



FONDO PARA EL DESARROLLO  
DE LOS PUEBLOS INDÍGENAS DE  
AMÉRICA LATINA Y EL CARIBE

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# INTERCULTURAL BILINGUAL EDUCATION IN LATIN AMERICA

Progress and setbacks in the context of the COVID-19 pandemic

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# Abbreviations

CEPAL	Comisión Económica para América Latina y el Caribe
Coshicox	<b>Council of Shipibo, Konibo and Xetebo</b> (Consejo Shipibo Konibo y Xetebo)
DRE	Regional Directorate of Education (Dirección Regional de Educación) (Peru)
ECLAC	Economic Commission for Latin America and the Caribbean
FILAC	Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean
IBE	Intercultural Bilingual Education
INEA	National Institute for Adult Education (Instituto Nacional para la Educación de Adultos) (Mexico)
INPI	National Institute of Indigenous Peoples (Instituto Nacional de los Pueblos Indígenas) (Mexico)
MEC	Ministry of Education and Science (Ministerio de Educación y Ciencias) (Paraguay)
MEN	Ministry of National Education (Ministerio de Educación Nacional) (Colombia)
MOSEIB	Pedagogical Model of the Intercultural Bilingual Education System (Modelo Pedagógico del Sistema de Educación Intercultural Bilingüe) (Ecuador)
NGO	non-governmental organization
PAE	School Meal Plan (Plan de Alimentación Escolar) (Colombia; Bolivarian Republic of Venezuela)
SUTEBI	[Please spell out in full: English version first, then Spanish in brackets]
UGEL	Local Education Management Unit (Unidad de Gestión Educativa Local) (Peru)
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNIPA	Indigenous Unit of the Awá People (Unidad Indígena del Pueblo Awá) (Colombia)
UNICEF	United Nations Children's Fund

# Foreword by UNICEF

The global COVID-19 pandemic affecting the world today has not only caused a health emergency but also triggered social, economic, cultural and educational crises. Millions of students worldwide had to stop attending school early in 2020, which has interrupted their in-person educational processes. A recent report by the Economic Commission for Latin America and the Caribbean (ECLAC) revealed that more than 150 million students across 26 countries of Latin America and the Caribbean were not attending school in person (ECLAC, 2020).

The region's countries have designed various strategies for remote education provision. Yet problems in accessing electricity and the internet, both in urban and rural areas, are a barrier to the continuity of education for many students. Tens of thousands of young people are being overlooked by education services.

Indigenous and Afro-descendant children and adolescents are among those whose right to education – and to receive culturally relevant education services in their indigenous mother tongue – is most strongly affected by the pandemic.

Despite important efforts by countries, the situation for most students from indigenous and Afro-descendant communities is twice as critical, as they need to access education that goes hand in hand with relevant and high-quality services.

UNICEF has a mandate to ensure that the right to education is fulfilled for all children, particularly those belonging to vulnerable populations, such as indigenous and Afro-descendant peoples. In line with this mandate, UNICEF analysed state and civil society responses to indigenous and Afro-descendant students across Latin America during the COVID-19 crisis, and systematized good practices aimed at ensuring access to and relevance of education. As part of these efforts, demands and proposals made by leaders of indigenous communities and regional and national organizations were also collated.

Besides the actions taken by the ministries of education of the respective countries, teachers have also made extraordinary efforts to connect with their students, especially those living in hard-to-reach rural regions, many of which are indigenous areas.

Responding to the critical education situation in the complex territories of indigenous peoples in Latin America calls for a joint effort by states and indigenous organizations. Hence, the voices of indigenous leaders must be heard and taken into account to ensure that no student is left without an education.

**Jean Gough**

**Director, Latin America and Caribbean Regional Office**

**United Nations Children's Fund (UNICEF)**

# Foreword by FILAC

Even though a year has passed since the World Health Organization declared the COVID-19 outbreak a pandemic, we are still far from overcoming this crisis and assessing its full impact.

In general, the pandemic has caused serious negative effects. For the indigenous peoples of the American continent, it has brought consequences not only for individuals but also for indigenous groups and cultures.

In the first weeks and months after COVID-19 arrived in the Latin America and Caribbean region, the main concerns revolved around infection prevention and control and the care of sick people. Although these aspects are vitally important and should not be undermined, other issues related to production and to nutrition and education needs must also be addressed.

Prior to the pandemic, indigenous communities were already facing situations involving vulnerability, lack of access to basic services, and evident inequality. Calls to replace in-person educational processes with digital learning during the COVID-19 crisis largely intensified the existing inequalities. States and indigenous peoples and communities have, however, addressed these difficult conditions, demonstrating remarkable resilience and response capacity in the face of adversity.

UNICEF prepared this publication with the support of the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC). The report identifies a large part of the activities promoted to respond to some of the education needs of indigenous and Afro-descendant children and adolescents in the pandemic context.

This systematization of responses and good practices goes beyond providing a detailed analysis; it enables us to understand that even in the worst conditions, it is possible to promote the rights of indigenous and Afro-descendant peoples. It is important to value these experiences as a further stepping stone towards the realization of solid and permanent public policies on intercultural education for all.

FILAC wishes to congratulate UNICEF on this joint publication and envisages future opportunities to work together in favour of the individual and collective rights of indigenous and Afro-descendant peoples in the Latin America and Caribbean region.

**Myrna Cunningham Kain**  
**President**

**Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC)**



# Executive summary

The education situation of indigenous and Afro-descendant children and adolescents in Latin America was already critical prior to the COVID-19 pandemic. Their experience was marked by limited access, especially to early and secondary education, and low learning achievement rates. Countries already faced difficulties in providing indigenous and Afro-descendant populations with relevant and quality education services, and the pandemic has further deteriorated the situation. Besides being particularly excluded from the remote provision of education services due to lack of internet connectivity, these populations are seriously affected because they cannot exercise their right to a culturally relevant education that is taught in their native language.

The full extent of the social consequences and detrimental effects on learning caused by the pandemic are still impossible to calculate, but various experts as well as reports from United Nations agencies (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2020; UNICEF, 2020) have warned of enormous learning losses. It has even been stated that the capacities of the current generation of children will be diminished in comparison to those of generations that did not have to endure a similar situation.

Official data and information available on the distance education platforms of 12 countries in the region show that nations such as Argentina, Mexico, Paraguay, Peru and the Bolivarian Republic of Venezuela have designed and disseminated learning sessions for some indigenous peoples in the country's national language(s), mainly using radio formats and culturally relevant printed materials. Other

countries such as Chile, Colombia, Ecuador, Guatemala, Honduras and Panama are making efforts to distribute existing materials in indigenous languages (which were available before the pandemic) and/or to prepare new self-study materials in these languages. In none of these cases, however, are materials available for all indigenous peoples, or in all indigenous languages, much less for all grades and levels of education. Furthermore, the materials that are available have not been distributed equally to all indigenous students, with those who live in rural and hard-to-reach areas most often missing out. Even in countries such as Colombia, Ecuador and Guatemala, where progress has been made in providing differentiated services, both in ethno-education and intercultural bilingual education (IBE), there are neither specific responses or education and care strategies for Afro-descendant children and adolescents, nor educational materials in their languages.

It is important to systematize and disseminate details of efforts by the region's countries to provide relevant and differentiated responses to serve indigenous and Afro-descendant students throughout the COVID-19 pandemic. Although these efforts have been limited and insufficient, it is nevertheless valuable to exchange experiences that may enrich strategies in this field. Given the persistence of the pandemic, 2021 may pose an even greater challenge for states, which must guarantee access to quality and relevant IBE for all indigenous and Afro-descendant students. This is particularly critical for those in hard-to-reach rural areas who saw their learning trajectories interrupted, and for those who stopped studying in 2020 or who are at risk of dropping out of school.





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Further to the efforts made by the ministry of education in the respective countries, civil society entities – non-governmental organizations (NGOs), international cooperation agencies and indigenous organizations – and teachers have also provided responses and implemented good practices. Many teachers have gone to great lengths to connect with their indigenous students in hard-to-reach rural areas. Creativity and innovation have also been apparent in this pandemic crisis and several experiences deserve

to be systematized, shared and, eventually, replicated in other contexts.

This publication provides an account of the main differentiated and inclusive responses provided by the state in various countries of the region (sometimes in collaboration with civil society entities, including cooperation actors). The report also describes good practices led by civil society entities – including NGOs and indigenous organizations – and by teachers themselves.



# 1. Background, evolution and challenges of intercultural bilingual education in Latin America

Without a doubt, relevant intercultural bilingual education (IBE) for indigenous children and adolescents has significantly evolved over its more than 50 years of implementation in the Latin America and Caribbean region. Important progress has been made since its initial introduction in the 1930s in countries such as Ecuador, Mexico and Peru. IBE has evolved differently in each country, evidencing its various development paths and illustrating the complexities involved in providing relevant and quality IBE to indigenous students across the region.

Differentiated services for students from Afro-descendant communities are more recent and represent a new development in the region. Only some countries such as Colombia, Ecuador and, to a lesser extent, Guatemala have provided some educational experiences for students in this population group. These experiences are still experimental and have not yet become part of permanent and far-reaching education policy.

By 2000, 17 countries in the Latin America and Caribbean region were implementing IBE, with varying progress and levels of institutionalization: Argentina, the Plurinational State of Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, Guatemala, Guyana, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Suriname and the Bolivarian Republic of Venezuela (López & Küper, 2000). The dynamics have differed in each country and progress to date has depended on socio-political

and economic processes. There are, however, important milestones that mark the development of IBE at the regional level, both in relation to its theoretical approaches and the degree of institutionalization of public policy in each country.

In all these years, the overarching approach has evolved from a bilingual education approach, focusing on the use of language and the translation of curricular content written in Spanish, to an IBE approach, which places an equal or greater emphasis on culture – as expressed in the worldview, knowledge and practices of an indigenous people – and its inclusion in the curriculum. At the same time, the transitional bilingual education model that used indigenous languages as a vehicle to improve Spanish learning evolved into an intercultural bilingual education model for language maintenance and development, which seeks to promote the use of both languages – Spanish and the indigenous language – throughout schooling.

Until the 1970s, bilingual education typically consisted of isolated efforts carried out in certain areas of some countries, and with some indigenous peoples, as part of rather experimental processes that were largely unconnected to state entities. These experiences were mainly promoted by academia, non-governmental organizations (NGOs) and private institutions – some of them religious – and also by indigenous communities under the leadership of indigenous people.

In the 1940s and 1950s, SIL International – then known as the Summer Institute of Linguistics – a Christian evangelical institution based in the United States of America, played a major role in promoting bilingual education. SIL was involved in several countries in the region, including the Plurinational State of Bolivia, Ecuador, Guatemala, Mexico and Peru, at this time and in some cases until the 1980s. SIL worked with the national governments in favour of native communities and provided literacy training to indigenous pastors in their own language, preparing them to become teachers of younger individuals.

Indigenous movements were starting to form around this time. It was also important for indigenous peoples to access school to learn Spanish and become familiar with the country's culture as a mechanism to defend themselves against exclusion and discrimination. Speaking Spanish, a hegemonic language in the region, was associated with receiving better treatment as a citizen and gaining access to certain services that indigenous people would otherwise lack.

Beyond language, cultural issues took on greater importance in indigenous children's learning as of the mid-1970s, which is why this is considered the start of a second phase in the evolution of IBE. Several countries in the region managed to expand their experimental efforts in bilingual education to other areas and indigenous peoples, and this served as evidence of progress for children in terms of improved learning and reduced grade repetition and school dropout. At the same time, indigenous organizations gained strength and their demands for a culturally relevant education in their respective languages became a higher priority on negotiating agendas with the states.

Alternative education programmes and projects slowly emerged, with clearer ideas and proposals on developing a culturally relevant education for indigenous peoples, where their language was not seen as a means to transition to Spanish but was used permanently. Likewise, regional debates on culture, the indigenous world-view and the need to transcend linguistic issues helped to position the concept of IBE.

In the late 1990s, building on academic debates taking place at the time, indigenous organizations started to suggest that interculturality should extend to everyone, including non-indigenous members of society, who often discriminate against indigenous peoples, cultures and languages. Interculturality was gaining ground not only as a component of education for indigenous peoples but also as a proposal for national education: "Indigenous peoples had clearly understood that the BE [bilingual education] cause was not only theirs; they needed to involve systems as such, a whole nation of students to get closer, get to know each other, live together in peace and equality" (Abram, 2004).

Progressive transformations took place over these two phases in the evolution of IBE, and complex processes occurred differently among the indigenous peoples of each country. While transitional bilingual education services were provided in some areas of a country, other areas implemented total 'Spanish-ization' or submersion processes, involving the direct use of Spanish with no mediation. Some countries and experiences included a solid intercultural component, seeking to develop the indigenous language throughout schooling; other experiences continued with a transitional bilingual education approach that failed to incorporate cultural knowledge and practices into curricular content.

A common factor throughout the Latin America and Caribbean region is that most of the diverse IBE experiences in either phase have emerged from civil society entities – most often indigenous organizations, with support from international cooperation agencies (as well as UNICEF). Gradually, the national governments have assumed these experiences and turned them into public policies, thereby institutionalizing them in the state apparatus. Likewise, the need to build a relevant education that responds to the needs and demands of indigenous peoples has permeated a wider range of actors, such as teachers, parents and caregivers, community authorities, and leaders of indigenous organizations and government institutions.

Although significant advances have been made at a theoretical level, the debates on interculturality; knowledge exchange; transitional bilingual education model versus intercultural bilingual education model for language maintenance and development; IBE versus bilingual education, indigenous education or ethno-education; and related matters have had different emphases and connotations in each country. Many of these issues have been resolved through normative documents approved by each country, as well as laws, policies and IBE models that typically reflect these advances. In practice, however, when the new approaches and methodologies are applied in schools, these are frequently contradicted by earlier, and ostensibly outdated, visions and strategies that are nevertheless maintained.

