

Educación superior desde la visión de los estudiantes de dos universidades interculturales

*High Education from the perspective of the students of two intercultural
universities*

*Ensino superior a partir da visão dos alunos de duas universidades
interculturais*

Benito Ramírez Valverde

Colegio de Postgraduados, México

bramirez@colpos.mx

<https://orcid.org/0000-0003-2482-5667>

Odilia Sujey Bustillos Ibarra

Universidad Autónoma de Sinaloa, México

odiliabustillos@gmail.com

<https://orcid.org/0000-0002-2605-4504>

Pedro Juárez Sánchez*

Colegio de Postgraduados, México

pjuarez@colpos.mx

<https://orcid.org/0000-0001-8417-1752>

*Autor de correspondencia

Resumen

Las universidades interculturales en México fueron creadas hace poco como respuesta a un nuevo modelo educativo. Por eso, el objetivo del presente trabajo fue conocer la opinión de los alumnos que cursaban estudios en dos de esas instituciones en relación con el desarrollo de sus perfiles académicos, sus expectativas laborales, así como la calidad de la educación recibida en esas casas de estudio en comparación con la que se ofrece en universidades convencionales. Para ello, se realizaron entrevistas a 64 estudiantes de la Universidad

Intercultural del Estado de Puebla y a 97 alumnos de la Universidad Autónoma Indígena de México. Los resultados muestran que la mayoría de ellos tienen raíces indígenas, son originarios de las regiones donde se encuentran ubicadas esas instituciones y consideran que sus familias se encuentran en condiciones de pobreza. De hecho, y a pesar de que muchos cuentan con una beca, un elevado porcentaje considera que las limitaciones económicas son uno de los principales factores que promueven la deserción escolar. Aun así, se encuentran satisfechos con la enseñanza que se les ofrece y opinan que reciben mejor capacitación que la que se les podría brindar en instituciones convencionales. Igualmente, creen que existe un amplio campo de trabajo para los egresados, y destacan el interés de los estudiantes en el rescate de la lengua y la cultura de los grupos indígenas, así como su vinculación con la comunidad.

Palabras clave: educación intercultural, educación superior, indígena, vinculación universitaria.

Abstract

In Mexico, the intercultural universities have been recently created as an expression of the new educational model. The aim of this study is to know the opinion of the students of these institutions regarding the progress of their academic program, their learning in comparison to conventional universities and their laboral expectatives. A statistical sample was carried in two institutions: The Intercultural University of the State of Puebla, where 64 students were interviewed and the Autonomous Indigenous University of Mexico 97. The results show that the majority of the students are from the regions where both universities are located most of them of indigenous origin and they consider their families live in conditions of poverty. A scholarship is the main source of support for studying and the main cause of withdrawal are the poor economic conditions. Most of the students are satisfied with the education received in the intercultural universities, they even think they are better educated than those students for conventional universities. Students from indigenous universities also consider to have better labor opportunities. It is remarkable the interest showed by the students in rescuing the language and culture of the indigenous group and how they link with the community.

Keywords: intercultural education, high education, indigenous, university outreach.

Resumo

As universidades interculturais do México foram criadas recentemente em resposta a um novo modelo educacional. Portanto, o objetivo deste trabalho foi conhecer a opinião de alunos que estudavam em duas dessas instituições em relação ao desenvolvimento de seus perfis acadêmicos, suas expectativas de trabalho, bem como a qualidade da educação recebida nas casas de estudo. em comparação com o oferecido em universidades convencionais. Para tanto, foram realizadas entrevistas com 64 estudantes da Universidade Intercultural do Estado de Puebla e 97 estudantes da Universidade Indígena Autônoma do México. Os resultados mostram que a maioria deles tem raízes indígenas, originários das regiões onde essas instituições estão localizadas e consideram que suas famílias vivem na pobreza. De fato, e apesar do fato de muitos possuírem bolsa de estudos, uma alta porcentagem considera que as limitações econômicas são um dos principais fatores que promovem o abandono escolar. Mesmo assim, eles estão satisfeitos com o ensino que lhes é oferecido e acham que recebem um treinamento melhor do que o que poderia ser oferecido a eles em instituições convencionais. Da mesma forma, eles acreditam que há um amplo campo de trabalho para os graduados e destacam o interesse dos estudantes em resgatar a língua e a cultura dos grupos indígenas, bem como sua conexão com a comunidade.

Palavras-chave: educação intercultural, ensino superior, indígena, vínculo universitário.

