LOS DERECHOS HUMANOS ANALIZADOS DESDE LO PLANTEADO EN EL DISCURSO REGULATIVO INSTITUCIONAL Y LA REALIDAD EDUCATIVA[1]

HUMAN RIGHTS ANALYZED FROM WHAT IS STATED IN THE INSTITUTIONAL REGULATORY DISCOURSE AND THE EDUCATIONAL REALITY

Andrea del Pilar Pérez Castro*
Mónica Mayelly Arguello Martínez**
Nelson Ernesto López Jiménez***

* Master in Education from the Surcolombiana University. Researcher at the PACA Research Group of the Universidad Surcolombiana. perezandrea457@gmail.com 0000-0003-3222-7325

** Master in Education from the Universidad Surcolombiana. Researcher at the PACA Research Group of the Universidad Surcolombiana. monicarguello971@gmail.com 0000-0002-2406-4098

*** Doctor in Education from the Universidad del Valle. Full Time Professor at the Surcolombiana University. nelopez53@gmail.com 0000-0003-1247-1638

Abstract: The exercise, respect and preservation of Human Rights - Human Rights - base the personal, social, emotional, psychological, family and cultural development of society; therefore, it is essential that the regulations or public policies in favor of their execution and defense are carry out in reality, so that they guarantee a dignified life or stability to each citizen. In this sense, the main objective that guided the research was "To assess the relationship that exists between the Institutional Regulatory Discourse - DRI- and the preservation, exercise and respect of Human Rights - Human Rights in the Educational Institution - IE". The theoretical references focused on Van Dijik's position on discourse and discourse analysis and the regulations were analyzed within the framework of the prevention, regulation and defense of human rights in schools.The methodology was qualitative based on the ethnographic method that allowed the use of instruments such as documentary review, narratives and opinion agendas, developed with teachers, managers and students of 9, 10 and 11 grade of the IE INEM Julián Motta Salas (Morning Session) and IE El Caguán (Afternoon Session).

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1 Article resulting from the research "The Institutional Regulatory Discourse and the Preservation, Exercise and Respect of Human Rights in the Educational Institution" (Year 2020-2021).

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With the results of the field work, it was concluded that both IE are indeed making progress in creating the conditions to minimize the distance between what is proposed in the DRI and what is actually put into practice. The structuring of an alternative proposal very committed to the preservation, exercise and respect of human rights in IE was proposed.

Keywords: education, human rights, institutional regulatory discourse, discourse, coexistence, social interactions.

Introduction

Education is a dialectical, social, cultural and historical process that must be analyzed in a comprehensive and holistic manner, according to the context in which it is developed and the problems inherent to it. It is a social process in which the entire society participates directly or indirectly, considering that education presents various problems that emerge in daily life, which on multiple occasions violate Human Rights - Human Rights.

The Declaration of Human Rights, in its articles 12, 26 and 27, cited by Gómez (2015), mentions that:

> The protection of human dignity, reputation, and the right to education must be free and mandatory, which tends to the full development of the human personality and respect for human rights, actively taking part in the cultural advances of the community (p. 133).

The problem of human rights violations has acquired fundamental relevance in daily life and in the academic world because through the media, social networks, academic research, educational

events and social interactions they are made visible and made visible. They discuss systematic forms of human rights violations, the product of human actions, anachronistic public policies and governments that ignore local, regional and national contexts.

Currently there are regulations, decrees or laws at the national level within the framework of Human Rights, which regulate a series of behaviors of citizens that are adjusted to carry out certain actions or acts that prevent negative effects on society.

One of these regulations is the Universal Declaration of Human Rights (2015), which:

> It promises all people economic, social, political, cultural and civic rights that support a life free of misery and fear. They are not a reward for good behavior. They are not specific to a specific country, nor exclusive to a certain era or social group. They are the inalienable rights of all people, always and in all places: of people of all colors, of all races and ethnicities, disabled or not, citizens or migrants, regardless of their sex, class, caste, religious belief., age or sexual orientation (pp. 5-6).

These regulations contemplate specific purposes for organizations, groups and society in general to achieve a state of well-being where social order prevails; However, these norms are reflected in a text with good intentions that are not materialized in reality, generating tension or distance between what is proposed in a speech and what really determines or is evident in a social context.

