

CrossRef DOI of original article:

1 Scan to know paper details and author's profile

2

3 *Received: 1 January 1970 Accepted: 1 January 1970 Published: 1 January 1970*

4

5 **Abstract**

6

7 *Index terms—*

8 **1 I. INTRODUCTION**

9 The goal of Intercultural Education is respond to the cultural diversity that prevails in developed democratic
10 societies. For this, it starts from approaches that respect cultural pluralism, as something inherent to current
11 societies, valuing it as a source of wealth for all members of a society. From the pedagogical point of view,
12 cultural differences are understood as an important educational resource. Intercultural Education proposes an
13 educational practice that turns the cultural differences of individuals and societies into the focus of reflection and
14 research.

15 It must not be forgotten that Intercultural Education is ultimately a form of attention to diversity . From this
16 perspective, its contribution in the educational and social field is much better understood, since it constitutes
17 the final stage in the process of acceptance and appreciation of cultural variables. To understand this better, it
18 is necessary to know what are the existing models in the treatment of diversity, whatever it may be, including
19 linguistic and cultural.

20 We live in a diverse world in which biodiversity has been talked about for a long time. On the other hand,
21 diversity is one of the defining characteristics of humanity and, therefore, of our societies. The school is a reflection
22 of this social variability and must treat all the diversities that come together in it, from cultural to physical or
23 capacity. When dealing with this diversity, they have started from different budgets that attended to ideological
24 and political wills. Traditionally, two theories have been based on: the deficit theory and the difference theory
25 Arroyo González, M^a José. ??2012) . Both intend to attend to diversity, although from completely different
26 approaches. Each one of them has given rise to different educational models to deal with this inherent diversity
27 of people and societies.

28 The two theories are based on the close relationship between diversity and inequality , but they give
29 completely different solutions to that relationship. The deficit theory proposes eliminating these differences
30 through educational models based on assimilation and compensation , while the difference theory does not
31 propose eliminating them, but rather proposes mutual enrichment by developing specific educational models:
32 multicultural and intercultural . AS POINTED OUT by ??uts (2007:34) Intercultural education is too often
33 confused with attention to immigrant students and the London Journal of Research in Humanities and Social
34 Sciences vehicular language prevails as an integration factor, forgetting its necessary transformation into a bonding
35 language of communication.

36 Respect for difference often borders on promoting cultural relativism, while coexistence is seen as a utopian
37 situation. As for social cohesion, it is often confused with homogeneity, monolingualism or monoculturalism.
38 Therefore, it seems that cultural and linguistic diversity tends to be disconcerting and suspicious.

39 Intercultural education and inclusion present multiple connections that can and should guide our educational
40 practice. As we will analyze later, intercultural education is a way of doing school and educating.

41 **2 II. CHILE CONTEXT**

42 Currently, several indigenous groups in Chile still use their language, which constitutes one of the heritages that
43 define their identity, including their way of life, their history, their rituals, their philosophy, and their customs.

44 Indigenous people in Chile face several linguistic challenges. When they are in the city or in environments where
45 Spanish is exclusively spoken, they must adapt to this situation, leaving their native language to communicate
46 sporadically with a member of their group who speaks the language at family gatherings or friends. The groups

3 III. INTERCULTURALITY AND EDUCATION

47 that reside in rural centers maintain their language and culture to a greater extent, which allows them to
48 perpetuate some ancestral rituals. However, only the elderly speak the native language in many of these places,
49 including the rural areas of Arauco, Malleco, Cautín, Mehuín and Panguipulli, mainly. There are also Mapuche
50 people who speak their language in the cities to which a large number of them migrate as temporary or permanent
51 workers, more specifically in Santiago, Concepción and Temuco.

52 Indigenous languages have been strong enough to survive over time, facing enormous assimilation pressures
53 from Spanish as the official language. There is still a significant number of speakers of each of the languages
54 that are still in force, such as Aymara, Rapanui and Mapudungun. The current process of re-ethnification has
55 activated the development of the vitality of these languages in various communities, both rural and urban. Within
56 this motivation, it is necessary to plan the resources available to guide all these efforts under the tutelage of a
57 program with realistic goals and effective procedures. This means obtaining the necessary information to diagnose
58 the conditions in which the language is found, and thus choose the appropriate intervention strategies leading
59 to its revitalization. Approaches, resources, ideas and goals should be based on the experiences and knowledge
60 of indigenous groups, as well as the theoretical and practical experiences and knowledge of linguists, educators,
61 anthropologists and other social scientists.

