

New knowledge and practices to articulate socioculturally diverse knowledge

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Abstract: In a society in constant change, school is a possibility for establishing processes of symmetrical and dialogic relationships between the actors of the educational and social environment in a socioculturally diverse context. For this reason, the articulation of knowledge and actions is presented as a space for relationship-action based on pedagogical and educational practices that are planned and implemented in schools with the involvement of families and the territorial community. The objective of this article is to understand the pedagogical and educational practices that enable the articulation of socioculturally diverse knowledge in the school context. The methodology is educational research from an interpretive paradigm, from the perspective of a multiple case study. The results are explained as follows: 1) The involvement of the family-school-community enables articulation processes with sociocultural relevance; 2) The dialogue of knowledge is an axis for meeting diverse knowledge from the symmetry of power; and 3) The school and the family are agents that must be in permanent dialogue from a language of encounter.

Keywords: *Articulation, Dialogue of knowledge, Epistemic justice, Intercultural education.*

1. Introduction

The school historically in colonized contexts has been the vehicle of installation of the nation-state, from the imposition of ideologies of hegemonic axiologies that allow epistemic reproduction from colonial knowledge [1-3]. However, epistemic justice from the dialogue of knowledge, questions the imposition of Western knowledge to Mapuche indigenous knowledge, from the practical implementation of the intercultural educational approach, as a means to enhance critical reflection and determine the principles of educational and pedagogical family education as is the *Kimelturwün* [4-6]. In this sense, both actors in the educational environment and actors in the social environment should question their contribution to the transformative processes inside and outside the school.

Reflective practice is an innovative training option that deeply and significantly articulates theoretical and practical knowledge for teachers who seek to improve their pedagogical practices and, in order to lead this change and adapt to current needs, require greater professional autonomy to innovate as much as they need in a dynamic and reflective way. They need to be critical-reflexive professionals with themselves and with their pedagogical practices, who practice observation, inquiry in the teaching-learning processes and classroom management and linkage with actors in the social environment, a complex space that is configured as a real and permanently dynamic ecosystem. However, this teacher profile is light years away from the conventional and entrenched teaching model of the teacher as a transmitter of knowledge [7]. This is revealed in the following theoretical constructs: 1) Technical rationality, where the dominant interest is in the efficient and effective application of educational

knowledge, with the purpose of achieving ends accepted as given. In this case the contents of reflection are the problems of instruction, how to achieve the articulation of school and Mapuche knowledge; 2) It is based on a concept of practical action, according to this, the problem is to explain and clarify the assumptions and predispositions implicit in practical matters. As well as evaluating the educational consequences towards which the action leads, teachers make explicit the assumptions of their professional action and the value sense or meaning of the action from the dialogue of knowledge; and 3) Critical reflection, ethical criteria are incorporated [8]. It can be seen how heterogeneity is what underlies the reflective processes that people deploy, this fact gives pedagogical practice a diversity that enriches it, from epistemic justice, considering the *kimelturwün*.

Faced with the scenario presented, it is relevant to ensure the implementation of an educational model that enhances the participation of the different actors of the educational and social environment, to sustain the practice in epistemic justice as a framework of the intercultural educational approach that overcomes coloniality [3, 9, 10]. In this process, dialogue, communication and interaction of different social actors should be considered as a key axis, due to the fact that learning is dynamic and integral, which is configured from inter and intra school experiences [11, 12]. Therefore, it is understood that the school cannot act alone and requires the involvement of other subjects acting within and outside the educational communities [13]. Because the articulation of knowledge must be understood as a practical and participatory process, where the family-school-community meet and dialogue regarding the formative ideology they hope to achieve and how to design and implement new ways of building knowledge.

The management of schools in Mapuche context has the potential to plan and implement from epistemic justice actions pedagogical practices that allow the recognition of the other as a legitimate one to dialogue from their own knowledge and frameworks of understanding [10, 14]. Therefore, it is the ecology of knowledges that allows the egalitarian encounter of knowledges, from saying and doing, to overcome systematic epistemic injustice, testimonial injustice and hermeneutic injustice [15]. In this sense, it is that schools in Mapuche territory must validate from practical actions the knowledge of families and community as a contribution to the teaching and learning processes.

1.1. Objective

The objective of this article is to understand the new knowledge and know-how to enhance pedagogical and educational practices that enable the articulation of socioculturally diverse knowledge in the school context.

2. Methodology

The research is framed in the methodology of educational research, from an interpretative paradigm to build knowledge that allows an understanding of the object of study, from subjectivity and intersubjectivity [16]. Thus, educational research will allow understanding the involvement of the actors of the educational and social environment in relation to the process of articulation between indigenous and school educational knowledge in pedagogical practices.

