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## **Diverser a project of inclusive education from and for diversity**

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**Abstract.** This article is a systematization of experiences related to inclusive education. From which the Universidad del Atlántico has been a leader in knowledge, promoting the development and transformation of the Caribbean region. Through a critical interpretation of this experience in its reconstruction, to understand the phenomenon, discover, and explain the logic of the process, the factors that have intervened in it, how they have related to each other and why they have done it in that way and not another. The systematizations of experiences involve a reflection on the practice, recapitulate what has been done, to relate it to other experiences or theoretical constructs that support or sustain it. It is a search for logic of meaning through the pertinent theorization with the developed actions. Once the results were obtained, a validation of them was conducted through a traffic light. For the indicators measured in the different scales (frequency, recognition, and existence), the percentage of people who had a favorable response was calculated and based on this percentage, the traffic light was obtained, achieving some results with which they triangle with the experiences conducted and the theoretical foundations. The scope of this research, established as a defined purpose for the educational community of the Universidad del Atlántico to take a critical approach to the experiences developed from an institutional project. Which accounts for learning that contributes to improving them, with the aim of contributing to a critical dialogue between the actors of educational processes?

**Keywords.** Diverser, Community UA, Significant Experiences, Systematization of Experiences, Inclusive Education

### **1. Introduction**

The process began in 2007 through an agreement between the Ministry of National Education (MEN) and the Research Center for the Development of the National University of Colombia (CID) to identify the conditions of a diverse population at this educational level [1]. The central result was that the registration of this population had increased by 908%, going from 242 students in 2002 to 2439 in 2007. This study allowed identifying five groups<sup>1</sup>, which due to the system's shortcomings are at a disadvantage to access, stay and graduate from higher

education. Considering the results of this study, MEN actions stop focusing on integration and Special Educational Needs to examine other population groups, particularly ethnic groups.

Indeed, the DiverSer program began in 2009, paying attention to some difficulties presented by students with disabilities, teachers, and managers. The program is led by the teaching vice-rectory, which has since created and developed proposals, programs and processes aimed at improving the education of people with disabilities, achieving true educational inclusion. By systematizing some experiences, we reflect on the practice of actions to be framed in a theorization and in this way build a critical argument from the theoretical knowledge related and elaborated in relation to the object of study. The purpose of this study is to be able to implement these experiences in the curricula and in the academic life of the programs to relate the practice to the theories based on a dialectical methodology that does not separate the subject and the object of knowledge. Why the interest in an education that promotes diversity? The University of the Atlantic has reflected the country, in which sectors of the population have been marginalized for several reasons: physical impediments, ideological, cultural, ethnic, or racial differences, including gender or sexuality. It is required in this knowledge society, a university that does not prevent entry to higher education through selection processes or requirements that do not benefit these populations AND deny them the right to equal opportunities and participation. In the last type of education, students receive a personalized education adapted to their special training needs, providing the necessary support that everyone being requires from a plural and diverse perspective [2].

In other words, one of the most pressing challenges facing the world today is the growing number of people excluded from meaningful participation in the economic, social, political, and cultural life of their communities. Such a society is neither efficient nor safe. Education is seen as a key to improving the capabilities of people and expanding their options to enjoy the freedoms that make life meaningful and worthwhile.

First, the skills provided by basic education, such as the ability to read and write, are valuable for gradual progress in the social context. Second, education can improve other negatives such as lags in life. For example, free and compulsory primary education reduces the number of illiterate and working children. Third, education plays a significant role in the empowerment of those who suffer from social and economic devaluation. Universal education, reached by all, has a unique character, and impacts fundamentally when addressing social and economic barriers within a society and therefore is fundamental for the realization of human freedoms. [3]. Teachers from around the world are in a key position to achieve the objectives of the Dakar World Forum in 2000 in the objectives set. Education must be inclusive and not exclusive, in this way, social inequalities and forms of discrimination are reduced. The objectives are built in the classroom. The goals that are particularly relevant to any teacher are:

- Ensure that all children have access to and complete free and compulsory primary education of excellent quality.

- Ensure that the learning needs of all youth and adults are met through equitable access to appropriate learning in higher education.

- Improve all aspects of the quality of education. [4].

