review

Educación Intercultural Bilingüe en Ecuador: Una revisión conceptual

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Received: 2018-02-14 / **Reviewed:** 2019-04-06 / **Accepted:** 2019-05-16 / **Published:** 2019-07-01

Abstract

The article explores the challenges of Intercultural Bilingual Education in Ecuador (EIB). For this, it reviews the theoretical background and the history of the institutionalization of the EIB. It considers the history of the struggles and resistances found by indigenous movements for educating themselves in an ancestral language from its beginnings up to the institutionalization of the Bilingual Intercultural Education System (SEIB) in 1988. The problem of this study is: which are the principal conceptualizations of interculturality that allows us to reflect around the EIB in Ecuador, for developing and public policies. As a general objective there is an analysis of the EIB in the order of the relationship between cultures and how these can be strengthened or have as simply interchange. The preliminary hypothesis is that the Ecuadorian country it is allowed a more multicultural education rather than the intercultural education and that affects local developing, son it's a fundamental to implement cultural public policies that also allows the interculturality as a political an ethic project in Ecuador.

Keywords: Interculturality, cultural policy, indigenous, communication, cultural development, decolonization.

Resumen

El artículo explora los desafíos de la Educación Intercultural Bilingüe (EIB) en Ecuador. Para ello, se analizan los antecedentes teóricos e históricos del proceso de institucionalización de la EIB. Toma en cuenta las resistencias de los movimientos indígenas por educarse en una lengua ancestral desde sus inicios hasta llegar a la institucionalización del Sistema de Educación Intercultural Bilingüe (SEIB) en el año 1988. El problema que se plantea el presente estudio es: ¿cuáles son las principales conceptualizaciones de la interculturalidad que permiten reflexionar alrededor de la EIB en Ecuador a favor del desarrollo y las políticas públicas? Como objetivo general se analiza el devenir de la EIB, los conceptos y marcos legales que la sitúan. El ensayo se adhiere al estudio crítico de la EIB en el marco de las relaciones entre culturas y cómo estas podrían fortalecerse o simplemente intercambiarse. Se presenta como hipótesis preliminar que en el país ecuatoriano se avala una educación más multicultural que intercultural y esto incide en el desarrollo social, por lo tanto, es fundamental la implementación de políticas públicas culturales que también impulsen la interculturalidad como proyecto político y ético en Ecuador.

Descriptorios: Interculturalidad, políticas públicas, desarrollo social, cultura, educación.

1. Introduction

It is neuralgic to review the consequences of colonial capitalism in Latin America. The historical conditions that allowed languages like the Kichwa to be considered worthless, but at the same time, have been strategically used by the Spanish colonizers at different times to dominate. Those who came to America learned the language to communicate with the Indians and teach the prevailing Christian religion (while the original ancestral beliefs were discredited), later, during modernity, international support was received to promote the education of the indigenous peoples and they did so in the indigenous language because from the struggle of indigenous movements there was a need to be included in education projects, which subsequently gave rise to Bilingual Intercultural Education. Therefore, it is taken into consideration that the itineraries of multiculturalism and intercultural projects in Ecuador will always refer, especially, to the history of education and the struggles of indigenous movements.

It is recognized that in Ecuador happens the same that did for the Australian indigenous Nakata:

(...) “the language of a people and the history of their development are still secondary and remain a subordinate consideration to linguists’ interpretations of how grammar determines meaning (...)” (Nakata, 2014, p.84).

This has brought disastrous consequences such as the linguistic and social discrediting of ancestral languages when they are not analyzed and considered by their contexts of struggle, resignification and the needs of education itself, under the great umbrella offered by the analysis of multiculturalism and interculturality from a critical and functional perspective for the indigenous peoples and nationalities of Ecuador.

In this framework, it has been fundamental to reflect on the urgency of an epistemological and critical turn in indigenous and intercultural education in Ecuador, as defined by authors of

the field of studies of culture and communication in an interdisciplinary key.

Therefore, this essay analyzes what Intercultural Bilingual Education is and what has been the theoretical and historical context that affected its institutionalization, going through the processes of resistance as the struggles of the indigenous movement, until arriving at the routes for international aid and the participation of religion and a model of hegemonic modernity.

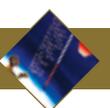
Special attention is paid to the national and international legal and regulatory framework that protects and promotes rights for an IBE. The official documents and the academic literature place IBE in Ecuador in context to recognize which are the points of tension that problematize the situation of the Peoples and Nationals that receive an IBE and what is the situation of the hegemonic population in Ecuador as it is the white-mestizo society.

It is thought about constructing decolonizing changes taking into account four dimensions posed by De Souza Silva (2013): epistemological, ontological, methodological and axiological. In the first place, epistemological, in reference to Walsh when he reflects on the incidence of the phenomenon of knowledge and the processes that construct it; ontological to the extent that specific capitalist realities are determined; methodological because it is based on the processes of inquiry from methods, and axiological from the type of intervention and ethical and aesthetic values for the recognition of reality.

Finally, it is recommended that Ecuador’s Public Policies consolidate plans, programs and projects that support a more equal relationship in terms of reaching an intercultural dialogue for socio-cultural development.

2. Method

The applied method is a bibliographic review with a grounded theory that will be contrasted with the main contributions of interculturality understood in a more complex way



than a simple relationship between cultures. Therefore, within the selection of the bibliography, the studies carried out by authors belonging to the social sciences and communication under a critical perspective of capitalist modernity, to establish radically different relationships with forms of power and new life, stand out. It involves disciplining and regulating racialized and excluded thoughts and situations. Therefore, the disciplines with which the theme will mainly be carried out are: education, studies of culture and communication.

3. Analysis and results

When studying the history of colonization we are led to what Rodríguez (2017) explains through various authors (Mariátegui, 1928; Cueva, 1980), that the situation of indigenous education from the consolidation of the nation-state in America Latina was affected by capitalism and the rejection of the indigenous because they considered it socially, politically and culturally inferior.

Such is the case, that for Vera Candau, from the colony to the 20th century, a stage is consolidated that has as its mark “an explicit ethnocentric violence of imposition of the hegemonic culture on the indigenous populations. Eliminating the ‘other’ was the tone of the colonial period” (Vera, 2013, p.146). However, according to the author, in the first stage of the 20th century, the modern nation-state project that became an assimilationist trend, that is, in the standardization and cultural homogenization, and under this view, the first indigenous bilingual educational institutions were built.

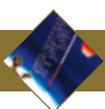
Meanwhile, in the field of social development in America, prior to the 1950s, due to the influences of Occidentalism and current capitalism, development was sought as a fundamental goal, that is, as a point of arrival. However, at that time it was tried to be from the initiative of non-hegemonic groups where countries like Ecuador needed to “grow out” through exports to find ways of economic and social prosperity. This

refers to the notion that the indigenous peoples at first had to revitalize their culture (multiculturalism) motivated by public policies that wanted to maintain social, political, cultural and economic inequalities and then the indigenous peoples had to integrate with the rest of society for dialogue (interculturality), what is currently seen from a critical and functional perspective is conceived as an ethical and political project under construction.

With this background, the legal frameworks established for the analysis have been substantiated. At the national level, the basis is found in the Political Constitution of the Republic of Ecuador (2008) while internationally it is Convention 169 of the ILO and the Human Rights of Indigenous Peoples of the United Nations. Several documents on intercultural education, such as the national development plans that were published at different times, emerge from the national document. The last one (2017-2023) corresponds to the current president, Lic. Lenín Moreno Garcés, among other official documents that as we will see, in Ecuador they take action from the multicultural and not so much from the intercultural.

The Constitution of Ecuador (2008) went through a series of reforms, among the changes was added a reinforcement of the rights of indigenous and Afro-Ecuadorian peoples. Article 68 (chapter 4, section eight) states that “the national education system will include education programs that conform to the diversity of the country. It will incorporate administrative, financial and pedagogical decentralization and de-concentration strategies into its management”.

This article allows to take into account several things. First, that the education system must include, by right, specific programs structured according to each culture. Second, these programs must be managed and executed by people from the communities corresponding to each culture, since they are the ones who know their context and needs, which is why Article 68 obliges the education system to develop decentralization and



de-concentration strategies. Third, this article obliges indirectly that educational programs are developed in the language of each community, since this is an essential cultural axis.

According to Bastidas, quoting Ferrão, from the 70s to the 80s, EIB began to be talked about in Latin America and specifically in Ecuador it is linked to issues of the State, so that from a verticality one wants to define the ethnic, subjecting it to be inalienable to the Ecuadorian and not only as a matter that only affects the indigenous (Bastidas, 2015).

In fact, during the first stage of indigenous education, in the context of the struggles of social movements are Dolores Cacuango (1881-1971), Nela Martínez (1912-2004), María Luisa Gómez de la Torre (1887-1976), Transito Amaguaña (1909-2009). Also, due to the “Ecuadorian Federation of Indians” (FEI) and through other groups sponsored by the “Ecuadorian Women’s Alliance”, Kichwa-Spanish schools are created in Cayambe. Being an initiative that displeased the landowners, the education of the children took place at night and in secret.

Subsequently, educational programs were created with the support of the Judeo-Christian church, such as that of the “Lauritas” missionaries of 1940 who were in charge of religious women from Colombia who lived in Ecuador. And so, in the following years, the religious takes initiative in conjunction with the Ministry of Education. Later in 1963 with the “Summer Linguistic Institute” (SIL), the indigenous languages were promoted in exchange for spreading the Protestant religion to the Kichwa, Shuar, Secoyas, Siona, Huao, Chachis and Tsachis indigenous groups (Yáñez, sf).

In the year 1979 during the Government of former President Jaime Roldós Aguilera, intercultural bilingual education was institutionalized with economic and human difficulties, where the struggle of the indigenous movements of Ecuador began to stand out (Vélez, 2008; Moya, 1998).

In 1988, the “National Direction of Intercultural Bilingual Education” (DINEIB) was created. This constituted legitimacy from the institutionalization, however in addition to the problems mentioned above, it takes into account the excessive bureaucracy and uninational and vertical view from the State and cultural assimilation (CONAIE, 1994, p.44, Guerra, 2003).

In 1990, the indigenous movement and in particular the “Confederation of Indigenous Nationalities of Ecuador” (CONAIE) demanded that the Ecuadorian State take into account their rights and interests in the education of indigenous children (Abram, 2013; Moya, S.f). It is then that they begin to work for a system of their own IBE, although not conclusive or propitiating interculturality. This multiculturalist education tried to revitalize the culture itself, however, many times teachers, students and parents disagreed with the type of education (Abram, 2013, pp. 2-3).

One could review how the IBE from its beginnings to the nineties of the twentieth century sought the development of public policies entrenched in multiculturalism, by strengthening its own culture, especially from linguistics. It was part of the public agenda, due to the pressure of the indigenous movements, as well as the religious participation of foreign private organizations and the State.

Despite the great efforts of the Government of Ecuador to highlight and empower the indigenous community through the Constitution with emphasis on intercultural bilingual education, the last census of 2010 showed that 20.4% of the indigenous population self identifies as illiterate. Although during said year it was shown that there was an increase in the education level of basic education and high school of men and women, the indigenous population remained marginalized (INEC, 2010).

For this reason, in 2011 the Ministry of Education officiated the “Project for the strengthening of intercultural bilingual education” with a duration of four years. This project was aimed at



fourteen nationalities in twenty-two provinces of Ecuador and aimed to improve the quality of the Intercultural Bilingual Education program (Ministry of Education, 2010). However, the Ministry indicated that the main problem related to the project was “the low quality of the educational services of the peoples and nationalities that guarantees the permanence of languages and cultures” (2010). Due to this, the Ministry of Education trained teachers in pedagogical techniques, didactic material for students who have not acquired kichwa as their mother tongue and validation by incorporating the needs of each indigenous nationality in the curricula.

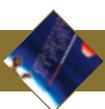
The National Plan for Good Living (2009-2013) was created during the government of the former president, economist Rafael Correa Delgado, and derived from the ancestral principle of *Sumak Kawsay*, which conceptualizes and promises for Ecuador in terms of development, improvements in the political, economic, social, cultural and ecological. An instrument to combine public policies with government administration and public investment.

In the National Plan for Good Living (2013-2017) of the twelve objectives, 2 and 4 supported the Bilingual Intercultural Education System. Objective 2 guarantees equality through access to quality health and education services to individuals and groups that need special attention due to permanent inequality, exclusion and discrimination. Among its objectives is to “strengthen and concentrate the literacy and post-literacy programs for those with unfinished schooling, from a point of view in which the gaps are closed, based on gender, cultural and territorial identity.” Goal 2.5 of this objective aims to encourage inclusion and social cohesion, peaceful coexistence and a culture of peace, eliminating all forms of discrimination and violence. Specifically, “create communication and educational mechanisms that promote respect and recognition of diversity and affirm intercultural dialogue and the exercise of the collective rights of nationalities and indigenous peoples.” For

its part, objective 4 of Good Living 2013-2017 is focused on strengthening the capacities and potentials of citizens, which seeks to guarantee all citizens their right to education, under the precept of equity and sustainability. All the goals of this objective revolve around education.

Following these objectives, 46,588 students have registered in the Bilingual Intercultural Education System and 4406 teachers have been trained in 2012 (Buen Vivir, 2013). According to data from the National Secretariat for Planning and Development, the Development Plan has had a positive impact during the first year, since in the higher basic education there was an increase of three percentage points between 2012 and 2013, as well as that of high school which went up in two points within the same period. Another positive indicator shows that illiteracy in the indigenous population (15 to 49 years old) increased from 11% in 2012 to 7.6% in 2013. However, in secondary school, there was a dropout rate of 8.7%. One of the main reasons for dropping out of school at this stage shows that 41% acquire economic responsibilities from a very young age, therefore they must work at an early age, 18% for lack of economic resources, 13% for attending the household chores, and 11% because he/she was not interested.

In the current Government of Lenín Moreno Garcés, it is considered in the last National Development Plan (2017-2023) that the State has three neuralgic obligations that are decisive for its proper functioning: respect, protect and perform. Respect: that the State does not violate the rights and protects to prevent that from happening (and in case it happens to demand the reparations of the case) and finally, realize that the State must be proactive to guarantee the rights, with emphasis on groups of priority attention. In this sense, the Constitution of the Republic of Ecuador (2008) in article 57, no. 14 states that in Higher Education the Model of the Bilingual Intercultural Education System (MOSEIB) should be promoted, made official in 1993, with the last edition of the document pre-



sented in 2013, and that the main social actors of the IBE System must be from the same people and historically oppressed nationalities.

Finally, it can be pointed out that this Development Plan, prepared during the Government of the current president of the Republic of Ecuador, like the previous two documents, points out the importance of adjusting Intercultural Bilingual Education with:

Cultural, linguistic and environmental relevance that meets the specific educational needs of peoples and nationalities. This implies revaluing bilingual intercultural education as a historical conquest of peoples and nationalities, and highlighting their intergenerational claim by resisting processes of homogenization and assimilation.

Thus, intercultural bilingual education and ethno-education encapsulate and remain with the current government, as well as with the former president of the economist Rafael Correa Delgado, at least in discursive terms, as permanent priorities in the country's education, from early stimulation up to higher education.

International organizations have also influenced government decisions for the development of the indigenous population. In 1989, Ecuador signed the Indigenous and Tribal Peoples Agreement with the World Labor Organization (ILO). This agreement has four main axes: the right of indigenous peoples to maintain their customs, strengthen their cultures, defend their different ways of life and their right to participate actively in the decisions that concern them (ILO, 1989). The aforementioned establishes the bases on which the provisions of the agreement must be interpreted.

In the fifth part of social security, article 27 establishes that:

Educational programs and services for the peoples concerned should be developed and implemented in cooperation with them in order to respond to their particular needs, and should cover their history, knowledge

and skills, value systems and all other social, economic and cultural aspirations. (ILO, 1989)

Through this article, Ecuador promises once again, autonomy to indigenous communities to develop their own educational programs with the support of the state. In literal 2 of the same article it is established that the authority (...) "shall ensure the formation of members of these peoples and their participation in the formulation and execution of education programs, with a view to gradually transferring to these peoples the responsibility of the realization of these programs, when they take place" (ILO, 1989). This literal requires the state to prepare members of these communities in educational matters so that in the future these communities, in total autonomy, develop their own educational programs. In addition, article 27 suggests that public institutions relate and integrate with communities to learn about social, cultural, linguistic reality and develop the educational programs concerned (Rabbit Arellano, 2008).

For its part, the "Program for Development and Cultural Diversity for Poverty Reduction and Social Inclusion" (PDC) was carried out through the fulfillment of the Sustainable Development Goals, proposed by the United Nations. Of the seventeen objectives, the fourth seeks to "guarantee inclusive and equitable quality education and promote lifelong learning opportunities for all" (United Nations, 2016). Therefore, it is intended that the entire population have full and decent access to work, education and health.

It should be mentioned that according to the "Human Development Report" of 2016, indigenous peoples represent 5% of the world population, however, 15% are of limited economic resources (United Nations, 2017). Taking into account this problem, the PDC was created as a public policy to eradicate racial discrimination and ethnic and cultural exclusion on December 28, 2009. Part of this public policy sought to develop the initial indigenous education in which four dictionaries of the



Secoya, Cofanes, Wao and Shuar nationalities were drawn up. In turn, the Ministry of Health programmed a change in the health system to deliver an adequate service to the needs of the indigenous population (Ministry of Culture and Heritage, 2016).

Entrepreneurship was also an important pillar to advance the indigenous population, so a sustainability plan was created in several sectors, in favor of the recovery of ancestral knowledge (Ministry of Culture and Heritage, 2016). Due to the success of the project the Government carried out a second phase of the PDC whose objective was to help strengthen the intercultural society through reflection spaces, normative and institutional frameworks and the creation of public policies to enhance culture, intercultural dialogue, and decrease spaces of discrimination towards the peoples and nationalities that live in Ecuador (Ministry of Culture and Heritage, 2016). The results of this project (2013-2015) were positive as 16 of the 28 ventures of the indigenous community have business plans, which has helped them to position their products in local markets, promoting the economy in distant places, however the indigenous person is instrumentalized by inserting him into the capitalist market. Likewise, the offer of artisanal, tourist, agricultural and livestock products in the local and cantonal markets has been expanded (Ministry of Culture and Heritage, 2016). Finally, the project allowed to return and strengthen the customs, traditions and ancestral knowledge of indigenous communities, but not necessarily to build a hegemony.

On the other hand, it is imperative to evidence the Agreement of the Ministry of Education which establishes that the curricula of “Basic General Education” for the processes of “Family Child Community Education” (EIFC), contemplate a cultural assimilation from the “Insertion into the Semiotics Processes (IPS), Cognitive, Affective and Psychomotor Strengthening (FCAP), Development of Skills and Study Techniques (DDTE) and Investigative

Learning Process (PAI)” (article 2). This, without the necessary direction could be assumed in verticality and the lack articulation of a dialogue that allows the horizontal communication between the peoples and nationalities of Ecuador. However, the logic is the application of models provided by Western systems in the educational field, this despite the fact that the agreement between the general provisions of the sixth section, states that the State must “hold teachers and authorities of bilingual intercultural educational establishments accountable, of the generation of permanent research mechanisms, collective construction of educational resources with cultural and linguistic relevance” all this with relevance to the relationships between cultures (MinEdu, 2017, p.5).

The field of relations between cultures has been complex to define, since it is loaded with a series of representations and meanings. The concept of interculturality is taken into account from the reflections of Catherine Walsh (2001, 2005, 2008), who pointed out that this notion is based on the need for the radical transformation of the structures, institutions and relationships of society. The author points out that *interculturality* is the central axis of an alternative historical project. Walsh will go further and explain that *interculturality* -understood as a necessary tool and project for the transcendental transformation of the State and society- needs to break with the uni-national framework, emphasizing the plura-national not as a division, but as the most appropriate structure to unify and integrate.

Therefore, it is stated that the field of relations between cultures has been complex to define. Moreover, the problem lies in translating it in terms of a transformative public policy. It should be borne in mind that the difficulty begins when in a particular society there predominates a class that, under the halo of cultural supremacy, has better living conditions in its context; such a disjunctive predisposes to the recognition and valuation of cultural minorities



that will end up being marginalized under the manipulations of the implicit hegemonic order.

That is why it is worth specifying the differences between multiculturalism and interculturality. On the one hand, multiculturalism responds to the 'essence' of cultures, interculturality emphasizes interaction or dynamics between at least two cultures, without ignoring the scenarios of power disputes, links, negotiations, cooperation and conflict (González, 2005).

In this sense, it will be useful to take into account the reflections that Virgilio Alvarado has developed within the framework of interculturality and public policies. Said author points out that the proposal of interculturality aspires to an intercultural society protected by a political project that allows establishing a dialogue between cultures. This dialogue, says the author, should start with the acceptance of one's own identity and self-esteem (Alvarado, 2002).

4. Discussion and conclusions

Following a limited anthropological review of the education of the native peoples of Ecuador contrasted with other realities of America, in Bolivia and in the Ecuadorian country itself, the struggles of the indigenous movements and also the support of international organizations stand out. In Peru, on the other hand, support was possible thanks to the State and certain experimental projects that happened. Regardless of the processes that have been carried out in different countries, at present, it has been opted to strengthen relations with the community corresponding to each geography, in such a way that it interferes in intercultural projects (Zavala, 2007).

In Ecuador, multiple cultures converge and multiculturalism is a reality, but interculturality becomes a project to be built. That is, having multiculturalism does not mean that cultures live in harmony because the indigenous person is at a disadvantage due to historical cultural loss of prestige. Such is the case that in the Kichwa culture expressions such as "*runa shimi*"

and "*yanka shimi*" mean the language that is not valid (Abram, 2013). This transformation of the ancestral language demonstrates the need for a cultural revitalization, which deserves other decolonizing efforts, recognizing that interculturality is the fundamental motor for development and globalization could push us to apply a functional model to the realities and socio-cultural contexts.

Therefore, it is proposed to follow the metaphor of the ecology of the media (Scolari, 2015) to make a communication proposal that allows to include the indigenous in a globalized world and thus build other representations of the indigenous. These transformations must happen in the field of analog and digital communication following communication strategies that allow the evolution and socio-cultural transformation of racialized beings, and, mainly from the field of education, these efforts can be carried out, otherwise and following the metaphor of Scolari (citing McLuhan), ancestral cultures could fall into danger of extinction.

Within the framework of the following proposal, the important thing is to recognize the cultural similarities (to communicate, to bring together, to commune) with coexisting realities of a multicultural country like Ecuador but taking concrete steps to build interculturality.

The reality always transcends a monologue to a dialogue and horizontal communication, engages in interculturality understanding this as public policies for dialogue between cultures and that requires the participation of racialized beings and the white-mestizo population.

Several authors agree, when they refer to interculturality as a project under construction, as it would be assumed that the only intercultural of this duality is the indigenous person and rarely the mestizo who would enter into attempts to dialogue with the other (socially assumed as opposite and different).

Thus, interculturality in Ecuador is not a given fact (as the concept of multiculturalism refers), but since it is a project, it must be carried



out through long-term planning that demarcates the effects of colonization over five hundred years, however, it has not been a priority on the Government's agenda in terms of public policies. It would be advisable to give support to the cultural revitalization of Ecuador, and that means betting on a change in the productive matrix and a hegemonic change, so that it is later considered a governmental priority, however, at the same time that Kichwa and Shuar begin to be considered among the official languages of the country, according to the Constitution (2008) then, this task of teaching these languages in public and private institutions to ensure that, once again, the only intercultural persons are not racialized beings is expected to begin. There must, therefore, coexist other forms of knowledge management, to learn and live in spaces of interculturality fostered by social and cultural miscegenation.

The arrival of the conquerors in America gave rise to a series of conflicts that marked the dichotomy and segregation of the indigenous groups of the country, so it is difficult to escape from these rationalization traps where the other is seen as underdeveloped or savage.

It is considered essential to develop and promote communication, a political and militant agenda for intercultural dialogue, so the media and advertising agencies have a fundamental role as producers of social meanings. In addition, it would not be a setback to highlight the proposal of multiculturalism to further extend the Kichwa language in Ecuador, knowing that with this learning one can understand, value and revitalize the culture Others.

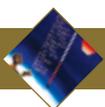
It is recommended to look for new forms that, from the communication of social campaigns, people become aware of the social uses of terms in Kichwa as "runa" whose literal meaning is person, identity. In addition, it is convenient that whites-mestizos embrace their fragmented and minimized Ecuadorian culture that has historically suffered discrimination. New epistemological and empirical horizons must be sought for the construction of social identities.

The challenge lies in the equal recognition in a globalized context to enable social integration in an intercultural key.

In short, interculturality cannot - should not - be assumed as a category of analysis that omits the willingness to dialogue with cultural difference. Therefore, it is particularly important to consider public policies that define the participation of white-mestizos so that there is a communication and an integral dialogue, leaving aside the activities of cultural folklore and forms of monoculturalism of Western heritage.

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University Tutoring and intercultural education: debates and experiences

Tutoría universitaria y educación intercultural: debates y experiencias

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Received: 2019-01-30 / **Reviewed:** 2019-05-07 / **Accepted:** 2019-05-15 / **Published:** 2019-07-01

Abstract

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

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

Resumen

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

Descriptores: Educación intercultural, universidad, tutoría, estudiantes, población indígena, juventud.

1. Introduction

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

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

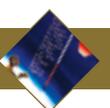
However, it is important to bear in mind that Argentine public universities -from their origins- were not designed for interculturality, nor for cultural and linguistic diversity. They are intrinsically conservative organizations that respond to premises of the world of the nineteenth and first half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

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

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

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

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



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

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

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

1.1. Inclusion and interculturality in the university

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

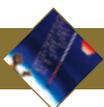
uses made of them that will define their never-ending meanings (Diez, García, Montesinos, Pallma, & Paoletta, 2015), it is convenient to outline some ideas for an analysis that does not pretend to be final, but problematizing.

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

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

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

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



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

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

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

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

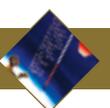
their beneficiaries for reproducing, within the University, historical situations of oppression of indigenous peoples, such as tutelage (Luciano, 2009), and patronage (Paladino, 2006). In this way it is pointed out that it is not enough to form indigenous people to ensure their protagonism, if we do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

1.2. University tutorships

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

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

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



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

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

2. Materials and method

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

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

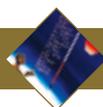
For the collection of information, in-depth interviews were conducted with: young

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

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

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

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



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

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

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

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

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

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

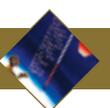
3. Data analysis

3.1. Tutoring as a training space

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

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

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



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

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

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

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

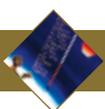
3.2. Tutoring and reevaluation of the communitarian

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

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

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

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



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

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

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

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

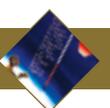
3.3. Tutorships and CEUPO

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

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

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

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



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

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

3.4. Formative experiences and linguistic diversity

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

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

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

4. Discussion and conclusions

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

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

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



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

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

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

5. Acknowledgements and support

This research is possible thanks to the financing of the National Council of Scientific and Technical Research (CONICET). It has the support of the Institutional Project “Territoriality and power. Conflicts, exclusion and resistances in the construction of society in Salta”, of the Research Institute in Social Sciences and Humanities (ICSOH), and of the research project “Impact of recent transformations in the indigenous communities of the Chaco Salteño: identity reconfigurations, new modernities and public policies”(Research Council of the National University of Salta).

Special thanks are given to the members of the mentoring project with the students of indigenous peoples of the UNSa, who have generously shared their experiences.

(Endnotes)

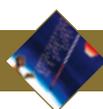
1. Cross-reference of 2010 Census data with those of ENOTPO (National Encounter of Territorial Organizations of Indigenous Peoples, 2015), conducted by Elisa Sulca and Nuria Rodríguez (2019) within the framework of their doctoral theses.
2. This case study is carried out within the framework of the Doctoral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

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The type of participation promoted in schools is a constraint factor for inclusive education

El tipo de participación que promueve la escuela, una limitante para la inclusión

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Received: 2019-01-29 / **Reviewed:** 2019-04-05 / **Accepted:** 2019-05-20 / **Published:** 2019-07-01

Abstract

Several authors have shown that one of the barriers for learning and inclusion is the level of participation that is promoted within the school context, since through participation the conditions are created for the appreciation of diversity and, therefore, for the inclusion. However, in the school context, the participation experience to which students have access is limited. On this basis, a study was conducted with the objective of analyzing the type of participation promoted in secondary school. To achieve the objective, a questionnaire was applied to 539 middle school students from public schools in the metropolitan area of the city of Querétaro, Mexico. The results shown that although the school is the main area of participation that students recognize, their ideas regarding of their participation are limited to the issuance of an opinion that must be carried out in a specific way, which limits learning and inclusion.

