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Linking Education, Culture and Community: A Proposal for an Intercultural Educational Triad

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Abstract: Introduction: Engaging social actors dedicated to education has facilitated dialogue, emotional connection, action, and the accumulation of knowledge to create insights that address community needs and promote its development. This study aims to understand the relationship between education, culture, and community as described by teachers working in Mapuche contexts in the Araucanía region of Chile. Method: This research was based on social science research, using a qualitative approach and a non-experimental emergent design. The participants interviewed for the study consisted of 15 in-service teachers in three schools in Mapuche contexts in the Araucanía region of Chile. The study used a semi-structured interview script to collect data, and in the analysis plan the Grounded Theory (GT) was used, to conceptualize the emerging patterns in categorized concepts and theories. Results: The analysis revealed three distinct categories: culture and diversity; education; and community. Discussion: There is a connection between culture and diversity, education, and community, with learning as the central theme. However, each of these dimensions tends to operate mainly in isolation, lacking effective connections that would facilitate consistent development in the learning and teaching processes. Conclusions: It is essential to incorporate inclusive strategies that recognize and value social and cultural diversity within school classrooms and promoting the dialogue of knowledge and wisdom through intercultural education fosters the active participation of all actors involved in the teaching and learning processes.

Keywords: education; culture; community; Mapuche context; intercultural education

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1. Introduction

From the start of human development, education has been associated with family and school environments (Fuentes-Vilugrón et al., 2023; Pire & Rojas, 2020). As indicated by educational policies, this relationship does not materialize in the practical reality of school dynamics, which commonly operate asymmetrically and unidirectionally since a school's function is based on a monocultural logic dictated by the prescribed curriculum (V. A. Zapata, 2022). This is further reflected in social and cultural diversity contexts, where community is a third crucial factor in learning processes, guiding practices and decisions that arise from varied intentions (Jiménez-Naranjo & Sánchez-Antonio, 2020). For this reason, relational dynamics are essential for emotional bonding, understood as meaningful emotional connections that enable humans to develop emotionally through direct relationships with others (Valencia et al., 2020).

In this context, culture has become a mediating axis in educational processes, presenting socio-cultural diversity as a challenge in schools. It recognizes and establishes dialogic interactions that address the learner differences present in the classroom (Henríquez et al., 2021). From this viewpoint, schools are key environments for learning development, whit an inclusive perspective that functions as a dynamic process that recognizes social, cultural and linguistic diversity, which implies the transformation of pedagogical practices to guarantee quality education for all students. However, this process is closely tied to the social and cultural characteristics of the students, where factors such as family, context, and community play a crucial role (Fuentes-Vilugrón et al., 2023). This vision has not been without tensions between students from majority and minority cultures. The Chilean state plays a significant role in establishing a uniform, monocultural, and monolingual education system that has denied the representations and knowledge of culturally diverse societies, such as the Mapuche people in Chile (Muñoz et al., 2022; Quilaqueo et al., 2023).

The educational processes of the Mapuche people in Chile are characterized by the construction of knowledge through fiction, legends, stories, and the history passed down by fathers, mothers, grandparents, and kimches (Mapuche wise men) (Quezada-Carrasco, 2022). This educational system has led to a rethinking of education from a social and cultural recognition perspective. However, there has been a historical exclusion of family and community participation in school contexts as a strategy of domination exercised by the Chilean state, ignoring their value as native peoples and the knowledge they possess, thus promoting the acculturation of Mapuche students in Chilean society (Muñoz Troncoso, 2021). Even so, there is literature confirming that the ways in which family, community and school are linked impact students' learning, especially when the family plays a leading role in the educational process (Álvarez-Gallego et al., 2021; Bustamante et al., 2021; Choez et al., 2022).

In this context, the challenge of incorporating and valuing the social participation of families and communities (culturally organized groups with socio-territorial ties to their own traditions and worldview) within the school system has emerged, particularly concerning recognizing social and cultural aspects, seeking to overcome the existing gaps between three fundamental pillars of education: (a) school: academic and social training space; (b) family–community: main actors in charge of the development of social and cultural identity; and (c) state: responsible for the administration of resources and for guaranteeing public policies. In this respect, the community is characterized by its plurality, primarily situated in a geographical area where individuals engage and connect, founded on personal, relational, and affective interests and characteristics (Ramírez Iñiguez, 2017). In this sense, there are intercultural elements, which imply a dialogic process that recognizes the coexistence of different rationalities. For minority groups like the Mapuche people in Chile, family and community involvement advantages are even more pronounced. This participation enhances

coordination and communication between families and schools, mitigating the impact of dominant cultural influences (Gutiérrez & Niemelä, 2010; Simón & Giné, 2016). It focuses on contexts that underscore the need for a decoloniality of knowledge of schools and their contexts. In other words, incorporating social actors committed to education would allow dialogue, feelings, actions, and accumulated knowledge to build understanding that responds to the community and its development (Pasek de Pinto et al., 2015).

Given the previous context, the following research question arises: how do education, culture, and community relate to each other in educational institutions located in Mapuche contexts? This study aims to understand the relationship between education, culture, and community as told by teachers working in schools located in Mapuche contexts in La Araucanía Region, Chile.

2. Materials and Methods

This study was based on social science research, through a commitment to cultural respect, social justice, and the recognition of the native peoples located in the region of La Araucanía in Chile; through epistemological pluralism and based on intercultural education, it is focuses on the tension of the hegemony of monocultural education, seeking an in-depth understanding of the meanings of an event or behaviour (Quivy & Carnpenhoudt, 2005).

2.1. Design

The study utilized a qualitative approach grounded in an interpretative paradigm employing a non-experimental emergent design that adapts to new ideas, concepts, or findings arising during the research (Pailthorpe, 2017). This design is flexible and open, allowing the collected information to shape the research problem. It challenges researchers to continually question their assumptions to gather new background information and contrasts (Herrera Rodríguez et al., 2015).

