# Dialectics of Initial Teacher Education from an Intercultural Perspective

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**ABSTRACT**

The purpose of this research is to describe the conceptual and methodological bases of Initial Teacher Education (hereinafter ITE) from an intercultural perspective and the relationships established between them. The paper is based on a qualitative methodology, based on a systematic review of the scientific literature. The theoretical approach assumed is the dialectic framed in the postcolonial theory. Through an epistemological dialogue between Western pedagogical rationality and the indigenous educational cosmovision, systematized by the scientific-educational productivity, the properties and characteristics that give meaning to the IDF concept of intercultural perspective are critically discussed. Consequently, links and tensions to which the processes of the IDF of intercultural perspective are subjected are described, useful to understand the perspectives of development of interculturality in pedagogic programs.

**Keywords:** initial teacher education, dialectic, interculturality, indigenous, postcolonial.

## INTRODUCTION

The hypothesis defended on the study is that in the educational sciences there is still an epistemic void in the analysis and definition of the of Initial Teacher Education (ITE) process from an intercultural perspective. This is due to the fact that the dominant research approaches in Latin American social sciences, such as positivism, interpretive and socio-critical approaches have provided unfinished theoretical answers regarding the meaning of indigenous knowledge for society, which in practice has limited the importance of interculturality for teacher training. The above has generated an epistemic tension in the context of social and cultural diversity, between "the sustained advance of intercultural educational knowledge and the continuity of monocultural teacher training in diverse social contexts" (Blanco-Figueredo, 2020, p. 13).

In the same vein, McInnes (2017) stated that the absence of indigenous education is notable in most of the curricula of pedagogy careers. As a consequence, the ITE processes have assumed as a pedagogical basis a standardized education, which does not delve into the specific problems of native peoples. This has strengthened in teachers in training a conception of intercultural education only for indigenous people and not for all people who live together in contexts of social and cultural diversity.

The above is derived from the historical accumulation of racist meanings by Western culture towards indigenous societies, since the initial contact between the two cultures. To rethink a debate concerning the decontextualization of teacher training to the Latin American social, complex and plural reality, marks the need for a historical rupture of the process of production of intercultural educational knowledge with the dominant research approaches in the social sciences.

In this argumentative logic, in order to form a new social conscience, "intercultural dialogue must be transversal, that is, it must start from another place, beyond the mere institutionally dominant academic dialogue" (Dussel, 2016, p. 63). In this way, it is significant to take up dialectics (Hegel, 1982; Engels, 2017; Kant, 2019) which, framed in postcolonial theory (Mignolo, 2010; Santos, 2018), becomes a critical source against colonial Eurocentrism. Making dialectics explicit as a theoretical approach to the study of formative processes of intercultural perspective, vindicates the methodological value that such epistemic basis has meant in the construction of an authentic Latin American thought, contrary to the hegemonic domination exercised by the West in the region, regarding the theory and practice of initial teacher education. This, without ignoring the existence of political facts and ideological questions that, during the last three decades, have invalidated, denied or ignored in most of the Latin American academy, the scientific contributions based on dialectics, made by Latin American intellectuals to the development of social sciences.

To rethink the questioning of the legitimacy of a hegemonic knowledge that disregards other forms of knowledge opens the possibility of understanding the way in which relegated knowledge is endowed with meaning. In this sense, the postulates of dialectics suggest that ITE is a social process in constant transformation and change.

Therefore, its intercultural development is not a fortuitous event or forced by the will of individuals, but an educational innovation that emerges from its own social and historical evolution.

The study is based on qualitative methodology, based on a systematic review of the scientific literature. According to Ricoy and Sánchez-Martínez (2020), this is a form of research "in which documents are interpreted by the researcher to give voice and meaning to their content and to be able to delve deeper into the analyzed topic" (p. 278). Following Grijalva (2019), this type of study has, as a starting point, the appropriate formulation of a research question. In this sense, the following question is enunciated: what are the epistemological and methodological foundations of the ITE process from an intercultural perspective? Consequently, the aim of the study is to describe the conceptual and methodological foundations of initial teacher education from an intercultural perspective and the relationships established between them.