The type of research is qualitative, since it will allow the description and interpretation of the educational reality, as experienced by the subjects in educational scenarios [17]. The research design is circumscribed to the case study, specifically to the multiple case study [18, 19].

2.1. Techniques and Instruments

For the collection of information, the semi-structured interview, participant observation and focus group were used.

The semi-structured interview allows a process of verbal interaction between two people, which implies a communication process where “the art of asking questions and listening to answers is exercised [20]. The interview was validated by experts in the field. The instrument was applied to teachers, traditional educators, students, parents and sages, it was applied through audio recordings, as

well as virtual interviews. The material for subsequent analysis was transcribed into correct Spanish. Regarding the organization of the semi-structured interview, two dimensions and three sub-dimensions are established, which are structured as follows: 1) Teaching dimension: The curricular sub-dimension is identified; the didactic sub-dimension and the methodological sub-dimension regarding how the microcenters manage processes of articulation of school knowledge and Mapuche knowledge.

In the case of participant observation, it was carried out through field notes after the semi-structured interviews in order to organize them based on the categories that emerged from the participants.

The focus group is a technique that privileges speech, and whose interest is to capture the way of thinking, feeling and living of the individuals who make up the group [21]. For the purposes of this research, it was carried out in microcenter meetings, whose script was developed from the information collected in the semi-structured interview virtually and validated by a group of experts in the field.

2.2. Participants

The participants of the study correspond to the actors of the educational environment and the actors of the social environment, which in total make up 40 people, whose age ranges, definition as Mapuche and the command of Mapunzugun is diverse, which is organized as follows:

Table 1.

Caracterización de los actores del medio educativo y del medio social.

Participant	Years of experience/Years in school	Mapuche	Speaker
10 Teachers	17.5 years of experience.	90% consider themselves Mapuche	Non-speakers of Mapunzugun, they understand short sentences.
10 Traditional educators	7.5 years of experience.	100% consider themselves Mapuche	Mapudungun speakers, active in their territorial communities.
10 Students	5 to 7 years in school.	100% consider themselves Mapuche	Non-speakers of Mapudungun, but are learning at school and at home
10 Parents	5 to 7 years in school.	90% consider themselves Mapuche	20% speak Mapunzugun, 60% understand, 10% do not speak or understand.
4 Wise Men	There is no direct link	100% consider themselves Mapuche	Mapunzugun speakers, active in their territorial communities.

Source: Own elaboration, data provided by the semi-structured interviews.

Regarding the linguistic situation, 40% of the participants of the research, corresponding to 16 people, are Mapunzugun speakers and 60%, corresponding to 24 people, are not Mapunzugun speakers; however, they can understand some words, phrases or sentences of medium length, without establishing a conversation.

2.3. Data Analysis

The type of data analysis used is categorical, using grounded theory, which allowed the development of an inductive theory that emerges from the data provided by the research participants [22, 23].

3. Results

The category Management of schools in the Mapuche context refers to the organization that the school establishes to organize its pedagogical actions, which is made explicit in the institutional management documents, in the testimony and experiences of the actors of the educational environment and the actors of the social environment.

When reviewing together with the school, the family and the community, it is evident that there are experiences and pedagogical practices that allow and facilitate the processes of articulation between school educational knowledge and Mapuche educational knowledge. In this context, the role of schools and their practical management are a relevant axis, which is why the category of analysis corresponds to the management of schools in the Mapuche context from the curricular dimension, the didactic dimension and the methodological dimension.

The category Management of schools in Mapuche context makes explicit actions and activities that make possible the valorization of Mapuche knowledge present in the territories where the educational institution is located. Consequently, the Management of schools in Mapuche context obtains a frequency of 470 recurrences and is composed of 12 codes, which according to their frequency and percentage are structured as follows:

Table 2.

Frequencies of codes of the category management of schools in Mapuche context in the curricular dimension.

Codes	Frequency	%
Lack of Mapuche knowledge	30	6.3
Curricular contextualization	25	5.3
Intercultural PEI	20	4.2
Teaching planning that ensures the intercultural seal	7	1.4
Total	82	17.2

The code Absence of Mapuche knowledge is related to the progressive loss of knowledge of young families, due to the processes of schooling and the denial of Mapuche knowledge in the school education received at different levels of the educational system. This is evidenced by what mothers and mothers of students state: "There is very little Mapuche knowledge that we have left, as I was telling you before, some have taught them some words in Mapudungun, they have taught them how to dance, how to use the palín, how to use a, ay no se lo nombre, but the blanket, but no more than that" (Parents E6, 15:38). This lack of knowledge is evidenced as a weakness in advancing in the deepening of Mapuche knowledge, as pointed out by a wise lonko:

"A good way is for families to allow everyone to participate in Mapuche activities and ceremonies, not to be left out because of their religion, because that makes them not have the kimün and believe anything...if they would allow Mapuche knowledge in their lives something else would be different, the children would be better prepared to be better at school" (Sabio-lonko E4, 50:05).