Keywords: Inclusion, inclusive education, participation, secondary education, inclusion barriers, young children, teenagers.

Resumen

Diversos autores han mostrado que una de las barreras para el aprendizaje y la inclusión es la participación que se promueve dentro del contexto escolar, ya que a través de la participación se crean las condiciones para el aprecio a la diversidad y, por ende, para la inclusión. Sin embargo, en el contexto escolar la experiencia de participación a las que el alumnado tiene acceso son limitadas. Sobre esta base, se realizó un estudio con el objetivo de analizar el tipo de participación que se promueve en la escuela secundaria. Para alcanzar el objetivo, se aplicó un cuestionario a 539 estudiantes de nivel secundaria de escuelas públicas de la zona metropolitana de la ciudad de Querétaro, México. Los resultados muestran que si bien la escuela es el principal ámbito de participación que reconocen las y los estudiantes, sus ideas al respecto de la participación están acotadas a la emisión de una opinión que debe ser realizada de una manera específica, lo cual limita el aprendizaje y la inclusión.

Descriptorios: Inclusión, educación inclusiva, participación, educación secundaria, barreras para la inclusión, niños, niñas y adolescentes.

1. Introduction and state of the issue

The normative documents of basic education in Mexico establish educational equity as a priority. Talking about equity necessarily refers to the school climate that is generated to create environments conducive to learning not only concepts, but also attitudes and values that support the democratic society, this would mean that the school is “a place of life for the child in which he is a member of society, is aware of his belonging to it and to which he contributes” (Dewey, 2001, p.224)

Based on the above, we believe that education at school should provide formative experiences that allow a coexistence in which everyone participates, since participation ensures inclusion.

Inclusive education refers to an educational process that seeks that children and adolescents have access to quality education, which would imply taking into account the diversity of people’s needs and this could be achieved through the promotion of participation. To promote inclusive education, then, priority must be given to an appreciation for differences, which requires recognizing each of the people who make up the school groups and, from this, encouraging participation to generate learning. This necessarily implies that educational institutions privilege organizational and pedagogical practices in which differences are not assumed as deficits and where the participation of the community is present in all areas of school life through various means.

Participation from this perspective allows:

Learn with others and collaborate with them during classes and lessons. It implies an active involvement with what is being learned and taught and the same could be said in relation to the education that is being experienced. But participation also implies being recognized for what one is and being accepted for it (Echeita, 2016, p.4).

The importance of promoting child participation lies not only in what is a legally established right, but is a process that will allow children to develop better learning and improve the conditions of the environments in which they operate. In addition to the above, participation allows students to exercise active citizenship because it is from this that they enter into relationships with others, assuming responsibilities for the improvement of the community.

In a previous work (De la Concepción, 2015), we describe the trends that have occurred in the approach to research or experiences reported around child participation: the first has to do with participation since the recognition of rights (IFE, 2007; Zanabria, Frago, & Martínez, 2007); the second is related to the works that show that with the participation of children, childhood develops the capacity to influence and transform the environment in which they live (Muñoz, 2003, UNICEF s.f, Valderrama, 2013). The third trend in research is that which considers participation as a core component between the concepts of citizenship and democracy (Acosta, & Pineda, 2007, Botero, Torres, & Alvarado, 2008, Cajiao, 1998, Van Dijk, 2007, Hart, 1993, Fernández, 2009, Lansdown, 2001, Trilla, & Novella, 2011). Finally, the studies that have to do with the meanings or conceptions that the protagonists give to the term participation are identified (Carmona, 2008, Bosch, & González-Montfort, 2012, Hernández, 2014, Ochoa Salinas, & Díez-Martínez, 2014; Ochoa, 2015). Within this last approach, the results of the present study are inserted.

From the previous review, we affirmed that for children to be able to exercise their participation, it is a priority that the necessary conditions are created for it, specifically in the school context, as well as its proximity, it is the context recognized by girls, boys and adolescents (NNA) as the main area of participation; so it is necessary that the school teaches to participate developing skills, knowledge and attitudes that allow dialogue and association. However, to



achieve this, it is necessary to create a climate of trust in which horizontal relationships are established between the adults in charge and the children. This would imply to banish beliefs about participation since in previous studies it has been possible to verify that the pedagogical activities in the schools are rigid and the forms of participation have to do with the emission of a response or with the follow-up of the instructions given by the Teachers (Cerdeña, Loreto, Magendzo, Cruz, & Varas, 2004, De la Concepción, 2015).

Based on the idea that participation is promoted at school, it is necessary to reflect on whether the forms of participation guarantee educational inclusion as they are characterized by high directionality and rigidity.

Typologies to observe -and promote- the participation of NNA

Some authors and organizations (Hart, 1993, Trilla, & Novella, 2001, Gaitán, 1998, OEA/INN, 2010) have proposed some useful forms and parameters through which it would be possible to observe the participation of children and adolescents; these proposals can serve as general indicators to promote school participation in a climate of respect and appreciation for diversity.

The menu of indicators and monitoring system of the right to participation of children and adolescents considers that child participation is a process that to be effective, should consider three moments: information, construction and recognition of opinion and expression and listening. Therefore, it is necessary to provide accessible and pertinent information, allow and respect opinions and maintain active listening so that their opinions can be expressed (OEA/INN, 2010).

Roger Hart (1993) makes a proposal for analysis with the aim of reflecting on the scope of children's participation in community projects. Uses the metaphor of a ladder to gradually describe child participation. The first step on Hart's ladder refers to *manipulation*; the second step is that of *decoration*, in which, for example,

boys and girls "wear shirts" related to some cause, even if they do not know what it is and therefore do not participate, only "they are". As a third step is the *symbolic participation*, this is characterized by the possibility that children are allowed to express themselves, but this expression does not influence the project. The author refers to the three previous steps as "no participation".

Continuing up the ladder we find the fourth step, that of *assigned but informed*, in which the participants know the objectives of the project, know about their role in it and have the opportunity to get involved voluntarily after they have enough information to make this decision. In the fifth step, *consulted and informed*, the children become consultants of the people in charge of the project. The sixth step called *projects initiated by adults* is that decisions about activities are shared with children. The seventh step are the so-called *projects initiated and directed by children*, and finally, the highest level of participation in the ladder, the eighth step of *projects initiated by children* in which decisions are shared with adults (Hart, 1993).

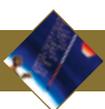
Based on the previous typology, Trilla and Novella (2001) propose four kinds of childhood participation:

Simple participation, consisting of taking part in an activity as a spectator without the intervention of children in the preparation or content or development. They just follow directions.

Consultative participation, involves taking the opinion of students in matters of their competence or interest, this implies active listening by adults.

Projective participation, children become responsible for the project and become actors of change. This type of participation is more complex and can be presented at different times of the project.

Meta-participation, is that the students claim their right to participate, which requires the creation of mechanisms and spaces for participation, as well as a climate of trust that allows it.



The authors emphasize that the levels are not progressive, but that advances and setbacks can occur. In turn, Gaitán (1998) conceives child participation as a process to increase the power of organized childhood in its relationship with adults and proposes three indicators, with sub-levels, to observe it:

Awareness refers to the ability of girls, boys and adolescents to understand their right to participate “The more awareness they have, the greater their participation” (p.91). In turn, this indicator is composed by the sublevels: no awareness, intuitive awareness, basic awareness and deep awareness.

Decision capacity is to assess the alternatives that exist within the project, the sub-levels that make up this indicator are: no option, single option, relative option, multiple options.

Capacity of action, this indicator refers to the activities that were driven by the participants, this indicator presents the sublevels: imposed action, driven action, negotiated action and vanguard action.

Unlike the previous authors, for Gaitán (1998) these indicators are related to each other and their order is also important, since it determines the direction of the path to be traveled. A higher level of awareness translates into more decision-making capacity and a better quality of action.

These typologies could be useful not only to observe but also to generate the conditions so that authentic participation is encouraged and, at the same time, to promote inclusion since the lack of participation is a barrier to it.

In order to promote participation, it is important to foster a climate of trust that allows for the expression and exchange of ideas, thoughts and feelings, as well as the implementation of methodological strategies based on active pedagogy and learning based on experience, which would imply the collective construction of knowledge.

Based on what has been proposed, in this paper we aim to analyze the conditions for participation that are given-or not-in secondary schools based on what the students say.

2. Materials and methods

A qualitative study was carried out following the case method. This method allows the in-depth description of the multiple causes that the problematic generates, because “important human actions rarely have a simple cause” (Stake, 2010, p.43). In this method, several data collection techniques are used to collect the voices and scenarios involved in the case under study. In this regard, Hernández, Fernández and Baptista (2006) define it as “studies that, when using quantitative, qualitative or mixed research processes, deeply analyze a unit to respond to the problem’s approach” (p 224).

According to its objective, the present case study was descriptive, since what is sought is to characterize the conditions in which participation in secondary schools takes place.

The sample consisted of 539 high school students from two public schools in the city of Querétaro, Mexico, of which 183 were first grade, 178 second grade and 178 third grade.

The instrument was a questionnaire to investigate the conditions in which the participation of the students takes place, from the participatory experiences that they claim to live in their school, the instruments were structured in the following sections: the first with general data, the second described four situations with problems that affected them on a daily basis. In this section they wrote, in addition to their opinion, what they would do in that situation. The third section was composed of fifteen open questions that inquired about the following aspects:

Conceptions of girls and boys about participation: When you hear the word participate, what do you think about? in what places can you participate? how do you participate?

Conceptions of girls and boys about participation in the school context: Can you participate in your school? How do you participate in your school?

Conceptions of children about child participation as a civil and political right: Is participa-



tion a right? Why is participation a right for girls and boys?

The answers were transcribed and the data of the questionnaire were tabulated in categories to later make a global analysis, that is, a comparison of the data with the theoretical referents.

3. Analysis and results

As mentioned in the description of the methodology, the questionnaire was applied to the students, and since the questions were open, they were transcribed and organized based on their conceptual similarity. As an answer could contain several ideas, we proceeded to place them in categories, later they were counted and percentages were calculated to observe the trends

in the answers. Therefore, the percentage that is presented in the corresponding charts does not refer to the number of participants but to the types of response.

The first question had to do with investigating the ideas that the students have about participation, they were asked the question: When you hear the word participate, what do you think? As can be seen in Chart 1, the idea of participation they present has to do with the *issuance of an opinion, followed by speaking or saying*. It is also interesting that the answer that has the following proportion is that of *I don't know* and *others*. This is important because it can indicate that this population does not have clarity in one of the necessary conditions to promote participation, the recognition of the right to do so.

Chart 1. Percentages of response types to the question: When you hear the word participate, what do you think?

Categories	%
Give an opinion	40
Talk or say	16
Other	10
I do not know/Did not answer	10
Participate	9
Is a right	6
Raise your hand	4
Help	4
School activities	1
	100

Source: own elaboration.

In order to deepen the recognition of participation as a right, the next question was whether they considered participation as a right and why they considered it as such. 100% of the participants considered that participation is a right, this data is relevant because for a right to become effective its recognition is necessary.

In relation to the reasons why they considered that participating is a right, most of them concentrated on *allowing them to express an*

opinion (79%); If we relate this result to the previous one, we can observe that the conception of participation is circumscribed to the expression or emission of an opinion. However, there are some answers that allude to other aspects, such as *because we are the same* (13%), the remaining 8% alluded to *is an obligation*.

Subsequently we inquired about the areas of participation that distinguish students.



Chart 2. Percentages of response types to the question: In what places do you think you can participate?

Categories	%
School	30
Home	28
Everywhere	24
Other	7
Classroom	5
I do not know/Did not answer	5
In the right place	1
	100

Source: own elaboration.

The answers in Chart 2 indicate that the school is distinguished as the privileged area of participation, followed by the home. The aforementioned is of fundamental importance because the school, given the proximity to the students, could promote participatory experiences that imply the construction of inclusive environments of learning and coexistence.

With the intention of inquiring about the initiative that students may or may not have to exercise participation, we asked them about their experience while participating. Most of the answers were concentrated in the category: *always* with 28%, followed by *when I want* 25%, *when they ask me* to 20%, *when is needed* 12%, and 12% *for school activities*. These responses are striking because they clearly denote the motivation factor as important to favor participation;

this should be taken into account to promote active methodologies.

To inquire about the participation experiences that the students said they had, they were asked how they participate. The answers mostly referred to: *giving my opinion* 57%, *helping* 11%, *talking* 10%, *raising the hand* 8%, *other* 8% and *Observing the formalities* with 6%.

It is observed that the way in which students distinguish that they participate is by *giving their opinion* followed by *helping* and *talking*. Relating these answers with those presented in Chart 1, it can be confirmed that the idea of participation presented by the participants is simple (Trilla, & Novella, 2001) or a symbolic participation (Hart, 1993).

To inquire specifically about the school context, we asked about how they participate in school. The answers are presented in Chart 3.

Chart 3. Percentages of types of response to the question How do you participate in school?

Categories	%
Giving my opinion	38
Raising my hand	23
Observing the formalities	14
Helping	10
Talking	9
School activities	6
	100

Source: own elaboration.

Unlike the answers of the previous question, the answer: *raising the hand* increases,

while the answer *giving my opinion* decreases. The emergence of the category we call *Observing*



the formalities is interesting, given that here were included answers about how participation in the school is expected, for example, with a strong and clear voice, without nerves, with confidence, among others. The emergence of this type of response denotes the influence of the beliefs of adults about participation

and their involvement in the implementation of activities and/or strategies where different forms of participation are promoted.

To inquire, specifically, about how participation in the classroom occurs, we asked about this particular space. The answers are presented in the following chart.

Chart 4. Percentages of response types to the question How do you participate in your classroom?

Categories	%
Giving my opinion	37
Raising my hand	26
School activities	21
I give proposals or ideas	10
Talking	3
Helping	3
	100

Source: own elaboration.

In this case, the highest percentage of responses is concentrated on *giving my opinion*, followed by *raising my hand* and *school activities*. This type of response included activities that had to do with exhibitions, go to the board, read, answer specific questions, that is, execute instructions from the teacher to complete some schoolwork.

In order to try to notice specific participation actions, they were questioned about the activities in which they have been invited at the school. The highest percentage of responses is concentrated in *none* (35%). The following trend

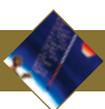
in the answers refers to *school activities* (21%), so it is deduced that the population of this study identifies the participation with the execution of proper school actions. The following trends in the responses alluded to sports (16%), cultural (13%), did not answer (9%) and others with 6%.

As it was said, in order to promote authentic participation, it is necessary to involve students in the problems that affect them, so that in turn they are also involved in their resolution. To know which problems they observe, they were asked to describe a situation that would worry them in their school. The answers are presented below.

Chart 5. Percentages of response types to the question: Write a situation that worries you about your school

Categories	%
Treatment among students	21
Attitude of teachers	20
School facilities	17
Situations of risk (insecurity, drug addiction, crime)	12
Cleanliness	9
Sexuality, gender	9
I do not know/Did not answer	8
There are none	2
Qualifications/Failing	2
	100

Source: own elaboration.



What concerns students the most is the *treatment among students*, followed by the *attitude of teachers*. It can be inferred, from these answers, that there may be conflicts of coexistence in these groups, since the two problems with the highest percentages of responses allude to this.

To deepen in the above, they were questioned about the resolution of this problem and their participation as actors in the solution. The answers are given in the following chart.

Tabla 6. Porcentaje de tipos de respuesta a la pregunta ¿Cómo la resolverías?

Categorías	%
Sancionando	17
Dando aviso a una autoridad	15
Hablando/opinando	15
Participando	12
Medidas de Seguridad	11
Ayudando	9
Otras	8
Limpiando	8
Arreglando/Haciendo	5
	100

Source: own elaboration.

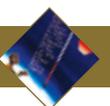
As can be seen in Chart 6, the way in which the problem is conceived is primarily *sanctioned*, followed by *giving notice to the authority*. These answers are revealing and confirm what is shown throughout the previous charts, and the students of these groups have a limited conception of participation and a passive attitude given that in the schools the participation experiences are limited to school activities directed by the teacher. This has as a consequence that the students assume a role of spectator who thinks of heteronomous options to solve the conflicts that concern them.

4. Discussion and conclusions

Normative documents and political discourses recognize the importance of promoting inclusive education, however, these intentions are rarely translated into consistent practices within institutions. From the results it can be seen that the participation ideas mentioned by the students are related to the issuance of an opinion, we can also affirm that, although there is participation

in the school, it is a limited participation and limited to school activities, thought and planned by adults, what is called a simple participation (Trilla, & Novella, 2001). We agree with Gaitán (1998) regarding the need to promote participatory activities that allow children and adolescents a greater level of awareness about their decisions and their actions. However, this would imply that the students in the school would stop being spectators and mere executors of orders.

In this sense, and as it was observed in the results, if the students consider that the participation is limited to the issuing of an opinion and that this should be under the canons established by the institution, they are assuming a passive role, which does not favor the promotion of authentic participation. Therefore, it is necessary to generate a climate that promotes diverse activities that do not privilege a single form of participation -the oral one-, as it usually happens in our schools, which generates mechanisms of exclusion since usually the same children partici-



pate in this manner. In this regard, Corona and Morfin (2001) affirm that:

Verbal expression is only one and perhaps not the most important of the many ways that children have to manifest what is happening inside them. The acts, the emotional expressions including the tantrums, the attitudes and the silences are full of meaning and it is necessary to sharpen the sensitivity to understand them. (p 44)

From these results we can see that the experience that is lived in the school in relation to participation is limited to the academic sphere and is directed by the teachers, since the daily activities are structured and organized by the adults, assigning a passive role to the students. This is confirmed by contrasting previous works (Ochoa, 2015, Ochoa, Pérez, & Salinas, 2018). In this regard, Bolívar (2016) mentions that:

The institutional or organizational structure of a school provides a set of tasks, processes and meanings in daily life that are promoting a specific citizenship. The learning of values and attitudes requires, then, experiencing them in the organizational structure of the school or school establishment, so there are forms of organization that institutionalize better educate for a democratic society. A school to learn how to exercise citizenship must promote, in the first place, active participation at all levels. (p.79)

One of the barriers to inclusion is the type of participation that is promoted. The other is the non-recognition that the participation of children and adolescents is a right. This implies that the conditions for its exercise are not created. Moreover, if the children and adolescents themselves do not recognize it as such, it will be difficult for them to demand compliance. Hence the importance of being safeguarded and promoted.

Thus, in order to favor the participation of children and adolescents, and thereby gener-

ate environments of respect and appreciation for diversity, a change of view of adults about childhood and about their participation within the school is required. School that considers three aspects:

- The pedagogical, implementing participatory methodologies that impact on learning.
- The cultural, because it involves giving voice to children and with this redistributing the power of decision making.
- The promotion of rights. Participation should not be considered as a concession by adults but as a right that must be respected.

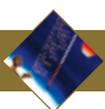
According to the Model of Compulsory Basic Education (SEP, 2017) proposed by the Mexican State, as well as various international organizations such as UNESCO (2015), inclusion and equity are “the cornerstone of a transformative education” (p. 7), which would imply the implementation of participatory strategies, as well as create the necessary conditions and mechanisms for everyone to participate.

Acknowledgements

We gratefully acknowledge the partial funding for this research by the Fund for the Strengthening of Research of the Autonomous University of Querétaro.

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Negotiating curriculum: Learning-Service in included school

Negociando el currículum: Aprendizaje-Servicio en la escuela incluida

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Received: 2019-01-31 / **Reviewed:** 2019-05-02 / **Accepted:** 2019-05-15 / **Published:** 2019-07-01

Abstract

This article analyzes the planning and implementation of a Service-Learning- (SL) as a curricular practice. The aim of this study is to describe the development of the SL project as a curricular practice linked to the territory and to analyze the curriculum negotiation strategies and student participation in the educational practice. Methodologically, it is a case study with an ethnographic approach, where have been used qualitative tools such as participant observation, interviews and focus groups, documentary analysis and the research diary. The results show the process of negotiation and development of the SL practice carried out among all sectors of the educational community. It was through the use of cooperative dynamics and participatory social diagnosis such as social cartography, cooperative learning and classroom assemblies. In addition, the main participatory strategies developed

by students are highlighted, such as those that facilitate their own voice in a collaborative work, like theater or mockups, and others oriented towards the knowledge mobilization using social networks. Discussion section emphasizes the relevance and educational value of this experience of participation and democratic negotiation of the curriculum due to the few initiatives that exist in this regard and the fact of reconciling it with the interests of the territory.

Keywords: School community relationship, student participation, democratization of education, intercultural education, Service-Learning.

Resumen

Este artículo analiza la planificación y puesta en acción de una práctica curricular de Aprendizaje Servicio. El objetivo del estudio es describir el desarrollo del proyecto de Aprendizaje Servicio (ApS) como práctica

curricular vinculada al territorio y analizar las estrategias de negociación del currículum y de participación del alumnado en dicha práctica educativa. Metodológicamente se trata de un estudio de caso con aproximación etnográfica, en la que se utilizan herramientas cualitativas como la observación participante, las entrevistas y grupos de discusión, los registros audiovisuales, el análisis documental y el diario de campo del equipo investigador. Los resultados dan cuenta del proceso de negociación y desarrollo de la práctica curricular de ApS llevado a cabo entre todos los sectores de la comunidad educativa, mediante la utilización de dinámicas cooperativas y de diagnóstico social participativo como la cartografía social, el aprendizaje cooperativo y las asambleas de clase. Además, se eviden-

cian las principales estrategias participativas desarrolladas por el alumnado entre las que destacamos aquellas que facilitan la articulación de su propia voz de manera colaborativa, como el teatro o las maquetas, y aquellas otras orientadas a la movilización del conocimiento como el uso de las redes sociales. En la discusión se constata la relevancia que tiene esta experiencia de participación y negociación democrática del currículum debido a las pocas iniciativas que existen en este sentido y al hecho de conciliarlo con los intereses del territorio.

Descriptor: Relación escuela-comunidad, participación estudiantil, democratización de la educación, educación intercultural, Aprendizaje-Servicio.

1. Introduction and state of the art

Included School

We propose the redefinition of the role of the school and other social institutions in relation to the place they occupy in their territory. We rethink school change and educational improvement from models that are based on the principles of inclusion (Echeita, 2008, Echeita, & Ainscow, 2011); interculturality (Essomba, 2006; Aguado, & Ballesteros, 2015) and community and democratic participation (Dewey, 1995, Muñoz, 2011). We conceive the school as an inclusive school, that is, it is belligerent against inequalities and exclusion and promotes personal agency and social commitment. Inclusion, interculturality, democratization and territorialization structure this proposal as principles of the inclusive intercultural education model (Sales et al., 2011, Moliner et al., 2011) that we have been developing in recent years.

Curricular practices linked to the territory

Citizen participation, which is essential to promote from the formation of a critical and democratic citizenship, to intervene in the processes of globalization (Dezuanni, & Monroy-

Hernández, 2012). It implies an active link and a reflection for change from an inclusive leadership. For this reason, forming critical citizens means legitimizing the globalizing function of an educational project through democratic dialogue, equal participation and commitment to social transformation. Thus, this educational transformation makes sense in a broader social process that culturally emancipates and allows social reconstruction (Kincheloe, & Steinberg, 1999). This means granting a role of political activism to teachers and communities. A debate is opened in schools about the exclusionary practices that can sustain the teacher's own training such as the curriculum, the development and use of materials and resources, expectations about students and their families, the evaluation of results, the language used or the values and attitudes that are promoted in the school.

From the contrast of the scientific literature, we refer to the international background of school transformation projects with an inclusive intercultural orientation, such as the Halton Project (Stoll, & Fink, 1999) and the model of *Ecole Communautaire Citoyenne* (FNCSE, 2011) in Canada, the Accelerated Schools Project (Levin et al., 1993) in the United States, or the Improving the Quality of Education for All project (IQEA) (Ainscow, Hopkins, Southworth, & West, 2001). At the national level, it is worth highlighting the



training of teachers to lead inclusive intercultural schools (Essomba, 2006), the diagnosis of intercultural educational contexts (Aguado et al., 2003); the Learning Communities network (Alcalde et al., 2006), the network of inclusive schools (Echeita, 2006) and the project of democratic schools “Proyecto Atlántida” (2001).

From the conclusions of our previous research we highlight three key elements for the development of curricular educational practices linked to the territory: full democratic participation, the visibility of the students’ voice and the interconnection of knowledge. This conception of the curriculum assumes the challenges of complex thinking that, as a setting, as a content, as a nature and as a process, gives a new impetus to educational action (Moraes, 2010).

Therefore, this network of knowledge built from democratic participation puts at the center of the process the voice of the student body, which acquires a leading role in making decisions about any aspect of school life (Susinos, & Ceballos, 2012) and which allows democratization in the structures of participation and management, learning skills of deliberative dialogue and political-social competences. In this sense, the development of curricular educational practices linked to the territory, from the adoption of a holistic communicative perspective from dialogical approaches (Traver et al., 2010) takes on special relevance within the framework of the included school.

SL as a curricular practice

Linking the curriculum to its territory means advancing in proposals where the political dimension has to be present starting from the school as an agent of change. It also involves reconstructing shared spaces that guarantee the common good, taking the curriculum as a social fact as its axis. As defined by Puig (2009), service-learning is a methodology that combines the learning of content, competencies and values in a single activity with the performance of

community service tasks. Learning and Service form a feedback loop: “learning acquires a civic sense and service becomes a workshop of values and knowledge” (Puig, 2009, p.9). It is, therefore, a didactic methodology that forms responsible citizenship, with an ethical and solidary conscience in contexts of social transformation (Pérez Galván, & Ochoa Cervantes, 2017). In addition, it implies a mobilization of the knowledge acquired and produced, the results obtained and the process of knowledge construction is put at the service of the community and the territory (Naidorf, 2014).

2. Case study

In the present case study, the focus is placed on the process of planning and putting into practice a curricular proposal such as Service-Learning to inquire about the participation of students in the negotiation of the curriculum and its connection to the territory.

Context and background

The CRA of Benavites-Quart de les Valls is a grouped rural school of the province of Valencia (Spain) that was constituted in the 2005/2006 academic year with the objective of optimizing the educational resources available in two bordering populations. It is a school that has two classrooms, one in each municipality and that houses around 167 students.

In recent years the CRA has become an educational community managed by a coordinating commission formed by teachers, students, families and local administration. It has its own identity that includes in its motto “SOMESCOLO (WEARETHESCHOOL)” that defines the educational style of the center as dialogical, democratic and inclusive. As the courses take place, new students from other schools are incorporated, changing their identity from the center and configuring, at the same time, new ideas that influence the sense of belonging to the



CRA. It has become an educational reference, as a result of the successive projects developed within the framework of the construction of the inclusive intercultural school. Because of its educational model receives visits and conducts training courses in other schools. He has extensive experience in democratic participation strategies using participatory methodologies in the classrooms, organizing open days, and incorporating self-management strategies such as mixed work commissions and the coordinating commission as a collective decision-making body.

Over the years the school has been democratizing its structures and strategies and has become aware of the plurality of voices and the need to articulate them. However, the last community assemblies warned of the fact that participation was located too much in the “periphery” of the learning process (more focused on family participation in some extracurricular spaces) and the need to focus on the curricular practices began to become more apparent. At the same time, it was observed that the voice of the students was still weak and was often invisible in the School Council and in the debate sessions.

Our accompaniment to this school, as external consultants, has been articulated around a process of Participatory Action Research (PAR) (Ander-Egg, 2012) developed through annual cycles for five courses. During the first phase of the project (contact with the context and shared negotiation of the demand) several participative social diagnostic dynamics were developed that allowed to project the desired school to the educational community, as well as to establish the point of the participatory process in which it finds itself. In these sessions, the different sectors of the school pointed out the need to continue deepening in the democratic participation of the educational community and in linking the school with the territory. For this, one of the proposed lines of work to start a new cycle of PAR. was to initiate processes of curriculum negotiation (what to learn and how to do it) with the educational community. In a com-

munity assembly the teachers proposed the SL methodology as an opportunity to develop this type of curricular practices and, from there, the planning of the action proposal began: development and problematization of a curricular proposal developed through SL. The topic chosen through a participatory and deliberative process of the educational community was the reform and improvement of the infrastructures of the two CRA classrooms. The development context of this practice was focused on two classrooms of the CRA, one for each classroom, from which the proposal was carried out involving the rest of class groups and the school’s educational community.

As part of a multi-annual PAR process, this paper focuses on the Case Study with an ethnographic approach to a service-learning project, the result of a decision by the educational community to reflect on the linking of curricular practices to the territory of the school, during the 2017-18 school year.