2.2. Context and Participants

This research was conducted in schools located in the La Araucania Region in southern Chile. This region has a total population of 957.224 inhabitants and is characterized by a considerable number of people living in rural areas, which accounts for 278.680 individuals (29.1%). Additionally, 34% of the total population identifies as belonging to indigenous groups, with 97.8% of this percentage being of Mapuche descent (Instituto Nacional de Estadística [INE], 2018). In terms of educational establishments, La Araucania is the Chilean region with the most noteworthy number of schools located in the country's rural areas, totalling 607 (56.31%) (Centro de Estudios MINEDUC, 2024). This study selected three schools in the communes (administrative and territorial division of the Chilean State) of Nueva Imperial, Cholchol, and Toltén. These schools have a student population that is over 90% Mapuche. The participants interviewed for the study consisted of 15 in-service teachers from these institutions. This was determined based on content saturation, the criteria for which were as follows: (a) no new categories emerged from the information collected; (b) the information obtained from the participants became redundant and repetitive; (c) the information was sufficient and consistent to respond to the research objectives; and (d) no new information emerged that was significant for the object of the study.

2.3. Instruments

The study used a semi-structured interview script to collect data, ensuring the participants' responses were contextualized and tailored to their realities (Ibarra-Sáiz et al., 2023; Salamanca et al., 2024). The semi-structured interview script comprised 12 questions organized into four dimensions: (a) experience and context (3 questions);

(b) socio-cultural knowledge and emotions (3 questions); (c) pedagogical practices and strategies (3 questions); and (d) challenges and opportunities (3 pre-questions) (see Table 1).

Table 1. Semi-structured interview script.

Dimension	Question
Experience and context	1. Could you describe your experience as a teacher in rural contexts?
	2. What characteristics do you think are important in the socio-cultural context of your teaching practice?
	3. How does this context influence the emotional needs of your students?
Socio-cultural knowledge and emotions	4. What local cultural knowledge or knowledge do you consider important for emotional regulation?
	5. What are some specific examples of how this knowledge is reflected in the community's daily life?
	6. How do educators integrate knowledge of emotional regulation into their pedagogical practices?
Pedagogical practices and strategies	7. What strategies do you use to promote emotional regulation in your teaching practices?
	8. How do you incorporate sociocultural knowledge into these strategies?
	9. Have you noticed any positive effects on your students' emotional regulation by incorporating this knowledge into your teaching practices? In what ways?
Challenges and opportunities	10. What are the main challenges you face when integrating socio-cultural knowledge into the teaching of emotional regulation?
	11. What resources or support do you consider necessary to strengthen this approach?
	12. What opportunities do you see for integrating socio-cultural knowledge into rural education in the future?

2.4. Analysis Plan

The research analysis plan utilized Grounded Theory (GT), a qualitative method to conceptualize emergent patterns into categorized concepts and theories derived from data (de la Espriella & Restrepo, 2020). In this regard, the analysis plan was conducted using the constructivist GT model (CGT). Constructivist Grounded Theory (CGT) in education aims to create explanatory frameworks that enhance understanding of social and educational realities (A. U. Zapata et al., 2021). This analysis method critiques the arguments that shape participants' and researchers' actions and social constructions. It examines how the narrative is influenced by social, cultural, interactional, and situational factors (Palacios Rodríguez, 2021). This analysis plan considers the data provided by participants and the researcher's experiences, decisions, and interpretations throughout each research phase (Suricalday et al., 2022). From a practical standpoint, the Thematic Framework Coding (TFC) was developed using open, axial, and selective coding techniques, which were applied with ATLAS.ti software for qualitative data analysis (Bonilla-García & López-Suárez, 2016; Varela & Sutton, 2021).

3. Results

Three categories emerged from the analysis: culture and diversity includes 22 codes with 53% of citations; education includes 16 codes with 30.2% of citations; and community includes 11 codes with 19.9% of citations (see Table 2).

Table 2. Emerging categories.

Category	Codes	Percentage	Citations	Percentage
Culture and diversity	22	44.9%	295	53%
Education	16	32.7%	168	30.2%
Community	11	22.4%	94	16.9%
Total	49	100%	557	100%

Note: Own elaboration using ATLAS.ti 24 software.

3.1. Culture and Diversity Category

The culture and diversity category contained the highest number of codes and citations. As shown in Figure 1, the culture code is particularly relevant when discussing diversity, especially concerning the Mapuche culture, which is characterized by its unique customs and traditions. This is revealed by the participants when they state the following:

> *For example, from the Mapuche point of view, the spiritual theme has a lot of influence, so being in a circle, being in contact with nature, for example, the circular methodology is used a lot, right, duality, and that is not seen much in the, in the traditional culture. (Interviewee 1, quote 25)*

> *I think that ninety or one hundred percent of the children are of Mapuche ancestry, so I think that eighty percent were very participative. (Interviewee 3, quote 46)*

