Diversity And Sociodemographic Aspects Of Students From The Insikiran Institute Of Higher Indigenous Education

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Abstract
This study aimed to characterize the sociodemographic aspects of indigenous students at the Insikiran Institute of Higher Indigenous Education, at the Federal University of Roraima. Using an exploratory quantitative methodology, 110 students (18% of the total 613 enrolled) were evaluated from June 2022 to April 2023. Predominantly, the students were women (62.7%), young adults between 20 and 30 years old (57.3%), single (75.5%), with a monthly income between 500 and 1100 reais (22.7%). Most lived in indigenous communities (82.7%), were unemployed (41.8%), and received the Permanence Grant (63.6%). The most common courses were Indigenous Collective Health Management and Intercultural Degree, with a predominance of the Macuxi and Wapichana ethnicities. The importance of inclusive educational policies to strengthen the sociocultural diversity of indigenous people in higher education is emphasized.
Keywords: *Indigenous Peoples, Social Inequalities, Higher Education, Public Policies.*

I. INTRODUCTION

Roraima stands out nationally for its substantial indigenous population. According to the 2022 Census, indigenous peoples constitute 15.29% of the state's population, representing approximately 97,320 people (IBGE, 2023). The state is home to several indigenous ethnicities, such as the Macuxi, Taurepang, Sapará, Ingarikó, Patamona, and Wai-Wai, from the Karib linguistic family, and the Wapichana, from the Aruak family. In addition to the Yanomami, Ye'kuana, and Sanumá peoples (IBGE, 2023; Alves et al., 2019; IBGE, 2010).

In border regions, many indigenous peoples speak English and Spanish (Brazil, 2020a). The Yanomami and Ye'kuana peoples, who inhabit the states of Manaus and Roraima, totaling 26,785 inhabitants in 5,340 families and 2,363 residences, are identified by five linguistic branches: Yanomae, Ninam, Xamathari, Sanumã, Ye'kuana. With different characteristics, these linguistic branches vary according to contact with other cultures (Brazil, 2023; Brazil, 2020b). This diversity is reflected in multilingualism, including the adoption of Portuguese, English, and Spanish in border areas (Alves et al., 2019; Brazil, 2020a).

Roraima faces environmental and social challenges, exacerbated by practices such as deforestation and illegal mining, negatively impacting local indigenous communities (Zanin et al., 2022; Barni et al., 2020; Hutukara Association, 2021). Education emerges as a key element in the socioeconomic development of indigenous peoples in Roraima but stands out for its gaps, especially when compared to the national average (Borges; Silva; Koifman, 2020).

In response to the educational needs of indigenous peoples, UFRR created the Insikiran Center, which later evolved into the Insikiran Institute of Indigenous Higher Education, offering courses such as Intercultural Teaching (CLI), Indigenous Territorial Management (CGTI), and Collective Indigenous Health Management (CGSCI) (Freitas, Alves, Barbosa, 2020; Freitas, 2017).

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This study was motivated by the need to understand the sociodemographic aspects of indigenous students at the Insikiran Institute, a vital component for addressing the challenges they encounter. In light of the above, the aim is to investigate how the sociodemographic characteristics of indigenous students at the Insikiran Institute influence their educational experiences and what public policies can be formulated to promote effective inclusion of these students in higher education.

Our critical perspective focuses on understanding how these characteristics influence the accessibility and effectiveness of educational policies in higher education. Diversity within indigenous populations is considered, including variations in age, gender, income, and social status, and how these differences demand specific educational approaches. The challenge lies in identifying and implementing educational strategies that not only recognize this diversity but also promote equal educational opportunities, ensuring that all indigenous students can fully benefit from inclusive and equitable higher education.

The objective of this work is to detail the sociodemographic aspects of indigenous students at the Insikiran Institute, contributing to the formulation of more inclusive and equitable educational policies in higher education (Lima; Kanikadan, 2020; Alves et al., 2021).

