

Right To Intercultural Education in Rural Communities

Chuchón-Vilca Jesús¹ and Ayala-Villar Susana Amelia²

Abstract

Intercultural education is a right of all students, especially in rural communities, and a duty of the state that must meet the demands of the population in compliance with the Constitution and international treaties, to avoid discrimination, racism, cultural marginalization, etc. The objective of this article was to analyze the fulfillment of state policies on the right to intercultural education in rural communities in the international context. The study is justified by a systematic review of the literature available in the SciELO, WoS and Scopus databases. 19 articles whose publication period is between 2020 and 2024 were analyzed. The method used for this study was PRISMA 2020. The results show that intercultural education continues to be a challenge for states, with all types of discrimination being evidenced as the main factor; interculturality is being faced as a functional policy; initial teacher training is not optimal; the methodology and strategies adopted are not relevant; Students continue to be recipients of an inclusive education. Finally, it is concluded that rural communities continue to be recipients of a paternalistic and colonizing policy.

Keywords: Rural Communities, Interculturality, Educational Law, Public Policy.

INTRODUCTION

Education is part of the fundamental rights of every person. This right has been conquered by political and civil movements, and has been endorsed by the authorities through national laws and regulations and international treaties (Paiva, 2021). This right is perfectly connected with the common interest of all nations to eradicate illiteracy on a global scale and to seek the elimination of social inequalities and poverty; In other words, there is no other more reasonable way than education to overcome great inequalities and provide the possibilities of a better future for new generations. Education is a path of liberation (Escobar, 1985).

This right does not seem to be well served in rural communities (Limón & Hernández, 2023); especially if we talk about bilingual intercultural education (IBE) in the peasant and native communities of our homeland (Bermejo et al., 2020). The right to BSE is so fundamental because it encourages children to receive education with full participation in their mother tongue and culture; taking into account that education emancipates children to open paths to thought and creativity based on their ways of thinking and living according to their ways of worldview. This right is protected by ILO Convention 169, a treaty that has been accepted and incorporated into our national legal system since 1995; but it is also included in our 1993 Magna Carta, in its Article 17, which states that the State promotes bilingual and intercultural education according to the particularities of each region and, at the same time, safeguards the diverse linguistic and cultural manifestations of our country.

This study will provide us with information on the fulfillment of human rights to an intercultural education of children and adolescents in rural communities of our country, considering the importance of students learning better through the use of their own language, in addition to Spanish; taking into account that EIB does not mean the exclusive use of one language, but rather that the learning process is developed through the use of Spanish and the mother tongue (Vigil & Sotomayor, 2022). Intercultural education makes it possible to promote, value and enrich one's own culture; that is, it allows the revitalization and strengthening of the mother tongue, knowing that in Peru the use of linguistic rights is protected (Peruvian Constitution, 1993, art. 2, no. 19).

¹ University: Universidad César Vallejo, Lima, Perú. Email: soypadrejesus@gmail.com. Orcid: <https://orcid.org/0000-0001-7319-2259>

² University: Universidad Los Angeles de Chimbote, Ayacucho, Perú. Email: ayavil9@gmail.com. Orcid: <https://orcid.org/0000-0002-2958-0542>

There are approximately 7,000 languages on our planet, of which 43% are at risk of disappearing (National Institute of Indigenous Peoples, 2020). In Peru, in addition to Spanish, the 48 indigenous languages are recognized; of which, many are in serious danger of becoming extinct due to lack of public policies that encourage their exercise; its loss would mean equal to or worse than the extinction of a human species. Intercultural education tends to preserve and strengthen these languages that are in danger of extinction, taking into account that the language is in perfect dependence on culture; the disappearance of a language is synonymous with the extinction of a culture; and, the extinction of a culture can mean as serious or more serious than the annihilation of a plant or animal species (Francisco, 2018).

EIB education is an educational model that is aimed at guaranteeing a contextualized education focused on the adequate cultural and linguistic valuation of indigenous and native communities. At the national level, the Peruvian State demands itself through The National Educational Project 2036: the challenge of full citizenship (PEN), to promote the centrality of people in education; that is, based on human rights, which recognizes education as the fundamental right of all men and women (National Education Council, 2020). UNESCO recognizes that education is a fundamental right that enables individuals to exercise other rights, allowing them to freely and responsibly pursue their own life goals both at the personal, family and community levels in all spheres of society.

Education that is contextualised and focused on cultural and linguistic diversity should not lead to localism or segregation (Bermejo et al. 2020), but should aim at inclusion, equity and interculturality, the latter being understood as valuing and recognising diversity that enriches enormously. Thus, the intercultural education policy must provide education for all people in all educational spaces in a transversal way, providing conditions of equality in treatment and respect and appreciation of cultural diversity. Interculturality is not a peculiarity exclusive to "bilingual" education, but corresponds naturally to the universal educational experience, both in rural and urban areas; even more, the latter is perceived to have the greatest presence of diversity and where the highest cases of discrimination and harassment are reported (National Education Council, 2020, p. 115).

Consequently, our study will allow us to carry out a bibliographic-interpretative analysis of the problematic situation of intercultural education as a concretization of human rights in the rural communities of Ayacucho; prioritizing above all the revaluation of the mother tongue and the preservation of culture as an expression of life. Thus, bilingual intercultural education is projected to the transmission and participation of the knowledge, customs and traditions of rural communities.

METHODOLOGY

A systematic review (SR) was carried out to determine the fulfillment of the right to intercultural education in rural communities. The SR aims to identify and record the necessary and relevant information on the topic raised; knowing that this type of study will allow us not only to collect information on the specific topic, but also situations that facilitate or hinder the fulfillment of a right in a given time and area (Sánchez-Meca, 2022).

Table 1: Criteria for the selection of articles.

Inclusion criteria	Exclusion Criteria
Original documents related to the object of study.	Articles in areas other than education.
Open access documents.	Documents without open access.
Studies conducted between 2020 and 2024.	Studies carried out outside the period established in the inclusion criteria.
Studies published in the database (SciELO, Scopus and WoS).	Conference documents, book chapters or articles that have not been indexed.
In English, Spanish and Portuguese.	Languages other than those indicated

Note. Author's elaboration (2024)

This research has been carried out under the PRISMA method (*Preferred Reporting Items for Systematic reviews and Meta-Analyses*) and in their respective protocols to reach a successful conclusion in SR; it should be noted that the PRISMA 2020 declaration (Barrios et al., 2021) was considered; knowing that this guide has been designed mainly for SR studies that evaluate the effects of health research, but not exclusively, because it can also be used for systematic review reports that evaluate other interventions such as educational. Therefore, the

PRISMA 2020 update becomes a useful tool to consult in order to obtain a good result in the research process (Página et al., 2020; Page et al., 2021).

