Community-based social resistance projects: an alternative for reflection and resilience in diverse and vulnerable contexts

Proyectos sociales comunitarios de resistencia: alternativa de reflexión y resiliencia en contextos diversos y vulnerables

María Soledad Angulo Aguilazocho
Psicología Social Comunitaria, Universidad Autónoma Indígena de México, Unidad Mochicahui, México
https://orcid.org/0000-0002-8172-9666
mangulo@uaim.edu.mx

Mayra Moreno López
Maestría en Educación para la Paz y la Convivencia Escolar, Universidad Autónoma Indígena de México, Unidad Mochicahui, México
https://orcid.org/0009-0006-5683-2975
mayramoreno@uaim.edu.mx

Célida del Carmen Rodrigo Félix
Psicología Social Comunitaria, Universidad Autónoma Indígena de México, Unidad Mochicahui, México
https://orcid.org/0009-0007-2059-2356
celidarodrigo@uaim.edu.mx

Corresponding Author
María Soledad Angulo

No conflict of interest declared

Abstract

The study addresses the deficiency in the training of community social projects at the Universidad Autónoma Indígena de México (UAIM), Mochicahui Unit. Traditionally, the university has focused on resilience from a Western and individualistic perspective, ignoring collective resistance practices and the Yoreme worldview, which contributes to the invisibility of knowledge and the erosion of cultural identity. This approach limits students' ability to effectively address structural violence. The general objective of the research was to analyze how community social projects, from the perspective of students in the Bachelor's Degree in Community Social Psychology at UAIM, can be a methodological alternative to foster collective resilience and reflection in the face of violence. The study's methodology was phenomenological-hermeneutical. It worked with four students who participated in community resistance social projects in Yoreme communities, using semi-structured interviews and autobiographies; the analysis was thematic content. To ensure credibility and ethics, the confidentiality of the participants was maintained. The results showed that the students, being people of low socioeconomic

status and Indigenous, felt vulnerable and developed resilience to face adversities. It was concluded that community social projects should be designed in collaboration with community members, focusing on real problems and developing life skills, articulating community needs with the objectives of the UAIM.

Keywords: resilience, comprehensiveness, life skills training

Resumen

El estudio aborda la deficiencia en la formación de proyectos sociales comunitarios en la Universidad Autónoma Indígena de México (UAIM), Unidad Mochicahui. Tradicionalmente, la universidad ha enfocado la resiliencia desde una perspectiva occidental e individualizante, ignorando las prácticas de resistencia colectiva y la cosmovisión yoreme, lo que contribuye a la invisibilización de saberes y la erosión de la identidad cultural. Este enfoque limita la capacidad de los estudiantes para abordar la violencia estructural de manera efectiva. El objetivo general de la investigación fue analizar cómo los proyectos sociales comunitarios, desde la perspectiva de los estudiantes de licenciatura en Psicología Social Comunitaria de la UAIM, pueden ser una alternativa metodológica para fomentar la resiliencia colectiva y la reflexión frente a la violencia. La metodología del estudio fue fenomenológica-hermenéutica. Se trabajó con cuatro estudiantes avanzados que participaron en proyectos sociales comunitarios de resistencia en comunidades yoreme, utilizando entrevistas semiestructuradas, las autobiografías; el análisis fue de contenido temático. Para garantizar la credibilidad y ética se mantuvo la confidencialidad de los participantes. Los resultados mostraron que los estudiantes, al ser personas de bajo nivel socioeconómico e indígenas, se sentían vulnerables y desarrollaron resiliencia para enfrentar las adversidades. Se concluye que los proyectos sociales comunitarios deben ser diseñados en colaboración con los miembros de la comunidad, enfocándose en problemas reales y desarrollando competencias para la vida, articulando las necesidades comunitarias con los objetivos de la UAIM.

Palabras clave: resiliencia, integralidad, formación para la vida.

Universidad Andina del Cusco

Angulo Aguilazocho et al. (2025) Mujer Andina. e040105

Introduction

In an increasingly interconnected and globalized world, the Autonomous Indigenous University of Mexico (UAIM), through its Mochicahui Unit (UM), has established itself as a hub for reflection and action concerning the social and cultural realities of indigenous communities. However, significant challenges persist in the development and implementation of community-based social projects (PSCs). These projects are often constrained by the application of theoretical and practical frameworks derived from a Western, individualistic, and hegemonic perspective. This methodological gap dismisses the worldviews and practices of collective resistance and resilience inherent to indigenous peoples, thereby limiting the ability of future professionals to effectively address the structural violence these communities face.

This article aims to question and redefine how resilience is conceptualized and implemented in

academic training. The central objective is to analyze how Community-Based Social Resistance Projects (PSCRs), from the perspective of undergraduate Social Community Psychology students (EPSC) at UAIM-UM, emerge as methodological and practical alternatives that foster collective reflection and resilience. These initiatives, rooted in the Yoreme worldview, are not only viable but are fundamental in combating the erasure of indigenous knowledge and structural racism.

To achieve this, three specific objectives were established: First, to uncover the essence of the experiences lived by students and communities, interpreting the meanings they assign to their practices of resistance and resilience. Second, to explore the experiences of using collective resilience strategies in the PSCRs of the EPSC and how they are articulated with practices from the Yoreme worldview. Third, to reflect on the role of UAIM-UM's training in PSCs in preparing students to implement a vision of resilience that is consistent with the life and resistance practices of the communities, addressing structural violence in a non-individualistic manner.

