

INOVAÇÃO CURRICULAR NO ENSINO SUPERIOR: DESAFIOS E POSSIBILIDADES

INNOVACIÓN CURRICULAR EN LA ENSEÑANZA SUPERIOR: DESAFÍOS Y POSIBILIDADES

CURRICULAR INNOVATION IN COLLEGE EDUCATION: CHALLENGES AND POSSIBILITIES

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RESUMO: Concebemos as experiências de extensão universitária relevantes para a inovação pedagógica nos processos formativos na universidade, pois nelas há possibilidades de diálogos interculturais entre comunidades que lutam por reconhecimento e inclusão. Compreendemos que para haver inovação pedagógica é necessária a inovação curricular (CAMPANI; SILVA; PARENTE, 2018). Com base nos estudos de Santos (2008), Bondia (2002), Popkewitz (2001), Hall (2006) definimos inovação curricular como uma experiência intercultural reinventiva sustentada por uma epistemologia socialmente construída e corporificada por um currículo incluyente. Nesse artigo, objetivamos analisar a contribuição do Programa de Extensão Universitária, a Incubadora de Empreendimentos Econômicos Solidários – IEES, para o processo de inovação curricular da Universidade Estadual Vale do Acaraú. Esse Programa objetiva empoderar comunidades a empreenderem e trabalharem na economia solidaria. Ao analisar as falas dos docentes sobre suas experiências de extensão no Programa em estudo, identificamos que as mesmas, ao criarem formas diferenciadas de conhecer e se relacionar com o conhecimento em processos de interculturalidades e inclusão, tencionam rupturas com as regularidades científicas potencializando a inovação curricular.

PALAVRAS-CHAVE: Universidade. Inovação curricular. Extensão universitária.

RESUMEN: *Concebimos las experiencias de extensión universitaria relevantes para la innovación pedagógica en los procesos formativos en la universidad, pues en ellas hay posibilidades de diálogos interculturales entre comunidades que luchan por reconocimiento e inclusión. Compreendemos que para que haya innovación pedagógica es necesaria la innovación curricular (CAMPANI; SILVA; PARENTE, 2018). Basado en los estudios de Santos (2008), Bondia (2002), Popkewitz (2001), Hall (2006) definimos innovación curricular como una experiencia intercultural reinventiva sostenida por una epistemología socialmente construida y corporificada por un currículo inclusivo. En este artículo, objetivamos analizar*

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la contribución del Programa de Extensión Universitaria, la Incubadora de Emprendimientos Económicos Solidarios - IEES, para el proceso de innovación curricular de la Universidade Estadual Vale do Acaraú. Este Programa pretende empoderar a las comunidades a emprender y trabajar en la economía solidaria. Al analizar hablas de los docentes sobre sus experiencias de extensión en el Programa en estudio, identificamos que las mismas, al crear formas diferenciadas de conocer y relacionarse con el conocimiento en procesos de interculturalidad e inclusión, incitan rupturas con las regularidades científicas potenciando la innovación curricular.

PALABRAS CLAVE: *Universidad. Innovación curricular. Extensión universitaria.*

ABSTRACT: *We conceive the university extension experiences relevant for pedagogical innovation in the formative processes in the university, because in them there are possibilities of intercultural dialogues between communities that struggle for recognition and inclusion. We understand that for pedagogical innovation it is necessary curricular innovation. (CAMPANI; SILVA; PARENTE, 2018). Based on the studies of Santos (2008), Bondia (2002), Popkewitz (2001), Hall (2006) we define curricular innovation as a reinventive intercultural experience sustained by a socially constructed epistemology embodied by an inclusive curriculum. In this article, we aim to analyze the contribution of the University Extension Program, the Incubator of Economic Solidarity Projects - IEES, for the process of curricular innovation of the State University Vale do Acaraú. This Program aims to empower communities to undertake and work in the solidarity economy. In analyzing the teachers' statements about their experiences of extension in the Program under study, we identified that, in creating differentiated ways of knowing and relating to knowledge in processes of interculturalities and inclusion, they intend to break with the scientific regularities, thus enhancing curricular innovation.*