II.   MATERIAL AND METHODS

This descriptive research adopted a quantitative approach and was conducted at the Insikiran Institute of Indigenous Higher Education at UFRR. The study obtained approval from the UFRR Human Research Ethics Committee and the National Commission for Ethics in Research, under opinion number 5,460,390 and CAAE number 55309321.6.0000.5302. All procedures were conducted in accordance with Resolution No. 466, of December 12, 2012, of the National Health Council.

The target population included 613 students enrolled at the Insikiran Institute of Indigenous Higher Education, according to data from UFRR's Department of Academic Registration and Control for the year 2022. The sample size was calculated with 95% confidence and a 10% margin of error, resulting in 84 students after adjustment for finite population (Lohr, 2021). However, the sample for this study consisted of 110 students.

Inclusion criteria encompassed indigenous students over 18 years of age, of both genders, fluent in Portuguese, with more than one year of study at the Insikiran Institute of Indigenous Higher Education, and who consented to participate in the research through the Informed Consent Form. Those who did not meet these criteria were excluded.

Data collection took place from July 18, 2022, to June 18, 2023, using an online questionnaire via the Google Forms platform, which was distributed to participants via email and the WhatsApp application. The data were then organized in Excel spreadsheets, and statistical analyses were conducted using IBM® SPSS® software (version 24). Quantitative variables were expressed in measures of central tendency (mean, median, and mode) and dispersion (standard deviation and 25-75% quartiles), while absolute and relative frequencies were used to present categorical variables (Vieira, 2022).

The results were stratified by the following variables: gender, marital status, age group, number of children, employment status, family income, housing context, course and academic semester at the Insikiran Institute of Indigenous Higher Education, receipt of student aid, indigenous community and land, municipality, ethnicity, and ethno-region. The location of indigenous communities was mapped using QGis software (version 3.10), with Shapefiles from the Brazilian Institute of Geography and Statistics (IBGE) and the Special Indigenous Health District of Eastern Roraima.

III.   RESULTS

Table 1 presents the sociodemographic characteristics of the 110 students who participated in the first phase of the study.

Table 1. Socioeconomic Characteristics of the Students Included in the Study (n = 110)

	Média (DP)	Mediana (Q25-75%)	Moda	n (%)
Children	2,2 (2)	2 (1-3)	0;1	
Biological sex				
Women				69 (62,7)
Men				41 (37,3)
Age group				
20 to 30 years				63 (57,3)
31 to 40 years				31 (28,2)
41 to 55 years				16 (14,5)
Marital status				
Married				16 (14,5)
In a stable union				11 (10)
Single				83 (75,5)
Employment				
Yes				46 (41,8)

No				64 (58,2)
Income				
500-900 reais				25 (22,7)
901-1000 reais				15 (13,7)
1001-1100 reais				22 (20)
1101-2100 reais				22 (20)
2101-3100 reais				18 (16,4)
3101-4100 reais				2 (1,8)
4101-5100 reais				4 (3,6)
5101-6100 reais				1 (0,9)
9001-10100 reais				1 (0,9)
Urban context				
Yes				19 (17,3)
No				91 (82,7)

SD: standard deviation; Q25-75%: 25th and 75th quartiles; n (%): absolute and relative frequencies.
Source: Organized by the authors, 2023.

The GSCI program was the most represented in the study (47.3%), followed by LI (33.6%) and GTI (19.1%). The distribution of students across periods is relatively even, with the majority in the 8th period (28.2%), and a significant portion enrolled beyond the 8th period (23.5%), indicating a sample composed of students in various stages of their courses. Regarding student aid received, the majority of students received the Permanence Scholarship (63.6%); on the other hand, meal and Pedagogical Residence assistance were received by 17.3% and 6.6% of them, respectively. Only 22 students did not receive any type of student aid.

The study reveals a diversified distribution of indigenous students from 48 communities. Among them, the Raposa community stands out as the most represented (7.5%), followed by Pium Manauá (6.6%). On the other hand, 22 communities were represented by only one student. **Table 2** displays information about the indigenous communities of the students.