In this context, it is necessary that families make efforts so that there are spaces to deepen their own knowledge.

The Curricular Contextualization code corresponds to educational and pedagogical actions that enable practical actions to give context to the school curriculum in an intercultural perspective. This implies that, based on the guidelines from the Ministry of Education, it is possible to plan instances that consider Mapuche knowledge, as a teacher points out:

"Now, in the afternoons we have the curricular prioritization, there are also the study programs. What happens is that the curricular prioritization, of course we have the learning objectives, but we also have the indicators. So, I still have to go and check, now we are going to see what the indicators are so that I can make my evaluation guideline or rubric, then, and carry out an orderly work because if not, I am guided only by.... Well, maybe you can create activities, indicators, but the idea is to consider the same ones that are already in the program, because apart from the fact that they are there, then, sometimes if I make some modification according to the requirement that is needed, whether it is the student's learning level and their own knowledge" (Teacher E6, 12:15).

In a practical sense, it is assumed that what is oriented at the ministerial level should be improved in a contextual perspective, considering the knowledge that emerges from the territories, as a mother

points out: "I believe that the Mapuche is very important, but sometimes it is not seen as much and I believe that the uncles and aunts of the school should make an effort for it to be there. Now we as parents should do the same" (Mother E5, 17:03).

The code Teacher planning is the action that ensures that the intercultural educational seal is carried out; it is related to the organization of teaching and learning from a systematic collaboration among the actors of the educational and social environment, within the framework of the institutional management documents and the school curriculum in intercultural perspective. This is evidenced in what one teacher says about how in the planning and preparation of material, the different teachers articulate the school educational knowledge and Mapuche educational knowledge, where before delivering the material to the student, they meet, as one teacher points out "we are already going to work on this objective... I am already going to work on this objective. ...now I am going to work on this, it helps to work on this in language" "Ah, now I can work on this other one in indigenous language" says the traditional educator and the physical education teacher says: "ah now, I am going to work on this objective" (Teacher E1, 10:24).

The teacher points out the importance of the processes of articulating school and Mapuche knowledge through planning, where the role and knowledge of the traditional educator is relevant and, in turn, they, as a pedagogical duo, reflect and adjust to the learning needs of all students depending on their level.

Table 3.

Frequencies of codes of the category management of schools in Mapuche context in the didactic dimension.

Codes	Frec.	%
Means for the relationship between Mapuche and school knowledge	89	18.9
Recognition	85	18
Traditional educator as an agent of Mapuche knowledge	52	11
Professional responsibility	9	1.9
Improvised educational spaces	6	1.2
Total	241	51

Source: Own elaboration.

The Media code for the relationship between Mapuche and school knowledge refers to the mechanisms that make it possible for school and Mapuche knowledge to dialogue both inside and outside the classroom. This implies that they can be educational and pedagogical instances in which both educational and social actors participate. This is evidenced in what the traditional educator expresses:

"Through WhatsApp we send video or we work on WhatsApp sending videos and evidence where one has, where one sees the expression that the child makes, how he expresses himself, how he makes his dissertation, when a mapuzungun is presented, the greeting all that, in that way" (Traditional educator E6, 4:22).

In this sense, it is evident that the school dynamizes different means that allow school knowledge and Mapuche knowledge to give a relational sense between them, explaining that they can be linked in a symmetrical way in the different activities that are planned. However, the families present the need to incorporate other means so that there is a more symmetrical relationship between school and Mapuche knowledge, as one parent points out:

"I believe that we can make progress in relating school knowledge with the Mapuche, naming each accessory in the schools, in the classroom, in Mapudungun, the door, the window, the trees, the welcome, in the van itself, so I would like to do the same, as there is in the hospital in Temuco, in each room in Spanish and next to Mapudungun, and it is a way to reinforce that" (Parent E5, 7:28).

The father's testimony tells of the relevance that as Mapuche, Mapunzugun should be something that is present in the daily life of the school, not just left for a specific subject, because the more the language of a people is practiced, the greater the opportunity that exists not to lose one's own knowledge.

The Recognition code is related to an ethical and political positioning of each teacher as a key element to carry out the processes of articulation between Mapuche and school knowledge, giving it practical importance to build experiential and emotional learning linked to the territory. As one student points out:

"I am fascinated to be Mapuche because we Mapuche have a history, we have stories, you would be fascinated, those who are not Mapuche, would be fascinated that, if they believed us, because some huincas think that we are bad people, but we are not bad people, we Mapuche are humble and hardworking people" (Students E4, 9:18).