The PSCRs at UAIM-UM have been integrated into the curriculum redesign as a component of the organizational and participatory processes that must adapt to the communal planning and resolution within the communities themselves. They represent a creative, ethical, and political response to contexts of exclusion, dispossession, and imposition. More than isolated actions, they are living tapestries of knowledge, emotions, and memories that seek to strengthen autonomy, revitalize culture, and defend the right to exist with dignity. In these projects, resistance is understood not merely as opposition but as an affirmation of life—a daily practice of hope, reconstruction, resistance, and re-existence from a self-determined perspective. They also reaffirm the bonds of affection between UAIM-UM and the community members, which is the very reason for the university's existence today.

Methodologically, this research is based on a phenomenological-hermeneutic approach, which allowed for the exploration of the experiences and perspectives of four EPSC students who have actively collaborated in PSCRs within Yoreme communities from 2021 to 2025. Through semi-structured interviews, autobiographies, and thematic content analysis, the study sought to reveal the lived experiences of the EPSC students and the resilience strategies applied in the PSCRs. These strategies are consistent with practices inherent to the Yoreme worldview, ultimately allowing for a re-evaluation of UAIM-UM's role in implementing these projects where resilience plays a crucial part.

The UAIM Context, Problem, and Theoretical Foundation of the Study

The context for this research is the Autonomous Indigenous University of Mexico (UAIM), Mochicahui Unit, located in the municipality of El Fuerte, Sinaloa. This institution has strong roots within the Yoreme Mayo ethnoregion, a context marked by pervasive inequities that contrast with a hybrid and intercultural reality (Guerra-García, et al., 2021). Similarly, other students come from surrounding areas grappling with severe socioeconomic problems, which places them in situations of social, family, personal, and professional disadvantage, making them susceptible to educational exclusion, school failure, and conflict.

Despite these challenges, many students draw upon their resilient traits to overcome adversity and vulnerable contextual circumstances that pose a risk to their well-being. However, these very circumstances often awaken various strengths and a determination in people to move forward and secure a better life, indicating that they have developed resilient competencies. As shown in Figure 1, UAIM operates across four units: Mochicahui, Los Mochis (and its extensions in El Carrizo, Topolobampo, and El Tajito), Choix, and the Virtual Unit. This study focused on the Mochicahui Unit in El Fuerte, which is emblematic as the pioneering campus of the UAIM, characterized by a strong sense of Yoreme belonging and identity.

The main problem addressed in this research was the lack of reflective practices in real-world contexts. The Community-Based Social Projects

Figure 1.
Context of Problematic Situations

(PCSRs) within their academic training did not adequately prepare students to face the challenges of university life with resilience. For the four Social Community Psychology students (EPSC) who served as informants—one of whom is also a faculty member and Program Coordinator—these community-based practices were perceived as crucial for their current awareness of the risk and protective factors that shaped their academic journeys.

These four current students come from a predominantly Yoreme background and, like many of their peers today, faced numerous adversities and challenges. Overcoming this required strict emotional control, which allowed them to adopt an assertive attitude. In doing so, they managed to transform negative experiences into opportunities for learning and growth, successfully completing their university studies, as will be detailed later.

This study falls within the field of Social Community Psychology (PSC) and focuses on community-based social resistance and resilience projects. It investigates how these initiatives have functioned and continue to function as a practical and reflective tool for diverse and vulnerable communities, enabling them to effectively confront and overcome their challenges.

In this research, resilience is conceptualized as an integral approach that contributes to holistic human development. Understanding and applying this concept will enable future social community psychologists to design and implement community-based social resistance projects (PSCRs) that not only ensure the survival of their communities but also promote their flourishing.

It is crucial for UAIM to integrate a theoretical-practical training on this topic. This will not only prepare students and faculty to recognize the threats they face but also provide them with the necessary competencies to address them. Through reflexivity and situated, experiential learning, future graduates will develop the complex skills required to solve problems and transform reality, integrating the knowing-how-to-be, knowing-how-to-know, and knowing-how-to-do (Tobón, 2008).

Theoretically, this research is grounded in the framework of Social Community Psychology (PSC), which views social projects as scenarios for resistance and resilience. Therefore, contemporary authors whose contributions are relevant to the study's descriptors and subject matter were selected. These authors are presented in Table 1.