Table 2. Indigenous Communities of the students included in the study (n = 110)

Communities	n (%)		Communities	n (%)
Água Fria	3 (2,7)		Mauixi	1 (0,9)
Anaro	1 (0,9)		Milho	2 (1,8)
Anauá	4 (3,6)		Monte Moriá II	1 (0,9)
Aningal	3 (2,7)		Morcego	3 (2,7)
Anta	1 (0,9)		Mutamba	1 (0,9)
Araçá	5 (4,7)		Napoleão	3 (2,7)
Barro	1 (0,9)		Ouro	2 (1,8)
Boca da Mata	2 (1,8)		Pato	1 (0,9)
Boqueirão	3 (2,7)		Pium Manauá	7 (6,6)
Canauanim	1 (0,9)		Placa II	1 (0,9)
Canta Galo	2 (1,8)		Raposa	8 (7,5)
Caraparu IV	1 (0,9)		Raposa II	1 (0,9)
Centro Morro	1 (0,9)		Sabiá	1 (0,9)
Contão	3 (2,7)		Santa Cruz	1 (0,9)
Coqueirinho	1 (0,9)		Santa Rosa	1 (0,9)
Enseada	1 (0,9)		São Jorge	3 (2,7)
Guariba	4 (3,6)		Serra da Moça	2 (1,8)
Ingarumã	1 (0,9)		Serra do Truaru	5 (4,7)
Jabuti	3 (2,7)		Súcuba	1 (0,9)
Jacamim	2 (1,8)		Uiramutã	3 (2,7)
Jatapuzinho	3 (2,7)		Vista Nova	3 (2,7)
Malacacheta	4 (3,6)		Wapum	1 (0,9)
Mangueira	3 (2,7)		Waromadá	1 (0,9)
Maruwai	1 (0,9)		Xumina	3 (2,7)

n (%): absolute and relative frequencies.
Source: Organized by the authors, 2023.

The study revealed a diverse distribution of indigenous students from 48 communities, with the Raposa community (7.5%) being the most prominent, followed by Pium Manauá (6.6%) and the Araçá (4.7%) and Serra do Truaru (4.7%) communities. Other communities - Anauá, Guariba, and Malacacheta - were represented by 4 students each, while 13 communities were represented by 3 students. On the other hand, 6 communities were represented by 2 students, and 22 of them were represented by 1 student.

Table 3 presents a distribution of participants based on their indigenous lands and the municipalities in which they are located. Among the students, 38.4% were from the Raposa Serra do Sol Indigenous Land (TIRSS), and 18.2% were from the municipality of Normandia, being the most represented.

Table 3. Indigenous Lands and municipalities of the students included in the study (n = 110)

	n (%)
Indigenous Lands	
Araçá	12 (10,9)
Jacamim	3 (2,7)
Malacacheta	4 (3,6)
Pium	7 (6,4)
Raposa Serra do Sol	42 (38,4)
São Marcos	13 (11,8)
Serra da Moça	10 (9,1)
Anaro	1 (0,9)
Aningal	1 (0,9)
Boqueirão	3 (2,7)
Canauanim	1 (0,9)
Jabuti	3 (2,7)
Ouro	2 (1,8)
Tabaio	1 (0,9)
Trombetas-Mapuera	3 (2,7)
Wai-Wai	4 (3,6)
Municipalities	
Alto Alegre	4 (3,6)
Amajari	16 (14,6)
Boa Vista	16 (14,6)
Bonfim	13 (11,8)
Cantá	5 (4,5)
Caroebe	3 (2,7)
Normandia	20 (18,2)
Pacaraima	16 (14,6)
São João da Baliza	4 (3,6)
Uiramutã	13 (11,8)

n (%): absolute and relative frequencies.
Source: Organized by the authors, 2023.