KEY WORDS: *University. Curriculum innovation. University Extension.*

Introduction

Despite several achievements in the historical generation of university knowledge and its application, the university, until very recently, has become open to criticism, since it brings the certainty of a unique institution of valid knowledge. Thus, it is shown as a small knowledge that closes the doors to the immensity of other knowledge about the world and its diversity in various senses and spaces. Thus, a knowledge without great attractions and with little joy, because it does not contextualize the lived. Thus, this institution, in its thinking from the perspective of science, is becoming its formative view under a single culture parameter, in reference to diverse subjects that could be considered in its breadth of value and meaning for knowledge and learning that involves all knowledge and its singularities, such as local knowledge. In this reflection, we report to scholars, among them, Boaventura de Sousa Santos (2007) when he emphasizes that, in this bias, epistemological and methodological alternatives can be presented capable of seeking a greater valorization and integration between the different

knowledge in the perspective of knowledge ecology. According to this author, when we talk about the ecology of knowledges, we have to understand that this position of thought does not disregard scientific knowledge, but aims to interconnect the different existing knowledge in the world, including the colonized and inferiorized in the era of current modernity.

Nowadays, at university, one of the challenges is to build curricula that articulate knowledge, values and attitudes in an innovative perspective.

The understanding of curricular innovation at the university challenges us to conceive the university curriculum as a pedagogical experience in the formative process, as a producer of ruptures with instrumental technical rationality and as an ecological space for knowledge. Thus, we understand that curriculum innovation requires innovating ways of relating to knowledge or ways of understanding knowledge. Curricular innovation at the university requires a curriculum that recognizes differences, the development of investigative postures, the strengthening of knowledge through the active participation of university students, the legitimacy of “multi-university knowledge” (SANTOS, 2008).

Curriculum innovations recognize other forms of knowledge production, incorporating the socio-historical dimension of knowledge; it develops in a shared management of pedagogical acts with reflexive actions towards knowledge; understands knowledge as something complex and subject to reconfiguration, placing it as an inclusive mediator of socio-affective relations in the learning process (MASETTO, 2011; SANTOS, 1996/2000).

Therefore, we understand that curricular innovations are configured in experiences that can be punctual, momentary, contextual, relative, of varying dimensions, whose movement can only be captured from the eyes of their protagonists.

The policies to expand access and internalization of higher education provided for in the National Education Plan 2014-2024 (law 13.005/2014), as well as affirmative actions anchored in the quotas policies in Brazilian Higher Education, stimulated the access of different social groups, both teachers and students, to the university, generating a multiculturalism of knowledge in new sociabilities in the university context. These new sociabilities become challenging for the university curriculum as these groups have intersecting individual and collective histories, knowledge and practices, enunciating an ecology of knowledge (SANTOS, 2008). Thus, curriculum innovation necessarily involves the process of inclusion and interculturality of diverse knowledge in the formative processes.

This research integrates the International Observatory of Social Inclusion, Interculturality and Pedagogical Innovation – OIIIPe (Portuguese initials), coordinated by the Federal University of Rio de Janeiro - UFRJ, and has the purpose of knowing and analyzing

pedagogical experiences in the university context committed to intercultural mediation, with innovative pedagogy and social inclusion. The methodological perspective of this research meets the principles of descriptive qualitative research seeking the understanding of the object from the information gathered from various sources such as documentary analysis, observation in focus group meetings and interviews with teachers.

In the present article, we propose to present part of this research that includes an exploratory analysis on the contribution of the University Extension Program, the Solidary Economic Enterprises Incubator – IEES (Portuguese initials), to the curricular innovation process of the Vale do Acaraú State University. The study is based on document analysis and testimonials of the teachers involved in the program, basically those who participated in the Think Solidarity Group – GPS (Portuguese initials). The teachers' statements, mentioned in this article, were captured and recorded at the focus group meetings (GPS): university professors who participate in the Program under study and hold periodic meetings to evaluate and plan actions with the incubated groups. The interviews with the teachers, provided for in this investigation, will be conducted in the second stage of the study. Our exploratory analysis concluded that curricular innovation requires processes of paradigmatic ruptures with scientific regularities, the creation of different ways of knowing and relating to knowledge in processes of interculturality and inclusion of knowledge.

The University Extension Program Solidary Economic Enterprises Incubator - IEES at Vale do Acaraú State University-UVA

The Solidary Economic Enterprises Incubator - IEES is an Extension Program of the Vale do Acaraú State University - UVA based in the city of Sobral in the state of Ceará. IEES/UVA is an extension program supported by the principle of solidarity economy, comes with the support of the National Cooperative Incubator Program - PRONINC 2007 (Portuguese initials) and, since 2008, develops work with groups in the process of incubation in communities.