Table 1.
Theoretical Foundations

Representative Theory	Characteristics
Mc Kay-Levy, Barrera-Niño & Skinner-Hooker (2024). Empoderamiento y la participación social	These researchers focus on empowerment and social participation as key elements for communities to acquire the tools needed to improve their quality of life in the face of adverse situations, such as developing resilience. They argue that social participation, particularly through inclusive social structures led and managed by the community itself, strengthens the group's autonomy and its capacity for decision-making. This empowerment not only leads to practical solutions but also reinforces the identity and sense of agency among community members.
Freire (1970). "Concientización" como un proceso de reflexión y acción	In his work, "Pedagogy of the Oppressed," Freire introduces "conscientization" as a process of reflection and action. This theory is fundamental for community reflection because it not only aims for people to become aware of their situation of oppression but also empowers them to act upon it and transform it. From this perspective, community reflection becomes a critical, horizontal dialogue where the community's knowledge is as valid as that of the researcher or facilitator. The process of conscientization allows community members to identify the structural causes of their problems, decolonize their thinking, and develop a collective sense of agency. This approach is especially relevant in vulnerable and diverse contexts, as it respects and validates lived experiences, promoting active resistance and the search for self-determined solutions.
Montero (2004). Acción transformadora	As one of the foundational theorists of Community Psychology (PC) in Latin America, Montero contributes the concept of transformative action. Her relevance to this study lies in her view that Community Psychology must go beyond mere intervention to promote critical consciousness and active community participation in transforming its own reality. In this context, resistance is not a passive state but a proactive act that seeks to modify oppressive structures. Resistance projects are the very manifestation of this transformative action.
Martín-Baró (1986). Psicología de la liberación	In this work, the concept of "liberation psychology" serves as the backbone for the notion of resistance within this research. Martín-Baró emphasized the necessity of a psychology committed to the social problems of the oppressed. From his perspective, resistance is an act of affirming human dignity in the face of injustice. This view allowed this research to understand community projects as spaces for both dignification and the struggle for social justice.
Morin (1990). Pensamiento complejo	The philosopher Edgar Morin, with his concept of complex thought, provides a fundamental theoretical framework for understanding integrative competencies. He argues that the problems of the modern world cannot be understood from a single discipline; instead, they require the connection and articulation of different fields of knowledge. His theory promotes the understanding of the interdependence of various elements and the acceptance of uncertainty. In the context of this research, this means that community projects cannot be analyzed solely from a psychological perspective but must also integrate knowledge from sociology, anthropology, economics, and history. Training in complex competencies, from Morin's viewpoint, prepares professionals to confront the complexity of social contexts, promoting a holistic and systemic approach to problem-solving.
Montoya-Rivera, (2023). Resistencia comunitaria y mantenimiento de la esperanza a través de la organización y el liderazgo comunitario	Although it refers to Colombia and the unresolved post-conflict situation, the research contributes to understanding how the author shows actions and projects linked to contributing to community mental health through the articulation of a sense of community in coping, resilience, and hope. Hope is considered because resilience is linked to survival, and in this articulation between institutions and communities, the path is to open up possibilities for change with social projects where resilience is practiced as a core aspect for developing skills for everyday life and work.
Norris, et al. (2008). Resiliencia de la comunidad	The contributions of these theorists were decisive in understanding resilience in community contexts. Theorists define community resilience not only as the ability to recover from adversity, but also as an adaptive process that promotes collective health. This multidimensional approach, which considers social, economic, and psychological factors, allowed this research to analyze how PSCs strengthen communities' capacity to face and transform situations of vulnerability.
Alzugaray-Ponce., Fuentes-Aguilar, & Basabe (2021). Vinculación de la resiliencia con el bienestar comunitario y la salud mental	These authors highlight the link between resilience and community. Based on this research, trust, having life or community projects, choosing and training leaders, creating collective environments for reflection and learning, supporting the reaffirmation of identity, reestablishing ties with institutions anchored in the territory, and building together, favoring protective aspects and eradicating those that hinder resilience.
Tobón (2008). Socioformación	Psychologist and educator Sergio Tobón is one of the leading exponents of socioformation, an educational approach focused on training in complex competencies. According to the theorist, competencies are not just a set of knowledge and skills, but the ability to solve real-life problems in changing and diverse contexts. His theory emphasizes the integration of knowing how to be (ethics and values), knowing how to know (conceptual knowledge), and knowing how to do (skills and abilities) to achieve optimal performance. This model was central to the research, as resilience and endurance in community projects require students and professionals to integrate theoretical knowledge with practical skills and a deep ethic of service to address complex social issues.
Ungar (2011). Resiliencia ecológica o social	Ungar redefines resilience beyond mere individual capacity, focusing on ecological or social resilience. He argues that resilience is built on the interaction between the individual and their social and cultural environment. Community projects are, in this sense, a key factor in providing the resources and support necessary for individuals and groups to thrive, even in the face of great challenges.

Note: Based on selected readings

The UAIM and PSCRs as an Alternative for Reflection and Practice of Resilience

The current Educational Model presents a set of values and aspects that define the general profile of a UAIM professional. These broad, general elements encompass the complexity of competencies that influence an individual's self-concept, self-affirmation, and sense of satisfaction—all key attributes of a resilient person (UAIM 2024, pp. 10-12).

Moreover, the same document outlines the UAIM's ideal or stated intentions:

> *"Within our program, we recognize the importance of students having the opportunity to apply theoretical knowledge and skills acquired in the classroom in practical, real-world contexts. Therefore, we offer a variety of complementary activities that allow them to develop their professional profile and actively contribute to indigenous communities" (p. 54).*

The process of changing the university's designation from Indigenous (UAIM) to Intercultural and back to UAIM, along with open access to a diverse student body, has had a negative impact by creating ambiguity about what kind of institution UAIM is now (Guerra-García et al., 2021; Angulo-Aguilazocho, 2022; Leyva-Ayala, 2022). In practice, UAIM is no longer an exclusively indigenous university but a conventional one that serves a culturally diverse student population, not only from the northern region of Sinaloa but from the state as a whole and other parts of the country. Consequently, its responsibility extends beyond managing diversity focused on local indigenous peoples to serving individuals with disabilities, immigrants, displaced persons, migrants, and Afro-Mexicans, among others (H. *Congreso del Estado de Sinaloa-Ley Orgánica* UAIM, 2019).

In the UAIM-UM and its surrounding environment, problems manifest that are not merely emergencies but can be collectively prevented. This prevention requires a deep awareness of internal and external factors, along with the adoption of attitudes that translate into strategic actions.

The problems in these contexts are intrinsically complex and directly affect the communities' quality of life. Examples include a lack of access to clean water, the exclusion of communities as legal subjects, the violation of citizen rights in sectors like education, and the displacement of indigenous languages and cultures.