On the other hand, students from the region's Afro-descendant communities are much less visible than students from indigenous peoples. This is despite the fact that Afro-descendant peoples have historically also suffered from discrimination and racism, and obviously also require relevant education services that respond to students' individual needs. Many countries have yet to start discussing the characteristics of such an education service. It is urgent that the Afro-descendant peoples in a country receive a service under the ethno-education or 'intercultural education for all' approach, which: (1) strengthens their identity as Afro-descendants; (2) explicitly incorporates the history of Afro-descendants based on their own vision and contributions to culture and national development; and (3) places a special emphasis on developing practices of cultural appreciation and eradicating all forms of discrimination.

Across the region, the COVID-19 pandemic has interrupted the complex processes of consolidating proposals to provide indigenous and Afro-descendant students with IBE or ethno-education. In this sense, 2020 was a setback for the provision of relevant education services for indigenous students (López, 2020) and the crisis may paralyse the scant advances made to date in favour of Afro-descendant students. Yet the intricate situation created by the pandemic may also be an opportunity for states to prioritize their equality policies – particularly those targeting indigenous and Afro-descendant populations.

## 2. Systematization of good practices in IBE and ethno-education during the COVID-19 pandemic

The need to provide a quick response to the COVID-19 health emergency is not sufficient reason to further homogenize education and dismiss incipient progress in ensuring that education responds to diversity and focuses on students as rights holders. Therefore, it is important to highlight responses and good practices carried out by states and civil society entities to address the challenges of remote education provision in the context of the COVID-19 pandemic.

The following two sections present some of the responses and good practices identified in nine Latin American countries. The initiatives are grouped into two categories: (1) those led by governments in collaboration with civil society entities; and (2) initiatives led by civil society entities – that is, NGOs, international cooperation agencies, indigenous organizations – and by indigenous teachers. Each section focuses on a single category.



## 2.1. Responses and good practices led by state actors

### Argentina

Institution	Government of Santiago del Estero Province
Name/brief description	Programmes on IBE for broadcast on micro radio stations.
Background	<p>Most of the population of Santiago del Estero is urban and speaks only Spanish, while rural areas in the province are inhabited by the Quichua indigenous people. Almost 31 per cent of students living in rural areas (82,376 students) lack access to a fixed internet connection and are therefore unable to continue their studies through digital platforms.</p> <p>Consequently, as part of the education proposal and to consolidate the province's identity, authorities promoted recognition of Quichua cultural practices through activities such as Autonomiapa Huatanpi Quichuacka Astaan Anajp culture and ancestral art gatherings, involving all schools in the province. This laid the foundations for the promotion of IBE, specifically in rural areas.</p>
Indigenous peoples	Quichua people.
Location	Santiago del Estero Province.
Students and schools served	30.9 per cent of the province's 266,586 students: 82,376 students.
Description of the good practice	As many students in rural areas lack internet access, precluding the use of digital platforms to continue their education, the provincial education authorities organized programmes promoting IBE, for broadcast on micro radio stations. The Spanish language programmes encompass the indigenous Quichua population's ancestral knowledge. <sup>1</sup> These programmes offer more relevant learning sessions for indigenous students.
Participating actors	Individuals responsible for IBE at the Department of Education of Santiago del Estero Province, and individuals familiar with the Quichua culture.

<sup>1</sup> No further information is available on this practice.



<b>Technological and audio-visual resources and means used</b>	Micro radio station broadcasts.
<b>Lessons learned</b>	Local authorities' leadership, and their coordination with indigenous teachers, was critical to offer culturally relevant education services in the language of indigenous students.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This good practice can be replicated if there is sufficient will and the education authorities are committed to assessing indigenous practices to offer relevant IBE. This requires engaging in coordinated work with the indigenous teachers or other community leaders who are most familiar with their culture and can help with the content.

## Chile

<b>Institution</b>	<b>Intercultural Indigenous Education Secretariat in the Ministry of Education of Chile</b>
<b>Name/brief description</b>	Intercultural Indigenous Education Secretariat in the Ministry of Education
<b>Background</b>	In Chile, the rural and indigenous populations amount to less than 2 per cent of the total population. While the education system focuses mainly on the mestizo population, some efforts are being made to provide relevant education to indigenous students and to revitalize native languages in indigenous areas.
<b>Indigenous peoples</b>	Aymara, Colla, Diaguita, Kawésqar, Likan Antay, Mapuche, Quechua, Rapa Nui and Yaghan peoples.
<b>Location</b>	Regions where these communities are located – that is, Antofagasta, Araucanía, Arica, Atacama, Biobío, Coquimbo, Maule, O'Higgins, Parinacota, Rapa Nui, Tarapacá and Valparaíso (Comisión Económica para América Latina y el Caribe [CEPAL], 2014).
<b>Students and schools served</b>	No data found.



<b>Description of the good practice</b>	<p>The National Coordination of the Intercultural Indigenous Education Secretariat of Chile's Ministry of Education recognized that materials were needed to implement intercultural indigenous education and revitalize ancestral languages.</p> <p>The COVID-19 pandemic and the need to deliver education services remotely led to increased recognition of the family's role in children and adolescents' comprehensive learning and in cultural practices that foster good living (<i>buen vivir</i>).</p> <p>To this end, the following activities were implemented:</p> <ol style="list-style-type: none"> <li>Stocktake of educational and didactic materials used by traditional educators from nine indigenous groups, for the purpose of using them to teach indigenous languages.</li> <li>Teaching of the Aymara, Mapuche, Quechua and Rapa Nui indigenous languages in areas where they are spoken.</li> <li>Implementation of virtual training programmes for traditional educators, who – along with indigenous wise men – play an important role in the design of the linguistic and cultural content of the entire IBE proposal.</li> <li>Preparation of study programmes for the languages of the Colla, Diaguita, Kawésqar, Likan Antay and Yaghan peoples, which were developed with the support of traditional teachers and educators from groups that speak these languages.</li> </ol> <p>The materials have been distributed and teachers monitor how students and families use them. Community educators have played a critical role in this response by supporting and participating in students' teaching–learning processes in a manner in line with their culture.</p>
<b>Participating actors</b>	Traditional educators, indigenous wise men, and specialists from the Intercultural Indigenous Education Secretariat.
<b>Lessons learned</b>	<p>A noteworthy aspect of this good practice is that it relies mainly on traditional educators and indigenous wise men, and a relevant IBE proposal was designed based on their visions and knowledge.</p> <p>Wise men from the communities participate in IBE as the world-view, knowledge and practices of the particular indigenous people are cross-cutting elements of this type of education.</p>

**Potential for replicability in other indigenous communities, contexts or countries**

This good practice can be replicated in other contexts and countries, and at different scales. Government education authorities need to work in coordination with traditional teachers, indigenous wise men, or other individuals familiar with the indigenous peoples to ensure the relevance of the design of pedagogical and material proposals.

## Colombia

Institution	Ministry of National Education (Ministerio de Educación Nacional; MEN) and UNICEF
Name/brief description	Backpack of tools and ideas for dynamic teachers.
Background	The Wayuu people are one of the most numerous in Colombia, with a population of 380,460 settled mainly in the Department of La Guajira.
Indigenous peoples	Wayuu, Wiwa and Kogi peoples.
Location	Uribia Municipality, La Guajira.
Students and schools served	Approximately 1,200 students from across 478 schools of the Wayuu, Wiwa and Kogi peoples, located in rural areas of La Guajira.
Description of the good practice	<p>Wayuu ethno-educators have developed teaching–learning processes through house-to-house visits. These teachers receive support and materials from the Departmental Secretariat of Education of La Guajira and the Municipal Secretariat of Education of Uribia, which have developed support strategies and created the backpack of tools and ideas for dynamic teachers.</p> <p>The learning backpack is based on an intercultural approach and addresses content relevant to indigenous peoples in the context of the curriculum. The support comprises methodological strategies for working with students and families in early and primary education.</p> <p>These strategies are organized according to thematic components:</p> <ul style="list-style-type: none"> <li>• Component 1: Care of Wayuu, Wiwa or Kogi people and community well-being</li> <li>• Component 2: Cultural and livelihood practices</li> <li>• Component 3: Territoriality and good living.</li> </ul>

<b>Description of the good practice (continued)</b>	<p>Each range of grade levels works on a specific theme, as follows:</p> <ul style="list-style-type: none"> <li>• Toys That Look Like Us: Grades 0 and 1. We learn in Apushi</li> <li>• Our Medicinal Plant Kit: Grades 2 and 3. We learn in Kawanyina</li> <li>• Medicinal Knowledge Masks: Grades 4 and 5. We learn in Nackajá.</li> </ul> <p>Using these themes, ethno-educators develop the curricular areas of mathematics, language, the arts, social sciences and natural sciences, by taking an intercultural and targeted approach. They also apply learning assessment strategies.</p>
<b>Participating actors</b>	MEN specialists, the Departmental Secretariat of Education team, UNICEF, ethno-educators, students, parents and caregivers, community chiefs and the Uribia Municipality.
<b>Educational materials used</b>	<i>A teaching guide entitled Let's Learn in Apuchi, from Self-education to Interculturality.</i>
<b>Lessons learned</b>	<p>This response is relevant because as well as developing tools for teachers, it also considers support for the ethno-educator and her/his work with students.</p> <p>The learning backpack provides guidelines for intercultural pedagogical work, but teachers play a critical role in enriching the teaching–learning experience through their practice.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	The Wayuu indigenous people are binational, so this exact experience could be replicated in the Bolivarian Republic of Venezuela.

<b>Institution</b>	<b>Ministry of National Education (MEN) and the Mama Bwe Reojachó Rural Studies Institute (directed by Laura Missionaries, with the support of the Milan Municipality and the local chiefs).</b>
<b>Name/brief description</b>	'The Educational Chagra' (' <i>La Chagra Educativa</i> ') radio programme.
<b>Background</b>	In response to the COVID-19 pandemic, the Mama Bwe Reojachó Rural Studies Institute established an alliance with the Milan Municipality to encourage communication between teachers and students. This is done by delivering academic guides to families along with the food that is distributed by the municipality in the context of the School Meal Plan (Plan de Alimentación Escolar; PAE). This MEN strategy promotes students' access to and permanence in school through the distribution of food supplements.

<b>Background (continued)</b>	<p>The PAE programme involves several actors who coordinate work among themselves: (1) MEN as the governing body; (2) the certified territorial entity, which acts in each province and district where there are educational institutions; (3) teachers responsible for organizing the delivery of food; and (4) parents and caregivers, who monitor the quality of food. During the pandemic, PAE has played a critical role in enabling the direct delivery of educational materials to families.</p> <p>The Mama Bwe Reojachó Rural Studies Institute is directed by Laura Missionaries. Its mission is to provide ethno-education processes by creating alliances with other institutions that encourage students' comprehensive training through agricultural and organizational practices. The overarching aims are to promote the right to life, encourage different ways of thinking, underline the importance of the territory, and instil a sense of belonging. Together with the leaders of the Coreguaje people, the Rural Studies Institute has worked for several years on creating the Coreguaje Pedagogical Model, which is unique in Colombia.</p> <p>The Rural Studies Institute created its pedagogical model based on chagra, a food-growing modality used by Amazonian peoples that favours polyculture (sowing different foods on the same land). The model revolves around this activity and supports the delivery of classes in mathematics, physics and/or chemistry to teach students how to cultivate the land to provide food for the family, preserve knowledge and strengthen the identity of the Coreguaje people.</p>
<b>Indigenous peoples</b>	Coreguaje people.
<b>Location</b>	Municipality of Milan, Department of Caquetá, Colombian Amazon.
<b>Students and schools served</b>	530 students in early, primary and secondary education across 12 schools.
<b>Description of the good practice</b>	<p>Teachers prepare academic guides that the municipality delivers to families, along with PAE food. Each guide includes instructions to enable children to do their homework while they work at chagra, as part of the pedagogical model that links the study plan with each family's agricultural activity.</p> <p>'The Educational Chagra' radio programme answers questions, provides orientation and explains chagra guidelines, under the slogan 'See, Listen, Do' ('Ñajü, Asajü, Tüoñe'). Teachers host educational radio programmes in the Coreguaje language and in Spanish, which are broadcast by the Coreguaje Stereo community radio station every day from 8 a.m. to noon.</p>

<b>Description of the good practice (continued)</b>	Student assessment takes place in two parts: the first relates to tangible results in chagra and includes the participation of families and Coreguaje chiefs (caciques). The second part of the assessment corresponds to the remaining 50 per cent. Every eight weeks, students present their progress and homework as part of their chagra work. Communication between teachers and students is through letters delivered by the chief of each locality.
<b>Participating actors</b>	530 students at all levels of education (early, primary and secondary), 30 teachers, Coreguaje chiefs, Laura Missionaries and officials of the Milan Municipality.
<b>Technological and audio-visual resources and means used</b>	'The <i>Educational Chagra</i> ' radio programme, broadcast on Coreguaje Stereo community radio station.
<b>Educational materials used</b>	Academic guides.  This initiative considered the concrete realities of Coreguaje students to design learning experiences (the study plan) that are linked to chagra and which reflect its symbolic and physical importance. During the pandemic, the municipality, radio station and chiefs have acted as intermediaries, each performing a specific function to enable the Coreguaje Pedagogical Model to continue operating.
<b>Lessons learned</b>	<ul style="list-style-type: none"> <li>• Creating a pedagogical proposal that involves teachers, students, parents and caregivers, municipal authorities, indigenous authorities and community leaders encourages everyone to feel committed to ensuring the continuity of education and to contribute to the response during the health emergency.</li> <li>• Creating alliances with other entities such as the Mayor's Office of Milan, which is responsible for distributing PAE food, enables a joining of forces and the creation of synergies with such authorities, making them part of a successful educational experience.</li> </ul>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This initiative is the product of years of work and a consolidated and experienced system of intercultural education in Colombia. Radio programmes represent an established practice that has been leveraged in the context of COVID-19 to respond to emerging needs.</p> <p>The response can be expanded in terms of principles and strategies. Initiatives in each location must, however, consider the cultural characteristics of the population and the main actors in each area.</p>