According to research at the national, international and institutional level[2], on some occasions educational institutions and entities competent in education go unnoticed about the violation of human rights that inhabits the different training spaces where students and the educational community in general interact, affecting in one way or another, school coexistence, this being a habitual process of interrelationships that is conceived between the members of a community.

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2 PACA Group Research, category A of Minciencias "Human Rights and their implications with the various forms of school violence expressed in the hidden curriculum" (2015).

In this sense, I.E. must guarantee compliance with these purposes within their regulations. One of these regulations are the coexistence manuals, which establish the rights and obligations of students, and the PEI, which must integrate necessary aspects and resources that respond to the needs of the school context.

According to Martínez (2005), cited by Valencia & Mazuera (2006), a coexistence manual is:

> Text and school life of institutional application, of educational rank, dictated by the board of directors of each establishment in use of its powers, which aims to contribute to the comprehensive training of the student, indicating the duties, rights, obligations and applicable procedure To enforce them, it enshrines sanctions of a pedagogical nature, determines behavioral guidelines, guarantees due process, expresses the will of the educational community and is a pedagogical instrument of a preventive nature and, in a subsidiary manner, applies pedagogical correctives (p. 124).

Likewise, the Ministry of National Education –MEN-, in Article 14 of Decree 1860 of 1994, establishes that:

> Every educational institution must develop and implement, with the participation of the educational community, an Institutional Educational Project that expresses the way in which it has been decided to achieve the goals of education defined by law, taking into account the social, economic and cultural conditions. of their environment (p. 7).

Taking into account the above, educational processes are regulated by national and institutional regulations that must respond to situations and needs of the context where the exercise of human rights is preserved. It is clear that there is a regulation, but the need arose to review or analyze whether what is contemplated in the regulations is materialized in practice; That is, if the normative discourse is coherent with the action of the EI, it is not a guarantee that what is regulated will be complied with in its entirety. For this, it was pertinent to carry out the three specific objectives: Identify and analyze the basic aspects related to the preservation, exercise and respect of Human Rights in the Institutional Regulatory Discourse; Argue the degree of coherence between what is stated in the Institutional Regulatory Discourse and the preservation,

exercise and respect of Human Rights; and Structure an alternative proposal that contributes to the preservation, exercise and respect of Human Rights in the educational institution.

Theoretical and conceptual references

For the development of the research, it was considered essential to address important elements such as: Discourse, Discourse Analysis, Human Rights, Institutional Regulatory Discourse, Coexistence Manual and Institutional Educational Project – PEI. It was considered necessary to define, from different perspectives and positions, the concepts and perceptions to strengthen the theoretical framework.

People are social, communicative and expressive beings who are constantly interacting in various contexts, who think and act differently regarding what surrounds them, the culture, habits and language they have, among others. It is there where language (gestural, dialectical, symbolic) and the way they interact in society allows the generation of discourses that construct reality or discourses that exercise power and control, "Discourses constitute perhaps the most persuasive tool to model attitudes, that is That is, ways of thinking, feeling and acting. Having the power to shape and transmit discourses, one also has the opportunity to build reality" (Manzano, 2005, p. 2).

Humanity is part of a world where a series of meanings and codes predominate that are appropriated through social interaction. Language is that means by which the reality of the other is understood. For Marc & Picard (1992), cited by Ortiz Garzón & Peña Sepúlveda (2013), social interaction is:

> the social part present in every encounter, even the most intimate ones. Because every interpersonal encounter involves socially situated and characterized interactants and takes place in a social context that leaves its mark by providing a set of codes, norms and manners that make communication possible and ensure its regulation (p. 47).

Social interaction allows human beings to integrate linguistic and sociolinguistic processes to produce or analyze discourses that can be

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presented in the various contexts where they socialize. "A speech is more than a collection of phrases. It includes, as we will see, ideology, culture, complex context. Discourses are compendiums that transmit meanings and propose behaviors on issues that can be very specific or very general" (Manzano, 2005, p. 1).