In the national and international literature, two lines of argument can be distinguished in relation to ITE from an intercultural perspective. One of them proposes training teachers to instruct and educate in a framework of intercultural relations, supposedly voluntary, that are established between different societies and cultures, as occurs in immigration contexts. Because of its topicality, it is a much-discussed line of argument in teacher training on all continents (Tarozzi, 2014). However, due to its content, this line of analysis escapes the objectives of this study.

The other line of argument of the ITE intercultural perspective is framed in the involuntary intercultural relations that have been established between the aboriginal educational tradition and western pedagogical rationality, as a consequence of historical processes of colonization, which is the line of argument systematized in the present study.

The source of documents for the study was based on an exhaustive bibliographic search in internationally recognized databases such as Scopus, Scielo, Doaj and Lantidex. For this purpose, key words referring to the object of study were used, in Spanish and English. Most of the texts selected correspond to publications made during the last ten years, to classic references in the object of study and to literature with high systematicity in scientific publications. Thus, the study is based on a varied, significant and sufficient scientific literature.

As an analysis technique to refine the information collected and synthesize the results, content analysis is used (Mayring, 2014). In this argumentative logic, the elements that have remained latent in the theory are unveiled constituting an objective source of arguments that counteract the colonial perspectives of teacher training.

In order to organize the constructed knowledge, systematization is used (Mejía, 2018), since the study is subject to constant tension with the educational facts and phenomena that occur in the context of social and cultural diversity. The knowledge referring to ITE of intercultural perspective is ordered and reconstructed based on the definition of four conceptual bases, which emerge from a constructivist, horizontal dialogue between Western pedagogical rationality and the indigenous educational worldview systematized by the scientific-educational productivity of intercultural perspective (Walsh, 2017; Chilisa, 2017; Mansilla, 2018; Ferrada and Del Pino, 2019), supported by a dialectical and speculative analysis of three stages: thesis-antithesis-synthesis.

As a result of the study, a decolonizing epistemic framework is constructed for giving context to the complex meanings of the ITE concept of intercultural perspective, distancing it from the stigmatization, denial and epistemic rationalization to which it has been subjected in the academy, by including indigenous educational knowledge. As a novelty, various links and tensions that occur within the ITE process are revealed for contributing to the understanding of the scope of interculturality for educational processes.

## ABOUT SCIENTIFIC PRODUCTIVITY IN THE DEFINITION OF THE ITE CONCEPT OF INTERCULTURAL PERSPECTIVE

The scientific-educational productivity of intercultural perspective is a backbone concept of the ITE process of intercultural perspective, since it is the element that summarizes the knowledge built of this nature defined as the process of theoretical or practical educational innovations, accepted by the academic community as useful and proven to promote the processes of educational changes, allowing the permanent adaptation of education to the quality requirements demanded by society (Blanco-Figueredo, Sánchez and Saavedra, 2016). It acquires intercultural dimension by interrelating in its content indigenous knowledge and western knowledge from a decolonizing position of being and thinking (Smith, 2016).

The denial of the indigenous episteme systematized by scientific-educational productivity in pedagogy programs has been associated with dissimilar reasons. One of them has to do with the disciplinary limits imposed on education by neoliberal ideology, which according to Apple (2012), have left little space for teachers to think seriously about the relationship between educational practices and methods and the reproduction of inequality. As

a result, when faced with intercultural education programs -or intercultural bilingual education- institutionalized by the States in schools with high percentages of indigenous students, graduates of pedagogical careers are unaware of the appropriate procedures to incorporate indigenous knowledge in their teaching strategies.

Another reason that has silenced indigenous episteme in pedagogy programs is the legal, social, and historical circumstances of Western tradition upon which higher education has been built on a global level. This has normalized and naturalized Western knowledge as the only universal, true, rational and objective knowledge (Harvey and Russell, 2018). As a consequence, the teacher education process is increasingly dominated by the principle of scientism, an argument used in Westernized society to marginalize indigenous knowledge from both undergraduate training and school education (Ferrada and Del Pino, 2019). Therefore, although the university is situated in a context of social and cultural diversity, it generally assumes a rigid educational policy that ignores the epistemic and linguistic variety that will characterize the performance of future teachers, in spite of the fact that the growing intercultural educational scientific productivity argues otherwise.