Objectives

To understand this SL project within the framework of the included school, we set out the following objectives: a) Describe the development of the SL project as a curricular practice linked to the territory. b) Inquire about the strategies of curriculum negotiation and student participation in the curriculum practice of SL.

Method

For the elaboration of the case study, we have used qualitative tools characteristic of ethnographic studies such as participant observation, interviews and discussion groups, audiovisual records, documentary analysis and the field diary of the research team.

The participants in the study were the 6th grade students of the CRA, the two teachers of the two classrooms and the families participating in the SL, as well as the center’s management team and the town hall’ education council.



The analysis of the content of the data produced has allowed us to reconstruct the learning process, emphasizing the moments and strategies of curriculum negotiation and student participation. The data has been triangulated with the participants and the returned generated information has served to, in turn, document the process as a strategy for mobilizing the knowledge of the participants themselves.

3. Results

The results of this study, regarding the two stated objectives, are related from the own process of origin, negotiation and development of the SL curricular practice. In its description, the guidelines of the ethnographic narrative logic have been followed, in order to demonstrate the participatory strategies developed by the students.

The origin of SL

The celebration of the Open Day was used to organize mixed work groups (teachers-students-families) that, following the technique of the photo-speaker, made proposals to develop the SL. For this work we start from the results of a previous activity, a social cartography (Lozano et al., 2016) which detailed, on the maps of the two locations, the different spaces and elements of the territory in which to articulate educational proposals that link the work of the school with their community.

Subsequently, and based on the proposals elaborated in the Open Day, a working session was held in the CRA open to the participation of all sectors of the educational community. The work dynamics were explained and mixed discussion groups (students, families, teachers, neighborhood/territorial agents/local administration) were formed, which, dynamized by members of the research team, they went on to carry out the deliberative analysis of the proposals and, based on it, formulate the prioritization of the proposals. This deliberation was concret-

ized in three dimensions that substantiate the quality of the educational link that the proposal harmonized between the school and the territory: the academic and curricular content contained in the proposal, the service offered to the community, and its viability.

Community Assembly

In the assembly the options to carry out the SL were presented, and the faculty, who had been evaluating, in a previous session, the curricular possibilities of the different proposals, prioritized the improvement of the infrastructures of the two lecture rooms of the CRA as project theme. The families commented that the project had a double objective: on the one hand, to improve the conditions of the school and, on the other, it would help to continue strengthening the idea of the CRA as a shared project.

Project planning: negotiations begin

The planning process of the school reform project begins in the classroom and takes place in two sessions of two hours each, in each one of the classrooms. A first session is dedicated to planning the practice and the second to establish tools that allow documentation. The sessions were held with the teacher, five representatives of the families of each classroom and the students. It was established that the research group would accompany the documentation of the process.

a) First session: Planning the practice of SL

In this session, the SL notebook was introduced and each of its parts was explained, with the proposal that each teacher adapt it and customize it. In addition, the minimum criteria that should guide the practice were established:

- That it be consistent with the Center's Educational Project (CEP) and with the principles and dimensions of inclusion and interculturality followed in it.



- That at all times the relationship between the learning of the curriculum (Center Curricular Project - CCP) and the fulfillment of the service (the link with the territory) was clear.

The two projects that were finally presented to be carried out were:

- “EL colegio que queremos” (The school we want): SL project to be carried out in the Quart classroom, in which 14 sixth grade students participated: ten boys and four girls.
- “Escuela Nueva” (New School): SL project to be carried out in the Benavites classroom, in which 15 students from 4th, 5th and 6th grade of Primary School participated: seven boys and eight girls.

b) Second session: Analysis of the SL

To analyze the practice from an included school approach, in addition to attending to the coherence of the SL with the educational and curricular project of the center, we rely on the dimensions and indicators of the CEIN Guide (Sales et al., 2010b), which is a self-evaluation guide to accompany the participatory processes of construction of the inclusive intercultural school. Each teacher selected the indicators of the guide for the analysis of the practice that were related to the principles of the educational model of the school.

In order to document the SL process, techniques such as questionnaires, graphs, interviews, discussion groups, newspapers and audiovisual presentations were proposed, allowing to collect the different moments of the project and share them with the rest of the educational community. The research team accompanied the process, offering ourselves as one more resource for the center and as a critical friend in order to strengthen and enrich the proposals.

Curriculum negotiation process

In the SL planning sessions, the teachers dynamize the group-class, in constant dialogue with the students and the families attending. They compare the methodology of Project-Based Learning (PBL), which they already know, focusing on the philosophy of the service and the values it entails. A debate about the relation of the SL with the school model that the CRA has as an ideal is introduced here.

It is the students who raise the possible dynamics of cooperative work and the use of the Google Drive platform as a space to share information, organize tasks and make visible the weekly progresses during the project.

The curricular contents involved in the SL are analyzed and compared with the learning results established by the current legislation in the autonomous community. This task is done in small groups of students and families, to highlight the relationship between the curricular practice that globalizes learning and puts them at the service of the community and the prescriptive objectives in compulsory education.

The conclusion reached is that the school reform project covers many areas of knowledge and multiple learning outcomes, many more than using the textbook or the more traditional teaching units.

All the sections of the SL notebook are planned: contents, objectives, expected results, type of service, recipients and work phases.

It is the first time that these class-groups have the presence of families in this moment of planning and decision making. Therefore, the relatives are asked for a degree of collaboration and involvement beyond timely participation. They are wanted to be integrated in the tasks of the process and in their follow-up, opening all the classroom work sessions to their participation and accompaniment.



The SL begins: what do we need and how do we organize ourselves?¹

The project begins with the creation of working groups. From a sociogram, a self-esteem test and the centers of interest of the students themselves, three heterogeneous groups are created. The first one (Patineitors) focuses on investigating the space of the patio, in order to improve it and get a coeducational space. The second (Aventadores) focuses its research on the educational environments and school furniture of the center. The third (Ampligrup) deals with the expansion of the school, to be able to have more classrooms without having to take space from the patio.

These groups are organized through the distribution of roles (supervisor, coordinator, public relations, material manager and moderator), to have an individual responsibility, in addition to signing a contract with the standards that must be met by members of the group, and specify the work plan that they follow in each session.

A brainstorm of ideas, contributions, interests, tastes, etc. are collected from the people who want to collaborate: students, teachers and families of the school. The following sessions are used to analyze and classify the received proposals and distribute them among the three groups. A survey is also conducted in all CRA classrooms to gather information about the needs of each class. An interview is held with the management team and with the teachers of the whole school to know the status of the process of expansion of the school (lands that are available and needs of the teachers to be able to distribute the spaces). At the same time, an investigation is launched on which playground features are viable (slides, tunnels, ropes, sand court, etc.), through an Internet search, with reference to innovative and sustainable schools from all over the world.

The development in open access

One aspect taken into account from the beginning is the documentation and communication of the project to the entire educational commu-

nity and local agents. To do this, it is decided to make a small video every Friday, explaining the weekly work done to be able to disseminate it in each WhatsApp group of the school.

When the students have collected all the information and analyzed the survey and the interviews, they share the results in a mural to make it public.

A new classroom assembly allows organizing the new tasks of each group: designing plans and models; contacting companies, the municipal architect and other schools; stablishing budgets; rethink the educational use of school spaces; participation in educational contests for the collection of economic resources.

Once a month, the roles are exchanged so that all the students pass through all the responsibilities, acquiring the same competences.

When the reform project of the school takes shape, they investigate the way to make their proposal reach the local and Autonomous Administration. They prepare the application, present it in a plenary session of the City Council and deliver it to the Infrastructure Office of the Autonomous Government.

From the general project, it is decided in the assembly to start making some changes in the courtyard that make visible the work done. Use the Thursday workshops for the design and construction of games with recycled material for the playground (bicycle parking, solar clock with ball game, scales and musical instruments (music wall).

The project mobilizes knowledge

When the course ends and the project ends, it is time to present it to the entire educational community and show the Service: a whole proposal for school reform, carried out by sixth grade students in collaboration with families, local agents, experts and other schools.

Taking into account that the SL links the curriculum with the territory giving a service to the community, there is the need to disseminate



the project at three levels: educational community, administration and territory. In a collaborative project like this, dissemination goes beyond informing about the results, it implies the mobilization of the knowledge generated in the process of learning and of inquiry in the form of a Service. Thus, the project does not really end until such a return occurs, that appropriation by the community, for which the students organize, in coordination with the teachers and families, a Seminar of SL in which the working groups prepare participatory dynamics. Interactively show their work process and results, while the community gives their opinion and contributions to the work done. The dynamics are varied and include a timeline (with the TIKI-TOKI digital tool) to show the entire process that has led to the realization of the SL project. Teachers decide to publish this on the center's website and spread it via WhatsApp. They also organize workshops that the members of the educational community go through and that consist of: a staging with puppets, with live music, of the rocket trip that represents the work they have done in the project; a musical with familiar songs to which the lyrics change; a theater play, in which one is the narrator and two are characters, to express how they have felt, the difficulties that have appeared and how they have overcome them and to collect proposals for the future; a scale model of the school of expanded polystyrene, 1:28 scale and pictogram figures made by the students, which represent the spaces that the classrooms should have; a mapping workshop in which they present the toys that have been created in the workshops on the Thursdays and propose to the people that they distribute them around the courtyard area; a tree of dreams that, dynamized by teachers, shows what dreams the school has fulfilled up to now.

Finally, the students create a dynamic in which participants are asked to read some of the objectives and curricular contents that were chosen in the planning session. Several students explain how they have acquired these learnings

with the SL, using concrete facts. The final reflection of this journey, made among the different participating groups, raises the benefits of this methodology for the acquisition of significant learning connected with its most immediate reality. The three sectors participating in the process (teachers, students, families and research team) made a very positive assessment of the curricular practice, noting that this process of negotiating the curriculum was a novelty and a challenge, given the scarce educational initiatives in this regard.

4. Discussion and conclusions

The case studied frames the problematization and reflection of the curriculum practice of SL in a broader process of improvement from the IAP. Based on the results, in the process of shared negotiation of the demand and gestation of the project, several fundamental elements emerge to take into account:

- The participatory dynamics themselves relate the interests of the actors that initially may be different but in the end are complementary. Thus, for example, the teachers point out the need to continue deepening the democratic participation of the educational community and the link of the school with the territory; families demand a curricular work or more linked to what they consider genuinely school; the students start with the purpose of improving the school, physical or infrastructure because the school is too small. It is an element of inclusive research that is developed under participatory models working cooperatively to give voice to people who participate in research (Parrilla et al., 2017).
- The strategies allow to put in relation the contents and interests gathered in the school curriculum with those of the own territory and base from these wicks an educational proposal that guarantees qual-



ity learning for all (Rodríguez, 2017). One of the main virtues of the experience is that of turning all of us into apprentices and teachers at the same time, into companions and fellow travelers of the other participants. In this way, under the leadership of teachers, it has been possible to invert the classic hierarchical relationship of the classroom to introduce egalitarian learning relationships. The learning climate has had much more to do with what are known as communities of practice (Wenger, 1999) than with the typical teacher-to-student dyadic relationship.

- Joint planning as a participation experience. The negotiation of the curriculum through participatory dynamics leads to a proposal for the development of a curricular practice linked to the territory through two work projects with the SL methodology. Thus, the SL is configured as a strategy that allows to generate E-A processes in which everyone participates (students, families, teachers) by relating the curriculum to the territory and placing the students in the center of the action (Puig, 2009). Too many times we see the few opportunities that students have to learn one of the most important ingredients of genuinely human behavior: the planning of our actions. Planning and evaluation are still two actions absent from the interactive classroom space and from the instruction that teachers provide to their students. These are two activities that, based on a productive vision of the teaching work, they perform outside the classroom, when the students are not present. And, as we well known, planning is learned by planning. Well, this experience offers a unique opportunity to start working with students planning and at the same time learning to do it. In addition, the fact of opening participation to families has given a community dimension to the negotiation of

the curriculum. In this way bridges of understanding are built between all sectors of the educational community that bring us closer to the ideal of building a shared educational and school project. Nothing is closer to the model of democratic school to which we aspire so much.

The shared analysis of the information allows to plan the action in a communitarian way and the emergent elements are:

- Citizen participation: the working sessions open to the participation of all sectors of the educational community (students, families, teachers, neighborhood/territorial agents/local administration), favor the involvement of all groups and the deliberative analysis of proposals and of its prioritization.
- Democratization of decisions: through mixed discussion groups all the actors involved have a voice in decision-making. In the planning of the action (community planning of the SL in the class), the voice of the students who learn planning strategies and project their longings for improvement in a concrete and shared project, in relation to the center's ideology (Aguado & Ballesteros, 2015).
- Collaboration between school and territory: the educational proposal through SL allows to link the work of the school with its community. The improvement content of the school facilities responds to the needs of the educational community and positions it, socially and politically, in front of the local and regional administration. The dimension of the project encourages to make divergent and possible proposals for the improvement of spaces and educational environments.
- The mobilization of knowledge: the process of appropriation of knowledge for its practical implementation (Naidorf, 2014)



and the shared construction of knowledge has occurred throughout the process.

In addition, throughout this process there has been a voice that has been articulated with greater force than ever: that of the students. In fact, most of the mediations with families present in the experience have been made by boys and girls. Teaching, as we all know, is the greatest learning experience. And, in this sense, we believe that we have been able to place students in a position to achieve their highest learning potential. Thus, these practices move towards a true democratic participation of the students that is not reduced to a response to a specific curricular activity, but it encompasses a shared intergenerational knowledge management process in spaces of deliberation and responsibility linked to the common good (Susinos, & Ceballos, 2012). All this places us in an educational experience that fosters all the participants a critical and active awareness of their own reality, in this case, something as important as the infrastructure of a public school. We enter that space that Freire called “awareness”, which contributes so much to practice a transformative and emancipatory education.

Finally, it is necessary to recognize the leadership exercised by the teachers of the CRA. A leadership that begins to be within the parameters that in educational research we recognize as “distributed leadership” (Sales et al., 2016, Spillane, 2005). A model of leadership that is central to the experiences of democratic schools and models of social justice.

Supports and acknowledgments

This study is part of the research projects: “The included school: planning and implementation of curricular educational practices linked to the territory”, financed by the Ministry of Economy and Competitiveness and the European Regional Development Fund (ERDER) (EDU2015 -68004-R) and “Mobilization of Knowledge on Inclusive Education: Roles and Strategies of Researchers/

Trainers in School Improvement Processes from Participatory Action Research”, funded by the Autonomous Government (AICO/2018/066)

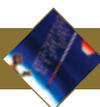
We want to thank all the members of the educational community of the CRA of Benavites-Quart de les Valls for their collaboration and participation, as a fundamental part of this research and its final beneficiaries.

(Endnotes)

1. From this point, as a result and as an example, we describe only one of the two experiences due to space limitations.

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Universal Design of Learning and Inclusion in Basic Education

Diseño Universal del Aprendizaje e inclusión en la Educación Básica

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Received: 2019-01-30 / **Reviewed:** 2019-04-23 / **Accepted:** 2019-05-16 / **Published:** 2019-07-01

Abstract

Inclusive education is made concrete in the classroom, taking into account the diversity of pupils, which is the necessary step to ensure equal opportunities in access to the educational process. The objective of this paper is to know the methodologies and didactic strategies used by basic education teachers and whether these are based on the Universal Design for Learning (UDL). The methodology is quantitative and descriptive in scope, using a Likert scale questionnaire with 29 items. As a complement to the study, four qualitative open-ended questions are also carried out. The final sample is 26 teachers, who work with children between 7 and 12 years old, from four educational establishments representing three of the natural regions of Ecuador. The main results reflect a limited knowledge of the UDL and its principles, highlighting that in public schools and in those where there is a higher percentage of students with disabilities, only 29% of teachers know approximately what the UDL means. On the other hand, there are actions that affect the formative process and the equality of opportuni-

ties for students with low hearing and vision. We conclude with the need for teacher training in UDL as a didactic alternative in the framework of inclusive education by providing the same opportunities to all students regardless of their individual characteristics.

Keywords: Universal Design for Learning, inclusion, equal opportunities, accessibility, diversity, teaching strategies.

Resumen

La educación inclusiva se concreta en las aulas atendiendo a la diversidad del alumnado, lo que supone el paso necesario para garantizar la igualdad de oportunidades en el acceso al proceso educativo. El presente trabajo pretende conocer las metodologías y estrategias didácticas que utilizan los docentes de educación básica y si estas se basan en el diseño universal para el aprendizaje (DUA). La metodología es de corte cuantitativo de alcance descriptivo, para el que se utilizó un cuestionario de escala tipo Likert de 29 ítems. Como complemento al estudio se realizan, además, 4 preguntas abiertas de carácter cualitativo.

La muestra final es de 26 docentes, que trabajan con niños entre 7 y 12 años, de cuatro establecimientos educativos representando a tres de las regiones naturales del Ecuador. Los resultados principales reflejan un conocimiento limitado del DUA y sus principios, destacando que en las escuelas públicas y en aquellas que existe un porcentaje más alto de estudiantes con discapacidad, solo el 29% de los docentes conocen de manera aproximada lo que significa el DUA. Por otro lado, se observan actuaciones que afectan al proceso

formativo y a la igualdad de oportunidades de estudiantes que presentan baja audición y visión. Concluimos con la necesidad de capacitación docente en DUA como alternativa didáctica en el marco de la educación inclusiva al proporcionar las mismas oportunidades a todo el estudiantado independientemente de sus características individuales.

Descriptor: Diseño Universal para el Aprendizaje, inclusión educativa, igualdad de oportunidades, accesibilidad, diversidad, estrategias didácticas

1. Introduction and state of the art

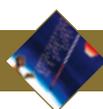
Inclusive education is considered an effective means to educate everyone, regardless of their individual or social differences or barriers (UNESCO, 2015). However, this requires strategies to carry out its principles of equal opportunities, attention and respect for diversity, accessibility, among others (Blanco, & Duck, 2011). The universal design for learning (UDL) appears as a response to the viability of the principles of inclusive education (Sánchez, Díez, & Martín, 2016), understanding it as a didactic strategy that applies the universal principles of universal design to the design of the curriculum, in such a way that, learning can reach all students in an equitable manner, where the didactic materials used through technological means, renew the use of rigid traditional materials, lacking creativity, little functional and creative; and, with this, attention is paid to the diversity of the students and the different sensory, motor, cognitive, affective and linguistic abilities (Díez, & Sánchez, 2015).

In the Ecuadorian context, the Organic Law of Education and Interculturality (LOEI) in articles 11 and 12, states that: inclusive education is the process of identifying and responding to the diversity of students' needs through greater participation in the learning of cultures, of communities and of people who are excluded from the educational system, in order to reduce exclusion in education (Ministry of Education,

2011). In inclusive education and in the application of methodological strategies of the UDL, the teacher plays an important role, since the inclusive approach implies the implementation of resources and strategies that allow the educational community and, specifically, the teaching staff, to successfully face the changes implied by this new educational practice (Díez, & Sánchez, 2015).

Therefore, it is important to know what is the teachers' understanding of the universal design for learning and what methodological strategies and didactics, identified with these principles, apply in their educational practices. In the teaching practice, teachers perform a set of activities, methods and techniques, as well as using language, materials and symbols to represent concepts and evaluation. Therefore, it is important to know to what extent, teachers attend to the diversity of students and how they guarantee equal opportunities in access, participation and development of the curriculum (Sánchez, Díez, & Martín, 2016). On the other hand, it is necessary to highlight the relevant role that the emotional aspect will play in the learning process through strategies that use the UDL.

The emotional component is a crucial element in learning. It shows the differences; therefore, it is important to know the ways of addressing diversity from the emotional component, knowing how the teacher motivates students to learn. The declaration of Salamanca, in its commitment to achieve an education for all, states that access to school must be given to all



children. The educational centers must welcome children with disabilities, with high capacities, at risk of social exclusion, regardless of their ethnicity and/or culture (Espada, 2017).

For this reason, our research focuses on regular education at the level of basic general education, since it is at the basic education levels where quality education must be guaranteed, which will influence the practice of an inclusive culture. Ecuador is a pluricultural and multicultural country.

According to Article 1 of the current Constitution, Ecuador is a plurinational and multicultural country, as well as a diverse country, strengthened by the similarities of its people, with inhabitants from diverse ancestral roots such as: mestizos, indigenous people, montubios and Afro-Ecuadorians. (Constituent Assembly, 2008) On the other hand, between the Amazon, Sierra and Costa, the country has 15 indigenous nationalities (Benítez, & Garcés, 2016). Therefore, education in this context is nuanced by the diversity of students from different groups that are part of the nation, with ordinary schools being the meeting point and key space that promotes an inclusive society and that avoids attitudes and situations of discrimination, creating, in addition, host communities that achieve an education for all. (UNESCO, 1994).

It is therefore important to know how education for all is becoming reality, through the practice of universal learning design at the level of Basic Education. Thus, the objective of the research is to identify the type of knowledge on universal design for the learning of teachers of basic education and analyze the level of application they make of it in their classrooms. In this way we can assess educational practices and detect the needs in teacher training to ensure quality education, promoting educational inclusion and universal design for learning.

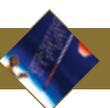
The ignorance of this practice may be compromising education for all, as stated in the declaration of Inchon, which establishes the objective of sustainable development for 2030

“ensure an inclusive and equitable quality education and promote learning opportunities for all people throughout life” (UNESCO, 2015).

The UDL, which initially emerged related to architecture, and later with the development of products and services, enters the educational field supported by technological tools, becoming defined today as a reference guide for education for all. According to Rose and Mayer creators of the UDL, they used technology to identify three differentiated networks that intervene in learning processes: “Recognition network (the ‘what’ of learning), strategic network (the ‘how’ of learning), and the affective network (the involvement in learning)” (Alba, 2015). This is how the UDL is based on four elements that are: neuroscience, cognitive learning, information technology (ICT) and education.

Regarding neuroscience, it is indicated that the child’s brain learns more when the student explains to his classmates about a particular topic and, he learns more, after performing a physical activity. Thus, brain activity can be characterized in terms of three brain networks that participate in learning, these are: recognition networks, networks of strategies and affective networks (Barrera, 2009). In recognition networks, the child perceives and identifies information from outside; it refers to the “what of learning”. In strategy networks, the child plans, executes tasks and expresses ideas in different ways; refers to “how of learning.” In affective networks, the child is motivated and committed to learning; it is the “why of learning”. (Barrera, 2009).

From these three networks of relationships emerge the three fundamental principles of universal design for learning that are: multiple forms of representation, multiple forms of action and expression, and of multiple forms of involvement; noting that the functioning of each of these subnetworks is different in each person (Alba, Sánchez, & Zubillaga, 2013). The principle of multiple forms of representation focuses on the different ways in which students perceive and



understand the provided information. Hence, the importance of facilitating a variety of options related to auditory, visual or tactile information, which supposes proportional multiple options for language and symbols (Alba, 2015), which facilitate understanding by activating the previous knowledge that is stored in the individual, due to their past experiences (Ausubel, 2002).

The principle of multiple forms of action and expression is based on the different ways that students can develop in a learning environment, since it is possible that some students have a greater ability for written expression than in verbal expression and vice versa. In the same way, there can be differences when executing tasks, hence it is necessary to handle diverse options in the processes of expression and action. Regarding the principle of multiple forms of involvement, he argues that the affective component activates a brain network that intervenes in learning.

In this way, the affective part is established as a key element in the learning process, which means that each student has an important difference in the involvement or motivation to learn or what to learn, as well as showing preference for the type of collaboration in the execution of activities, preferring in some cases individual work and in others collective work. This fact supposes that the fact of facilitating different ways of participation is precise not only to enhance the motivation and involvement, but also to allow an emotional balance.

2. Materials and methods

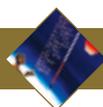
A type of descriptive research was carried out. Bearing in mind that questionnaires are research instruments that allow us to obtain systematic and orderly information on a wide range of issues at the same time, we have used them to gather as much information as possible about the indicators and questions proposed by the Universal Design for Learning. (UDL). For all these reasons, a 29-item Likert scale questionnaire model was carried out that incorporates

questions related to the three UDL principles: information representation, action and expression, motivation and learning involvement.

The instrument is based on the contributions of the CAST (2011) (Center for Applied Special Technology) research organization that focuses its efforts on promoting, and expanding the universal design for learning, thus promoting learning opportunities for all, and focusing on those people who have some type of disability. The 2013 version translated by Alba, Sánchez, & Zubillaga (2013) has been used.

The information is complemented with four open questions of qualitative character, oriented to the knowledge of the UDL, to the meaning of education and inclusive culture, to the teaching strategies used to favor educational inclusion together with the assessment of the need for teacher training in design of universal strategies for learning. Therefore, we can consider the used methodology as a mixed type, since it not only presents quantitative data when questionnaires are used as a data collection instrument, but also incorporates elements of the qualitative methodology by literally including the information of the participants, whether it is spoken or written (Quecedo, & Castaño, 2003).

The initial sample is of 28 teachers, seven per educational center, being the criterion of inclusion that they are in charge of elementary and middle school children, that is, teachers working with children aged between 7 and 12 years. Finally, 2 teachers from the semi-public school did not respond, leaving the sample in 26 teachers (9 men and 17 women), with an age ranging from 26 to 60 years. To select educational establishments, the following criteria have been met: type of establishment regulated by the Ministry of Education (public, semi-public, private or private and bilingual intercultural) and the natural regions of Ecuador, identifying one of the Costa, two of the Sierra and one in the Amazon region, not having been possible to have a reference of the insular region.



In this way, we have a private center in the city of Quito, province of Pichincha (7 teachers); a public establishment located in the La Concordia Canton 200km from the capital, with proximity to the cities of Santo Domingo and Esmeraldas (7 teachers); a semi-public establishment in the Province of Loja located 860 km from the capital (border line between Ecuador and Peru) (5 teachers); and a bilingual intercultural educational establishment located in the province of Sucumbíos, 300 km from the capital and 30 km from the border with Colombia (7 teachers). The people surveyed are mostly women and the age range ranges from 24 to 35 years, being particularly interesting the teachers of the semi-public institution of Loja that have an age range between 46 and 60 years. Regarding the educational level, 25 teachers have a third level degree and a teacher with a fourth level degree.

3. Analysis and results

In light of the obtained results, we highlight the observations that reveal the greatest contribution to their analysis, either because they are more

frequent or because they are considered more relevant to understanding the UDL practice. As shown in chart 1, it is perceived that the presence of students with disabilities occurs more in the public establishments (Santo Domingo) and semi-public (Loja) than in a private establishment (Pichincha) or intercultural bilingual (Sucumbíos).

However, according to the data shown in Chart 2, despite the fact that the LOEI establishes in its principles the right to education as a right for all, and the Ministry of Education from different areas offers training spaces for educational inclusion, campaigns for awareness and demands that students with SN be welcomed and promoted in the discourse of inclusive education, it seems that in practice it is found that teachers do not know what it means and what the UDL is. In the public school and in those institutions where there is a percentage of students with disabilities, only 29% know what the UDL means, highlighting that in most cases they are approximations to a real definition of it, linking them to the helping, to a methodology or relating it to learning difficulties.

Chart 1. Presence of students with disabilities in the classrooms

Students with disabilities in the classrooms	Yes	No
Pichincha	29%	71%
Sucumbíos	29%	71%
Santo Domingo	100%	
Loja	60%	40%

Chart 2. Knowledge of Universal Design for Learning

Knowledge of UDL	Yes	No
Pichincha	14%	86%
Sucumbíos		100%
Santo Domingo	29%	71%
Loja		100%

In all cases, the faculty is aware of the amount of information they transmit, but it

goes unnoticed by students, with the Sucumbíos institution indicating, at 43%, that unnoticed



information can reach 60% -70% of the total of what they transmit.

4. Representation principle

Regarding item 5 of the questionnaire, does it offer alternatives for auditory information? for example, subtitles in presentations, use of graphic diagrams. The semi-public school of Loja stands out, indicating 40% that it always considers these alternatives. Meanwhile, the teachers of the intercultural bilingual school say they use it

usually in 57%, not finding situations in which the answer is “never”.

This is not the case when we refer to item 6 that responds to whether alternatives for visual information are provided, for example, voice text descriptions in images. As shown in Chart 3, 60% of the teachers in the semi-public school indicate that they always use such alternatives. On the one hand, 29% of the teachers of the intercultural bilingual school indicate that they always use them, and 14% of the teachers of the same institution never use these strategic options to provide the information through alternative visual formats.

Chart 3. Alternatives for visual information

Visual alternatives	Pichincha	Loja	Santo Domingo	Sucumbíos
Always	43%	60%	29%	29%
Usually	43%	40%	43%	43%
Sometimes	14%		29%	14%
Never				14%

The data with greater evidence for item 7, which asks whether the teacher provides written transcriptions of videos or sound documents, for example, lyrics, character interventions..., are in the teachers of Sucumbíos. Chart 4 shows that only 28% of these teachers say that they always or usually use these strategies and, at the same

time, it is striking that a considered percentage of teachers from all educational institutions indicates that they never consider the Written transcriptions of videos and sound documents that are mainly directed to students who have low hearing or vision.