This project based on certainty that includes curricular adjustments makes a difference in the success of students with disabilities, which provides readers with the knowledge, tools and practical strategies that will enable them to promote learning in all students, including students with disabilities and students with cultural diversity, students with limited English proficiency, poor students, and other students at risk engage in the process. Revised to reflect recent changes in today's world, the strength of the systematization of experiences provides numerous learning activities and examples of lessons that can be addressed in primary

and secondary classrooms, as well as in the university. Curricular adaptations with specific strategies and activities for the teaching of reading, writing, mathematics and content areas have been done. [5].

The strong emphasis on professional planning and collaboration makes this research project an excellent resource for all teachers. This is designed for anyone interested in inclusion / incorporation, tutoring students with disabilities in the regular classroom and tutoring exceptional students in higher education. [6].

According to the Higher Education Academy (HEA), although there are guidance materials to support an inclusive curriculum in higher education, there are limited tips related to the design of the curriculum. By focusing on the design process, it is possible to have a broader and more holistic vision based on the recognition that all students have the right to a quality learning experience, which means that "... they do not want to stand out as different. but they want to be recognized as individuals." [7].

## **2. For an Inclusive Education from and for Diversity**

The essential ideas of the conception of inclusive higher education from and for diversity are based on that future and projection of the term include to be able to coexist in diversity. The option for the expression from and to the preference of a university open to diversity is based on the need to create a line of research that is not examined from a catch phrase, with a prescriptive nature, typical of the educational technocratic discourse and that in addition, the use of prepositions from and to highlight the multidimensionality and complexity of the current university context.

Ideological heterogeneity in universities is not only a distinctive feature or characteristic but is structural to every human group. Therefore, efforts are made to make explicit something implicit. In this sense, the declarations of national and international principles in the framework of Human Rights pose a missionary path that denote a type of thinking and philosophical and ideological bodies that are reflected in the production and dissemination of their knowledge as indicated below.; In this regard Soto emphasizes that:

Just as people often say that they "know about such a thing", organizations are also distinguished by some "special knowledge". The types of informational bodies that manage the organization and the researcher ascribed to it, are determining factors of the types of research that are generated in that context. [8].

To reach some approximations to the approach by inclusive higher education, from and for diversity, we must begin by recognizing that a university is a complex scenario, in which different worldviews or paradigmatic visions converge. In addition to the above, the globalization model that tends to impose itself tries to precisely erase the differences less and less marked in the different international scenarios, which aims to install a certain uniformity and homogeneity in the communication codes. In the case of institutions, there is a core of variability, which is a combination of the usual concepts of Philosophy and Individual Culture, and Institutional Philosophy and Culture, while for people it is a combination of being and the socially instituted. (This concept is equivalent to the "Epistemic Set", within a Theory of Action, [9], and [10]. Technology through ICTs is a dynamic factor to contribute to this purpose, by creating the illusion-reality of the great global village and of a continuous present by generating scenarios in which various places and times converge.

The spaces where citizenship is exercised have had a dissolution in some cases that expand without specifying the limits, and in others they are restricted to local areas. Alain Touraine warns against this situation:

The most important thing is that the behavioral conformity is no longer imposed by particularity of a culture of a society, but everyone is constructed as a subject who has universal rights as well as individual being” ... The purpose here is “to reconcile the universal individualism we have inherited from the Enlightenment, with an awareness of the particularities of all cultures and all societies.” [11].

It is necessary to establish respect for the other as a social concept. In Latin America, these principles have not been institutionalized. The University of the Atlantic as a teacher of the intellectual cadres who will lead the Caribbean region and the country has understood the need for an inclusive education that promotes respect for the other as a concept of social justice.

At the end of the 20th century the concept of the social and the political was lost. Consequently, each individual lives as between two worlds: a globalized global economy, on the one hand, and on the other, in a world in the search for ethnic, sexual, religious identities; entrenching those subjects in the neighborhoods, according to ages, organizations, communities, social groups, etc. There is an implicit budget in that behavior: to defend something that I have not created but that I have inherited from being a Muslim, black, woman, or gay, or anything else. That entity is threatened by the globalization of the world; therefore, I try to defend it.