Positivist studies on the ITE process from an intercultural perspective have focused their attention on explaining the observable, verifiable and measurable aspects of the training process. In contrast, most of these investigations do not take into account "the implicit and explicit meanings that are imbricated in intercultural educational processes" (Vargas, 2013, p. 21). As a result, they systematize the instrumental and technical character of pedagogy programs by superimposing the framework of Western values and meanings on indigenous educational worldviews.

In contrast to positivist studies, interpretive research focuses on "understanding and interpreting educational reality based on the meanings, perceptions, intentions and actions of people" (Bisquerra, 2004, p. 23). In the field of ITE from an intercultural perspective, this type of study generally focuses on highlighting the epistemic differences between Western pedagogical rationality and the indigenous worldview in the construction of educational meanings. However, researchers are aware that the results that emerge from interpretive research situations are valid only in that case (Taatila and Raij, 2011). Therefore, interpretive studies - by their very methodological nature - lack the capacity to generalize their proposed solutions to other intercultural educational phenomena.

For their part, sociocritical research assumes a reflexive position and a transformative action in the face of reality (Iño, 2017). Consequently, in the field of ITE they are generally focused on analyzing the relevance of pedagogy programs with the contexts of social and cultural diversity. Sociocritical research is based on social problematization in teaching activities, as well as on the involvement of students in processes of reflection and action with community actors, in order to provide solutions to educational difficulties in the community. However, this approach overemphasizes the reading of social conflict in education. Consequently, authors such as Walsh (2017), Santos (2018), Bishop (2019) have come to consider the incorporation of interculturality into school education as a political fact. The above has caused that, in some pedagogy curricula with intercultural perspective, the contents on trends, problematic and specific categories of pedagogical activity have been reduced in order to introduce others of sociological profile. This broadening of ITE has limited, in many cases, the didactic preparation of teachers to instruct and educate in a context of social and cultural diversity.

As can be noted, the positivist, interpretative and sociocritical research approaches leave epistemic gaps in the definition of the IDF concept of intercultural perspective, since they approach this concept from the asymmetries that exist between cultures. For this reason, the dialectic framed in postcolonial theory is assumed as a theoretical approach for this analysis. This implies the installation of a horizontal epistemic dialogue between Western pedagogical rationality and the indigenous educational worldview in order to model an integral and holistic understanding of ITE from an intercultural perspective.

The origin of dialectical thought is attributed to the Greek scholar Heraclitus, who lived between 540 and 480 B.C. (Iber, 2013). According to its ancient definition, dialectic was the art of dialogue comparing contradictory theses. In modern times, Heraclitus' doctrine was taken up by Hegel (1770-1831), who updated and perfected it. From this perspective, dialectics is defined as:

> The process in which two opposing concepts relate and deny each other dynamically. The dialectical process of opposing concepts progresses towards an integration that is never complete, since each integration that is created reproduces a new dialectical opposition and this, in turn, a new dynamic tension in the process. (Israelstam, 2007, p. 592)

According to the above definition, dialectics is the doctrine that explains that, in the identity of antagonistic terms, there is the perennial movement of nature, society and thought. As Engels (2017) directly states, dialectical thought has as its purpose the investigation of the proper nature of concepts. This suggests that the postulates of

dialectics, framed in postcolonial theory, constitute a useful methodological basis for analyzing and explaining the transformation of pedagogical processes towards interculturality.

For Hegel (1982), all categories follow one another according to a three-stage process of abstraction: thesis-antithesis-synthesis. The thesis is affirmation, or manifestation of objects and phenomena in objective reality. Each affirmation is opposed by an antithesis or negation of the previous affirmation. Thus, reality is a process in unity and struggle of opposites, from whose contradictions emerges, as a new expression of reality, the synthesis or negation of the negation. The synthesis is the manifestation of the conflict overcome, and constitutes, in addition, a new affirmation or thesis, from which the dialectical process is reproduced indefinitely.