Chart 4. Written transcriptions of videos or sound documents

Written transcriptions	Pichincha	Loja	Santo Domingo	Sucumbíos
Always		40%	14%	14%
Usually	43%		29%	14%
Sometimes	43%	40%	43%	57%
Never	14%	20%	14%	14%

For item 10, Do you present the key concepts in alternative forms to text ?, for example, through images, movement, photography, physical or manipulatable material... and as shown in chart 5, the highest percentage of teachers

who always use these strategies are those linked to the semi-public education of Loja, identified with 60%, then the teachers of the private and intercultural bilingual school (Sucumbíos), and the private school of Pichincha, both with 43%.

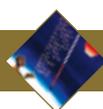


Chart 5. Presentation of the key concepts in an alternative to the text

Alternative presentation to the text	Pichincha	Loja	Santo Domingo	Sucumbíos
Always	29%	60%	14%	29%
Usually	43%	20%	14%	43%
Sometimes	29%	20%	71%	29%
Never				

5. Action and expression principle

As can be seen in Chart 6, the results of item 13: Do you use technological assistance tools?, for example, touch screens, accessible software, keyboard commands for the mouse, joysticks..., between 14% and 20% of the teachers say they

always use these strategies, being of greater use in the semi-public institution, while a percentage between 14% and 43% say they never use them. It is the public institution that has the highest percentage in the non-use of these assistance strategies. This data is revealing, given that it is in the public schools where the greatest number of students with some type of disability is found.

Chart 6. Use of assistive technologies tools

Alternative presentation to the text	Pichincha	Loja	Santo Domingo	Sucumbíos
Always	14%	20%	14%	14%
Usually	14%	20%		14%
Sometimes	43%	60%	43%	57%
Never	29%		43%	14%

6. Multiple means of involvement

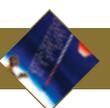
Regarding item 20, does the development of contents consider the interest of students according to diversity? For example, cultures, ethnic groups, disability status..., the results obtained reflect that the semi-public institution teachers state that 60% always consider it. Then there is the intercultural bilingual institution, in which 57% of teachers indicate the option usually, compared to 14% of the public school that states that they never to do it. So there is a significant percentage of teachers who do not recognize the interest of each student and, therefore, does not personalize the teaching.

In response to item 26 Do you organize communities or learning groups focused on the interests or common activities of the students? as can be seen from the analyzed data, the bilingual intercultural school marks the option always

with 43%, followed by teachers of the semi-public institution represented with 40%. The private and public educational intuitions, mark the option never by 14%.

Finally, item 29 raises the question: Do you favor the recognition of students' own progress? it is observed how the teachers of the semi-public school indicate the option always with 80% of answers, followed by the teachers of the private and intercultural bilingual school with the option usually, represented 57%. It is important to point out that no teacher ever marked the option never, which makes it possible to understand that in all institutions there is a practice of encouraging the recognition of one's own progress, ensuring that the student is aware of his or her own learning process. However, it is worrisome that this is not a 100% standard practice in all centers.

Regarding the open questions, regarding the question: what do you understand by inclusive education? the teachers of the public



school (Santo Domingo) reflect in their definition aspects related to the access to education, the diversity in the capacities, in modifications of the methodology, along with equal opportunities. On the other hand, the bilingual intercultural school (Sucumbíos) emphasizes learning together, continuous training and equal opportunities. Teachers of the semi-public school (Loja), are more inclined towards classes that welcome diversity, inclusion in the environment, methodological changes and help. Finally, in the private school (Quito), they refer to the right to education, the multitude of diversity and methodological changes. With regard to successful activities to favor inclusion, awareness-raising activities using games and stories stand out in practically all cases. And finally, everyone agrees on the need for training in UDL.

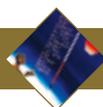
7. Discussion and conclusions

In accordance with the objectives set out at the beginning of our research, it has become evident that there is limited knowledge about the UDL, and, therefore, about the application of the methodological strategies related to it. However, the results also provide information on the use of teaching strategies used by teachers from different geographical areas that invite reflection on the process of implementation of inclusive education and the different attitudes or perceptions about the types of diversity. In view of the data obtained for each of the principles of universal design for learning, the absence of alternatives to visual information is worrisome, since this aspect reflects that a high number of students does not have adequate accessibility to the information, mainly affecting students with low vision. As Alba (2015) states, “to overcome this barrier, information must be provided through other alternative, non-visual formats” (Alba, Sánchez, & Zubillaga, 2013).

On the other hand, it makes us think about the high percentage of teachers who do not use written transcriptions of videos or sound docu-

ments in all educational institutions. This fact may suppose that it is affecting both the training process and the equal opportunities of students who have low hearing or vision. According to Alba (2015), transcriptions provide options that help reduce barriers or difficulties related to the decoding of unfamiliar symbols. In this way, it is considered necessary to encourage the use of text alternatives that allow the student to understand complex meanings. However, it is important to emphasize that regarding the presentation of key concepts in an alternative way to the text (as it can be through the use of images, videos, photographs), it is taken into account by the teaching staff. This may be due to the fact that being key concepts, they are presented in specific moments in the classroom and do not require a large investment of time for their preparation. Having a collaborative work with the whole faculty, aimed at planning content based on universal design for learning would reduce the time spent in the design of materials and, therefore, encourage and allow greater understanding of the contents.

On the other hand, this type of teacher coordination would in fact mean developing the creative capacity of the teaching staff since they would jointly develop materials and/or strategies to be able to reach all the students with the information, taking into account the individual differences and the different types of intelligences existing in the classroom. Regarding the principle of action and expression, the scarcity of technological assistance tools such as wheelchairs, prostheses, communicators and telecommunications services stands out (Sánchez, 2018). In this regard, it can be shown that the institution that does not reveal any percentage in the use of these assistance strategies is the public school. It should be remembered that the public school obtained a higher percentage in terms of the presence of students with disabilities. It is worrisome that the centers that count in their classrooms with a greater number of students with disabilities are those that do not use assis-



tive technologies, even though these are considered as a fundamental pillar to generate inclusive learning communities. This may be because assistive technology requires funding that may be too much of the school.

Regarding the means of involvement, we must consider that, although in general, if taken into account the fact that there is a high percentage of teachers that considers the interests of students, it must be an aspect to improve, since most of the time these interests are linked to their cultural and social identity, which helps to make education more personalized by providing meaningful learning to the student. This learning is called “meaningful learning” and occurs when a new information is connected with a relevant concept, preexistent in the cognitive structure (Chrobak, 2017).

On the other hand, the UDL proposes the realization of common activities through the creation of learning communities, which must be made of common interests. In this regard, the intercultural bilingual school, followed by the teachers of the semi-public institution, present the most continuous actions. The fact that the private and public educational intuitions mark the option “never”, can be attributed to the fact that, in the big city, “contradictorily”, there is easy communication and when dealing with children, community learning is not common, as it is more viable in small populations. The interest that teachers of the bilingual intercultural school provide for forming learning communities may be due to the cultural factor, but at the same time it is striking that the result has not been 100% considering that the teachers are native professionals of the area. This principle reflects a historical cultural conception of development, which shows that knowledge is not constructed individually, but is built between people as they interact (Duque, & Packer, 2014). Another of the interests of the UDL is to promote the recognition of the own progresses in the students to improve the educational quality and, in this respect, it is transcendent to point out that no

teacher marked the option “never”, which allows to understand that in all the institutions there is the practice of promoting the recognition of one’s own progress, ensuring that the student is aware of his or her own learning process.

However, it is worrisome that this is not a standard 100% practice in all centers. Through feedback the student has more information, and, therefore, it allows him to approach the ideal situation to which he must arrive. In other words, it aims to eliminate the distance between current performance and the desired one (Ramaprasad, 1983, Roos, 2004). So, it can be affirmed, in relation to our objective, that there is very limited knowledge about the UDL, and, therefore, the application of the methodological strategies related to its principles is even more scarce.

Regarding the objective of knowing if there is a relationship between geographic location and educational inclusion and the knowledge and use of UDL, it is clear that teachers who are farther away from cities have fewer opportunities to generate an education process of equal opportunities guaranteeing a quality education as proclaimed by the UDL. However, it is necessary to point out that, with respect to indicators related to the principle of multiple means of involvement, more linked to motivational and emotional aspects, border institutions with other countries and/or those that enjoy an accentuated and rooted cultural identity, it seems that they have more internalized functioning systems linked to the community and its relationship with it, perceiving similarities with active didactic methodologies such as cooperative learning, which presents unbeatable characteristics for the promotion of educational inclusion. Therefore, we can think that not all traditional methodological strategies slow down the process of educational inclusion. Such is the case of those that come from ancestral thoughts that take into account survival as an ethnic group or linguistic group, such as the practice of narrations used by teachers in the bilingual intercultural school and the formative meetings around the “drinking of guayusa.”



In this way, we agree with Martínez (2014), when referring to the construction of learning from the analysis of the lived experiences and that are, therefore, familiar the concepts and ideas raised, since they will allow them to reach the resolution of future problems. In any case, diversity is diverse in itself and facing this reality, accepting and respecting other situations of diversity, beyond one's own, is essential to achieve real inclusion.

Hence, many students experience difficulties in not taking into account the diversity of teaching and learning processes (Booth, & Ainscow, 2015). In certain situations, cultural or ethnic diversity is addressed, but other situations such as diversity in the functioning of people are not taken into account, and this can only mean their exclusion. The different social groups, ethnic groups and cultures have different norms, values, beliefs and behaviors, which are not generally part of the school culture, which may limit their possibilities of learning and participation, or lead to exclusion and discrimination (Echeita, 2018).

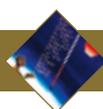
In light of the results analyzed together with the teachers' own demands, we can conclude with the need to continue providing training to teachers related to the quality of education, educational inclusion and equal opportunities, since the actions carried out so far do not seem to be enough. Therefore, teacher training in relation to attention to diversity and educational inclusion and the UDL becomes an urgent need to provide teachers with tools and not only to think of education as a right for all, but to practice such an approach, for there is nothing more dynamic and challenging for the teacher than the integral development of all children. In any case, we consider necessary the participation of the universities in the training in these areas of knowledge, both in the basic training of teachers and in specialized training such as master degrees, along with the review, expansion and creation of plans and/or projects that incentivize the public policies of Ecuador in the training

of teachers in general and of basic education in particular. Attention to diversity is one of the requirements that current legislation applies to educational institutions; therefore, "the need to train teachers in the application of the paradigm of universal design for learning and its advantages in providing the same opportunities for all students, regardless of their individual characteristics, is undoubtedly a way to improve attention to diversity" (Diez & Sánchez, 2015).

Given this, it can be said that whoever has access to communication acquires the information and, therefore, accesses knowledge. If teachers do not have access to information, educational processes with a view to providing education in equal opportunities become slower than in spaces where there is more information and the media favor it.

After the expedition in 2008 of the new Constitution of the Republic, it was established that "education is a right of people throughout their life and an inescapable and inexcusable duty of the State. It constitutes a priority area of public policy and state investment, a guarantee of equality and social inclusion and an indispensable condition for good living" (Article 26). In addition, article 27 of the same regulations establishes that education must be "participatory, mandatory, intercultural, democratic, inclusive and diverse, of quality and warmth"; that is, that all people must be included in the education system (Ministry of Education, 2012).

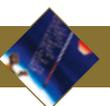
At the end of the research, it can be said that the UDL is placed as a didactic alternative within the framework of inclusive education. It responds to the need to break with the homogenizing approach of traditional education, which considers that all students learn in the same way and that the teacher role is to organize and prepare the materials with the same format for all, encouraging exclusion rather than inclusion. In any case, this study describes to us and approaches a reality, but in order to have more evidence of the situation it would be necessary to carry out a national study, which will have a larger sample



population, because, although relevant, this fact it is a limitation to generalize or make absolute affirmations.

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ALTERIDAD
REVISTA DE EDUCACIÓN

july-december 2019
Vol. 14, No. 2

Miscellaneous Section

(Sección Miscelánea)



El niño de oro
Technique: charcoal



Advertising and media competence for environmental education in primary school students

Publicidad y competencia mediática para la educación ambiental en alumnos de primaria

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Received: 2019-01-21 / **Reviewed:** 2019-04-28 / **Accepted:** 2019-05-17 / **Published:** 2019-07-01

Abstract

The media and, above all, advertising play a very important role in the formation of society, especially in the youth sector: In this sense, we must reinforce the pedagogical models in the classroom to get critical citizens. On the other hand, the environment, in recent years, has become one of the most popular topics of study. Therefore, this research aims to shed light on the use of advertising for the teaching of environmental education in the context of Primary Education. For this, qualitative research has been carried out through participant observation and focus groups. The sample consists of five advertising spots related to environmental issues and 75 students of the Huerto-Alegre school farm in Granada, trying to clarify the level of knowledge that these students have about the object of study. The main results and

conclusions show that in spite of linking environmental problems with the spots viewed there is a discontinuity in the family and school contexts, even with the help of the mediator, emphasizing the need to reinforce the competencies in the formation and knowledge of students.

Keywords: Environmental education, advertising, educommunication, persuasion, minors, qualitative analysis.

Resumen

Los medios de comunicación y, sobre todo, la publicidad juegan un papel muy importante en la formación de la sociedad, especialmente, en el sector más joven. En este sentido, hay que reforzar los modelos pedagógicos en el aula para conseguir ciudadanos críticos. Por otro lado, el medio ambiente, en los últi-

mos tiempos, se ha convertido en uno de los temas más populares de estudio. Por lo tanto, la presente investigación pretende arrojar luz sobre el uso de la publicidad para la enseñanza de la educación ambiental en el contexto de la Educación Primaria. Para ello, se ha llevado a cabo una investigación cualitativa a través de la observación participante y grupos focales. La muestra compuesta por cinco spots publicitarios relacionados con temas medioambientales y 75 alumnos de la granja escuela Huerto-Alegre de Granada, trata de esclarecer el nivel de conocimiento que poseen estos estudiantes

1. Introduction and state of the art

The media have emerged as an essential persuasive instrument for social transformation. In this same line, the power of informative messages, manipulation and oversaturation of information is causing new phenomena that should be studied as priority elements and with the greatest rigor possible. At this point, advertising plays an influential role in the daily routine of people, who spend much of their time consuming increasingly personalized information provided by advertising brands, a fact that encourages the consumption of specific products.

On the other hand, the popularity of media topics such as climate change and the rise of environmental advertising is becoming increasingly hot. There are many challenges facing environmental education (EE). Among them, the implementation of an educational system that considers this subject as a priority subject and not as an objective inferred from other specific subjects such as Nature Sciences or Social Sciences. In this line, one of the fierce obstacles with which EE finds in schools is the difficulty of introducing educational programs, which promote student awareness and the identification of teaching content with their daily environment. The present exploratory study, aims to analyze environmental advertising and media competence, as an effective tool to reduce the discontinuity between the family and the school.

sobre el objeto de estudio. Los principales resultados y conclusiones demuestran que a pesar de vincular problemas medio ambientales con los spots visionados existe una discontinuidad en los contextos familiar y escolar; incluso con ayuda del mediador; incidiendo en la necesidad de reforzar las competencias en la formación y conocimiento del alumnado.

Descriptor: Educación ambiental, publicidad, educomunicación, persuasión, menores, análisis cualitativo.

We must emphasize the impact of this type of topic, especially in educational terms. In this way, it is necessary to refer to the postulates of the international document “Earth Charter” on the scope and reach of the media. In article 13.a., the need of society to receive information on environmental matters, as well as development plans, is pointed out. On the other hand, article 14.c. highlights the importance of reinforcing the role of mass media as social mediators on current ecological challenges. In conclusion, it is important to educomunicatively empower minors in order to develop a correct critical attitude towards the media. In this way, one can check and work the different educational possibilities of the existing ads linked to the EE.

2. Perspectives of Environmental Education (EE)

Concern about the environment is a growing trend. In this sense, multiple authors highlight those problems that differentiate the physical-environmental aspects (climate change, desertification and deforestation, soil erosion, the increase of carbon dioxide, changes in the water cycle, air pollution, etc.), of socio-environmental issues such as overpopulation, poverty of the Third World, the economy and the environment, the problem of energy, etc. (Morales-Hernández, Caurín-Alonso, & Souto-González, 2015, Castillo-González, 2018).



The concept of environment covers unimaginable limits, since it has an external dimension to the subject itself and in the same way, it comprises everything that surrounds it: biotic and abiotic factors (air, water, animals, human beings, soil, etc.), artificial elements (technological devices, chemical products, cities, etc.) or socio-cultural elements (language, habits, traditions, values, etc.) and the human being's relationships with these elements (Giordan, & Souchon, 1999). Therefore, the concept can be understood as "a whole where everything natural and human interrelates and interacts" (Jiménez, Yebra, & Guerrero, 2015). As a result of these assessments, it is necessary to establish and understand the theoretical bases of Environmental Education (EE).

In this sense, at the International Congress of Education and Training on the Environment of Moscow, held in 1987, this concept was defined for the first time.

Permanent process in which individuals and communities become aware of their environment and learn the knowledge, values, skills, experience and also the determination that enables them to act, individually and collectively, in the resolution of environmental problems present and futures. (UNESCO-UNEP, 1987, p.3)

It should be noted that Environmental Education develops pro-environmental attitudes to current environmental problems and challenges (Marcote, & Suárez, 2005, Castillo, 2010). According to Beck (2004) an effective EE will be the result of redirecting all the environmental degradations (greenhouse effect, acid rain, destruction of the ozone layer, use of pesticides, radiation, loss of virgin land, soil erosion, demand for air and water and the production and management of waste, among others) in all their dimensions and interrelations. However, it is necessary to understand that not all social groups perceive environmental problems in the same way, so we have to look for and propose

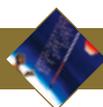
different alternatives to solve these problems. Therefore, facing this outlook, environmental educators and teachers play an essential role since they are the ones who should help the multiple subjects to analyze the information, make good judgments and motivate them to participate actively in society. Likewise, they must develop and implement pedagogical programs to work on skills and convert information into meaningful practice (Flor, 2005, Torres-Rivera, Messina-Calderón, Salamanca-Salazar, & Sepúlveda-Sepúlveda, 2016, Páramo, 2017).

3. The school and EE. Critical thinking and media education

Since the UNESCO proposals in 1977 on EE in schools through the progressive reform of study programs, there have been many difficulties. The treatment of information is only done from a long maturation process and from a fragmentary perspective that has little to do with the environment of the students and that contrasts two types of culture: the superficial (disclosed by the media) and the school (within disciplinary programs without any relation to reality (Department of Science, Technical and Environmental Education, 1997).

According to Sánchez and Sandoval (2012), the school must promote media education in formal and informal contexts. In this sense, it is necessary to include families in working on advertising messages and their communication dynamics. This element is fundamental to reduce the dissonance in the teaching-learning processes and to enable the students to discern the audiovisual contents, thus obtaining an autonomous student body with their own criteria.

According to Novo (2010), the basic principles of EE can be divided into two levels. On the one hand, the ethical level, where the positions of man in relation to the environment will be reviewed. At this point, Stapp (1978) points out that effective ways should be established as a means of approaching the nodal axes of environ-



mental behavior. There must be a link between what is done (practice) and what we feel doing it (affection). In this way, values are inculcated and assimilated, which will modify the student's relationship with the environment. On the other hand, it is necessary to attend to the conceptual level, where the global concept model of the environment is studied and the natural and socio-cultural aspects are interrelated. Likewise, the relationships and social implications of energy concepts and their possible uses for the development of a better quality of life are considered.

Therefore, it is necessary to highlight the complexity presented by reality, supported by the EE, since it is necessary to involve multiple components for it to be effective. Likewise, emotions will play a very important role in their growth, allowing the prediction of attitudes towards the environment and how to work with it (Pooley, & O'Connor, 2000; Collado-Ruano, 2016). For this reason, it is necessary to present the innate characteristics of the object of study in order to make a better contextualization on the subject: practicality, education promotes values and positive behaviors towards the environment; morality, it is a permanent process in which society is aware of the studied scenario; cognitive globality, clarifies and harmonizes the concerns and values (ethical, aesthetic or economic) of each of the individuals and societies in relation to their perception of the environment; utility, seeks the practical resolution of problems that affect the environment and the human being; constant actualization, the EE needs to be in constant readjustment in face of the multiple existing environmental problems; and humanizing, human rights and universal values, applying these principles will achieve peace on Earth, as well as the implementation of harmony with the physical-natural environment (NAAEE, 2000, Riera, Sansevero, & Lúquez, 2017).

In short, we must pay attention to the knowledge that is being developed in environmental matters, establishing a process of permanent learning, facing society with the

environmental problems that challenge us and considering emotions as the central axis of Environmental Education, highlighting the need, by individuals, to own their own value system (Pérez, & Rojas, 2016).

4. Media, advertising and EE

According to Aznar-Minguet and Ull-Solis (2009) the new citizen needs a comprehensive education to be competent. The concept of competence is known as the set of knowledge, skills, abilities and attitudes required in each one of the personal circumstances (Geli et al., 2004, Orden-Hoz, 2011, Scolari, 2018). In this way, the formation of these subjects committed to the environment, requires a variation in interpretive models based on the relationship between the human being, the natural environment and the socio-cultural environment.

Undoubtedly, in the face of the popularity of environmental issues, the influence of the media, as well as the oversaturation of messages, have alarmingly proliferated. This explosion of information dates from the mid-70s in the United States, subsequently installed in the European continent. In Spain it can be highlighted that, in the year 2000, there were already a total of 200 professionals specializing in environmental information, appearing on the same date the Association of Journalists of Environmental Information (APIA). In this sense, although the prevailing role of this type of news in the media has already been exposed, it is important to emphasize studies related to advertising as an object of study. The first studies carried out in Spain relating advertising and the environment were carried out by the *Globalízate* Association in 2005. These studies analyzed the offer and presentation of environmental issues through advertising spots such as car spots, air pollution and energy savings, among others. In order to study this type of spots, the Association indicated a series of criteria to be able to adequately evaluate the messages. On the one hand,



positive, the receiver is informed about the emission that occurs, the types and quantities that are generated, among other important aspects about pollution. On the other hand, indifferent, some content is reported through the fine print. Finally, negative, in this type of content there is a promotion of harmful attitudes towards the preservation of the environment (Camana, & Almeida, 2017, Mendoza, 2018).

According to Díez (1998), “if advertising is analyzed, it is shown that it is directed, in most cases, more to our emotions than to provide us with information”. The use of this strategy is key in advertising since both the memory of the brand and the message that is transmitted is associated, remembered and better identified through emotional attachments (Baraybar-Fernández et al., 2017).

Therefore, faced with this presented context, it is necessary to work and reinforce media literacy, as well as the development of a correct critical attitude. This takes an essential role since 2008 due to the intervention of the European Parliament, defining it as the aptitude to understand and evaluate the multiple characteristics of the media (Sánchez, & Sandoval, 2012; López, & Aguaded, 2015).

According to Ruiz and Conde (2002), advertising should not be the mirror of an irresponsible reality with our environment being collected through regulatory laws, which are still not carried out.

Currently, the media landscape in environmental issues is discouraging, as there is a lack of professionalism in the sector and also a lack of interest on the part of advertisers (Delmas, & Cuerel-Burbano, 2011). Raising awareness among the population in order to reduce the current environmental deterioration should be the central axis of environmental advertising. However, it is still a utopia, since what is generated is scarce, marginalized, politicized and with catastrophic tints. Given this, it is palpable that environmental issues are always left out of all the news, except for major natural disasters.

However, there is environmental content in the commercial programming of television, which is cultivating attitudes of an environmental nature.

In short, environmental advertising requires specific needs related to the establishment of a critical literacy on the subject, help the citizen to know and preserve natural values, as well as the need to know the mechanisms of action when facing advertising (Saber, 2017).

5. Materials and methods

The development of environmental competence envisages multiple teaching-learning approaches and methodologies. The possibility of using advertising as a tool for learning and supporting environmental education may represent the possibility of unifying the current discontinuity produced between the student’s environment and school education.

The objective of this research is to shed light on the use of this tool for the teaching environmental education in the context of Primary Education. The media competences of the students will be analyzed while facing environmental advertising and their perception on the link with the environment. To this end, an environmental educator specializing in communication participated, acting as a mediator between the superficial information presented and the educational contents.

The presented study has been developed with qualitative methodology, to make a deep analysis of the subjective perception of the sample regarding the object of study. The techniques used for the development of this article were: observation for the first phase, and focus group and semi-structured interviews (under the informed consent of the legal tutors), for the second phase, prior to the analysis of the information.

The research has been divided into three phases: selection of advertising spots, preparation of the interview script and start-up of the focus group.



Phase I. Spots selection: An exhaustive review of the advertisements broadcasted on television during 2007-2015 was conducted, resulting in 27 selected spots. The selection of this period of analysis responds to the possibility that during their life they have been able to watch them in different media. Through the technique of observation and applying the following criteria of inclusion: environmental theme, familiarity for students, duration (less than three minutes to avoid loss of attention) and the relationship of the company that advertises with the environment; 5 spots were finally selected to carry out the discussion group: Greenpeace 2010 and 2014, Coca-Cola 2011 and 2012, and Iberdrola 2014.

It is important to emphasize the role played by the environment in the spot, the positive and negative environmental actions removed from the advertising message, and finally, the purpose of the spot or purpose of the message to be transmitted.

Phase II. Preparation of the interview script. In this second phase, a battery of open questions was developed to respond to the objectives of the study. After several filters, the researchers agreed on those that would correspond to the categories of analysis of the subsequent information, leaving open the possibility of including others that arose during the development process of the discussion groups and that could be of interest for the study.

Phase III. Selection of the sample and development of the focal group. The selection of the sample was intentional, and was composed of a total of 75 Primary Education students, who participated in an educational-environmental stay offered by the Huerto-Alegre school farm in Granada. The ages of the subjects were between 8 and 12 years old, and belonged to three different educational centers of different provinces (Béjar-Almería, Granada and Alhaurín de la Torre-Málaga).

Five focus groups were conducted with 15 students in each, distributed by age ranges (8, 9,

10, 11, 12). In each group was present a researcher and the mediator in environmental education.

The start-up of the activity consisted in that the students watching the Spot and the subsequent development of the discussion following the semi-structured script.

6. Analysis and results

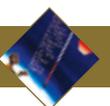
The information extracted from the discussion groups was divided by spots and was structured in four categories: the role played by the environment in the spot, the positive environmental actions taken from the advertising message, the negative environmental actions taken from the advertising message and, last, the purpose of the spot or purpose of the message to be transmitted. The analysis was carried out by two researchers in a parallel through the qualitative program Mxqda to guarantee the validity of the study.

Greenpeace-Lego

Examining the first visualized spot “Lego and the oil company Shell”, the following results can be highlighted. Regarding the role played by the environment, students point to “oil” as the concept most related to this topic of study. In addition, they insist on the great aggression that the environment suffers with the extraction of this type of fuel. This vision of the context, in general, is focused on the natural environment. However, some students point out that, in the same way, the social environment is important regarding this problem.

In relation to the portrayed actions that respect the environment, the students have not been able to identify the existing pro-environmental actions in the spot, nor relate them to their daily life. On the other hand, most students have stated, however, that the actions of human beings can help or harm the environment.

In relation to the question of what actions have been made visible that harm the environment, most students have treated the extrac-



tion of oil as a negative action. In this way, they highlight that it produces as much damage in the natural environment as in the social one. Undoubtedly, this nuance offered by the subjects shows an important fact since they recognize that people are responsible for carrying out these actions and responsible for them.

In the same line of study and attending to the reflection on the message of the spot, as the main objective, the students have indicated that they expected that this advertising message will help to take care of the natural environment. A small part of the sample has also cared for the social environment. However, only one student has detected the true end of the spot: to boycott of the LEGO company due to its relationship with the oil company Shell. In this way, it is evident that the students have not understood the true message.

The second spot reviewed was "Greenpeace: Oceans". Therefore, compared to the role played by the environment, it can be noted that many of the responses have tended to interpret the flooding of certain spaces as something bad for the natural environment, when it is something totally natural. With this curiosity, multiple students tried to propose actions to take care of the environment. In this sense, first of all, in relation to pro-environmental actions, they agreed that there is a need to take care of the natural environment in order to improve the health of society. On the other hand, the negative actions that most impressed the minors are the ones caused by the increase of the tides, not verifying the fact that these are natural. In addition, we must emphasize the implication and security that they show in relation to water quality and the thawing of the poles. Finally, around the reflection and message conveyed by the spot, the all students understood, as the main message, to take care of the natural environment.