With respect to Discourse Analysis, it is a discipline that systematically studies written and spoken discourse as a form of language use, as a fact of communication and interaction in its cognitive, social, political, historical and cultural contexts. Discourse analysis allows us to understand the discursive practices produced in society. For Van Dijik (1992), cited by Silva, O. (2002):

> It is conclusive when it states that at all levels of discourse we can find "context traces" in which the social characteristics of the participants play a fundamental or vital role such as "gender", "class", "ethnicity", "age". "," origin ", and "position" or other forms of group membership (Para. 2).

On the other hand, Human Rights are those privileges and basic conditions that all human beings have without any limitation to live in society, which must be guaranteed by the national, local and international government to achieve a more just, democratic and equitable society. The rights to life, education, freedom, freedom from slavery or torture, freedom of opinion and expression, and work, among others, must be protected and guaranteed without any discrimination.

Respect for human rights involves recognizing that they are present in all social and cultural areas of the world and that the school, as a scene of change and social transformation, is not alien to them.

It should be noted that for Morlachetti (2014):

> Human rights are universal, inalienable and indivisible and, therefore, children and adolescents (NNA) are recognized as holders of rights and obligations without distinction of their socioeconomic, ethnic, religion, sex, language, political or other opinion, national or social origin, birth, age or any other social status of themselves or their parents (pp. 22-23).

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Likewise, as UNICEF (s.f) mentions, Human Rights:

> They are norms that recognize and protect the dignity of all human beings. These rights govern the way in which individuals live in society and relate to each other, as well as their relationships with the State and the State's obligations towards them (Para. 1).

Children and adolescents are subjects of rights, and it is not enough for these to be expressed in a written document, but it is worth highlighting that they are human rights where hierarchies do not exist, no one can take them away, they must be in action or practice. Every day and constantly, societies demand from states their legitimacy and compliance to guarantee their freedoms and human dignity. In that sense, educational institutions cannot be left out of this and their regulations or what is stated in the Institutional Regulatory Discourses (Manual of Coexistence, PEI, among other regulations) must guarantee their exercise and preservation of them.

Currently, IE in Colombia must govern their activities, functions and academic commitments in accordance with an existing general regulatory framework such as the General Education Law (Law 115 of 1994), Decree 180 of 1997 and Decree 1075 of 2015. (Single Regulatory Decree of the Education Sector) among others, which make up the Regulatory Discourse at the national level.

All these regulations are aimed at developing comprehensive training processes, pedagogical and curricular modernization, related to the discourses and practices that are being developed in the IE in view of their social function, which allows autonomy, flexibility, social belonging and academic relevance.

As Tessio Conca (2018) says:

> In general, we tend to understand that school content aims, first, to instill specific skills from different disciplines and, secondly, to work on attitudinal aspects, promoting certain behaviors, ways or ways of acting that are considered appropriate. to school situations. Bernstein, with his conceptual formulation on pedagogical discourse, will disrupt this sense by proposing that pedagogical discourse is composed of two discourses, one regulative and the

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other instructional, of which the first is always the dominant one since it constitutes the social order, the relationships and identity that allow for the development of specialized competencies or skills, transmitted through instructional discourse (p. 765).

According to the above, every activity or guideline developed in an educational institution is regulated or directed under a DRI, a discourse where the rules of order to carry out learning, the sequence of how it should be taught, the time and activities that are carried out predominate. can integrate, what can be done and what is not allowed according to the regulations.

As Corti (2000) mentions:

The regulative discourses that operate in schools, resulting from the dominant general order, are reproductive and transforming vectors of the states of dominance that hegemonize the social relationship of people. Both vectors represent the tension between universalism (hierarchical power scheme) and particularism (power struggles for equality) (p. 101).

The idea is that the DRI contributes to the creation of relationships of equality, respect and tolerance in the educational community, building an equitable, fair and democratic society, where human rights are preserved, exercised and respected.

Within the DRI of the IE we find the Coexistence Manual, the Institutional Educational Project, rector's resolutions and those of the Ministry of Education, among others. Currently, IE, like every society, have rules, which are established in the Coexistence Manual where rights and duties are indicated; There, the relationships between the different levels of the educational community are regulated and reconciled, which must be fulfilled by each of the members of the educational context and are the basis for carrying out a peaceful coexistence that allows the personal development of everyone.