Based on this recognition, the different participants explicitly state their need to continue advancing in the knowledge and practice of Mapuche knowledge.

The code Traditional educator as an agent of Mapuche knowledge is related to the purpose of representing the family and the community in the incorporation of Mapuche knowledge in school education, in a territorial perspective. This with the purpose of generating a social and cultural relevance of the students' learning, in the implementation of intercultural education, as a teacher points out: "As a Mapuche I have little knowledge, because before it was like that, little was taught, because it was still internal. That is why the traditional educator is so important for us, and he teaches us and does it with patience" (Teacher E4, 13:01). This valuation of the role of the traditional educator is also expressed by the actors of the educational environment, as indicated by a student "What we have been learning at home and when we go to our grandparents, the educator uncle helps us to understand it in our lof" (Student E6, 19:03). In this perspective, this is congruent with what was stated by the actors of the social environment.

The code of professional responsibility is related to how teachers assume articulation as part of their role and professional practice, beyond the curricular guidelines that are given to them, it is rather a duty to be with respect to a social and ethical commitment. However, it is evident that there is a lack of knowledge that limits the relationship processes between school and Mapuche knowledge, as a teacher points out:

"But it's because I wanted to, on my own initiative I started to study this, because well, to make this work, I have no idea what it is. What I did, I had worked on classroom projects before and one, and a colleague remembers mentioning this, "but we have already done it, we have worked on classroom projects, we teachers are always working like this", I said to her, "teacher, excuse me a little bit, but it is not a classroom project, in a classroom project, what do you do? You plan, it is not true, you look for the activities and after you have everything ready and you give it to the student and the student executes what you thought, what you believe in, what you programmed" (Teacher E1, 40:01).

In this sense, it is evident that teachers reflect on how to establish knowledge relationships in their pedagogical practices, for which they consider key elements, as pointed out by some teachers during a participant observation:

"The Language and Communication class begins and all students sit in circles to tell the stories that grandmothers told them during the weekend, then they must record them in their notebooks and answer questions that the teacher writes on the blackboard, such as: What is the story about? What kind of text is it? What did it teach you? Once the questions are answered, the teacher tells them that we must be very respectful to listen to the answers and that this knowledge will help us to be better people. At the end, she asks me to indicate what I liked most about the activity and I tell her that it is the respect she has in relation to the knowledge that each one shares" (Class record, Language and Communication class, School 5).

The teacher explains how each of them understands and understands the need to know in greater depth the Mapuche knowledge, because this allows them to better contextualize the teaching and

learning processes. This Mapuche knowledge also allows them to have a greater emotional and relational connection with the students.

This professional responsibility is acknowledged by the families, as pointed out by a mother:

"I think.... as I told you, to vary, whether in the classroom, outside, in the field, in a sacred Mapuche home, where they do ceremonies, to vary, not to be monotonous, because before education was very monotonous, especially public education was very, there was no enthusiasm, the teacher was enthusiastic, to excite the children, That is also a job, to be a good vibe, only a good leader, obviously the workers are going to work, if they are just a boss, they are not going to work, they are going to turn the wheel and with the teachers the same thing happens, there is no enthusiasm from them, so they are not going to be enthusiastic. But they feel enthusiastic, it is felt that there is enthusiasm on the part of the teacher, that he likes to go to school, he is worried, he sets his alarm to get up in the morning, he does not want to miss, he wants to be there" (Mother E1, 23:01).

As the testimony points out, the families observe how the different teachers incorporate Mapuche knowledge even when they do not always have a command of this knowledge, which allows them to motivate the students to learn.

Table 4.

Frequencies of codes for the category management of schools in a Mapuche context in the methodological dimension.

Codes	Frec.	%
Educational spaces for the revitalization of indigenous knowledge	68	14.4
List of subjects from an intercultural perspective	52	11
Lack of Mapuche knowledge in parents	27	5.7
Total	147	31.1

Source: Own elaboration.

The code educational spaces for the revitalization of indigenous knowledge is related to activities where educational and social actors identify, systematize and implement educational processes that incorporate Mapuche knowledge. In this context, it is evident how the actors of the educational environment reflect on the way in which the different activities will be planned and implemented, as pointed out by a teacher in charge of the school:

"So, I always tell the traditional educator, I say, "look, we can do this..." he says, "if I think so...", we ask the other guides of the team and the PIE team, the physical education teacher, all their opinion. So, I say, "yes, here we have to try..." look, imagine that you are a student and if we give you only guides, that you write on the blackboard, it's like what are we studying for..." (Teacher E5, 1:39).