Coca-Cola

The third advertisement shown was "Coca-Cola: Reasons to believe". Therefore, considering the role played by the environment in the content, the minors indicated that the images showed a well-cared for environment, although there were some that have pointed out its deterioration. The vision that has predominated has been that of the natural environment, however, for some students, it was related to the social environment.

In reference to the actions proposed and that respect the environment, the pro-environmental attitudes offered by the students have been related to the rules agreed upon in the presentation of the students' day during their stay at the school farm and not with what was shown in the spot. In this way, it can be highlighted that, for this item, when analyzing and obtaining answers, no relationship has been found between superficial and school information.

According to the actions related to damage to the environment, the minors have identified wars and the actions derived from them, such as the creation of weapons or the launching of missiles. Likewise, other harmful habits have also been noted, such as throwing garbage on the ground.

Finally, regarding the question related to the message of the spot, the results have been conclusive, since the students themselves have detected that the main purpose of the spot is the consumption of Coca-Cola.

Fourth, the spot "World Peace Day: Coca-Cola" was analyzed. Concerning the role played by the environment, the minors related it to the natural environment, relegating the social and cultural environment to a secondary consideration. Also, they found controversies surrounding the care of the environment, as some claim it to be contaminated and others did not.

Regarding the actions to respect the environment, the fact that most of the students have not noticed any action is of concern. In addition, some students associate pro-environmental



actions with the rules imposed in the school farm, as in the previous spot. Similarly, they point out that those harmful actions are the circulation of vehicles, as well as painting graffiti on buildings. These responses are remarkable, since they are damages that originate and mainly affect the social and cultural environment. Finally, in the question of reflection on the end of the spot, the students have indicated that the objective of the spot is the consumption of brand, although they also realize the possibility of helping and taking care of others.

Iberdrola

We finish with the fifth analyzed spot: "Iberdrola Today". On the one hand, concerning the role of the environment, it should be noted that this spot is one of the most challenging for students, due to its theme and by its informative discourse. Therefore, the answers obtained show that the students have only taken the interpretation of the natural environment, although references to the social environment are made through the appearance of construction ideas.

Regarding the actions that favor and respect the environment can be highlighted the use of renewable energy. They also emphasize the company's environmental policy. This idea is presented in the spot. However, the minors do not understand what the concept means and what it consists of. On the other hand, in the unfavorable actions, the answers have not been satisfactory, since the students have not interpreted the actions harmful to the environment, but they have mentioned all those they knew about their daily life and, in some cases, tried relate them to the spot.

Finally, about the purpose of the spot, there are students who have understood that the message is the hiring of Iberdrola's services, while others point out that it is about taking care of the environment by changing our ways.

To conclude with this section, we can highlight as multiple the appreciations and interpre-

tations of the subjects in relation to the watching of the spots. In this way, we can appreciate the need to provide environmental and media education to the students, due to the influence of the vast amount of information offered through the media.

6. Discussion and conclusions

The media is a tool of massive influence on the critical attitude of the spectators. In this sense, advertising becomes the best option to mediate positively or negatively in the construction of the ideals of society. As a result of this, the need to educate children in media to ed-communicatively empower them so they can be capable to interpret and reflect on the information oversaturation. Faced with this, the news and messages related to the environment have become very popular, as well as Environmental Education. Therefore, the present study has tried to verify the validity of advertising, which is shown through television as a resource within this theme of Environmental Education.

It should be noted that, after carrying out the relevant analyzes, the desired results have not been achieved, in the sense that the students have not been able to correctly relate the concept of the environment in the viewed spots. Also, we can highlight the discontinuity between family and school in the sense that the training or knowledge acquired in different contexts are not developing in parallel. In the same way, they have not been able to relate school contents, even when the mediator is present during the test. In this way, it is necessary to encourage and work on this type of competences in Primary Education. Similarly, there is an urgency to establish correct pedagogical models to help solve these gaps in the classroom. Also, to be able to work with this type of resources it is necessary to develop a correct media literacy among the students, regarding advertising, in order to be able to analyze correctly and critically an advertising spot and



decipher the implicit messages of this type of informative transmission.

Raising this media and advertising literacy is a major challenge, since unfortunately it does not have a space within formal education. On the contrary, educators must work in a context of non-formal education, where at the same time, multiple subjects are developed and compete with Environmental Education.

Without a doubt, it is important to educate for a sustainable consumption through advertising. In addition, this reality is currently in an experimental phase. However, we must continue to bet and work on the concepts and terms linked to the study for greater understanding. For example, during this research it was possible to verify that the students identify the environment with the natural environment, excluding the social environment, the cultural environment and the multiple existing relationships, as well as the role of man and his actions. If this type of vision is not established, it will be difficult to pay attention to how the human being should change his relationship with the environment.

On the other hand, in relation to the results obtained after viewing the spots, it can be highlighted that caring for the environment is one of the most reiterative responses. In addition, in all those ads in which the activity was developed within an urban environment, the students related the pro-environmental attitudes with the cleanliness of the place. Also, we can emphasize some pro-environmental attitudes related to the non-existence of war or any type of violence. Undoubtedly, the subjects have pointed out different positive and negative actions around the environment, noting the repercussion of the daily actions of the human being. This type of answers and data confirm that, despite the current inefficiency of advertising as a resource in Environmental Education, this experience has served to reflect on the object of study.

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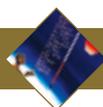
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Environmental education in the baccalaureate: From school to family

Educación ambiental en el bachillerato: De la escuela a la familia

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Received: 2019-02-08 / **Reviewed:** 2019-04-01 / **Accepted:** 2019-05-20 / **Published:** 2019-07-01

Abstract

This paper has as objective to show how baccalaureate students involve and raise awareness within their families through practical and feasible actions to preserve and care for the school and the community environment. Research is developed in the framework of qualitative methodology. The information was collected using participant or direct observation method; homeworks, daily notebooks, it also was applied a questionnaire with questions to answer in open and close form. This research was practiced into Centro de Bachillerato Tecnológico Industrial y Servicios 212 (CBTIs), of Tetla de la Solidaridad, Tlaxcala, México in 2017 year. As study subjects were 85 students and their family were 282, linked to applied Family Environmental Program (PAF) as operative strategy. The data resulting from field work were systematized and processed in order to do easy its analysis and interpretation. Students applied the PAF with their families, also teach to each one to preserve the environment. It is concluded that environmental education should be from parents to sons and from sons to parents;

its permit reinforce their own conscience, develop and promote environmentally friendly values and behaviors, for care, conservation of natural resources. The Mexican population needs to promote the environmental culture.

Keywords: Environmental, young, baccalaureate, community, awareness, value.

Resumen

El documento tiene como objetivo mostrar cómo los estudiantes del nivel medio superior (NMS) involucran y concientizan a su familia, a través de acciones prácticas y viables para conservar y cuidar el entorno escolar y comunitario. La investigación se desarrolla en el marco de la metodología cualitativa. La información se recolectó utilizando el método de observación directa o participante; tareas, bitácoras, asimismo se les aplicó un cuestionario con preguntas para respuestas en forma abierta y cerrada. Esta investigación fue realizada en el Centro de Bachillerato Tecnológico Industrial y Servicios 212 (CBTIs) de Tetla de la Solidaridad, Tlaxcala, México, en el año 2017. Los

sujetos de estudio fueron 85 estudiantes y 282 familiares, vinculados para operar su Programa Ambiental Familiar (PAF) como estrategia operativa. Los datos resultantes del trabajo de campo se sistematizaron y procesaron para facilitar su análisis e interpretación. Los estudiantes aplicaron el PAF, con sus familias, así como enseñar a cada uno de sus integrantes para preservar el medio ambiente. Se concluye que la educación ambiental debe ser de padres a hijos y de hijos

a padres, esto permite reforzar su propia conciencia, desarrollar, fomentar valores y conductas amigables con el medio ambiente, para el cuidado y conservación de los recursos naturales. La población mexicana necesita fomentar la cultura ambiental.

Descriptor: Ambiental, jóvenes, bachillerato, comunidad, conciencia, valores.

1. Introduction

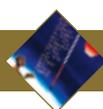
In the face of global and local environmental problems (EP), it is necessary to implement models or strategies of environmental education (EE) in educational institutions that involve both students and their families to reduce EPs in Mexico. Therefore, the aim of this paper is to show how young people from the upper middle level involved their family in environmental activities or actions, in order to jointly create environmental awareness to mitigate EP from their environment. In recent decades, globally there is a greater concern for EPs that are displayed in different parts of the planet, which is why every day EA strategies or models for educational institutions are established, investigated or innovated. EE should be a permanent and transversal process in the formal education system, where students acquire and promote their awareness, knowledge, attitudes, behaviors, values, competencies and practical experiences to act individually, as a group or collectively in the resolution or mitigation of environmental problems. However, EE should not only be a strategy for transmitting information in formal education, but also a form of teaching focused on praxis. Therefore, "its results must be reflected in the daily life of families and governmental and non-governmental institutions, and it must also have a factor of social change, aiming at the development of environmental values and attitudes" (Rivas cited in Salinas, 2016, p.11).

The EE, by the way they conceive and carry it out in the educational action, can be exposed

by different currents: the naturalist, related to the ecosystem or biosphere, which teaches about nature or experiential; the conservationist, which groups the proposals in the conservation of natural resources; the resolute, with which it is about informing or driving people in the development of skills to solve EPs or mitigate them; and the action is accentuated in dynamic tasks (Sauve, 2004). In addition, the moral current or conduct is established in a set of values and attitudes, conscious and coherent among them; while sustainability is about learning to rationally use the resources of the present, to ensure the basic needs of the future (Sauve cited in Paz, Avendaño, William, & Parada, 2014).

García Díaz (cited in Morón, & Morón, 2017, p. 251) indicates that there are three models in relation to EE: a) Naturalistic, adjusted to the understanding and knowledge of the contents of the subjects related to the environment (ES) and environmental research; b) Environmentalist, where it seeks to favor, help, respect and preserve the environment through awareness, motivation, knowledge and training to the population, seeking mitigation of the EP; and c) A third model called sustainable development with the purpose of using resources rationally and sustainably to seek a change in the economic, social and environmental structure.

In this work, by the way it is conceived and practiced the EE is seen from the currents: Resolute, because schoolchildren are informed about EPs and they, together with their families, develop skills and strategies to reduce them; praxica, the students and the members of the



family are placed in a vision of work, of education, and reflection; it is also explained from the ethical-moral current, which is based on a set of environmental commitments and values that they and their families are acquiring through the course. Likewise, the EE is seen from the environmental model, which seeks to benefit, help, respect and preserve the environment through awareness, information and training to the population, for the mitigation of the EP.

In each of the currents and models it is sought that the EE is an instrument to activate, promote and develop environmental awareness, focused on originating the friendly participation of teaching, in the conservation, use and improvement of the E, in addition it is accentuated in the

achievement of positive attitudes and committed behaviors in the subjects (Morachimo, 1999). It also allows the individual to analytically and reflexively evaluate their position, behavior and awareness of the environment (Paz, Avendaño, William, & Parada, 2014, p. 260).

Environmental awareness, when linked to EE, is explained as cognition, emotions, responsibility, practices and lifestyles that the individual dynamically and actively shapes with their nature (Febles cited in Alea, 2006). We speak of a multidimensional knowledge, with different dimensions (Chuliá, cited in Moyano, & Jiménez, 2005). In this respect, according to Gomera (cited in Espejel, & Flores, 2017), we can distinguish four (See Chart 1).

Chart 1. Dimensions of environmental awareness

Affective	<ul style="list-style-type: none"> • Recognition of environmental deterioration, affirmations and emotions in environmental matters. • Friendly attitude towards the environment, motivation is achieved and stimulate feelings in order to sensitize.
Cognitive	<ul style="list-style-type: none"> • To obtain information, knowledge and understanding about environmental deterioration. • Develops environmental skills and values for the conservation and care of the environment
Conative	<ul style="list-style-type: none"> • Availability to favor attitudes, behaviors and environmental values to reduce EP.
Dynamic	<ul style="list-style-type: none"> • Practice of responsible work, both private and social.

Source. Own elaboration based in Gomera (2008) and Morachimo in Avendaño (2012).

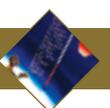
2. Education and family

The family has been conceptualized as the main base of the human species, which is constantly immersed and related to its nature. “The family is a space for living relationships and coexistence where feelings, emotions, behaviors, values and diverse attitudes are expressed, associated with the behavior of living beings” (Rojas, 2002, p.190).

Families are the basis for inculcating values of responsibility, respect and discipline to take care of the environment in a friendly manner. The EE must be redirected from home to school and vice versa. School education should strengthen the knowledge and values of young

people to build them in a manner consistent with their school-family environment. These can be proactive, for example, “love, honesty, responsibility, tolerance, humility, respect for human dignity, respect and care for the E, attention to the satisfaction of needs, quality of life, care of the health and attention in education” (Rojas, 2002, p.90). Family is a space where values, notions and ideals for the progress of people and the care of their environment are transferred and taught.

The EE must start from the teaching of parents to children so that the family can transmit values and behaviors that serve to care for and preserve the school and community’s E. Currently, it is sought that environmental educa-



tion is transversal with the different disciplines to unify knowledge and learnings from a daily and empirical reality.

In the present work the family is argued as a transmitter and receiver of environmental values, following Bronfenbrenner (cited in Mathiesen et al., 2002), it is considered as an open system of great relevance for the development of people. But also “Its fundamental educating function, responsible for transmitting social norms and values to their descendants and preparing them to function in the social world, has been recognized in all cultures throughout history” (Levy cited in Mathiesen et al., 2002, p 56).

The family, together with the educational institution, friendships and social information networks, are the main transmitters of the knowledge, values, behaviors, attitudes, roles and habits that help us to develop as rational people within a society (Papalia cited in Mathiesen et al., 2002). In this research, it is sought that young people transfer environmental knowledge in a responsible and timely manner to family members, to encourage environmental action in homes and communities.

Society shapes its values through family and school socialization. The child or young people visualize their environment according to the way of life offered by the family (Loera cited in Fragoso, & Canales, 2009) parents must intervene in a conscious way to form values, knowledge and attitudes that allow their children an approximation with the real world. However, educational institutions are modeled as a space of relationships with different individuals, who have a culture and knowledge different from those learned at home.

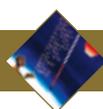
The school becomes a privileged place where students interact with different groups, with their own cultures, with particular ways of valuing the world that surrounds them and complement it with the particular way that they develop in their classrooms to expand their horizons (Fragoso, & Canales, 2009, p.178).

The education of young people is acquired from the experience and family, school and community life, which makes each individual have their own culture with values and attitudes different from their environment. Although the strongest and affective bonds for the acquisition of values are within the family (Fragoso, & Canales 2009). Therefore, this paper analyzes the environmental values transmitted by parents to their children or vice versa, from young people to parents, due to the updated education they acquire in the course of their continuing education.

Given this, young people participate in an exchange of communication and training of knowledge, attitudes and environmental values, obtained in educational institutions. They seek to be involved in a participatory manner with each member of their family in order to contribute, promote and develop environmental values together. Jacometo and Rossato (2017, p.58) allude that “Affective bonds provide psychological and social support in the family, helping to cope with everyday problems.” This article describes the way in which young people involve their parents, family and friends, to develop and promote values acquired in school, in order to mitigate EP.

3. Methodological strategy

The research is developed in a qualitative context to expose and deduce the interactions and subjectivities (Dieterich, 2003, Gayou, 2012) of the students. This methodology conceptualized by Taylor and Bogdan (2000) and Hernández, Fernández and Baptista (2014) as: The one that describes the information in textual form of individuals either in written form or in dialogue. Also, the perceptible observation. Methodological notions that allow achieving the objective proposed in the present investigation. To execute the research, first of all, the teacher in a didactic and practical way, applied the phases of the EE model (Espejel, 2015) to the students, to motivate them,



provide environmental information, teach them skills, values and commitments with their environment, with the aim to encourage and increase the environmental awareness of the students, as well as being able to transmit, establish and organize activities with members of their family. Within the actions of the EE model, a FEP is considered as a tool that contains a series of specific actions and practices (planned and proposed by the students, according to the environmental problems of their community), projected to be executed in a given period, with the fundamental purpose of identifying and mitigating the EPs of educational institutions and localities (Espejel, & Flores, 2017). Afterwards, the young people took the information and knowledge to their homes so that their relatives could participate in the elaboration and execution of their FEP.

3.2 Sample and techniques

To carry out the research work, CBTis 212 was selected, which is located in the municipality of Tetla de la Solidaridad, Tlaxcala, Mexico; mainly, because the institution is adjacent to the most important industrial zone of the State and because the municipality presents major environmental problems, such as: erosion, deforestation, contamination by solid waste, air and water pollution (Espejel, 2009). Also, because in CBTis 212 the subject of Ecology is accredited, which is taught in the fourth semester of the common core, its contents are related to environmental education and sustainable development. The study involved 85 students of the fourth semester of the baccalaureate of CBTis 212, who were studying Ecology, of the evening shift of the specialties of Logistics, Mechatronics, Programming (A) and Programming (B). Each student elaborated his FEP with activities that his same family proposed. The total number of participants was 367.

For the collection of information direct participant observation was used “to obtain impressions of the surrounding world through all relevant human faculties” (Patricia and Adler,

cited by Gayou, 2012, p.104). This technique needs to have a close relationship with individuals to work.

To make a more complete and methodical inquiry and assessment, the students were asked to answer a questionnaire and submit the logs where they captured the FEP activities. The questionnaire was organized in three parts: a) General aspects, b) Executed actions, c) Organization of teams, d) Satisfaction of carried out actions.

3.3 Systematization and analysis of information

The observations, narrations of their logs, projects and the questionnaire allowed us to describe, systematize and analyze the information. “The method of descriptive analysis is the one that was used to show the successful results of the present research work” (Espejel, & Flores, 2017, p. 299). According to the objectives proposed in the project, the categories of analysis were presented in a logical and coherent manner. The Excel program was used for systematization to organize, classify and categorize the information. It was considered that:

The analysis of qualitative data, respond not to the quantification of information but to the process of interpretation with the purpose of discovering concepts and relationships in the raw data, and then organizing them in explanatory schemes. (Strauss, & Corbin, 2002, p.20)

4. Analysis and results

4.1. General aspects of the participants

The research involved 85 young people from CBTis 212, between 16 and 17 years old, male (35) and female (50), of four specialties of the evening shift. Each student together with his family elaborated his FEP with activities that they proposed among themselves. The parents (mother, father) of the students who participated



are adults between 38 and 44 years old on average. The brothers and sisters who collaborated are between 11 and 17 years old. Those who participated the most were the mothers, then the brothers, dads and sisters, among others.

The total number of participants in the FEP was 367 subjects, of whom the mainly the

father, mother, brother and sister collaborated; however, students integrated others, such as friends, girlfriends or boyfriends, because their parents could not participate in all activities because of their work (See Chart 2).

Chart 2. Participants in the FEP of the NMS students

	Total		Total		Total		Total
Students	85	Fathers	49	Mothers	76	Brothers	51
Sisters	42	Uncles	8	Aunts	9	Grandmothers	7
Grandfather	3	Cousins (M)	4	Cousins (F)	7	Friends	4
Female friends	1	Boyfriend	2	Nephews (M)	3	Nephews (F)	6
Sister in law	3	Husband	1	Neighbor (M)	1	Neighbor (F)	2
Others	3	Aggregate Total					367

Source: Own elaboration

Regarding the family's work and school activities, it was found that the majority of the fathers of the students are employees, workers and merchants, only 9% are professionals. While 18% of moms are employed, 37% are housewives and only 3% are professionals. This last fact is relevant because it suggests the reason why they participated more with the children while carrying out the FEP. Most of the brothers and sisters who collaborated are students.

4.2. Sensitization-motivation and environmental knowledge to the members of the family

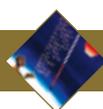
In order to carry out their FEP, the students had to inform their parents of the environmental activities that they should complete as a family. At first, it was difficult for the students to convince them, however, when they explained the objectives and the importance of taking care of the E, the parents agreed to support and partici-

pate in the work of ecology. It is worth mentioning that families are based on feelings of love and solidarity, to preserve affective bonds and carry out projects in a shared manner (Jacometo, & Rossato, 2017).

Some testimonies are shown:

First, I came home and I told them that the teacher had told us in class about caring for the environment and what could happen in a few years if we still do not have conscience, so I told them that the teacher had left us as homework to carry out an ecological project in which we do some activities that benefit the environment. When I explained to them, they noticed that I was excited and eager to start working, which motivated my family to follow my steps and integrate to raise awareness and help the environment. (Pablo, Mechatronics)

Subsequently, the young people sensitized-motivated the family members, through the knowledge acquired in the classroom, about the environmental deterioration so that they under-



stood the importance of implementing environmental actions. The students showed the document of “Carta 2070”, images of the EPs of their community and told them about the plot of the film “The inconvenient truth” of Al Gore. This information, as stated by Rivas (cited in Salinas, 2016), impacted and sensitized the family. Future and current generations require friendly values and feelings with the E for the care and conservation of natural resources. As well as being familiar with the environment, to achieve friendly attitudes with nature (Kollmuss, & Agyeman, 2002).

The students showed that they had fostered, developed and increased environmental awareness to their families, since they decided to support the activities projected in their FEP. Likewise, they understood and reflected that they would also benefit from taking care of their environment. Molano and Herrera (2014) argue that in addition to achieving favorable attitudes and behaviors with the E, the aim is to move from discourse to practice.

I told my parents that this family project is to take care of our E, in order to keep our planet healthy and to live a few more years, in this respect my family understood, reflected, conscientized and started helping me (putting together bottles, efficient light-bulbs, batteries, posters, water saving, etc.). (Mauricio, Logistics)

4.3. Organization and planning to carry out the FEP

Each student organized in a different way to capture and design his or her FEP, some analyzed all the EP in the community and from these they established the goals and the actions to mitigate them. The students in the course of ecology learned that first an environmental diagnosis must be elaborated in order to have knowledge of the local to the global:

First, we sat down to talk and discuss about the EPs that there are in the community and which

could be reduced with viable activities, later we planned the actions that we were going to carry out during the following months, to fight the contamination that there is in the community, we organized ourselves according to what each one wanted to do, to improve the E and the community environment. (Alberto, Programming-B)

Other young people, individually, planned the environmental activities of their FEP and then invited their family to participate. Each member of the family selected the environmental activity that they liked the most. The students planned their FEP activities with easy and feasible actions that could be carried out in a short time, since some family members worked and were not available to carry out complex tasks. Every time someone came up with an idea, they commented on it and expanded it to see which one was the most appropriate and that had a greater impact on nature.

The activities were projected and carried out according to the time availability of the members of the family, sometimes in the morning, sometimes in the afternoon. Some decided to make the most difficult on Saturday, as the father could help with the actions where greater strength was needed. Also, during the weekends they worked in the community.

Sometimes they were not able to execute all the planned activities, because there were problems, such as: lack of time, little interest, disappointment, as they picked up the garbage and the next day it was dirty all over again; due to lack of health and fatigue of the grandparents, due to the schedules they had to meet, lack of creativity and knowledge, bad weather, poor communication, lack of tools and due to unpunctuality.

4.4. Actions executed by members of the family

The young people elaborated their FEP in order to raise awareness and teach the members of their family to take care of the E, so that their



children can enjoy and have a better quality of life. The FEP have fostered an environmental awareness and a dynamic collaboration, favoring the school-community conjunction (Acosta, Fuenmayor, León, & Sayago, 2006). The structure of the FEP includes an objective, name of the family or name of the team, community where it is applied, EP to mitigate, viable actions, date and members of the family that execute it.

Most of the students carried out their FEP with the purpose of promoting environmental awareness in the members of their family about the damage that is being caused to the E, as well as recommending to be more careful with the daily and labor activities that contaminate their environment. The EE is a motivator of environmental awareness, focused on causing the dynamic intervention of teaching-learning for the conservation and preservation of the E (Morachimo, 1999). As an example:

We must create awareness in each one of the members of the family, so that we participate together in the execution of environmental activities, to achieve a cleaner environment and therefore have a better future for our children. (Verónica, Logistics)

The students also proposed their goals to prevent, avoid, control and mitigate environmental problems to have a cleaner planet and enjoy it with the family. Also, become ecological voices to inform the family, neighbors and others the serious problems that pollution is causing, which should be reduced with different proposals and practical solutions.

The main EP that the family fought was the contamination of solid waste and that of battered green areas, where the greatest number of actions were organized to mitigate them. The mother and the student were the most involved; for soil contamination, less environmental work was done.

In Chart 3 we can see the members of the family, as well as their participation in number of tasks to mitigate the PA of their school or community. The environmental actions that were carried out the most were: collecting garbage, separating and recycling, not wasting and reusing water, cleaning green areas, lectures, talks, composting, cleaning lagoons, rivers and streets, collecting rainwater, planting trees and plants, as well as watering them, putting trash cans and posters.

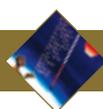
Chart 3. Family participation in environmental activities

Environmental problems that were mitigated	Father	Mother	Brother	Sister	Student
Solid waste pollution	25	51	33	17	62
Battered green areas	30	56	24	20	61
Deforestation	23	42	19	18	49
water waste and pollution	23	47	19	20	54
Visual contamination	15	20	11	13	27
Lack of environmental values	26	42	11	17	47
Soil pollution	7	9	7	5	9

Source: Own elaboration

The students, along with their family, proposed environmental actions to mitigate the problem of solid waste, they mainly want to contribute to have a clean and healthy environment,

also help the family economy, selling recyclable material and thus value more their environment. Alfie (cited in Molano, & Herrera, 2014, p. 193) said that “environmental training seeks aware-



ness and responsibility to achieve the solution to environmental deterioration.”

When carrying out this project, we discovered many contaminated places, with a lot of garbage that people throw away. So, we decided to contribute to our community by collecting it so that people realize that what they are doing is very wrong. (Carolina, Mechatronics)

The students and their families planned activities to solve the environmental problem of the damaged green areas and deforestation, mainly to support the E, having shaded areas, a pleasant climate, a good quality of life, greater fauna, locating trees in appropriate places, rehabilitate arid areas, more oxygen, take care of the planet so that trees and plants are in optimal conditions, improve the appearance of the community to raise awareness in children and adults, and prevent diseases.

My mom and I decided to do it because it is very important to keep our parks clean and looking good, because that's where most small children play. And it is very bad that the places where they play are mistreated and littered with garbage, because they can get diseases. (Martha, Programming-B)

The family decides to take actions so as not to waste and contaminate the water because it considers that it is necessary to be environmentally aware, since one day it may end or be scarce. Also, they do not want to run out of this vital liquid, since they do not like the idea that their future children and grandchildren cannot enjoy it or simply cannot meet their needs of daily life. The members of the family value water because they know it is very important for the existence of the land and without it life would be a disaster, for example, there would be no agricultural production, the lakes and rivers would

be dry and this would imply no longer working for money, but for water.

Water is something vital for our life on earth and if it were to end it would be a disaster, that is why we must take care of it since this liquid is very important for our existence on earth. For without it we could not live, because it is very important for our hydration as well for the crops and animals that exist on the planet earth. (Magdalena, Programming-A)

The lack of environmental values is another problem that the student struggled with the family, mainly because they observed that people do not have the habit of taking care of their E. Students want to change their way of thinking and educating new generations in the environmental field, in order to have a better or equal environment in the future. The main idea was to raise awareness among the population to care for and preserve natural resources:

Because pollution in all aspects is something that affects the life of the human being, but sometimes some people do not do anything to take care of the environment, since they don't know how to do it, it is best to orient them so that this problem does not continue to grow in the communities. (Irma, Logistics)

The different members of the family liked to participate in the FEP, mainly to contribute and care for their environment and interact with nature and the coexistence that is established between them, also to encourage and increase environmental awareness. Only the father and the student mention that to give good example to the children. The sister and the brother are the only ones who allude that doing environmental actions is a pleasant experience. Levy (cited in Mathiesen et al., 2002) mentions that one of the functions of the family is to transmit values of all kinds, to function and act in the social and environmental world (See Chart 4)

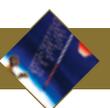


Chart 4. Reasons why the members of the family liked to carry out the FEP

	Father	Mamá %	Hermana %	Hermano %	Estudiante %
To set an example for children and family	30				5
To contribute and care for the	60	41	57	25	50
Have interaction with nature and the coexistence of the family	10	18			20
Satisfaction of caring for the E				25	15
To have and encourage awareness		35	14	12	10
Pleasant experience			29	38	
Others		6			

Source: Own elaboration

Some testimonies:

It is an example that we set for our children and that our children will give to our grandchildren, in this way we become aware of how to take care of the environment to have a future. I really liked doing the activities, I had fun when we planted the trees and gathered all the garbage from the streets. (Dad and sister)

5. Discussion and conclusions

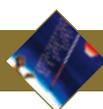
The family is the basis for transmitting values and friendly behaviors towards the E, for the care, conservation and preservation of nature. However, it is unavoidable to increase knowledge, encourage and develop environmental awareness to engage in practical and viable actions in the family, school and community context. Jiménez cited in Apaza (2014) affirms that ecological awareness is fostered in the family and values learned in the home are reinforced, manifesting in daily environmental actions that optimize the living environments of the community.