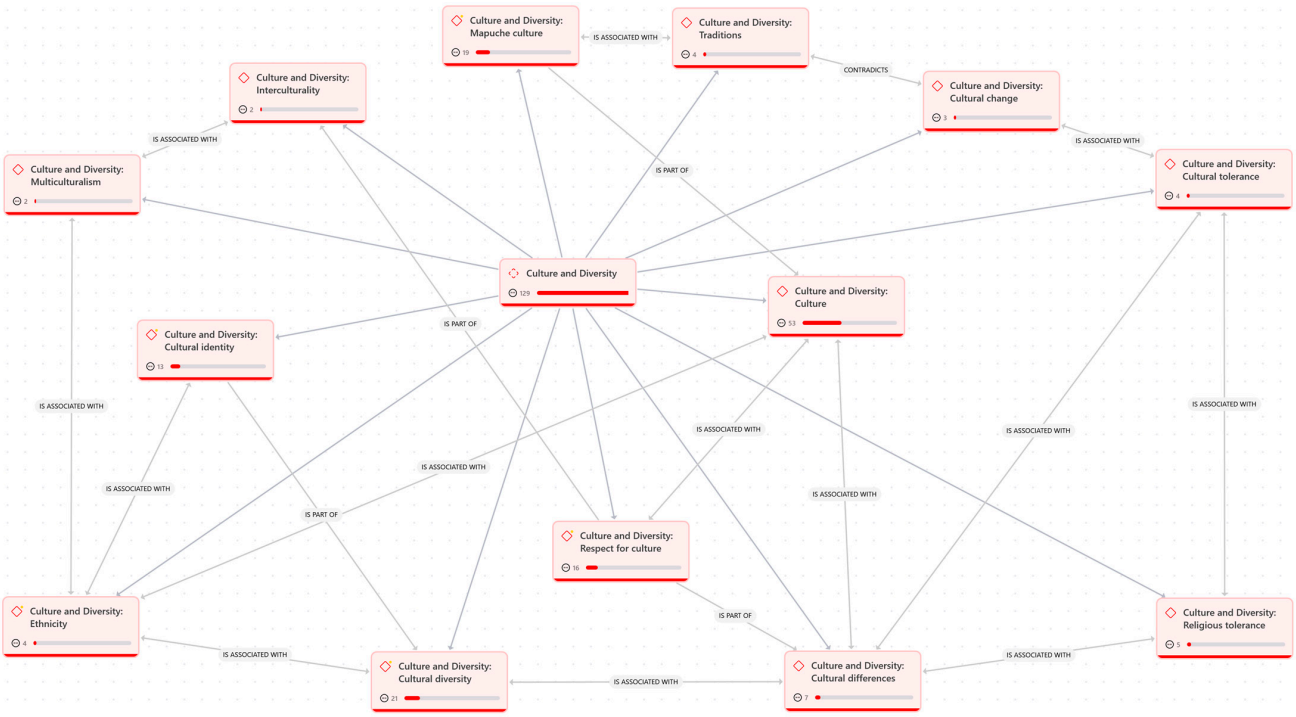


Figure 1. Conceptual network about culture and diversity category.

It is important to note that Chile is characterized by its multiculturalism. This diversity offers an opportunity to foster intercultural dialogue rooted in respect and tolerance for different cultures and religions. As a result, school environments serve as a vital space for enhancing the social and cultural identity of all members involved in the educational process (see Figure 1). In this regard, participants stated the following:

We make some meals, we also participate with them, I feel that emotionally this is very good for the children and for us, to see us participate because they, apart from the fact that we teach them to our students, they also teach us about their culture. (Interviewee 2, quote 32)

Yes, I think that here you live more in community, everything is more like a meeting, much closer, in fact, here I experienced the first We tripantu (Mapuche New Year) with which I participated and for me it was like everything was new, first of all like the connection with the earth, sharing food, all of that was new to me, unlike in urban schools and besides that here there is a very familiar atmosphere and that allows for greater closeness. (Interviewee 3, quote 91)

3.2. Education Category

The education category included 16 codes with 168 citations (see Table 2). As shown in Figure 2, the learning code is particularly relevant when discussing education regarding teaching processes within the educational context and pedagogy. In this respect, the participants said the following:

you can't ask a child who feels anger to learn to multiply, you can't, because there is something neural that prevents him/her, now we talk about raising with respect, about teaching, because there are things that are blocked in the brain when we are angry, when we are sad. (Interviewee 12, quote 64)

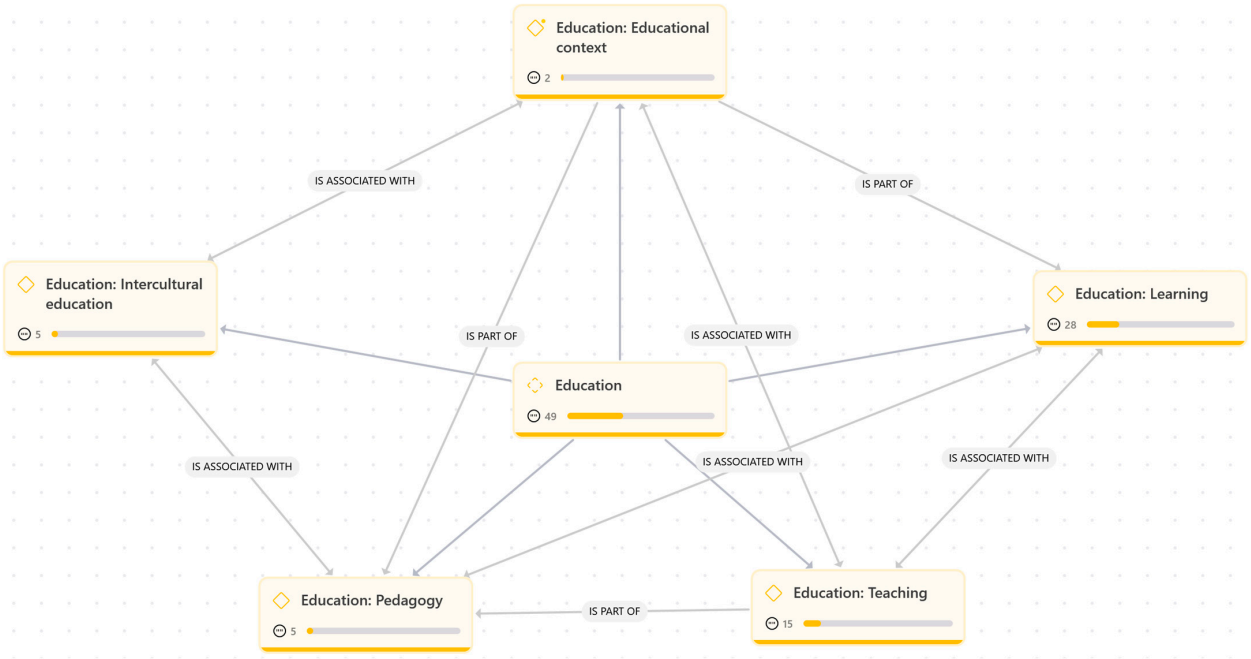


Figure 2. Education category network.