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Introduction

Historically, in Latin America the economic factor has always been the main obstacle to access higher education (Mato, 2009). However, in the specific case of certain social groups, such as the Mexican indigenous population, these budgetary limitations must be added to other types of problems related, for example, to the urban location in which most of the universities of the region are located. country (Dietz, 2014), the language (mainly Spanish) in which the subjects of careers are taught (Navarrete and Alcántara, 2015) and the little or no pre-university training received by indigenous communities (Hernández and Gibson, 2015). For this reason, authors such as Schmelkes (2003) and Bertely (2011) agree that approximately 1% of indigenous students arrive at universities, which only happens when they have attended public schools in a rural or urban area. of the migration of their families.

All these limitations, however, have tried to be addressed through the creation, at the beginning of this century, of the intercultural universities, with which an ancestral debt has been sought to be settled with the original peoples. Therefore, the objective of this work was to know the opinion of the students of these institutions about the development of their studies and their work expectations. In this regard, the following hypotheses were proposed: 1) students are satisfied with the education received, 2) intercultural universities are fulfilling their role of giving opportunities for higher education studies to low-income indigenous youth, and 3) in these institutions, local development and education that is in accordance with the interests of students and their communities is being promoted.

The intercultural universities

Due to the obstacles that indigenous groups must face in order to access higher education, Casillas and Santini (2009) maintain that conventional universities, following their principles of equal rights and development opportunities, must generate spaces that allow the incorporation of elements of development. cultural heritage of indigenous peoples. Therefore, they point out the following:

The opportunity arises to create a new university with a particular vocation that favors the establishment of an intercultural dialogue aimed at making compatible the processes of study, analysis and generation of new knowledge that benefits the populations that sustain them, and contributes to rid communication barriers between the practical and mystical knowledge accumulated in indigenous wisdom and the scientific knowledge generated in conventional universities (Casillas y Santini, 2009, p. 31).

In response to this call, and under the auspices of the General Coordination of Intercultural and Bilingual Education (CGEIB) of the Ministry of Public Education (SEP), the creation of intercultural universities began, which have a particular model in terms of their origin, composition of students and faculty, and regional and state relations (Rojas and González, 2016). This is evident in the mission of these houses of study, which is stated in the following terms:

Promote the training of professionals committed to the economic, social and cultural development, particularly of the indigenous peoples of the country; revalue the knowledge of indigenous peoples and promote a process of synthesis with the advances of scientific knowledge; promote the dissemination of the communities' own values, as well as open spaces to promote the revitalization, development and consolidation of native languages and cultures to stimulate a relevant communication of university tasks with the surrounding communities (Casillas y Santini, 2009, p. 149).

It is, therefore, a new university, with an intercultural approach (different, but complementary to conventional universities), which seeks to adjust to the cultural, economic and linguistic peculiarities of indigenous peoples. In this regard, Mateos and Dietz (2015) state that intercultural universities are institutions that have emerged to train indigenous youth in specific careers in their own regions, as happened with the degree in ethnolinguistics, which began its activities in Patzcuaro (Michoacán) in 1979.

On this type of previous initiatives, authors such as Rojas and González (2016) consider that the interculturalization of higher education is a phenomenon that has happened before the formal implementation of intercultural universities, as happened at the end of the 1980s, with peasant, community and intercultural projects that had some autonomy from the SEP, as was the case of the degree in Rural Development of the Higher Education Center for Rural Development, in the municipality of Zautla (Puebla).

Even so, the first intercultural university created under the new scheme began its activities in the State of Mexico in September 2004, and currently there are twelve related to CGEIB (Rojas and González, 2016) in different regions of the country. These receive the support of their communities due to the benefit they offer, although it is also worth noting that in "conventional universities, rejection, resistance and discrimination against this new type of institution persist" (Dietz, 2014, p.325). . In fact, in intercultural universities the number of students enrolled is still scarce and there are still major challenges related to curriculum relevance, funding, the offer of work for graduates and the quality of education provided (Navarrete and Alcantara, 2015).

Indigenous Autonomous University of Mexico (UAIM) and Intercultural University of the State of Puebla (UIEP)

The Autonomous Indigenous University of Mexico was founded in 2000 under the auspices of the government of the state of Sinaloa (Casillas and Santini, 2009). Its initial focus was on favoring the entry into higher education of the ethnic groups of northern Sinaloa and southern Sonora, although later access was given to young people from other parts of the country and even from other Latin American nations. (Guerra y Meza, 2009).

This university arose independently, before the creation of the CGEIB, but later it was incorporated to this dependency (Rojas and González, 2016). This became official on October 12, 2005, after meeting the recommendations of the CGEIB (Guerra, 2008). The reasons for adhering to the CGEIB were the following: 1) to seek equitable relationships between the different ethnic groups, 2) to comply with the quality standards of the SEP, and 3) to avoid political problems.