In addition, dialectics has four essential postulates: a) the mutual unity and exclusion of opposites; b) the passage from quantitative to qualitative changes and vice versa; c) the meaning of the double negation (Hegel, 1982), and d) the theory of knowledge (Kant, 2019). These postulates allow to interpret that the ITE process in the context of social and cultural diversity is subject to various links and tensions that are necessary to unveil in order to understand, predict and counteract monocultural perspectives in its development.

Regardless of the research paradigm assumed when producing intercultural educational knowledge, it is undeniable that during the last 30 years a growing scientific productivity has been systematized in this field of knowledge. For example, if in 1990 only 49 research results were published in the category of *intercultural education in Latin America*, in 2000, 519 research results were published in this same category; in 2010, 4,580 results were published; and in 2020, 12,100 research results were published in the aforementioned category (Google Scholar, 2021).

In relation to the above, the incorporation of decolonized scientific results into the ITE process constitutes a conceptual element that generates an epistemic balance between the educational schemes developed by indigenous families and the professional contents established in the curricula of pedagogical careers. As a result, a pluralist definition of ITE proposes, as a methodological basis for this process, to train teachers in a double educational rationality, which means, for the Latin American context, that it is important to incorporate the intercultural educational contents systematized by scientific-educational productivity into the curricula of pedagogical careers. Despite all this, the incorporation of indigenous knowledge into the ITE process represents for the higher education system a methodological challenge yet to be solved, since institutionalized education uses historical practices that deny, disqualify and invalidate the meanings of aboriginal knowledge for society (Chilisa, 2017; Schaefli, Godlewska and Rose, 2018).

THE HISTORICAL THESIS OF TEACHER TRAINING IN THE CONTEXT OF COLONIZATION

According to dialectics, the configuration of categories has a historical development, since they are built to the same extent that knowledge advances with respect to the object of study (Hegel, 1982; Kant, 2019). In this sense, it is important to propose a historical analysis of the teacher training process in order to understand how the denial of indigenous knowledge in education and the rejection of educational approaches with worldviews other than cultural Eurocentrism have been conceptualized through pedagogy careers.

The concept of formation comes from the German idealist tradition (Thomson, 2004) and has a close dialectical relationship with education, although in the German language formation and education are terms with different meanings. In the German educational conception, to form is expressed through the terms *bildung* and *bilden*, which means to educate, to model a person. In that order of ideas, forming (*bildung*) takes place through the modeling of people's moral conduct, the development of creative forces, the advancement of feelings, the cultivation of personality, the awakening of a sense of community, the development of the body, or as an appropriate combination of some or all of these human characters (Biesta, 2016). Thus, the processes of formation are associated with the individual's own interpretations of the system of external influences he receives, from which he configures and self-develops his natural capacities in close relation to the uncertainties of the context of life.

Meanwhile, education *(erziehung)* is rather seen as the adaptation of the individual to certain social conditions (Horlacher, 2014). In that sense, *erziehung* or education is interpreted as framing the direction of the formation of individuals. Consequently, under education underlies certain authority that has been used in the processes of colonization, to legitimize the meanings of European supremacy over those different cultures. It is appropriate to point out that, historically in Latin America, aboriginal knowledge and educational methods have been excluded from school education, thus affecting the civic and intercultural education of indigenous and non-indigenous people.

From a historical point of view, it is known that the tradition of teacher training in Latin America has gone through three fundamental contexts: Teacher Training Colleges, Pedagogical Institutes and Universities. As a consequence

of the French and German influence on teacher training, Teacher Training Colleges were established in Latin America in the second decade of the 19th century (Gaceta de Colombia, 1822). The purpose of these schools was to generate a high motivation in teachers for the tasks of instructing and educating, oriented to the formation of character and professional conduct. The foundational bases specify that these centers were created with the purpose of training competent teachers for public education (Consejo General de Educación, 1877). The colonial discriminatory stigma was reproduced by these educational institutions. In general, in the Normal Schools they only accepted mestizo applicants, since their educational conception was distant from indigenous worldviews (Mayorga and Vergara, 2017).