Additionally, context is crucial as it influences teaching and learning practices and how these lay the foundations for developing intercultural education (see Figure 2). The participants stated the following:

I believe that in all spaces they can learn, I believe that in all spaces they can learn, it depends on how the teacher delivers the strategies, varies the work dynamics, I believe that it depends on the teacher. (Interviewee 3, quote 87)

as a teacher, even if we don't want to, we always have to know what the context is that the students have, especially at the moment of learning, so it is both physical, and also what one feels as part of oneself. (Interviewee 8, quote 10)

> *That is to say, the teaching is adapted, there are also curricular educations that we call it that for example 'hey, remember', that is, later we had our code, it was like 'in the test you are not going to put a tremendous indication' if the child with luck, no, he will not be able to read it, if it was four basic and the child was just learning the letters. (Interviewee 15, quote 37)*

3.3. Community Category

The community category included 11 codes and had 94 citations (see Table 2). The inclusion code is crucial when discussing about community. This element is also associated with participation, social interactions, and interpersonal relationships (see Figure 3). In this respect, the participants stated the following:

> *Socially, there is a very good communication between the communities because we participate with communities, you have to think that there are people there who are in charge of the communities who are the Loncos, so they are like the heads of the communities and we have to have a good communication or socially adapt to all that, is to adapt to all the students as well, The director has to go and visit the Lonco and the whole thing so that there is good communication as well, so socially one adapts to all these types of communities that exist, so it is, sometimes it is a bit complicated, but we all try to adapt. (Interviewee 2, quote 29)*

> *Look, I don't remember in what year, they started to put the names in Mapu-Zungun and Spanish on the parts of the school, so, for example, the dining room, the library, they put a little piece of paper outside that space, or the playground, the bathroom, like those words. I could say that they tried to consider the culture, but from what I saw I couldn't say that the school doesn't do it. (Interviewee 5, quote 43)*

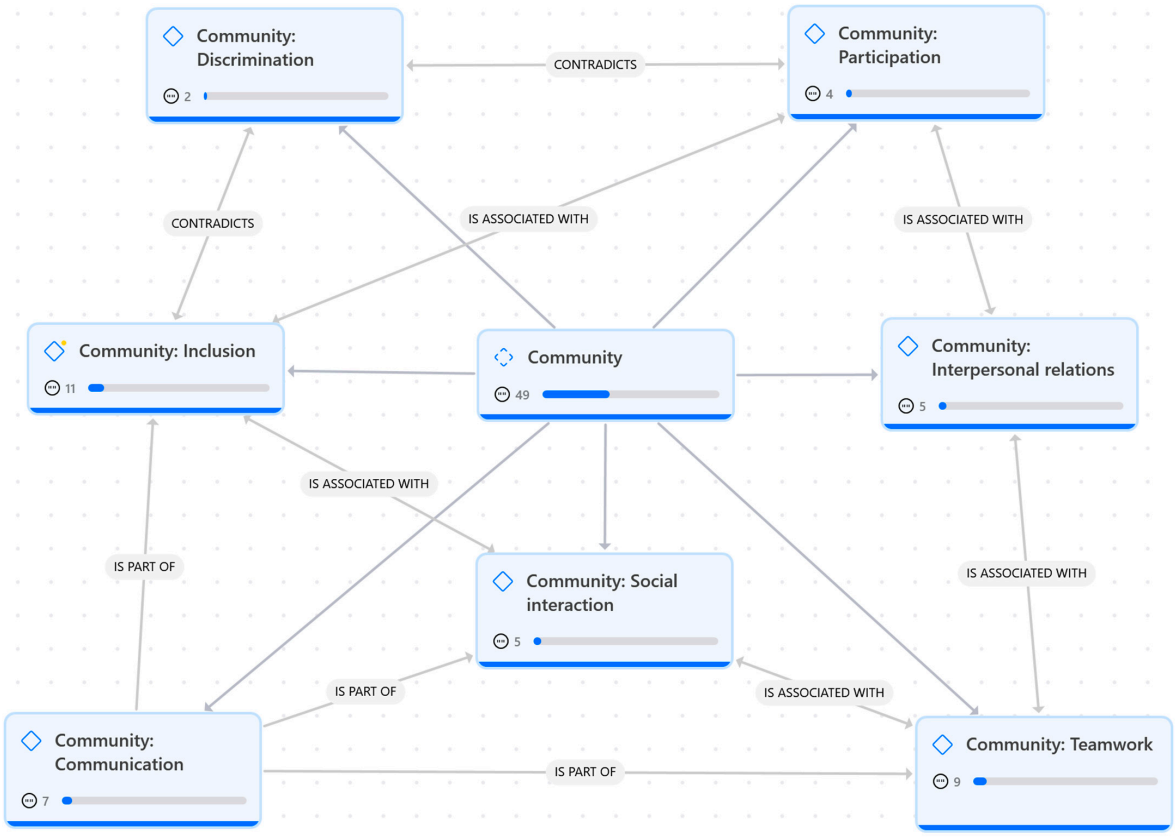


Figure 3. Conceptual network about community category.

It is important to emphasize that inclusion contradicts discriminatory attitudes, which can harm the relationships and dialogues essential for cultivating a healthy community (see Figure 3). In this regard, one of the participants stated the following:

> *I think that this loss of knowledge is because of what the children experience, they are no longer educated by their grandparents or they have little relationship with their grandparents who are the transmitters of cultural content, we could say, so they adopt a non-Mapuche lifestyle, many no longer live in the countryside (Interviewee 1, quote 27)*

> *They have lost a bit, they have lost a bit, before they used to do much more, even with animals, they used to kill animals in the school, they used to do rogations (ceremonies where ancestral ceremonies are performed to thank the forces of nature and ask for the health, abundance and well-being of the community), the Machi used to go there and then there was a drastic change and then they didn't do rogations anymore, they just did an act and that was like a lack of respect for the community and there was also a lot of tension, a lot of tension with the community and several supporters withdrew their children from school because of the same thing. (Interviewee 3, quote 112)*

3.4. Co-Occurrence Analysis Between Categories

The co-occurrence analysis in this research highlighted the relationships between different categories and codes. The results are illustrated in the following Sankey diagrams:

Figure 4 illustrates the convergence points among categories, emphasizing the relationships within the three emerging categories. Furthermore, despite relationships in different codes, the community and education categories have their strongest connection points with the culture and diversity category within the culture and cultural diversity codes.