Lehmann (2015) considers that the UAIM is the most radical education project, and it differed from other universities in the country because it was based on didactic strategies that fostered learning through the construction of knowledge. In the words of Sandoval, Meza and Guerra (2008), some aspects that distinguished this university were the following: admission was not determined by an entrance examination; there were no rooms, but work

spaces; no classes were given, since the support consisted of counseling; the evaluations were social and oral, and had not been reprobated.

The organic law of this university was issued by the H. State Congress on December 5, 2001, which created it as a decentralized state agency (Navarrete and Alcántara, 2015). Recently, the UAIM changed its name, so now it is known as the Autonomous Intercultural University of Sinaloa (UAIS). Its mission is as follows:

We are the Autonomous Intercultural University of Sinaloa, dedicated to train integral professionals, through an intercultural educational model for the benefit of vulnerable communities and contribute, through its development, to the progress of Mexico (Universidad Autónoma Intercultural de Sinaloa, 2016, p. 6).

Regarding the obtained results, Guerra and Meza (2009) state that this house of studies has achieved positive impacts in society, and currently offers the following careers: Community Social Psychology, Business Tourism, Rural Sociology, Law, Accounting, Engineering in Computational Systems, Community Forestry Engineering, Quality Systems Engineering, and Sustainable Development. In addition, it serves students from 27 ethnic groups, mainly Mayo-Yoreme, which makes it the largest subsystem of intercultural universities, with an enrollment of 2,568 women and 2,383 men in the 2015-2016 period.

On the other hand, we can also mention the case of the Intercultural University of the State of Puebla (UIEP), which was created by decree on March 8, 2006 as a decentralized agency of a state nature (Navarrete and Alcántara, 2015), and entered work in August of that same year. Regarding the mission of the UIEP (s.f.), the following can be mentioned:

To train professionals, intellectuals and researchers through an education model based on the principle of sustainability with an intercultural approach that contributes to promoting the human, economic, social, cultural and territorial development of indigenous peoples and cultures with the various social sectors within a framework of equity, respect and cooperation (párr. 1).

The UIEP is located in Lipuntahuaca, a community that has various educational facilities (kindergarten and even university), so it can be said that someone born in this area has theoretically assured their entry into higher education, despite the fact that do not count in your home with the basic services of drinking water, electricity or drainage (Deance and Vázquez, 2010).

Regarding the criticisms leveled against this university, we can mention those reported by Hernández and Gibson (2015) on the functioning of the institution, which has been linked to the political aspects of the state government. Consequently, it has been determined that it does not meet the expectations of its graduates or of the community where it is located.

To try to change this panorama, in the last years the university changed of administration to try to improve the academic characteristics of the personnel and to foment the entrance of a greater number of students by means of the extension of the educational offer. For this, careers in law and nursing have been created with an intercultural approach. Currently, the UIEP offers six careers: Language and Culture, Sustainable Development, Alternative Tourism, Forest Engineering, Intercultural Nursing and Intercultural Law, which serve the Totonac and Nahuatl groups. The enrollment in 2015-2016 was 244 women and 209 men.

Materials and methods

To carry out this study, a questionnaire was designed, which was applied at the Intercultural University of the State of Puebla and at the Autonomous Indigenous University of Mexico. To define the sample size, a qualitative sampling with maximum variance, precision of 10% and reliability of 95% was used. The universe of students considered in the UAIM was 3190 students, while in the case of the UIEP it was 178. The sample size was defined in 64 students (of four careers) of the UIEP and 97 students (of nine careers) of the UAIM, which were selected randomly. The survey was conducted in 2015. For the analysis, descriptive statistics, t-test, chi-square test and Mann-Whithney test were used, according to the scale of measurement of the variable analyzed.

Results and Discussion

The students

The sample of students from the two universities was made up of 54% men and 46% women (the proportion was very similar in the two universities). In effect, the percentage of women in the UAIM was 46.4%, while in the UIEP it was 45.3%. This means a high female presence in enrollment, which has been maintained since the constitution of the two universities, since both represent in many cases the only possibility for women to continue their studies (Schmelkes, 2008). In fact, according to Lehmann (2015), the enrollment of the UIEP during the 2013-2014 period was 122 men and 127 women, while in the UAIM it was 1549 men and 1641 women.

On the other hand, the average age of the general sample was 21 years, with an average of 21.08 years of age in the UAIM and 20.87 years of age in the UIEP. In these averages, therefore, no significant statistical differences were found ($t = .568$, $p = .571$). Likewise, it was found that in general the majority (94.4%) of the students are single (93.8% in the UAIM and 95.3% in the UIEP).