IEES / UVA operates in the geographic partner region of the semi-arid Northwest of Ceará State with the objective of empowering communities to undertake and work in the solidarity economy. It also seeks to develop and disseminate incubation methodologies; contribute to the strengthening of the self-management of incubated groups and train students and train teachers in solidarity economy.

We found in the project report in partnership with the Solidary Economic Enterprise Incubator (IEES), entitled Science, Technology and Society in the Semi-arid, effective from December 2013 to April 2016, that territories (enterprises in incubation processes in community) are the central focus of this IEES.

The report highlights that IEES represented itself as Solidary Economy and Community Entrepreneurship - living, thinking and doing, which includes, among other themes, the methodologies and practices aimed at entrepreneurial training from the perspective of the solidary economy and sustainable development. According to the term of the National Program of Cooperative Incubators (PRONINC, 2007), we call the projects in the community incubation process, Sector Groups and Productive Chains, as can be seen in the following table:

Production, processing and marketing of agri-food products: urban and periurban, rural, family and ecological agriculture	
1. Solidary Farmers' Cooperative of Ceará North Zone, Santana do Acaraú/CE	Consultation status and incubation expectation
2. Agricultural Cooperative of the Settled – COOPASA, Santana do Acaraú/CE	Effective incubation status
3. Santana do Acaraú Beekeepers Association /CE – APISA (Group of Women Harvesting Sweetness)	Effective incubation status
4. Rural Association of Chora – Mini-Industry CASTACAJU, Santana do Acaraú/CE	Preliminary state of incubation
5. Family Farming Fair - FEAGRIFAMILIAR, Santana do Acaraú/CE	Effective incubation state
6. Family Marketers Association - AFAF, Santana do Acaraú/CE	Effective incubation state
7. Sobral's Concentrated Food and Popular Nutrition Company – NUTREPOPS, Sobral/CE	Consultation status and incubation expectation
8. Baixo Acaraú Family Farmers Cooperative – COOPFAB, Bela Cruz/CE	Preliminary state of incubation
9. Small and Medium Rural Producers Cooperative of Morrinhos – COOPAMOR, Morrinhos/CE	Consultation status and incubation expectation
Services, popular oriented microcredit, social and community management and other related	
1. Santana do Acaraú Social Bank – BASSA/CE	Preliminary state of incubation
2. Juá District Young Entrepreneurs Association – AJE, Irauçuba/CE	Effective incubation state
3. Juazeiro Social Bank – Juá, Irauçuba/CE	Consultation status and incubation expectation

4. Community Association of Residents of Juá District – ACOMDIJU, Irauçuba/CE	Preliminary state of incubation
5. Community Association of Cachoeira – Sítio Cachoeira, Meruoca/CE	Consultation status and incubation expectation
6. Youth Collective Secretariat of the Rural Workers Union of Santana do Acaraú /CE	Preliminary state of incubation
Handicraft	
1. Ceará North Zone Artisans Network – EMBALO SOLIDÁRIO, Sobral/CE	Consultation status and incubation expectation
Complementary Health	
Complementary Health Corner – Centro Social Rosa Gattorno, Sobral/CE	Consultation status and incubation expectation
Solid waste	
Popular Cooperative of Economic Practice - Ambiental – COOPESA, Sobral/CE	Consultation status and expectation of incubation
Massapê Solid Waste Pickers Group/CE	Consultation status and expectation of incubation

Source: Management report IEES/UVA: Science, Technology and Society in the Semiárid, (2018).

According to the table above, the territories initially incubated in IEES, mostly, belong to the municipality of Santana do Acaraú. We believe this is due to what we have already reported about the coordinator of this Incubator having been exercising the role of municipalist in this municipality for many years, prior to the implementation of IEES, which is why he had already been building the trust and respect of the subjects of this locality. However, the seriousness of this walk has also been extended to other places that IEES has been welcoming, being Irauçuba and Acaraú.

Another feature is the diversity of thematic areas, an interesting situation that we found, because generally people, at first, have a misconception about what type of territory should be incubated. We find out that it is any other name as long as there may be interest, need, dialogue and understanding that the incubation process is important for the improvement of territory development and the achievement of major advances for sustainable and collective thinking and living.