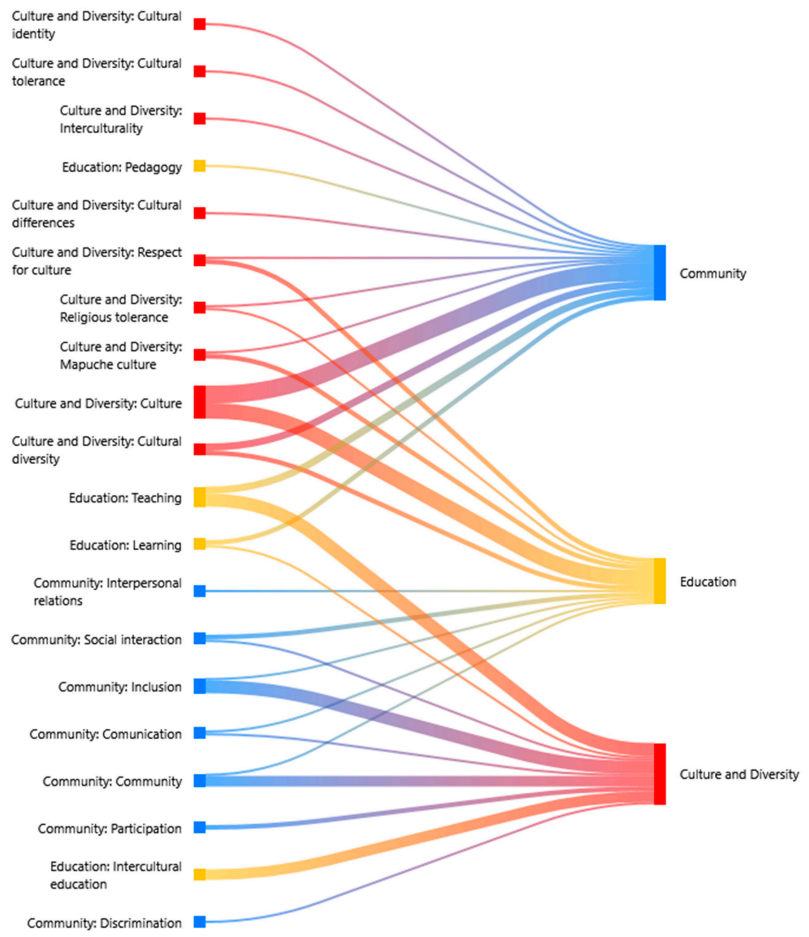


Figure 4. Sankey diagram of co-occurrences by category.

The culture and diversity category is most closely linked to the education category, particularly in the areas of teaching and intercultural education. Additionally, this category aligns with the community category through the inclusion code. In this context, the co-occurrences between the category codes will be further explored.

Figure 5 shows co-occurrences between the categories of culture and diversity and community. It emphasizes the connection between the culture code and the codes of community, social interaction, discrimination, participation, and inclusion as the strongest link. Likewise, the cultural diversity code strongly converges with community, participation, inclusion, and communication. Deep convergence is also evident between the community code and cultural differences, culture, and cultural diversity codes. Finally, the inclusion code is intensely connected with the codes of culture, cultural diversity, cultural tolerance, religious tolerance, and respect for culture.

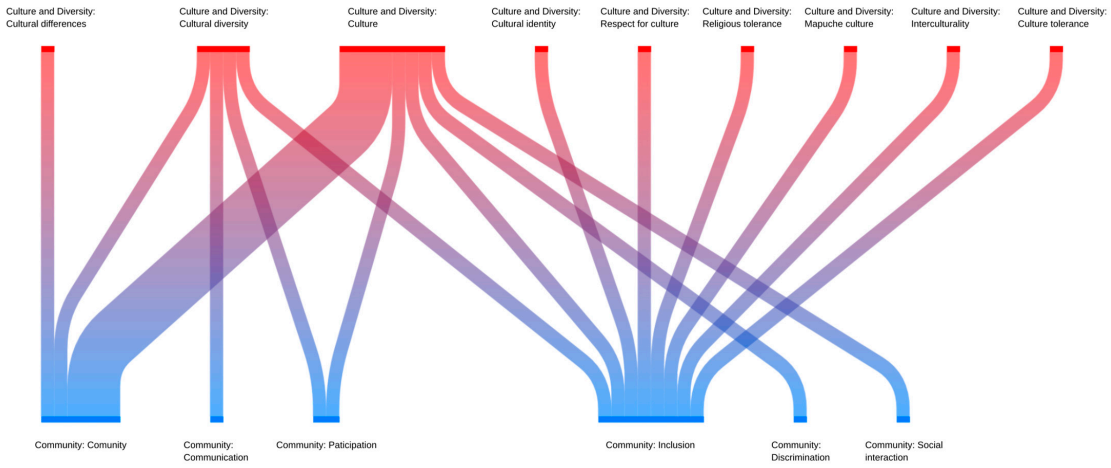


Figure 5. Co-occurrence diagram illustrating relationship between culture and diversity/community codes.

Regarding the convergences between the categories of education and culture and diversity, it is evident that the teaching code is more closely related to the culture code (see Figure 6). This diagram also shows that the intercultural education code co-occurs more strongly with the codes of respect for culture and Mapuche culture. In this sense, the learning code only relates to the culture code.