[12], in his chapter "the end of the societies", indicates that because of the pos social situation, the loss of content and the consequent process of weakening of the social institutions has emerged. Starting from this premise, the author contributes a sociological interpretation to the crisis of 2008. [13] shows a new paradigm to understand the world today, where an increasingly evident segmentation of a control of resources by one part, and some cultural values on the other. For this author has occurred a destruction of society and an emptying of the self, Touraine appeals to the emergence of subjects capable of resignifying and re-appropriating the community on the other hand, giving institutions a sense consistent with respect for human rights

In this sense, the Universidad del Atlántico, as the transforming axis of the Colombian Caribbean, seeks to respect the human rights of populations in conditions of vulnerability, discrimination, and stigmatization. The challenge for the university in Colombia is to generate a more humane and just society, based on a participatory democracy in which there is a harmonious and pluralistic coexistence that integrates the differences through inclusive education, guided by two fundamental principles:

- The assessment and acceptance of every student for what they can be and are, and
- The recognition that each student can learn.

But the motto of Saying no to discrimination and yes to diversity seems to be something that no one would dare say disagrees. This generalization of the concept puts the risk of emptying it of meaning. You do not want to fall into expressions full of good intentions, oriented to be. In a prescriptive discourse that usually distinguishes certain categorical and closed educational statements that follows the linearity of deductive thinking, which orders actions as causal chains, without giving meaning to them. Eliseo Verón as other authors characterizes the educational discourse for the possibility of properly stating the problem: "...Even when we have not understood anything, we have the feeling that something was explained to us ..." [14:36].

Prescriptive discourses in relation to what should have a positive semantic charge and a negative one. As for the positive, it can be useful as soon as it builds a discourse on diversity in education. Also, to raise awareness about the importance of accepting to value the heterogeneity of teachers and students. In relation to the negative, it can lead the community to take naive positions conducive to generating a multiplicity of "drawer phrases" frequent in the university field in this regard Poplewitz aims: “Slogans are part of the rhetoric that the strategies of

educational reforms deploy and that create the illusion that everything is fine, that institutions respond when they do not or cannot do it” ... [15:17].

It is important not only to avoid the use of labels or labels so as not to differentiate between saying and doing; while the duty to be prescribed what corresponds to be or do, the knowledge is the internalization of duty, but also accompanied by knowledge as (to know how), the theory of practice. It is what authors such as [16] and [17] link to the previous approach as an ethic of responsibility. This is aimed at preventing human behavior from being transgressed. Which is not enough and why here is proposed an ethics of conviction that not only consider that should be responsible, but the conviction to be. That is, the motive of the behavior is not the simple desire, but the conviction that is the generator of commitment.

Faced with the above Jairo Soto raises:

“Assertive behavior is the type of behavior that interests us. “The people who own it have among their main hallmarks that they always keep their promises, recognize their shortcomings as well as their virtues, feel good about themselves and make others feel good, respect the rest and always end up getting their goals.” [18:196]

These types of people always prefer to choose a dignified life and the dilemma of acting between good and evil work for the first, usually. It is essential to overcome the paradigm of simplicity in acting, which ignores the complexity of reality and advance in a logic of meaning through the appropriate use of language and the appropriate meaning of words. The essential thing is that through this project there is no adhesion to the technocratic models in force in the reforms, in the form of recipes, that aim to provide quick answers or transitory solutions that do not produce transformation in the being and in the social sector.

For this reason, it is interesting to recover the meaning of words and their etymology. In this context, the key word is discrimination. The dictionary of the Royal Spanish Academy, in its edition of the tercentenary, defines the word "discriminate" as a word from the Latin *discrimināre*. It has two meanings: 1. tr. Select excluding. 2. tr. Give unequal treatment to a person or community for racial, religious, political, sex, sexuality, age, physical or mental condition, etc. In its first meaning, it dates to the years 1220-1250, which meant "separating with the sieve the flour from the bran and referring to discern," separate mentally ". This meaning means to distinguish, to differentiate, the second has the connotation of disqualification, of separating disparaging, of rejection or of contempt, of non-acceptance of what is different

The first significance can be understood as a cognitive action as a pattern of affective or emotional growth. As a cognitive action, discern means to rationally separate, mentally, what is perceived. In this sense, it is a progress in the intellect; It signals a first level of intellectual processing. Discrimination, cognitively understood, is the action by which the elements that make up a particular object of study are distinguished or differentiated, separated, segmented, or divided. To consider separately each of the parties that comprise it and through a subsequent synthesis, the object that has been separated into its components or integrating elements is recomposed through an analytical process.