According to the MEN (s.f):

The coexistence manual is understood as a tool to strengthen pedagogical processes and its review becomes an opportunity to

respond to the challenges of training for the exercise of citizenship. Furthermore, it serves to involve the people who make up the educational community directly in processes that facilitate school coexistence, such as the review and establishment of agreements, and decision-making (p. 24).

The coexistence manual is a navigation chart, it is the result of consensus, reflection, dialogue, analysis, decision and construction among the entire educational community, where all subjects play an important role in mediating situations that threaten school coexistence and the exercise of human rights.

Likewise, The PEI is a collective commitment that governs the work as IE, bases the principles, objectives, goals and purposes focused on aspects or needs of the context at an academic, social, cultural, economic, environmental and humanistic level. The construction and exercise of the same allows us to recognize the particularities of each of the members of the educational community and, in turn, obtain levels of quality and educational excellence.

For this reason, the PEI is that window that allows the immersion of the community in the educational institution. As mentioned by Calvo (1995):

> The PEI is a fundamental factor within the school-community relationship. Consequently, expression of self-management and self-construction. Hence, the criteria for its evaluation depend on the effort and work of each community, since each one is different and in each one the effort and work respond to different meanings (p. 6).

It is important that the PEI be recognized and implemented as a mechanism that invalidates the homogenization processes in the EI, guiding alternative pedagogical practices, building a participatory, democratic school culture that generates alternative proposals that contribute to the preservation, exercise and respect of human rights in the educational context.

Methodology

The research allowed us to know the voice and give visibility to the social subjects who were part of it, oriented towards qualitative

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ethnographic work with a hermeneutic perspective. For González (2013), cited by Portilla Chávez, Rojas Zapata & Hernández Arteaga, (2014):

> From the hermeneutic point of view, (...) refers that qualitative research addresses reality as a cultural process, from a subjective perspective, with which an attempt is made to understand and interpret all human actions, experiences, feelings, in order to create ways of being in the world of life. In this sense, it is important to reflect on how important it is to investigate from one's own experiences, which will lead to an explanation about what one does, what one thinks and what its goal or purpose is (p. 91).

This nature of research requires the researcher to get involved in the real context that they want to investigate, it allows research from their own experiences, knowing the opinion of various people regarding a problem or need, in addition to facilitating the construction of knowledge together with the communities. who lives reality.

> In qualitative research, researchers approach a real subject, a real individual who is present in the world and who can, to some extent, offer information about his or her own experiences, opinions and values. Through a set of techniques such as interviews, observation, documentary analysis, life stories, the researcher can merge his observations with the observations provided by others (Monje, 2011, p. 32).

In that sense, what was sought was for the "voice of the subjects" (students, teachers and administrators) to find a favorable scenario to establish intentional dialogues around what really happens in the training process.

In relation to the methodological approach, ethnography allows the researcher to carry out a direct study with the population to be investigated. The situations, opinions and feelings of the research participants can be perceived and taken up as they express them.

The sociologist Giddens (2004:810), cited by Soren André (2014, para. 1), defines ethnography as:

> The direct study of people or groups over a certain period of time, using participant observation or interviews to learn about their social behavior. Ethnographic research aims to reveal the meanings that underpin social actions; This is achieved through the direct participation of the researcher in the interactions that constitute the social reality of the group studied (para. 1).

With the ethnographic method, it was possible to obtain more closely and real information that allowed us to resolve the objectives set in the research. With it, the voice and experience of the participating subjects was taken into account, it allowed for a broader view of the educational context and analyzed what was pertinent to DRI and human rights.

The research development was carried out in two public institutions in the city of Neiva, one in the urban area, the INEM Educational Institution – Julián Motta Salas (Morning Day) and one in the rural area, the CAGUÁN Educational Institution (Afternoon Day). The audience under study was made up of ten (10) managers, sixty (60) grade 9, 10 and 11 students and twenty (20) teachers from both educational institutions. The instruments used were the documentary record, the narratives and the opinion agenda. For the analysis and interpretation of the information obtained through these instruments, the Atlas Ti Software was used as a digital tool.