In the face of this reality, PSCRs must move beyond conceptualization into action. In these projects, resilience is manifested through sustained, strategic measures that arise from a careful reading of the environment. This careful analysis allows for the seamless integration of preparation steps for emergencies.

The tangible result of these actions is reflected in solid commitments, the strengthening of participatory bonds, and a motivation oriented toward achieving goals. Together, these actions of prevention, revitalization, and recovery not only help communities become resilient but also empower them to transform their own reality.

Methodologically, this research is situated within the interpretative paradigm, utilizing a qualitative approach and phenomenological fieldwork. It is descriptive, documentary, and exploratory in nature. The sample was intentional and based on convenience (Martínez, 2008), following specific criteria: participants had to be students in the aforementioned degree program and in the final stage of their schooling. The techniques and instruments included autobiographies from four advanced students and semi-structured interviews with their respective guide questionnaires, applied to faculty members of the Social Community Psychology degree. These were conducted informally at pre-arranged times outside of the institutional context. For data analysis, content analysis methods (Bardin, 2002), supported by discourse analysis (Van Dijk, 1999 and 2008), were applied.

The components were divided into individual-family, community, and institutional aspects. The information was then analyzed, and the verbalizations were contrasted and compared to identify existing patterns and the frequency of

core themes, in order to find what was fundamental and interpret its significance.

Results

The following section presents the findings, which are derived from a review of verbalizations, guiding documents, and the context, drawing directly from the voices of the participants. An eidetic reduction was performed, which, in phenomenological research, aims to reach the point where "only the essence of things interests us" (San Martin, 2002, p. 31).

Based on the empirical evidence from the four key informants and across four fundamental areas of information—first, the personal; second, the UAIM UM periphery; third, family; and finally, the community—the results relate to the objective of "uncovering the essence of the experiences lived by students (PSC) and the communities, interpreting the meanings they give to their practices of resistance and resilience." This research sought to unravel the experiences of resilience and resistance in both students and communities through the interpretation of their meanings. Following the established coherence between the objectives and the components, the informants stated the following, regarding the personal domain, the informants supported what is detailed in Table 2.

The interpretation, based on the students' voices, explores the personal dimension and their interaction with the UAIM-UM periphery. The students revealed that their practices of resistance and resilience are deeply rooted in their individual efforts to overcome economic and logistical adversities to access education (EPSC1 and EPSC2). For the other two (EPSC3 and EPSC4), these have been defined by both opportunities and challenges. The UAIM is perceived as a pivotal opportunity and a source of gratitude that allowed them to achieve significant milestones, such as earning a university degree.

From the perspective of the UAIM environment, students highlighted their active collaboration and enthusiastic participation in various university activities. They also noted the constant motivation received from their instructors and their involvement in workshops for personal and professional growth. This suggests that resilience is not merely an individual trait; it is also strengthened through a supportive educational environment and community participation.

The students' accounts reveal a constant personal struggle to overcome economic and logistical difficulties associated with their studies, such as the need to work on weekends or get up early to take multiple buses. Despite these challenges, they express deep gratitude and recognition towards the UAIM for providing them with an opportunity for self-improvement and the aspiration to earn their degree. They also emphasize a sense of personal pride in being the first or only ones in their families to achieve this milestone.

Table 2.
From a personal perspective

Informant Code	Hermeneutic Unit	Essences
EPSC1	*"Eh, I have moved forward through work. I also… work on weekends to cover my weekly expenses.*	Individual efforts
EPSC2	*"I'd say a complex situation for me is in the financial area, specifically having money for my bus fare… I have to take three buses to get to school, which means getting up early"*	Economic adversities Logistical challenges
EPSC3	*"La UAIM has been my opportunity; I am grateful".*	Opportunity
EPSC4	*"I am the only one to earn my degree. I am grateful".*	Achievement/gratitude

Note. Polyphony of voices (4 advanced students pursuing a Bachelor's Degree in Community Social Psychology at UAIM-UM).

Universidad Andina del Cusco

Angulo Aguilazocho et al. (2025) Mujer Andina. e040105

To understand these individual experiences of resistance and resilience in the face of economic and academic adversity, one can turn to Human Capital Theory (Becker, 1964) and Individual Resilience Theory (Werner & Smith, 1992). These theories posit that investments in education (human capital) empower individuals to overcome obstacles, while resilience manifests in a person's ability to adapt positively to adversity, transforming challenges into opportunities for growth and personal development (Becker, 1964; Werner & Smith, 1992).

It is also important to note that these testimonials align with other research conducted at UAIM-UM or studies that address its status as a university serving a diverse and indigenous population, now perceived as a conventional university. In his research on the origin and evolution of the UAIM, Caro-Dueñas (2022) states that the institution:

> *It is perceived more from a mixed-race perspective than from an indigenous one. Therefore, a university with legislation that does not emphasize indigenous issues, a curriculum that is not indigenous, few indigenous professors, no indigenous officials, and a very small indigenous student body cannot be classified as indigenous. However, this is how it best serves the interests of neo-indigenism" (p. 233).*

The students describe the UAIM not merely as a place of study but as a space for active collaboration and participation, where they were involved in projects directly within their own communities. Their perception is of an environment characterized by joy and constant motivation from their instructors, which contributed to personal and professional development through a variety of workshops. This highlights the university's role as a catalyst for social engagement and for fostering a positive attitude toward both learning and collective self-improvement.

