



MEDIATED EQUITY: EDUCOMUNICACIÓN IN HIGHER EDUCATION FROM A DECOLONIAL AIM.

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Abstract

This theoretical-review article, goes through the framework of categories and dimensions that are relevant to the research paper entitled: Mediations from Educomunicacion Towards the Culture of Equity: languages and narratives in higher education contexts, Antioquia Institute of Technology; that set the foundations and provide an epistemological perspective from the field of culture of equity, by framing theoretically the concepts of inclusion and its derivatives, educational justice, diversities, capacities, identities, alterities, and pluralities; Similarly, the theoretical-methodological category of Educomunicacion, that provides basis to the principles of dialogicality, participation and empowerment, and unfolds the foundations to the category of Mediations, which emphasize the languages and narratives of the subjects as a dimension itself.

In addition, it broadens the critical, decolonial, intersectional and inter-cultural perspectives that mainstreams the research and enables to identify the objectives within the differential approach.

Key words: Categories, culture of equity, dimensions, educomunicación, Mediations, theoretical referents

Introduction

Supporting the concerns of this study implies broadening the epistemological horizon that traces the approaches already given by authors from various areas of knowledge in the social sciences; in this case from sociology, anthropology, philosophy, psychology, focusing on the disciplinary fields of communication and education from which the theoretical and conceptual construct is derived and recognized in the context located in Latin America.

Under this premise, the research will be approached as a starting point in social studies from the critical gaze of the Epistemologies of the South, which encompasses decolonial thought and distances

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itself from the gaze and mandate of modernity. From there, to take up the rhizome that connects in the differential perspective of alterities, otherness and intersectionalities, in order to be able to look head-on at the broad and positioned concepts of inclusion and equity that transcend educational justice, and what orbits around it such as plurality, identities, diversity and capacities as substantial issues of this research.

Likewise, to elucidate educommunication in relation to discourse and the vastness of what has been collected by thinkers and exponents in this field, in order to confront the conceptual gaps that can be contributed from this study.

Doctrinal Bases: Approaches to the Categories of Study

The approaches and positions introduced by De Sousa, in extension of the proposal of (2010) the epistemologies of the South, as a claim to reinvention and decolonial turn, are welcomed in this research as the possibility of an axiological relationship with education and communication, demarcating, as far as possible, the hegemonies and dispositions introduced in the south of the continent, "to distance oneself means to be simultaneously inside and outside what is criticized, in such a way that what I call the transgressive double sociology of absences and emergencies becomes possible" (p.21). The above proposes to oppose the dominant epistemologies in the global North, an epistemology of the South; This, in order to question and evacuate some perspectives, leaving the way open to the creation of alternative scenarios where "other" ideas and relationships with equity and justice can germinate within the framework of higher education in Latin America.

First, it will be necessary to analyze whether the notion of inclusion is part of the Modern Western Thought, also referred to by De Sousa as (2010) *Abysmal Thinking* (p.29); therefore, the approach to the concept and notions of inclusion will be one of the main challenges, which, from the perspective of situated Latin American studies, "means assuming our time, in the Latin American continent, as a time that reveals an unprecedented transitional characteristic that we can formulate as follows: we have modern problems of equality, liberty and fraternity that persist with us" (p.18). It makes it possible to break down the historical framework from which the gaze of inclusion comes, supposing the alternative of giving place to and transmuting a one's own gaze close to the realities of the contexts and subjects.

These limits are now more visible in the Latin American continent at a time when social struggles are aimed at re-semanticizing old concepts and, at the same time, introducing new concepts that have no precedent in any of the colonial languages in which they were constructed (p.16).

The author calls for ethical responsibility with the other that confronts us to think as well, to create an alternative thought of new alternatives (p. 46), going beyond the concept requires questioning, without denying what is given, what has been achieved, what is possible and what is real, with a view to concepts close to educational equity and justice.

Introducing the notion of justice enables reflection on political philosophy and the ethical dimensions that are based on this study. With regard to justice, Dussel makes extensive conceptualizations and relates the evolution of the concept: (2015)

If by such were meant a certain discipline of desiring subjectivity that makes it possible to make available to the other members of the community common goods over which the delegated power of the State must be exercised as an institution that equitably distributes the mediations for the reproduction and increase of the lives of all citizens. A political claim to justice will ultimately refer to this question (p. 95).