62 3 III. INTERCULTURALITY AND EDUCATION

63 Interculturality is a dimension that is not limited to the field of education, but is present in human relations
64 in general as an alternative to authoritarianism, dogmatism and ethnocentrism. However, the search for more
65 democratic and pluralistic societies supposes educational processes that affirm and provide experience of living
66 in democracy and respect for diversity. As educators we have an inescapable responsibility.

67 Interculturality in education appears closely linked to the new spirit of equity and quality that inspire current
68 educational proposals, thus overcoming the egalitarian vision that prevailed in the Latin American social scene
69 since the arrival of the first liberal waves on the continent. Interculturality in education supposes a double path:
70 inward and outward, and that one of the necessary directions to which an intercultural educational project should
71 be directed, particularly when it comes to peoples who have been the object of cultural and linguistic oppression,
72 (such as ours) is precisely towards the roots of one's own culture and one's own vision of the world, to structure or
73 recompose a coherent universe on which one can, later, cement from a better position the dialogue and exchange
74 with cultural elements that, if well alien, they are necessary both to survive in today's world and to achieve
75 better living standards, taking advantage Intercultural education must be understood in a pedagogical process
76 that involves various cultural systems. It stems from the individual and collective right of indigenous peoples,
77 which entails not only enjoying the right to education like all citizens, but also the right to maintain and cultivate
78 their own traditions, culture, values, but also the need to develop intercultural skills that allow any citizen from
79 any part of the country, whether they belong to the hegemonic culture or not, to be able to coexist democratically
80 with others.

81 Based on the experience accumulated in the first years of implementation of bilingual intercultural education
82 in the Chilean educational system, and having clarity of the fundamental role of the indigenous language for the
83 recognition, valorization and respect of the culture, worldview and history of the peoples. natives, the challenge
84 of converting the school into an educational space in which the opportunities for learning that language are
85 guaranteed to its students is imposed, in a systematic and relevant way to their reality.

86 Thus, in 2009, the Chilean Ministry of Education established the Fundamental Objectives and Minimum
87 Mandatory Contents for the creation of the Indigenous Language Sector in Basic Education; which allowed
88 to begin the design of Study Programs for the Aymara, Mapuzugun, Quechua and Rapa Nui languages. The
89 foregoing, considering at least three different realities of access to the indigenous language by girls and boys:
90 those whose mother or family language is one of these four languages, those who hear the indigenous language
91 only in their social environment, and those who only listen to it at school.

92 The Indigenous Language course, with four assigned hours per week, seeks to strengthen the cultural and
93 linguistic knowledge of four indigenous peoples who still maintain their native language in force: Aymara,
94 Mapuche, Quechua and Rapa Nui. For this, a pedagogical duo is formed, made up of a classroom teacher
95 (who supports pedagogical aspects) and a traditional educator, the person in charge of imparting traditional
96 knowledge, especially the indigenous language.

97 The teaching of the Aymara, Mapuzugun, Quechua and Rapa Nui languages was articulated around two axes,
98 conceived as complementary:

99 ? Orality: understood as a dynamic and contextual form of knowledge, and recognized as the traditional way
100 of transmission and accumulation of knowledge of native peoples.

101 ? Written communication: understood as highly complex for indigenous languages, due to the history of oral
102 tradition in the transmission of knowledge. However, knowledge of the written code of the indigenous language
103 is promoted through the Spanish graphemes.

104 The Indigenous Language subject has been implemented gradually, beginning in 2010 in the first year of basic
105 education to reach 2018, the teaching and learning of Indigenous languages in eighth grade.

106 Additionally, schools can autonomously develop their own plans and programs around indigenous knowledge,
107 which are incorporated into the school curriculum as subjects or as extracurricular workshops. These initiatives

108 have allowed educational communities to generate content relevant to their territories and the particularities of
109 their students.

