Research Paper Education

Indigenous Education in Chihuahua, Mexico. Purposes and Values

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ABSTRACT

This article is the result of research carried out during the period 2013-2015 from a qualitative methodology of phenomenological approach. We sought to identify the various actors perceptions of primary education in indigenous Tarahumara of Chihuahua, Mexico and the purpose they attribute to education. A questionnaire was applied to the teaching of indigenous education, and in-depth interviews were conducted to educational authorities, teachers, parents and children was used. Normative documents of public policies that establish guidelines for the development of indigenous education at the state and national level were reviewed. It was found that the imagination of the actors involved contrasts with the poor results in educational achievement in indigenous education, lack of political will to implement education policies and little emphasis on formal education is given ethnicity.

KEYWORDS educational, teacher education, Indian education, public policy.

I. Introduction

Education is a means to improve the way of life of man and humanize it through a system of values that a society lives in particular through the established purposes. When speaking of the axiological dimension of education allusion to the predominant values in this process and for the purposes for which education is, it is because they have a strong axiological charge.

The aims of education are not unique nor universal, "... they are closely linked to educate society. Each company presents its own purposes, according to the organization, the degree of development of the productive forces, and distribution of power among social groups "(Delval, 2004: 87). Therefore, it is interesting to analyze the purposes of the Indian Education offered to the group Tarahumara in Chihuahua, from the imagination of the actors involved in the subsystem of indigenous primary, What kind of citizen aspires to be in indigenous education?, ¿ What are the essential values that are assigned to education by public policy makers, as the actors involved?

The study favors the aims parallel reflection about the type of man who seeks to form in the context under study, in this case education in the ethnic context. With the phenomenological method was tried to understand the experience of the current educational life in indigenous education offered to the group in the Sierra Tarahumara of Chihuahua. He entered the socially constructed imaginary about the educational aspects and purposes (intentions, potential and explicit will in the educational process) that contribute to achieving them.

Currently, the purposes of education in the imaginary constructed teachers contrast with the achievements of the state education system. According to the parameters of the test ENLACE educational gap exists in Chihuahua, during the period from 2006 to 2012 (SEP, 2012), academic achievement in the mathematics of students in indigenous contexts 34.4 points was below schools private, was 23 points behind regular primary and only exceeded by 1.8 points CONAFE schools that are assumed by educators with less knowledge in teaching to be community instructors.

These data reflect the lack of achievement in the late Indian education since high social backwardness of this ethnic group is identified as according to the National Council for the Evaluation of Social Development Policy (CONEVAL, 2010), in the 15 municipalities Tarahumara population predominates in the state of Chihuahua social gap ranging from high to very high appreciated.

II. Values and education purposes

Axiological dimension of education expressed the aims pursued it because these are implicit valuations, requirements and functions that are in demand, both of which can become guidelines that guide the realization of the educational process or staying alone aspirations on a duty to be elusive. Durkheim (1990), concerned with understanding the functions of education expressed an essentially functionalist position. For him, education is meant to prepare its members according to the role they will play in society, therefore, after a certain age, education can no longer be equal for all and we need to acquire a specific character He says that this is forced to continue conserving society. Another aspect of his conservative stance is identified when he argues that the role of education focuses on strengthening the capacity of the subject rational, thinking develops when the subject turns in on itself and away from the action. The society seen from this view, is a state of unquestioning things only becomes necessary when operating as a system on par with education.

From a more critical stance (Giroux, 2004), the contributions of Althusser, argue that education is a process whose function is to maintain the prevailing production relations. The existing order is maintained through three essential aspects, production values, the use of force, ideology and the production of knowledge and skills for the job. The school, in conjunction with the repressive apparatus of the state, is one of the favorite instances of the class in power to provide students with the norms, attitudes and values required of him as the subordinate class submission, technical mastery and respect established order. This function ignores reproductionist political expression in schools, denies the ability of rebellious groups that are there and you are able to suggest alternative postures.

From another critical and argumentative stance, it is located Giroux (2004), who assigns to education a function of resistance in the subjects of education develop an action questioning the prevailing reality. At the same time in this process recognizes the presence of potentially necessary political capacity for social praxis, in search of a better world. Resistance is a valuable theoretical and ideological creation that provides an important approach to analyze the relationship between school and society (Giroux, 2004). The theory of resistance Giroux seriously opposed to the principles on the role of education and focuses on maintaining the functioning of the social machinery; likewise opposes the principles of Althusser.

Education from a critical perspective, it is an instrument of reflection necessary for the question of a reality that is considered unique and unchangeable by the dominant groups, it is a tool that questions strongly to reality, discovering the problems facing him and organizes through a focused practice in search of a better world effort. Currently, it is recognized that the theories of education have an impact on the educational proposals implemented in various countries, including Mexico, as evidenced Yurén (2008, p. 241). For her, education projects within the period of 1919-1940, are guided by social justice purposes. The core value of the programs and callistas Vasconcelos, was to incorporate the Indians to a more just, democratic and modern society. For its part, the Cardenas proposal was intended to prepare the working class to build a society free of exploitation. The common element of these programs is focused on the requirement of the value of social justice, without neglecting the development of Mexico.