In this planning and implementation space, the value of the territory is recognized when designing learning spaces in context, as pointed out by a traditional educator:

"Well, as it favors it, in the sense that it is inserted in a lof, in a territory that is Mapuche and also the school has its seal, the seal of interculturality, well the part of microcenter as I do not participate, I would not know how to answer that part. But if it favors in the sense that knowledge is strengthened, it becomes, for example, when calling to, to participate in guillatún, you can participate in, those things, where the school favors, that is why the children return to the traditions that have been lost and that are being strengthened again" (Traditional educator E2, 48:27).

This is how the spaces to promote Mapuche learning and knowledge must transcend the classroom space.

The code Relationship of subjects in intercultural perspective refers to the pedagogical instances and activities that link different subjects of the school curriculum with the purpose of relating school knowledge and Mapuche knowledge. This is in the understanding that when both knowledge are linked, learning becomes experiential for students and therefore will allow them to act in practical life, both

inside and outside the community, as stated by a teacher and evidenced in the observation of class participants:

"A team of teachers inform the students that they are going to carry out a PBL, explaining what the project implies for their learning, to develop it they are going to present them with a question and together they must investigate to answer the question. However, they are told that they should not answer the question in any way, but by creating a product that they should present to a real audience. The proposal motivates the students, who applaud and ask questions in relation to the challenge. Then the traditional educator asks them the question: How do we improve our quality of life, based on Mapuche food? After that they should go to give thanks and ask for wisdom to Ngnechén" (Class record, articulated class Language and Communication, Natural Sciences and Mapuzungun, School 6).

"As a way of deep learning, a group of teachers together with the traditional educator tell the students that they will develop pedagogical activities that will allow them to meet with other schools, with the purpose of strengthening the culture, through the learning of the subjects of Language and Communication, History and Mapuzungún. To do this they tell the students that they will ask some questions at home in relation to the stories that are told about the place, then they will write them in their notebooks, to reconstruct the local history and together they will reflect on how the Mapuche have their history. Faced with this, the students are enthusiastic and spontaneously begin to tell stories that they say they have heard from the ancients" (Class record, articulated class Language and Communication, History, Geography and Social Sciences and Mapuzungun, School 6).

In what was pointed out by the teacher and the participant observations of classes, it is evident how the different subjects from the learning challenge are oriented from the Mapuche own knowledge, this as a way to enrich the knowledge of the students and in turn strengthen the pedagogical practices that are planned, implemented and evaluated, as a student points out: "For example, to learn more about the Mapuche cosmovision, to talk about history and that you would like, for example, to know about history you could take trips, also learn about the instruments how they are played or perhaps participate in more ceremonies, it could also be that more classes with Uncle Hugo, who is the teacher who does Mapudungun" (Student E6, 46:06).

The code Absence of Mapuche knowledge in parents is associated with the lack of knowledge of educational and social actors in relation to Mapuche educational knowledge. This lack of knowledge is attributed to the lack of spaces within the family and the school to deepen their own Mapuche knowledge as the axis of their daily lives, as pointed out by a traditional educator:

"Parents today are young and there are many who do not know And there are others who do, they don't know, but they do ask and take an interest and so it happens, there is very little contribution from home, only from some moms who are in charge of approaching their children, and call when it is complicated, because now there are few children who go in person and most of them are at home working, so yes, and the other thing, the good thing is that now the children who are more complicated, the parents who are more complicated are sending them to school, so there they can be taught a little more, but as a contribution from home, no, it is very little" (Traditional educator E1, 44: 16).

In this sense, it can be seen that fathers, mothers and families in general consider that their knowledge is less and less, due to the lack of transfer from the elders of the community.

The reflections presented in the focus group show how the lack of Mapuche knowledge is a latent problem that prevents schools from carrying out intercultural processes from institutional management to teaching and learning practices, both inside and outside the classroom. Consequently, this lack of knowledge generates a lack of congruence between what is declared at the PEII level and in daily practice at the moment of articulating school educational knowledge and Mapuche educational knowledge.

The articulation between school educational knowledge and Mapuche educational knowledge from the observed pedagogical practices, the testimonies of the actors of the educational environment and the actors of the social environment through the focal group, show key elements that make possible the processes of symmetrical, dialogic and dialectic relationship of knowledge. For this, it is important that Epistemic Justice be a central axis of the educational and pedagogical experiences in the school context that should be concretized as a guiding framework for shared and consensual practices.