110 By way of example, within the plans and programs that the establishments develop, there are workshops
111 on ethnic cooking, interculturality and development, worldview and Mapuche-Huilliche language, Mapuche
112 traditional medicine, and Chedungun language, among others.

113 The creation of this subject is based on the following laws and decrees:

114 ? The indigenous law (1993) that favored the beginning of a systematic process for the teaching of native
115 languages and cultures, by indicating the establishment of a London Journal of Research in Humanities and
116 Social Sciences programmatic unit that facilitates access to this knowledge. ? General Education Law (2009),
117 which establishes obligations and principles, one of them being interculturality, which states: "The system must
118 recognize and value the individual in their cultural and origin specificity, considering their language, worldview
119 and history". In articles 28, 29 and 30, it commits the teaching of the Indigenous Language in establishments
120 with a high indigenous population for pre-school, basic and secondary education.

121 ? Decree No. 280/2009, which incorporates the Fundamental Objectives and Minimum Mandatory Contents
122 of the Indigenous Language Sector for the level of basic education and establishes the obligation to implement
123 this subject in all establishments that have an enrollment of more than 20% of students natives.

124 ? ILO Convention 169, ratified by Chile in September 2008. Convention on the Rights of the Child, ratified
125 in August 1990. Both normative instruments refer to the right of children belonging to indigenous peoples to
126 receive education and respect their language and culture.

127 **4 Interculturality for Everyone**

128 Interculturality allows us all to know each other, value each other and live with different cultural universes,
129 enriching our experiences as people and as a society. In this sense, interculturality seeks to generate a reflection
130 in the educational system that makes it possible to recognize, value and understand the richness of the diverse,
131 questioning with it, for example, the imposition and hierarchization of a certain type of knowledge or the
132 establishment of social relationships.

133 In terms of native peoples, from the recognition of their existence and social, cultural, spiritual, economic
134 development, among others, as cultures that inhabit this territory centuries before colonization, the Mineduc
135 (2015) in a process that aims to settle the historical debt that the State has towards these peoples, assumes the
136 policy of revealing the languages, cultures, histories and worldviews of indigenous cultures in the processes of
137 integral quality educational improvement of the country's establishments, with the aim of promoting a citizenship
138 intercultural. As of 2016, 223,087 indigenous students were identified in the school system in 9,335 educational
139 establishments (79% of the total number of schools in the country, according to the State Statistics Institute
140 (INE)).

141 In the same way, the Ministry of Education has decided to develop its own concept of interculturality, seeking
142 to reflect the reality and the environment in which we are immersed as a society: Interculturality is an ethical-
143 political social horizon under construction, which emphasizes horizontal relationships between the individuals,
144 groups, peoples, cultures, societies and with the State. It is based, among other things, on dialogue from
145 otherness, facilitating a systemic and historical understanding of the present of the diverse people, groups and
146 peoples who permanently interact in the different territorial spaces. Interculturality favors the creation of new
147 forms of citizen coexistence among everyone, regardless of nationality or origin. For this, symmetrical dialogue
148 is possible by recognizing and valuing the richness of linguistic-cultural, natural and spiritual diversity. In the
149 case of native peoples, it reveals their characteristics and different systems that problematize, and at the same
150 time, enrich the constructions of the world, ensuring the exercise of individual and collective rights.

151 **5 Bilingual Intercultural Education**

152 Children and young people belonging to indigenous peoples have the right to learn in contexts of greater equality,
153 in conditions that adjust to their cultural particularities, their language, and their way of seeing the world.

154 As in the rest of the countries of the region, our educational system assumed a role of cultural and linguistic
155 homogenization that left out of the discourses of "national identity" an important part of the knowledge, values
156 and ways of life of the original peoples. This pedagogical imbalance over time has had a negative influence on
157 the identity London Journal of Research in Humanities and Social Sciences and self-esteem of people belonging
158 to the original peoples, as well as on the possibility of building a multicultural and multilingual country.