Regarding the origin of the students, the fifth part are from the same place where the university is located, 31.9% come from another place in the region, 27.5% originate from other places of the state and 20.6% belong to other states of the Republic. When comparing the two universities it was found that there is a significant difference by origin ($\chi^2 = 13.694$, $p = .003$), since in the UIEP 15.9% are from the same place in the university, 47.6% are from another place in the region, 25.4% are from elsewhere in the state and 11.1% come from other states; while in the UAIM 22.7% are from the same place where the university is located, 21.6% from elsewhere in the region, 28.9% from other places in the state of Sinaloa and 26.8% come from other states of the Republic. With these data it can be seen that the UIEP serves a greater number of people from its same region, while in the UAIM a higher number of students coming from other regions or states is served. In other words, the UAIM has a greater geographic scope than the UIEP.

One of the important aspects in intercultural universities is the relationship they have with native peoples. In this sense, it was found that 17.5% of UAIM students stated that they spoke of regulating an indigenous language very well (specifically, 13.4% the Yolem'me language of Sinaloa and 4.1% the Yolem'me language of Sonora). On the other hand, in the UIEP 70.31% indicated that they spoke some indigenous language (in particular, 45.31% the Totonac language and a quarter said they knew Nahuatl). These figures, in the case of the UIEP, are consistent with those published by Guitart and Rivas (2008), who found a similar percentage of indigenous students (51.16%), which served as the basis for affirming that the intercultural university tries to attend to the population that has historically been excluded from higher education (De la Cruz, 2016).

In this sense, students were asked to consider whether their families were in poverty or not. The results show that the majority of students think that their families are poor (61.6%), so these study houses must remain an alternative for people who, due to lack of economic resources, can not study at a conventional university (Rojas and González, 2016). In fact, when analyzing this situation in each of the institutions studied, it was found that they show significant differences ($\chi^2 = 9.492$; $p = .002$), since it was found that a higher percentage of UAIM students (71.1%) categorized their families as poor, while this perception was lower (46.8%) in the UIEP. These results are similar to those found by Schmelkes (2008) in two intercultural universities (Chiapas and Tabasco), whose students come from families that earn a minimum wage or less. This means that financial alternatives must be sought to ensure that young people continue to study.

Next, table 1 shows the way in which UAIM and UIEP students finance their studies.

Tabla 1. Financiamiento de los estudios de los alumnos de la UAIM y la UIEP

Pago de estudios	UAIM		UIEP		Total ¹	
	Frecuencia	%	Frecuencia	%	Frecuencia	%
Beca	47	49.6 %	32	50 %	79	49.2 %
Trabajo medio tiempo	23	24.3 %	12	18.7 %	35	22 %
Sus padres	23	24.3 %	15	23.4 %	38	23.9 %
Otro familiar	5	6.4 %	6	9.4 %	11	6.9 %
Otros	2	2.1 %	3	4.7 %	5	3.1 %

Fuente: Elaboración propia

Table 1 shows that scholarships are the most frequent source of funding. However, as pointed out by Deance and Vázquez (2010), it should be remembered that this subsidy, in the case of the UIEP, is insufficient to cover the expenses of the students, who often have to live in precarious conditions while they are studying. This variable, therefore, is related to school dropout, as 33.55% said they should stop studying to help their parents and 27.10% said that poverty forced them to withdraw from the university. When comparing the two universities, statistical differences were found ($\chi^2 = 26.79$, $p < .0001$) in relation to the reasons for dropping out, since 74.9% of UAIM students considered this factor as the main cause for dropping out of university, while that 37.28% of the UIEP considered that variable to make the aforementioned decision.

Likewise, it was known that some students (26.36%) pointed out that there is still a need to diversify the offer of degree programs in order to attract more students. In fact, in the specific case of the UIEP, the original academic offer only included four careers (Language and Culture, Sustainable Development, Intercultural Communication, Alternative or Sustainable Tourism), although later Community Forestry Engineering was incorporated and more recently the careers were opened of Intercultural Nursing and Intercultural Law.

On the other hand, in the case of the UAIM, due to having a different origin than other intercultural universities, the educational offer included different careers and a greater number of students. It should be noted that while the UIEP offers an Alternative Tourism course, the UAIM offers a degree in Business Tourism, which represents a considerable

¹ Las columnas suman más de 100 % porque en algunos casos hubo doble respuesta.

change in focus. Even so, there is a need to continue with the creation of new programs, since, as noted by Dietz (2014), conventional areas that focus on urban employment can increase the migratory pressure of indigenous youth towards work activities in cities. Therefore, new careers in intercultural universities are being questioned, revised and readjusted, so that young graduates can enter an increasingly competitive labor market (Mateos and Dietz, 2016).