From a theoretical standpoint, the relationship between the UAIM and its surrounding environment can be linked to Social Learning Theory (Bandura, 1977) and Socioconstructivism (Vygotsky, 1978). These perspectives emphasize that the acquisition of resilient skills and general development occur within a social context. Here, interactions with peers, guidance from facilitators (instructors), and participation in community activities (collaboration and work within their communities) are fundamental for acquiring competencies and constructing collective meaning (Bandura, 1977; Vygotsky, 1978). This theoretical foundation is not drawn from the source texts provided by the EPSC, but rather from documentary sources that help weave the empirical findings into a theoretical framework.

Table 3.
From the periphery UAIM UM

Informant Code	Hermeneutic Unit	Essences
EPSC1	*"We as students were always collaborating and working from within our communities."*	Space for Active Collaboration and Participation
EPSC2	*"Diverse activities were and are being done at the UAIM, and we all participate with joy."*	Atmosphere of Joy and Constant Motivation
EPSC3	*"I was in many workshops about how to improve, to be a better person and a good professional."*	Personal and Professional Development through Various Workshops
EPSC4	*"The message our teachers give us is that they are always motivating us."*	Cultivation of a Positive Attitude

Note. Polyphony of voices (4 advanced students pursuing a Bachelor's Degree in Community Social Psychology at UAIM-UM).

Table 4
Engagement with the community. Weaving with the Yoreme worldview.

Informante Código	Unidad Hermenéutica	Esencias
EPSC1	*de actividades como deportivas culturales, eh, actividades de crecimiento personal... trabajo en grupo" ... "para que seamos mejores personas a que le echemos ganas a la vida. Siempre nos están aconsejando".*	Reconocimiento y valor de las actividades: Crecimiento personal, trabajo grupal, actitud asertiva
EPSC2	"Se ha hecho proyectos, pero no impactan, sin seguimiento"	Proyectos sin impacto o seguimiento
EPSC3	"Sí se han hecho, pero se folkloriza nuestra cultura; no hay profundidad, entendimiento".	Folklorizar la cultura del oprimido
EPSC4	"Es superficial, hay actividades, pero no hay conversaciones para resolver. Visitas y evaluaciones, pues eso no resuelve".	Banalización, superficialidad

Note. Polyphony of voices (4 advanced students pursuing a Bachelor's Degree in Community Social Psychology at UAIM-UM).

Regarding the objective to "explore the experiences in the use of collective resilience strategies in the PSCRs of the EPSC and how they articulate them with the practices of the Yoreme worldview," the students' voices led to the following interpretation, supported by the Table 4.

The students' voices reveal a duality in the perception of collective resilience. While they acknowledge that activities promote personal growth, group work, and a positive attitude (EPSC1), there is significant concern about the superficiality and lack of impact of the projects. Students noted that although projects are implemented, they often lack "follow-up" (EPSC2), depth, and a genuine understanding of the Yoreme culture (EPSC3). This leads to a "folklorization" (EPSC3) rather than a true articulation with the local worldview. The absence of deep conversations for problem-solving and the perception that "visits and evaluations don't solve anything" (EPSC4) suggest a disconnection between these initiatives and the community's real needs, which undermines the effectiveness of the collective resilience strategies.

From a theoretical-documentary perspective, there are frameworks that can articulate collective resilience with the Yoreme worldview and address the critique of project superficiality. Participatory Community Development Theory (Freire, 1970) and the concept of Cultural Resilience (Ungar, 2011) are relevant here. The former emphasizes the importance of praxis and critical dialogue for community empowerment, while the latter highlights how specific cultures and worldviews (such as the Yoreme) provide unique resources for resilience. The lack of impact and "folklorization" suggest a failure to apply these principles, as the initiatives do not genuinely integrate community participation or respect cultural depth (Freire, 1970; Ungar, 2011). This theoretical connection is not directly from the source texts but serves as an illustrative argument related to the research topic.

Finally, concerning the objective to "reflect on the role of UAIM-UM's training in preparing students to implement a vision of resilience that is consistent with the communities' life and resistance practices, addressing structural violence in a non-individualistic manner," the following verbalizations and corresponding core themes were observed (Table 5).

The students' voices, supported by Table 5, lead to the following interpretation: The training in Social Community Psychology (PSC) at UAIM-UM is perceived ambiguously by students. On one hand, they recognize instances of successful projects, positive engagement, and concrete solutions, as well as the creation of bonds and meaningful learning (EPSC3). However, there is a significant consensus regarding the pre-established nature of many projects (EPSC1), which leads to community resistance due to a lack of prior participation. There is also a perception that these projects often "leave almost nothing" behind for

Table 5.
Role of PSC training at UAIM UM, perception of PSC students

Informante Código	Unidad Hermenéutica	Esencias
EPSC1	*Hicimos varios proyectos, pero siempre eran preestablecidos.*	Proyectos preestablecidos
EPSC2	*En las comunidades a veces había resistencia, se molestaban por la no participación previa. A veces no era así. Igual se quejaban de que llegábamos y no dejábamos casi nada.*	Resistencia comunitaria Quejas por falta de reciprocidad
EPSC3	*Si hubo muy buenos trabajos, acercamientos y algunas soluciones. Se disfrutó ese trabajo.*	Buenos trabajos Soluciones Disfrute
EPSC4	*Si se hacía, pero no dejaba mucho. A veces era solo por la evaluación. Pocas veces tuvimos una buena guía y motivación. Creamos amigos, lazos. Aprendimos muchas cosas.*	Valor sustentado en la evaluación Falta de guía y motivación

Note. Polyphony of voices (4 advanced students pursuing a Bachelor's Degree in Community Social Psychology at UAIM-UM).