The articulation of school educational knowledge and Mapuche educational knowledge is mobilized from key elements such as epistemic justice as a framework to guide the link and actions of social and pedagogical character, from an encounter between ways of understanding, comprehending and explaining the world, which must be established through the dialogue of knowledge to allow a symmetry of knowledge through an ecology of knowledge. For this to be present in the pedagogical practice, a practical recognition is required, beyond rhetoric, where both the actors of the educational environment and the actors of the social environment feel part of the practical experiences of the teaching and learning process. It is understood that learning is cyclical, permanent and collective, where subjectivity and intersubjectivity are connected to contribute to new knowledge and skills.

In this scenario of epistemic justice is that the four categories of analysis that have allowed to identify, describe, characterize the pedagogical practices that make possible the processes of knowledge articulation in schools that are explicitly intercultural, where it can be typified that for there to be knowledge articulation there must be spaces of encounter between the actors of the educational environment and the actors of the social environment, Within the ideal margins it is necessary to reach a consensus between the family-school-community, because the understanding and interpretation of time is different, since in the western world life is assumed in a fragmented way and in the indigenous world it is seen in a holistic way with a deeper linkage. Therefore, a symmetrical dialogue must be established in order to collaboratively co-construct the form and type of relationship to be established.

In relation to learning experiences and pedagogical practices, these should be circumscribed to the deepening of local Mapuche knowledge, since this enables a practical understanding of what Mapuche forms of learning imply, and how integral and systemic learning is constructed from the community's own territorial reality, as pointed out by the focus group:

"The curricular orientation, the graded objectives sent to us by the Ministry, of course. I think that's a fundamental pillar that all schools must consider. It's where we must implement, of course, pedagogical guidelines. Then, respect and appreciation of roles, of course. Respecting others, considering others according to their function. Teachers, Traditional Educators, Educational Assistants, lonkos, all those involved in the educational community. I believe we must be able to value, respect, and have the humility to understand that we don't know everything and that we are always learning" (Focus group, School Teacher).

"Yes. So, the truth is that we've been making progress in terms of coordinating subjects with the Traditional Educator. It was difficult for us at the beginning, yes. Because for him it was something new. Well, for us too. So, but, uh, we've been working in such a way that we've been seeing progress. Yes, I think we face the difficulty or perhaps the weakness that many parents aren't native speakers, they don't practice. So, they don't practice their language. So that means that children only learn at school, right. And at school it's once a week, and when it's not every day, every day, it becomes very difficult to make progress in the language. And that's a big weakness we still have. But yes, in other subjects, yes. In terms of things related to culture, to cultural spaces" (Focus group, School teacher).

To establish this process, it must be carried out through a meeting, first humanitarian and not instrumental, then, through dialogue and meetings, the history of the community and knowledge specific to the territory must be systematized to determine which Mapuche knowledge is susceptible to articulation with school knowledge, from a contextualized planning design to the territories where the schools are located. This planning must be accompanied by those who are bearers of Mapuche educational knowledge and, in turn, those who have pedagogical sensitivity from recognition to

establish learning paths that have their evaluative framework and constant feedback system to enhance situated and deep learning, where all members of the educational community feel like active participants in its planning, implementation and evaluation, as explained in the focus group:

Currently, in the educational activities being carried out, we incorporate, for example, the lawentuchefe to explain to the children the functions of medicinal plants, right? That's in the context of the school's learning projects. What each plant is for. Well, in the context of the pandemic, they made little capsules, uh, and sent them via WhatsApp. And in person, the person is invited, right? And we also work in the greenhouse, planting obviously, including pennyroyal and countless other medicinal plants. And in the context of the Epew, families are also invited, right? They're invited to culturally rescue ancestral learning (Focus group, Traditional educator).

In this context, the elements that underlie the classification of pedagogical practices that foster the integration of school-based educational knowledge with Mapuche educational knowledge, in the curricular, didactic, and methodological dimensions of the intercultural teaching and learning process, are as follows: 1) Pedagogical practices that enable participation and collaboration between stakeholders in the educational environment and those in the social environment; and 2) Pedagogical practices that foster immersion in local Mapuche knowledge.

Table 5.

Types of pedagogical practices to articulate school educational knowledge and Mapuche educational knowledge from participant observation and focus groups.