The search for the proposed topic has been carried out in the SciELO, Scopus, and Web of Science (*WoS*) databases. The following descriptors were used to select articles: (Right) AND (Intercultural Education) AND (Rural Community) AND (School). For the present research, the following inclusion criteria have been used: it has been limited that the publication time was only during the last five years, that is, all articles found between 2020 and 2024 were considered. Likewise, it has been necessary to specify the languages in which the articles included are found, limiting them to Spanish, English and Portuguese, because our interest is to find out the situation of the proposed topic in the Latin American context. Finally, it has been taken into account that the articles are open Access. While the exclusion criteria have been applied to studies referring to book chapters, papers, conference results, non-empirical, outside the time period indicated above.

Under this criterion, we have resorted to the SciELO (*Scientific Electronic Library Online*) database, which hosts electronic versions of scientific journals that favor the visibility of Latin American open access journals (Packer et al., 2014); 37 articles have been found, and subsequently only 05 have been selected for meeting our inclusion and exclusion criteria. Likewise, the Scopus database has been consulted because we consider it to be a database of international relevance because it compiles bibliographic information and analyzes the behavior of the citations received by the journals, allowing the generation of a large number of bibliometric and citation indicators, which allow evaluating the performance of the journals, authors, research groups, institutions, countries. etc. (Rodríguez-Morales, 2013; Cañedo et al., 2010); In this database, 135 articles have been selected, and only 14 are of interest to us. Finally, we have resorted to the Web of Sciences (*WoS*) database because the total average number of articles per database is higher (Hernández-González et al., 2016), finding 69 articles related to our topic, and only 09 that meet our selection criteria.

Next, the first screening was underwent, in which each chapter, abstract and keywords of selected documents were read 241; Subsequently, the body of each article was analyzed, resulting in 145 of them being eliminated because they do not meet our purposes.

Finally, once the search results were reached, it was submitted to the first review by reading titles, abstracts and keywords, in this way only those articles (48) useful to carry out the review were selected and the rest were excluded. Next, a second review was carried out by reading all the articles included in the previous phase in order to determine which ones are finally valid and selectable. The result of this entire process was 29 articles, which included the inclusion criteria indicated in (see Figure 1).

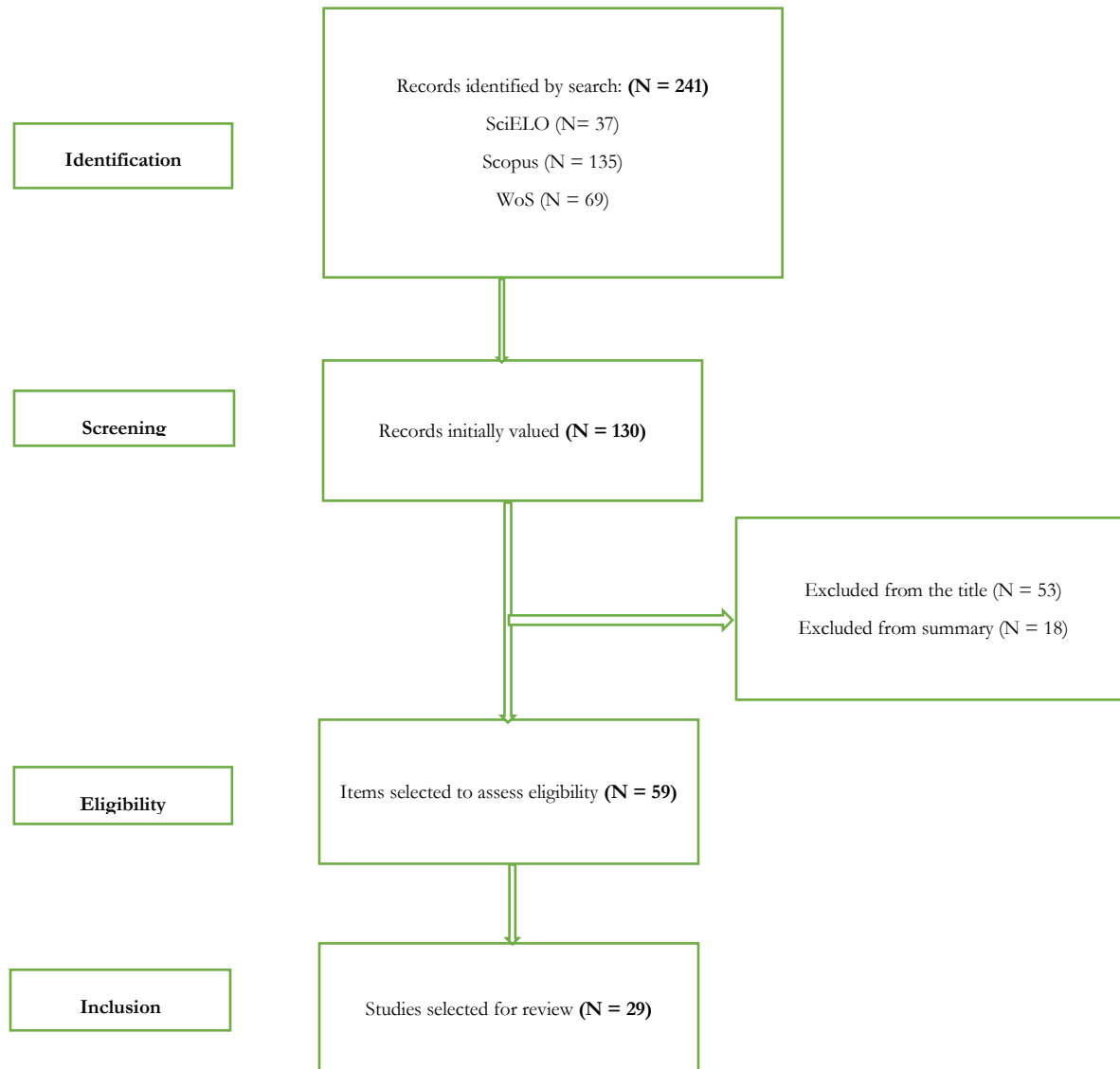


Figure 1: Item Selection Process

RESULTS AND DISCUSSION

Next, the findings of the review carried out on all the articles examined are presented. Having applied the PRISMA method, after having screened, only 29 were examined, in which aspects such as author, date of publication, title and keywords stood out (Table 2).