Results

For the development of the research instruments (Documentary Record, Narratives and Opinion Agendas) four main categories were established (See Table 1); From them, the aim was to identify all the dynamics aimed at the exercise, respect and preservation of human rights of the two institutions that contributed and participated in the research.

Table 1
General categories for the systematization and analysis of information.

CATEGORIES	SUBCATEGORIES
HUMAN RIGHTS – HR	→ Right to education. → Right to choose and be chosen freely. → Right to equal conditions. → Right to exercise autonomy. → Right to free expression.

	→ Right to freedom of thought.
	→ Right to take part in the cultural life of your community.
SPEECH (written - oral)	→ Verbal communication between peers.
COEXISTENCE MANUAL	→Student knowledge of the Coexistence Manual
	→Teaching/management knowledge of the Coexistence Manual
	→Student practices in relation to the Coexistence Manual
	→ Teaching/manager practices in relation to the Coexistence Manual
INSTITUTIONAL EDUCATIONAL PROJECT- PEI-	→ Student knowledge of the PEI
	→ PEI teaching/managing knowledge
	→ Student practices in relation to the PEI
	→ Teaching/manager practices in relation to the PEI

Source. Own elaboration, research team (2021).

Below is the analysis of each of the instruments used:

The first tool explored in this research process was the documentary record; A careful reading of documents and regulations from the international, national, regional, local and institutional fields that have a direct relationship with the problem of human rights and DRI was carried out; They refer to their declaration, exercise, respect, violation and defense.

The PEI and the Coexistence Manual of each of the educational institutions that participated in this research were fundamentally analyzed; It was found that Human Rights, including the Right to education, Right to choose and be chosen freely, Right to equal conditions, Right to exercise autonomy, Right to free expression, Right to freedom of thought, The right to take part in the cultural life of their community is the central axis of educational work in the institutional philosophy and that each process contemplated by this regulation emphasizes the exercise, respect and preservation of human rights.
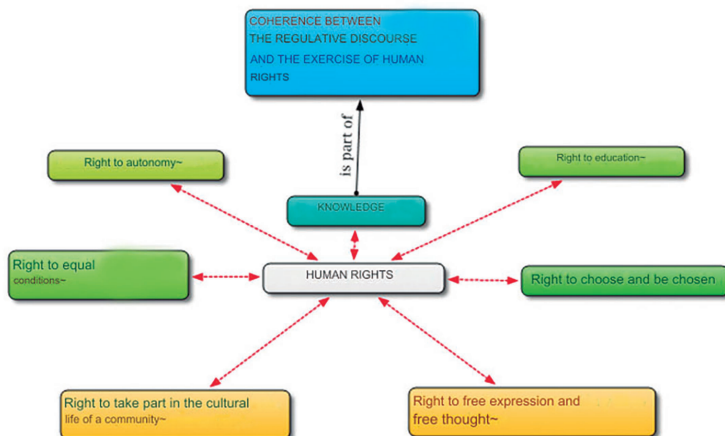
Figure 1. Atlas ti network, Categories and subcategories – General documentary record.

Source. Own elaboration, research team (2021).

The second instrument analyzed was the narratives, which allowed those who are part of the school context to be given a voice and to learn from their stories and experiences the reality of each of the institutions participating in the research on human rights.

To open the spaces of the narratives it was necessary to have relevant statements (See Table 2) that would allow information to be collected from the subjects' own voices.

Table 2
Statements that promoted the narratives.

No.	NARRATIVE STATEMENTS
1	Human Rights are privileges of every citizen.
2	Human Rights are put into practice in educational institutions.
3	Principles of coexistence, pluralism, justice, tolerance, freedom, solidarity and equity are experienced in the educational institution.
4	The educational institution preserves the Human Rights of students, teachers and managers.
5	The PEI responds to the needs of the educational community.
6	The coexistence manual is put into practice in the institution.
7	The educational institution develops strategies that promote the preservation, exercise and respect of Human Rights.
8	The entire educational community participates in the preparation or updating of the coexistence manual and the PEI.