Since 2008, IEES has had numerous partners such as the National Secretariat for Solidarity Economy - SENAES/MTE (Portuguese initials); Brazil's Northeast Bank, through its Technical Projects Office – ETENE (Portuguese initials); the Municipality of Santana do Acaraú - PMSA, especially its Secretariat of Agriculture and Water Resources; the Diocese of Sobral; the Terra Three Office of the Rural Workers Unions of Santana do Acaraú and Irauçuba; the Great Community Council of Santana do Acaraú - CONSELHÃO among others.

The solidarity economy is aimed at a low-income public with a specific policy and technical-operational support to foster self-management processes based on participatory and democratic relations.

In a partnership between public, private, third sector, community and academic groups, IEES calls upon the University to know, recognize the solidarity economy as a pedagogical territory and knowledge production.

In a meeting of IEES/UVA with teachers and students of the participating courses, the coordinator stresses that in the Program “it is essential to develop staff in an eminently democratic and self-forming management, which adds a reality of continuous learning and sustainable culture of the organization”. Continuous learning requires commitment to the needs of incubated groups, needs that go beyond technical and technological knowledge.

IEES has brought together academics (students and teachers) from the Pedagogy, Business Administration, Animal Science and Civil Engineering courses, thus seeking the formation of an interdisciplinary team. In this context, the Think Solidarity Group (GPS) arises with the objective of creating reading dynamics, reflections and mentoring on the demanded themes of the incubated groups.

In the IEES/UVA GPS, teachers and students develop a methodological process to qualify to build and plan actions with incubated groups. This process involves awareness raising, capacity building, capacity building, discussion and monitoring of the efforts of structuring the groups in Incubation and Community processes. Review motivations, interest and understanding of the themes experienced, so that minimum schedule and new forms of action can be reviewed according to the goals of the goals and constant activities in the experience.

The experience of this group resulted in the creation of a discipline entitled Cooperatives and Associations with the purpose of provoking discussions and reflections on solidary economy for undergraduate students. The program coordinator states that the IEES/UVA GPS “has been fundamental for the construction of this new look in the formation of our students, as well as for the work and actions of the Incubator in the municipalities it serves”.

The process of reinventing new sociability in the university requires from the professor the faculty to reinvent itself. Create different ways to communicate and relate to your different interests, desires and ways. Know how to find different opportunities for mutual enrichment and enable new inventions of sociability. Generate different forms of power struggles and promote multiple sources of authority and rights.

When talking about the experience in the Incubator, university professors highlight the exchange of knowledge as one of the main contributions to the enrichment of academic experiences. The professor of the Business Administration course emphasizes that by working with the incubated groups on “the concepts of municipality, citizenship, government plan, urban planning and the agrarian question, production and increase of family income, exemptions and tax justice, among others”, his view on these concepts has broadened, as this solidary base is a political practice, for several reasons, such as questioning unequal relations, whether in the field of production, marketing, culture between people and organizations. Arguing that its strength lies in its capacity for organization, association with other people and social movements.

The search for a participatory democratic management, which accepts the permanent sincere dialogue in a horizontal relationship, having as its main object themes: solidary economy, income, family farming, among others.

The eyes of university professors indicate the reinventive effort to relate to the knowledge of their subjects as the collaborative process between the meetings of the Think Solidarity Group and the incubated groups provoked reflections on the economic, social, political and project management demands. In this process it is possible to identify a contextual university knowledge, the result of a collaborative, shared and interventional research, where the problematization starts from the dialogue between researchers and social protagonists in a methodological theoretical process of “inverted extension” (SANTOS, 2008).

University extension can be a form of knowledge production through experience. It has characteristics that, if well used, can contribute to a significant change in the teaching and learning process, as it has a different methodological arsenal; it is made up of meetings between students, teachers and the community, and through these meetings, it is possible to incorporate other knowledge, create a new common sense and broaden the reflection on practices because they are constituted by experiences (CAMPANI; GOMES; PARENTE, 2018).

Given these aspects, it is observed that the curriculum dynamics, in the context of university extension, is a path towards change, evoking new paths, acting as a mediator-inclusive of socio-affective relations, opening up to epistemological protagonism and recognizing new authorships in the perspective of knowledge production.