Table 2: Reviewed Articles

AUTHOR	TITLE	DATABASE	KEYWORDS
Aguirre et al. (2022)	Sociolinguistic and intercultural variation in Amazonian languages.	SciELO	Sociolinguistic variation; interculturality; Amazonian languages
Czarny and Briseño-Roa (2022)	Persistent dichotomies and emblematicizations in bilingual intercultural education	SciELO	Intercultural education; indigenous education; bilingualism; culture; identity
Lemon and Hernández (2023)	Bilingual and Intercultural Education in a Totonac Village.	SciELO	Education, interculturality, native language, indigenous peoples

Right To Intercultural Education In Rural Communities

Castro et al. (2022)	Towards a comprehensive methodology for the development of literacy in bilingual intercultural education.	SciELO	Bilingual multicultural education; teaching of the indigenous language; Literacy; social practices; Discursive genre
Rivas and Del Pino (2023)	Teaching Mapuzugun in Chile: Ecosonority as Preparation for the Acquisition of the Indigenous Language.	SciELO	Teaching, indigenous education, language teaching
Llamas and Mangin (2021)	The development of intercultural education. A comparative vision between Mexico and Bolivia.	SciELO	Intercultural bicultural, indigenous, university natural resources
Assumpção and Teixeira (2020)	Crianças migrantes e o direito à educação: leituras e conversas com equatorianos na atuação voluntária do grupo DIASPOTICS. REMHU	SciELO	Immigrant children; Ecuadorian; the right to education; integration.
Sacavino (2020)	Interculturality and Pedagogical Practices: Building Paths	Wos	ABC; decoloniality; whiteness
Rodrigues (2021)	Human Rights Education and Intercultural Education: Freirean Notes and Approaches	Wos	Human Rights Education, Intercultural Education, Curriculum, Freirean Pedagogy
Petropoulou et al., (2021)	Salvador de Bahia: cultures of rebellion and decolonization of education in a biopolitical context of uneven urban development.	SciELO	cultures of rebellion, decolonization of education, favelas, right to the city, Salvador de Bahia
Meléndez et al., (2023)	Disagreements between secondary school and the policies of interculturality in rural Catamarca	Scopus	Indigenous communities, demands, bilingual intercultural education, rural education, secondary education, identities
Pereira and Freitas (2024)	Dialogues between culture, education for the deaf and natural sciences	Wos	Cultural Action; Deafness; Intercultural education.
Montejo and Mijangos (2022)	Non-formal education with Yucatecan Maya women: an ethnographic approach	Wos	Intercultural education, indigenous population, feminism
Budnuk et al. (2023)	Paulo Freire's critical pedagogy and modern rural education.	Wos	Critical pedagogy, Freire's educational visions, a rural school, critical perception of reality
Storch and Tamboril (2021)	Indigenous Teacher Training and Career Policies in the Amazonian Context	SciELO	Indigenous peoples, teacher education, policies, legislation
Pavez et al. (2023)	Initial Teacher Training (FIT) and Intercultural Education: How to Prevent Violence Against Migrant Children.	Scopus	initial teacher training, childhood, migration, violence, prevention
Arias et al. (2024)	Challenges of Assessing Learning in Practice Accompanied by a Coach: The Case of Intercultural Bilingual Education in Chile	Scopus	coach relationship; informal education; professional development ; social learning ; Timeshare Teaching
Builes et al. (2024)	University and Intercultural Education: Challenges for Democratic Transformations in the 21st Century	Scopus	citizenship; democracy; Intercultural Education; university
Montes and Rosado (2024)	Transcending the Periphery: A Multilingual Intercultural Education Policy in Colombia	Scopus	Colombian ethnicities; ethnoeducation; interculturality; multilingual intercultural education; Teacher Professional Development
Candau et al. (2024)	Multi/intercultural research in Education: possibilities of its interconnection with educational processes	Scopus	Decoloniality; Dissertations; Educational Research; Multi/interculturalism; Thesis
Vargas et al. (2024)	An intercultural education based on situated cognitive practices	Scopus	cognition 4E; possibilities; behavioral environments; intercultural education; Practice

Hernández et al. (2023)	Education, Democracy and Interculturality: Permanent Emergencies in the 21st Century.	Scopus	decolonization; democracy; Education ;intercultural education; Wellness Partner
Valencia, et al. (2023)	Visibility of Afro-Colombian culture in the framework of intercultural education in schools: reality, perceptions and challenges.	Scopus	Afro-Colombian culture; Colombia; intercultural education; Realities; Schol
Bedriñana and Gutiérrez (2023)	THE PROTECTION OF CULTURE AND THE RIGHT TO BILINGUAL INTERCULTURAL EDUCATION IN PICHARI (VRAEM) OF PERU	Scopus	indigenous populations; intercultural bilingual education; public policies; Right to education; Vraem
Quintriqueo et al. (2023)	Principles of Indigenous Pedagogy and Education as a Basis for Implementing Intercultural Bilingual Education	Scopus	Bilingualism; Decolonization ; indigenous education; Pedagogy; Social Justice
Martinez & Moreno (2023)	Life stories and digital narratives: an experience of intercultural education for teacher training	Scopus	cigalantura ; gypsy culture; inclusive education; intercultural education; inclusive education; intercultural education; teacher training; teacher training; gypsy culture; life stories; life stories; inclusive education; intercultural education; life stories; Teacher training
Blanco and Arias (2023)	Competency-based training versus teacher training in professional performance: a debate in educational sciences programs.	Scopus	Competency-based model, intercultural competencies, intercultural education, interculturality, teacher training
Sevillano et al., (2023)	Comparative analysis of intercultural education from the perspective of management teams: the case of Spain and France	Wos	Pedagogical leadership; intercultural education; documentary analysis; Management teams
Venegas et al., (2023)	On both sides of the strait: discourses and policies on cultural diversity in southern Mediterranean Spain	Wos	Discourse, educational policy, cultural diversity, primary school, interculturality

Note. Author's elaboration (2024)

It is also appropriate that, in the review process, the journals and databases where articles are published for the public for a true intercultural education were highlighted: 47.36% are in SciELO, 36.84% are in WoS, and 15.78% are in Scopus. Regarding the language of publication, Spanish stands out with 78.94%, and Portuguese with 21.05, respectively. These data allow us to infer that the issue of intercultural education is being taken into account in the Latin American context, due to the very high presence of peasant and native communities that require contextualized education.