9	In the educational institution there is good communication between student-students, teachers-students and managers.
10	The educational institution imposes activities without taking into account your opinion.
11	In class you express your ideas and feelings respecting others.
12	Identify and reject situations in which fundamental human rights were violated.
13	Voluntarily complies with the regulations of the institution.
14	There is compliance with institutional regulations by all members of the educational institution.
15	Situations arise in which Human Rights are violated in the educational institution.
16	Reacts to situations in which Human Rights are violated in the educational institution.
17	The teaching of Human Rights in school takes into account the reality and context of each educational institution.
18	Principles of coexistence, justice, tolerance, freedom, solidarity and equity are experienced in the educational institution.
19	There is an institutional regulatory discourse that pursues respect for human rights in the educational institution.

Source. Own elaboration, research team (2021).

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The PEI establishes guidelines that guide the preservation and promotion of human rights, especially the right to education, autonomy, equality, the free development of personality and the right to take part in the cultural life of the community.

The students, teachers and directors of both educational institutions consider that within the EI, strategies are being advanced that include the entire educational community (teachers, students and parents), where the exercise is carried out and with respect to human rights.

Teacher 1: "The transversal EDUDERECHOS project is led from the areas of social sciences and Spanish language; and during the year, some significant activities are scheduled that are also part of the School Government, the democratic day where students and the educational community in general participate in their right to choose and be elected and, in addition to that, a connection with the parent of the student. family to activities that are within the EDUDERECHOS project".

The audience expressed that obtaining and fulfilling rights such as free expression, autonomy, the possibility of being part of a community

through inclusion in institutional political life, are rights established in the PEI, some even considered as values. institutional.

According to teachers from both institutions, it is important to mention that the violation of rights tends to occur more constantly in the family environment and in what concerns the neighborhood. This may be one reason why students rarely talk about these types of conflictive situations, wanting to put aside what they experience outside the school context. To this end, it is important to consider dialogue as a fundamental strategy to resolve difficulties of the entire educational community.

> **Teacher 2:** "Also in a certain way the children are somewhat shy when it comes to expressing how they experience, how they value, how they exercise these Human Rights among themselves. When one carries out the activities in transversal classes, it is possible to establish communication with them to identify how these processes occur, it is a little difficult for them to express it... sometimes it is observed more within the families, that in some cases the Rights are violated Human in the sense that certain differences can occur between the members of the community themselves".

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When talking about dialogue as a strategy, it was pertinent to delve into the relationship between students-students; The audience stated that it occurs informally, coexistence is based on jokes and ridicule, not in a negative way but as an expression of trust between the students. This type of interaction and dialogue dynamics are carried out only between boys, girls and young people who have consolidated relationships of trust and affection, since they consider it to be their way of communicating, situations that have been naturalized by them; However, they identify that this type of communication would not be appropriate with older people, to whom they consider they should show respect. However, differences arose where some students expressed that relationships are established in which jokes, ridicule and nicknames between students prevail.

> **Student 1:** "Among us classmates, this teasing is normal, depending on the trust we have among classmates; That is normal because there is trust between us, but it also depends on the treatment, the level of mockery that we make among ourselves".

On the other hand, in the teacher-director-student relationship, two general trends were presented: the first, where cordiality and respect stand out, sometimes bonds are generated that allow us to perceive a certain closeness generated from a family role between the educational community where Bonds are established based on trust and caring for each other.

> **Student 2:** "There are some teachers who care a lot about us, we have two teachers, the grade director and the mathematics teacher, who are always looking out for us; "Every eight days they call us to find out how we are doing, how things are going at home and the family, and that makes us as a student feel good".

The second trend focused on disrespectful and unaffective relationships in which bullying and inappropriate comments from students towards teachers prevail. This situation is considered to have less scope, and in proportions it is usually more limited; However, they are situations that exist within EI and that can be considered a key component to improve by strengthening the programs.

> **Student 3:** "When I was in 6th and 7th grade, most of the students bullied the teachers, some students did not attend classes and others skipped classes as if they had no respect for the teachers".

Teacher-principal relationships are well consolidated, communication is constant and based on respect, although sometimes they do not coincide with some approaches or points of view; They look for spaces that allow them to express feelings, emotions, thoughts, ideas about the different situations that occur within the institution. Confidence in the abilities of the coordinator, the rector and the teaching sector is reciprocal.