Universidad Andina del Cusco

Angulo Aguilazocho et al. (2025) Mujer Andina. e040105

the communities (EPSC2). The implementation of projects "only for the evaluation" and the occasional lack of adequate guidance and motivation (EPSC4) suggest that the training does not always succeed in preparing students with a vision of resilience that is truly aligned with the needs and resistance practices of the communities, especially when it comes to addressing structural violence in a non-individualistic way.

Ultimately, students' perception of their PSC training at UAIM-UM is ambivalent. While they acknowledge having completed "several projects" and experienced "very good work, engagement, and some solutions," they also point out that these projects were often "pre-established." They report community resistance due to a lack of prior participation and complain about the minimal contributions left in the intervened areas. Although they value the friendships formed and the learning gained, they criticize the fact that some work was done "only for the evaluation" and that guidance and motivation were not always optimal. All of this raises questions about the depth and sustainable impact of the training in implementing community-based resilience.

To connect these voices with relevant theories, the following readings were selected. First, to analyze the role of UAIM-UM's training in preparing students for a non-individualistic form of community

resilience, one could consider critical education theory (Giroux, 1983) and the principles of liberatory pedagogy (Freire, 1970). Both perspectives critique educational models that perpetuate power structures and fail to foster critical consciousness or authentic participation. The complaint about "pre-established" projects and community resistance due to a lack of prior participation suggests a disconnect with a liberatory approach that prioritizes co-creation and contextualization—key elements for effectively and non-individually addressing structural violence, as proposed by theorists such as Giroux (1983) and Freire (1970).

It is important to clarify that this cross-referencing between empirical data and documentary theory is not derived from the source texts or the polyphony of voices but is a product of a selection that can justify or illustrate examples for understanding and reflecting on future actions at UAIM-UM and its periphery.

It is considered essential to broaden theoretical horizons to better understand and act. Therefore, the significant contributions of Amartya Sen's capabilities approach, as presented in Labate (2023), were selected to offer a complementary perspective. Instead of focusing solely on a lack of economic resources, Sen proposes that development should be measured by the expansion of people's real freedoms to lead the lives they value.

The "complex situation" mentioned by EPSC2 ("fare costs, early mornings") represents obstacles that limit his ability to function fully as a student and a human being. However, his agency (the "moving forward" of EPSC1) allows him to overcome these barriers and develop the necessary capabilities to thrive. The degree to be obtained is not just a piece of paper but a catalyst that enables him to transform his life and achieve functions that were previously impossible, such as securing dignified employment and greater economic stability. The fact that UAIM-UM is viewed as an "opportunity" underscores its fundamental role in expanding these capabilities. Within this framework, education is not merely a means to earn income but an end in itself that liberates and empowers people to make decisions and live with dignity.

Conclusions and Reflections

The following conclusions and reflections, organized by objective, are based on the findings of the research titled, "Community-Based Social Resistance Projects: An Alternative for Reflection and Practice of Resilience in Diverse and Vulnerable Contexts."

Objective: To uncover the essence of the experiences lived by PSC students and communities, interpreting the meanings they assign to their practices of resistance and resilience.

Personal Resilience in the Face of Socioeconomic Adversity: It is evident that students from low socioeconomic backgrounds demonstrated strong individual resilience, forged by economic and logistical necessity. Their ability to work and be self-sufficient, covering daily expenses like university transportation—which often involves early mornings and multiple transfers—underscores a constant practice of resistance and adaptation to material limitations. This self-management and perseverance are fundamental to their educational and life trajectory.

UAIM-UM as a Catalyst for Opportunity and Personal Success: For the students, UAIM-UM is not just an educational institution; it is a decisive op-

portunity for personal progress and fulfillment. Earning a university degree, often as the first or only person in their family to do so, represents a significant milestone that generates profound gratitude and validates their effort. This recognition of education as a path to social mobility and professional development is a clear manifestation of resilience in the pursuit of a better future.

Holistic Development Through Training and Motivation: The training received at UAIM, including workshops focused on personal and professional growth, coupled with the constant motivation from instructors, directly contributed to strengthening the students' self-efficacy and perseverance. This educational influence fostered an underlying mindset of self-improvement and the pursuit of becoming a "better person and a good professional," which are intrinsic elements of personal resilience practices. The active collaboration and participation of these students in activities within their own communities were also a highlighted source of collective learning and growth.

Objective: To explore the experiences in using collective resilience strategies in the PSCRs of the EPSC and how they are articulated with practices from the Yoreme worldview.

Efforts toward community articulation and well-being promotion were evident. The initiatives sought to strengthen collective resilience through the organization of sports, cultural, and personal growth activities. They promoted teamwork and offered advice to "give life your all," reflecting an attempt to integrate development practices with the Yoreme worldview, with the aim of improving community well-being and social cohesion.

However, the students of Social Community Psychology (EPSC) raised criticisms regarding the superficiality and lack of genuine impact. Despite efforts, the EPSC's experiences revealed a widespread perception that projects lacked lasting impact and effective follow-up. They criticized that these activities often "folklorized" the culture without a deep understanding, and those interventions were superficial, failing to generate real

conversations or solutions to the community's fundamental problems. Project evaluation was sometimes seen as an end in itself rather than a tool for problem-solving.

As a pioneer institution with strong Yoreme roots, UAIM-UM faces the challenge of deeply integrating the Yoreme worldview. The intention to articulate collective resilience strategies with the Yoreme worldview appears to be limited by the depth of their implementation. The lack of genuine community understanding and participation in the design and execution of projects makes it difficult for interventions to truly resonate with local life and resistance practices. This, in turn, may hinder the development of a more robust and culturally rooted collective resilience.