The documents reviewed show as evidence that there are factors of inequality, discrimination, racism, and the strong presence of the state that tends to homogenize education ignoring cultural differences and native languages. These elements found allow us to classify according to topics to better understand their content and to make them available to the scientific community.

Intercultural Education

Education, in general, is aimed at strengthening respect for human rights and fundamental freedoms; mainly, by promoting understanding, tolerance and friendship among nations, social groups and individuals (UNESCO, 2006). Thus, UNESCO (2005) lists the work initiatives to develop a closer link between education and culture because it was necessary to address the conflicts of cultural groups. The initiative was not only with the aim of

seeking a passive coexistence between cultures, but also to go further because interculturalist policies had failed due to their assimilatory nature.

UNESCO frames intercultural education as an approach, proposing three guiding principles: first, it refers to pedagogies that respond to the cultural identities of students, while the other two have to do with the ability to appreciate diversity and how to create skills for participation in communities. Consequently, intercultural education, in general terms, can be understood as a multifaceted field of educational theory and practice that have developed from conflictive circles (Dasli, 2018); always bearing in mind that at the heart of it is the idea of providing an education based on respect and recognition of cultural diversity, the omission of which has been manifested through colonialism and assimilation into a single culture.

Interculturality in education is a need of contemporary society, and it is not limited only to the educational issue, but also reaches all human relationships with implications in the fields of politics, law, and education (Aguirre et al., 2022). Intercultural education was designed to offer students knowledge, attitudes, and cultural competencies that enable them to respect, understand, and solidarity between individuals (Limón & Hernández, 2022).

Similarly, for Arias et al. (2024), intercultural education is manifested through the conception of the development of the person in an environment based on the pluralism of culture in a given environment. Likewise, for Builes et al. (2024), Intercultural Education is defined as an unfinished proposal which leads to democratic strengthening and the search for the union and consolidation of intercultural citizenship; Similarly, for Hernandez, et al. (2023) it mentions that intercultural education is part of a basic need and a fundamental right within society in order to understand the integration of diverse cultures promoting displacement of identities for the homogenization of knowledge.

Intercultural education is not only an issue for indigenous or rural communities, but also involves society as a whole, providing the possibility of moving away from cultural homogenization and assimilation (Rivas & Del Pino, 2023). Thus, interculturality is a unique way of mediating circumstantial alterities in the school environment and its community insertion in both rurality and urbanity (Meléndez et al., 2023).

Intercultural education is aimed at affirming difference as cultural richness and valuing dialogue between different subjects both collectively and individually, and is an educational proposal aimed at the construction of plural identities, for the democratization of knowledge and the development of social justice (Rodrigues, 2021). In addition to this, for Vargas, et al. (2024) education is established as a set of practices situated through learning about the 4E, which will help to promote an educational epistemology that not only goes beyond epistemological processes but also promotes the other category of sociocultural environment by supporting other types of reflection that lead to criticism, politics, ethics and interculturalism.

METHOD

The approach to intercultural education as a right to be safeguarded, leads to the proposal of strategies and public actions with the aim of preserving, strengthening and revitalizing the languages of indigenous peoples; and, through education, it seeks to preserve and enrich the knowledge that is part of diverse cultures, in terms of inclusion, equality, and non-discrimination (Limón & Hernández, 2022). However, this challenge cannot be met only with conventional methods internalized in the cosmopolitan sphere, but rather requires another way of dealing with the problem. The uniqueness of the method is due to the lack of teaching materials, adequate infrastructure and teaching staff with intercultural skills.

There are authors who warn about the need for a relevant comprehensive methodology to optimize the teaching of orality, reading and writing in native languages. One of the reasons for the failure of the teaching of reading and writing in multilingual contexts is the absence of a consensual and comprehensive methodology that supports the teaching of discursive social practices in indigenous languages (Castro et al., 2022). Intercultural education is an educational and social challenge that stresses the meaning and reliability of schooling in indigenous or rural territory, although interculturality is not only a matter for indigenous communities, but for society as a whole. It is essential to emphasize the importance of orality as a form of transmission of ancestral

knowledge that has the flexibility to adapt to new situations because it is not a closed knowledge, but rather adapts and includes new elements, based on contextual changes and the collaboration of its participants over time ((Rivas & Del Pino, 2023).

Strategy and method always go hand in hand; that is, strategy comprises the plan of action to achieve a long-term goal, while method guides us to achieve a specific goal. Hence, the strategy is fundamental because the purposes of the students are different depending on the field in which they find themselves. In the ordinary education system, the student's purpose is to learn in order to join a productive system and achieve economic benefits, and not so much to develop the skills that allow them to function in the rural environment with autonomy and self-sufficiency (Llamas & Mangin, 2021); In fact, there is a big difference between learning *to* join the world of work (education according to competencies) and learning *to be* (personal development).

Consequently, there is a lack of educational methods, actions and strategies to optimize interculturality in education in order to preserve and protect the original culture and language. Thus, it is necessary for teachers to incorporate the flexibility of curricular designs to modify them, adapt them to rurality, add and expand them with new thematic content because rural students ask that local and ancestral practical knowledge and their historical dynamics be taken into account in order to strengthen the identity of the communities (Meléndez et al., 2023).

Relationship of Cultures

Interculturality as a State policy has been designed as a device for the control and promotion of cultural diversity and difference for the maintenance of a biopolitical order, which is based on the existence and reproduction of an otherness, under paternalistic and welfare-based views (D'Amore & Díaz, 2020). However, this way of instrumentalizing the intercultural approach in education has only resulted in a change in the strategy to continue operating in the same way, with an indifferent attitude of dialogue and tolerance between cultures, but without touching the causes of the social and cultural asymmetry present today (Meléndez et al., 2023). This attitude is perceived in the actions of the State; but true interculturality is born from the same social realities as a manifestation of rebellion against homogenization.

For Montes and Rosado (2024), teaching is the main factor by which transperipheral practices strengthen the global life project, the linguistic diversity of diverse cultures, cultural identity and autonomy on a daily basis, allowing social advances within the State; in the same way, Valencia, et al. (2023) mentions that from the global vision, intercultural education allows for the interrelation of knowledge, achieving an expansion about the diversity manifested in the different social spaces, often limited by discrimination and interpositions practiced by people with a lack of ethical and social criteria.