It is worth mentioning that the Mexican population needs to promote environmental culture, for this reason the family EE must be fed back with the knowledge and experiences acquired by the students in the different educational levels, so that they converge in the updat-

ing of the information for the practical and feasible action on global and local EPs.

The educational institution of the NMS has the task of training competent young people that contribute to sustainable development in a critical, reflective and argumentative manner to favor the solution and mitigation of EP in the areas of their environment. This is one of the generic competences that marks the Comprehensive Reform of Higher Secondary Education (RIEMS) which students of the NMS must develop “to contribute to sustainable development in a critical manner with responsible actions and assuming an attitude that favors the solution of environmental problems at the local, national and international levels” (Diario Oficial, 2008, p.5).

The way to take and apply environmental projects in high school institutions allows students and their families to acquire the following advantages: increase coexistence and time with the family, develop the ability to communicate and convince, increase environmental awareness, learn to decrease costs of electricity, water and learn to plan and execute environmental activities. Remacha and Belletich (2015) and Rodríguez Vargas and Luna (2010) point out that projects expand creative skills in students mainly when they are formed into teams for the performance of shared tasks. In addition, applying this type of EA projects generates emotions of well-being, pleasure, stimulation, desolation



and affection when involved in the care and conservation of the environment, since it allows family members to be included, from children to adults and friends, which makes the coexistence between family-nature more pleasant.

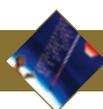
The educated and trained young people of the CBTis 212 are active entities in environmental skills and knowledge, to execute viable programs or projects to raise awareness among family members and to propose actions aimed at reducing environmental deterioration in their locality. In short, the EE must be oriented from the family to the school and vice versa to strengthen the knowledge, skills, values, attitudes and behaviors of the young people and the members of the family group to achieve an environment consistent with their reality. "Education is a process of raising awareness, changing attitudes and values, acquiring knowledge and developing skills, aimed at the protection and care of the environment" (Tovar-Gálvez, 2017, p.523).

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School media, scenarios to form political subjects in school

Medios escolares, escenarios para formar sujetos políticos en la escuela

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Received: 2019-01-29 / **Reviewed:** 2019-04-28 / **Accepted:** 2019-05-17 / **Published:** 2019-07-01

Abstract

This research intends to contribute to the formation of political subject as students and active participants in the production of school communication media. It refers to a qualitative study which inquires about the alternatives for the citizen education, with high school students who assume the roles of producers of scholar media. The entirety of the proposal is epistemologically based on the concepts: communication/education, school media and political subject. In this perspective, the project materialized in three cities of Colombia (Medellín, Montería and Bucaramanga) and six public and private educative institutions, with a methodological route guided by an ethnographic study that facilitated observing how school media are produced drawn from the triangulation of collected information from focus groups and interviews, and then digitalized in the NVivo software. This methodol-

ogy allowed furthermore, comprehending from the students, as subjects of study, the processes of political formation with the management of information and the content of the school media in public and private institutions. Nonetheless, a common conception of the political was evidenced, and it overcomes the idea of representativeness to become dimensioned as the construction of society and the work in aims of everyone's wellbeing.

Keywords: School media, political subjects, citizenship, politics, schools, education.

Resumen

La investigación busca aportar a la formación de sujetos políticos desde la condición de estudiantes y participantes activos en la producción de medios de comunicación escolar. Se trata de un estudio cualitativo que indaga sobre alternativas de educación ciudadana,

con jóvenes de educación secundaria que asumen el rol de productores de medios escolares. Toda la propuesta se fundamentó epistemológicamente en los conceptos: comunicación/educación, medios escolares y sujeto político. Desde esta perspectiva, el proyecto se materializó en tres ciudades de Colombia (Medellín, Montería y Bucaramanga) y seis instituciones educativas de carácter oficial y privado, con una ruta metodológica orientada por un estudio etnográfico que facilitó observar cómo se producen los medios escolares a partir de la triangulación de información recolectada en entrevistas y

grupos focales, y sistematizada en el programa NVivo. Esta metodología permitió comprender, desde los estudiantes como sujetos de estudio, los procesos de formación política con el manejo de la información y los contenidos de los medios escolares de las instituciones públicas y privadas. No obstante, se evidenció una concepción común de lo político que supera la idea de representatividad para ser dimensionada como el trabajar por el bienestar de todos y la construcción de sociedad.

Descriptor: Medios escolares, sujeto político, ciudadanía, política, colegios, educación.

1. Introduction and state of the art

The school media generate various tensions in the school. Freinet (1977) introduced the printing press in the classroom, in order to favor stories based on students' own lives. Then, in Latin America, most of these projects follow instrumental, informative and adult-centered approaches (teachers) (Huergo, & Fernández, 2000), (Kaplún, 2010) or disarticulated institutional projects as proposed by (Rodríguez, 2004) and (Valderrama, 2007) that are far from what was proposed by the French educator in the second decade of the 20th century.

With the incorporation of technologies, the discussions focus on the appropriation or denial of digital culture, either to extend the exercise of the Right to Communication (Bacher, 2009) or to follow traditional writing practices. The challenge for the school is to encourage students to appropriate other languages, in addition to writing, to produce content, memories and realities and generate processes of symbolic and cultural exchange (Romero, 2011).

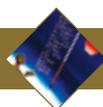
Three research groups of the Pontifical Bolivarian University of Colombia,¹ UPB, executed the project "School media as training spaces for the political subject in educational institutions of Medellín, Montería and Bucaramanga", with the purpose of investigating whether the

school media serve as space for the formation of the political subject, in which the students express their ways of seeing their worlds (Valderrama, 2010), crossed by the experiential culture (Pérez, 1998), the appropriation of the word to narrate those worlds (Freire, 1985) and where critical awareness, the capacity for dissent, autonomy, leadership and empowerment (Rojas, & Arboleda, 2014), some of the characteristics that identify the political subject can be developed.

A qualitative ethnographic methodology was applied to observe the process of production of school media in educational institutions, supported by interviews and focus groups for students and teachers.

The research is focused on the process of producing the school environment and changing the role of the student, who goes from being a "mere receptor" to producer of meanings (Martín Barbero, 1998); participation in these experiences allows other cultural options: "to offer them the possibility of knowing, seeing, feeling, experimenting with the objective of intervening and transforming" (Gamarnik, 2011, p.13); that is, to pass from the receiver to the social actor and producer of meanings.

The study is supported in three concepts: communication/education, school media and the political subject. The initial basis of this relationship is problematizing education (Freire, 1985) for its reflective character and as a permanent



act of discovery of reality (p.88); an education that overcomes the transmission and accumulation of information, and develops in students critical thinking, a reading of their life experience related to the educational and social context, and which, then, narrates them appropriating different communication languages (Perceval, & Tejedor, 2008) that constitutes it in a significant learning (Aparici, & García, 2017), similar to the features that identify the political subject.

The communication and education relationship is marked by two perspectives: for Barbas (2012), edu-communication is “process, movement, flow of meanings, creative and recreative action, permanent construction-deconstruction-reconstruction of reality” (pp. 166-167) and Huergo (2001) who maintains that this relationship communication/education (with the slash) is an articulation based on the “formation of subjects (object of education) and production of meanings (object of communication)” (p. 28).

The school media is assumed from two concepts: the first, as devices to visualize classroom experiences and for the members of the educational community to produce “contents, memories and realities that are shared with their environment in a process of symbolic and cultural exchange” (Romero, 2011, p.48); and as spaces to tell “the stories of his or her life, in a legitimate act of communication, not only to peers, but to the inhabitants of his/her context” (p.50); the second, Ceballos and Marín (2017) indicate that the school media are spaces of communication, education and culture, produced collectively by the educational community, to “generate reflections and conversations from the published topics, in a way that favors processes of dialogue and discussion among the recipients of these contents and (...) encourage to share these messages with other recipients” (p.58).

The concept of political subject is based on Fernandez who shares some of its character-

istics: “democratic, with a sense of community, capable of developing a personal opinion and establishing itself as an active receiver, generator and transmitter of knowledge in their daily lives” (2015, p. 89). To which Rojas and Arboleda (2014) complement: respect for difference, acceptance of other ways of thinking and acting in symbolic and real world. To this, Ruiz and Prada (2012) added indicating that the fact of telling their life, constructing stories, describing their own contexts, allows the subject to commit to the action and to the transformation processes, there lies the sense of political subjectivity and the exercise of criticism (p.51), therefore, as Kriger (2010) points out, one becomes a political subject when there is an intention to change the world of which one is a part of. These aspects appear in school media, when they are understood as a space or process of producing content, where students can recognize themselves in the difference, discuss their points of view, show their leadership, their ability to reach agreement and communicate their ideas that give an account of what they live in school and in their social context.

2. Materials and Method

The research developed was qualitative in nature. It had an interest in asking, interpreting and relating the observed: “emphasizes understanding and interpretation from the subjects and their process of meaning in specific educational contexts, with their own beliefs, intentions and motivations” (Reynaga, 1998, p.126).

To capture the knowledge of students and teachers that make up the school media, an ethnographic interview was conducted (Guber, 2001), as a reflexive exercise among researchers, students and teachers: “it is a social relationship in such a way that the data provided by the interviewee reflect the reality that the teacher builds with the interviewee at the meeting” (p.77).



The focus groups, according to Reguillo (1998), contribute to the reflective nature of the instrument: “when the collective experience of the individual becomes evident, the subjects enter into a dynamic of negotiation of meanings both with the other subjects and with themselves” (p.35).

The selection process of the educational institutions in each city (Medellín, Bucaramanga, Montería), was made with the following criteria: five or more years of publication of the school media; work team made up of students and guided by a teacher; periodic meetings (weekly or biweekly), within a public educational institution and a private one, to have different points of reference. In total there were 6 educational institutions, two for each city. The field work took place in the second semester of 2017, between August and November, the second period of academic development in high schools in Colombia.

3. Analysis of results

The data obtained is qualitative: concepts and ideas that emerge from the interviews or focus groups. For this article the questions posed to the actors are taken up on two concepts: school media and the political subject. Following Angrosino (2012), the ethical categories, the result of a theoretical survey (already discussed), acquire other meanings from the comments made by the consulted students and teachers, thus becoming an “emic” dimension (pp. 99-100). From the registration of the interviews

and focus groups, the concepts were specified, applying the Nvivo software.

Next, a brief review of the Educational Institutions (E.I) will be made and the obtained results will be exposed with their respective analysis, bearing in mind the research question: What contributes to the formation of the student, as a political subject, the participation in the production of school media of public and private educational institutions?

3.1. Medellin

Public Educational Institution (Public E.I.): founded in 1970, has five thousand students in the Primary, Secondary, Technical upper secondary education and Academic upper secondary education levels. The school medium is a newspaper founded in 1979, has an annual periodicity, with 61 editions published until 2017. It is coordinated by a communicator and teacher who is part of the Department of Spanish Language. The writing team was composed of ten students.

Private Educational Institution (Private E.I.): founded in 1975, founded in 1957 and its modality is academic, imparted to men and women from pre-school to basic secondary and upper high school. The experiences of school medium in the E.I. date back more than ten years, with newspapers, TV shows or school radio stations. For this case, the school station was taken into account, coordinated by a teacher from the area of Spanish Language and had as support a group of six students who broadcast a weekly show.



Chart 1. Results, interviews students and teachers of Medellín about school media

Question	Actor	Concept	Idea
What is a school medium?	Student of Public E.I.	A school medium is like, in this case, the newspaper, which is part of the entire educational community and includes all the people in the school to transmit information, transmit thoughts, ideas, as a new way of learning.	<ul style="list-style-type: none"> • Newspaper • Educational community • Transmission • Thoughts • Learning
	Student of Public E.I.	A school medium is a process, an organization of some ideas, some knowledge, some concepts that are organized to be transmitted to the students of the school, to the teachers, to the directors.	<ul style="list-style-type: none"> • Process • Brainstorming • Knowledge • Concepts • Transmission • Educational community
	Student of Public E.I.	Method that students and teachers use to learn about new things that happen at school.	<ul style="list-style-type: none"> • Method to inform • Current information
	Student of Public E.I.	The student media what it does is give neutral information, that is, even when we are students and we don't like to say that the teacher was right, we have to be on the teacher's side.	<ul style="list-style-type: none"> • Neutral information • Teacher
	Teacher of Public E.I.	It is a channel of communication and discussion of certain problems that are seen in the school, it is (...) like that space where they can give their own opinions without being coerced or pressured (...) it is a space to discuss and debate certain problems, not only of the institution, but also of the city (...) the children are the ones who write the most.	<ul style="list-style-type: none"> • Communication and discussion channel • Space to comment without censorship • Discuss issues of the institution and the city
	Teacher of Public E.I.	The school medium presents institutional and student interest information. It is a vehicle to express (...) in principle it is for free expression, but there must be a slight censorship, because they could publish things that are not acceptable.	<ul style="list-style-type: none"> • Institutional information • Means of expression • Free speech • Mild censorship • Maintain institutional line

From these comments, some differences in the ideas of a school media, in a public context and a private one are appreciated. In the first, it is a medium with an academic focus (produced by students); where they circulate, in addition to information, knowledge, thoughts and ideas which gives a different character to the contents, to be shared in the educational community. A key contribution is to associate the medium as a process and not as a result or final product (Mujica, 2001), a stimulus to the expression of the students. It is emphasized that the school media allows to express thoughts and ideas

that are known by others when the contents are published; it is a collective construction and social product as pointed out by Kaplún (1998). Different to the concepts in the private E.I., because in it, some expressions associated with different means (speakers, for example), that communicate institutional information of what “happens in school” and, above all, the idea of transmitting information by “neutral technologies” (Saintout, 2003) arise. Therefore, without involving critical ideas or thoughts, they subject to the teacher’s approval.



From the perspectives of teachers, in the public E.I. is perceived an idea of positioning the students as authors of their writings, with the possibility of expressing their opinions either of the institution or the city, without the intention of being restricted: “Ideas circulate, are exchanged and confronted” (Henaó, 2012, p.133). In the private E.I. is contradictory: on the one hand, recognizes that it is a vehicle of free expression, but at the same time points out that it must have a certain level of censorship.

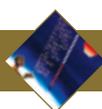
In an environment of trust and commitment to express ideas, opinions and develop their own content, there may be the awareness of publishing content with a public character, to impact the educational community, “write to be read” (Freinet, 1983). On the contrary, if students are subject to censorship, even if it is mild, when expressing their ideas, their interests or opinions, their field of participation and influence in these spaces is limited.

Chart 2. Results of interviews students and professors of Medellín about the political subject

Question	Actor	Concept	Idea
What is the political subject?	Student of Public E.I.	The political subject is the ability of a person to create awareness of their environment, and provide ideas to transform (...) is to have a sense of belonging, that ability to transmit good ideas.	<ul style="list-style-type: none"> • Create awareness • Ideas to transform • Sense of belonging • Ability to transmit good ideas
	Student of Public E.I.	A political subject has to be someone responsible, who is critical and who has the ability to lead, to know how to solve situations.	<ul style="list-style-type: none"> • Responsible • Critical • Leadership • Resolve situations
	Student of Public E.I.	He is a person who expresses and feels what he wants, (...) he wants to move his country, his city, his municipality, his idea and his thought forward.	<ul style="list-style-type: none"> • Expression capacity • Commitment to society
	Student of Public E.I.	It is to be a honest person who knows many things, gives many opinions that may not share, but that respects, should not be a corrupt as when we think about Colombian politics, (...) implement their opinions in a respectful way with everyone.	<ul style="list-style-type: none"> • Knowledge • Opinion • Pntegrating Person • Respect
	Teacher of Public E.I.	A person who participates in the different scenarios of the city and the country (...) a person who contributes with a critical spirit to make their neighborhood better.	<ul style="list-style-type: none"> • Participates • Contributes • Critical spirit
	Teacher of Public E.I.	Being a politician subject seems to me a person who is not divorced with a line of thought (...) is being involved in the political discussion of the country.	<ul style="list-style-type: none"> • Line of thought (political) • Political affiliation • Participant in political discussion

Between the students of both institutions emerge some characteristics, related to the “political subject”, associated to those who work for the common good: those that create aware-

ness, are responsible, have a sense of belonging and contribute their knowledge to a society, have the capacity exert leadership and listening, seek to do good and propose solutions. Some relate it



to corruption. The answers indicate that students consider it important to be aware of the political subject, conducive to the construction of a society and feel part of a “we” (Nussbaum, 2014).

Teachers have more basic ideas of the political subject. For them is someone who participates in nearby spaces where one can have direct influence, such as the neighborhood and not only exercising the right to vote. The one of the private institution considers that is the one who has an ideology or a filiation to a political party and its participation is framed in the political discussion, related to traditional politics.

According to the above, it is worth considering some shared ideas about whether the fact of integrating and participating in school media contribute to the formation of the political subject. To do this, students and teachers were asked: Participation in the school media: What contributes to the formation of the political subject?

In this regard, the students of the public educational institution responded:

The ability to lead, learn to accept the ideas of other people (...) as a human being I must consider myself within a society; my ideas cannot be unique, I must learn to work in community. (Student 1)

... from the topics discussed one can learn a lot from them and have our own criteria and propose a solution, wanting what's good for society. (Student 2).

For their part, in the private Educational Institution, they shared:

Above all social skills, we study in a mixed school that gives us great advantages in the social field; radio has trained us as citizens, which I feel very positive, because, although we listen and have our opinions, we are informed. (Student 1).

It contributes to my personality (...) is to accept that the other also has personality, and will also do other things. (Student 2)

Students value that participating in a school medium, as a space and process not as a product, gives them the ability to speak and critically reflect, throughout the production process, materialized in meetings and in the meeting between peers (students and the teachers), where they learn to value respect for the difference. In addition, it promotes leadership, acquiring its own criteria, learning from the issues and proposing solutions to problems. Young people need a voice, to be seen and taken into account “is the right to socially exist” (Martínez, 2014).

The teachers said:

The newspaper is the institutional medium of the school (...) as we are doing the discussions and, among themselves they are realizing (...) that there are some rules, some parameters, a social responsibility, that there is ethics as communicators (...) since they are all different, they also have to listen to other voices and they also have to listen to what the other thinks. (Teacher, Public Educational Institution)

I have tried to make them objective, (...) in the sense that when they interview, if they do not agree with him, they will not delegitimize him. If there are disagreements, I have tried that initial disagreement does not vitiate the article. (Professor Private Educational Institution)

According to what teachers have stated, participation in a school environment implies the recognition of some norms and, above all, recognition of the other's voice as different. Therefore, it requires that the school media be considered as a process, rather than a product that serves as a channel or restricted instrument to disclose institutional information; in terms of Freire (2008) it is “a gnosiological experience” (p.50), in this case, experience of knowledge construction and formation of the political subject.

3.2. Montería

Public Educational Institution (Public E.I.): founded in 1970, it has a coverage of 2000 stu-



dents for all levels of primary and secondary basic education. It has 82 teachers, four managers and six administrative staff. The school medium is a television program that has a monthly periodicity, years of work and integrated by a group of thirteen students who distribute the functions of preproduction and audiovisual production, coordinated by the professor of the area of Social Sciences.

Private Educational Institution (Private E.I.): founded in 1958, it is a school run by a Christian community that also offers all basic education levels, from preschool to high school. The school medium is a printed magazine that is published annually, with a trajectory of six years and is coordinated by a social communicator with the support of fourteen students.

Chart 3. Results of interviews students and teachers of Montería about the school media

Question	Actor	Concept	Idea
What is a school medium?	Student of Public E.I.	It is defined as a system designed for communication and information of the school population; space where different methods are used that attract the receiver, in this case, the students.	<ul style="list-style-type: none"> • System for communication and information • School population • Receiver
	Student of Private E.I.	Space provided by an institution to inform about different facts, news and activities related to it.	<ul style="list-style-type: none"> • Space to inform
	Teacher of Public E.I.	It is a medium that makes the community very visible and empowers the children who do it and motivates them to achieve more distant things.	<ul style="list-style-type: none"> • Media to make visible. • Empower
	Teacher of Public E.I.	It is a medium that serves to put in context the institutional reality for the target audience that the organization has and to generate interest in the external environment. Also to facilitate the processes of internal communication and to provide knowledge to students about writing, research, spelling, among others.	<ul style="list-style-type: none"> • Put in context • Target audience • Internal communication processes • Contribute knowledge

There is a divergence in the conception of what is and means school media for the interviewees of public and private educational institutions. In the first, the definition of the concept is broader: it responds to the interests of the institutional and involves the communities of the city that have access to the television program. On the other hand, in the private school, the priority is to inform about the topics of institutional interest, focused on the internal and external recipients of the printed magazine. Also, the school medium is a curricular strategy that supports and fosters writing and research skills and competencies.

In general, in both institutions the mass media is appreciated, as a reference to take into

account, not so much for the contents where there is a distancing from the informative agenda, but in the way of presenting the topics. Thus, the students of both institutions assume the school media as their own and define it as a particular way of making their daily life known. The positions of those in charge of the media of both institutions maintain a certain coherence with what the students expressed, because it allows the initiative to propose the themes, a formative principle that Ruiz (2008) directs towards education “of political subjects, participatory and prepositive citizens” (p.124).

About the political subject:

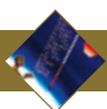


Chart 4. Results of interviews students and professors of Montería about being a politician

Question	Actor	Concept	Idea
Do you consider yourself a political subject?	Student of Public E.I.	I do ... because, say in the case of my class, I am the monitor, so I am in charge of watching over what they ask of me and when we have any need, I am the one who watches over them and that is like a political way of being better with what we want.	<ul style="list-style-type: none"> • Watch over others • Being better
	Student of Public E.I.	But it is not just that, if the person asks you to be a representative, someone who looks older before them, is not that, if they ask you for something, then you will do it right away. First you have to analyze and see if what they ask is going to be for the benefit or harm for society.	<ul style="list-style-type: none"> • Represent someone • Social Benefit
	Student of Private E.I.	Yes, I am a politician when I know how to give my opinion, and I understand the opinion of others ... I am a politician when I understand that the world not only thinks as one, but that everyone has a different opinion; if there are 40 people there are 40 different worlds. Being a politician is knowing how to take those 40 opinions under the same path even though not everyone thinks the same, that is being political.	<ul style="list-style-type: none"> • Difference • Social beings • Mutual understanding
	Student of Private E.I.	Know that in a society there will always be some clashes, some contrasts and one will know how to understand those things, because we are social beings that can relate to others and we can understand ourselves.	<ul style="list-style-type: none"> • Difference • Social beings • Mutual understanding
How do the contents published in the school media contribute to the political formation of the educational community?	Teacher of Public E.I.	From every point, in some way, what they show is their political feelings, but they have learned that we should not impose: we must share, for the better. Undoubtedly, they form as political subjects with political thought, the dynamics makes them understand that, as social actors, we are politicians (unlike politicking), that this is crucial to build society.	<ul style="list-style-type: none"> • The political feeling • Political thinking • Building society
	Teacher of Private E.I.	Strengthens bases, helps them reflect on beliefs or positions in situations. It allows them to open up to the world; compare and analyze	<ul style="list-style-type: none"> • Reflection and analysis • Open up to the world

The conceptual and practical appropriation of the political subject stands out among the students: in the public institution there is a tendency to understand the political as the exercise of working for the good of all, from the role played in the educational context as a “strategist who knows how to coherently articulate the public and the private” (Arias, & Villota, 2007, p.47). In the private institution, young people reveal the conception of politics more from the respect for the other and for the differences.

The students involved in the production of school media understand the political subject as the way to do good, build society in an inter-

subjective way that allows students to “critically know and think [...] to express their emotions and feelings, to get involved in the destiny of others” (Alvarado, Patiño, & Loaiza, 2012, p.859). The teacher of the public institution and the social communicator of the private, agree with the position of the students of both schools: they consider that the political subject is lived daily, from the way in which we share with others to the complex task of building society and that political education is an issue that emerges from the thought: principle for the construction of the political subject as a subject that is “at the center of the world, both to know and to act” (Morín,



2006, p.91). By the previous it is deduced: the school media, when being inserted in the school, serves as scene to make critical reading of the world that they live in and to communicate their own ideas; this is how a political subject with the capacity to speak develops.

3.3. Bucaramanga

Public Educational Institution (Public E.I.): founded in 1976, has a coverage of 1500 students for all levels of primary and secondary

education. They have a school station with daily broadcasts; 16 students and two teachers participate in the group of producers.

Private Educational Institution (Private E.I.): founded in 1891, a school run by a community of Catholic nuns that also offers all basic education levels, from preschool to high school. They have a television program with biweekly broadcasts and a trajectory of 26 years. It is coordinated by three teachers with the support of twelve students.

Chart 5. Results of interviews students and teachers of Bucaramanga about the school environment

Question	Actor	Concept	Idea
What is a school medium?	Student of Public E.I.	It is a means where students participate with the guidance of teachers to express themselves and speak with the language of young people.	<ul style="list-style-type: none"> • Space for participation and expression • Language and worldview of young people
	Student of Private E.I.	Space to represent the values of the School.	<ul style="list-style-type: none"> • Means to inform • Space to strengthen the institutional identity
	Teacher of Public E.I.	Effective means to strengthen internal communication and the relationship between teachers and students.	<ul style="list-style-type: none"> • Media • Space for student expression
	Teacher of Private E.I.	Channel offered by some schools to motivate students in the interest of communicating.	<ul style="list-style-type: none"> • Communication channel • Space for motivation and the sense of institutional belonging

In the private E.I. school media is assumed as an institutional communication channel, validated with the participation of students and teachers; in the public E.I., this is recognized as an autonomous space, which promotes the

opinion and expression of students, from their imaginations and worldviews.

On the political subject, they indicate the following:

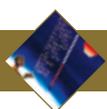


Chart 6. Results of interviews students and teachers of Bucaramanga about the political subject

Question	Actor	Concept	Idea
Do you consider yourself a political subject?	Student of Public E.I.	The political subject is a good citizen. He who complies and respects the laws.	<ul style="list-style-type: none"> • Respect the rules • Respect the opinions of others
	Student of Private E.I.	Yes, as long as I always seek to present the truth and respect the opinions of others.	<ul style="list-style-type: none"> • Truth • Plurality
How do the contents published in the school media contribute to the political formation of the educational community?	Teacher of Public E.I.	The station helps them to make a critical and comprehensive reading of reality and in that sense constitutes a space for the political education of students.	<ul style="list-style-type: none"> • Critical reading • Ideological and political formation
	Teacher of Private E.I.	Strengthens aspects such as leadership and autonomy and makes a commitment to the theme of peace.	<ul style="list-style-type: none"> • Topics related to citizenship, duties and rights are addressed

Consider the school medium as a training space for the political subject, is the goal of both institutions. Therefore, teachers recognize that student participation in school media strengthens aspects such as critical reading of reality, leadership and autonomy, key aspects in the constitution of the political subject, which emerge in the production process of the communicative contents. In this way, the findings made it possible to identify the presence of what Perez characterized as the new parallel school that is the media (2007, p.7), a school that enables the development of the specific capacities of the political subject.

4. Conclusions

The process of production of the school medium favors the formation of students as political subjects, when it provides the ability to critically read their educational and social contexts, to produce stories conducive to generating dialogues in the educational community and in the environment surrounding the school "To dialogue is to discover in the fabric of our own being the presence of the social bonds that sustain us" (Martín Barbero, 2002, p.35).

School media offer the possibility of connecting students with their realities, to be narrated and exercise the right to communication,

fundamental basis of the political subject; it allows the development of a critical conscience, to know some norms, to be guided by ethical criteria that overcomes the denial of the word or the fear of expressing ideas. When the educational project of the school recognizes its communicative potential, the school media is consolidated as a "space of understanding and, therefore, it becomes a bridge for the stimulation of thought" (Pallarès, 2014, p.212).

This leads to consider that the school media is a meeting space with the other as a scenario and the setting of collective agreements, recognition of dissent in which plurality is privileged, where the emergence of "thinking and speaking subjects" is favored (Rojas, & Arboleda, p.14), above all because of their ability to communicate and also where they learn to recognize the other, who they listen to and with whom they learn to make decisions together (Rojas, & Arboleda).