Objective: Reflection on the role of UAIM-UM's PSC training in preparing students to implement a vision of resilience that is consistent with community life and resistance practices, and that addresses structural violence in a non-individualistic way, led to the following conclusions and reflections.

Undoubtedly, challenges were evident in the consistency and relevance of the projects. It became clear that training in Community-Based Social Resistance Projects (PSCRs) at UAIM-UM, while valuable, faces the challenge that projects are often pre-established. This can generate resistance within communities who do not perceive prior participation in the projects' design. This lack of co-creation can lead to interventions being seen as imposed or as having "left almost nothing" of significance, which limits their effectiveness in addressing structural violence in a non-individualistic manner and building a deeply rooted resilience.

Overall, the findings demonstrate a mixed impact and diverse learning opportunities. While some projects resulted in "very good work, engagement, and some solutions" and fostered friendships and meaningful learning, there was also a perception that some activities were carried out "only for the evaluation" or did not have a profound impact. This suggests that the training is inconsistent and

that the quality of guidance and motivation in project implementation is a critical factor for the success and sustainability of resilience initiatives.

Undoubtedly, all of this points to the need for a more participatory and structural approach. For UAIM-UM's PSC training to achieve its objective of fostering resilience that is consistent with community life and resistance practices and addresses structural violence, it is essential to strengthen community participation from the initial stages of project design. This reflection indicates the relevance of moving beyond superficial activities to foster deep conversations and genuine solutions that empower communities and leave a tangible, meaningful legacy, thereby avoiding the "individualization" of problems that are, in fact, structural.

Regarding the cross-analysis between the experiences of the EPSC students at UAIM-UM and the selected readings, the conceptual contributions of Pierre Bourdieu's cultural capital and habitus were considered for this final objective. Informants EPSC1 and EPSC2, by describing their economic and logistical struggles ("jobs," "expenses," "three buses"), illustrate a working-class habitus, characterized by the need for active resistance to navigate material difficulties. Their "essences" reflect a scarcity of economic capital, which forces them to mobilize physical and temporal effort to access education.

In this context, the UAIM functions as a field of struggle where students, despite their disadvantage in economic capital, seek to acquire institutionalized cultural capital—the professional degree. The expressions of gratitude from EPSC3 and EPSC4 ("my opportunity," "I am the only one to earn my degree") are not just emotions but a manifestation of their awareness of the symbolic and practical value of this new form of capital. The degree legitimizes their journey and grants them a position of privilege that breaks with their families' social trajectory. Achieving a university degree in a family environment where it was uncommon transforms their social capital and enables upward mobility, validating their effort and a habitus of perseverance, as discussed in Astete (2017).

Amartya Sen's capabilities approach, as presented in Labate (2023), offers a complementary perspective. Instead of focusing solely on a lack of economic resources, Sen proposes that development should be measured by the expansion of people's real freedoms to lead the lives they value.

The "complex situation" EPSC2 speaks of ("fare costs, early mornings") represents obstacles that limit his ability to function fully as a student and a human being. However, his agency (EPSC1's "moving forward") allows him to overcome these barriers and develop the necessary capabilities to prosper. The obtained degree is not just a piece of paper; it is a catalyst that enables him to transform his life and achieve functionalities that were previously impossible, such as having dignified employment and greater economic stability. The fact that UAIM-UM is seen as an "opportunity" underscores its fundamental role in expanding these capabilities. Within this framework, education is not just a means to earn an income but an end in itself that liberates and empowers people to make decisions and live with dignity.

In conclusion, from a phenomenological perspective of the students' lived experiences, the Community Social Projects at UAIM represent a methodological alternative with undeniable potential for social action and transformation. However, for them to genuinely foster collective resilience and a profound reflection on structural violence, it is imperative that they overcome the trivialization of interventions. They must promote authentic community participation from the initial design stages and orient themselves toward sustainable solutions that address the root causes of vulnerability, moving beyond mere evaluation or ephemeral intervention. The students' voices, rich in experiences and meanings, invite a critical reflection on the praxis of community social psychology, urging a methodology that builds more solid and lasting bridges between academia and the authentic needs for resistance and resilience in vulnerable communities.

For subsequent studies, it would be beneficial to address the identified limitations, such as the resources and budget for transportation or for preliminary meetings to earn back lost trust. To improve the follow-up that students mentioned, it is crucial that a schedule of short-, medium-, and long-term solutions be created and analyzed for projects connected to community issues. The continuity from one semester to the next is essential to avoid discontinuities and rushed, improvised projects that ultimately vanish and become another source of aggression and negative impact, which distances communities from institutions and leads to a loss of credibility.

Authors' contributions

María Soledad Angulo Aguilazocho: initial writing, methodology, analysis of results, final writing.

Célida del Carmen Rodrigo Fèlix: initial writing, methodology, analysis of results.

Mayra Moreno López: initial writing, methodology, analysis of results

References

Alzugaray-Ponce, C., Fuentes-Aguilar, A, & Basabe, N. (2021). Resiliencia Comunitaria: una aproximación cualitativa a las concepciones de expertos comunitarios. *Rumbos TS, 16*(25), 181-203. https://dx.doi.org/10.51188/rrts.num25.496

Angulo-Aguilazocho, M. S. (2022). *Redes socioeducativas en la Universidad Autónoma Indígena de México.* [Tesis de doctorado no publicada]. Universidad Autónoma Indígena de México UAIM.