## Ecuador

Institution	Ministry of Education, UNICEF and Plan International
Name/brief description	Printing of self-study guides.
Background	Collaborative work between the three organizations.
Indigenous peoples	Achuar, A'i Cofan, Chachi, Épera, Kichwa, Sapara, Shiwiar, Shuar, Tsáchila and Waorani peoples, plus Spanish speakers (Ministerio de Educación de Ecuador, 2020).
Location	Amazon region and North and Central Highlands ( <i>sierra</i> ) regions.
Estudiantes y escuelas que atiende:	Printed materials provided for each student, for the following numbers of students from each indigenous people: Achuar: 1,360; A'i Cofan: 40; Awá: 220; Chachi: 2,120; Épera: 15; Kichwa: 143,420; Sapara: 20; Shiwiar: 40; Shuar: 32,000; Tsáchila: 540; Waorani: 500; and 68,000 Spanish speakers.
Description of the good practice	<p>During the pandemic, and as part of the strategies devised for remote education provision, the Ministry of Education – with support from UNICEF and Plan International, among others – printed 248,275 pedagogical guides in various native languages for indigenous students. The guides, which follow the Pedagogical Model of the Intercultural Bilingual Education System (Modelo Pedagógico del Sistema de Educación Intercultural Bilingüe; MOSEIB), were provided for all students who lack internet access.</p> <p>MOSEIB strengthens the quality of culturally and linguistically relevant education to develop the cognitive, psychomotor and affective capacities and skills of students of various nationalities and peoples in IBE institutions.</p> <p>MOSEIB is based on the following pillars: respect and care for Mother Nature; the individual, the family and the community as the main actors in the educational process; and education from an early age, which continues throughout life. It is a model developed by individuals of various nationalities and peoples for the full exercise of their collective rights (Ministerio de Educación de Ecuador, 2020).</p> <p>Preparing these pedagogical guides required a collective and coordinated effort by different levels of the Ministry of Education: the Intercultural Bilingual Education Secretariat, the provincial and other local bodies, the zonal directors and the district circles.</p>

<b>Description of the good practice (continued)</b>	<p>Indigenous teachers trained in MOSEIB were shown how to prepare the guides in their respective languages.</p> <p>In line with MOSEIB, the pedagogical guides set out certain knowledge, skills and challenges to achieve, including various development and practical exercises. Each guide contains 25 activities that aim to promote research, creativity, reflection and initiative among students, and to encourage comprehensive and critical reading.</p>
<b>Participating actors</b>	<p>An alliance between the Ministry of Education, UNICEF and Plan International.</p> <p>The Intercultural Bilingual Education Secretariat, the provincial and other local bodies, the zonal directors, the district circles and teachers were responsible for preparing the guides and providing related training.</p>
<b>Educational materials used</b>	Self-study guides.
<b>Lessons learned</b>	As a joint effort between the state, a United Nations entity and civil society organizations, this initiative was able to reach very remote places. It has helped to improve the relevance of education services, particularly those aimed at indigenous populations.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	The initiative can be replicated in other countries, provided that alliances between the state and international cooperation are established to design an appropriate strategy at the national level. It is important to highlight, however, that the pedagogical guides were based on MOSEIB, which helped to speed up their preparation while ensuring their cultural relevance to each indigenous group and language.



## Guatemala

Institution	Santa Cruz Municipality, Quiché Department
Name/brief description	Coordination between the municipality and mothers.
Background	The initiative was designed by Sebastiana Par, the indigenous authority of La Comunidad de Santa Cruz settlement. Lacking access to a television – and, in some cases, electricity – children in the settlement were unable to view the television programme devised by the Ministry of Education as part of the COVID-19 response. A strategy was therefore developed to ensure that students could receive their learning materials by another means.
Indigenous peoples	K'iche' people.
Location	La Comunidad de Santa Cruz settlement, Santa Cruz Municipality, Quiché.
Students and schools served	39 rural pre-primary schools with 2,125 students, plus 70 rural primary schools with 14,633 students. <sup>2</sup>
Description of the good practice	<p>Dozens of indigenous women from Santa Cruz Municipality regularly get together at La Comunidad de Santa Cruz settlement, where the corn-mill is located. Taking advantage of this situation, the mayor and a group of teachers have met with the women on various occasions to give them study materials and self-learning guides for their children (Contreras, 2020). The self-learning guides, for primary school students in Grades 3 to 6, were prepared by the Ministry of Education to ensure the continuity of its education service while in-person classes are suspended. The guides cover the curricular areas of communication, language and mathematics and include exercises in reading comprehension, geometry and arithmetic. Content is age-appropriate and a final assessment is planned for each unit.</p> <p>The municipality has a limited budget, making it difficult to afford home visits and the printing of all of the self-learning guides provided by the Ministry of Education. Despite this difficulty, the mayor has encouraged mothers to use the guides to support their children, given that teachers cannot help their students during closures.</p>

<sup>2</sup> The most recent available data on student numbers are from 2008, as provided in Flores (2010).

<b>Description of the good practice (continued)</b>	<p>In the meetings with the indigenous mothers, the mayor and teachers have also provided the women with guidelines to help them support their children as they do their schoolwork at home.</p> <p>Since many of these mothers lack a complete education, strategies have been developed to enable the women to work with the resources they have in their community. For example, for the curricular mathematics area, mothers can encourage their children to practise mathematics using stones and by planting furrows.</p> <p>This response has provided an opportunity to establish new possibilities for engaging indigenous families in their children's education. In the absence of teachers, new learning options have been created (or recreated) using resources developed or available to mothers. Despite the municipality's economic and operational limitations, the mayor – who is both a woman and an indigenous authority – promoted this line of work because she considers it important that no child is left without an education.</p> <p>This good practice seeks to respond to the educational needs of children who have no access to teachers because of the pandemic and who are also unable to access education services via digital means. Although the central participation of indigenous mothers makes this practice unique, the absence of teachers is a limitation, as only educators are able to cover other aspects of the basic education curriculum.</p>
<b>Participating actors</b>	<p>Mayoral office team, indigenous mothers and students.</p>
<b>Educational materials used</b>	<p>Study materials and self-learning guides available in the area.</p>
<b>Lessons learned</b>	<p>Critical aspects of the response include the cooperative work between the municipality and indigenous mothers, and the important role that mothers play in their children's education.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This response can be replicated, but its success depends on the commitment of local governments in the territories, as it is they who have direct access to the indigenous communities, families and students. Many municipalities have made a special effort during the pandemic to ensure the continuity of education for students in their jurisdictions, and this good practice could serve that purpose.</p>

# Mexico

Institution	Education Secretariat of the Government of the State of Puebla
<b>Name/brief description</b>	<i>From A to Z: Puebla at Home television programme.</i>
<b>Background</b>	The Education Secretariat of the Government of the State of Puebla and the State Telecommunications System (Sistema Estatal de Telecomunicaciones) formed an alliance to develop educational television programmes aimed at all students in Puebla (Education Secretariat, 2020).
<b>Indigenous peoples</b>	Mixtec, Náhuatl, Otomi and Totonaco peoples.
<b>Location</b>	State of Puebla.
<b>Students and schools served</b>	111,947 students across 1,521 educational institutions in 48 municipalities.
<b>Description of the good practice</b>	<p>In coordination with open television channel 26.1, the Education Secretariat transmits educational programmes designed by local teachers.</p> <p>The Government of the State of Puebla has promoted intersectoral working and a cooperative approach, which have enabled the Education Secretariat to broadcast these educational programmes on television. Teachers have been responsible for designing, preparing and recording the programmes. Based on their areas of expertise, they developed class sessions that are fresh, appropriate and relevant to the context of each target student group. Thanks to this work with teachers, the initiative covers all levels of education (early, primary and secondary) in the areas of basic education, indigenous education, special education and physical education, as well as adult education.</p> <p>More than 140 hours of programmes have been recorded. These programmes are aimed at children, adolescents and young people across different levels of indigenous education and special education (education for students with special educational needs). Moreover, seven weekly programmes specifically on physical education and on special education for adults are also included.</p>

<b>Description of the good practice (continued)</b>	<p>For each level of education, a specific individual was responsible for producing the programmes and designated professionals from the State Telecommunications System supported the teachers recording the programmes. In this way, the programmes produced are intended to strengthen educational practices within the remote education model.</p> <p>Indigenous education classes are delivered by indigenous teachers in the Náhuatl language and in Spanish, with the languages alternated each session. Students are encouraged to carry out the exercise or write a response considering the indigenous language that they speak and the activities of their people.</p> <p>Special education classes were developed by special education teachers with the support of a sign language interpreter. Classes are held in Spanish.</p>
<b>Participating actors</b>	<p>400 teachers participated in the design, preparation and recording of the educational programmes to be broadcast on television.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Open television channel 26.1.</p>
<b>Lessons learned</b>	<p>The role of teachers in this response is important. Familiarity with their students' needs and characteristics means the teachers were able to ensure that the programme content, materials and activities are relevant to and meaningful for the learning process.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>It is possible and necessary to replicate this State of Puebla response in other contexts.</p>

Institution	Education Secretariat of the Government of the State of Chiapas
Name/brief description	My Home School microsite.
Background	In addition to the Learn at Home programmes developed by the Ministry of Public Education for its various platforms, the Government of the State of Chiapas, through the Education Secretariat, designed a specific programme that includes care for indigenous students.
Indigenous peoples	Ch'ol, Tojolabal, Tzeltal and Tzotzil peoples.
Location	State of Chiapas.
Students and schools served	More than 1 million indigenous students (Instituto Nacional de Evaluación Educativa, 2018) across 1,995 indigenous schools at pre-primary level and 2,813 indigenous schools at primary level.
Description of the good practice	<p>The My Home School microsite is a website where students, teachers, parents and caregivers can find support materials, strategies, suggestions and tools that allow students to continue learning while classes are interrupted. Much of the content is available as videos.</p> <p>Besides the videos, downloadable booklets have been prepared in the Ch'ol, Tojolabal, Tzeltal and Tzotzil languages for indigenous students at the preschool and primary levels. These booklets address content for the curricular areas of communication, mathematics and other subjects in the study plan.</p> <p>The microsite also includes a downloadable activity booklet for students with disabilities or special educational needs.</p>
Participating actors	The content of the microsite was prepared by specialists from the Education Secretariat of Chiapas.
Technological and audio-visual resources and means used	The Education Secretariat's web platform.
Lessons learned	Designing a remote education programme relevant to the sociocultural context of all students allowed for the scope to be expanded to serve indigenous children with materials in their own languages.
Potential for replicability in other indigenous communities, contexts or countries	It is feasible to replicate this experience of diversification developed by the Education Secretariat. Although there was no visible participation by other actors in this initiative, the progress made in Chiapas opens the way for collaboration in other contexts.

<b>Institution</b>	<b>Secretariat of Public Education, National Institute of Indigenous Peoples (Instituto Nacional de los Pueblos Indígenas; INPI) and National Institute for Adult Education (Instituto Nacional para la Educación de Adultos; INEA)</b>
<b>Name/brief description</b>	Radio programmes.
<b>Background</b>	Drawing on the Remote Education Model for Life and Work offered by INEA to adults, the Secretariat of Public Education and INPI developed a radio strategy for the remote provision of basic education for indigenous students.
<b>Indigenous peoples</b>	22 indigenous peoples who speak the Hñahñú, Mixtec, Náhuatl, Purépecha, Tzeltal, Tzotzil and Zapotec languages.
<b>Location</b>	Chiapas, Chihuahua, Guerrero, Hidalgo, Michoacán, Nayarit, Oaxaca, Puebla, Quintana Roo, San Luis Potosí and Veracruz states.
<b>Students and schools served</b>	No information available.
<b>Description of the good practice</b>	<p>Development of the radio strategy, which draws on the INEA Remote Education Model for Life and Work, was a collaborative effort involving 18 INPI radio stations. The content of the radio programmes relates to the culture of the communities in each radio station's coverage area, which ensures cultural and linguistic relevance.</p> <p>Each programme lasts 30 minutes and works with educational materials that complement the radio session. These materials respond to five aspects of basic education: reading and writing, health, civic culture, environment, and community activities.</p> <p>300 learning guides have been developed with the participation of speakers of indigenous languages from the 11 states, as well as educators from INEA. These guides correspond to early education and primary grades of basic education and the areas required by the curriculum, considering the students' sociocultural context.</p>
<b>Participating actors</b>	Staff from the Secretariat of Public Education, indigenous staff from INPI, individuals who speak the languages involved, and educators from INEA.
<b>Technological and audio-visual resources and means used</b>	<p>Radio programmes broadcast on 18 INPI radio stations.</p> <p>Learning guides in seven indigenous languages.</p>

<b>Lessons learned</b>	<p>Collaboration between various public entities (i.e., three government bodies that, in the case of INPI, even transcend the education sector), was instrumental in providing timely and pertinent education services to indigenous students.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This interesting initiative draws on the existing practices of indigenous organizations. The response could be replicated provided there is involvement by similar institutions that can share expertise regarding their work with indigenous students.</p> <p>In this case, INPI has brought together Mexican indigenous peoples and provided use of its established community radio stations which have good reach and connect with the realities of these peoples. This institute has coordinated with and built upon the expertise of INEA, the designer of a culturally and linguistically relevant remote education model, adapting it to basic education for indigenous students.</p> <p>In many countries, it is possible to promote similar synergies to enable a more relevant and timely response to critical situations such as school closures, as caused by the COVID-19 pandemic, and to offer remote education services in various indigenous languages.</p> <p>It is therefore important to identify valid and pertinent experiences and to systematize them in pursuit of a common objective that can enhance the well-being of children, adolescents and young people.</p>



# Paraguay

Institution	Ministry of Education and Science (Ministerio de Educación y Ciencias; MEC) and UNICEF
Name/brief description	'Let's Listen' ('Ñahendumi') radio programme.
Background	MEC has set out various strategies to serve the country's student population in response to the COVID-19 pandemic. The decision to implement educational radio programmes in the Paraguayan Chaco was based on the region's technological limitations and the validity and importance of community radio. Some 52 scripts (or prototypes) in various indigenous languages were developed and have reached students at different levels of basic education. This work is the result of a joint effort by the General Directorate of Indigenous School Education (under MEC) and UNICEF.
Indigenous peoples	Ayoreo, Enlhet Norte, Guaraní and Nivaclé peoples.
Location	The Paraguayan Chaco (or Western Region).
Students and schools served	<p>21,712 students in the first and second cycles of basic education (primary school).</p> <p>4,793 students in the third cycle of basic education (primary school).</p> <p>2,363 students at the intermediate level (secondary school).</p>
Description of the good practice	<p>The scripts were designed in Spanish and shared with indigenous teachers, who adapted them to their respective languages and cultures. Once adapted, the scripts were recorded as audio learning sessions in podcast format. The recordings were made by the teachers using their mobile phones and edited at the National Radio of Paraguay premises by the General Directorate of Communication and the General Directorate of Indigenous School Education. The latter institution also developed worksheets based on the scripts, with the intention of reinforcing the learning sessions.</p> <p>The podcasts are broadcast on previously identified community radio stations and on the Your School at Home digital platform owned by MEC. The podcasts can also be shared via mobile phone.</p>