It is an undeniable fact that such unequal social realities are perceived everywhere; tensions that are presented in the forms of cultural, political and territorial struggles, where resistance to cultural homogenization is verified through resistance to preserve cultural autochthonism. To this end, education with an intercultural approach is a path towards the integration of different cultures, but at the same time, creating social unity. The "tradition of rebellion" has been one of the manifestations of resistance to preserve culture and has had various forms of manifestation; the actors have been young people who have driven from the most disadvantaged neighborhoods, turning them into spaces of resistance and creation of the common (Petropoulou et al., 2020).

For Bedriñana and Gutiérrez (2023) they mention that intercultural education is the main tool which will guarantee environments of respect, equality, respect for diversity, and integral development of society, which is why it is believed necessary to promote the right to education to allow the various public policies to create equality when providing education to indigenous peoples, allowing for better integration into society.

Intercultural education must be participatory in order to strengthen school-community linkages in localities where hostilities are manifested in terms of educational and cultural rights, in order to promote coexistence between diverse cultures in the same environment (Meléndez et al., 2023). Because educational spaces are made up of students from specific social and cultural contexts, characterizing the locus of formation as plural. In this context, the teacher assumes a fundamental role because he or she has to understand the value of culture in order to take into account that students' previous knowledge becomes material for the construction of new

ideas and perceptions that relate them to the world and, in addition to bringing them closer to what is being studied, it mainly favors understanding the meaning of cultural diversity (Pereira & Freitas, 2024).

In the same way, Quintriqueo et al. (2023) mention that the relationship between the integration of pedagogy with respect to indigenous education within the school system is very essential and necessary, since both lack shortcomings that complement each other, allowing the establishment of educational models that develop their education, allowing integration and correct multicultural educational development, Martínez and Moreno (2023) believe that intercultural educational experiences favor knowledge and contact with other cultures, while promoting the improvement of the intercultural competencies developed, thus enhancing personal and professional learning of values, positively promoting diversity.

Interculturality presented in a functional way has not been convenient for protecting and promoting cultural plurality, but rather has been oriented towards an underhanded homogenization of a dominant Western culture. However, greater participation of the same actors is required through a shared agency and critical intercultural praxis, allowing the participation of the different actors in the discussion and action on contemporary cultural debates and problems (Montejo & Mijangos, 2020).

Training and Teacher Career Policies

Our current world is increasingly multicultural (Andrés & Giró, 2020), and educational discourses and policies on cultural diversity have evolved from assimilation, segregation, and compensation to the ideal of interculturality (Venegas et al., 2023).

Intercultural education is being focused with greater interest on indigenous or rural communities; above all, since the 70s, educational policies have tended to insert the national model of education into schools, but in a functional and binary key (Czarny & Briseño-Roa, 2022), without recognizing them as historical subjects, but as an exercise that keeps an other different in terms of their language and culture by considering them as a subject of attention due to their vulnerability, and not as a subject and collective of rights (Díaz-Couder, 2000, cited by Czarny & Briseño-Roa, 2022). At the level of policy proposals, intercultural education has been a visible element of the school processes of exclusion and discrimination that rural communities have suffered.

Teacher training must address dialogic practices taking into account respect for cultural diversity and the construction of knowledge for all subjects involved (Assumpção & Teixeira, 2020). In this way, education with respect to cultural diversity is established as a result of society's shortcomings in the tolerance of other groups, which today are unleashing a drastic change in society, with educators or teacher training being the main factor which seeks to determine the best educational models to develop the subject based on multiculturalism. (Candau et al., 2024)

The educational policies of the state in rural communities have been imposed through integrationist education with the tacit purpose of homogenizing by neglecting the cultures and customs of each community. However, the need for teachers properly trained in the intercultural perspective is becoming increasingly urgent to promote education that respects indigenous culture and improves teaching in schools (Storch & Tamboril, 2021).

It is essential to promote training programs for indigenous teachers for research and pedagogical and curricular reflection, so that they think about and promote the renewal of their school education, sensitive to the historical needs of their community (MEC & SEF, 2002). Teachers trained in the intercultural perspective can consciously assume their political and social roles because they will be responsible for the critical training of rural students to exercise citizenship within and outside their communities (Storch & Tamboril, 2021).

In different states, teacher training has been promoted with an intercultural approach; that is, they are provided with relevant professional training; however, there is a notable absence of permanent training and updating of teachers with intercultural skills. The permanent training of teachers in the rural context is very deficient and, therefore, it is a great challenge that has to be addressed from a contextualized policy (Storch & Tamboril, 2021). Rural teachers must therefore be prepared to provide differentiated and student-specific education.

The need for teacher training in the area of interculturality is a response to the increase in the student population in both rural communities and large cities caused by human mobility. For this scenario, the teacher must be trained to be able to develop the curricular design that allows attending to the cultural diversity present in the classroom and also to the didactic strategies that promote the use of available resources, as well as the consideration of the diversity of scenarios and cultural contexts (Ferrada et al., 2015). Initial teacher training trained in the intercultural perspective also requires training to deal with situations of racism.

Initial teacher training will be relevant if teacher training is oriented to the attention of indigenous and intercultural contexts, which sustain cultural, ethnic, and linguistic differences (Blanco & Arias, 2023). Competency-based teacher training is not being efficient in the field of intercultural education because it does not adapt to the great social and cultural diversity, in unequal contexts and the poverty in which they live in rural areas; in the same way, Westernized curriculum design reveals its decontextualization of the educational needs and purposes of the indigenous territory (Meunier, 2022). Consequently, teachers with competency-based training in the context of social and cultural diversity must move from a Westernized monocultural conception to a comprehensive assessment (Blanco & Arias, 2023) because only in this way will it be possible to train teachers capable of promoting the acquisition of knowledge, skills, and values that develop critical thinking in teachers in relation to the social and educational reality.

Management organizations and management teams must favor the construction of inclusive and intercultural schools that generate a plural, collaborative and democratic space. However, it has been found that there is little interest on the part of managers in promoting intercultural education. Therefore, for the transformation of schools into plural and collaborative environments, initial and continuous training of the management team and teachers in intercultural competences is necessary (Sevillano et al., 2023).

Integration of Children

In rural schools, education has become an instrument of cultural alienation that uproots students from their own languages and customs; This is in relation to situations of humiliation by other students of a predominant culture, Western culture. Faced with this situation, intercultural education is aimed at promoting an inclusive and conciliatory education, through a critical pedagogy that allows students to value the existence of different cultures and, at the same time, reaffirm their own (Budnyk et al., 2023).