> **Directive 1:** "There are academic councils and we meet every eight days with teachers and administrators to express ideas and concerns, suggestions and talk about institutional projects, something that I believe does not exist in other institutions. I would say that communication is almost permanent between the teachers of each area department and the directors".

Continuing with the results obtained, with the Opinion Agenda instrument it can be shown that for the student community, teachers

and directors, there is coherence between the discourse and actions of educational institutions in terms of preservation, promotion, exercise and respect of the Human Rights-HR of all people assigned to the institution. Their experiences, in relation to this approach, are based on observation and participation in transversal projects for the conservation and exercise of human rights for healthy coexistence and the preservation of a good institutional climate.

> **Teacher 3:** "From the Coexistence Manual and the PEI of the INEM I highlight those changes that the teachers and directors have currently wanted to make. In the last three years they have always sought to adapt the resolutions included there to the current conditions and the current context of the students".

The cognitive and practical appropriation of the Institutional Regulatory Discourse by the teacher towards the Coexistence Manual is developed according to their personal beliefs and perspectives. There are those who adopt it in a rigidly focused way and those who apply it in a more open and flexible way.

Regarding sexual diversity, the directors, teachers and students considered that respect for equal rights between men and women in the educational institution is confirmed, such as the recognition and respect for cultural diversity, sexual, religious and ethnic orientation of the educational community in different activities (academic, cultural, scientific, social). However, they state that situations of jokes and ridicule occur between students, students and between teachers and teachers due to the sexual orientation of some classmates, a situation that is naturalized and carried out without the intention of affecting the other.

> **Teacher 4:** "Last year I had a boy who was gay, and he told me about it himself on WhatsApp. During the pandemic he told me that he had some problems, I had already sensed it, but he had never revealed himself to me. I did have problems with him, but the curious thing about the group of tenth grade students is that they never bothered him in the classroom, nor did they belittle him, nor did they make jokes with him. I see more mockery of sexual diversity in students in the sixth, seventh and eighth grades, who are kids who are just beginning to create their sexual orientation and seek to bother others. It is a difficult topic to discuss because the student himself

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still does not know if he really has another sexual orientation. I believe that there is a lot to do with the teacher's personal actions and beliefs. In how the teacher corrects negative behavior and not because the person is bad or not, but because of what is right or wrong. It is setting an equal standard among everyone when calling attention to any situation.

Finally, in the majority of experiences of the students, teachers and administrators participating in the research process, the guarantee of the practice of Human Rights in the different environments of the institution was corroborated and, therefore, the relationship between what was stated in the DRI. It is necessary to mention that this is not enough and progress must continue in the preservation, exercise and respect of Human Rights in educational institutions.

Discussion

With the results obtained and the perceptions and opinions originated in the analysis and information obtained in the opinion agenda and the narratives of the students of grades 9, 10 and 11, teachers and directors of the IE INEM Julián Motta Salas (Morning day) and the IE El Caguán (Afternoon day) of the municipality of Neiva, it was pertinent to advance in the formulation and design of an alternative pedagogical proposal that consolidates, promotes and strengthens the participation of the entire educational community that guarantees the exercise, preservation and respect for human rights in I.E.

This proposal aims to provide essential elements for the decision-making participation of the entire educational community, as it responds to the purpose of creating environments of respect and participation to generate an inclusive, democratic, participatory and pluralistic school, identified as being essentially relevant to the contextual and cultural reality, social, political, academic and human.

The proposal is based on the Pedagogical Approach to Systematic Inquiry -EPIS- proposed by López Jiménez, et al (2019) and the PACA Research Group, Category A of Minciencias; Based on research, it is considered a viable alternative to consolidate the participation of the entire educational community in the various processes or dynamics carried out in EI.

> The Pedagogical Approach of Systematic Inquiry –EPIS is proposed as a substitute for the training model based on transmission. The EPIS understands training as the creative synthesis between a field of problems and a field of knowledge and knowledge based on doubt, uncertainty, astonishment, suspicion, results of a participatory and democratic creation process (López, *et al,* 2019, p. 80).

In the EPIS, the problems are fundamental in the training process, at the macro level, although there are regulations that regulate the processes in the IE, around the exercise, respect and preservation of human rights, situations arise where the ignorance and violation of them, causing tension between the Discourse and what is experienced in EI.