<b>Description of the good practice (continued)</b>	<p>The educational approaches and audio content are consistent with the intercultural commitment and curricular approaches of MEC. Broadcasts cover the areas of mathematics, social sciences, natural sciences and plastic arts as well as other diverse topics to be integrated into the traditional practices and knowledge of the indigenous peoples.</p> <p>Podcasts for the first cycle of basic education encourage literacy in the indigenous languages of the Ayoreo, Enlhet Norte, Guaraní and Nivaclé peoples. Additionally, Spanish or Paraguayan Guaraní is promoted as a second language. Spanish is used for the podcasts for the second and third cycles of basic education and for the intermediate level.</p> <p>A total of 52 podcasts were recorded: 8 podcasts in Spanish for the first cycle of basic education, which were also translated into Paraguayan Guaraní and the native languages of the Ayoreo, Enlhet Norte and Nivaclé peoples (40 podcasts in total); 8 podcasts in Spanish for the second cycle of basic education; 2 podcasts in Spanish for the third cycle of basic education; and 2 podcasts in Spanish for the intermediate level.</p> <p>Transmission of the 'Let's Listen' programme is complemented by exercise worksheets that teachers deliver in advance to families through indigenous leaders. During the learning session, students complete the activities on the relevant worksheet, which they then submit to the visiting teacher. In other cases, educational support is provided only via telephone, especially in areas without internet connectivity or radio coverage, where students work solely with printed materials, the only tools available to them.</p>
<b>Actores que participan:</b>	<p>General Directorate of Indigenous School Education and UNICEF teams.</p> <p>Indigenous teachers who speak the languages used in the podcasts. Indigenous leaders.</p> <p>Parents and caregivers.</p> <p>Teachers and students.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Podcasts for broadcast on radio and online, and for sharing via mobile phone. Text messages or messaging applications for mobile phones.</p>
<b>Educational materials used</b>	<p>Exercise worksheets.</p>

<b>Lessons learned</b>	The most relevant aspect of this response is the work of the teachers who speak the native languages. They enrich the podcast content to make it relevant and then record and share the podcasts using their own resources. The lesson learned, once again, is the importance of allowing teachers sufficient autonomy to suggest and create solutions that enrich pedagogical proposals.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This initiative can be replicated in other countries and contexts, since the profiles of personnel involved in the implementation are also available in other locations. Coverage can also be extended to other indigenous languages within Paraguay.

<b>Institution</b>	<b>Ministry of Education and Science (MEC) and the Fe y Alegría education movement</b>
<b>Name/brief description</b>	'Radio School' radio programme.
<b>Background</b>	In response to the pandemic, the State of Paraguay and the Fe y Alegría education movement signed an agreement to broadcast bilingual classes in Spanish and Paraguayan Guaraní (MITIC, 2020) for those families lacking access to virtual classes through the Your School at Home digital platform owned by MEC.
<b>Indigenous peoples</b>	Guaraní people.
<b>Location</b>	12 Paraguayan departments: Alto Paraná, Amambay, Caaguazú, Canindeyú, Central, Concepción, Cordillera, Guairá, Itapúa, Misiones, Presidente Hayes and San Pedro.
<b>Students and schools served</b>	20,000 students in Grades 1 to 9.
<b>Description of the good practice</b>	The Fe y Alegría education movement has provided distance education in Paraguay for 27 years, especially in central locations. To implement this response, the Government of Paraguay made some changes to National Radio of Paraguay programming and established an alliance between the radio station (which depends on the Ministry of Information Technologies and Communication) and Fe y Alegría. This alliance was intended to build upon Fe y Alegría's experience and encourage joint working to develop the 'Radio School' learning sessions. This distance education programme was based on the study plan proposed by MEC and has since been developed further by Fe y Alegría teachers.

<b>Description of the good practice (continued)</b>	<p>Learning sessions are broadcast on national radio from Monday to Friday between 12:15 p.m. and 8 p.m. To achieve greater reach, the radio sessions are also broadcast on local and community radio stations.</p> <p>Every week, education authorities send workbooks to the families participating in the distance education programme. The students learn with the workbooks as they listen to the radio sessions. Later, these materials are returned to the teachers to be reviewed, in line with the delivery and communication strategy that each school develops for families and teachers.</p>
<b>Participating actors</b>	<p>National Radio of Paraguay.</p> <p>Fe y Alegría pedagogical team.</p> <p>MEC specialists.</p>
<b>Technological and audio-visual resources and means used</b>	Radio sessions for broadcast on National Radio of Paraguay and local and community radio stations.
<b>Educational materials used</b>	Workbooks.
<b>Lessons learned</b>	By drawing on existing experiences, including Fe y Alegría's expertise in radio programmes, this initiative enabled MEC to provide a timely and appropriate response to the COVID-19 crisis.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This good practice can be replicated by civil society actors in collaboration with the state. The main priorities are to identify a solid and successful pedagogical proposal and to work jointly with other actors.

## Peru

Institution	Regional Directorates of Education (Direcciones Regionales de Educación; DREs) and Local Education Management Units (Unidades de Gestión Educativa Local; UGELs)
Name/brief description	Radio programmes.
Indigenous peoples	Ashéninka, Inkawasi Kañaris, Kakataibo, Nomatsinguenga, Northern Quechua and Yine peoples.
Location	Cajamarca, Lambayeque, Ucayali and Junín.
Students and schools served	<p>No data were available at the time of writing.</p> <p>Schools and students from the jurisdictions of the participating DREs and UGELs.</p>
Description of the good practice	<p>The DREs and UGELs of the regions/provinces translated radio scripts of learning sessions prepared in Spanish by the Directorate of Intercultural Bilingual Education into the respective languages of the nine indigenous peoples in their jurisdictions. The prototype radio programmes were adapted to the culture as well as the language of each of the communities served.</p> <p>The DREs and UGELs have also disseminated the radio programmes, guaranteeing that they are broadcast as per the agreed schedule and times. In this way, 50 radio stations throughout Peru transmit the programmes in the territories of the various indigenous communities.</p> <p>Teachers follow up with their students throughout the series of learning sessions and assign exercises and homework to supplement the programmes.</p>
Participating actors	<p>Education specialists from DREs and UGELs, including DRE Cajamarca (Northern Quechua); DRE Ucayali (Kakataibo and Yine); DRE Junín (Ashéninka and Nomatsinguenga); and UGEL Cañaris (Inkawasi Kañaris).</p> <p>Indigenous teachers who speak the native languages.</p> <p>DRE and UGEL specialists, who have provided technical assistance.</p>
Technological and audio-visual resources and means used	<p>50 radio stations.</p> <p>Radio programmes recorded in six indigenous languages, in addition to the nine languages used to broadcast the programmes from the central level.</p>

<b>Educational materials used</b>	Radio scripts prepared by the Directorate of Intercultural Bilingual Education.
<b>Lessons learned</b>	Given the opportunity, local education authorities can creatively adapt national formats to the cultural characteristics of the students in their jurisdictions, using the students' native languages to ensure greater relevance of learning.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This experience can be replicated to the extent that other local education authority specialists, teachers and head teachers can commit to adapting the radio scripts to their students' native languages and cultural characteristics.

<b>Institution</b>	<b>Regional Directorate of Education (DRE) of Loreto and Local Education Management Units (UGELs) of Alto Amazonas, Datem del Marañón and Ucayali</b>
<b>Name/brief description</b>	<i>Learning to the Sound of the Manguaré regional strategy.</i>
<b>Indigenous peoples</b>	Awajún, Kukama-Kukamiria, Shawi, Shipibo-Conibo and Wampis peoples.
<b>Location</b>	Loreto and the provinces of Alto Amazonas, Datem del Marañón and Ucayali.
<b>Students and schools served</b>	353,685 mestizo and indigenous students across 5,160 schools in rural areas.
<b>Description of the good practice</b>	<p>Educational radio programmes have been developed as part of the Learning to the Sound of the Manguaré regional strategy. The programmes are not replicas of the learning sessions devised by the central offices of the Ministry of Education. Instead, they are prepared by the team of specialists of DRE Loreto and transmitted from Monday to Friday between 6 p.m. and 7 p.m. by Voice of the Jungle Radio (Radio la Voz de la Selva).</p> <p>These radio programmes are initially recorded in Spanish and then UGELs in the provinces adapt them to the native languages of the indigenous peoples in their respective jurisdictions.</p> <p>Likewise, each UGEL identifies the most appropriate strategy to deliver the radio programmes to indigenous students. Most often, a teacher or community leader is responsible for the transmission of the programmes through loudspeakers located in the communities.</p>

<b>Description of the good practice (continued)</b>	<p>UGELs record the programmes in the following indigenous languages:</p> <ul style="list-style-type: none"> <li>• UGEL Alto Amazonas: Kukama-Kukamiria and Shawi languages</li> <li>• UGEL Ucayali: Shipibo-Conibo language</li> <li>• UGEL Datem del Marañón: Awajún and Shawi languages (and Spanish).</li> </ul>
<b>Participating actors</b>	Education specialists from DRE Loreto and the UGELs; community authorities; and teachers.
<b>Technological and audio-visual resources and means used</b>	Radio programmes broadcast on a radio station (Voice of the Jungle Radio) and via loudspeakers in the communities.
<b>Educational materials used</b>	Materials produced by the Ministry of Education prior to the pandemic have been received by some communities, and students use them to complement the radio programmes. The materials did not reach many of the communities, however.
<b>Lessons learned</b>	Local education authorities can adapt the national format radio programmes available in the country or develop their own strategies and materials to guarantee remote education provision for the communities in their territories.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This good practice could be replicated by all DREs and UGELs in Peru, provided they take care to adapt the response to the concrete realities of each specific student population.</p> <p>The practice can also be replicated in other countries with the participation of indigenous teachers who can devise the adaptations and produce the translations.</p>



## Bolivarian Republic of Venezuela

Institution	Ministry of Popular Power for Education
<b>Name/brief description</b>	<p>Four good practices:</p> <ul style="list-style-type: none"> <li>• Lend Me Your Notebook</li> <li>• Pedagogical Catumare</li> <li>• Travelling Bag</li> <li>• Community Mapire.</li> </ul>
<b>Background</b>	<p>Every Family is a School – a plan implemented by the Venezuelan Ministry of Popular Power for Education – provides general guidelines on educational practices to encourage participation by families and communities and give them a central role in remote education provision. As a result, more than 30 strategies from educational institutions across the Bolivarian Republic of Venezuela were collated for this systematization of responses. Below is a description of four good practices that serve indigenous peoples, which have been grouped together because of their similar characteristics.</p>
<b>Indigenous peoples</b>	Arawak, Jivi, Kariña, Yabarana, Yanomami and Yekuana peoples.
<b>Location</b>	Education authority areas in the Amazonas, Anzoátegui and Delta Amacuro states.
<b>Students and schools served</b>	Approximately 6,500 students across 197 schools. <sup>3</sup>
<b>Description of the good practice</b>	<p>The rural municipalities of the State of Delta Amacuro were organized to develop the Lend Me Your Notebook programme. Under this programme, the national guards who distribute food to indigenous and rural communities as part of the School Meal Plan (Plan de Alimentación Escolar; PAE) also deliver study notebooks to students and teachers. Once the students have completed their homework in the notebooks, the national guards collect the notebooks and take them to the teachers for marking.</p> <p>This work is supported by a multidisciplinary pedagogical team that includes education professionals and technicians as well as volunteers (retirees).</p>

<sup>3</sup>The consultants were unable to find exact data. Data on intercultural bilingual schools and indigenous students are approximate.

<b>Description of the good practice (continued)</b>	<p>A similar initiative, called Pedagogical Catumare, has been developed in the Amazonas educational zone. A catumare is a basket traditionally used to transport harvested fruits. But here the basket is used to transport notebooks and homework exchanged between teachers and students as part of the remote support of students. Under the Pedagogical Catumare initiative, the basket of study materials travels by river or land, depending on the location of each participating community.</p> <p>The Travelling Bag initiative was also developed in the Amazonas educational zone. The 'travelling bag' is a printed envelope addressed to teaching staff located in distant municipalities, which contains the ministerial guidelines on remote education provision as well as the strategies and activities to be developed. Travelling bags are sent to municipalities on boats or flights organized by the national education authority.</p> <p>Community Mapire is a similar materials delivery response applied in the Anzoátegui educational zone. The mapire is a woven palm bag traditionally used to carry food or transport work tools; now it is used to transfer learning materials including notebooks and guides. In this way, the Community Mapire initiative facilitates exchanges between teachers and students.</p>
<b>Participating actors</b>	<p>Lend Me Your Notebook engages the participation of parents and caregivers, teachers, students, community authorities, national guards, volunteers, individuals in charge of PAE, and municipal authorities.</p> <p>Pedagogical Catumare involves teachers, students, school supervisors and community or street leaders.</p> <p>Travelling Bag involves the national education authority, managers, teachers and individuals responsible for transportation.</p> <p>Community Mapire involves teachers, students, community leaders and national and municipal authorities.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Transportation by river, land and air.</p>

<b>Educational materials used</b>	<p>Pedagogical guides.</p> <p>Ministerial guidelines, strategies and activities aimed at teachers.</p> <p>Various learning materials for students.</p>
<b>Lessons learned</b>	<p>These four good practices show that it is possible to capitalize on traditional and established communication networks to maintain contact with students and encourage teacher–student feedback during modern-day crises such as the COVID-19 pandemic.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>The potential for communities to create their own strategies according to their circumstances is what makes such practices replicable in other contexts.</p>

Name/description	Practical and pedagogical guides
<b>Background</b>	<p>Many indigenous students in the Bolivarian Republic of Venezuela lack access to a computer, the internet and/or electricity, which prevents them from accessing the multichannel digital platform developed by the Ministry of Popular Power for Education. Therefore, these students can neither benefit from virtual classes nor download learning guides for autonomous work.</p> <p>This situation led the education authorities and teachers of Anzoátegui, Bolívar, Delta Amacuro and Sucre states to come together to produce and deliver pedagogical and practical guides to the students. In this process, the education authorities and teachers realized that it was possible to adapt these materials to the local contexts and realities. Hence, they identified and contacted the wise men of the indigenous peoples living in these territories to request their support in diversifying the materials.</p>
<b>Indigenous peoples</b>	Chaima, Hotis, Kariña, Kumanagoto, Panare, Pemon, Piaroa, Sanemá, Warao and Yekuana peoples.
<b>Location</b>	Anzoátegui, Bolívar, Delta Amacuro and Sucre states.
<b>Students and schools served</b>	Approximately 8,000 students at all levels of education (early, primary and secondary) across 211 schools. <sup>4</sup>

<sup>4</sup> The consultants were unable to find exact data. Data on intercultural bilingual schools and indigenous students are approximate.