A school environment understood as a space and process of content production, with the intention of forming producers of meaning, rather than reproducers (Duschatzky, Farrán, & Aguirre, 2010) serves as a stage to form political subjects in the school, that is, students that learn to respect difference, to read their everyday life, to have critical thinking and to relate their experiences. Following with Romero (2011),



school media to assume as spaces of symbolic and cultural exchange, can empower students as producers and political subjects with the ability to speak their world and contribute their ideas to transform it.

(Endnote)

1. The Research Group in Urban Communication, GICU of Medellín; the Communication and Education Research Group, COEDU de Montería and the Communication, Culture and Development Research Group of Bucaramanga, are part of the Faculties of Social Communication-Journalism in the Colombian cities where the Pontifical Bolivarian University, UPB is based.

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Historical journey of literacy in Venezuela from the un-learning

Recorrido histórico de la alfabetización en Venezuela desde el desaprendizaje

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Received: 2018-04-07 / **Reviewed:** 2019-05-13 / **Accepted:** 2019-05-17 / **Published:** 2019-07-01

Abstract

Currently citizens are exposed to a large amount of information presented through various means. This torrent of information requires skills that are not only limited to the reproduction and decoding of signs and symbols but, they must be able to interpret and express themselves through different means and in more than one language. (Crystal, 2011) In this sense, the concepts related to literacy practices around the world have been transformed towards a more humanistic approach in which the production and understanding of written discourse is appreciated as a tool for personal growth, including in this the use of Information and Communication Technology (ICT). With this in mind, a historical journey of the concept of literacy in Venezuela is exposed in order to start a deeper study in the future, that reconstructs the concept of literacy and reorients the school practices of reading and writing in the country, through the frame of critical rationalism and unlearning (Andrade, 2005 y Popper, 2008). This study was based on a documentary review of the sources available in official media regarding the teaching of reading and writing in Venezuela, providing as a main conclusion that not only is there no consensus on the vision

and methodology for literacy, but also the mentioned rethinking becomes necessary.

Keywords: Literacy, journey, practices, concept, rationalism, un-learning.

Resumen

Actualmente los ciudadanos están expuestos a una gran cantidad de información presentada a través de diversos medios, lo que exige destrezas que no solo se limiten a la reproducción y decodificación sino que los mismos deben ser capaces de interpretar y expresarse a través de distintos medios y en más de un idioma (Crystal, 2011). En este sentido los conceptos relacionados con las prácticas alfabetizadoras alrededor del mundo se han ido transformando hacia un enfoque más humanista en el que la producción y comprensión del discurso escrito se aprecie como una herramienta de crecimiento personal incluyendo el uso de las Tecnologías de la Información Comunicación (TIC). Con esto en mente se expone un recorrido histórico del concepto de alfabetización en Venezuela iniciando con los programas de alfabetización fuera del contexto escolar con el fin de dar inicio a un estudio futuro más profundo que, enmarcado en los postulados

del racionalismo crítico y el desaprendizaje (Andrade, 2005; Popper, 2008), lleve a reconstruir el concepto y reoriente las prácticas escolares de lectura y escritura. Este estudio se basó en una revisión documental de las fuentes disponibles en medios oficiales en relación con la enseñanza de la lectura y la escritura en Venezuela

1. Introduction

Literacy is basically the act of teaching the productive management of the written language. Through this brief definition we can appreciate what is usually practiced in classrooms during the teaching and learning process of writing. However, it is fair to admit that in order for an individual to communicate competently through writing, he or she must first understand that writing and reading are ways of doing things that are connected to their daily life and not activities that are only done for job or academic requirements. Being a writer or reader is not about being an author of books, it is about being a person who is inserted into a community through the written expression of ideas.

To understand this, current literacy practices should go through a process of un-learning and critical assessing (Andrade, 2005, Popper, 2008) that, reorienting the concept of literacy, also promotes the transformation of the teaching-learning process of reading and writing in school contexts. Several authors have already realized the enormous deficiencies reported by the graduates of primary education and even adults who have participated in the different literacy programs carried out by the Venezuelan government at different times in history. Therefore, an initial exploration of the essential concepts of literacy that have been contemplated in Venezuela from official government sources through the years is presented below, this in order to take a first step in conducting a deeper

aportando como conclusión principal que no solo no hay un consenso sobre la visión y metodología para la alfabetización sino que el mencionado replanteamiento se hace necesario.

Descriptor: Alfabetización, recorrido, prácticas, concepto, racionalismo, desaprendizaje.

investigation that inquires about social literacy practices in Venezuela.

2. Literacy. Reflection as a first step

In the course of our lives, humans acquire, learn, perfect and discard an infinity of behaviors, some inherited from our social environment, such as speech and its cultural idioms, others consciously learned in educational contexts, including the written language. This leads to a transformation of ourselves that in many cases does not stop until the end of our existence. In this order of ideas, as social beings, individuals do not stop expressing themselves, and it is verbal communication, specifically written communication, the unequivocal sign of the human condition. Thus, we understand by communication the act of putting into sounds, signs or symbols ideas that are aimed at a specific receiver adapted to a particular context. These sounds, signs or articulated symbols configure language, which is a dynamic phenomenon covered with creativity, productivity and complexity. To this we can add the words of Ferreiro and Teberosky (1991) who affirm that it is the rules and parameters of articulation that define a language, since words alone do not represent anything until they are combined to form sentences that build an intelligible message. Franco (2000) adds to this idea by saying that “language has no meaning if it is not in interhuman communication” (p.83) and it is without a doubt the written language



the maximum expression of articulated and regulated language.

Several authors have already listed the differences between oral language and written language, however, it is appropriate to mention Harmer (2000) who states that, unlike oral language, writing must be learned; that is, it requires a process of formal instruction that usually begins in childhood, after the acquisition of oral language. This process is called literacy and can be defined as the act of learning, creation and interpretation of written language for the purpose of communication. Indeed, if it is argued that speech and hearing are developed based on the need to express and be understood, this need is much more relevant when it comes to writing, and that is the undeniable social intention of the written language. Taking the words of Cassany (1999), writing or reading is a way of using language to perform actions and achieve objectives. We read and write with the aim of persuading, arguing, requesting, making catharsis, creating art, regulating behaviors, among other things. Language is the means and also the end of the development of human thought.

Thus, learning implies a change of behavior, as well as the creation and development of new cognitive structures in the human being, and this whole process is externalized and expressed before the world through language. Likewise, this motivates the individual to change their reality, to experience new ways of living it through language. Thus, any learning process in the human being is closely linked to the development of language. It is in fact language the instrument of learning, and in particular words are, then, in that desire of man to name everything that makes up his environment, the form that thought acquires when it is transformed throughout this process.

It can be said, to reaffirm this idea, that knowledge is the product of learning and that language configures it. This leads to the point where, given the social nature of man, he seeks to transmit this knowledge to his fellows and in the process expand and refine it. It is here that writ-

ing becomes the modality of transmission par excellence, given its enduring nature over time even in times of preponderance of audiovisual media and virtual reality (Brown, 2007).

In fact, as Cassany (2003) puts it, writing is and continues to be “the most used code to interact in virtual communities”. The fact that fewer and fewer people use paper and pencil to express their ideas has not taken away the validity of writing, on the contrary, social networks, blogs, and other forms of communication via the Internet have reinforced the importance of written communication, to the point that people come to create identities that only exist in words and images but that influence communities of people to such an extent that they transcend reality beyond the virtual.

Continuing with Cassany (2003), computer mediated communication (CMO) has promoted the approach to information from the point of view of multimodal competence, in which the individual represents and addresses messages from a variety of systems: speech, writing, image, audio and any combination that is allowed within the virtual field, so that what started as a written document becomes a community of expression. Hence, if the traditional notion of writing had to be reconceived, it will also correspond to the same with *literacy*. Literacy can no longer be limited to the handling of the signs and symbols mentioned at the beginning, as well as to the conventions that regulate written language; delimiting it to the use of pencil and paper, but it should cover the use and management of audiovisual media to create, represent, share, understand and interpret information in various means of human interaction and with different purposes.

With regard to this, we can bring up what UNESCO (cited in Ortiz, 2007), when referring to literacy as: the “ability to identify, understand, interpret, create, communicate, and calculate by using written and printed materials related to different contexts” (p.16). As stated, the process of literacy involves continuous learning in which



tools are obtained that enable participants to develop as actors in the society in which they find themselves while growing as people in their professional and personal fields. Within this same line of thought is the conception that Ortiz (2007) states about literacy, describing it as:

An educational process that creates an enabling environment for students to develop their written communicative skills, assuming reading and writing as a constant opportunity for learning and growth that allows them to discover the thoughts of others, understand the divergence, expand, confront and communicate their vision of the world and of life. (p.16)

Crystal (2011), in turn, defines the term literacy as the ability to understand and handle different cultural and technological domains. The author refers in this conceptualization to the fact that every day the term covers more and more skills, for example, the efficient use of computers, smartphones, basic knowledge of more than one language, as well as global terminology and idioms. Along the same lines, Richards and Schmidt (2013) relate literate practices and behavior with the socialization and development of individuals in society through the use of writing. From this perspective a literate person would be one who is able to understand, produce and basically interact with all the elements and in all situations within the society to which he or she belongs. It is not, then, to know how to read and write, or to express and understand messages; it is about being able to interpret and manage the information produced by the global community, in other words, be strategically competent in all current communication contexts.

It is not unwise, then, to say that it is necessary to change the focus of literacy by following the path of critical rationalism and un-learning to include in it the skills required in the production and processing of knowledge today.

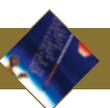
3. From critical reflection to un-learning

It has already been suggested that, unlike oral language, writing requires a formal training process, and that orthographic, syntactic and pragmatic conventions govern written discourse according to each culture and must be complied with so that production is accepted. This process of instruction covers both reading and writing and is adapted, or should adapt, to the cultural and technological changes of each community. As already affirmed Cassany and Morales (2008) when they explained that although there may be general cognitive skills in the learning of written language, the impact of the forms and customs of each community of writers cannot be ignored.

This implies that, although twenty years ago the children had their first contact with the written language to read in the primers and the traditional books of syllabication, while writing was linked to calligraphy and aesthetics, today it is not surprising that the first reading and writing events are done on a computer or tablets by pressing keys and reading screens, interpreting images and making free shapes and drawings with the fingers, instead of a book and a pencil. Although this fact has not necessarily affected the vision of writing process and product within classrooms.

It is then necessary to ask, what has changed in the vision of the teaching of the written language? Has the conception of literacy that characterizes the social practices of teachers changed? Has the way of teaching and learning to write evolved, or are computers simply included as an accessory and not as a true communication tool?

Without a doubt it is in the learning of writing where the change driven by the technology can be perceived in greater degree. Although there are functional and orthographic principles that are maintained, the writing process would



have to be object of a phenomenon of un-learning. This understanding, first of all, that learning is the “continuous construction and reconstruction of reality” (Guidano cited in Andrade, 2005, p.2), and therefore to un-learn it is necessary to follow a similar route but dismantling the concepts, theories, conventions and structures that are culturally considered as absolute dogmas, in order to adapt them to the new needs and the new procedures of the individuals. In this sense, Andrade (2005) continues to affirm that to un-learn is to recognize that human beings are movement and, in this way, they must undo and redo themselves according to the changes that come from questioning the environment.

Already Popper (2008) spoke of the importance of questioning reality based on the dynamics of society, as well as the data empirically collected from a deductive test, in what became known as critical rationalism. It is this questioning of existing concepts that forces us to reevaluate the historical conventions on the learning of written language, that is, it is the same dynamism, the needs and demands of the new times which leads to generate changes in the assumptions regarding the social literacy practices of schools. While children continue to perceive the need to learn to read and write based on the usefulness of this form of communication for them, today’s learners do not perceive writing or make use of it in the same way as ten years ago, therefore, it could be assumed that the teaching method of a decade ago would become inefficient and insufficient for the current generation.

It is important to point out the fact that the texts and the acts that derive from them are a reflection of the individual’s thinking. The way of thinking is thought and altered as the vocabulary changes, so that the way in which new virtual notions intervene in the way in which people express themselves has weight in behavior; the word alters the conscience and therefore the learning processes, as established by Andrade (2004). If on an ontological level; following the statements of Govea (2016), the study

of social practices, the roles played by humans and the complexity of thoughts in their minds would lead us to reinforce the previous idea of how changes in the forms of expression have had an influence on the actions and even the interactions of human beings, much more the need to initiate a critical deconstruction of social literacy practices in the country is reinforced.

The aim, then, is to start with a revision of the theories related to literacy in order to establish a theoretical system with which the data collected from reality will be contrasted in later studies. This in order to make a comparison to determine the equivalences, compatibilities or incompatibilities that will ultimately lead to enunciate a literacy concept that is more in line with current communication contexts.

What is sought is nothing more than submitting the current conceptions of literacy to a process of falsification, since taking the words of Echeverría (1989) this process is in effect what generates changes and advances within the knowledge communities. Following the author, it is argued that the current system of education in Venezuela is working with a few notions and literacy methodologies that have been inherited over the years and from realities that are not necessarily compatible with the current situation of the country. But from a conscious questioning and a critical deconstruction of the social practices related to the written language modifications that lead to a true appropriation of the cognitive and communicative character of the writing can be activated.

In this order of ideas there are the premises of critical rationalism which are intended to continue this theoretical review in accordance with Popper’s approach. This author conceived critical rationalism as a kind of engine that drives to discard the immutability of scientific knowledge. In effect, if empirical evidence is taken from, for example, the high school classrooms, one could find innumerable failures of the students at the level of the reading and writing in relation to the micro and macro structures of the texts, as well



as the critical understanding of them. Moreover, it would be found that most students do not feel any inclination for written language beyond the school context or what may be useful in the social network space (Pineda, Lugo, & Arévalo, 2016). Only this evidence would be sufficient to propose that the current concept of literacy is giving rise to wrong practices, so it is not premature to claim that it is obsolete.

Undoubtedly, the assumptions made by Popper (2008) are not far from the maxims related to un-learning. Un-learning is defined as the act of tracing the path marked by conceptual assumptions, up to the immovable moments, to reconstruct such assumptions according to new needs and realities. Andrade (2005), indicates that “knowledge is awareness of the biological, psychic, sensory, social and spiritual heterogeneity of the knowing subject” (p.4). On a gnoseological level it would be affirmed that knowledge is a product of man and his interaction with the world, therefore, he is the responsible and architect of the cognitive transformations that may or may not occur of the acceptance or rejection of the parameters established in his action field.

Obviously, the knowledge product of language and configured through words can only be transformed or relearned by renaming the concepts. The same Andrade (2005) states that “the subject is able to get rid of all his words and re-word himself” (page 8) when he goes through the process of discarding what Cegarra and Rodrigo (2004) call obsolete or deceptive knowledge.

It is a question, then, not only of recovering knowledge already enunciated by others but of constructing new knowledge and new ways of thinking through the critical and intentional questioning of what already exists. Piaget (quoted in Quiñónez, & Vélez, 2004) called this an “imbalance”, in which almost instinctively the individual formed a series of resistances aimed at protecting their belief systems. However, this same cognitive conflict, driven by disagreements or gaps in knowledge is what leads to the con-

struction of new social representations and the transformation of realities, in other words, leads to falsification.

4. Method and results

This work originates from a systematic documentary review of the sources of official information available in Venezuela in relation to literacy practices inside and outside the school context. It is worth noting that documentary research starts from the collection, organization, analysis and interpretation of information from bibliographic sources, either physical or electronic (Colls, 1994). In this sense, we proceeded to delimit the topic, collect the information, organize the data and develop a conceptual scheme to finally complete the analysis of what was found, as recommended by Morales (2003).

In this order of ideas, having defined the theme as the concept of literacy within the Venezuelan State, we began with a review of the institutional web portals and official publications, as the document of the Robinson Mission (2005), to then proceed to compare the information obtained from this source with what was presented in the official documents obtained in the Educational Zone of the Falcón state, among them the Primary Education Subsystem Curriculum of the year 2007, the Pedagogical Orientations of the Ministry of Popular Power for Education (MPPE) 2017-2018 and the Memory and official account of the Ministry of Popular Power for Education (2013).

From this collection, and having elaborated the conceptual framework of the data, an analysis was derived in which several aspects could be evidenced. In the first place, it was clear that there is no current and unified concept of literacy in the official information sources outside the methodological description of the Bolivarian Literacy Campaign implemented since 1999, which was directed only to the adult population and it was based on the guidelines conceived by the Cuban method “I can do it”.



It should be noted with respect to this particular point that, apart from the contradictory figures published by UNESCO and the Venezuelan Government (in 2015 UNESCO affirmed that the literacy rate in Venezuela is 95.4% while the scarce official information available claim that the literacy rate in Venezuela is 100%) there is no recent and concrete information regarding this program, nor any file of the teaching staff in charge of it in order to corroborate.

Secondly, another aspect to be highlighted is the lack of an official literacy concept emanating from the MPPE and, therefore, of results in the absence of a method adapted to the specific needs of the Venezuelan population, which in turn, causes this responsibility to fall to each teacher and decide the most appropriate method to apply, which can result inconsistencies in the development of reading and writing among the student population, even within the same institution (Pineda et al., 2016).

Likewise, it was evident in this review that the latest curricular reforms that occurred in Venezuela were more oriented towards reforming the general structure of the studied subjects in primary and secondary education, the configuration of the educational community and the topics to be tackled, and not the method of teaching at any level (MPPE, 2017).

Finally, from this review it was possible to elaborate a historical route of the literacy programs in Venezuela, which served to illustrate, in more detail, the evolution of the concept from the point of view of the policies of the Venezuelan State.

5. A historical journey of literacy programs in Venezuela

The programs aimed at teaching written language to both adults and children in school and extra-school environments that has been implemented by the Venezuelan government have gone

through an important series of transformations in terms of concept and methodology since the last century. In fact, in Venezuela the teaching of reading and writing has been addressed in programs aimed at adolescents and adults outside the school environment for at least 58 years. An exploration of these extra-curricular programs can provide an idea of the concept of literacy that exists within the Venezuelan State and how it has been changing to adapt to political developments and the State's guidelines.

For example, in 1958 after the fall of the Marcos Pérez Jiménez dictatorship, the program *Abajo Cadenas* (Down with the chains) was created, which was defined as a program for the "cultural redemption of the illiterate population" (p. 7) and had two objectives, one cultural: "To elevate the labor masses to incorporate them immediately to the cultural, technical and economic development demanded by the circumstances in which the nation lives" (p. 9) and another political one:

Develop a healthy nationalism in the common defense of our interests and appreciation of what is ours; that is to say, a constructive nationalism that conditions in the conscience of the Venezuelan of today the feeling of overcoming our depressing condition as a people; We will try to create an eminently national conscience among Venezuelans, rooted in their Venezuelan ideals and feelings that lead them to exalt our historical values, defend our economic patriotism and promote a joint movement of all national sectors in the purpose of eradicating misery and ignorance. The Campaign will seek to lay the foundations of a truly independent nation in the future. (Misión Robinson, 2005, p.10)

Here illiteracy was already described as a source of misery and ignorance, as well as cultural uprooting. In this program illiteracy deprives the citizen of the execution of their rights and duties with the nation, in productive and political activities. To address this, the method of instruction of normal words was used, which is nothing more than the association of a basic or



generating word with an image and then decomposed into syllables and letters. This word must be of frequent use by the apprentices and be directly linked to their context. Literacy in this program is perceived as a mechanical process that did not encourage the independent creation or understanding of the text as an instrument of personal expression and growth; for the program *Abajo Cadenas*, the use of the written language is a means to insert oneself in the economic development of the country.

With this initial step, literacy programs were transformed, and in 1963 the National Literacy Council was created with the objective of “integrating literacy and cultural extension programs with those of agricultural extension or job training, social promotion and environmental sanitation.”(Misión Robinson, 2005, p.27). Again, the practice of reading and writing is seen and managed from economic activities and not from social interaction and cultural expression. It is intended in this program to teach reading and writing to future workers and not to individuals in search of means of expression and interaction. By 1979 the Cultural Association for Development or ACUDE was created. It was a nonprofit association conceived by the private sector for which education is “a lifelong process that transcends the school experience and can be developed by individuals or family groups” (Misión Robinson, 2005, p.30).

The ACUDE program changes the conception of written language as something that is learned in order for a citizen to be able to work in an activity that is linked to all day-to-day contexts, in the life of citizens and families, although it is still related to work and economic activities. Thus, it is during the application of ACUDE that the use of audiovisual media (recordings and printed texts) for the teaching of written language is introduced, focusing its messages on aspects of coexistence, health, hygiene and work performance.

After this, the INCE (National Institute of Training and Education) in 1985 began to imple-

ment the National Literacy Program, first with the Literacy Work of the INCE and then in 1989 with the Basic Literacy Course that included the following objectives:

Provide basic literacy to current and potential workers. Develop a clear understanding of national values and the demands of modern life in line with the country’s development process. Contribute to the adjustment and development of the personality of the participants as members of an urban community in a democracy. Develop reflective thinking, especially in relation to the approach of human relationships, social problems and work problems. (Misión Robinson, 2005, p.57).

It continues with the vision of literacy as an instrument of insertion into the labor market and will continue with it until the implementation of the National Plan of attention to the adult population with basic learning needs - National Commission of literacy of 1994, that in this case was handled by the Ministry of Education in which a more humanistic and knowledge construction vision was given.

In 1999, the Bolivarian Literacy Campaign was launched, which in 2003 would give rise to the Robinson Mission, a three-stage program: Literacy, Battle for the Sixth Grade, and Reading Circles, which was aimed at:

Eradicating illiteracy and achieve the pursuit of the sixth grade of primary education in youth and adults nationally and internationally ensuring their political, social and productive inclusion in order to achieve higher levels of development and welfare in the most vulnerable social groups in the country. (Memory and account of the Ministry of Popular Power for Education, 2013, p. 45)

In this program, illiteracy is a source of exclusion and is an obstacle to the development and welfare of social groups, which is why it is the State’s policy to attack it.



With this in mind, the “Yo sí puedo” (Yes, I can) program, developed by the Government of Cuba, is used in which audiovisual media (videos, recordings, booklets) are implemented to train in a specific number of classes, divided into three stages. Thus, there are ten classes in the first stage and 42 in the second, at the end of which the participants must be able to write their names, recognize and write the numbers 1-30, and construct simple sentences. At the end of the third stage of Mission Robinson, trainees should be able to understand readings and write simple texts. At this point the classes (11-12) are directed to solve problems of spelling and perform reading comprehension at a literal level.

It can be seen in this way how the notion of illiteracy, outside the context of formal education, has been changing over the years according to the programs that the State has implemented to address this phenomenon, although it always emphasizes in its conception the excluding and economically unproductive character of the condition of illiteracy.

It is pertinent to affirm that these premises are equally applicable to literacy practices within primary education settings, as already pointed out, there is no concept or unified literacy practice in Venezuela that emanates from the Ministry of Popular Power for Education, being under the responsibility and professional preparation of teachers the strategies for teaching reading and writing in the classroom.

Thus, as there is no consensus on what literacy practices should be within the school, there is also no uniform route adapted to the Venezuelan reality that gives children the tools to seize the written language and use it as vehicle for their personal development and, therefore, to contribute to national progress. On the contrary, it is evident that graduates of primary and secondary education are dragging comprehension and written production problems that, in most cases, prevent them from participating and interacting efficiently within their community through writing.

In this order of ideas, it could be considered as a current agreement that, if a literate individual is one who is able to socialize information produced by society in different media, then an illiterate would be one who, due to their abilities or lack thereof, is limited in their field of action and its interaction with written information in its environment. In this line, the concepts and practices of literacy should be oriented towards providing people with these tools to be actively inserted in society, so it transcends the learning of reading and writing to position itself in the teaching of skills of mastery and interaction with the world through reading and writing (Leal, 2016).

Final considerations

If literacy involves a process of personal growth, the un-learning of this concept through deductive testing implies ensuring that this growth is adapted to the reality lived by each individual and the social group of which he or she is a part of, which is a process that should never stop as social dynamics do not stop either.

Over the years, the concept of literacy in Venezuela has been far removed from the true communicative nature of written language practice, focusing more on learning skills for conducting economic activities. This has resulted in individuals perceiving writing or reading as a work or educational obligation, as something that is carried out to fulfill some requirement or assignment and not as a means to express themselves and connect with their environment.

This initial exploration of the main theoretical and epistemological aspects related to literacy highlight the need to continue in the study of this practice from the point of view of un-learning and critical testing of concepts, in order to travel the path that will lead to the elaboration of a new conception that encourages literacy practices at the school and extra-school level that cultivates writers and readers, and not simply individuals who codify and decode their language.



The ultimate goal is to use the notions here proposed as an initial roadmap for a future deeper investigation into the literacy practices in Venezuela, an inquiry that can initiate a transformation of current behaviors towards others in which all that human beings can achieve through written language is fully appreciated.

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Model United Nations: a constructivist tool

Modelo de Naciones Unidas: una herramienta constructivista

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Received: 2019-01-07 / **Reviewed:** 2019-03-21 / **Accepted:** 2019-05-27 / **Published:** 2019-07-01

Abstract

In the following document, the research about the study case of the Model United Nations (MUN) in a group of students of the Master's Degree in Education: Environment Education Field (MECEA) of the National Pedagogy University (UPN) Mexicali is presented. This research is relevant for the education study field, specifically from a constructivist approach and from the critical pedagogy, because it is analyzed the importance of MUN as a pedagogic tool to foster knowledge and capabilities in the students, developing a critical consciousness. The research has been conducted entirely with a qualitative focus of study case with an ethnographic method, including instruments as participatory observation, semi-structured interviews and field journal. The main findings reached are that in the study case analyzed, MUNs have shown to be a useful pedagogic tool to foster and practice knowledge about environmental education, environmental impact, international cooperation, the 2030 agenda, as well as necessary capabilities for an environmental educator, such as negotiation, public speaking, formal language and debate. Aspects of the MUN like role-playing, Zone of Proximal Development (ZPD) and the interactions between participants in a diplomatic

frame have proven to be crucial for the results that these exercises foster in the participants.

Keywords: Education, constructivism, MUN, capabilities, environmental education, pedagogy.

Resumen

En el presente documento se presenta la investigación realizada sobre el caso de estudio del Modelo de Naciones Unidas (MUN) en un grupo de estudiantes de la Maestría en Educación: Campo Educación ambiental (MECEA) de la Universidad Pedagógica Nacional (UPN) Mexicali. Esta investigación presenta relevancia para el campo de estudio de la educación, específicamente desde un enfoque constructivista, así como desde la pedagogía crítica, ya que se analiza la pertinencia de los MUNs como herramienta pedagógica para fomentar conocimientos y capacidades en los educandos, desarrollando una conciencia crítica. La investigación realizada ha sido conducida enteramente con un enfoque cualitativo de caso de estudio con un método etnográfico, incluyendo instrumentos como la observación participativa, entrevistas semi-estructuradas y diario de campo. Las principales conclusiones a las que se llegaron son que en el caso de estudio los MUNs han mostrado ser una herramienta pedagógica útil para fomentar y poner en práctica cono-

cimientos sobre educación ambiental, impacto ambiental, cooperación internacional, la agenda 2030, entre otros, así como capacidades necesarias para un educador ambiental como la negociación, el hablar en público, el lenguaje formal y el debate. Aspectos del MUN como el juego de rol, la Zona de Desarrollo Próximo (ZDP) y

1. Introduction and state of the art

In pedagogical studies, one of the great theoretical proposals is the constructivist one. In a current scenario, this theory has become central in different educational models around the world. This document presents the result of the use of the United Nations Model (UNM) as a constructivist tool for learning and putting knowledge and skills into practice in a group of students in the Master's in Education: Environmental Education Field (MECEA) the National Pedagogical University (UPN) in Mexicali, Baja California (BC), Mexico.

Considering that this research is carried out within a postgraduate framework of environmental education, it is important to consider the concept of environmental education, which is understood as:

The educational action by which the educational community tends to become aware of its global reality, the type of relationships that humans establish with each other and with nature, the problems derived from these relationships and their root causes ... (Tamayo cited Aguirre Ibarra & Mata González, 2011, page 61).

Other central aspects in environmental education are encouraging citizens to have intercultural awareness, global awareness and to be agents of collective social change (Mata González, & Aguirre Ibarra, 2007).

The discussion about the postulates and the essence of constructivism that are discussed in this document, come mainly from the propos-

las interacciones entre participantes dentro de un marco diplomático han mostrado ser cruciales para los resultados que estos ejercicios fomentan en sus participantes.