The ecology of knowledge is a deepening of action research. It implies an epistemological revolution within the university and as such cannot be decreed by law. The ecology of knowledge is essentially based on the intercultural pedagogical experiences that are provoked by extension actions and potentialize the processes of inclusion in the university.

They are intercultural pedagogical experiences because they recognize the difference and

recognize it in sharing and exchanging experiences. And in this learning “with” that knowledge is socially constructed, designed and embodied by an inclusive curriculum.

The teachers point out that the challenges of IEES are great and “that when facing such difficulties in defense of its way of thinking, reflecting and being in the perspective of the solidary economy, which is its central singularity, it becomes and affirms itself as a territory of confrontation and difficulties inside and outside the academy”(teacher administration course).

The reinventing principle of the knowledge produced would be in the participation and protagonism of the teaching practice in intending and recreating the paths taken for the approximation between the social groups and the university. These paths are being glimpsed according to their limits, in order to produce a border subjectivity between institution and society. The significance of this border subjectivity punctuates the epistemological dispute. This epistemological confrontation between different knowledge and knowledge intends to curricular principles requiring a more open, flexible and heterogeneous, less hierarchical organization, calling into question the relationship between science and society.

There is an understanding that everyone involved in IEES projects learn a lot in the knowledge exchange process and the challenges increase as existing scientific knowledge does not respond to political, social, emotional and cultural demands. The reflection processes nurtured by Think Solidarity Group serve as a reflection space for teachers to reinvent themselves in their disciplinary spaces. In this sense, the innovative process is strengthened because it destabilizes, generates discomfort, produces movement. Curricular innovation is always intentional and carries the burden of complexity of the initiative, since it presupposes a transformative pedagogical thinking.

The IEES/UVA based on solidary principles focusing on family farming, usually makes a kind of diagnosis through dialogue with each specific territory that seeks it. Respecting, thus, its specificities to actually have real precision of what can contribute to the strengthening of this territory. From this reading, it follows for studies and debates on which directions should follow. Thus, by acquiring the maximum depth on specificities, through thematic studies, fostering discussions with the team (coordinator, teachers, academics and former academics), to subsequently plan extension activities, namely workshop, meeting among others to explain relevant points that aim to contribute to the empowerment of territories, and at the same time, understand in the process what these territories actually aim to contribute to IEES.

If you need a partnership for a specific issue that IEES does not reach, you are looking for partnerships that can add to the advance of the territory, so the intention is to join forces.

According to the coordinator: “This process is permanent, because in this context the incubator

itself is incubated, because it is constituted in this aspect of construction and reconstruction in the face of challenges and impasses that may arise in the journey”.

From this perspective of university extension activities with the participation of academics and teachers, we realize that both experience a process of knowledge exchange with farmers, in order to understand the existence of a formative link that encompasses all involved, awakening them to reflections of diverse knowledge, both from the subjects who are from the academy, as well as those from the communities of the incubated groups. This scenario weakens the epistemological hierarchies governing the disciplinary knowledge of university teachers, disputes the technical, scientific and instrumental rationality of academic culture and strengthens the border identities of the university curriculum.

Final considerations

The IEES / UVA Extension Program helps farmers in the territories in the process of community incubation to advance collectively and individually, as they express confidence in their positions, followed by self-esteem, appreciation of their place of belonging through of interest to continue seeking improvements for their family farming ventures.

He understands that doing solidary economy is the possibility of producing in a sustainable way, living with quality of life and in community. With this philosophy, the program empowered community groups, teachers and students in their learning processes and social commitment. It is assumed that the university extension in the IEES can be produced as an ecology of knowledge, in a horizontal relationship and with social commitment, in the principles of solidary economy.

From the speeches of the teachers who participate in the program, we understand that the university extension of IEES is providing the exchange of knowledge, strain their disciplinary knowledge, provoke the construction of new curriculum territories and awaken to creativity and curricular innovation.

The role of IEES and its organizational, political and supportive struggle to improve the living and income conditions of incubated groups contributes to curricular innovation processes because it has claimed reinventing experiences that create new forms of sociability. Different ways of communicating and relating. Ways to invent and reinvent yourself.

It has not yet been possible to capture, by the teachers' statements, to what extent this reinvention process breaks disciplinary boundaries in their courses or in their pedagogical

experiences with their students in the curriculum routine, but it was possible to perceive it in the condition of their experiences with the Program.

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