<b>Description of the good practice</b>	<p>The response consists of carrying out local processes to adapt the design of the pedagogical and practical guides and to print and distribute them. Students who cannot access the multichannel digital platform are thus provided with educational materials, ensuring that all children can learn.</p> <p>Materials are aimed at all actors in the education community: students, teachers, and parents and caregivers.</p> <p>The content of the pedagogical guides for students includes didactic situations aimed at promoting autonomous work across all curricular areas.</p> <p>The Practical Guide to the Learning Resources System was designed for parents and caregivers. It includes strategies and activities that families can develop to strengthen their relationships with their children, including by supporting children to reflect on current times.</p> <p>All materials are adapted to the local context with the support of indigenous wise men and are named according to the indigenous language(s) spoken in the area.</p>
<b>Participating actors</b>	<p>Teachers, indigenous wise men, parents and caregivers, students, the national education authority and local education authorities.</p>
<b>Technological and audio-visual resources and means used</b>	<p>No specific or significant resources or means were reported.</p>
<b>Educational materials used</b>	<p>The pedagogical and practical guides and other materials designed by the Ministry of Popular Power for Education are adapted or diversified to reflect the context of indigenous students.</p>
<b>Lessons learned</b>	<p>This good practice shows that teachers were dissatisfied with replicating the core programmes and took the initiative to develop an alternative solution. With the support of education authorities, the teachers adapted, modified and produced printed materials according to the characteristics and needs of the students in their area.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>In general, the application of adaptation and/or diversification practices in educational experiences has always proved beneficial. This good practice is particularly replicable since it requires only political will and the organization of teachers willing to be involved.</p>

## 2.2. Responses and good practices led by NGOs, indigenous organizations and teachers

### Argentina

Teacher	Miriam Lera and Corina (surname unknown)
Name/brief description	'Educating through the Radio', an educational radio programme.
Background	Amaicha del Valle is an ancestral community of 8,000 inhabitants with an indigenous government that includes a general assembly, a seven-member council of elders, and a chief. These authorities take care of the territory and lead initiatives such as Good Living of the Amaicha People. This project helps to meet the community's food and care needs to ensure the well-being of members as they face the COVID-19 pandemic.
Indigenous peoples	Amaicha people.
Location	Diaguita Calchaquí community, Tucumán Province.
Students and schools served	270 students in early education and primary education. School No. 10 Claudia Vélez de Cano.
Description of the good practice	<p>With schools closed in response to the pandemic, the chief suggested that two intercultural bilingual teachers – who had been working with the new educational community radio station – should offer learning sessions via radio to students unable to access other means of learning.</p> <p>The radio programme is broadcast by the FM Amaichas radio station from Monday to Friday, between 3 p.m. and 4:30 p.m. The learning sessions are communication classes taught by teacher Miriam Lera, who lives in the community where the station is located. She also coordinates with fellow teacher Corina (surname unknown), who lives in another community, to teach sessions on mathematics and natural sciences by phone.</p>

<b>Description of the good practice (continued)</b>	<p>The pair of teachers receives pedagogical support from the interdisciplinary IBE team of the Department of Education of Tucumán Province, while a social worker acts as the IBE modality focal person. In this way, cultural content can be included in the radio programme, allowing students to strengthen their indigenous identity and value their native language.</p> <p>The radio programme is accompanied by complementary elements to enable parents and caregivers to support their children's learning. At the same time, these elements increase the visibility of efforts by the community and education authorities to support students and their families in the remote education process.</p>
<b>Participating actors</b>	Intercultural bilingual teachers, the community, education authorities, and students and their families.
<b>Technological and audio-visual resources and means used</b>	A radio programme broadcast by the local community radio station, FM Amaichas.
<b>Lessons learned</b>	This experience with educational community radio evidences the community's commitment to strengthen its resources and use them in favour of education. The teachers were able to build on an existing resource and focus their efforts on organizing pedagogical work, incorporating ancestral content and wisdom, with support from the corresponding educational institutions.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	Permanent collaboration and cooperative work make this good practice easily replicable in any context.

## Chile

<b>Organization</b>	<b>Dream House School</b>
<b>Name/brief description</b>	Mobile Classroom programme.
<b>Indigenous peoples</b>	Mapuche people.
<b>Location</b>	Rural community of Catripulli, Carahue Commune, Araucanía.
<b>Students and schools served</b>	101 students.

<b>Description of the good practice</b>	<p>Due to pandemic-related school closures and the challenges of remote education provision, Dream House School – a private evangelical foundation that works in Araucanía with Mapuche students – designed the Mobile Classroom programme. This initiative has allowed teachers to travel to the Mapuche student communities to provide them with pedagogical, emotional and health assistance as required. Students receive a teacher visit once a week and spend the remaining days on assigned homework (El Comercio, 2020).</p> <p>The programme has two large vehicles that have been converted into mobile classrooms, each of which is used to visit eight students per day. The rear part of each vehicle has been adapted to accommodate a blackboard, a table and chairs, laptop computers and other educational equipment. The interior is lined to allow for thorough cleaning and disinfection. A fibre structure separates the driver's cabin from the classroom space, to prevent contact.</p> <p>The classes on wheels are taught with all health protocols observed, including physical distancing (2 metres between teacher and students). Alcohol gel, disposable suits, shoe protectors and face masks are also used during classes.</p>
<b>Participating actors</b>	<p>School directors, teachers and students.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Two refurbished vans equipped with solar panels and a classroom space that includes laptop computers.</p>
<b>Educational materials used</b>	<p>Printed materials.</p>
<b>Lessons learned</b>	<p>Dream House School received subsidies that have paid for fuel, printed materials and laptop computers, among other items, to provide education services to students at home.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>Although very few rural public schools have the resources to replicate the Mobile Classroom programme, the type of COVID-19 adaptations and adjustments made to the vehicles are important aspects of this good practice that could be applied in other settings.</p>

## Colombia

Organization	Indigenous Unit of the Awá People (Unidad Indígena del Pueblo Awá; UNIPA)
<b>Name/brief description</b>	The UNIPA Inkal Awá Community Educational Project.
<b>Background</b>	The indigenous movement has achieved two major victories in education: ethno-education and the Indigenous Educational System. The latter is adaptable to the life plans of each indigenous people and considers the people's characteristics, needs and demands. In this context, UNIPA designed the Inkal Awá Community Educational Project as a self-education proposal in 2012.
<b>Indigenous peoples</b>	Awá people (population: 36,500).
<b>Location</b>	Inkal Awá territory, Putumayo Department.
<b>Students and schools served</b>	Awá Bilingual Agro-environmental Technical Educational Institution, the Pianulpi Agro-industrial Technical Awá Bilingual Educational Institution and the Inda Sabaleta Bilingual Environmental Agricultural Technical Educational Institution.
<b>Description of the good practice</b>	<p>The efforts by Awá authorities, elders, counsellors, parents and caregivers, teachers, children and adolescents to develop the UNIPA Inkal Awá Community Educational Project (Riveros &amp; Marroquín Yerovi, 2020) responded to their need for a specific type of ethno-education. The aims were to meet students' demands and characteristics, ensure continuity of the Awá people's knowledge and values, maintain the Awá identity and guarantee this people's survival. Self-education goes beyond schooling: it is seen as relevant to the entire life cycle. Given this perspective, the Community Educational Project has devised education guidelines to provide comprehensive training to students, allowing them to acquire the necessary skills to function in their environment and in various other contexts.</p> <p>Since the Awá people are responsible for promoting and developing the Community Educational Project, they have carried out various activities during the COVID-19 pandemic to allow students to continue their education despite school closures. These activities include the following:</p>



### Description of the good practice (continued)

- Social mapping or characterization of each community's situation. This enabled the identification of communities that have access to internet services, television and radio signals, mobile phones, televisions and radios, among other goods and services that would allow them to choose between the remote education strategies proposed.<sup>5</sup>
- Preparation of learning materials that cover the experiences, problems and needs of the indigenous people under four central components: (1) caring for the body, the family and the territory; (2) caring for the heart in times of 'the great dirty' (wee wala) – in other words, COVID-19; (3) spaces for life, territory and local economies; and (4) feeling and communicating in wee wala times. These materials have been delivered in person by the educational facilitators or community leaders.
- Development of radio programmes designed and produced by educational facilitators and broadcast by community radio stations.
- Identification of remote communities free of COVID-19 and with adequate health conditions to allow in-person classes. Some schools in such communities implemented the following strategy: classes three days per week for two groups of students per day; flexible in-person sessions with guides for community work; and control of teachers' entry to the community (by enforcing quarantine outside of the community, and monitoring teachers when they leave the territory).

Family participation was a central aspect of these activities. Although the educational facilitator was responsible for guiding the students under the various modalities, families helped to monitor their children's progress. Teacher–family communication allowed these experiences to go smoothly.

In addition, the Ministry of Education of the Awá People designed a training plan for educational facilitators working in wee wala times. This includes the following training elements:

- Information and communication technologies applied to education. This implies learning to use tools such as Zoom, WhatsApp or educational platforms, and learning how to produce radio programmes.
- Biosafety measures for the prevention of COVID-19 contagion.
- Development of the community garden (tul) and promotion of food autonomy.

<sup>5</sup> On 4 July 2020, UNIPA organized a discussion on educational experiences in COVID-19 times. At that meeting, organizations and teachers shared the various remote education strategies that they had implemented.

<b>Description of the good practice (continued)</b>	<ul style="list-style-type: none"> <li>• Research and social mapping to collect information on the location of students, communities, etc.</li> <li>• Alternative methodologies for remote education.</li> <li>• Caring for the heart in wee wala times. This relates to the feelings of loss, limitation and sadness experienced in the communities.</li> </ul> <p>The various remote education strategies developed by the communities allowed for consolidation of the Awá people's ways of learning from experience, while recognizing the importance of an intercultural education. This ethno-educational process included the participation of various social actors, who are an indisputable part of educational work where the learning is full of meaning.</p>
<b>Participating actors</b>	<p>Indigenous leaders, community authorities, wise men, parents and caregivers, educational facilitators and students.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Radio programmes broadcast on community radio stations.</p>
<b>Educational materials used</b>	<p>The Awá people developed their own educational materials, including guides and worksheets for students.</p>
<b>Lessons learned</b>	<p>Community leaders' commitment to the education of the Awá people is undeniable. But coordinated work by teachers, facilitators, parents and caregivers, and those responsible for radio broadcasts is critical to achieve the aims of the UNIPA Inkal Awá Community Educational Project.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>The Awá people live in both Colombia and Ecuador; an organizational structure covers the population in each country. Although each country has its own mechanisms for indigenous participation, this response in Colombia could be replicated by the Awá in Ecuador, and by other indigenous peoples through their own representative organizations. Coordinating work with government agencies is critical, however, to ensure the sustainability and institutionalization of these good practices.</p>

Institution	Ethno-education Centre No. 13
<b>Name/brief description</b>	Cooperative work between teachers.
<b>Indigenous peoples</b>	Wayuu people.
<b>Location</b>	La Guajira Department (Martínez, 2020).
<b>Students and schools served</b>	911 primary school students attached to Ethno-education Centre No. 13.
<b>Description of the good practice</b>	<p>In response to the COVID-19 pandemic, the director of this ethno-education centre and its 31 multi-grade teachers designed plans to provide support to students through existing work guides.</p> <p>Since 2015, the Ministry of National Education (MEN) has been preparing a set of work guides for both the teachers and students of rural schools. The guides cover all levels of education and all curricular areas, and there are also guides for productive pedagogical projects. The Departmental Secretariats of Education review these materials, which are written in Spanish, and adapt them to the characteristics of each territory.</p> <p>Earlier in the coronavirus crisis, teachers of Ethno-education Centre No. 13 received the work guides to translate them into Wayuu. They have since made house-to-house visits to students to support them with their homework, using the adapted work guides.</p> <p>The strategy aims to avoid losing contact with the students. To this end, people with mobile phones and teachers living in the Wayuu villages (<i>rancherías</i>) – even those who work in other schools – were identified and asked to reach out to students, listen to their concerns, and prepare them to receive the teacher visits.</p>
<b>Participating actors</b>	Students, teachers, parents and caregivers, and neighbours.
<b>Technological and audio-visual resources and means used</b>	Mobile phones (where available).
<b>Educational materials used</b>	Work guides in Spanish, which the teachers translated into Wayuu to use with students during visits.