159 In this context, the State assumes the duty to generate the bases to enable an intercultural bilingual education
160 that allows boys and girls to learn the language and culture of their peoples, through the incorporation, in the
161 national curriculum, of the Language subject. Indigenous (currently in Aymara, Quechua, Mapuzugun and Rapa
162 Nui) for basic education.

163 This subject, which aims to enable children from indigenous peoples to communicate in their vernacular
164 language, is implemented in educational establishments that want to promote interculturality and in those
165 that have an enrollment equal to or greater than 20% of indigenous students. , and is developed by the
166 traditional educator, the person responsible for transmitting cultural and linguistic knowledge to the students of
167 the establishment.

168 The implementation of this subject is not the only way to transmit this knowledge; The school can also develop
169 intercultural workshops, revitalization strategies for languages and cultures in danger of extinction, and linguistic
170 immersion in specific contexts.

171 **6 Training in Interculturality**

172 Teacher training is a key aspect in the implementation of intercultural education. Chile needs to train its
173 teachers as mediators and facilitators of the development of schools that value and integrate the cultural wealth
174 of native peoples into the learning experience of their students. On the other hand, the Ministry of Education
175 provides support to traditional educators who implement the Indigenous Language subject or develop intercultural
176 workshops through a Training Course whose objective is to provide tools in pedagogical, cultural, and linguistic
177 aspects to promote learning. task of this figure within the schools.

178 **7 Traditional Mapuche Educator**

179 The first lines of work of the Ministry of Education, in terms of bilingual intercultural education, were linked
180 to community participation, in order to promote meetings and collect knowledge with a territorial approach,
181 from the voice of traditional authorities, communities, families, and indigenous professionals. ; In the same
182 way, it sought to identify current practices and knowledge in the communities, in order to replicate some of this
183 knowledge in the training of children and children belonging to these educational communities.

184 **8 London Journal of Research in Humanities and Social Sciences**

186 It is in this context that the figure of the Community Cultural Advisor, now known as Educator or Traditional
187 Educator (ET), arises and is normalized; which is governed at first as a binding actor between indigenous
188 communities and educational establishments for the transmission of knowledge about their culture and language.

189 This figure has been strengthened in the educational communities, achieving among other things: recreating
190 learning strategies of their communities, developing didactics for the teaching of indigenous languages, collecting
191 oral stories, and systematizing knowledge associated with mathematics, sciences, cosmogony, among others.

192 In this context, and from the creation of the Indigenous Language subject, the ET becomes relevant as
193 it is responsible for specifying the teaching of the Aymara, Quechua, Rapa Nui and Mapuzungun languages in
194 establishments that have 20% of indigenous enrollment, or in those who want to promote interculturality through
195 intercultural workshops, bilingualism, or cultural and linguistic revitalization. Some aspects to consider in the
196 fulfillment of their functions are the following:

197 ? Accredit sufficient linguistic and cultural skills to perform in the teaching of the languages and cultural
198 knowledge of the original peoples. Be validated by the Indigenous Communities or Associations linked to the
199 educational establishment.

200 ? Teaching preparation, understanding as such the ability to structure the teaching-learning process with
201 learning objectives to be achieved in the students from the point of view of indigenous knowledge, ? Creation
202 of an environment conducive to learning, that is, the ability to promote conditions in the use of multiple spaces
203 and diverse methodologies, which favor intercultural learning, ? Teaching for learning of all students, that is, the
204 ability to deliver linguistic and cultural knowledge in diverse realities to achieve learning objectives and propose
205 strategies according to these.

206 **9 Training and Accompaniment**

207 For more than fifteen years, community cultural advisors, in the first instance, and currently traditional educators,
208 have received training through training courses and accompaniment in the linguistic, cultural and pedagogical,
209 with emphasis on the development of competencies, both at the curricular and extracurricular level.

210 These training courses have as main objective to allow a better performance and an adequate and pertinent
211 insertion on the part of the traditional educators in the educational system; and therefore, they acquire specific
212 characteristics depending on the territory where they are carried out, respecting regional autonomy and promoting
213 their own strategic development.