Educational projects from 1940 to 1982, have development as a guiding value, are linked to the economic models of the moment, such is the case of the current economic growth with inflation from 1940 to 1950. In this decade, a process of industrialization and control of the working class influences the purposes of education Cardenas; the new educational project aims to block the search for a fairer world, to focus on other values such as harmony and consolidation of national unity.

The developmental education, entitled to the elimination of socialist education continues to dominate. Thus encouraging that "... the national project led by the bourgeoisie, social justice has been influenced by the requirement of development" (Yurén, 2008: 243). Educational purposes are not only explicit in educational models and government legislation, have a presence in each of the individuals and mental representations, which are an essential part of individual consciousness and social consciousness. Similarly, consciousness is the basic element, that "the capacity of human beings for purposes drawn, give meaning to their actions and orient their lives according to objective autonomously oriented" is founded (Yurén, 2008: 22). The aims are generated within a framework of freedom, historical human purposes are conditioned by interests of the subject and floors under concrete social relations.

The man recognized and twinning in his belonged to a group, is a social identity, which shares multiplicity of references, including weekends; What are cognitive tools that determine the dynamics of the group. There are also private purposes that guide the individual, sometimes driven beyond the group's purposes. "The subject that draws purposes is an active being, endowed with forces exist in him as capacities and impulses" (Yurén, 2008: 25). Individuals who dare to dream, have values as trust, determination, hope, perseverance, by which trace paths and possible routes by which to travel. Conversely, a subject resigned, without demands or needs identification, or will to pursue dreams, has limited purposes, confined to the satisfaction of basic needs.

Educational purposes for the Tarahumara people set out on numerous policy documents. The document of the Legislature of 1906, on law enacted to improve the Tarahumara race, it is recognized that the purpose of education offered by the state, should make him the march of progress, raise their intellectual level, give useful itself, so it does not become a hindrance and awaken their aspirations (Sariego, 1998).

The Law for the improvement and culture of the Tarahumara race, issued in 1906, in Article 4 mentions that the Central Board has to "promote everything convenient to the civilization of the Indians, social improvement, in education ... "(Sariego, 1998: 34). Besides the land reforms that benefit them, education is another alternative; establish rural schools offering elementary education, farming, caring for pets and small industries. State Education Act (1997), Article 28, recognizes indigenous education as part of the state education system (ESS) and Article 43 of this document expresses the ideals pursued in the ethnic education of Chihuahua; indigenous intercultural bilingual education will be based on the respect for cultural, emotional and intellectual development of diversity and the needs and historical, social, cultural and economic conditions of ethnic groups.

In all cases, the purpose of improving indigenous education are forms of human life in all its aspects. However, that purpose has always been shrouded in ambiguity and contradiction (Sariego, 1998: 30). Because this people supports an ideology that is subject to a vision of the non-capitalist world (Granados, 2006). Too much demand is incompatible with its non-cumulative vision, but too lax, still chained to the ingenuity and a state of vulnerability exploiters groups.

III. Methodology

The naturalistic study was conducted in two stages between 2013 and 2014. The first completed by August 2013 corresponds to a descriptive study, allowed to present a diagnostic view of the current situation of indigenous primary education in the state. The second stage developed during 2014, focused mainly on deepening the meanings educational ethnic backgrounds -authorities agents, teachers, parents and children, have been built on intercultural education and the "ought" of the rarámuri education for people.

In the first phase 294 subjects participated, the unit of analysis were teachers in the region of the Sierra Tarahumara. In the second phase, involving parents, teachers, children-sixteen in each case-, plus some authorities who agreed to be interviewed in four schools visited. A mixed questionnaire was used in the first stage, and during the second stage 16 in-depth interviews were applied to teachers, administrators, parents and students. The schools are located in the municipality of Guachochi communities in Corralitos, Cieneguita, Caborachi and Huzarochi. For the analysis of closed questions we were used descriptive statistics. Analytical-phenomenological method was used because searches in the sense that research participants give the aims of education, from the experience of life in the educational work within the subsystem for open questions and in-depth interviews Indian in the state of Chihuahua.

IV. Results

The purposes of education seeking various ethnic backgrounds actors focus on sociopolitical conditioning function that are immersed. Regarding the purpose for attending school, students learn many things argue or studying, learning to read and write, also like to go to play. However, the total number of children interviewed only thirteen would like to continue studying. But when asked what they want to be great, all except for one girl, indicating a profession; twelve inclined teaching three aspiring to study medicine, a girl mentioned: "... Doctor, I'd check to pregnant ladies," one lawyer and one girl says she would like to be a housewife. The long-term goals set out in the desire to go beyond the usual. At least in your imagination is willing to break the barriers that these human groups stagnate.

Similarly, short-term or immediate goals are identified by asking what you would have them taught at school? Some students have plunged ideas playing traditional ideals, chained to the same school for the start of the century; in two cases they aspire to be taught to read, write and do math. While for a majority, now go to school involves a range of future possibilities: learn computers, other languages, dance, singing, drawing, gymnastics. Finally, a child would like there to be taught to "obey ...". Ideologically this is important, in his imagination, he is committing now his fate, to be ruled by someone.