<b>Lessons learned</b>	<p>The design of communication strategies must consider the use of all available resources in any context.</p> <p>Even during quarantine, promoting interesting projects, such as playing chess, allows students to stay motivated and learn.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This good practice can be replicated to respond to concrete realities in other contexts.</p>

<b>Teacher</b>	<b>Fausto Buinaje, bilingual teacher</b>
<b>Name/brief description</b>	Communication service for La Chorrera communities.
<b>Background</b>	La Chorrera is a non-municipalized area, located in the Amazonas Department. It has a population of 3,878 individuals belonging to the Bora, Okaina and Uitoto indigenous peoples. There is no electricity or internet connectivity in this territory.
<b>Indigenous peoples</b>	Bora, Okaina and Uitoto peoples.
<b>Location</b>	La Chorrera, Putumayo, Amazonas Department.
<b>Students and schools served</b>	742 primary and secondary students of 22 bilingual schools.
<b>Description of the good practice</b>	Teacher Fausto Buinaje took the initiative to transport and distribute textbooks and materials used for Learning Is for Everyone, a MEN programme, to the 22 school communities to enable children and young people to study. He delivers the materials with the support of a colleague and coordinates with other teachers in the communities, who work with their respective students. In the meetings, teachers help students with the exercises and homework assigned in the textbooks.
<b>Participating actors</b>	Two teachers and a boat driver to deliver the materials, plus all remaining teachers from the 22 bilingual schools that work with the students.
<b>Technological and audio-visual resources and means used</b>	Motor boat.

<b>Educational materials used</b>	Textbooks and materials devised for the Learning Is for Everyone programme, on mathematics, social sciences, language, the arts and science. The resources are written in Spanish, but the teacher explains the content in the student's language wherever possible.
<b>Lessons learned</b>	The commitment of many teachers to their students' education, as well as their management capacity and creativity, has enabled the continuity of educational processes for many students in remote areas during the pandemic – even those without internet access.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	Taking the initiative to deliver materials to communities is a good practice that should be replicated under the responsibility of government or community authorities – not an individual. The experience is unsustainable in the medium term, however, due to the nature of the service and the implied costs.

## Ecuador

<b>Institution</b>	<b>Decentralized, Intercultural and Plurinational Autonomous Government of the Municipality of Cayambe</b>
<b>Name/brief description</b>	Intercultural approach.
<b>Background</b>	<p>The Municipality of Cayambe, in Pichincha Province, has a population of 102,015. Individuals participate in agricultural activities, the timber industry and flower fields for their livelihoods.</p> <p>In the context of its public policy for food sovereignty, this municipality has worked for the past four years on strengthening agro-ecological production processes. This work has continued during the COVID-19 pandemic. Thanks to these efforts, it has been possible to organize inter-community and community fairs that aim to strengthen the local economy while avoiding crowds and the spread of contagion.</p>
<b>Indigenous peoples</b>	Kayambi people and non-indigenous communities (mestizos) living in the municipality.
<b>Location</b>	North of the inter-Andean region of Ecuador.
<b>Students and schools served</b>	Approximately 6,000 students across 28 educational institutions.

<b>Description of the good practice</b>	<p>The Mayor's Office of Cayambe is participatory, intercultural, open to other cultures and operates under a horizontal democracy. To respond to students' needs originating from the implementation of remote education, the municipal authorities developed and carried out the following actions:</p> <ul style="list-style-type: none"> <li>• Expansion of the internet network after identifying that a large proportion of students lacked internet access and were unable to participate in virtual classes.</li> <li>• Implementation of the Home Education programme by the National Directorate of Intercultural Bilingual Education. This programme consists of home visits by teachers to municipal school students who lack internet access. The municipality has facilitated transport for teachers to provide this in-person support to their students.</li> <li>• Delivery of 1,030 tablet computers to school students belonging to vulnerable populations, as part of the Minga for Education initiative.</li> </ul> <p>In addition, the promotion of community participation, interinstitutional coordination and community oversight has enabled control of the spread of COVID-19. In March 2021, Cayambe experienced a drop in the level of contagion and the number of sick individuals.</p> <p>The municipality's actions in regard to health and productivity have had a direct impact on children and adolescents' education. Although conditions continue to be difficult, collective efforts have allowed the population to aspire to a better education system that supports their young people.</p>
<b>Participating actors</b>	Municipal authorities, teachers, students, and parents and caregivers.
<b>Lessons learned</b>	Cayambe authorities include the gender rights and equality approaches in their work and promote IBE. This has allowed the municipality to strengthen its capacities to provide intercultural, participatory and democratic education services.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	Although many municipalities lack a budget that allows for the implementation of innovative responses, political will is a critical factor that can support such action despite budget limitations.

## Guatemala

Organization	Fe y Alegría Guatemala
Name/brief description	Fe y Alegría Public Action programme.
Background	Fe y Alegría worked with educational networks before the onset of the COVID-19 pandemic and developed a pedagogical proposal and educational materials in Spanish and in indigenous languages.
Indigenous peoples	The consultants did not find information to confirm whether this initiative has been implemented in indigenous languages (Castañón, 2020). The work approach is more intercultural than intercultural–bilingual.
Location	Education centres located in the urban and rural areas of the following nine departments: Chiquimula, Guatemala, Huehuetenango, Izabal, Petén, Quiché, San Marcos, Sololá and Totonicapán.
Students and schools served	16,000 students across 53 schools.
Description of the good practice	<p>Fe y Alegría's solid pedagogical proposal for rural and indigenous areas allows the education movement to implement timely and relevant initiatives, unlike some practices that have abruptly surfaced courtesy of other organizations.</p> <p>The Fe y Alegría teaching team has worked with self-study guides and other materials that are sent to students along with the food packs distributed in each municipality. Five different learning support media have been used:</p> <ul style="list-style-type: none"> <li>• Television or radio. Students follow the broadcasts on television or radio, depending on which they can access, and receive self-study guides and worksheets related to the broadcasts. In some communities, this educational work is managed through community radio stations. Some households receive monthly visits from teachers, especially those located in areas with no television or radio signal.</li> <li>• Internet and computer. Facebook is used to upload the self-study guides, worksheets, readings, Microsoft PowerPoint presentations, videos and tutorials.</li> <li>• Mobile phone and internet. WhatsApp groups were created to share materials with students and parents and caregivers.</li> <li>• Mobile phone. Text messages and phone calls are used to facilitate communication and share work between teachers and students. Posters with the relevant phone numbers were put up in some schools.</li> </ul>

<b>Description of the good practice (continued)</b>	<ul style="list-style-type: none"> <li>Loudspeakers. In locations lacking electricity, a mobile phone or landline network and other services, loudspeakers are used to convey information to students and their families.</li> </ul>
<b>Participating actors</b>	Students, teachers, parents and caregivers, community leaders, municipal officers, radio operators and community officers.
<b>Technological and audio-visual resources and means used</b>	Programmes broadcast on radio and/or television, plus the internet, Facebook, WhatsApp, mobile phones, landlines and loudspeakers.
<b>Educational materials used</b>	Self-study guides and worksheets.
<b>Lessons learned</b>	This experience highlights the importance of identifying the characteristics of local teaching and learning scenarios to provide context-specific responses. Hence, the context determines which strategies, learning support media and materials are selected for use in any location. Taking advantage of all available resources and materials is critical to provide remote education services that a population can access through a range of means, according to individual circumstances.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This good practice can be replicated where NGOs or other civil society entities (at the national or subnational level) already work with pedagogical proposals and have materials available that can be appropriated for remote education provision in pandemic times.

<b>Organization</b>	<b>Naköj Community Radio</b>
<b>Name/brief description</b>	Naköj Community Radio. <sup>6</sup>
<b>Background</b>	This radio station is a non-profit collective and a community project created in 2013. This initiative has strengthened the capacities of the Kaqchikel people of Santo Domingo Xenacoj to exercise their right to freedom of expression as indigenous people.
<b>Indigenous peoples</b>	Kaqchikel people of Santo Domingo Xenacoj.
<b>Location</b>	Santo Domingo Xenacoj, Sacatepéquez Department.
<b>Students and schools served</b>	The radio station serves 12,400 speakers of the Kaqchikel language.

<sup>6</sup> Strictly speaking, Naköj Community Radio is not an educational experience, but it is a good example of an effort by an indigenous group to make its voice heard and to achieve a response to its demands to communicate with wider society.



<b>Description of the good practice</b>	<p>To disseminate truthful and accurate information about COVID-19 in the Kaqchikel language, Naköj Community Radio has broadcast short stories with educational messages on infection prevention and control, as well as health care information, since the onset of the pandemic.</p> <p>This work has turned Naköj Community Radio into a liaison between government agencies such as the Ministry of Education and the Kaqchikel people. The radio station also acts as a spokesperson for the indigenous group's needs and demands. Besides educational programming, the radio station's output also addresses issues such as food and goods exchange and migration.<sup>7</sup></p> <p>As a result of the coronavirus crisis, community radio stations have created a solidarity and information network that connects them. Other community radio stations also broadcast programmes in native languages, and this has encouraged a stronger response to the pandemic by indigenous peoples (Gutiérrez, 2020).</p>
<b>Participating actors</b>	<p>Three bilingual teachers, an accountant, and different volunteers depending on the issues addressed.</p>
<b>Technological and audio-visual resources and means used</b>	<p>Community radio station.</p>
<b>Lessons learned</b>	<p>This initiative represents a good intercultural communication practice between an indigenous community and the Ministry of Education. Indeed, several countries in the region offer many similar experiences led by indigenous organizations in response to the pandemic. These have helped to close the gap caused by a lack of relevant communication in native languages.</p>
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This good practice can be replicated, and indeed many countries offer similar experiences, often with more of a focus on education. These typically involve teachers or institutions committed to ensuring students' learning, who voice and act upon concerns about remote education provision for the most remote areas. Replicating the experience of Naköj Community Radio largely depends on locating appropriate actors in each territory.</p>

<sup>7</sup> In Guatemala, community radio stations receive neither assistance nor legal support from government authorities.

Location	Agricultural area of Santa Cruz del Quiché
<b>Students and schools served</b>	10 primary school students in Grade 6.
<b>Description of the good practice</b>	<p>When in-person classes were suspended in March 2020 due to COVID-19, teacher Gerardo Ixcoy bought a tricycle for 700 quetzals (about US\$85) to pedal daily from house to house giving in-person classes in Spanish. He fitted a plastic roof on the tricycle as well as glass to protect against contagion. He also installed a solar panel, to power an audio player, and a blackboard.</p> <p>Gerardo Ixcoy serves all students lacking the resources to either access digital platforms for virtual classes or communicate with teachers through WhatsApp. The 27-year-old teaches all curricular areas and provides feedback on the learning guides issued by the Ministry of Education. Each student has classes two or three times a week, helping to prevent school dropout.</p>
<b>Participating actors</b>	Teacher and students.
<b>Resources and means used</b>	Tricycle, audio player and blackboard.
<b>Educational materials used</b>	Learning guides, text messages and various materials.
<b>Lessons learned</b>	Commitment and creativity are two fundamental ingredients for the provision of relevant and effective education and care for children amid a health crisis.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This initiative enabled a timely response to a specific situation. As it depends on a single individual, however, it is unsustainable in the long term. Yet it could be replicated at scale to provide remote education tutorials for a larger student population, with teachers organized by districts or larger territories.

# Mexico

<b>Teacher</b>	<b>Aquilino Hernández</b>
<b>Name/brief description</b>	In-person classes.
<b>Background</b>	When the San Luis Acatlán primary school closed because of the pandemic, students were unable to access the remote education provision. They could not access the digital platform or the television and radio programmes and did not receive printed materials. As there had only been one COVID-19 case in the community, teacher Aquilino Hernández decided to resume in-person classes for these students.
<b>Indigenous peoples</b>	Me'phaa (or Tlapanec) people.
<b>Location</b>	Community of San Luis Acatlán, in the La Montaña region of the State of Guerrero.
<b>Students and schools served</b>	16 students of the San Luis Acatlán single-teacher primary school.
<b>Description of the good practice</b>	<p>From the beginning of the lockdown period, Aquilino Hernández addressed Me'phaa students and parents in their indigenous language to explain basic information on COVID-19, including protective measures to prevent contagion, and how to continue with education remotely.</p> <p>When he realized that students were not learning, Aquilino Hernández decided to stay in the community to serve families and students, teaching weekly in-person classes on Mondays. On the other weekdays, he goes from house to house to follow up on students (Oropeza, 2020).</p>
<b>Participating actors</b>	Teacher, students, and parents and caregivers.
<b>Lessons learned</b>	Provided biosecurity measures are observed, it is possible to reach students and offer them in-person and individual services. Although this can be an arduous task for the teacher, depending on the circumstances and particular cases, some students have made outstanding progress.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This good practice can be replicated, with relevant adaptations, in other regions of Mexico and in other countries. Health and education authorities should work together to assess the epidemiological conditions, available school infrastructure and number of students, and to determine the size of teaching groups possible. Blended and gradual learning modalities should be favoured.

## Paraguay

Organization	Fe y Alegría Paraguay
Name/brief description	Radio-based education, via the 'Ñañomoarandu Radio Rupive' radio programme.
Background	Before schools closed in response to the pandemic and remote education was implemented, Fe y Alegría teachers adapted the education movement's Radio-based Rural Intercultural Bilingual Education Programme to children's basic education. <sup>8</sup>
Indigenous peoples	Mbyá Guaraní, Paí Taavytera, Aché, Ava Guaraní, Qom y Maká.
Location	Alto Paraná, Asunción, Caaguazú, Central, Concepción, the Paraguayan Chaco and San Pedro.
Students and schools served	33 Fe y Alegría schools in Paraguay. 8,210 students in basic early and primary education.
Description of the good practice	The Radio-based Rural Intercultural Bilingual Education Programme methodology is based on three fundamental pillars: radio classes, a booklet and weekly meetings (Inditex, n.d.). The methodology requires collaborative work between teachers, who prepare the learning sessions for broadcast; parents and caregivers, who provide support to students; and the Ministry of Education and Science (MEC), which is responsible for monitoring work. Adapting the programme to children's basic education has required a schedule to be set for each school grade and weekly deliveries of workbooks to help students follow the radio classes, complete their homework and carry out self-assessment. It has also involved communicating with families to ask them for help in following up and providing support to their children.
Participating actors	Students, teachers, and parents and caregivers as well as the Fe y Alegría team or other supporting individuals.
Technological and audio-visual resources and means used	Radio sessions recorded using radio station equipment and then broadcast by 50 community radio stations.
Educational materials used	Workbooks.

<sup>8</sup> The Fe y Alegría education movement has been developing the Radio-based Rural Intercultural Bilingual Education Programme for several years to help young people and adults complete their basic education.