214 The trainings, carried out face-to-face and with an average duration of 150 hours, are financed by the Bilingual
215 Intercultural Education Program and developed by three entities according to regional realities: a) universities
216 together with organizations focused on indigenous languages, b) teams regional ministerial offices (Regional
217 Ministerial Secretariats of Education), and c) consultants and/or independent professionals.

218 **10 IV. CURRENT CHALLENGE**

219 The rescue of native languages is of great importance, not only because it strengthens the culture and identity of
220 the native peoples that inhabit Chile, but also because it gives our country an identity and allows us to project
221 ourselves as a more democratic, inclusive and respectful society.

222 The current situation of the languages recognized by indigenous law is critical and represents a complex
223 challenge that calls upon all of us, not only those who belong to a certain indigenous people, since society is

224 responsible for the revaluation of the vernacular languages that we have been relegated to increasingly reduced
225 spaces, to the point of endangering its existence. The condition in which the different languages of the original
226 peoples that inhabit Chile are found today is complex; Even though it is a multilingual and multicultural country,
227 Spanish continues to be the language of communication, teaching, and regulations, which is why it has the greatest
228 number of functions. The studies, investigations and reports consulted indicate that the main problems identified
229 are the following:

230 At the macro level:

231 ? Lack of status of languages: understood as the possibility of giving functionality to the language in the
232 different institutions and media from which the minority or minoritized language has been excluded.

233 ? Lack of language corpus: refers to a series of actions that are carried out with the aim of standardizing
234 the language, such as defining a graphemary, creating dictionaries, grammars and creating specific entities that
235 are in charge of the subject (academies), among others. ? In the context of speech and communication, lack of
236 spaces for use and possibilities of use, functionality beyond the local or familiar.

237 ? Spanish is the official language of communication and teaching; This can be seen in the hegemony of Spanish
238 in the media and transmission of languages: texts, media, arts, among others. The same is true for formal and
239 informal education.

240 At the micro level, the main obstacles refer to the attitude of the speakers, due to selfdiscrimination, lack of
241 motivation to deliver knowledge about the mother tongue to the next generations, adverse local contexts, the
242 decrease of communities or speaking people in a territory and lack of external support to promote the indigenous
243 language because it is not part of the economy, work, professional training.

244 Another challenge in this matter is related to the lack of quantitative and qualitative data that allow us to
245 know more precisely the situation of the languages and their speakers in Chile today. There are only two official
246 sources with general information on the 9 indigenous peoples: CASEN (MIDEPLAN) and CENSO 2002 (INE).

247 The indigenous languages of Chile that maintain some degree of sociolinguistic vitality are Mapudungun,
248 Aymara, Rapa Nui and Quechua. According to the 2009 CASEN Survey, only 24% of the population that
249 belongs to these towns would have some degree of competence in their languages, with significant geographical
250 and regional variations in terms of the number and proportion of speakers. (BCN Source)

251 11 Treatment of a declining language

252 When it is noticed that a language is in a state of decline, it is possible to develop a maintenance program for that
253 language. This depends on the state it is in, the historical causes of its decline, access to funds and human and
254 financial resources, and the interest of the community. In a first opportunity, many members of the group want
255 to develop fluency in the use of the language, thinking that it will be easy to acquire the ancestral linguistic code
256 again. Unfortunately, this is not a task without difficulties, since most London Journal of Research in Humanities
257 and Social Sciences indigenous children speak Spanish as their first language and are barely familiar with their
258 native cultural traditions.

259 Therefore, Spanish becomes the model of correctness or naturalness and learning another language causes
260 difficulties in the production of new sounds or in the combination of words in patterns that are different from
261 those of the first language learned. The researchers warn that, after the puberty stage, it is difficult to process
262 information using different rules and structures in a second language.

263 Actually, the best way to keep a language alive is through communication with children, using the indigenous
264 language in its first stage of language acquisition. The fact of handling two languages in the family environment
265 allows the child to acquire two linguistic codes simultaneously and without difficulties. Certainly, parents have
266 their own preferences regarding the use of one language over another. This can become rule-setting for children
267 who perceive in which contexts they can speak the indigenous language or Spanish. They generally speak
268 Mapudungun with their grandparents at home, but speak Spanish with their peers in other contexts. Finally,
269 they prefer to use Spanish in all situations.