Hernández, in reflection on the work of Adela Cortina, relates her thinking from the philosophy of education and pedagogy and its ethical scope in favor of a democratic citizenship in the concepts she develops: (2018)

In these, he projects a state of justice, in which institutions fulfill the mission of providing the basic needs of all, and generate spaces for participation, deliberation and active decision-making with fair and supportive policies, designed for a population that thinks globally and acts locally (p.78).

As this author explains, the proposal to contribute to the stimulation of active participative and empowered citizenships as one of the purposes of the gaze of Adela Cortina (2007), cited in the same



article, is manifested, generating a transversal axis of reflection for this study from the relationship of ethics and education:

Through education and pedagogy, recognizing the other in all its dimensions, based on an experience and feeling of humanity, in an open, critical and transformative dialogue, it will be possible to understand the universality of human rights, both in their expansion and in their historical realization. This means that education cannot be neutral, but is committed to an ethical and axiological perspective, which is mediated by culture and tradition (p.88).

Giving strength to the understanding of citizens in education and of education itself in citizens and society, forming in its integrality and in its heterogeneity, "that is why it is important not only the technique, but the teaching of the humanities, of the narratives, language, traditions that will give unity to knowledge, in addition to learning to combine their individuality as a shared life" (Hernández, 2018, p. 93). This generates an approach to the senses and bets from educommunication and its processes, from where languages can be linked, which in this object of study give rise to equity.

Justice and equity have aspects in which various meanings land, such as the plurality that is analysed in Sánchez: (2007)

To trace the role of plurality, but above all the areas in which it manifests itself, I will focus on three aspects: plurality at the epistemic level, in relation to the methodology that Arendt uses. Secondly, the type of subject that results from the safeguarding of plurality and, finally, its relationship with the political community and the public space. The analysis of these three thematizations of plurality allows us to observe and understand the role of plurality as a "sine qua non principle of political life" (p.223).

A bet that is more than theoretical, it is methodological, confronting totalitarianisms and highlighting social and moral bonds, to establish stories where the narration of the life and voice of singular subjects is given, subjects situated with their own narratives.

In the approach to equity and inclusion, it is shown as a prism of visions from which also echo the antagonisms emerging as cultural and social problems in the form of discrimination and the non-recognition of diverse identities, exclusion that limits social participation and blocks or denies rights and the violation as a situation or state of defenselessness or in which there are unsatisfied needs, in this regard Giuliano:(2016)

In this way, cruel logics abound that benefit some and stigmatize others, binomials such as approved/disapproved, included/excluded, successful/failed, excellent/mediocre, and a considerable etcetera of this type of operations that socially condemn the multiplicity of singularities - as long as it does not adapt to the "impersonality of the universal rule" - or annihilate any other indeterminate who is or wants to be outside of that opposition (p.8).

Global institutions such as UNESCO, have positioned some educational perspectives, such as inclusive education, as:(s.f.)

Ensuring equal opportunities for all in education remains a global challenge. Sustainable Development Goal 4 on Education and the Education 2030 Framework for Action emphasize that inclusion and equality are the foundations of quality education (para. 1).

Under this framework, it has also used equity broadly, based on a permanent contrast with precepts that have been associated as similar in the history of inclusion, and that are controversial, such as equality. In the Handbook on Measuring Equity in Education - Handbook on Measuring Equity in Education (UNESCO, 2018)They cite Jacob and Holsinger (2008), who define:

Equality as the state of being equal in terms of quantity, rank, status, value, or degree, while equity is considered social justice as the ramifications of education in relation to the equity, fairness, and impartiality of its distribution to all educational levels or subsectors (p.17).