<b>Lessons learned</b>	Providing quality education is possible even during a pandemic, if the state, civil society, teachers and families work together in an organized fashion.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	<p>This good practice can be replicated where synergies can be established between the teaching team and families. The development of trust between these two actors is essential for this practice to be successful.</p> <p>It is also necessary to have an adapted study plan and a team of teachers who are prepared to produce the radio sessions and accompanying printed materials such as workbooks.</p>

<b>Teacher</b>	<b>Gilda Ferreira</b>
<b>Name/brief description</b>	Teaching Paraguayan Guaraní through YouTube.
<b>Background</b>	When the pandemic caused classes to be suspended, teacher Gilda Ferreira decided to continue teaching Guaraní at the basic (primary) and secondary levels. She has delivered lessons using YouTube, targeting younger children in particular to ensure that their early learning helps them to appreciate their native language.
<b>Indigenous peoples</b>	Guaraní people.
<b>Location</b>	Ricardo Brugada (La Chacarita) neighbourhood, Asunción.
<b>Students and schools served</b>	6,710 subscribers to the teacher's YouTube channel.
<b>Description of the good practice</b>	<p>Each of Gilda Ferreira's videos is 5 to 10 minutes long. Using a blackboard, the 59-year-old teacher explains spelling, grammar, writing and conversation rules, among other aspects of the Paraguayan Guaraní language. Her classes are conversational and entertaining.</p> <p>Depending on the topic, participants can post questions in the comments section – they can even write them in Guaraní. The videos are not only watched by Paraguayans but also by people from other countries.</p>
<b>Participating actors</b>	Teacher and the students who subscribe to the YouTube channel.
<b>Technological and audio-visual resources and means used</b>	YouTube channel accessed via the internet.

<b>Educational materials used</b>	Computer (desktop, laptop or tablet) or mobile phone to view the videos.
<b>Lessons learned</b>	This initiative shows that it is feasible to take advantage of the available technological means to reach as many students as possible and help them to continue their learning.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This innovative practice can be replicated. Indeed, aspects such as planning, production and editing can even be improved upon for various educational purposes.

## Peru

<b>Organization</b>	<b>Fe y Alegría 44 rural network</b>
<b>Name/brief description</b>	Radio programmes.
<b>Indigenous peoples</b>	The teachers of the Fe y Alegría 44 rural network in the Quispicanchi Province conduct their radio programmes in the Quechua language. In this way, Quechua children from 28 Fe y Alegría rural schools are reached, through learning sessions recorded by their own teachers (RPP, 2020).
<b>Location</b>	Quispicanchi Province, Cusco Region.
<b>Students and schools served</b>	Approximately 1,000 students across 28 schools.
<b>Description of the good practice</b>	Teachers of the rural network organize themselves to devise the scripts and record the sessions for broadcast as radio programmes in the Quechua language. The programme content responds to the pedagogical proposal of Fe y Alegría schools, which acknowledges the ancestral knowledge of indigenous peoples.
<b>Participating actors</b>	Fe y Alegría authorities and teachers, and students of the rural schools.
<b>Technological and audio-visual resources and means used</b>	Radio programmes broadcast by various radio stations.
<b>Educational materials used</b>	Existing Fe y Alegría materials.



<b>Lessons learned</b>	Fe y Alegría's experience in other countries extends beyond the radio programmes that it produces in this Peruvian case, to include the coordinated work that it carries out with state agencies. This work is critical, as it enables support for mediation between teachers and students, using content and activities in homework, booklets and various materials.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	Ensuring the sustainability of such a response depends on having suitable content and materials to provide remote education services via radio programmes.

<b>Organization</b>	<b>Council of Shipibo, Konibo and Xetebo (Consejo Shipibo Konibo y Xetebo; Coshicox) and NAME IN FULL IN ENGLISH (NAME IN FULL IN SPANISH; SUTEBI)</b>
<b>Name/brief description</b>	The Xobomeax – Axenon Ikanwe education programme.
<b>Indigenous peoples</b>	Shipibo people.
<b>Location</b>	Ucayali Region.
<b>Students and schools served</b>	Approximately 2,000 Shipibo students of early and primary education.
<b>Description of the good practice</b>	<p>Indigenous organization Coshicox and SUTEBI, the bilingual teachers' union, developed the Xobomeax – Axenon Ikanwe programme, with support from the Regional Directorate of Education (DRE) of Ucayali. This is a multi-format IBE initiative, comprising educational programmes that are broadcast on community radio, television and a web platform. Everyone who participates in the pedagogical design, recording, editing, management and distribution of the programmes is a member of the Shipibo people.</p> <p>The educational programmes, which are aimed at early and primary education students, seek to complement the content of the Ministry of Education's Learning at Home initiative. Programmes include content that is culturally relevant to the Shipibo–Konibo population and are produced in the Shipibo language.</p> <p>Lack of internet connectivity means that some Shipibo students cannot access the Learning at Home programme. Therefore, teachers involved in this initiative make copies of the Xobomeax – Axenon Ikanwe programmes on memory sticks, for dissemination to the Shipibo communities.</p>

<b>Description of the good practice (continued)</b>	<p>To promote and strengthen the identity of the Shipibo people, programmes also cover themes related to music, dance, theatre, nutrition, knowledge of plants and certain agricultural techniques, and ancestral wisdom – all from the perspective of this indigenous community.</p> <p>The programmes also seek to introduce cultural content via digital platforms.</p>
<b>Participating actors</b>	Radio station and television recording equipment to produce programmes for broadcast on community radio, television and a web platform.
<b>Educational materials used</b>	Educational materials in the Shipibo language produced by the Ministry of Education's central offices. These were available prior to the COVID-19 pandemic.
<b>Lessons learned</b>	This is a unique and interesting proposal promoted by an indigenous organization. One of its key features is how different actors and entities come together to design, produce and distribute radio and television programmes.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This strategy can be replicated where indigenous organizations, education authorities, and communities engage in coordinated efforts.

<b>Teacher</b>	<b>Walter Velásquez</b>
<b>Name/brief description</b>	Kipi the robot.
<b>Indigenous peoples</b>	Quechua y Asháninka.
<b>Location</b>	Colcabamba District, Huancavelica Region.
<b>Students and schools served</b>	Schools in Santiago Antúnez de Mayolo (Machuca, 2020) and 60 students.
<b>Description of the good practice</b>	<p>Using recycled materials, teacher Walter Velásquez created his own robot to teach science in remote communities of Colcabamba District. He goes from house to house to visit students with Kipi the robot, who can move in different directions and can store audiobooks, stories and experiments. Where there is no radio or television signal, the robot can also broadcast recordings of radio programmes made for the Ministry of Education's Learning at Home initiative. These programmes are available in the Asháninka and Quechua languages.</p>

<b>Participating actors</b>	Teacher and students.
<b>Technological and audio-visual resources and means used</b>	Kipi the robot – a unique and one-off resource.
<b>Educational materials used</b>	Audiobooks and various materials carried by Kipi the robot.
<b>Lessons learned</b>	Teachers have outstanding technical and creative capacities that surface in critical situations such as the COVID-19 pandemic. These capacities are fuelled by teachers' commitment to student learning.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This practice is difficult to replicate because Kipi the robot, a one-of-a-kind resource, is central to the instruction process. It would be interesting, however, to see what would happen if a group of teachers, rather than a single individual, were to carry out the activities using the robot.

## Bolivarian Republic of Venezuela

<b>Name/brief description</b>	<b>House-to-house strategy and Recreational Learning initiative</b>
<b>Background</b>	These remote education practices were implemented during the COVID-19 pandemic to respond to students unable to access education through digital means or other technological devices. These responses also aim to support parents and caregivers by providing a teacher who monitors student learning.
<b>Indigenous or Afro-descendant peoples</b>	Jivi people.
<b>Location</b>	Apure State.
<b>Students and schools served</b>	50 students from 2 schools. <sup>9</sup>

<sup>9</sup> The consultants were unable to find exact data. Data on intercultural bilingual schools and indigenous students are approximate.

<b>Description of the good practice</b>	<p>The House-to-house strategy aims to maintain the relationships between teachers, students and families during school closures in Apure State. This strategy is implemented while observing biosafety measures.</p> <p>During house visits, teachers work with students using educational materials prepared by the Ministry of Popular Power for Education. The teachers also provide guidance to enable parents to accompany and help their children with their homework.</p> <p>The Recreational Learning initiative is also implemented in the state. In this, the teacher plans and develops a series of play-based recreational activities in the family environment to complement learning in the various curricular areas.</p> <p>Following each visit, the student writes in an 'experience notebook' an account of the activities participated in.</p>
<b>Participating actors</b>	Teachers, students and families.
<b>Educational materials used</b>	Pedagogical guides, other materials for students and guides for families.
<b>Lessons learned</b>	Even during a pandemic, it is possible to find safe ways to teach students and encourage learning, thereby ensuring the continuity of their educational processes.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	These practices can be replicated provided that biosafety measures and teachers' permanence in the community are considered. <sup>10</sup> Other countries offer examples of similar experiences.

<b>Name/brief description</b>	<b>Community radio schools</b>
<b>Indigenous or Afro-descendant peoples</b>	Jivi, Yabarana and Yekuana peoples.
<b>Location</b>	Amazonas and Apure educational zones.
<b>Students and schools served</b>	163 students across 8 schools.

<sup>10</sup> Once teachers enter the community, they must observe quarantine and not leave the community again until the end of the school term.

<b>Description of the good practice</b>	<p>Several teacher-led education initiatives are being carried out in these areas. An educational radio programme has been included in the regular programming of community radio stations to offer learning opportunities to students who lack access to digital platforms.</p> <p>In the Amazonas educational zone, the radio programme is called 'Pedagogical Magazine' and is broadcast on 100.1 FM. In the Apure educational zone, the same programme goes by the name 'Mantecal Student Radar' and is broadcast on 90.7 FM.</p> <p>The radio programme allows families to get involved in teaching–learning processes. Adults play an essential role in supporting their children to carry out the activities suggested in the accompanying pedagogical guides.</p>
<b>Participating actors</b>	Teachers, zonal teams, and individuals in charge of community radio stations, as well as students and families.
<b>Technological and audio-visual resources and means used</b>	A radio programme broadcast on two community radio stations.
<b>Educational materials used</b>	Pedagogical guides, guides for families, and other materials.
<b>Lessons learned</b>	Offering a more relevant education service via the radio is feasible if local teams are willing to adapt content to the culture and language of the students in their respective jurisdictions.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	Radio is one of the most widely used tools for distance education in rural and indigenous areas in several Latin American countries. This initiative is highly replicable, considering its effectiveness and communicative impact.

<b>Name/brief description</b>	<b>The Classroom-workshop initiative</b>
<b>Background</b>	This is a community practice that allows projects to be developed outside of closed spaces. Leading roles in the projects fall on the wise men, students, and parents and caregivers in the community.
<b>Indigenous or Afro-descendant peoples</b>	Jivi people.
<b>Location</b>	Apure State.
<b>Students and schools served</b>	50 students across 2 schools.

<b>Description of the good practice</b>	<p>The Classroom-workshop initiative consists of productive projects that are typically developed by families. These projects promote the intergenerational exchange and increased appreciation of local practices, thereby stimulating cultural and productive development.</p> <p>The Classroom-workshop strategy supports the integration of knowledge and practice to enhance students' creativity and innovation while they learn various trades.</p> <p>Everyday productive activities are chosen to promote teaching and learning on curricular content. For example, making pancakes is an opportunity to learn mathematics and practise quantities; children can use mixtures to make simple experiments and learn about science; and with the support of some instruments, students can reconstruct the past to learn about history.</p>
<b>Participating actors</b>	Students, families and teachers.
<b>Technological and audio-visual resources and means used</b>	Any available resources, including mobile phones, radio or television.
<b>Educational materials used</b>	Pedagogical guides, guides for families, and other materials.
<b>Lessons learned</b>	Diverse community actors can participate in students' learning processes and share their ancestral knowledge. In turn, this ancestral knowledge can be articulated and complemented with new academic knowledge.
<b>Potential for replicability in other indigenous communities, contexts or countries</b>	This good practice can be replicated; many IBE programmes have developed similar practices involving productive projects.



### 3. School reopening in rural indigenous communities

The good practices described in the previous section provide an account of efforts made by ministries of education and local government, as well as by civil society entities and teachers, to provide education services during the COVID-19 pandemic to indigenous students without access to digital media (mainly due to lack of internet connectivity). Despite these efforts, thousands of students from indigenous peoples across Latin American countries have still been unable to access any education services – much less the relevant education services to which they are entitled.

Therefore, it is important that countries continue in their efforts to ensure that schools reopen and children return to in-person classes while observing all biosecurity measures. In the second half of 2020, some countries in the region began the process of reopening schools in areas with low infection rates. In most cases, these schools are in rural areas and typically cover the territories of indigenous peoples. Information made available by the ministries of education does not, however, specify whether these schools are IBE schools. Table 1 shows that six countries with a significant indigenous population have begun to implement initiatives to reopen schools in rural areas with indigenous communities.



**Table 1. School reopening in countries with the largest indigenous populations in Latin America**

Country	Have in-person classes resumed?	Reopening modality	Does modality include indigenous schools?	Strategy
Argentina	Yes	Progressive	Yes	Blended system
Bolivia (Plurinational State of)	No	----	----	The school year ended in August 2020
Brazil	Yes	Partial	Yes	Hybrid model
Chile	Yes	Partial	No information	Blended system
Colombia	Yes	Pilots	No information	Blended system
Costa Rica	No	----	----	Ongoing remote education provision
Ecuador	Yes	Progressive	Yes	Few students and teachers at first; reopening starts with rural areas
Guatemala	No	----	----	Ongoing remote education provision
Honduras	No	----	----	Ongoing remote education provision
Mexico	No	----	----	Ongoing remote education provision
Panama	No	----	----	Ongoing remote education provision
Paraguay	No	----	----	Ongoing remote education provision
Peru	Yes	----	----	Ongoing remote education provision
Venezuela (Bolivarian Republic of)	No	----	----	Ongoing remote education provision

**Source:** Prepared by the consultants.

Below are some illustrative elements that depict the situation faced by indigenous peoples and Afro-descendant communities in terms of their education, as a consequence of the pandemic. The analysis highlights the urgent challenges that must be addressed, and provides some recommendations for reopening schools that serve these populations. The questions set out in the Framework for Reopening Schools (UNICEF et al., 2020) and the four criteria defined in *Strategies for School Reopenings during the COVID-19 Pandemic* (Inter-American Development Bank, 2020) are used as a reference to guide the analysis in this section.