270 A language maintenance program should include the gradual increase in the number of speakers as a goal.
271 This requires the participation and preparation of teachers who speak the language fluently and manage the
272 difficulties involved in its teaching. It is advisable to locate some members of the indigenous community who
273 are willing to collaborate and undergo an intense stage of preparation, to carry out this task in order to acquire
274 formal knowledge in an assessment process within the community itself.

275 The indigenous language maintenance program must also measure the importance of Spanish and the
276 indigenous language. Both languages are essential to the community. But one should not be neglected or
277 favored to the detriment of the other. Even though Spanish is officially taught throughout the Chilean school
278 system, there is some evidence that the type of Spanish spoken by indigenous communities differs from the formal
279 dialect accepted in the official milieu. The two languages in contact have influenced each other over time.

280 The family dialect of Spanish, spoken by the adult generations in each indigenous group, has been transmitted
281 from generation to generation, becoming a variety with phonological and grammatical features of the indigenous
282 language. This requires a sociolinguistic study that can provide much insight into the difficulties indigenous
283 students face when learning the standard variety of Spanish taught at school. Likewise, it can provide a guideline
284 on the differences between the indigenous language and formal Spanish.

285 **12 Commitment of the Chilean Government and the Maintenance of Indigenous Languages**

287 Scholars agree that the ultimate goal of a maintenance program is to achieve fluency in the use of the indigenous
288 language. If this is not possible, at least a feeling of appreciation of the language and its relevance as a means
289 of maintaining cultural identity can be achieved. The factors that determine which goals are realistic and which
290 are difficult to achieve can be learned through an objective assessment of the needs of each community.

291 It is known that any language suffers a decrease in its use, due to historical reasons of competition with
292 the language of a group that expands its area of influence through the media and access to material goods.
293 The first contacts between Spaniards and indigenous people were negatively aggressive, due to the purposes
294 of the conquest that included the acquisition of new territories, discovery of precious metals, conversion to a
295 new religious doctrine, and search for labor for forced labor. As a result of this, the indigenous people suffered
296 the decrease of their population and the abuse of their culture that originated a feeling of frustration and of
297 a conquered people that has hardly been overcome throughout Chilean history. Thus, Intercultural Education
298 is not possible by copying and/or extra-logical adaptation of identity values and institutionalization devices of
299 Western civilization, because, ultimately, they only tend to cover up the continuity of evangelization. socio-
300 civilization, of the cultural control that they historically exercise over the diverse peoples of the world and that
301 have made possible the conformation of the current global order; rather, on the contrary, they demand not only
302 public recognition of the socio-cultural plurality that forms the very substrate of contemporary social systems,
303 deconstructing the modern ideal of the monocultural Nation State, but also the historical affirmation of the
304 values proper to the identity construction of each of the existing communities in the world and, therefore, of the
305 values of intercultural interaction.

306 **13 V. FINAL REFLECTION**

307 Legitimizing community existence and cultural identity based on the similarities that can be discovered,
308 evidenced, assumed, and implanted in the development of particular historical events, with the values and
309 devices for the civilizational affirmation of the dominant culture, strictly speaking, does not mean confirming
310 the irrefutable presence of alterity, of the right to difference and, therefore, of the urgent need for Intercultural
311 Education, quite the contrary, represents the self-deception of camouflaging oneself as one's peer, as a neighbor,
312 as an authentic being, that is, illegitimate projection of civilized, developed society, which for this very reason
313 requires cultural evangelization so that it can fully develop. Thinking about the possibility of Intercultural
314 Education, then, entails the unavoidable requirement of building new educational concepts that do not disguise
315 the evangelizing claims of the dominant culture. This has been a small reflection on Intercultural Education
316 as a path towards educational inclusion. The aim throughout the article has been to show how both concepts
317 share a multitude of ideas, and deep down allow for very specific ways of learning and teaching in the classroom.
318 The great challenge at this time in school is to contribute to an interculturally inclusive education, as defined by
319 ??arcía and Goenechea (2009: 35).