At the medium level, it is important to identify the needs and problems related to what is stated in the DRI and what is really experienced in the school environment, since many times institutions integrate or establish educational regulations or policies around the exercise and respect of the Human Rights, but in reality they do not really know what their community requires.

At the micro level, it is the result of the analysis of the macro and medium levels; emphasizes problems directly related to the specific context of the classroom. The aim of this is to open spaces for participation where the entire academic community finds a place where their voice is taken into account in the various dynamics, regulations or educational processes carried out at the IE with the objective of exercising, respecting and preserving Human Rights, respecting difference and recognizing the other as a being subject to rights.

To carry out this proposal, the *Thematic and Problematic Core* curricular strategy is proposed:

> The curricular strategy that integrates a set of problems with related academic and everyday knowledge, which makes it possible to define lines of research around the object of transformation, build disciplinary, interdisciplinary and transdisciplinary methodological strategies that guarantee the theory-practice relationship and community participation in the training process. It is substantively opposed to the organization by subjects or subjects (López Jiménez & Puentes, 2011, p. 109).

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From what is stated in the EPIS, any action or dynamic developed within and outside the IE must contribute to generating attitudes and skills oriented towards the exercise, respect and preservation of human rights and participation in social interaction environments. Through critical reflection, the aim is to strengthen the participation of the entire educational community in the classroom and in external spaces. (Figure 2).
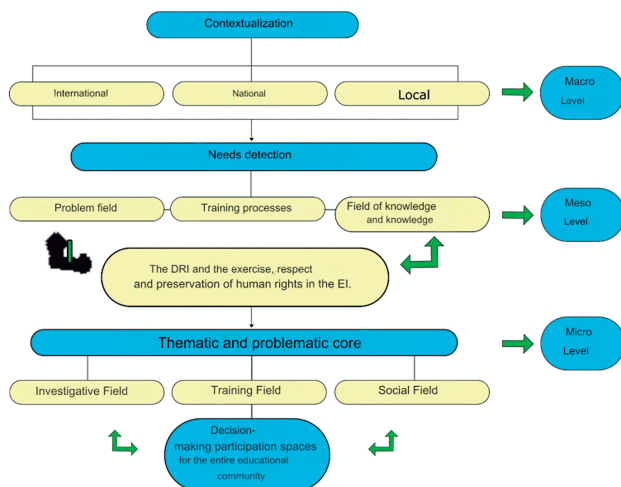

Figure 2. Grammar of the Systematic Inquiry Pedagogical Approach –EPIS.

Source. López, Castro and Ramírez, (2019) For a School for Peace. Voices from the South Colombian Region. Surcolombiana University Publishing House.

Conclusions

As a result of the research, it was concluded that the educational institutions participating in this process make a significant effort to foster respectful educational environments in which activities to preserve and promote the exercise of Human Rights - Human Rights - take precedence. This work must be recognized before society, as it allows us to glimpse the institutional commitment to the student community from its Institutional Regulatory Discourses - DRI -, as well as in the practices developed within educational establishments.

Highlight the role that all EI plays in the joint construction of the governing documents; In discourse and in practice, it is fundamental for the recognition and appropriation of human rights, since they empower the student community, teachers, managers and even parents, generating identity, appropriation and a sense of belonging.

In the DRI, each IE contemplates matters related to the human rights of the educational community; However, it was evident that in institutional practice some cases are contradictory, since EIs are not exempt from problematic situations; In the exercise of coexistence and respect, conflicts of interest and thoughts may arise that generate situations of discord between peers that sometimes must be treated through the mechanisms established in the Coexistence Manual of each institution. The creation or strengthening of projects, programs, spaces or scenarios that aim to contribute to the preservation, exercise and respect of human rights is considered pertinent.

The analysis developed shows us that the IE INEM Julián Motta Salas and El Caguán are effectively making progress in creating the conditions to minimize the distance between what is proposed in the DRI and what is actually put into practice. The participation and practice of the entire educational community must be kept in mind in each action stipulated in the DRI to exercise and preserve human rights. To this end, it is pertinent to advance an alternative pedagogical proposal that facilitates equitable spaces for participation in I.E.

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