Table 4 provides data on the distribution of ethnicities and geographical ethnoregions of the students. It is observed that the Macuxi ethnicity was the most prevalent (66.4%), followed by the Wapichana, which comprised 24.5% of the students. Minority ethnicities included Wai-Wai (6.4%), Sapará (0.9%), and Taurepang (1.8%). Furthermore, concerning ethnoregions, Raposa (18.2%), Serra da Lua (16.3%), and Amajari (14.5%) were the most represented among the students.

**Table 4.** Ethnicities and Ethnoregions of the students included in the study (n = 110)

	n (%)
Ethnicities	
Macuxi	73 (66,4)
Sapará	1 (0,9)
Taurepang	2 (1,8)
Wai-Wai	7 (6,4)
Wapichana	27 (24,5)
Ethnoregions	
Alto Contigo	2 (1,8)
Alto São Marcos	7 (6,4)
Amajari	16 (14,5)
Baixo São Marcos	6 (5,5)
Murupu	10 (9,1)
Raposa	20 (18,2)
Serra da Lua	18 (16,3)
Serras	11 (10)
Surumu	9 (8,2)
Tabaio	4 (3,6)
Wai-Wai	7 (6,4)

n (%): absolute and relative frequencies.
Source: Organized by the authors, 2023.

Figure 1 displays the map of the communities, indigenous lands, and municipalities of the students. These data indicate a diverse sample with origins from various geographical ethno-regions, highlighting the strong presence of the Macuxi ethnicity and its variations.

Figure 1 - Map of the territories (communities), indigenous lands, and municipalities of the students included in the study (n = 110)
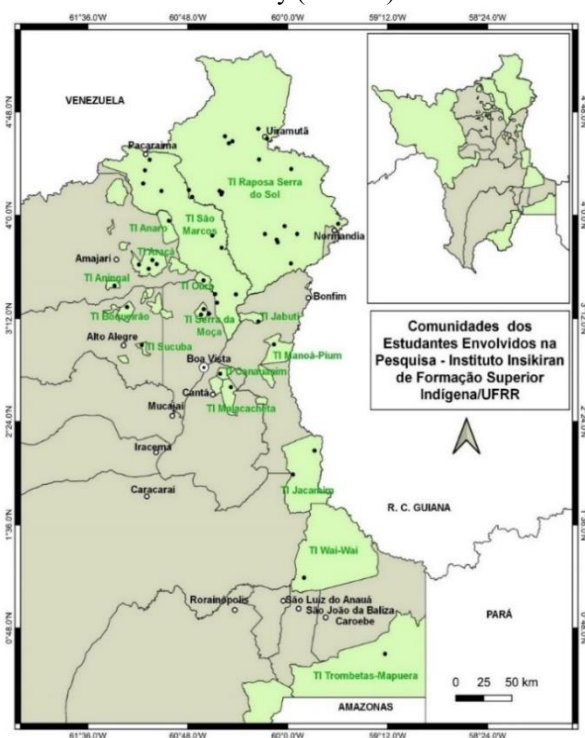
Source: QGis program version 3.10, along with IBGE Shapefiles (continuous cartographic base and BR_UFs) and DSEI-East (communities for the year 2021).

IV.   DISCUSSION

The sociodemographic profile of the indigenous students who participated in the study is diverse, with a higher prevalence of females, which may indicate greater access for women to higher education. Additionally, most of the students were still in the early stages of adulthood, despite the presence of students in subsequent age groups, establishing that the university also welcomed more mature individuals. Regarding marital status, the fact that the majority claim to be single may also be related to the younger age group. However, the presence of students with children demonstrates the need for policies and support actions for those with family responsibilities.

Regarding socioeconomic aspects, a significant portion of the sample was employed, indicating a dual journey of work and study, which could impact the academic routine. Furthermore, the family income being below the minimum wage and the fact that many live in a community context also underscored the importance of financial and structural support policies.