On the other hand, students were also asked about their experiences in this type of universities, and it was found that for 22% this was a very satisfactory experience, 56% considered it satisfactory, 17.6% regular and the rest nothing and unsatisfactory. Likewise, when comparing the degree of satisfaction between the two institutions, significant differences were found (U of Mann-Whitney = 3892.5, $p = .001$), since in the UAIM there were higher levels of satisfaction (30.2%), while only 9.5 % of the students of the UIEP considered their experience very satisfactory.

Regarding the main reasons why the students gave a positive opinion, in the case of the UAIM they pointed out, in the first place, that they considered it a good university, followed by feeling that they had learned a lot and perceived that they could know other cultures and customs. In the UIEP, on the other hand, the students valued the quality of the teachers, having the possibility of knowing other cultures and customs and being able to understand society and other customs.

In relation to the negative opinions, in the case of the UAIM the students pointed out the following: the university is different to what they expected and it is difficult to adapt to it, lack of classes and constant change of teachers and subjects, the students feel that they criticize and, finally, more infrastructure and practical activities are needed. In the UIEP, however, the negative opinions were related to the following: lack of classes, change of teachers and subjects that do not respond to the needs of the students, students feel that they criticize them and, finally, more infrastructure is needed and practical activities. Likewise, it was found that some young people wanted to pursue another career that was not offered at the university.

It can be inferred, therefore, that although students have some degree of satisfaction with the experiences they have had in intercultural universities, deep down these institutions

are not considered as an alternative, but as a complement to conventional universities (Mateos and Dietz, 2015). To these results can be added the points raised by Hernández and Gibson (2015), who state that in the graduates of the UIEP, mainly from the first two generations, there is a certain disenchantment about the quality and usefulness of their studies. On the other hand, in the UAIM, Guerra and Meza (2009) comment that their students have accepted the proposed educational model, which has served them to carry out and successfully conclude their professional career.

In addition to the above, it must be emphasized that a problem of this type of universities is that their professors (specifically from the UIEP) have been trained in conventional institutions, which leads them to teach their classes in the way they were educated. , which can cause dissatisfaction in the students. Therefore, as pointed out by Hernández and Gibson (2015), the UIEP "is in constant tension between being a conventional university and an intercultural university, without being able to be either" (p. 254).

Even so, in the present study it was determined that for the majority of students (82.4%) the intercultural university trains them better than the traditional university. In the case of the UAIM, this percentage was 84.5% and in the UIEP it was 79% ($\chi^2 = .790$, $p = .374$). These results are a reflection of the satisfaction of students with their studies and with the possibility of improving their living conditions in the regions where these universities are located. The reasons why the students considered that their university's intercultural education was better are presented in Table 2:

Tabla 2. Razones por la que consideran que la universidad intercultural capacita mejor que la universidad convencional

Razones	UAIM		UIEP		Total	
	F	%	F	%	F	%
Por su programa	13	17.60 %	0	0.00 %	13	10.60 %
Por sus maestros	9	12.20 %	4	8.20 %	13	10.60 %
Porque se aprende	10	13.50 %	1	2.00 %	11	8.90 %
Por su modelo educativo	21	28.40 %	5	10.20 %	26	21.10 %
Por la vinculación con la comunidad	3	4.10 %	9	18.40 %	12	9.80 %
Rescate de tradiciones, lengua y raíces	1	1.40 %	10	20.40 %	11	8.90 %
Menos discriminación y hay interculturalidad	6	8.10 %	5	10.20 %	11	8.90 %
Porque es buena escuela	6	8.10 %	0	0.00 %	6	4.90 %
Te enseña a valerte por ti mismo	2	2.70 %	2	4.10 %	4	3.30 %
El pensamiento menos globalizado	0	0.00 %	6	12.20 %	6	4.90 %
Te apoya y escucha	2	2.70 %	0	0.00 %	2	1.60 %
Por el enfoque científico y las prácticas en el campo	1	1.40 %	3	6.10 %	4	3.30 %
Es más fácil para un medio rural	0	0.00 %	1	2.00 %	1	0.80 %
Es más accesible encontrar trabajo	0	0.00 %	1	2.00 %	1	0.80 %
Por la vivencia de los compañeros	0	0.00 %	1	2.00 %	1	0.80 %
Aprovecha los conocimientos que tenemos	0	0.00 %	1	2.00 %	1	0.80 %
Total	74	100 %	49	100 %	123	100 %