Evolutionary Psychology understands the term discriminate as a maturational pattern, in this way; it is as through maturation the child manages to understand that he is a different being from his mother. At the beginning because of that symbiotic relationship, he is not able to understand, as he grows, he begins to realize it, and in adulthood he manages to take charge of himself and realize his life project. It is through desire that the subject attains emancipation and is cataloged as a desiring subject in Psychology. When the subject can discriminate between his personal desire for the wishes of those around him or matter (parents, relatives, etc.) likewise, what others desire for him or her reaches a level of conceptual autonomy and a

maturity in their emotions. All these desires are configured as conscious or unconscious commands.

In conclusion, in this semantic sense, possibility can be discriminated as a growth pattern in the affective and cognitive field. Consequently, it is necessary to recover the first meaning of the term, which contains a positive meaning, which allows differentiation to give each one what it requires and not remain in the reductionist or simplistic sense: invalidate; but to discern to recognize oneself in diversity, but at the same time to differentiate to recognize what each person is.

## **2. 1. The ontology of language and intercultural philosophy as the foundation of diversity**

The ontology of language that is a thesis developed by [19], explains the human being as an intrinsically linguistic being. The ontology of language is based on an ethic of coexistence, mutual respect, essential principle in the field of intercultural philosophy for liberation. If we start from the premise that based on the effective use of language obviously reduce the problems related to discrimination and exclusion. These problems arise, precisely, by not relating the action through argumentation. The argument argued is the main useful instrument for the construction of critical positions on the role played by the subject in the society in which it develops. Soto, gives reasons for this:

... "Because the construction of knowledge by knowledge itself, without criteria and social responsibility, may not be legitimate. When language is connected to action, there is a better understanding of human action. The foregoing is since the language recursively coordinates the behavior of the human being" [19. 136].

The principles of intercultural philosophy should be the center of social praxis in communities since most problems of incomprehension occur through language, as a basis for a better understanding of otherness and otherness present in the actions developed by the subjects in intercultural environments. The ontology of language presents a three-way relationship between the speaker, language, and action. She examines judgments in her role as triggers of misunderstanding of intercultural processes, respect for diversity and non-discrimination. The diversity of cultural universes requires a hermeneutic vision as a foundation that allows philosophy an appropriate understanding of cultural plurality, starting with the university contexts, in this regard Soto emphasizes that it is required:

"Una hermenéutica pluritópica que en lugar de ontologizar las culturas, la analice como determinadas por procesos históricos de hegemonización y dominación. Esta hermenéutica elabora una crítica que busca develar el monoculturalismo del Estado, del mercado y de las demás instituciones modernas en América Latina, para progresar hacia un diálogo intercultural en el que participen los que han estado marginados." [20].

The word fulfills a mediating function between the subject and things. The mediating role of language is exercised in this way within the linguistic communities and the surrounding social context. Trillos stands out that: "...la comunicación como disciplina científica se ocupa únicamente del proceso o momento en que se presenta el intercambio simbólico y de las circunstancias de modo, tiempo y lugar que configuran el escenario de la totalidad de los hechos". [21].

Outside of communication, culture emerges as a bubble from the soap bubble and consecutively there are human manifestations in which the exchange of meaning, meanings and symbols shines by their absence in the discrimination of the other.

Since the arrival of the Spaniards in Latin America, there has been a profound crisis of exclusion and discrimination that questions the fundamental axioms from which the existence of our peoples is given meaning. This has not allowed understanding the different alterities of the Latin American philosophical thought in its diachronic history of those peoples. These being the main cause or point of rupture so that a distinctive and concrete identity has been built in the citizens of this region of the world, considering its essence and nature of being. Identities that understand the stories of our life stories with a sense of who we are and, in this way, determine an identity of our own and characterized by our duty to be. If we modify the story of our history our identity is modified. You must build meta stories or historical discourses of the people to configure an identity in each of our peoples or communities. But in addition, one must be conscious and consistent with the social practices of social interaction. It is as if the chip was changed. From there, the university plays a preponderant role so as not to run the risk of using a type of indiscriminate, confused, closed-in thinking that would make it lose the necessary conditions for understanding the complex problem of diversity.