In various educational and institutional settings, it has been decided to shelter the concepts under a perspective that encompasses the discourse from rights in order to adjust it to the framework of education and its policies. Education as a right, based on international law, attracts multiple perspectives, and synthesizes the intention of addressing the issue of equity in a universe of the measurable, such as the access of the population, more precisely of the subjects who, due to their

diversity, identities or vulnerabilities, must be prioritized under the monitoring of compliance with factors such as income, in addition to the permanence and graduation of young people to institutions. Tomasevsky states: (2004)

The existence of an entire network of international human rights treaties, their acceptance by the vast majority of the world's countries, and their implementation in all corners of the planet, constitutes a common source of knowledge and experience for the design of indicators (p. 11).

The author, who has constructed the proposal for the measurement of educational indicators based on a model called 4th, of the Tomasevsky (2004) refers to "The law is symmetrical, human rights correspond to state obligations. Those born of the right to education can easily be organized into a 4-A scheme" (p. 12).

Figure 1

Measuring and Monitoring the Degree of Realization of the Right to Education

CAMPOS CLAVES	MARCO BÁSICO DE LAS OBLIGACIONES GUBERNAMENTALES	MATRIZ PARA RECABAR INFORMACIÓN
ASEQUIBILIDAD	Obligación de asegurar que la educación gratuita y obligatoria esté asequible para todos los chicos y chicas en edad escolar Obligación de garantizar la elección de los padres en la educación de sus hijos e hijas, y la libertad para establecer y dirigir instituciones de enseñanza	Variaciones en el plano normativo interno relativas a la gratuidad y obligatoriedad de la educación Respaldo jurídico y recurso efectivo para la libertad de la educación y en la educación
ACCESSIBILIDAD	Obligación de eliminar todas las exclusiones basadas en los criterios discriminatorios actualmente prohibidos (raza, color, sexo, idioma, religión, opinión política, origen nacional, origen étnico, origen social, posición económica, discapacidad, o nacimiento) Obligación de la identificación de los obstáculos que impiden el disfrute del derecho a la educación	Faltan las estadísticas acerca del patrón cambiante de la exclusión por motivos de discriminación; una cuantificación de las exclusiones es precisa para adoptar medidas correctivas para la inclusión progresiva de todos los previamente excluidos Prioridad a la erradicación de la exclusión (los abandonados, afectados por la guerra, casados, delincuentes, detenidos, discapacitados, extranjeros, huérfanos, indocumentados, madres adolescentes, nacidos fuera del matrimonio, prostitutas infantiles, sirvientes domésticos, trabajadores, etc.)
ACEPTABILIDAD	Obligación de proporcionar una educación con determinadas calidades consecuentes con los derechos humanos Obligación de asegurar que los procesos de enseñanza y aprendizaje estén conforme con derechos humanos	Observación y vigilancia de los procesos de adecuación El derecho a un recurso efectivo para todos educadores y educadoras, alumnos y alumnas
ADAPTABILIDAD	Obligación de suministrar de una educación extraescolar a los niños y niñas que lo pueden presenciar en la escuela Obligación de ajustar la educación al interés superior de cada niño y niña Obligación de mejorar todos los derechos humanos a través de la educación, aplicando el principio de indivisibilidad de los derechos humanos	La cobertura debe alcanzar a toda la niñez escolar (los encarcelados, niños y niñas trabajadores, etc.) La valoración y defensa de la diversidad como principio rector del modelo educativo Integración de estrategias sectoriales fragmentarias en dirección al fortalecimiento de todos los derechos humanos a través de la educación

Note. Taken from Indicators of the Right to Education, by K Tomasevski, (2004, p.14).

According to De Sousa, it will be necessary to question and diversify the view of modern law, due to its ineffectiveness, questioning whether the legal framework has a long stretch between its firmness and its applicability, or even worse in its guarantee. (2010)

In the field of modern law, this side of the line is determined by what is considered legal or illegal according to official status or international law. The legal and the illegal are the only two relevant ways of existing before the law and, for this reason, the distinction between the two is a universal distinction (p.32).

It will contribute to this study to contemplate additional concepts that, although they do not appear in the guidelines of public policies, have made their way into the literature to give a turn to the view of equity, in other possible ways. This is how the concept of alterity and diversity arises as looking into the eyes of the other, opening the way for collectivity for the convergence of diversities and identities.