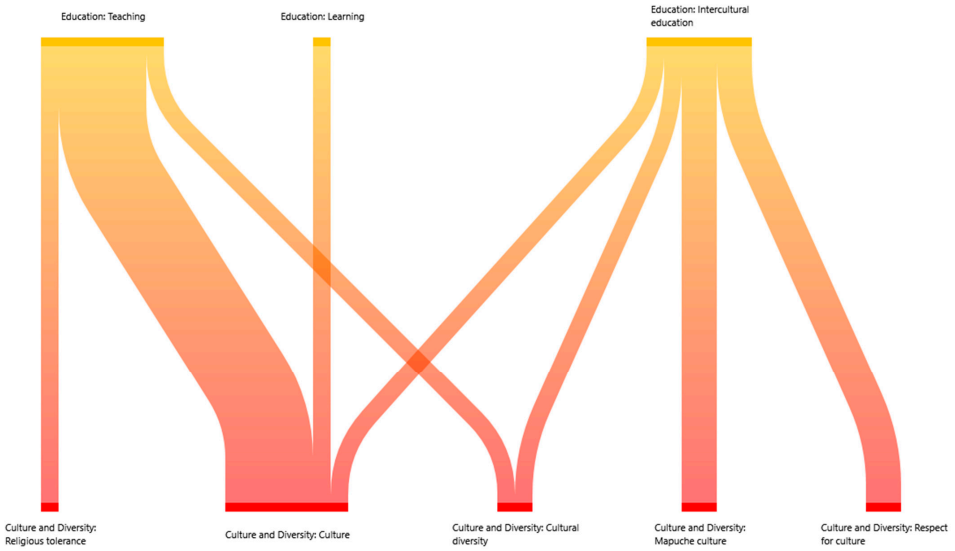


Figure 6. Co-occurrence diagram illustrating relationship between culture and diversity/education codes.

Finally, minimal relationships were observed when the occurrences between the codes in the community and education categories were analyzed (see Figure 7). Specifically, there was a slight co-occurrence between the pedagogy and inclusion codes; learning was minimally linked to the communication and social interaction codes, and teaching showed limited connections with the codes of social interaction, interpersonal relationships, and community.

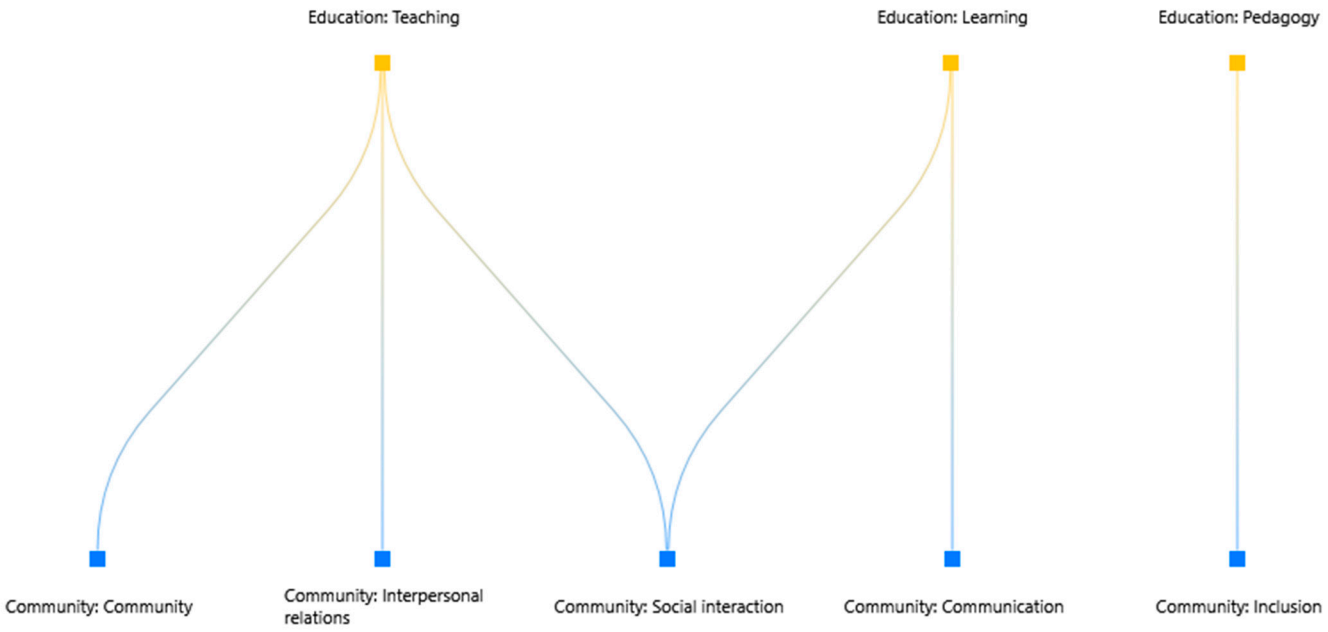


Figure 7. Co-occurrence diagram illustrating relationship between community and education codes.

4. Discussion

The results obtained in the first category, culture and diversity, align with the research objective, demonstrating a connection between culture and diversity, education, and community, elements that are fundamental for human development (Domich & Lalangui, 2022; Hernández, 2007; Rivas, 2015). When discussing diversity at the national level, it is essential to consider the local culture, particularly the importance of the Mapuche people in rural and urban areas (Arias-Ortega & Quintriqueo-Millán, 2020; Fuentes-Vilugrón et al., 2025b). Consequently, schools serve as a space for identity development that fosters respect and tolerance for socio-cultural differences (Koriakina et al., 2019; Mujica-Johnson, 2024). However, there is a noted tendency toward homogenizing the student body and denying the cultural and learning differences that converge in these educational institutions (Núñez et al., 2024). Likewise, there is a disconnection between the findings related to the Mapuche identity and culture itself with the educational system, indicating by how what the family teaches the family is erased by the school, evidencing the disconnection between Mapuche training and the homogenizing objectives of the school curriculum.