Practices	Pedagogical approaches that enable participation and collaboration between actors in the educational environment and actors in the social environment	Pedagogical from immersion in local Mapuche knowledge
Description	These activities are planned based on the actions specific to each subject and seek to enable families to contribute their knowledge, methods, and educational goals through the preparation of materials, research on topics, presentations, and completion of assignments.	These are planned activities that emerge from the Mapuche's own sociocultural milestones, which are transversally related to the reading comprehension processes, whether planned or improvised.
Testimonials and/or practice	<p>"I will also tell you that it was a bit difficult for us to articulate this and to get the families to accompany us in the process, but little by little we have achieved it, little by little and trusting together we can learn in greater depth" (Teacher 1, E1).</p> <p>"Sometimes I find it a little difficult to help with the search or teaching of materials; here, it's the grandmothers who know more. So I tell the teacher, and she helps me progress anyway, because she's learning Mapuche." (Mothers, E6)</p>	<p>"The other day we had the palín meeting, so I suggested to the children that after the meeting we create texts with what we learned in the process" (Traditional Educator 2, E1).</p> <p>"Wetripantü here is what brings us back to the newen and the Pichikeche learn many things there, for example, they learn many things about our culture that is alive and then others want that knowledge" (Lonko 1, E1).</p> <p>"Several teachers have passed through the school and they have not always been around to be able to carry forward our culture, but now Aunt Claudia motivates us every time to show what we are and there we are all learning to be Mapuche, because sometimes in everyday life it is not so easy" (Parent 2, E1).</p> <p>"When we participate in our ceremonies or celebrations, the children prepare beforehand. I know they do activities in class, with guides and homework. Because Aunt Claudia says that way they understand things better." (Mother 2, E1)</p>

Pedagogical practices that foster the articulation of school educational knowledge with Mapuche educational knowledge from the curricular, didactic, and methodological perspectives in the teaching and learning process are those planned based on local Mapuche knowledge, with families and communities as part of these experiences. In this context, it is clear that the articulation of knowledge requires local Mapuche knowledge and, in turn, the pedagogical knowledge of teachers. However, for this process to occur, it requires recognition, dialogue, and appreciation of others.

4. Discussion and Conclusions

School management in the Mapuche context requires establishing a connection and integration between the knowledge and practices of the educational environment and the knowledge and practices of the social environment. Thus, these practices and knowledge will be understood as the practices acquired in school life and community life. They are the result of the subjects' praxis; they result from the combination of practical and theoretical aspects. This more comprehensive and ecological perspective would include the entire set of practices that promote a new active coexistence of knowledge and practices, with the assumption that all of them, including scientific knowledge, can be enriched by this dialogue [24]. Thus, knowledge-doing encompasses the skills that relevant intercultural education generates to manage local initiatives and knowledge in a situated and contextualized manner. This is done with the aim of fostering the articulation between school educational knowledge and Mapuche educational knowledge, based on epistemic justice, based on the dialogue of knowledge within the microsystem that each school configures in Mapuche territory [10, 25, 26].

In this scenario, from the role of the school, it is made explicit how the Mapuche knowledge present in the family and community can be articulated with school knowledge, where they can be discussed and related in a symmetrical, dialectical, and dialogical manner [9, 12, 27]. In short, the school must be a space for real participation to counteract the colonization established as a systematic process.

Regarding learning experiences and pedagogical practices, these must be limited to deepening local Mapuche knowledge [4] because this enables a practical understanding of what Mapuche learning methods, such as *kimeltuwün*, entail. This educational action is understood as learning-teaching, from learning by doing, knowing, dialoguing, and feeling in the natural, social, cultural, and spiritual environment [28]. To establish this process, it must be carried out through a meeting, first and foremost humanitarian rather than instrumental. Subsequently, through dialogue and meetings, the community's history and the territory's own knowledge must be systematized to determine which Mapuche knowledge can be articulated with school knowledge, from a contextualized planning design to the territories where the schools are located.

Contextualized planning must be accompanied by those who are bearers of Mapuche educational knowledge and, in turn, those with recognized pedagogical sensitivity. This must establish learning paths that have their own evaluative framework and constant feedback system, to enhance situated and profound learning, where all members of the educational community feel like active participants throughout the entire process, from its planning, implementation, and evaluation.

In this context, the elements that underlie the pedagogical practices that foster the integration of school educational knowledge with Mapuche educational knowledge, in the curricular, didactic, and methodological dimensions of the intercultural teaching and learning process, are the following: 1) Pedagogical practices that enable participation and collaboration between stakeholders in the educational environment and those in the social environment; and 2) Pedagogical practices based on immersion in local Mapuche knowledge [28, 29]. Therefore, these processes that contribute to the integration of school educational knowledge with Mapuche educational knowledge require sharing with the entire educational and territorial community and then incorporating them into institutional management documents. This is done with the purpose of planning their gradual implementation with the involvement and connection of the family, school, and community. In this sense, the school, the family, and the community must establish shared goals through dialogue, beyond meeting milestones such as accountability, as occurs when institutional management documents are shared. Rather, they

serve as opportunities for transformative encounters that connect people from their core values and then advance knowledge and the distribution of power, with the goal of systematizing practices through action. Therefore, the school and the community must question their way of participating and engaging in the educational and pedagogical processes planned, implemented, and evaluated in the teaching and learning processes. This requires spaces for encounter between the school and the family, not only from the hegemony of knowledge, but also from a mutual listening perspective.