According to some studies (Melo et al., 2020; Santos and Repetto, 2020; and Karajá, 2019), the main challenges for indigenous students to remain in higher education are social and economic, since most are low-income and live in community contexts. To improve family income, students need to work, making it difficult to focus on their studies. Moreover, indigenous territories are located in rural or isolated areas that are difficult to access, which complicates travel to universities.

The significant presence of students in the GSCI (General Social and Cultural Integration) and LI (Linguistic Integration) courses reflects a search for training programs that dialogue with the realities and needs of indigenous communities. The uniform distribution of participants across periods suggests continuity in studies, although it is necessary to further investigate retention and dropout rates. Bergamaschi, Doebber, and Brito (2018) observed a significant increase in the demand for university entrance examination slots by indigenous peoples, including women over five years of selection processes. The majority of indigenous candidates chose courses in the areas of Health Sciences, Education, Law, and Earth Sciences.

Regarding cultural and educational challenges, racism, discrimination, and prejudice by non-indigenous society are underlying issues that can hinder the adaptation of indigenous students to the academic environment. The inadequacy of university curricula, most of which do not take into account indigenous knowledge and cultures, can demotivate indigenous students during their academic journey (Melo et al., 2020; Santos; Repetto, 2020; Karajá, 2019). Due to the difficulties faced by indigenous students, the university established support programs for their retention in the academic environment, but these have limitations and do not fully meet the

specific needs of this population (Bergamaschi; Doebber; Brito, 2018). In the present study, the majority benefit from the Permanence Grant, indicating the relevance of this support in maintaining indigenous students at the university.

Focusing on a federal university in the interior of Ceará, Lima and Kanikadan (2020) studied the retention strategies of indigenous students in higher education, highlighting that indigenous students in socioeconomic vulnerability could request funding from the university through the Student Assistance Program. However, excessive bureaucracy hindered indigenous students' access to such policy, even when they were eligible for the Permanence Grant Program. The vast majority waited more than six months to receive a scholarship or funding after arriving at the institution.

The Permanence Grant Program is important for the education of indigenous students, as it is financial aid that helps cover basic expenses, such as food, housing, and transportation (Lima et al., 2023; Alves et al., 2021; Lima; Kanikadan, 2020). This is essential so that indigenous students can focus on their studies and avoid dropping out of their courses. Besides this support, it is necessary to include psychological support to deal with the challenges of higher education, such as discrimination and prejudice. Similarly, it is essential to foster respect for indigenous culture in the academic environment, enabling the maintenance of the cultural and academic identities of indigenous students and contributing to a decolonial education.

Herbetta and Nazareno (2020) highlighted that indigenous peoples needed educational policies that allowed the inclusion and retention of their members. On the other hand, actions would result in a lack of knowledge of pluriversity and other ontologies. Thus, a political, critical, intercultural, and decolonial attitude becomes indispensable in the pursuit of the pluriversal.

According to Alves (2020), the GSCI course offered by the Insikiran Institute of Higher Indigenous Education proved to be a milestone in the process of recognition and valorization of indigenous knowledge within the university environment. Therefore, an approach that considers the cultural and social particularities of the students is necessary, promoting a dialogue between different forms of knowledge.

There are several challenges and potentialities for the implementation of pedagogical practices that respect and value indigenous cultural diversity. In this sense, the Insikiran Institute of Higher Indigenous Education emerges as an institutional response to meet the specific demands of the indigenous peoples of Roraima, providing a space for dialogue between traditional knowledge and academic knowledge (Freitas; Alves; Barbosa, 2020; Freitas, 2017).

The diversity of communities and indigenous lands represented in the study sample underlines the cultural and territorial heterogeneity of the indigenous students at UFRR. The TIRSS (Indigenous Land of Raposa Serra do Sol) stood out as the most represented, which may be related to both its territorial extension and its political and social prominence, since it spans 1,747 thousand hectares distributed among the municipalities of Normandia, Pacaraima, and Uiramutã. In this territory live the Macuxi, Wapichana, Ingarikó, Taurepang, Patamona peoples (Indigenous Lands of Brazil, 2024). Moreover, Silva (2018) analyzed the political and social repercussions of the TIRSS ratification by the Supreme Federal Court, highlighting its influence on decisions regarding other indigenous lands in Brazil.