In the education category, two key aspects stand out. First, learning is understood as a relatively permanent process that leads to changes in a person, including acquiring and modifying knowledge, skills, strategies, and attitudes based on experience (Reyes, 2021). Second, teaching is described as an ongoing process that adapts to the needs of learners. It involves implementing pedagogical strategies aimed at promoting effective learning (Guillen et al., 2025). These concepts are fundamental to education development and, when combined with context, establish a foundation for intercultural education. In other words, for effective intercultural education development, teaching and learning processes must

consider contextualizing content to the learners' socio-cultural realities (Restrepo et al., 2023; Rubio & Gómez, 2021; Westermeyer-Jaramillo & Osses Bustingorry, 2021).

In the context of the category related to community, fundamental concepts emerge, particularly social interaction. This construct encompasses cognitive, emotional, and relational (social) aspects (Borbor-Balón, 2024; Martínez-Maldonado et al., 2019). Essentially, community refers to the relationships between two or more people, creating a space where thoughts, emotions, and attitudes can be expressed (Arroyo & Toro-Mayorga, 2021). These elements fundamentally and potentially enrich personal development, particularly in shaping individuals' identities and enhancing academic performance (Al Umairi, 2023; Ramírez et al., 2024). Nevertheless, the monocultural education system established in schools has perpetuated teaching practices that overlook the role of families and the community as vital supporters of the teaching and learning processes. This fact has diminished the importance of social participation inside and outside schools (Arias-Ortega, 2022).

In order to improve social interactions within and outside educational institutions, inclusion is a fundamental and necessary aspect of the classroom. Schools aim to provide quality education for all students, regardless of their differences (Valdés Valdés et al., 2020). Inclusion in school environments can help overcome the barrier of discrimination (Cornejo et al., 2014; San Martín Ulloa et al., 2020) that has historically affected racial minorities (Arias-Ortega et al., 2023; Beltrán-Véliz et al., 2022). This discrimination often stems from a lack of socio-cultural recognition, negatively impacting Mapuche students (Morales Saavedra et al., 2022). As a result, they may experience poorer academic outcomes, lower expectations from teachers and families, less favourable school choices, and even choose to self-segregate as a protective measure against discrimination (Oyarzún et al., 2022).

4.1. Proposal for Intercultural Educational Articulation

Our findings pave the way for concrete proposals that translate theory into practice. However, despite regulations and public policies that advocate for collaboration, social and educational realities do not reflect this. Chilean educational institutions, particularly those in predominantly indigenous contexts, have historically adhered to educational models focused more on evangelisation, acculturation, and cultural assimilation (referred to as Chileanization) (Aparicio Gervás et al., 2015; Cuevas & Carrillo, 2020; Mansilla Sepúlveda, 2020; Troncoso & Millán, 2019; Westermeyer-Jaramillo, 2024). This omits cultural aspects in education, and results in a westernized curriculum that employs decontextualized and inappropriate teaching practices (Bizama Colihuinca et al., 2023). Consequently, the decontextualization of school knowledge fosters discriminatory actions by schools towards students and their families (Carrasco et al., 2023; Fuentes-Vilugrón et al., 2025a; Vilugrón et al., 2023) (see Figure 8).

In response to the above and to the need for dialogue and articulation (10), and as a result of those elements that hinder intercultural education (Figure 8) based on the pedagogical triangle introduced by Houssaye (1988), this study proposes the intercultural educational triad (Jean, 1988). This union connects education (schools), culture, and community, facilitating a more integrated approach (Ramírez Iñiguez, 2017; Stefoni & Stang, 2016). Each party plays a vital role in educating individuals, contributing to developing each student's cultural identity (see Figure 9). Recognizing diversity and promoting epistemological dialogue are essential aspects that enrich the teaching and learning processes. This not only allows the dismantling of the traditional approach of the school but also turns it into a critical and dialogic institution of formal knowledge and community knowledge. However, this implies redefining the role played by the social actors involved in the educational process: teachers must be dialogic mediators with sufficient decolonial and intercultural competencies, in order to build knowledge with all the actors that belong to

the school context; students are not passive actors, but subjects of rights with their own social and cultural identities; The community is a mediator for the articulation of cultural knowledge and school knowledge; and the state must play an active role in ensuring social and intercultural justice.

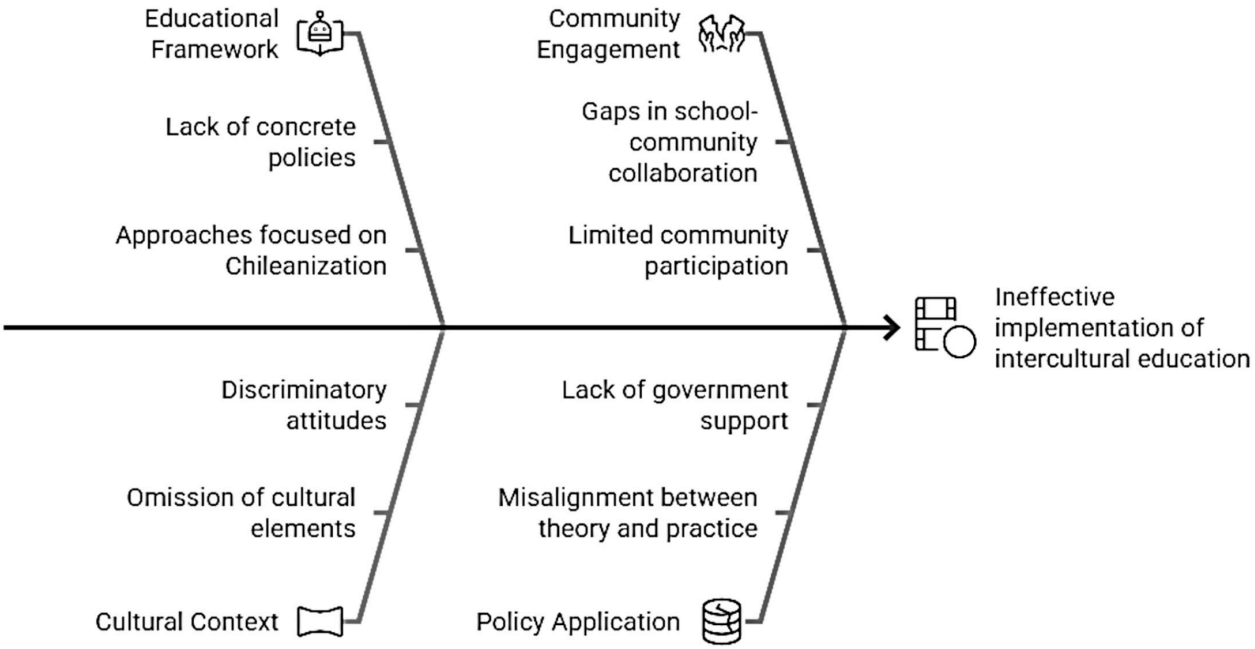


Figure 8. Challenges of intercultural education in Chile.