Fuente: Elaboración propia

As can be seen in table 2, the students highlighted, primarily, the educational model, which is an important achievement for intercultural universities, because their teaching model, different from the traditional one, satisfies the learning needs of the students of these regions. In the same way, the results showed that students also highlight aspects related to the study program, teachers and learning, as well as the rescue of traditions, language, roots and connection with the community. This last element is significant, since the educational model of the intercultural university contemplates the relationship with the community as a substantive function (Casillas and Santini, 2009), an aspect that in the case of the UAIM has not been as important (Guerra, 2008). Despite this, Lehmann (2015) believes that the

approach to the community can be seen with concern by the state government because this type of connections can promote the organization of communities in defense of their demands.

Likewise, by continuing to compare the reasons presented in Table 2, it can be seen that the UAIM responded more to the educational aspects, while the UIEP focused on intercultural justifications.

Finally, although the percentage of students (12%) who did not consider the intercultural university better than the traditional one was low, it is worth highlighting some of their opinions: 1) there is still a lack of financial support and investment in technology, 2) certain subjects are not they correspond to the reality of the community and 3) the traditional university has more personnel.

University and work

According to Hernández and Gibson (2015), the labor market is reduced for any graduate of a university, especially for those who have done it in intercultural institutions, since the careers offered in these study houses do not usually have such a work horizon. broad as that of traditional careers (Navarrete and Alcantara, 2015). Therefore, Mateos and Dietz (2016) believe that one of the ways to contribute to the generation of more employment alternatives for those who graduate from an intercultural university is to promote sociocultural, associative, microenterprise and environmental initiatives that allow, from the communities themselves, interrelate community knowledge with academic knowledge.

In this sense, the students were asked about their perceptions in relation to the labor field in their regions of origin. The results show that for the majority (52.8%) there is a good and very good field of work in their community, while for 16.4% there is little field of work and 7.5% think that there is no possibility of working in their community once they are finished. the studies. When making a comparison on these perceptions by university, significant differences were found (U of Mann-Whitney = 2033.50; $p < .001$), since in the UIEP 68.2% of the students considered that there was good or very good field of work in their community, while in the UAIM only 42.6% expressed a favorable opinion in this aspect.

Consequently, it can be said that the students of the Puebla university have higher job expectations in their communities than the graduates of the Sinaloa university.

To continue delving into this element, they were also consulted about the intentions of returning to their communities. In this regard, the majority (77.5%) believe that it will, although significant differences were found ($\chi^2 = 7.73$, $p = .005$) between the two universities, as the students of the UIEP expressed greater interest in returning to their regions of origin (88.9%), while the percentage of UAIM students was 70.1%. To understand this difference, it should be noted that the UIEP is located in an indigenous area and that a large part of its students come from rural areas with a large number of social needs.

However, regarding the specific reasons why they would return to their communities, the following results were obtained in the UAIM: 47% used family arguments (for their family, because they like to live there) and 30.3% used community explanations (apply what has been learned and to help the community, to want to work in the community). On the other hand, in the UIEP the majority (60.4%) expressed reasons related to the service to the community and only 5.7% referred to the family aspects. In relation to students who do not intend to return to their places of origin, it was found that 75% said they need to find a place where they can find a job and 8.3% will do so to try to progress. On this issue, Lehmann (2015) states that when young people acquire enough education to find work, they leave their communities, although it is also worth noting that many of the students of intercultural universities are coming home with new ideas.

Likewise, it stands out that there are cases of graduates of intercultural universities who have completed master's studies, as happened with a UIEP professor, who returned to this institution after achieving his master's degree in science, and is currently preparing to continue with a PhD. In accordance with this, it should also be noted that the UIEP is carrying out the procedures to create a master's degree.

However, there is still a need to work on offering greater sources of employment for the graduates, since when questioning the students about the migration from their places of origin, 12.1% of the young people felt that the levels of this phenomenon were very high (80-

100 %), 19.7% considered that they were high (60-80%), 38.2% thought they were medium (40-60%), 18.5% said they were low (20-40%) and finally 11.5% believed that they were very low (0-20%). In this respect, no statistical differences were found (U of Mann-Whitney = 2827.5, $p = .619$) between the two universities.