The municipalities of Normandia, Amajari, Boa Vista, and Pacaraima concentrated most of the students from the study, reflecting the access to the university of the local peoples. In this context, it is worth mentioning the Amajari Campus of the Federal Institute of Roraima, where there is an effort to include cultural aspects of the local indigenous communities in their curricula. Thus, the importance of valuing cultural diversity and offering an education that respects and integrates their cultural identity is highlighted (Oliveira, 2019).

The cultural heterogeneity of indigenous peoples benefits the whole society, as it offers different viewpoints, opinions, and information. As established by various national and international legislations and conventions (Brazil, 2016; LDB, 2023; ILO, 2011; Brazil, 2002), the knowledge and recognition of indigenous cultural diversity in schools from basic to higher education is a matter of human rights. Therefore, an important step is to promote indigenous cultural diversity in the educational system to build a more just, inclusive, and plural society (Simão, 2022; Nascimento et al., 2021; Silva; Ribeiro; Nazareno, 2020).

Celarie and Repetto (2020) addressed indigenist policies and indigenous movements in Brazil, highlighting the complexity of the relationships between the State and indigenous peoples. The authors pointed out the importance of policies that recognized and valued indigenous cultural diversity, encouraging self-determination and the participation of these peoples in the construction of public policies that could affect well-being in their territory. Given that indigenous education is embedded in a broader context, it is important to consider sociodemographic factors when creating and implementing educational policies suitable for the indigenous context.

Other sociodemographic findings in the first phase of this research were the greater representativeness of the ethno-regions Raposa, Serra da Lua, and Amajari, as well as the Macuxi and Wapichana ethnic groups. Such data may suggest that the cultural and linguistic specificities of these groups should be taken into account in the university environment. With approximately 30,000 people living in 22 indigenous lands, the Macuxi

people are the most populous ethnicity in the state of Roraima (Lisboa, 2017). Like the Macuxi people, the Wapichana ethnicity is active in their organizations, fighting for their essential rights and for the preservation of their culture in universities (Silva, 2019).

For Silva (2019, p.95), "linguistic diversity can also be identified in the State of Roraima including urban area in the capital Boa Vista." In this sense, Cunha (2012) stated that there are 12 indigenous languages spoken in the state: Macuxi, Wapichana, Taurepang, Atoraiu, Yanomami, Ye'kuana, Patamona, Ingarikó, Waimiri-Atroari, Sanumã, Wai-Wai, and Yanomama. Teaching indigenous literature and languages in schools helps to preserve this knowledge, allowing it to be passed on to new generations.

At the university level, the introduction of indigenous cultural diversity helps to create an intercultural environment, where people from different customs learn from each other, respecting and valuing their differences. Moreover, learning about indigenous culture, language, and history can strengthen the sense of identity and belonging among indigenous students. Thus, the decolonization of knowledge is facilitated by the inclusion of the wisdom of these peoples in the educational system, questioning and expanding beyond the prevailing Western paradigms (Machado; Raposo; Dorrico, 2023; Nascimento et al., 2021; Zambrano; Silva; Lima, 2021).

When examining the formation of indigenous intellectuals and the schooling process, Lisboa (2017) emphasized the importance of education in the emancipation process of these peoples, demonstrating that educational policies should support self-determination and the affirmation of indigenous identities. In the Amazon region, Silva et al. (2022) investigated vocational education adopting the concept of integral human formation as a guiding axis. This research advocated for emancipatory education that cultivated individuals' critical awareness as opposed to superficial, fragmented, and dualistic professional training. Thus, highlighting the role of this educational approach in fighting social inequalities and the influence of capitalism on vocational education.