The purpose is that there is a common thread of the previous line of thought so that each of the previous statements is not taken in isolation and endangers the understanding of the problem that brings us closer to discrimination and exclusion. Only the possibility of discriminating when recognizing diversity allows to know in the Universidad del Atlántico and in the society of its regional environment, the complexity of that diversity of entities in the complexity of the context. It is necessary, therefore, to fracture the closed discourses guided by the logic of linear, convergent, deductive, and hegemonic thinking, to broaden the understanding of diversity and to be able to consider each person according to what is. That is, to recognize each one with and as much as possible what is necessary regarding a systematic humanizing and humanizing higher education.

With the above, it is not intended to say that different subjects must be treated in different circuits or with differentiated devices, since the first premise is that they can be shared among all in the same place. In this sense, the university is a privileged area par excellence for the learning of heterogeneity and social diversity. Social and educational practices are arduous and complex and far from the statements of good principles. The obstacles found in these practices are many and varied, for which teachers say they have no ways, strategies, ways to solve them, not have precise knowledge to overcome these obstacles.

It also becomes essential to ask questions that guide the inter and intra-institutional debate, as for example in university culture:

- What connection do you have with the life experience of the students? How is this connection in relation to those who are socially disadvantaged?
- What stands out in the intellectual on the social, affective, aesthetic, psychomotor, ethical aspects of the students? And within the intellectual What stands out more about the intellectual possibilities? Reception and memorization or the development of analytical skills or criticism and personal development
- How does the university experience achieve the students' life experience as a starting point for the recognition and learning of diversity?
- What are the aims of university education and the contents of the programs within the Alma Mater? What is pondered in each one of them and that is appreciated according to the human groups that coexist in the university community?

With the above questions and from the guidelines of inclusive higher education where it is mentioned that to ensure access, permanence and graduation of the diverse population, processes consistent with the needs of each student are required, which is why the DiverSer program has organized in three processes:

- Inclusive Administrative Processes.
- Academic Accessibility.
- Inclusive Academic Processes.

In relation to the Inclusive Academic Processes, which aims to guarantee access, permanence, and graduation of the diverse population to higher education, its permanence and subsequent graduation must be intervened in each of the programs. To this end, academic performance is monitored to reduce the rate of student desertion in the diverse population, making a characterization of the student population that allows us to know which population group it belongs to.

With the students in disability condition an assessment is made that allows us to know the needs of each student, making the reasonable adjustments required, and the development of a plan of attention with teachers from different areas. At the same time, guidance is provided to teachers considering disability and functionality. In addition, orientations are made to the companions of students with disabilities, to encourage interaction with them.

To guarantee the graduation of the students, reasonable adjustments are made regarding the presentation of the written works (in the case of deaf students) and the oral support of the research works considering the type of disability that it presents. Students with disabilities who enter the institution come without the basic competences in the areas of Spanish and mathematics, which makes it difficult for them to stay longer, increasing the probability of dropping out. In this regard, specific tutorials are developed with each one of them.

On the other hand, teachers require guidelines that allow them to make effective work plans that respond to the needs of each student without removing curricular content and maintaining the requirement required by each program. Of equal

Way, the following actions were developed:

- Development of workshops during the first week of classes in which they are given tools to strengthen their basic skills depending on the type of disability.
- Assignment of Solidary monitors and tutorials oriented by teachers in the areas that present the greatest difficulty.
- Participation of the DiverSer program in the teaching faculties of the program in which students with disabilities are to provide the required guidance for each student.
- Creation and implementation of academic tracking cards for each student and referral with other agencies and EPS or IPS.

As a complement to these actions, the guidelines emerge, the MEN, with the technical support of the Saldarriaga Concha Foundation (FSC) and with the help of international experts (among which are Mel Ainscow<sup>2</sup>, Artemi Sakellariadis<sup>3</sup> and Clementina Acedo<sup>4</sup>) and institutions of Higher Education in the Country (IES), the Index of Inclusion for Higher Education (INES) arises. [22].

This index has been constructed to arrive at concrete results from the qualitative point of view and does not intend to evaluate but to support the development of the institution towards an inclusive education approach. INES allows HEIs to identify the conditions in which they find themselves with respect to attention to diversity, analyze their strengths and opportunities for improvement and make decisions that qualify learning, participation, and community coexistence.