On the other hand, students were also questioned about the opportunities offered by the university to improve their living conditions and the population of the region. The results are shown in table 3:

Tabla 3. Razones por las que el acceso a la universidad les permitirá mejorar sus condiciones de vida y de la población de la región

Razones	UAIM		UIEP		Total	
	F	%	F	%	F	%
Porque los egresados trabajan para el desarrollo de su comunidad para la cual los enfoca la universidad	12	13.90 %	22	40.00 %	34	24.10 %
Por el programa intercultural y valoran la cultura	10	11.60 %	2	3.60 %	12	8.50 %
Promueve la conservación de la cultura y raíces	5	5.80 %	7	12.70 %	12	8.50 %
Hay equidad cultural	6	7.00 %	0	0.00 %	6	4.30 %
Porque educa a la población	8	9.30 %	4	7.30 %	12	8.50 %
Es buena escuela y nos preparan	17	19.80 %	3	5.50 %	20	14.20 %
Hay muy pocos egresados y la comunidad necesita más	0	0.00 %	2	3.60 %	2	1.40 %
Uno mejora y se prepara académicamente	6	7.00 %	1	1.80 %	7	5.00 %
Es gratuita y ofrece alimentos, educación y hospedaje	7	8.10 %	4	7.30 %	11	7.80 %
Al tener una especialidad hay más oportunidad de trabajo	2	2.30 %	5	9.10 %	7	5.00 %
Mejora la calidad de vida y te da otras alternativas	13	15.10 %	5	9.10 %	18	12.80 %
Total	86	100.00 %	55	100.00 %	141	100.00 %

Fuente: Elaboración propia

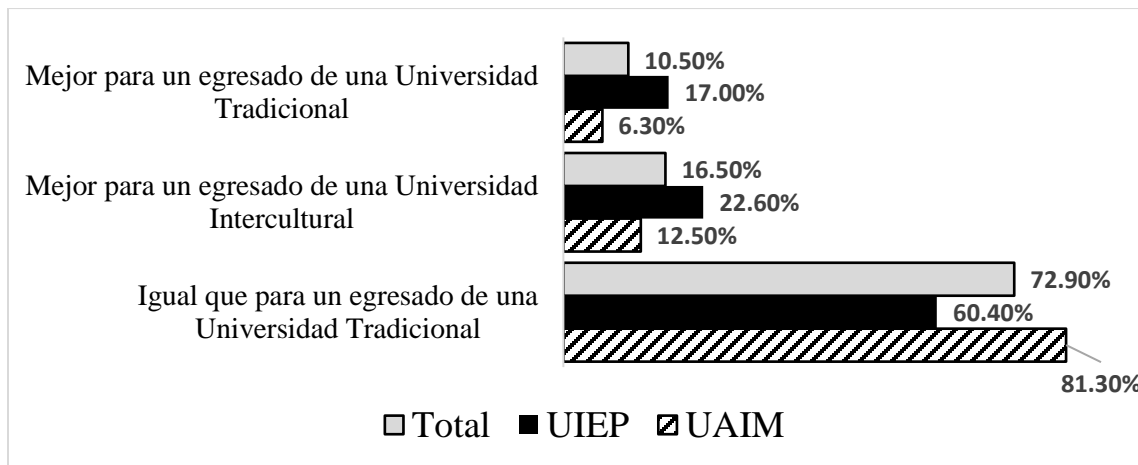
Analyzing the information presented in table 3, it can be affirmed that the main reasons considered by the students are grouped into four broad categories: 1) community development (24.1%) (represented in the first row of the table), 2) intercultural aspects (11.4%) (formed by the following three reasons), 3) educational aspects (36.9%) (composed of the following five rows), and 4) labor aspects (30.6%) (constituted by the last three reasons). In the case of each university, in the UAIM the most important element is education, while in the UIEP, community development is privileged.

However, it should also be noted that a small percentage (11.18%) considered that access to the university will not be reflected in an improvement in the living conditions of the populations of origin. The main reasons were the following: "It is difficult to change the mentality of the people" (27.8%) and "It is necessary to leave the community to be able to advance" (27.8%).

Regarding the opinion of students of intercultural universities about the possibilities of obtaining employment at the end of their studies, a very optimistic perception was found, since most of the interviewees (65.3%) considered that the labor market was favorable or very favorable. In the two universities studied, a similar opinion was found (U of Mann-Whitney = 3006.5; $p = .719$), being favorable and very favorable in 62.9% of the UAIM cases, while in the UIEP this percentage was located in 68.8%.