Astete, C. (2017). *Pierre Bourdieu: el poder en el campo de la educación y la pedagogía. Horizonte de la Ciencia, 7*(12), 223-239. https://www.redalyc.org/journal/5709/570960868016/html/

Bandura, A. (1977). *Social learning theory.* Prentice Hall.

Bardin, L. (2002). *El análisis de contenido.* Ediciones Akal.

Becker, G. S. (1964). *Human capital: A theoretical and empirical analysis, with special reference to education.* Columbia University Press.

Caro-Dueñas, A. (2022). *Origen y evolución jurídico-social de la Universidad Autónoma Indígena de México.* [Tesis de doctorado no publicada]. Universidad Autónoma Indígena de México.

Freire, P. (1970). *Pedagogy of the oppressed.* Herder and Herder.

Giroux, H. A. (1983). *Theory and resistance in education: A pedagogy for the opposition.* Bergin & Garvey.

Guerra-García, E., Macarena-Padilla, M. y Viramontes-Olivas, A. (2021). La iniquidad territorial en la matrícula de la universidad Autónoma Indígena de México (UAIM) y las comunidades yoreme mayo. En Fernández, J. A. y Ortiz, C. (Coords). Los Pueblos Indígenas en Sinaloa. *Migración, interculturalidad y saberes tradicionales* (101-150). Astra Ediciones.

H. Congreso del Estado de Sinaloa. (2019, 27 de noviembre). Decreto número 340 que expide la Ley Orgánica de la Universidad Autónoma Indígena de México. https://drive.google.com/file/d/1QcHwgkyggbBfi11D5bRQ4BSeMmI3bAR4/view

Labate, H. (2023). *Desarrollo de Capacidades: Tarea para la escuela.* Documentos del Gobierno de la Provincia de Córdoba.

Leyva-Ayala, J. (2022). *Educación superior intercultural y discapacidad: Percepciones, imaginarios y representaciones sociales en la Universidad Autónoma Indígena de México.* [Tesis de doctorado no publicada]. Universidad Autónoma Indígena de México, Los Mochis - UAIM.

Martín-Baró, I. (1986). Hacia una psicología de la liberación. *Boletín de Psicología, 22*, 219-231. https://r.search.yahoo.com/_ylt=AwrFNhq_UbhoTMceIFUNnYlQ;_ylu=Y29sbwNiZjEEcG9zAzEEdnRpZANEMjg3NTlUM18xBHNlYwNzcg--/RV=2/RE=1756938815/RO=10/RU=https%3a%2f%2fcentrodocumentacion.psicosocial.net%2fwp-content%2fuploads%2f2002%2f01%2fmartin-baro-hacia-una-psicologia-de-la-liberacion.pdf/RK=2/RS=EVCTyQGtHzEJByBVztUzRBPK1F4-

Martínez, M. (2008). *La investigación cualitativa: síntesis conceptual.* Lipsi, 9(1), 123-146. https://sisbib.unmsm.edu.pe/Bvrevistas/Investigacion_Psicologia/v09_n1/pdf/a09v9n1.pdf

Mc Kay-Levy, L., Barrera-Niño, A., Skinner-Hooker, O. (2024). Empoderamiento y desarrollo social, claves para superar la pobreza. *Ciencia Latina Revista Científica Multidisciplinar (en línea),* 8(6). https://doi.org/10.37811/cl_rcm.v8i6.14603

Montero, M. (2004). *Introducción a la psicología comunitaria: Desarrollo, conceptos y procesos.* Paidós.

Montoya-Rivera, N. M. (2023). *Resistencia comunitaria y mantenimiento de la esperanza a través de la organización y el liderazgo comunitario. Perspectivas para un postconflicto.* [Tesis en Maestría comunitaria no publicada]. Universidad Nacional Abierta y a Distancia – UNAD Escuela de Ciencias, Sociales, Artes y Humanidades – ECSAH.

Morin, E. (1990). *Introducción al pensamiento complejo.* Gedisa.

Norris, F. H., Stevens, S. P., Pfefferbaum, B., Wyche, K. F., & Pfefferbaum, R. L. (2008). Community resilience as a metaphor, theory, set of capacities, and strategy for disaster readiness. *American Journal of Community Psychology, 41*(1-2), 127-150. https://doi.org/10.1007/s10464-007-9156-6

San Martin, J. (2002). *La estructura del método fenomenológico.* Universidad Nacional de Educación a Distancia. https://www2.uned.es/dpto_fim/profesores/JSM/RepositorioCV_JSM/Libros/5_21_Laestructuradelmetodofenomenologico.pdf

Tobón, S. (2008). *Formación Basada en Competencias. Pensamiento complejo, diseño curricular y didáctica.* Ediciones Ecoe.

Universidad Autónoma Indígena de México [UAIM]. (2024). Modelo Educativo. Los Mochis, Sinaloa. https://www.uaim.edu.mx/portal/

Ungar, M. (2011). *The social ecology of resilience: A handbook of theory and practice.* Springer.

Van Dijk, T. A. (1999). *Texto y contexto: Exploraciones en el poder del lenguaje.* Aljibe. https://www.academia.edu/10095098/Van_Dijk_Teun_Texto_y_contexto

Van Dijk, T. A. (2008). *Discurso y contexto: Un enfoque sociocognitivo.* Gedisa.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes.* Harvard University Press.

Werner, E. E., & Smith, R. S. (1992). *Overcoming the odds: High-risk children from birth to adulthood.* Cornell University Press.

Universidad Andina del Cusco

Angulo Aguilazocho et al. (2025) Mujer Andina. e040105