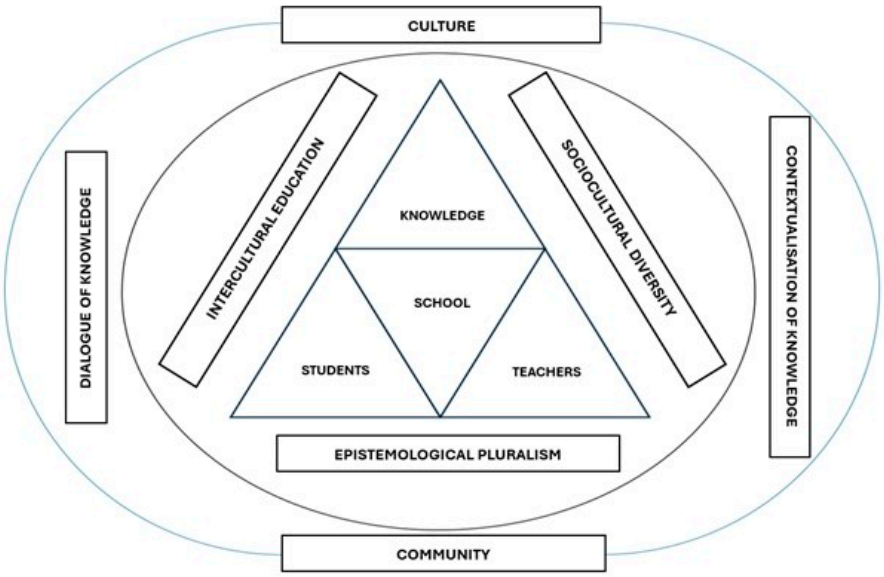


Figure 9. Intercultural education triad.

The triad of education, culture, and community is based on the findings, from which emerge the codes and quotations analyzed. In relation to the culture axis, it is supported by recurrent concepts such as "Mapuche kimün" (ancestral wisdom) and "methodological duality", demonstrating the need for the comprehensiveness of Mapuche knowledge in the curriculum. With respect to the vertex community, a relationship with the codes "inclusion" and "participation" is visualized (Figure 5), which at the same time is reflected in the teachers' testimonies of the transcendence of the link with the lonkos ("Mapuche community chief") and families in educational processes. Finally, the education axis is fed by codes such as

"contextualized learning" and "interculturality" (Figure 6) where teachers emphasize the pedagogical adaptation to the social and educational context ("teaching from the Mapuche circularity"). With this background, it is shown that the triad of intercultural education is not only a theoretical model but also contributes substantively to the elements analyzed, offering a second perspective and complementing the fragmented narrative of the authors.

The proposed model aims to articulate knowledge and knowledge from a democratic perspective together with the relational dynamics that are developed in educational contexts. This model seeks to overcome the existing gaps between three fundamental pillars of education: (a) school: academic and social training space; (b) family–community: the main actors in charge of the development of social and cultural identity; and (c) state: responsible for the administration of resources and for guaranteeing public policies. This is not limited to instrumentalism; on the contrary, it is based on an approach of epistemological and dialogical pluralism that comes to break traditional and hierarchical structures that have been reproduced historically. In this regard, epistemological pluralism and dialogue of knowledge comes to establishing a system of de-westernization, radically promoting the contextualization of knowledge, so that school contents are linked to social and cultural elements, leaving out those universal elements that have sustained education.

4.2. Limitations

This research encountered several limitations, including a small number of participants and a non-experimental qualitative design, which restricts the ability to generalize the results to contexts outside the La Araucania Region in southern Chile. Another limitation is related to the non-incorporation of other social actors. This reduces the possibility of broadening the understanding of the phenomenon studied. Additionally, the findings highlight a disconnection among the dimensions of education, culture, and community, indicating a lack of actions and strategies for integration and practical linkage. This disconnection hinders comprehensive development in the teaching and learning processes.

5. Conclusions

This study's research findings demonstrate a consistent disconnection between culture and diversity, education, and community, with learning serving as the central articulating axis. Each of these dimensions operates primarily in isolation, lacking effective partnerships that support consistent development in the learning and teaching processes. This articulation of element underscores a significant need and challenge in education, particularly in social and cultural diversity contexts.

Given the visibility of this dynamic, intercultural education is a theoretical and pedagogical model that emphasizes the aspects needing improvement in 21st-century education. Today, it is essential to incorporate inclusive strategies that recognize and value social and cultural diversity within school classrooms. Additionally, this research aims to support, highlight, and strengthen the relationship between schools, communities, and cultures. It promotes a dialogue of knowledge and wisdom through intercultural education and encourages the active participation of all actors involved in the teaching and learning processes. This approach is designed to respond to the needs of a multicultural society from a comprehensive perspective.

As a result, we propose implementing the intercultural educational triad outlined in this research, which aims to strengthen educational processes through the active social participation of all education actors and the community. It also advocates for educational policies that consider cultural characteristics as opportunities for collaboration and epistemological dialogue, paving the way for transformation and development in education within culturally diverse contexts. Thus, through intercultural education, there is

a paradigm shift that questions the power relations based on Eurocentric epistemes in educational contexts, not as a theoretical ideal, but as a practical model to be applied in classrooms for the development of educational justice in culturally diverse contexts.

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