In the methodological process, an exploration stage is identified with the activities required for the orientation of the process and the application of the questionnaires. Regarding the accompaniment to achieve these activities, after having conducted Visit 1, weekly communication was established through email and telephone calls with the team leader. Support documents were sent for the application of the Index and the IES had a permanent disposition

to resolve concerns and guidance for the selection of participants; for this purpose, the document for the sample design was prepared and sent with its respective instructions. The Universidad del Atlántico, decided to work with a simple random sample (Error 3%) with the group of students and census approximation with teachers and administrators, defined the sample size of the groups, which was endorsed by the Foundation team Saldarriaga Concha, the sample size was approved as follows:

<i>Table 1.</i> <i>Sample size</i> <i>Universidad</i> <i>del Atlántico</i>	<b>Administrators</b>	<b>Teachers</b>	<b>Students</b>
<b>Sample size</b>	190	322	1256

Subsequently, the final questionnaires were sent, which were applied by the Universidad del Atlántico. During the application process, progress was made in filling out the questionnaires, which were reported daily to the coordinating team leader to continue or reevaluate the implemented strategy that would allow them to meet the established goal or the projected sample size. The information collected in the questionnaires was collected in a database, in which each row represents each person, and each column, the perception of each person with respect to the twenty-five indicators, shown in the following table:

1. Mission and Institutional Project	1. 1. Barriers to learning and participation
	1. 2. Identification and characterization of students from inclusive education
2. Students	2.1. Student participation
	2.2. Admission, permanence and systems of incentives and credits for students
3. Teachers	3.1. Teacher's participation
	3.2. Inclusive teachers
4. Academic processes	4.1. Interdisciplinarity and curricular flexibility
	4.2. Flexible evaluation
5. National and international visibility	5.1. Insertion of the institution in national and international academic contexts
	5.2. External relations of teachers and students
6. Research and artistic and cultural creation	6.1. Research, innovation, and artistic and cultural creation in inclusive education
	6.2. Articulation of inclusive education with the processes of research, innovation, and artistic and cultural creation
7. Relevance and social impact	7.1. Extension, social projection, and regional context
	7.2. Follow-up and support for employment linkage
8. Self-assessment and self-regulation processes	8.1. Self-evaluation and self-regulation processes with an inclusive education approach
	8.2. Improvement strategies
	8.3. Inclusive information system
9. Institutional welfare	9.1. University welfare programs
	9.2. Student Permanence

10. Organization, administration, and management	10.1. Procesos administrativos y de gestión flexibles
	10.2. Organizational structure
11. Physical plant and academic support resources	11.1. Resources, equipment, and practice spaces
	11.2. Facilities and infrastructure
12. Financial resources	12.1. Sustainable inclusive education programs
	12.2. Financial support to students

Table 2. Indicators that make up the INES.

As the variables obtained are qualitative, the Multiple Correspondence Analysis was used, which allows to construct indicators that summarize the information to each factor and establish an index of the HEI. To obtain the general score of each factor (subindex) by interest group, the median of the scores of the students, teachers and administrative staff was calculated and this information is presented later through a boxplot diagram, graphs that show the distribution of data by quartiles, as shown in Figure 1.

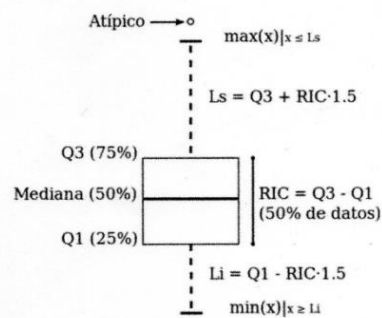


Figura 2. Ejemplo diagrama de caja o boxplot

Aspects to consider:

- The length of the box measures the dispersion (variability) of the variable. Thus, the greater the length, the greater the difference in the answers obtained.
- Median (index value). Fifty percent of people gave a score that is below this value.
- First Quartile (Q1). Twenty-five percent of people gave a score that is below this value.
- Third Quartile (Q3). Seventy-five percent of people gave a score that is below this value.
- Interquartile range (RIC). It is the difference between the third and the first quartile
- Upper or Lower Limits (Ls or Li). Ls contain the cases above Q3 plus 1.5 times the interquartile range or Li below  $Q1 - 1.5 \times RIC$  (Tukey style).
- When there are no atypical data (those that are beyond the upper and lower limits), instead of using the previous approximation, the maximum or minimum values of the sample (Spears Style) are chosen.
- When the outliers are beyond three times the RIC instead of 1.5, they are called extreme values.