Likewise, and from the perspectives of the respondents, when comparing the difficulties that a student of a conventional and an intercultural university had to obtain a job, the majority (72.9%) considered that the obstacles were the same for both graduates. For the other respondents, on the other hand, graduates of an intercultural university (16.5%) would have greater opportunities than graduates of a traditional university (10.5%). Significant differences were found in this study criterion ($\chi^2 = 7.374$, $p = .025$), since the most favorable opinion towards the graduates of an intercultural university was found in the students of the UIEP (22.6%), while the percentage was minor in UAIM students (12.5%) (figure 1):

Figura 1. Nivel de dificultad para conseguir empleo entre un egresado de una universidad intercultural y un egresado de una universidad tradicional



Fuente: Elaboración propia

Also, about the teaching provided by the intercultural university, the students were asked about the plans and programs of their degree. In that sense, a high number of participants (84.8%) stated that both the plans and the program were adequate. The opinion was different ($\chi^2 = 18.920$; $p < .001$) among universities, since the immense majority (94.8%) of the students of the UAIM considered them adequate, while in the UIEP only 69.4% thought favorably.

To investigate from another perspective about this variable, the students were consulted if they would recommend other young people from their communities to enter this type of institution. The majority (95.6%) stated that they would, resulting in no significant differences ($\chi^2 = .433$, $p = .511$) between the UAIM (94.7%) and the UIEP (96.9%). The following are some of the reasons why they would make these recommendations: it is a good university (26.8%), the educational model and the curriculum are good (15%), it is a good opportunity to study and have a better quality of life (11.8%), for their intercultural education (9.2%) and for the rescue of culture, language and roots (5.9%). Between the two universities, this type of assessment is very similar, although there is a greater tendency towards educational aspects on the part of the respondents in the UAIM, while the students of the UIEP value more the intercultural elements.

Finally, in terms of the most negative aspects, only six students reported the following: high transportation costs, lack of security, changes in the programs, loss of basic subjects, inconsistencies in what was offered and the institution is not very good. This means that negative evaluations about academic activity and no contrary opinion about intercultural teaching are really scarce.

Conclusions

Young people who attend intercultural universities are, in general terms, from the regions where these institutions are located. In fact, most of them belong to an original people and come from families with economic restrictions. These factors limit their studies, so that intercultural universities should try to continue working to try to achieve the objective of offering new opportunities to indigenous youth.

In this sense, it should be noted that while it is true that scholarships are one of the main sources of funding for these young people to pursue university studies, it is also true that this type of subsidies are insufficient to cover all the costs involved a university career, which is why many of them must choose to live in deplorable conditions or drop out of universities.

In this work, in fact, it has been detected that the few programs of the intercultural universities have become an important factor to promote the dropout, because some students do not feel identified with the career they have chosen among the available offer. Therefore, we should think about creating not only more relevant careers with the needs of indigenous communities, but also that they allow us to enter the labor market more quickly.

Despite these observations, it can be stated, in general terms, that the respondents in the intercultural universities analyzed are satisfied with the studies received, although it was noted that in the UAIM the most favorable opinion is based on the academic aspects, while In the UIEP, this vision is basically based on intercultural aspects. The possible explanation

of this difference could be found in the majority presence of the indigenous population in the UIEP, where the rescue of cultures, language and links with communities are valued.

On the other hand, when comparing, from the perspective of the students, the intercultural university with the conventional university, it was observed that the young people considered that the first one offered more training. This result is justified due to an educational model that tries to adjust to the context and the learning requirements of the students of these regions.

Likewise, it can be pointed out that students have a positive vision regarding work expectations. Finally, students' interest in the rescue of the language, culture and traditions of indigenous peoples should be highlighted, as well as their commitment to return to their places of origin to seek the development of their communities.

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Rol de Contribución	Autor (es)
Conceptualización	Benito Ramírez Valverde.
Metodología	Benito Ramírez Valverde. Diseño de la metodología
Software	Odilia Sujey Bustillos Ibarra. 50% Información de Sinaloa Pedro Juárez Sánchez. 50% Información de Puebla
Validación	Benito Ramírez Valverde.
Análisis Formal	Benito Ramírez Valverde. 50% Pedro Juárez Sánchez. 50%
Investigación	Benito Ramírez Valverde. 20% Odilia Sujey Bustillos Ibarra. 40% Pedro Juárez Sánchez. 40%
Recursos	Odilia Sujey Bustillos Ibarra. 50% Pedro Juárez Sánchez. 50%
Curación de datos	Odilia Sujey Bustillos.50% Pedro Juárez Sánchez. 50%
Escritura - Preparación del borrador original	Benito Ramírez Valverde
Escritura - Revisión y edición	Benito Ramírez Valverde. 40% Odilia Sujey Bustillos Ibarra. 20% Pedro Juárez Sánchez. 40%
Visualización	Benito Ramírez Valverde. 60% Pedro Juárez Sánchez. 40%
Supervisión	Benito Ramírez Valverde
Administración de Proyectos	Benito Ramírez Valverde
Adquisición de fondos	Benito Ramírez Valverde