Descriptores: Educación, constructivismo, MUN, capacidades, educación ambiental, pedagogía.

als of Vygotsky, as well as Piaget as a complement. On the other hand, the postulates of critical pedagogy are analyzed based on Freire's postulates.

Constructivism proposes that people create their own learning, so that knowledge is not imposed from outside the individual, but is formed within. In constructivism students must structure situations where they participate actively through social interaction (Schunk, 1997).

Constructivists declare that thought takes place in situations (which Piaget calls cognitive conflicts) and that people construct knowledge based on their experiences in these situations (Bredo cited in Schunk, 1997). According to this theory, motivation depends on the cognitive activity when interacting with social factors and the forms of teaching, including means of support and language (Sivan cited in Schunk, 1997).

Although Piaget and Vygotsky have opposing ideas, they converge on the essence of the constructivist model, where the student discovers a range of knowledge, skills and opportunities, fostered by the teacher's guidance, through situations or controversies.

For Piaget, learning becomes tangible when learners experience a cognitive conflict and assimilate it to build or modify internal structures. The pedagogue argued that it was necessary to provoke controversies so that the student obtained learning, since, for him, development occurs when the cognitive structures of the student collide with the stimuli from outside. This situation is encouraged by posing problems to students, so that they can solve them (Schunk, 1997). It is important to highlight that when raising problems for students, knowledge



and skills that have been previously transmitted by the teacher are put into practice. Piaget also poses the need for social interaction, so that the learner understands that there are different points of view, making them become less ego-centric (Schunk, 1997).

For his part, Vygotsky argues that the interaction of social, historical-contextual and individual factors results in the development of the individual. For Vygotsky, the importance of interactions lies in the fact that they allow individuals to transform their experiences based on their knowledge, to restructure the knowledge they obtain and previously had. Vygotsky argues that it is impossible to separate learning and development from the context in which they are inserted (Schunk, 1997). This postulate has a close relationship with the postulates of Freire (1970), since, for the Brazilian, to educate is to create a situation where the individual learns to become aware of their environment by himself, with the aid of the educator that functions as guide. Vygotsky and Freire converge on the fact that the student through interactions with his environment is the one who must become aware and learn. The educator, based on these postulates, works as a guide, does not impose knowledge, but supports the learner's awareness of their reality according to their perception, which for both authors must be critical.

One of Vygotsky's main arguments is that knowledge is constructed through the internalization of mental actions and processes that occur through social interactions (Schunk, 1997). This postulate is extremely relevant for this work, since in the UNM (which will be explained later) social interactions have a crucial role in the learning and skills practiced and generated in the exercise. In this line it is important to revisit the postulates of liberating education proposed by Freire (1970), which the pedagogue presents as a problematizing education, which seeks to generate awareness among learners, with dialogue being a central element to create awareness, stimulating reflection about the conjunctures

and historical processes that have led us to these conjunctures. This postulate also reinforces what Piaget proposes in a constructivist model; that students present situations or controversies that lead them to generate awareness with the aim of achieving a more comprehensive learning, in a more practical way.

One of the central aspects for this document on the constructivist model is the Zone of proximal development (ZPD), this concept is analyzed extensively in the works of Vygotsky and is discussed below, including its importance for the case study of this investigation. The ZPD can be defined as the zone that comprises the range or spectrum between the current level of development of an individual, determined by the independent solution of problems, and the level of development that can reach (potential), determined by means of the solution of problems with the support of a guide, these being a teacher or individuals with a higher level of ability (Vygotsky cited in Schunk, 1997).

The learner internalizes knowledge and/or abilities due to interactions with other individuals with which he takes part, creating a cognitive change. In the ZPD, learners use their own perception and understanding of social interactions to translate these experiences into meanings, integrating an understanding of situations, which allows them to perform tasks that they could not independently perform.

In a ZPD, the participating individuals (in a given context) obtain greater learning, knowledge and/or abilities by stimulating and supporting interactions with the other participants (Kempston, & Thomas, 2014). As can be analyzed, a crucial part of the ZPD is what relates to social interactions; Vygotsky's constructivist postulates have this concept in a central consideration, since interactions are what allow individuals to achieve greater development as individuals.

Continuing with the discussion of theoretical postulates relevant to the case study of this document, it is necessary to return to the postulates of Freire (1970). The Brazilian peda-



pedagogue proposes a pedagogy of “becoming aware”, which must use a critical and dialogical method and must use innovative techniques to ensure that the individual reaches the goal of critical pedagogy which, according to Freire, is emancipation. Developing a critical conscience implies political participation for the Brazilian, since it implies a capacity for decision and commitment to society. As can be seen, the postulates of critical pedagogy have a strong collective focus, seeking that students seek the collective benefit and not the individual, so the dialogical aspect becomes even more important. In this same line, Freire (1970) considers active methods to generate an awareness in the students, where a critical capacity is developed in the individuals through collective debate, through challenging situations that are posed by the educator. This interaction is proposed as a dialogical relationship, not an imposition of ideas; a horizontal relationship of discussion of ideas to arrive at more comprehensive and inclusive reflections.

Combining the development of a critical conscience, it is proposed that it begins with an inner awareness of each individual; of its essence as a product of a historical process developed to the present (Gramsci cited in Rockwell, 1999). However, it is important to clarify that Rockwell (1999), taking up Vygotsky’s postulates, emphasizes that external perceptions are not assimilated or determine entirely the learning and/or knowledge of individuals, but that individuals create their own knowledge and generate a particular consciousness combining the perceptions of their context and their previous knowledge and ideas, however the pedagogue declares that the cultural representations of individuals constitute an important part of critical thinking.

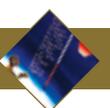
Rockwell (1999) states that learners internalize the tools and knowledge perceived in their social contexts. However, the pedagogue argues that critical thinking is not only an abstract cognitive skill, but, for her, it is a matter of real thought. The author’s claim that it is a real thought, not an abstract cognitive issue.

This means that it is constructed through the perception and elaboration of reality through the individuals involved, that is, the critical conscience is not only an issue that the educators present to the students and they take notes. For learners to develop a critical awareness it is necessary that they carry out practices and exercises that allow them to carry out these elaborations with the context, so that they themselves, with the help of a guide (who would be the educator), build this awareness.

In this way, instead of considering critical thinking as a purely abstract cognitive process, Rockwell (1999) presents it as a cultural practice, which is constructed in a particular way depending on the context. For this reason, critical consciousness cannot be pigeonholed only in a context of formal education, but can be developed in non-traditional spaces, where alternative interpretations of reality are represented or discussed. But this discussion leads to questioning: What kind of educational instrument or practice can make learners build this critical consciousness? One answer to this questioning may be the UNM.

In the UNMs, one of the most developed skills is critical awareness and decision-making, this assertion is made since a master’s thesis research has been carried out in which the capacities fostered by the UNMs are analyzed, among other issues (Márquez Duarte, 2018), therefore the postulates of critical pedagogy sustain the importance of exercises such as the case study that is analyzed in this document. Likewise, the dynamics of the UNM that is explained below, has a constructivist component in its center.

The United Nations Models (UNM) can be defined as simulations to learn the forms and objectives of international cooperation and international decision-making (Patterson, 1996). On the other hand, if UNMs are analyzed as a political simulation, they can be understood as a model of a part of reality, usually a situation of decision making and conflict resolution, with the objective of learning about the interaction and processes of the simulated situation (DiCamillo,



& Gradwell, 2013). A third way of understanding the UNMs is as simulation models; these are a replica or operational model of reality, which seeks to recreate a situation. By doing so, it is possible to know the process of choosing the involved actors and learn from said processes (Díaz, 2016; Patterson, 1996). These models allow participants to learn about realities that are different to their national reality, and also allow them to contrast problems and possible solutions, making it possible to find new ways to resolve international situations based on dialogue, consensus and peace (HMUN, s/F).

From an educational approach, the UNMs contribute positively to citizen education in the school, making a difference in terms of knowledge of public issues, from local to international level, their values and the motivation to exercise citizen participation, this type of training is also known as democratic schooling (Coviello, 2010; Print, 2007).

For the purposes of this document, the following concept is used for the UNMs based on previous academic work (Márquez, 2017): “simulation” events of International Organizations (OI) and/or legislative bodies. In these models, the participants represent the Ambassador of a country or NGO or a legislator, where they present an official position (result of a previous investigation), with which, through dialogue, debate, persuasion, they seek to reach a project of resolution, the first stage being a worksheet.

As it is perceived by the presented definition, the participants of these simulations assume a specific role, with which they have to play throughout the UNM. This characteristic means that the participants have to investigate the relevant information to be able to fulfill the assigned role and they can have an experience of greater learning within the simulation. This type of simulations have the distinction of being “role play”. Role play simulations allow participants to put themselves in the place of others and have a broader view of the situations addressed. This

fosters the development of empathy for alternative perspectives and ideas, as well as previously unknown points of view, in this way the participants increase their understanding and that of others. The role of role-playing in UNMs has been highlighted in previous research, paying attention to its usefulness as a pedagogical tool (Agarwal, 2014, Chasek, 2005, Kempston, & Thomas, 2014).

A subject that is highly practiced in the UNMs is the process of cross-cultural understanding, as well as the practice of the diplomatic protocol, including the processes of the simulated organisms, these issues generate an extremely valuable learning experience for the participants (Márquez Duarte, 2018; Obendorf, & Randerson, 2012). The idea of cross-cultural understanding refers to the understanding and empathy between people of different cultures, factors that foster tolerance, negotiation and cooperation. Within this logic, cross-cultural understanding goes hand in hand with the vision called “global citizenship”. Global citizen as a focus, is one that consists in creating an awareness in individuals of promoting a social change, without imposing a vision of how that change should be, this is achieved through the creation of safe spaces to analyze and experience other forms of think in others and interact with others. It is about empowering individuals to have a more comprehensive and inclusive vision of the world, without imposing a vision (de Andreotti, 2014). In such an internationalized outlook, global citizenship has taken on great importance within the international society, favoring education with a global vision.

Likewise, within environmental education, Rodríguez (2011) declares that the processes of socialization in the school generate awareness in students about the relationships of the individual and their context; in this way the UNM, by the role of social interactions in it, becomes a constructivist pedagogical tool very useful in environmental education.



2. Method

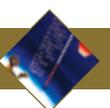
As it has been previously addressed, in the UNM, the participants represent a specific role, in this case study, the participants were students of the master's degree in education; environmental education field (MECEA) of the National Pedagogical University (UPN) Unit 021 in Mexicali, Baja California, Mexico and represented the ambassador of a country. The students were informed about the committee to be simulated and the topic more than a month in advance, as well as the rules to be used in the simulation. They were also asked to submit an official position paper, based on a previous investigation on the subject and the specific role of each of them.

The simulated committee was UNESCO (United Nations Organization for Education, Science and Culture), which is one of the committees of the United Nations (UN). As students of environmental education, UNESCO was chosen because it is the committee in charge of all the educational issues of the UN, and to focus the exercise on their master, the topic of the simulation was: Relevance of environmental education within the framework of the 2030 agenda of the United Nations Organization. The group was composed of seven adult students who had never participated in a UNM, and I served as moderator to being the group's teacher.

The rules that were used in the simulation were as follows (it is worth clarifying that the rules may vary slightly from simulation to simulation, since this UNM was done in class, with an approximate time of two and a half hours in total, the rules were adapted in order to achieve the best performance in the specific context of the group): 1. Formal attire or, as the case may be, typical clothing of the country. 2. The language is formal and grandiloquent words are prohibited. 3. The use of the 1st. person singular is forbidden, that is, it is forbidden to say "I think", since a country or delegation is being represented not a single individual. The allowed form of language

can be "Mexico considers that ...", "We analyze the situation ...". 4. To speak, one must raise the placard and wait for the committee moderator to give you the floor. 5. The time limit for each participation is one minute (maximum), in the case of reading positions it is two minutes. 6. In order to communicate between delegates, diplomatic notes are used, direct communication between delegates is not allowed, except for the simple caucus. 7. There are two main types of procedures: moderated Caucus and simple Caucus. In the moderated caucus, the participants raise their placard for the moderator to give them the floor. In the simple caucus, participants can get up and talk with other participants more informally. 8. To approve a worksheet, a vote is taken, which is approved by simple majority. 9. To approve a preliminary draft of a resolution, a vote is taken, which is approved by a qualified majority (2/3 parts).

The UNM was given a weight for the qualification of the subject, so that the work and effort put towards the UNM was reflected in their grades and that there was a greater incentive for the preparation of part of the students. Since there was a class with the group per week, with a duration of approximately 2 hours and 45 minutes, a full session was dedicated to analyze and discuss two academic articles about the UNM as a pedagogical tool, so that the students could understand the pertinence of the exercise in their training, as well as so that they had a more integral understanding of it. In that same session, the rules were explained, which the students already had written about a month before, likewise, the countries that each of them would represent in the simulation were distributed. This session was held three weeks before the simulation. Two weeks after that session, approximately half of a session (one hour and a half) was spent in clarifying doubts and performing a simulation test so that the students were better prepared for the exercise. The criteria that were taken into account for the individual evaluation of the UNM participants were the official posi-



tion document, the number of participations, the quality of the participants and the diplomatic behavior and adherence to the rules.

To perform the case study analysis, an entirely qualitative research model was used, with a strong ethnographic approach (Creswell, 2003), using participatory observation tools (with the support of a field diary), as well as semi-directive interviews. Some of the interviews were conducted in person and others were done in writing, sent and received by email, on dates after the UNM. Of the seven participating students, six of them answered the interview questions.

It is important to argue that the type of study that was carried out is that of a clinical subtype case study, since specific cases are analyzed in a limited fashion in a bounded situation, this type of study is used to analyze individuals from complex groups (such as UNM), the validity lies in the intensive study of the cases (Gomm cited in Márquez Duarte, 2018).

It is worth noting that traditionally the UNMs are made for students of higher or upper secondary education. Previously, I participated as an organizer in UNM at both levels, but this case study constituted the first UNM carried out at the graduate level, a factor that gives relevance to research and that has determined certain results of the research.

3. Analysis and results of the case study

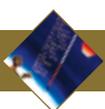
The UNM was held in a session, dedicated entirely to the exercise, with a duration of approximately two hours and 30 minutes.

As first observations of the exercise it was perceived that the students dressed in formal clothes, all read their official position; they had good proposals and the discussion was diplomatic and respectful. Regarding the perceptions of the participants in general about the UNM, there were varied opinions, however, the general topics that were mentioned by the students

were related to reach agreements, to know other points of view, to work collectively and know the OI processes.

One of the participants declares that “Something else that I found very interesting was the contributions of the classmates, to know a little about the situation in China, Brazil, Germany ... I realize that the perception of people is different” (Participant 1, personal interview). What was stated by participant 1 is relevant to this research, since it is translated as the development of cross-cultural understanding capacity, which has been discussed before, and is a valuable capacity for an educator, since the educator has to know how to interact and train students from different cultures at the same time, while generating empathy. Regarding the issue of reaching agreements and working collectively: “... I felt that some colleagues were going to have problems, but apparently it was not the case, everything went very well, and I think I learned a lot, how to reach an agreement to reach an objective for the benefit of all” (Participant 2, personal interview). In this case, participant 2 highlights the cooperation that was developed by the participants, in a diplomatic manner, seeking to make decisions for a collective benefit, without imposing ideas, through social interactions, as previously discussed with the Constructivists postulates, especially Vygotsky. Being able to dialogue and make decisions together are extremely valuable personal and professional skills, especially as an educator, since being in front of a group is necessary to know how to mediate and achieve an environment with the least possible conflicts.

One of the questions that were asked to the participants was about the concepts and/or knowledge that they put into practice in the UNM, since, being in the second half of the master's degree in environmental education, one of the main objectives was that they put in practice the knowledge obtained in the classes so far, in subjects related to environmental education. In this topic the participants declared



that they put into practice their knowledge and preparation on environmental education, environmental impact, international cooperation, the 2030 agenda, dialogue and protocol/rules that are followed in OI and international summits. Regarding this questioning, it is important to emphasize that dialogue (negotiation and tolerance), as well as following rules/protocols (discipline) are considered as capacities that can be developed by participating in UNM, which differ from knowledge, taking into account that capabilities are defined as follows: “The capacity of a person reflects the alternative combinations that the person can achieve, and from which he or she can choose a set” (Sen, 1993, p.31). That is, the capabilities are “the combination of alternatives of the realizations that an individual can accomplish to achieve his well-being and achieve the desired development” (Márquez Duarte, 2018, p.50).

One of the most important aspects of the UNM to analyze its usefulness and effectiveness as a pedagogical tool with a constructivist approach is to know what capacities it fosters in the participants. In a previous investigation (Márquez Duarte, 2018) it is proved that the UNM promotes a series of capacities in its participants, so it was pertinent to know what capacities it fostered in the specific case of this research (students of the MECEA). In the aforementioned research, that the UNMs can promote a total of 19 capacities were noted, these 19 capacities were those indicated by the interviewed individuals (18 students or university graduates). Since the case study of the present research is from a group of adult graduate students, 15 capacities were selected from which the participants could select those that they believe were promoted by the UNM. The following chart shows the capacities indicated by the MECEA students:

Chart 1. Capacities fostered by students in MECEA students

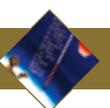
	Frecuencia	Capacidades	Frecuencia	Capacidades	Frecuencia
Public speaking	5	Organization	2	Research	3
Negotiation	4	Discipline	4	Cross-cultural understanding	2
Teamwork	4	Debate	5	Self-confidence	4
Tolerance	3	Formal language	6	Decision making	3
Working under pressure	2	Writing formal documents	1	Empathy	4

Source: Own elaboration with results of the field work.

The most popular skills developed among the MECEA students were: the formal language, followed by the ability to debate, as well as speaking in public. On the ability to speak in public, for example, one of the students points out: “To speak in public, in my opinion, one requires prior knowledge, organization, discipline, research and formal language” (Participant 3, personal interview). The student states that the UNM fostered the ability to speak in public, and that in turn this capacity requires research capacity, formal language, discipline and organization,

so this capacity building was transversal, not in isolation between one or another capacity.

An important aspect about the UNM is the interaction of the participants, due to this the students of the MECEA were asked if they considered that the interaction with the other participants in the UNM had effects on their experience, indicating the reason for their response. It should be noted that all the interviewees stated that the interaction in the UNM had an effect on their experience as participants. Some of the students’ responses about the effect of the interactions were: “Yes. The exercise allows us to



see not only from our perspective, but also from the other's perspectives" (Participant 4, personal interview). "To perform the exercise, it required the collaboration of almost all participants; this led us to work as a team and with a proactive attitude" (Participant 3, personal interview). "Yes, since it helped me to listen to the different positions and situations that other nations are living" (Participant 5, personal interview).

What the students refer to about the interaction is relevant to the research, since it evidences the constructivist approach of the UNM; as discussed in the state of the art, the solution of problems collectively, with a guide (in this case the moderator) is a clear example of the constructivist postulates, especially of Vygotsky. One of these postulates is the ZPD, which was previously discussed and materialized in the simulation dynamics of the UNM, where the learners themselves through dialogue, debate and teamwork come to propose solutions to the defined problem, always with a guide (moderator). Likewise, by touching on issues such as generating empathy, cross-cultural understanding and teamwork, which are useful and required skills as a human being, as well as an educator, the UNMs constitute relevant pedagogical tools, especially as an environmental educator. In this regard it is important to highlight the symbolic interaction approach (Goffman, 2006), since it can be used as a basis to analyze the changes that the UNMs generate when modifying behavior (Márquez Duarte, 2018). This approach is explained as the role or roles that each one of us adopts as individuals in certain scenarios and/or situations. In the UNM the specific role of delegate is assumed, which determines the behaviors, knowledge and skills developed in the exercise and which, as Goffman states, are internalized in the individual, even if the UNM ends.

A final question asked to the students of the MECEA was if they would change any aspect of the UNM to generate more learning/utility. At this point, most of the interviewees pointed out that what they would change is the time of

preparation and the previous tests. They stated that they would have liked to have more sessions and more time to rehearse the UNM and prepare better for their participation in it.

It is worth clarifying that it is considered (with the results obtained in the research) that the UNMs can function as an articulating exercise of an adequate training for educators, in this case environmental. To support this argument, the Delors report (1996) presents interesting postulates; the report highlights the four pillars of education: learning to know, learning to be, learning to do and learning to coexist. Of the four pillars, the pillar of learning to live with others/coexist is of special relevance for this research. In this pillar, an education that allows to solve conflicts in a peaceful and harmonious way, promoting the knowledge of others, is sought. This is difficult to achieve since a large number of individuals tend to belittle and have prejudices against those who are different from them, reacting with aggression to the "other" as a result of ignorance and fear of that "other". In the UNM, cross-cultural understanding is encouraged as discussed above. This capacity seeks empathy and harmonious coexistence to avoid and resolve conflicts, therefore helping the task of educators, especially by the pillars pointed out by Delors.

4. Conclusions

The UNM carried out with MECEA students has been a pedagogical exercise with a constructivist approach that has allowed us to study a specific case of its application as an instrument to generate learning and, above all, capacity development in its participants. Although the UNM have been carried out as an educational exercise with students for some decades now, they are usually carried out with students of high school and college, so the case studied, being a group of graduate students, is a peculiar and interesting case that yields clues and conclusions that contribute to knowledge in the field of education.



As it was seen in the previous section, the field work showed that the students declared having learned knowledge related to subjects of their study program (environmental education), as well as the dynamics of the UNM, which, as previously discussed, has a strong constructivist focus. Beyond knowledge, the development of skills that students declare to have obtained in the UNM is extremely valuable. Among the most developed skills by the MECEA students are: formal language, debate, public speaking, negotiation, empathy and teamwork.

As can be seen, developing a global and intercultural awareness and citizenship, the interactions between individuals and their context, collectively finding solutions to problems, as well as transforming themselves into agents of change are main points that are worked on in the UNMs and that have been addressed in this paper. Likewise, as discussed above, the UNMs are beneficial for the development of capacities such as cross-cultural understanding, global citizenship, empathy, dialogue, negotiation, among others, which, as analyzed in the case study of this research, are extremely important for an educator, and especially for an environmental educator, since what is promoted by the UNMs is in line with the environmental values that represent the essence of environmental education, such as dialogue, plurality, empathy and coexistence (Aguirre Ibarra, & Mata González, 2011, Rodríguez Pinson, 2011).

In this same line, it is worth highlighting the usefulness of the UNM as a tool for the integration of social interactions between individuals in the school, as well as the development of critical awareness.

On this subject it is important to return to the postulates of Freire analyzed in the state of the art: The UNMs, being a pedagogical tool where awareness and critical capacity is developed in individuals through dialogue, debate and negotiation, allows learners to generate their own knowledge and understanding of social, political and economic situations, so that the

UNMs materialize as an “active” method (as proposed by Freire), where students develop their own consciousness through situations that are posed by the educator, without the knowledge or the specific point of view about the context or the situation of the educator being imposed, since the educator only acts as a moderator, allowing the UNM to become a space where the students themselves generate awareness, skills and knowledge from their interaction and their own understanding, arriving at more comprehensive and inclusive reflections, and constituting itself as a method that helps the participants to become agents of change.

Another consideration in the conclusion of this work is to recapitulate the importance of role play in the UNM and the ZDP from a constructivist approach; As can be seen in the fieldwork section, the fact that the participants had to represent specific roles (Ambassador of a country) and interact with others who also had roles generated knowledge and positive learning in the students, supporting the discussion presented in the previous section on how the UNM is a constructivist tool, following the postulates of both Piaget and Vygotsky.

As final thoughts on the UNM, it is worth highlighting that, in this case of study, although the UNM lasted only 2 and a half hours (and a 15-minute break), it was possible to negotiate and write a worksheet, which is the outline of a draft resolution document, so called because in the UN resolutions are reached to attack the problems in the international community. A clear example of a draft resolution is the Declaration as a result of the UN Sustainable Development Summit, from which emerged the 17 Sustainable Development Goals (SDGs) in 2015.

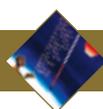
It is important to clarify that this research has been a specific case study, so the results should not be generalized to apply to any other case study. However, this research serves as a basis for more research with more cases of study and greater resources (material, human and time), with the aim of continuing to analyze UNMs as



a pedagogical method, from a constructivist and critical pedagogy approach.

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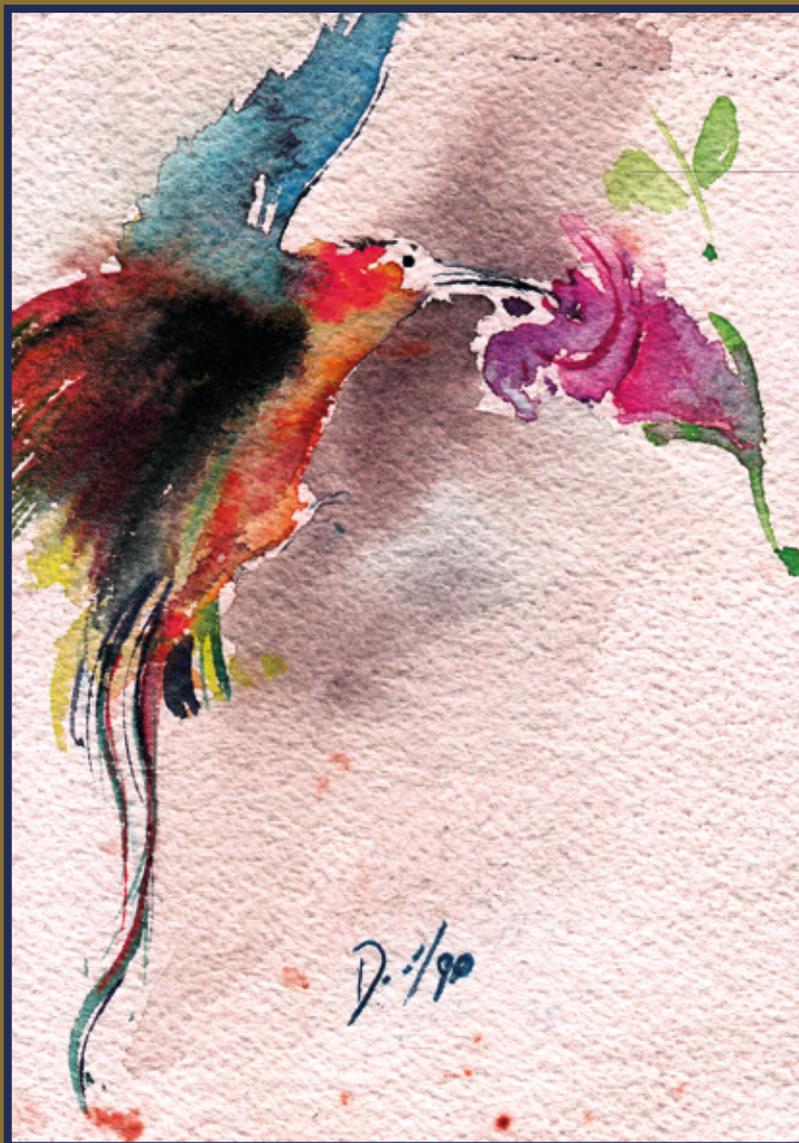
REVISTA DE EDUCACIÓN

enero-junio 2018

Vol. 14, No. 2

Publication guidelines

(Normas Editoriales)



Tucusito
Técnica: Acuarela

Alteridad. Revista de Educación

<http://alteridad.ups.edu.ec/>

p-ISSN:1390-325X / e-ISSN:1390-8642

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“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

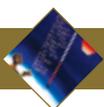
Original contributions in Education, as well as related areas: Didactics, Public Policies, Management of Schools, Edu-communication, ICT... and all interdisciplinary disciplines related to the central theme.

1.2 Contributions

“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.

3. Presentation, structure and style of the manuscripts

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.

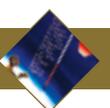
Papers must be submitted in a Microsoft Word document (.doc or docx), requiring that the file be anonymized in File Properties, so that the author/s identification does not appear.

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

3.1 Structure of the manuscript

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 responsibility 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 gestión en la mejora de decisiones administrativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. *Retos*, 12(6), 199-2013. <https://doi.org/10.17163/ret.n12.2016.05>

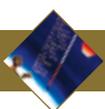
Journal Article (Up to six authors): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temático “Infancias y juventudes: violencias, conflictos, memorias y procesos de construcción de paz” [Introduction of the thematic dossier “Infancy and Youth: Violence, Conflicts, Memories and Peace Construction Processes”]. *Universitas*, 25(14), 91-95. <https://doi.org/10.17163/uni.n25.%25x>

Journal article (more than 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 Surrounding. 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 proyectos 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 ecuatoriana*. Quito: Abya-Yala.



Chapter 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-Ruiz, 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>

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, numbered 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 simultaneously, estimating an absence of four consecutive numbers (2 years).