The foundations and programs of the Teacher Training Colleges were reduced to the reproduction of European enlightenment, the hegemonic consolidation of Spanish as a legitimate means of communication and the development of racist feelings towards the indigenous culture in the teachers in training (Ducoing, 2014). As a result of the above, the historical colonial stigma that indigenous languages constitute primitive languages, lacking communicative value and generally, their practice is associated with lack of education and social inferiority continues to be repeated (Sánchez, Mayer, Camacho, & Rodríguez, 2018). In this way, teacher education is built in the genesis of the process that Mignolo (2010) called the construction of an imaginary of the modern/colonial world. This idea proposes that, although Latin American republics achieved their political independence from Western empires, the mentality established in society continues to be colonial.

Teacher Training Colleges played an important role in the neo-colonization of the monocultural thinking of teachers until the 70s of the twentieth century, a historical moment after which they disappeared, transforming or diminishing their impact on the training of educators. At present, in Mexico and Nicaragua they are still in force. However, according to Mansilla (2018), it was in some Teacher Training Colleges, located in contexts with a high indigenous population where, based on German pedagogical referents, the foundations of intercultural education in the region were founded.

The tradition of training trainers in Pedagogical Institutes began in the last years of the 19th century. For example, in 1889 the first Pedagogical Institute of Chile was founded, which was aimed at training teachers for secondary education (Gutiérrez and Gutiérrez, 2014). The Pedagogical Institutes spread throughout Latin America, setting gender limits for their access, since it was well determined which ones were for women and which ones were for men. Some of these institutions specialized in the training of teachers for technical high schools, physical education and science teaching. All this based on Western pedagogical models imported mainly from Germany, Belgium and Italy, considered the most advanced for the time (Figueroa, 2016). In the middle of the second half of the twentieth century, this tradition of teacher training evolved to the Higher Pedagogical Institute with undergraduate programs and the Higher Technical Institute, with technical level training standards.

In the 1930s, the number of pedagogical careers in Latin American universities began to expand, leading to the emergence of the first faculties of Educational Sciences or professional schools of education (Figueroa, 2016). It is appropriate to remember that the university was one of the first European institutions established by the colonizers in the New World, since 1538, to impose in the region the civilizing, social, religious and cultural hegemony of the West (Tünnermann, 2003). This is the reason why the tradition of teacher training, systematized during much of the twentieth century in university faculties, has been consecrated in the idea that teachers in training should appropriate Western educational models, master the scientific content of teaching subjects and be able to transmit obedience to the norm established by the power elites.

As a general tendency, Teacher Training Colleges, Pedagogical Institutes and Universities maintained ethnic discrimination of indigenous people as a standard of access, thus limiting, in practice, the intercultural approach to education. From the pedagogical point of view, teacher training was based "in terms exclusively of doing, that is, from the instrumental and technical point of view" (Ducoing, 2014, p. 8). The graduates of pedagogical careers did not have professional status, nor autonomy to determine the contents to be taught in schools (Perrenoud, 2011), since teaching has been conditioned by the requirements of state educational programs, generally hegemonic and segregationist of indigenous knowledge.

In this framework of teacher training management, in the 1950s of the twentieth century, the first indigenous teacher training programs for aboriginal communities emerged, at the initiative of religious institutions (Espinosa, 2017; Mayorga and Vergara, 2017). The initial assignment of these programs was aimed at the Christian formation of native teachers so that they could influence, through education, the evangelization of the native peoples.

In this historical process, in the 1970s, the foundations of popular education transcended the academy. Based on the ideas of Paulo Freire, decolonial proposals began to emerge to reconstruct the curriculum of pedagogical careers from their own foundations such as: interdisciplinarity of knowledge, epistemological pluralism, and community self-recognition from the indigenous worldview (Blanco-Figueredo, 2020).