Once the results for the sub-indexes were obtained, a validation of them was conducted through a traffic light. For the indicators measured at the different scales (frequency, recognition and existence), the percentage of people who had a favorable response was calculated and, based

on that percentage, the traffic light was proceeded as follows: In this way, IES with values in the sub-indices of each high factor (higher than the median of the general system) they must correspond with yellow traffic lights (second line in each group) or green (third line in each group). And vice versa, low results in the sub-indices (lower than the median), must correspond with a red traffic light (first line in each group).

Type of indicator	Category of interest	Color	Percentage
Frequency	Always	Red	Less than 60%
		Yellow	Between 60% and 80%
		Green	Greater than 80%
Existence	It exists and it implements	Red	Less than 60%
		Yellow	Between 60% and 80%
		Green	Greater than 80%
Recognition	Yes	Red	Less than 60%
		Yellow	Between 60% and 80%
		Green	Greater than 80%

Table 3. Semaphore (programming)

As a result of the application of the inclusion index and according to the semaphore, priority actions were identified in 18 indicators in red or high priority, which is suggested to be addressed by the IES in the short term, 6 actions in yellow or of medium priority to be served in the short or medium term and 1 action in green or low priority to be served in the short, medium or long term according to political and budgetary availability. In this way, IES with values in the sub-indices of each high factor (higher than the medium of the general system) must correspond with yellow or green traffic lights and vice versa, low results in the sub-indices (lower than the median), should correspond with red traffic light.

### **3. Articulation of the results of the application from the inclusion index to higher education and the institutional documents.**

With the coordinating team during the closing visit and socialization of results, institutional documents such as vision, mission, and institutional strategic plan 2009 -2019 were taken up, with which a practical analysis exercise was conducted to articulate them with the concept of inclusive education, its characteristics, the twelve factors and twenty-five indicators developed in the inclusion index for higher education INES.

Actions and recommendations proposed based on INES results. The following actions are presented as part of an improvement proposal (Table 20) that arises from the results obtained, the identification of priority actions and the joint work conducted in the closing visit with the coordinating team of the Universidad del Atlántico.

Subsequently, the methodological analysis began by making an assessment to each student that allowed us to identify the areas in which presented greater difficulty and from this the work plan was designed. It was articulated with the faculties and the Vice-rectory of Welfare to provide the pays that are required once, identified the needs of each student.

- Articulation with faculties for teacher training.

- Awareness days for students in respect to the different and patterns of interaction with people with disabilities.
- The articulation with the basic and media has been achieved that has allowed the design and application of a test to measure the basic skills of applicants.
- Students with disabilities who had more than 2 years of academic completion have graduated, thanks to the flexibility of the degree requirements without lowering the level of demand.
- Likewise, the student population has been characterized in all the headquarters of the institution.
- Over three hundred teachers have been trained in the last two years.
- It was articulated with the elementary and middle school to strengthen the competencies of students with disabilities in grades 10 and 11, who are considered potential candidates to enter the institution.

Otherwise, every six months an evaluation is made of the academic processes where the processes that are necessary to improve are discussed, and others, where adjustments can be made to guarantee the quality of each of them. There are inclusively games such as the educational game “Building Inclusive environments for all Generations” (BIG) [8] elaborates ...to foster future investments on smart healthy environments; [23].

### **Conclusions**

It can be concluded by pointing out that the above aspects are almost never solved in the university environment, for this reason the developed is part of an educational innovation within Colombian higher education. It is necessary, then, to address this issue in Colombian higher education. Fortunately, there have been advances in the specification of diversity. For example, the inclusion of cross-cutting issues in context seminars and this is a first step, and it is not small. In the brief time, positive integration experiences have been made with university populations with different disabilities or inclusion needs. We have tried to create a more humanizing context and humanizing education, not only to learn to learn, but also to learn to live, live and respect; with the hope of creating a more just and tolerant society. In the scenario of the social projection and the extension as a transversal missionary axis of the University of the Atlantic, the program of inclusive education, "DiverSer", with a great social and educational impact, leader in the Caribbean region, stands out from the Vice-rectory of Teaching and the entire Republic of Colombia. A proposal for improvement is being prepared based on the results obtained in the information collected and analyzed, integrated into a corresponding conclusion for each indicator

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