Education with an intercultural approach greatly favors the integration of children in school; especially those who have a mother tongue other than the language in which formal learning is officially taught. In large metropolises there is a very noticeable presence of children from other cultural traditions and languages which, when not adequately attended, can be frustrating for students, resulting in dropping out of school or simply living in a disadvantaged situation compared to others. The children of migrants and refugees can have satisfactory experiences in the learning process if through dialogue the cultural differences of both parties are discussed and demystified, they can consider these differences as an opportunity for exchange and learning between the subjects involved in this contact (Assumpção & Teixeira, 2020).

The reality of the presence of cultural plurality presents different configurations, which cause tensions, reactions of intolerance and discrimination, despite the existence of policies of democratic affirmation, mutual respect, acceptance of difference and integration into a full society. Sacavino (2020) considers that intercultural education is an opportunity to "reinvent the school" by articulating equality and difference and to build subjects, knowledge, and practices to strengthen democracy and social emancipation (Candau, 2016; cited by Casavino, 2020). The dialectic between difference and equality must be overcome through an integrating articulation, where all children can feel fully recognized and integrated in their diversity.

Intercultural education is framed in the context of horizontal dialogue between the various cultures that permeate the educational environment (Tobino, 2016; cited by Rodrigues, 2021); In this sense, children in schools must learn to value affinities with other students from different cultures to avoid stigma.

During the pandemic, the great deficiencies of the education system in rural communities have become more visible because it was impossible, in some cases, to access education via platforms, devices, and television media (Czarny & Briseño-Roa, 2022).

CONCLUSION

The review showed the impact of intercultural education as a right to attend in rural communities for the development of students' capacities and talents. The learning process takes place in a cultural context and language that is accessible and familiar to students because the educational systems implemented by the national policy are being deficient in not achieving the expected results due to the lack of a relevant methodology and curriculum.

To satisfy the right to intercultural education and to ensure that the thousands and millions of children learn in their mother tongue and that allows them to ensure the survival of the vehicle of thought and culture, a new model of teacher training is needed (Aguirre et al., 2022). Despite attempts to respond to demands, however, nations through educational policies have not been able to respond satisfactorily to the complex social processes that are being experienced in this century (Czarny & Briseño-Roa, 2022) because the knowledge that is taught follows the educational line of Eurocentrism and the knowledge of rural communities and towns is forgotten (Limón & Hernández, 2022).

A pertinent methodology will always be of utmost importance because what is being evidenced is that the educational policy of interculturality is not yielding results because the same actors of intercultural education are not taken into account; they know how to read and write in their native languages and express their cultures, but since they do not have a space to exercise it in the broader sphere, they end up abdicating their linguistic and cultural values. Intercultural education defends and promotes the native culture and language. This educational approach may be the most effective mechanism to make visible the school processes of exclusion and discrimination that indigenous communities have had to suffer. Recognising and affirming the rights of difference is not synonymous with claiming equal rights for all, because in the dialectic between equality and difference, a situation of overcoming all inequalities must result through integrating articulation.

Interculturality in education is being approached from a top-down and paternalistic attitude; that is, through a top-down policy; since, from above, policies are defined by institutions, and that the true recipients are mere recipients of a program who have not participated in its formulation (Meléndez et al., 2023). Rural schooling is a political act that involves more than curricular designs and educational models; since, having explored related and relevant pedagogical approaches for diversities and processes of identification of multi/pluriculturality, there remain, however, other fundamental components such as cultural and epistemic rights and justices, as well as the direct participation and decision-making of communities and peoples in the type of school educational project in which they want to be ((Czarny & Briseño-Roa, 2022).

Intercultural dialogue is a fundamental educational tool to develop anti-racist and anti-discriminatory attitudes and behaviours in teachers; and that, subsequently, will help them to continuously reconstruct learning to know, learn to do and learn to be from an intercultural perspective (Blanco & Arias, 2023).

REFERENCES

- Aguirre, N., Reátegui, K., Hurtado, A., Cieza, A., & Arévalo, J. (2022). Sociolinguistic and intercultural variation in Amazonian languages. *Revista Universidad y Sociedad*, 14 (5), 640-648. Electronic publication of October 30, 2022. Retrieved May 31, 2024, http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S2218-36202022000500640&lng=en&tlng=en.
- Andrés, S., & Giró, J. (2020). Religious and cultural diversity in Spanish education. In *Oxford Encyclopedia of Research, Education* (pp. 1-14). Oxford University Press. <https://doi.org/10.1093/acrefore/9780190264093.013.804>.
- Assumpção, A., & Teixeira, J. (2020). Crianças migrantes e o direito à educação: leituras e conversas com equatorianos na atuação voluntária do grupo DIASPOTICS. *REMHU: Revista Interdisciplinar da Mobilidade Humana*, 28(60), 167-185. <https://doi.org/10.1590/1980-85852503880006010>
- Barrios, K., Orozco, D., Pérez, E., & Conde, G. (2021). New recommendations from the PRISMA 2020 version for systematic reviews and meta-analyses. *Acta Neurológica Colombiana*, 37(2), 105-106. Electronic publication of July 7, 2021. <https://doi.org/10.22379/24224022373>
- Bedriñana, K., & Gutiérrez, G. (2023). Protection of culture and the right to intercultural bilingual education in Pichari (VRAEM) in Peru | THE PROTECTION OF CULTURE AND THE RIGHT TO BILINGUAL INTERCULTURAL EDUCATION IN PICHARI (VRAEM) OF PERU. *Revista Electrónica Iberoamericana*, 17(1), 120-154. <https://doi.org/10.20318/reib.2023.7804>