Likewise, we find that the coloniality of knowledge is a chain that is sometimes invisible to the discursive and practical act, but that is evident in epistemic practice and in everyday relationships. For example, when someone identifies as Mapuche but places limits on their actions as Mapuche. That is, they can only practice certain activities because others cannot due to their religious beliefs. This example illustrates how, through discourse, we value who we are; however, through everyday practice, we deny and resist living from the Mapuche sociocultural identity that each of us holds at the foundation of human experience. Therefore, countering the hegemony of Western knowledge requires shared efforts that must be established bidirectionally between families and schools, which must be supported by the role of the downtown area as a space for sharing practices and experiences [30].

In this context, the transformation for the process of articulation between school educational knowledge and Indigenous educational knowledge in schools belonging to rural microcenters must demonstrate: 1) a culture of high expectations; 2) a transformation of the educational community; 3) an internal and external evaluation system; 4) recognition of cultural and contextual contributions; and 5) an improvement in learning outcomes and in school dropout rates. Therefore, when this is not visible, it is because there is no dialogical approach that considers it as a driving force of educational practices, and there is no possibility of changing it, since what is not seen cannot be changed.

In this sense, pedagogical interactions must be guided by a reflexive dialogical practice, based on epistemic justice, in order to rethink rural education, and specifically, rural microcenters, from the perspective of critical interculturality, with the purpose of articulating school educational knowledge and Mapuche educational knowledge from a symmetry of knowledge, based on epistemic justice. However, tensions in the way knowledge is constructed are present in teaching and learning practices, and there is not always the knowledge and time to guide them from a critical intercultural perspective that makes it possible to overcome inequalities.

From a public policy perspective, the challenge arises of going beyond current regulations, as the results show no qualitative or quantitative differences in the learning of students who have been systematically socioculturally excluded. Therefore, legal provisions must be incorporated that respond to the context, from the perspective of the new rural environment and the social actors who live there, providing real opportunities to incorporate local Mapuche knowledge into everyday pedagogical practice. In addition to a support system that enables the participation of social actors who are part of the educational communities, elements of local development knowledge and functioning must be incorporated. It is understood that this need should be part of the Professional Development Plan for each territory and school. From a macro, meso, and micro perspective, the educational system must, as an ethical and political imperative, question the curricular framework in context. This poses the challenge of involving stakeholders in the educational and social environments in its management, for the implementation of a school education that considers innovation in pedagogical practices through the articulation of knowledge based on epistemic justice. Therefore, at the level of initial teacher training, there is an urgent need to generate pedagogical innovations based on dialogic approaches that allow for the adaptation of practices to social, cultural, and specific contexts, thereby providing new competencies to future teachers.

There are pedagogical practices that favor the processes of articulation between school educational knowledge and Mapuche educational knowledge, in the curricular, didactic and methodological dimensions in the process of intercultural teaching and learning. These pedagogical practices are related to the management that schools in the Mapuche context carry out, for this, the school relies on the

traditional educator, to connect it with the territorial community and thus generate meeting spaces, which often implies changing the defined planning in order to improve and relocate student learning.

In this context, it is necessary to generate spaces for social participation that explain the geographic, social, and cultural problems of each locality, with democratic communication between the different actors in the educational environment and those in the social environment, based on the symmetry of power. This would allow for a progressive reversal of the urban-centric, reproductive, and decontextualized approach to economic and educational policies. Consequently, the transformation of rural microcenters requires spaces for critical reflection that enable the implementation of a critical interculturality, allowing for the planning, implementation, and evaluation of systematic practices that foster the articulation between school educational knowledge and indigenous educational knowledge from a perspective of epistemic justice. This requires the following key actions: 1) generate practical spaces for reflection, beyond the assigned hours, with a dialogical approach; 2) reorient teaching and learning practices with dialogical and contextualized elements; 3) promote spaces for participation by social actors in the rural context to incorporate their own knowledge, inside and outside the classroom. 4) reorient the contextualized methodological approach according to the particular social and cultural reality; 5) establish a practical implementation path that is consistent with the needs of the territory.

In conclusion, we maintain that the articulation of school educational knowledge and practices and Mapuche educational knowledge and practices is an eminently pedagogical process, where the family-school-community link, the incorporation of Mapuche knowledge into school knowledge, the management of the school and the rural microcenter, are central to carrying out the teaching and learning processes from an epistemic justice perspective and guiding a practical intercultural educational approach visible to all stakeholders, both in the educational and social environments. In this context, the articulation processes are established from shared discursive ideals, which in daily practice in the teaching and learning process are not always easy to implement, due to various variables that underlie the symmetrical and dialogical relationship of different knowledge.

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