The initial training of indigenous teachers in the context of intercultural mathematics in basic education was explored by Faustino; Novak; Borges (2022), who emphasized the need for pedagogical approaches that incorporated indigenous cultural elements into teaching, aiming to provide more meaningful and contextualized learning for students. Another study corroborating the perspectives of the aforementioned research is by Santos and Repetto (2020), which examined indigenous education at the Adolfo Ramiro Levi State Indigenous School, located in the Serra da Moça Indigenous Land, in Boa Vista. These authors emphasized the importance of valuing indigenous traditional knowledge and community participation in the educational process.

The study by Bao; Silva and Ribeiro (2021) addressed interculturality and school and higher education for indigenous peoples from the context of the Southern Region of the country. The authors highlighted the complexity of this issue and the need for an approach that went beyond compensatory policies, in search of a structural transformation that respected and valued cultural diversities. Moreover, they asserted the need for critical interculturality that proposed overcoming the epistemic and sociocultural domination associated with the coloniality of power, whose background refers to the categories of "races" intrinsically linked to the social class structure. Therefore, critical interculturality goes beyond the theme of cultural diversity; it is a fight against the unequal structuring of society in modernity/coloniality (Bao; Silva; Ribeiro, 2021).

Interculturality suggests a relationship of respect and apprehension in the way of objectively understanding the world in a procedure of information, education, and training (Yajahuanca; Diniz; Cabral, 2015). The terms "interculturality in education" and "intercultural education" refer to a pedagogical approach aimed at fostering collaboration, respect, and agreement among different cultures and individuals. This orientation seeks the preservation of cultural identities, the exchange of experiences, and mutual development (Magalhães, 2019).

Silva and Rebolo (2017) discussed the challenges of intercultural education and the consequences for the teacher and the school. The authors argued that intercultural education requires a critical review of pedagogical practices and educational structures to ensure respect for cultural diversity and promote effective dialogue between different knowledge systems. Within this context, Freitas (2017) highlighted the relevance of the Insikiran Institute of Higher Indigenous Education as a space for identity affirmation and autonomy construction for indigenous peoples.

Thus, the importance of the sociopolitical dynamics involved in the creation and consolidation of the Insikiran Institute of Higher Indigenous Education is recognized, demonstrating its relevance not only in the educational field but also as an instrument of indigenous struggle and resistance in Roraima.

Despite the results providing a detailed and unprecedented overview of this specific population, it is essential to highlight the limitations of this study. Data collection occurred in a pandemic context, which possibly influenced the participation and responses of the students. Moreover, the use of self-administered questionnaires may have generated bias in the responses, as it depends on the perception and sincerity of the respondents.

In light of this discussion, an effort was made to reflect on the specificities of the indigenous students at the Insikiran Institute of Higher Indigenous Education, in order to think of effective ways to promote inclusion, retention, and academic success. To build a truly inclusive and equitable higher education, it is essential to prioritize an approach that takes into account cultural diversity, socioeconomic challenges, and the special needs of these students.

V. FINAL CONSIDERATIONS

It is necessary to reflect on the sociodemographic aspects of the indigenous students of the Insikiran Institute of Higher Indigenous Education, which have proven to be rich and diverse. This heterogeneity, evidenced by the collected and analyzed data, corroborates the need for inclusive educational policies that are adapted to the reality of these students.

Public policies on higher education need to be continuously revisited and adapted to meet the specific needs of indigenous students, promoting a truly inclusive and equitable academic environment. Affirmative actions and support programs must be strengthened, aiming at the access, retention, and completion of courses by these students.

Thus, it is recommended to carry out longitudinal studies to follow the academic trajectory of this population, providing a deeper understanding of the factors that influence their retention and success at the university.

Furthermore, qualitative studies would be of great value to explore the experiences, expectations, and challenges faced by these students in a more detailed and contextualized manner. Finally, the importance of valuing indigenous cultural diversity within the university environment as a social and ethical commitment, as well as a means to enrich the academic environment, promoting a more plural, critical, and reflective higher education, is emphasized.

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