- Bermejo, S., Maquera, Y., & Bermejo, L. (2020). Processes of intercultural education and indigenous self-segregation in the Aymara of Puno, Peru. *Journal of the History of Latin American Education*, 22 (34), 19-43. <https://doi.org/10.19053/01227238.10101>
- Blanco, L., & Arias, K. (2023). Competency-based training versus teacher training in professional performance: a debate in educational sciences programs. *Journal of Ethnic and Cultural Studies*, 10(3), 190–212. <https://doi.org/10.29333/ejecs/1406>
- Budnyk, O., Nikolaesku, I., Solovei, Y., Grebeniuk, O., Fomin, K., & Shynkarova, V. (2023). Paulo Freire's critical pedagogy and modern rural education. *Revista Brasileira de Educação do Campo*, 8, e16480. <https://doi.org/10.20873/uft.rbec.e16480>
- Builes, E., Jiménez, M., & Rueda, A. (2024). University and intercultural education: challenges for democratic transformations in the 21st century | University and Intercultural Education: Challenges for Democratic Transformations in the Twenty-First Century. *Encuentros (Maracaibo)*, 21, 57–68. <https://doi.org/10.5281/zenodo.11114498>
- Candau, V., & Ivenicki, A. (2024). Multi/intercultural research in Education: possibilities of its interlinkage with educational processes | A pesquisa multi/intercultural na Educação: possibilidades de articulação a processos educativos | Multi/intercultural research in Education. *Ensaio*, 32(122). <https://doi.org/10.1590/S0104-40362024003204311>
- Cañedo, R., Rodríguez, R., & Montejo, M. (2010). Scopus: the largest database of peer-reviewed scientific literature available to underdeveloped countries. *Acimed*, 21(3), 270-282.
- Castro, M., Hernández, A., & Nava, R. (2022). Towards a comprehensive methodology for the development of literacy in bilingual intercultural education. *Folios*, (55), 185-198. Electronic publication of July 22, 2022. <https://doi.org/10.17227/folios.55-12958>
- National Council of Education. (2020). National Educational Project, PEN 2036: the challenge of full citizenship. Lima, Peru. <https://hdl.handle.net/20.500.12799/6910>
- Corbetta, S., Bonetti, C., Bustamante, F., & Vergara Parra, A. (2018). Bilingual intercultural education and an intercultural approach in Latin American education systems. Progress and challenges. <https://hdl.handle.net/20.500.12365/17585>
- Czarny, G. and Briseño-Roa, J.. (2022). Dichotomies and persistent emblemizations in intercultural bilingual education: a reading from Mexico. *Runa*, 43(1), 171-187. Electronic publication of February 4, 2022. <https://dx.doi.org/10.34096/runa.v43i1.10045>
- Dasli, M. (2018). UNESCO Guidelines on Intercultural Education: A Deconstructive Reading. *Pedagogy, Culture and Society*, 27(2), 215–232. <https://doi.org/10.1080/14681366.2018.1451913>
- Elizabeth, A., & Prével, C. (2024). Défis de l'évaluation de l'apprentissage dans la pratique accompagnateuraccompagné: cas de l'éducation interculturelle bilingue au Chili. *Revista Lusófona de Educação*, 62, 27–42. <https://doi.org/10.24140/issn.1645-7250.rle62.02>
- Escobar, M. (1985). Paulo Freire and liberating education. SEP culture. Ediciones Caballito. Mexico. ISBN 968-6011-77-3
- Ferrada, D., Villena, A., & Turra, O. (2015). Transformation of training. The voices of teachers. Santiago: RIL Editores
- Francis. (2018). Apostolic Journey to Peru: Encounter with the Peoples of the Amazon. Puerto Maldonado, Peru. https://www.vatican.va/content/francesco/es/speeches/2018/january/documents/papa-francesco_20180119_peru-puertomaldonado-popoliamazzonia.html
- Hernández, V., Antón, C., Rosas, C., & Becerra, M. (2023). Education, Democracy and Interculturality: Permanent Emergencies in the 21st Century. | Education, Democracy and Interculturality: Permanent Emergencies in the 21st Century. *Encuentros (Maracaibo)*, 19, 94–101. <https://doi.org/10.5281/zenodo.8270662>
- Hernández, V., Sans, N., Jové, M., & Reverter, J. (2016). Comparison between Web of Science and Scopus, a bibliometric study of anatomy and morphology journals. *International Journal of Morphology*, 34(4), 1369-1377. <https://doi.org/10.6018/riite.545451>
- Hye, Q. M. A., & Dolgoplova, I. (2011). Economics, finance and development in China: Johansen-Juselius co-integration approach. *Chinese Management Studies*, 5(3), 311-324.
- National Institute of Indigenous Peoples (2020). International Mother Language Day 2022. Mexico: INPI. <https://www.gob.mx/inpi/es/articulos/dia-internacional-de-la-lengua-materna-2020-235604?idiom=es>
- Limón, E., & Hernández, M. (2023). Bilingual and Intercultural Education in a Totonac Village. *Latin American Journal of Educational Studies*, 53(3), 157–182. <https://doi.org/10.48102/rlee.2023.53.3.571>
- Llamas, Y., & Mangin, V. (2021). The development of intercultural education. A comparative vision between Mexico and Bolivia. *Contemporary Dilemmas: Education, Politics, and Values*, 8(spe4), 00011. Epub September 20, 2021. <https://doi.org/10.46377/dilemas.v8i.2759>
- Martínez, A., & Moreno, R. (2023). LIFE STORIES AND DIGITAL NARRATIVES: AN EXPERIENCE OF INTERCULTURAL EDUCATION FOR TEACHER TRAINING | LIFE STORIES AND DIGITAL NARRATIVES: AN EXPERIENCE IN INTERCULTURAL EDUCATION FOR TEACHER TRAINING | Life stories and digital narratives. *Revista Brasileira de Educacao*, 28. <https://doi.org/10.1590/S1413-24782023280097>
- Meléndez, C., Díaz, M., & D'Amore, L. (2023). Disagreements between secondary school and the politics of interculturality in Catamarca's rural areas. *Antipode. Journal of Anthropology and Archaeology*, 51, 159-185. <https://doi.org/10.7440/antipoda51.2023.07>
- Meunier, O. (2022). Towards a Revitalization of Indigenous Languages and Cultures in Mexico's Intercultural Universities? *Socioanthropology*, 46, 185-199. <https://doi.org/10.4000/socio-anthropologie.12850>