As a result, indigenist teacher training initiatives began to have an impact on public policies in the region, institutionalizing in the 1980s, at the request of the state, some bachelor's degrees for the training of bilingual teachers, intended only for indigenous students. The segregating impact of these indigenist policies has kept the knowledge, customs and educational methods used by indigenous families away from pedagogical careers.

Although the proposals of popular education did not have an immediate impact on the monocultural curricular design of universities, they did have an influence on the Western models of teacher training in the region, which, starting in the 1990s, evolved towards programs based on constructivism and a reflective perspective (Reyes, 2014). In this sense, ITE focused on the preparation of an integral graduate with divergent, critical and deliberate thinking regarding the problems that arise in the context of performance. In this perspective, training is conceived as a process mediated by the social, cultural and historical context, in which the relationships of the agents in training with the social actors of the environment are fundamental to activate the construction of professional meanings of an intercultural nature.

The constructivist and reflexive approaches to teacher training resulted in a critical point of knowledge, from which the need to generate a pedagogical epistemology contextualized to the cultural diversity of the region began to emerge in many academics. As a result, a growing scientific productivity with an intercultural perspective began to emerge in university faculties.

However, since 2003, the constructivist and reflective perspectives of ITE have been replaced by another variant of European modernity, the *Bologna Process*[1] (Tuning Latin America, 2013). This ITE perspective is based on a competency-based model, which takes up the technical nature of teaching. From the intercultural point of view, for Aboites (2010), one of the adverse consequences of the competency-based model is that it systematizes the idea of homogeneous thinking, seen from a set of competencies that are considered valid for both European and Latin American countries, without taking into account the enormous social, cultural and political diversity that differentiates the countries of both regions.

Currently, university education is the modality that hosts most of the teacher training processes at the higher education level in Latin America. In this context, ITE is defined as the process that has the social task of developing in future teachers the competencies, skills and knowledge necessary for them to be able to perform the tasks of instructing and educating new generations. In this process, teachers in training build their professional pedagogical identity through innovative tasks that integrate teaching, research, extension and progressive work practices, forming a systemic and interdependent network for professional development (UC Temuco, 2020). In this way, students of pedagogy careers appropriate a system of conceptual, attitudinal and procedural contents with two basic purposes: that the graduate is able to 1) interpret and meet the challenges of the regional and national educational reality; and 2) understand the spiritual, ethical, moral, affective, intellectual, social and cultural implications of education in the development of people to fully ensure the formation and achievement of learning of all students (Art.9 / Law No. 20.370, 2009).

In correspondence with the reasoning up to this point, the historical analysis reveals as a dialectic thesis of the initial teacher training process institutionalized in Latin American countries, the reproduction through instruction and education of the colonial values of Western monocultural society. In this sense, pedagogy programs focus much more on training teachers in homogeneous epistemes than on developing in them the knowledge, procedures and attitudes favorable "to inclusive and equitable quality education that promotes lifelong learning opportunities for all" (United Nations, 2020). Indigenist policies have led institutions of higher education to plan, through pedagogical careers, an intercultural education aimed only at indigenous people, without a projection of interculturality to the whole society.

The arguments presented so far facilitate the understanding that intellectual ignorance towards indigenous cultures - the main threat against the decolonization of being and thinking in Latin America today - has not been accidental; rather, it has been cultivated by the dominant culture through educational institutions, mainly by means of the monocultural and monolingual curricular design of pedagogical careers. This is the monocultural structure that currently limits the incorporation of indigenous educational content systematized by scientific-educational productivity into the ITE process. Within this framework, a conception of IDF with an intercultural perspective

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[1] It arose in 1999, in the city of Bologna, when the Ministers of Education of 29 European countries signed a joint declaration, with the aim of improving higher education models in Europe. The Bologna Process proposed training standards for professionals according to the European model of higher education, which are promoted worldwide as an example of educational quality. This model was introduced in Latin America in 2004, through the international cooperation project *Alfa Tuning Latin America*.

demands the design of inclusive, pluralistic curricula that are contextualized with the epistemic diversity of the region.