In Giuliano's contributions to sameness and otherness, pause to elucidate his projections in the face of education and the openness they imply to communication in this scenario: (2016)

In contrast, here we hold the view that an education without conversation is a mere stultifying monologue, a pure subject-object relationship, a denial of the existence of other subjects outside oneself. That is why the following passages aim to problematize some of the modern features that persist of that (colonial) education that does not give rise to other writings or graphs, other temporalities or spatialities, other ways of being-together in education. For it is a matter of taking a critical distance from that ego-logical education that is always posed in the first person and without



the other, locating - at the same time - its failed act, which makes possible the resistance of the other to its reduction to categorical-administrative variables (p.5).

Educommunication: conceptual and methodological category

The construction and understanding of the notion of communication has historically been delimited by the mass media, conditioned to the instrumentalization of the transmission of information, which more than 20 years ago Jesús Martín Barbero called the Massmediation, described in Baca . This perspective lays its foundations in the sociocultural studies of communication in Latin America, where:(2011)

The ideas of two guiding lines in the study of mass culture are thought and developed, starting from Gramsci's conceptualization of hegemony as a media problem based on a technological positivism and the degradation of culture in a culturalist ethnocentrism environment; both with the influence of three major actors: the market, the State and national culture (p.6).

Communication is also conceived from a transversal perspective with other disciplines of the social sciences, even as a branch of them; placing it in constant tension with the possibility of being a field of knowledge and action capable of transforming realities, forming societies and enhancing subjectivities. For this study, theorists who disagree with the hegemonic thinking of communication are emphasized, as welcomed by Herrera et al.:(2016)

Rethinking the construction of the communicational field from the point of view of the rupture that, in a certain way, technology introduces and the epistemological challenge of the necessary interdisciplinary dialogue in a scenario of open crisis, of weakness of critical thinking and yet, nevertheless, of the emergence of one being and thinking another, seems, in our time, to be a A complex problem, difficult to tackle at a time of transition and crisis of paradigms (p.79).

However, a favorable horizon has been positioned from the commitment of communication and education in synergy, called educommunication, which is contemplated as an integrative approach of theoretical-practical reflection, based on the popular education of Paulo Freire, as well as on a variety of Latin American and Spanish thinkers from whom contributions have been provided from the dream of participatory teaching. from interactions and mediations, with a critical perspective in the face of the media and the instrumentalized educational tradition.

Theoretical-practical reflections on educommunication, which has come in a time of maturation and is configured from a counter-hegemonic stance that questions ideologies and networks of the normalized. It has involved currents of reflection, action and social practice such as the route of mediations proposed by Martín-Barbero (1987) which "points out the importance of seeing the media from the subaltern cultures that make up the structure of Latin America, that is, seeing in communication the strategic space and the mediations that occur in it" (Baca, 2011, p. 9). In the compilation of strategies, it highlights the focus on the Latin American context, as well as ethnic, cultural, and popular recognition, and its nuances from the rural and urban to the traditional and ancestral (p.9).

In the exercise of systematization, in the book *Epistemological Bases of Educommunication, Definitions and Perspectives of its Development* de Parra, it is proposed:(2000)

The scientific status that we see in educommunication is still in formation, as well as the lack of a systematization of its practices, knowledge and knowledge, have determined that we do not have a universal and unanimous definition of it (p.142).

For this reason, educommunication is one of the central categories of analysis in the research, called: **Mediations from Educommunication towards inclusion: languages and narratives in higher education contexts**. With which the possibility of addressing experiences, the transformation of meanings, the human, the ethical and the dialogic of the mediations of communication in inclusive education is raised.

Figure 2

Educommunication: conceptual and methodological category



Note. Own creation as a representation of the conceptual and methodological category.

Pursuing the contribution made by the Communication to inclusive educational processes in higher education. Based on this premise, it is intended to look for the place in educommunication and the determinants of the context that allow us to approach new realities conceived collectively from this research in the dimension of educational justice. This exercise of approaching the successes and clues that can be determined from the case study, opens the door to the possibility of referencing experiences as a channel for the production of existing symbology and dialogicity and for the use of language and narratives in communication.

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