- Ministry of Education and Secretariat of Fundamental Education. (2002). References for the Training of Indigenous Teachers. <http://portal.mec.gov.br/seb/arquivos/pdf/Livro.pdf>
- Montejo, S., & Mijangos, J. (2022). Non-formal education with Yucatec Maya women: an ethnographic approach. *Electronic Journal of Educational Research*, 24. DOI: <https://doi.org/10.24320/redie.2022.24.e22.3879>
- Montes, S., & Rosado, N. (2024). Transcending the periphery: Multilingual intercultural policy in Colombia | Transcendendo a periferia: A política de educação intercultural multilingue na Colômbia | Transcending the periphery: The policy of multilingual intercultural education in Colombia. *Revista Brasileira de Linguística Aplicada*, 23(3). <https://doi.org/10.1590/1984-639820223557>
- ILO (International Labour Organization) (1989), "Indigenous and Tribal Peoples Convention, 1989 (No. 169)" [online] https://www.ilo.org/dyn/normlex/es/f?p=NORMLEXPUB:12100:0::NO::P_12100_INSTRUMENT_ID:312314.
- Packer, A. L., Cop, N., Luccisano, A., Ramalho, A., & Spinak, E. (2014). SciELO: 15 Years of Open Access: an analytical study on Open Access and scholarly communication. UNESCO: <http://dx.doi.org/10.7476/9789233012370>.
- Page, M., Moher, D., Bossuyt, P., Boutron, I., Hoffmann, T. (2020) Explanation and elaboration of PRISMA 2020: updated guidance and examples to inform systematic reviews. *BMJ*. 2021; 372:N160. <https://doi.org/10.1136/bmj.n160>
- Page M, McKenzie J, et al. Update to the Guidance for Reporting Systematic Reviews: Development of the 2020 PRISMA Statement. *J Clin Epidemiol*.2021;134:103-12. <https://doi.org/10.1016/j.jclinepi.2021.02.003>
- Paiva Goyburu, D. M. (2021). The right to education and armed conflict: When violence overshadows hope and development. *IUS ET VERITAS*, (63), 167-178. <https://doi.org/10.18800/iusetveritas.202102.008>
- Pavez-Soto, I., Poblete-Melis, R., Poblete-Godoy, D., Alfaro-Contreras, C., & Domaica, A. (2023). Initial Teacher Training (FIT) and intercultural education: how to prevent violence against migrant children. *Notes. Journal of Social Sciences*, 50(95). <https://doi.org/https://doi.org/10.21678/apuntes.95.1823>
- Pereira, K., & Reis, I. F. (2024). Dialogues between Culture, Education of Surdos and Ensino de Ciências da Natureza. *Educação*, 49(1), e6/1–27. <https://doi.org/10.5902/1984644470229>
- Petropoulou, C., Arouca, M., Bomfim, N., & Santos, E.. (2021). Salvador de Bahia: cultures of rebellion and decolonization of education in a biopolitical context of uneven urban development. *Territories*, (44spe), 178-210. Electronic publication July 02, 2022. <https://doi.org/10.12804/revistas.urosario.edu.co/territorios/a.9029>
- Quintriqueo, S., Muñoz, G., Arias-Ortega, K., Morales, S., Andrade, E., & Zapata, V. (2023). Principles of Indigenous Pedagogy and Education as a Basis for Implementing Intercultural Bilingual Education | Principles of Indigenous Pedagogy and Education as a Basis for Implementing Intercultural Bilingual Education. *International Journal of Education for Social Justice*, 12(2), 271–287. <https://doi.org/10.15366/riejs2023.12.2.015>
- Rivas, M., & Del Pino, M. (2023). Teaching Mapuzugun in Chile: Ecosonority as Preparation for the Acquisition of the Indigenous Language. *Education*, 32(62), 185-203. <https://doi.org/10.18800/educacion.202301.008>
- Rodríguez, A. (2013). Scopus and its current importance in Colombian scientific publishing. *Scientia et Technica*, 18(4).
- Ruelas, D. (2021). Origin and perspectives of Intercultural Bilingual Education policies in Peru: utopia towards a quality EIB. *Journal of the History of Latin American Education*, 23 (36), 205-225. <https://doi.org/10.19053/01227238.10831>
- Sacavino, S. (2020). Interculturality and Pedagogical Practices: Building Paths. *Educação*, 45(1), e3/ 1–18. <https://doi.org/10.5902/1984644438257>
- Sánchez, J. (2022). Systematic reviews and meta-analyses in Education: a tutorial. *RiiTE Interuniversity Journal of Research in Educational Technology*, (13), 5-40.
- Sevillano, V., Martín, Á., & León, M. (2022). Comparative Analysis of Intercultural Education from the Perspective of Management Teams. The Case of Spain and France. *Croatian Journal of Education*, 25(2), 701-735. <https://doi.org/10.15516/cje.v25i2.4944>.
- Storch, C., & Tamboril, M. (2021). Políticas de formação e carreira docente indígena em contexto amazônico. *Psicologia: Ciência e Profissão*, 41, e225569. <https://doi.org/10.1590/1982-3703003225569>
- Uchôa, M.. (2021). Educação em Direitos Humanos e Educação Intercultural: apontamentos e aproximações Freireanas. *Educação*, 46(1), e89/ 1–25. <https://doi.org/10.5902/1984644444454>
- UNESCO (United Nations Educational, Scientific and Cultural Organization) – SNTE (National Union of Education Workers) (2017), *Didactic Strategies. Guide for teachers of indigenous education*, Mexico. UNESCO Publishing.
- UNESCO (2005). "The Rabat Commitment: Conclusions and Recommendations of the Rabat Conference on Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives. Rabat, Morocco: 14-16 June 2005." www.unesco.org/dialogue/rabat/Rabat_Commitment.pdf 2017.
- UNESCO (2006). *UNESCO Guidelines on Intercultural Education*. Paris: UNESCO.
- UNESCO (2014). *Global Citizenship Education: Preparing students for the challenges of the 21st century*. Paris: UNESCO
- Valencia, W., Sánchez, I., & Huertas, Ó. (2023). Visibility of Afro-Colombian culture within the framework of intercultural education in schools: reality, perceptions, and challenges | Visibility of Afro-Colombian culture in the framework of intercultural education in schools: reality, perception. *Via Inveniendi et Iudicandi*, 17(2), 218–233. <https://doi.org/10.15332/19090528.8772>
- Vargas, M. (2024). AN INTERCULTURAL EDUCATION BASED ON SITUATED COGNITIVE PRACTICES | AN INTERCULTURAL EDUCATION BASED ON SITUATED COGNITIVE PRACTICES. *Scaffolding*, 21(54), 83–109. <https://doi.org/10.29092/uacm.v21i54.1060>

- Venegas, M., Luque, M., Velasco, E., & Sánchez, K. (2023). 'On Both Sides of the Strait': Discourses and Policies on Cultural Diversity in Southern Mediterranean Spain. *Revista Española de Sociología*, 32(2), a168. <https://doi.org/10.22325/fes/res.2023.168>
- Vigil, N., & Sotomayor, E. (2022). Difficulties and progress of the EIB in the Andean area of Cusco in terms of the recognition of the linguistic rights of its speakers. *Boletín de la Academia Peruana de la Lengua*, 72(72), 439 - 466. <https://doi.org/10.46744/bapl.202202.013>.