320 The recognition of social diversity and multiculturalism demands the emerging transformation of contemporary
321 educational processes, towards the appropriation of the values of identity construction of the context in which
322 individuals develop, so that they can build their personal life project, in addition to participate significantly
323 in the socio-cultural and politcaleconomic transformation of their community of life, without neglecting the
324 interaction in the order of global society. Insofar as contemporary societies are constituted in the recognition
325 of onto-historical alterity, therefore, an education is required that not only respects, but also promotes identity
326 diversity, within a framework of intercultural dialogue, where all individuals and communities have the right to
appropriate their own cultural values, as well as the cultural capital available in today's knowledge society. ¹



Figure 1:

Figure 2:

Other activities are also included within the agreements such as: developing linguistic immersion activities for students; disseminate the career among young people in secondary education in municipal establishments in communes with a high density of indigenous population; and hold reflection colloquiums with students from other careers and schools from other training disciplines, among others.

In the same way, the Mineduc intends to strengthen the training in interculturality for teachers of subsidized municipal and private establishments through the development of a Postgraduate in Interculturality, and through a B-learning course, in charge of the Center for Improvement, Experimentation and Pedagogical Research (CPEIP).

Figure 3:

327 [Law ()] , Law . *CONADI* 1993. 19 (5) . National Corporation for Indigenous Development

328 [(Law 20370 or LGE) is the Chilean law that establishes the framework regulations on education General Education Law ()]

329 '(Law 20370 or LGE) is the Chilean law that establishes the framework regulations on education'. *General*

330 *Education Law*, 2009. (It was published in the Official Gazette on September 12, 2009 , during the first

331 government of Michelle Bachelet)

332 [and Population by income quintile between 15 and 19 years old -20 most inhabited communes ()] *and Popula-*

333 *tion by income quintile between 15 and 19 years old -20 most inhabited communes*, 2009. Chile.

334 [Galdames ()] *Chilean history*, L Galdames . 1995.

335 [Grebe ()] 'Contributions of Anthropology in Intercultural Bilingual Education in the Mapuche Area of Chile'.
336 M E Grebe . *PENTUKUN* 1996. 5 p. .

337 [Branch ()] 'Education and Society in America'. G Branch . *Education, Educational Development Journal* 1987.

338 101 p. .

339 [Rooms ()] 'Fray Félix José de Augusta. His contribution to the studies of the Language and Culture of the
340 Mapuches or Araucanos'. A Rooms . *Culture-Man-Society* 1985. Temuco, Chile: Pontifical Catholic University
341 of Chile. p. .

342 [Fundamental Objectives and Minimum Mandatory Contents for the creation of the Indigenous Language Sector in Basic Education]
343 *Fundamental Objectives and Minimum Mandatory Contents for the creation of the Indigenous Language*
344 *Sector in Basic Education*, 2009. Santiago de Chile: Ministry of Education of Chile.

345 [Williamson ()] 'Institutionalization of intercultural bilingual education in Chile: notes and critical observations'.
346 G Williamson . *Educational Profiles* 2012. 34 p. .

347 [Garcia and Goenechea ()] *Intercultural Education. Analysis of the situation and proposal for improvement*, J A
348 Garcia , C Goenechea . 2009. Biscay: Wolters Kluwer.

349 [Tuts ()] 'Languages as elements of social cohesion. From multilingualism to the development of skills for
350 intercultural communication'. M Tuts . *Education Magazine*, 2007. 343 p. .

351 [Carrasco ()] 'Mapuche poets in Chilean literature'. I Carrasco . *Philological Studies* 2000. 35 p. .

352 [Rodriguez ()] M C Rodriguez . *Otherness in two contemporary Mapuche poets: Chihuailaf and Lienlaf*, 2004.
353 39 p. .

354 [Geneva ()] Geneva . *Status: Updated instrument*, 76. June 27, 1989. (Technical Conventions) (th ILC meeting)

355 [Carrasco ()] 'The Mapuche public discourse: notion, discursive types and hybridity'. H Carrasco . *Philological*
356 *Studies* 2002. 37 p. .

357 [Santos ()] *Theory and Practice of Intercultural Education*, M Santos . 1994. Spain. PPU University of Compostela