Parents assigned as a benefit to education Castilianization to mention ... "learning two languages, ..." "are benefits; It is good to speak both languages. " It also see education as a tool to improve their way of life, defend the operator group and have the mestizo more egalitarian relationships at school to mention ... "come to look for opportunities to excel to

continue ... ..", "is very nice to learn and defend, "" ... to read and write, to better sell their harvest and their animals to find better job ... "," ... because you are learning and this can be someone in life. ". The school also aims to be the space to rescue values: "... I say that if they have less education are respected", "... he come to school to learn and do not go vague". Identify values to education when they refer to "benefits culture, will promote not lose the children's mother tongue." Rooted visions and continue to see school as a place where they'll only are also identified "... learn to read and write". Education has for some welfare purposes. "I think that's fine, because that gives them breakfast and learn better", this is an expression of recognizing the support they receive through formal education. They mention that the aid given school is food, scholarships and dormitories. Accept that the school provides opportunities for their children because otherwise ... "live struggling, sometimes much because they are hungry, because not studied, I see that gets stuck, many are shy, do not go looking for work." One cases it is considered that the education offered is "... very little."

Conquer educational purposes is not easy. These enhance the action, if accompanied by the will, it plays an essential role idiosyncrasies Tarahumara original group; will realize the dreams and demands favorable contextual circumstances that encourage these ideals. In this regard, it was found that there is a high dropout rate in primary schools in indigenous education. Parents think that children stop attending because in some of them there is little interest four mentioned that put their children to work, or emigrate. They recognize that "parents do not send, working instead of studying" in two cases referred consuming alcoholic beverages or drugs, because they marry and lack of money for food and clothing. 239 of the 294 teachers believe that parents have little interest in the education of their children, according arguments "about the involvement of parents think that sometimes are not interested in the education of their children", "... lack interest parent to support the child and the school". This is directly related to the increase in child absenteeism, 262 teachers consider is present and interferes with achieving the educational goals by mentioning that "... it is a difficulty the absence of students, children living with grandparents" or parents take them out of school, "migration because of unemployment"

The aims of education for Rarámuri group, from the perception of teachers must aim to be: "... quality that meets your needs and there is no corruption and for a minority", "... that meets your needs. " Consider educational purposes have to target indigenous children: "... professionally specialize a college education near their communities; if there was an equitable education that culture is respected, you have universities for indigenous and not so expensive, then it would be good. However, "... the most that can be studied is the high school drop out", "... do not stop."

The area where the child grows Tarahumara is a space for their historical and social conditions, prevents or make dream dreams. They should be deep structural reforms, as one interviewee says teacher to achieve the goals of education is necessary "... there were many jobs. The children would Rarámuris primary, secondary, high school and continue studying and that parents were required that children not missing much". Achieving educational purposes is very low because "... parents are not interested, there are few who come out ahead, or lack of resources or jobs, -the children- they have to help their parents."

The great purposes in indigenous education in primary, in the imaginary, because they continue to dominate educational model development vision that begins in the forties, or the neoliberal that is established for educational policy Education Modernization. What can be inferred educational spaces that do not generate dividends for the country's development, as is the case of the indigenous-education, go to the background. "Only project Cardenas admitted that the realization of social justice required to end the system of exploitation and, to that extent, popular demands expressed more faithfully than any other program." (Yurén, 2008: 243). Indigenous education constitute an element demand for social justice, a situation that has been delayed for decades, before acting forces that prevent you to focus as a government priority concern.

Conclusions

In the General Assembly to the Declaration on the Rights of Indigenous Peoples, historic that these have had since colonial injustices are recognized. Also, the dispossession of their lands and resources has contributed to curtail its development (UN, 2007). The Tarahumara in Chihuahua is no exception, shared with several Latin American indigenous peoples a situation of social backwardness. Education is seen as an instrument able to "overcome", which in practice reveals unjust and inequitable social relations, as expressed in its purpose normative documents analyzed, and in the imagination of the actors involved in this research. While public policies seek in his speech the development of peoples through education, there is political oblivion or openly state to the chronic and historical exploitation of the Tarahumara people, there are laws for them but scant justice.

Similarly, educational inequity is identified. In Chihuahua missing teacher training institutions of indigenous education. It is recommended that intercultural bilingual education is in charge of subjects from the indigenous communities themselves, but do not have space to train as teachers, places are covered by high school graduates. Although educational actors have noble educational purposes, in fact there are ambiguities which require deep structural changes. It is proposed to education as a tool to claim them, you provide a better welfare state. Teachers, parents and children agree that the educational fact contradicts his ideals. Child recurring absenteeism shows disdain for students and parents to the education offered to them. With this conformist attitude contribute to strengthening circles of poverty and exclusion. Therefore, it is stated that the purpose of education are bodies that are more in the imagination of the actors, as they are looking purposes will in the everyday educational process of personal development Tarahumara.

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