## 3.1. Basic conditions for reopening

### How available and accessible is quality remote education provision?

For indigenous students living in rural areas in various countries, remote education provision is inaccessible. According to country data that have been collected by assorted studies, indigenous and Afro-descendant children living in rural communities face increased difficulties in accessing education services, owing to lack of electricity coverage and the precariousness of internet connections (ECLAC & UNESCO, 2020; UNESCO, 2020; UNICEF, 2020). These difficulties also affect many students in peri-urban and low-income urban areas.

Regarding the relevance of IBE, only Argentina, Mexico, Paraguay and Peru have been successful in designing classes in some native languages, which are broadcast mainly on the

radio. These same countries, together with Colombia, Ecuador, Guatemala, Honduras and Panama, have delivered educational materials in indigenous languages to support remote education provision. In most cases, this was possible because the country already had materials in these languages, although these had been designed for in-person classroom use. In other cases, the country developed some new materials, especially worksheets or self-study guides. But indigenous and Afro-descendant students who can access education remotely – through digital media, such as internet-based learning platforms, or through television programmes – participate in classes that are taught in Spanish and follow a uniform format for the entire country.

According to the evidence compiled in the UNICEF Call to Action (2020), the digital divide is significantly greater for indigenous and Afro-descendant children and adolescents, who typically live in rural areas, than for students in urban areas. In Colombia, only 34 per cent of students in rural areas have internet service, compared with 66 per cent of those in urban areas. In Paraguay, 92 per cent of indigenous children lack internet access, while only 11 per cent of poor households in Ecuador can access the internet (the majority of poor households are indigenous). In Peru, only 1 per cent of those who study in rural schools (most students are indigenous children) are able to access the online Learning at Home classes. Among all students in Peru who access the classes, 38 per cent do so through television and 52 per cent through the radio. But 48 per cent of students from rural and indigenous areas do not access any of the platforms (Ministerio de Educación del Perú, 2020).





**How long can the current remote learning approach be sustained, including in terms of learning achievements and social-emotional well-being, given the additional domestic pressures on caregivers and other context-specific factors?**

Retaining students during class sessions is increasingly challenging for education services that are provided remotely, whether through digital platforms, television or radio. School dropout has increased in countries such as Ecuador, Guatemala, Mexico and Peru, especially among low-income students, who are predominantly from Afro-descendant and indigenous populations, both in urban and rural areas.

Teachers have lost contact with an increased number of students and parents (Barría, 2020). In Peru, the dropout rate can be as high as 20 per cent in secondary education (Yzusqui, 2020). The Peruvian Ministry of Education, with support from the Global Education Coalition (of which UNICEF and UNESCO are members), launched a communication and social mobilization campaign to prevent school dropout and promote children's return to education services (Ministerio de Educación del Perú, 2020). Other countries in the region are experiencing similar situations.

**How ready and able are teachers and education authorities to adapt to different administrative and learning approaches? Do they have adequate training to apply biosafety protocols in the school environment?**

According to surveys of families and teachers in countries such as Argentina (UNICEF Argentina, 2020) and Peru (Instituto Peruano de Educación en Derechos Humanos y Paz et al., 2020) as well as at the regional level (Méndez & Naslund, 2020), teachers are finding it difficult to monitor student learning both in urban and rural areas. This situation is even worse for children who live in remote and hard-to-reach indigenous communities.

In several countries in the region, bilingual indigenous teachers generally live in their respective communities, so face the same connectivity problems as their students. Mass media outlets and social networks have reported numerous cases of teachers who have made great efforts to maintain communication with their students and families, including by travelling to each community and making home visits, and assuming the corresponding health risks. Monitoring student progress under such adverse conditions, and many times without support from the local and national education systems, is not only exhausting but can also affect learning outcomes and provision of the education service in general. Moreover, teachers lack adequate training, especially in remote teaching and the use of digital technologies for the teaching–learning process.

At an administrative level, teachers from several countries have stated that they must respond to countless reports and fill out forms with evidence of follow-up of students. They point out that these requests take up valuable time that they could instead use to keep track of their students and to design and develop new ways to support them in meeting their learning objectives.

**Do schools have the capacity to maintain biosecurity measures designed to mitigate risks (for example, size of classrooms compared**

**to the number of students) and comply with hygiene practices? Do schools have water, sanitation and hygiene facilities?**

Most schools in indigenous and Afro-descendant communities in rural areas lack adequate sanitary facilities, large classrooms to maintain physical distance, and water, sanitation and hygiene services.

According to UNICEF (2020), on average, 67 per cent of rural primary schools in Latin American countries have access to water services. Countries with access rates below the regional average include Ecuador (44 per cent), Peru (58 per cent), Paraguay (61 per cent) and Panama (64 per cent). Similarly, the average proportion of rural primary schools with toilets in good condition is 67 per cent across the region. Countries at that same level or below the regional average include Argentina and Brazil (67 per cent), Honduras (65 per cent), Mexico (58 per cent), Colombia (57 per cent) and Peru (43 per cent).

Measures are being taken, however, to improve sanitary conditions in educational institutions. In countries where schools are starting to reopen, such as Argentina, Brazil, Chile, Colombia and Peru, schools are operating at 50 per cent capacity and under a blended modality. Each student has two days in school per week, and start and finish times (and toilet and snack breaks) are staggered for different groups of students.

Although the situation of schools in rural indigenous communities is precarious (with some exceptions) because of their location and characteristics, schools with basic sanitary conditions can be readied for students' return, considering each country's biosafety protocols. The participation of community authorities and families in decision-making and measures adopted in this regard is a fundamental part of this process.



**What is the level of exposure between the school population and higher-risk groups, such as the elderly and those with underlying medical conditions? If exposure is high, can sufficient mitigation efforts be taken?**

Most indigenous families who live in rural communities live in extended family groups. The houses are generally large to accommodate parents, grandparents and, in many cases, grown children who have their own families (although they sometimes build adjacent houses, depending on the customs of the indigenous people).

Adult and elderly family members thus live together with children and adolescents. This situation is highly unlikely to change: according to cultural traditions and out of respect for the elderly, older generations should not be separated from their younger relatives as this would leave them without protection. Separation would also cause difficulties in providing elderly family members with the assistance and care that they require, putting their health and emotional well-being at risk.

Unlike urban areas, however, indigenous communities have the advantage of being able to 'close down' to prevent outsiders from entering, as in fact happened in hundreds of communities across Latin America at the beginning of the pandemic.<sup>11</sup> In many countries and indigenous areas, strategies have also been implemented for those teachers who do not live in the community in which they work.



As part of these strategies, upon arrival in the community and before resuming classes, the teacher must observe a 15-day quarantine in a house that is isolated from the community. Furthermore, the teacher must remain in the community until the end of the school term or semester (depending on how the school year is organized in each country).

<sup>11</sup> Unfortunately, in many cases, governments themselves have encouraged indigenous peoples to leave their communities (e.g., to collect financial support) or outsiders to enter the communities without observing the proper protocols (e.g., to distribute food or medicine). This has caused the virus to circulate in many of these areas.

## 3.2. Indigenous organizations' statements and proposals

Since the onset of the pandemic, indigenous organizations from countries in the region have expressed – directly or through the Regional Indigenous Platform against COVID-19 or the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) – the importance of designing a comprehensive plan to protect indigenous peoples against the COVID-19 crisis. In 2020, many organizations warned about the critical situation being experienced by their people; they reported COVID-19 cases in their territories that were not visible in national statistics; they systematized good protective practices based on their respective cultures; and they called for the state's adoption of various measures to prevent the arrival and spread of the virus in their communities (FILAC, 2020).

Education has also been one of their concerns, which is why indigenous organizations have addressed the lack of connectivity in their territories, since it prevents thousands of indigenous students from accessing remote education provision. Organizations have also collected and disseminated good education practices in their communities (FILAC, 2020).

Below are the opinions and suggestions of some indigenous organizations regarding education in pandemic times. These have been collected from statements and declarations posted on organization websites and through interviews carried out with organization leaders

### 3.2.1. On remote education provision

#### **Lack of electricity service and internet connectivity**

Since the beginning of the pandemic, indigenous organizations have pointed out that the main problem faced by students of indigenous peoples is the lack of connectivity (Confederación Nacional Bartolina Sisa, 2020). They have stated that most indigenous communities lack electricity and an internet connection, except those located in a district capital or near populated centres with coverage of these services.

There is evidently widespread discontent, because many indigenous organizations believe that ministries of education minimize the proportion of students who are not receiving education services. This renders invisible the experience of thousands of indigenous children and adolescents.

While organizations recognize that many teachers go to great lengths to communicate with their students, this is insufficient and cannot be considered part of the remote education provision.

#### **Difficulties following classes broadcast on television and radio**

Some women leaders who are also mothers point out that although their children can access classes broadcast on television and/or radio and these are entertaining, they find it difficult to follow instructions and understand the topics because everything happens very quickly. Furthermore, the content is in Spanish, and students cannot ask questions (Marcelo & Pérez, 2020). This makes students feel frustrated, and their parents cannot help them either.



## Students are not receiving educational materials

The ministries of education of countries such as Colombia, Chile, Ecuador, Guatemala, Mexico, Panama and Peru say they have delivered or are sending educational materials such as self-study guides or workbooks to families, and especially worksheets in native languages and Spanish. Indigenous organization leaders point out that these materials have not been received in students' homes, which prevents students of all grades and levels from progressing either independently or with support from siblings and other family members. Leaders point out that the materials have reached only the most easily accessible populations and not the communities in the most remote and dispersed areas – which are precisely the ones lacking connectivity.



## We do not know whether students are learning

Another concern addressed in the declarations and communications and in the interviews with indigenous leaders relates to the possibility that students from their communities are not learning anything (UNICEF Bolivia, 2020) or, in any case, it is uncertain how much they are learning.

### 3.2.2. Aspects to consider for school reopening

#### Teachers must go to the communities and remain there

Indigenous organization leaders raise the urgency of the return to in-person classes, especially in the most distant communities that lack remote education provision. Others, however, consider that schools should not reopen until the coronavirus is well controlled or vaccines are available. Some of those in favour of reopening, for example, certain organization leaders of Loreto in Peru – one of the worst-hit Amazon regions, where 27 indigenous peoples live – consider that since the virus has already affected almost the entire population in their communities, schools could reopen.<sup>12</sup>

If the pandemic continues, there is growing consensus that teachers could travel with their family to the community where they work and stay in an equipped house while observing a 15-day quarantine before starting in-person classes. Leaders point out that teachers should not leave until the end of the school term, semester or year (depending on each country's school calendar). When teachers return to their own community, in which they usually live, they should follow the same protocol.

<sup>12</sup> Stated in August 2020.





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### 3.2.3. Oversight of the community's right to IBE

In these pandemic times, indigenous organization leaders emphasize three critical roles in education oversight in their communities:

- Require local and national education entities to prioritize the education response in rural areas and indigenous communities, which are most affected by the interruption
- of in-person classes yet are receiving inadequate remote education services.
- Facilitate dialogue between local education entities and communities and families to ensure that the latter receive information on the containment of the pandemic and the government's education measures.
- Prevent the loss of progress already made in IBE and implement purposeful oversight to continue to make gains in this area.





### 3.3. Recommendations for states

Further to the previous considerations for school reopening in indigenous areas, two additional aspects not considered in the current reopening process should be highlighted.

#### 3.3.1. Community and family involvement

In the current context of remote education provision, considering parents' role in their children's education has been fundamental. Parents will play an equally crucial role during the school reopening process, as they will help

to define biosafety protocols and ensure that these are observed at home, in school and in the community in general.

School reopening will probably occur under a blended modality, i.e., in-person classes on some days each week and remote provision for the remaining days. Local and national education authorities must therefore promote family involvement throughout class resumption. In addition, it is necessary to encourage families to support their school's adoption of biosecurity measures and implementation of physical distancing protocols that are relevant to and consistent with the school's characteristics and conditions. It is also essential to consider the cultural patterns that must be influenced to ensure the effectiveness of these measures.

#### 3.3.2. Participation of indigenous organizations in the new education scenario

Organizations that represent an indigenous people play a critical role in permanently monitoring the individual and collective rights of that people. In the context of the COVID-19 pandemic, such organizations must become involved in efforts to provide education services in their communities and to reopen schools.

Local indigenous organizations or federations are based in the territories of the peoples they represent and are familiar with the characteristics of families and their communities. As such, they should become key allies of local and national education bodies in determining the biosafety conditions and protocols to be followed to safely reopen schools in indigenous areas.

# Appendix. Mapping of education services in native languages by country

Country/ teaching language	Digital platform		Virtual classroom		Television		Radio		Printed materials	
	Spanish	NL	Spanish	NL	Spanish	NL	Spanish	NL	Spanish	NL
Argentina	Yes	No	Yes	No	Yes	No	Yes	Yes	Yes	Yes
Bolivia (Plurinational State of)	Yes	No	No	No	No	No	No	No	No	No
Brazil	Yes	No	No	No	Yes	No	No	No	No	No
Chile	Yes	No	Yes	No	Yes	No	Yes	No	Yes	Yes
Colombia	Yes	No	Yes	No	Yes	No	Yes	No	Yes	Yes
Ecuador	Yes	No	No	No	Yes	No	Yes	No	Yes	Yes
Guatemala	Yes	No	No	No	Yes	No	Yes	No	Yes	Yes
Honduras	Yes	No	Yes	No	Yes	No	No	No	No	No
Mexico	Yes	No	Yes	No	Yes	No	Yes	Yes	Yes	Yes
Panama	Yes	No	Yes	No	Yes	No	Yes	No	Yes	Yes
Paraguay	Yes	No	Yes	No	Yes	No	Yes	Yes	Yes	No
Peru	Yes	No	No	No	Yes	No	Yes	No	Yes	No
Venezuela (Bolivarian Republic of)	Yes	No	No	No	Yes	No	Yes	No	Yes	No

**Note:** NL = Native language. **Source:** Prepared by the consultants.

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