ANTITHESIS OF THE WESTERN MONOCULTURAL TEACHER TRAINING PROCESS

The curriculum is the conceptual axis that manifests the cultural and ideological orientation of institutionalized training processes. In this perspective, curriculum design is a process that consists of adapting the ideal professional demanded by society to the learning expectations of students, according to the quality standards proper to the educational model of the teaching institution and the national and international trends in Higher Education (Cisterna, Soto and Rojas, 2016). As can be noted, curriculum design is a cultural event associated with the quality of the ITE process. In fact, it expresses the relationship between the quality and quantity of the professional content, another essential interaction in the definition of the ITE concept of intercultural perspective.

According to dialectics, quality reveals the being of a thing and is perceived by the senses as a qualitative synthesis of objects and phenomena. On the other hand, quantity is expressed in the form of magnitude or numbers, so it can be the quality or interpretation of something. Between quantity and quality there is a dialectical relationship of dependence, which implies that, when one of them is extremely modified, quantitative to qualitative changes occur in the processes of ITE and vice versa (Kolman, 2018).

The curricular relationship between quantity and quality of professional content in the ITE process in situations of social and cultural diversity is a significant aspect to guarantee, in the school context, inclusive quality education for indigenous and non-indigenous students. This places the ITE process in front of a critical debate regarding what type of content and in what proportion should make up the pedagogy programs. If the knowledge, skills and educational methods of indigenous peoples were introduced into the professional content, in proportion to Western content, as argued by scientific-educational productivity, pedagogical careers would become more equitable epistemological processes.

The above-mentioned reveals, as a dialectical antithesis to monocultural training processes, the epistemic equity of the content. Underlying this methodological aspect of ITE is the just demand of indigenous peoples for the enrichment of general school education programs with local knowledge and the development of intercultural competence in future teachers, both indigenous and non-indigenous (McInnes, 2017).

Epistemic equity is materialized in the levels of curriculum organization: (a) the base or prescribed curriculum, which corresponds to the social task, generally monocultural demanded by the State to the ITE process and evidences the contents planned for teacher training; (b) the proper curriculum, which allows university faculties to determine autonomously the professional contents of the careers and contributes as a result the regional differentiation of the ITE process; (c) the optional-elective curriculum, constituted by complementary academic proposals with bases in the general or professional culture that the student selects according to his/her interests to complete his/her professional training. However, at the national and international levels, most of the ITE programs, through the core curriculum and their own, legitimize Western monocultural rationality as the only possible educational alternative.

In general, indigenous educational content is integrated into teacher-training programs through the elective-elective curriculum. It is true that this level of curriculum design allows academics to adapt the curriculum to the local learning needs of their students. However, from a methodological point of view, it is an inadequate curricular alternative, as it favors the risk of perpetuating the rhetorical space of inequality and discrimination, propitiated by colonial history and Eurocentric cognitive imperialism (Schaefli, Godlewska, & Rose, 2018).

In this framework, aspiring to equitable curricular designs implies considering the principles of curricular flexibility, contextualization of professional content and autonomy as the methodological basis of the intercultural perspective ITE process. The principle of curricular flexibility underpins the idea of designing student-centered curricula (McGarry *et al.*, 2015). This poses the challenge of redefining the functions and ways of organizing the professional content of pedagogical careers in correspondence with the ontological, conceptual and methodological aspects associated with the nature and practices of knowledge, so that their programs are inclusive spaces in terms of languages and cultures.

The principle of contextualization of professional content indicates the importance of adapting the curricular components of teaching programs to the historical and social framework of the graduate's performance context. This principle, in scenarios of social and cultural diversity, consists of preparing future teachers for the acquisition of professional competencies associated with the knowledge, educational traditions and cosmovision of the indigenous world (Ferrada and Del Pino, 2019). Its importance is fundamental in intercultural perspective ITE, as contextualization not only enhances the ways in which students handle abstract knowledge, but also contributes to disalign the power relations existing in much of the Western management of education (Lamb, Hsu, &

Lemanski, 2019). Based on these principles, it is possible to achieve innovative and culturally inclusive curriculum designs. However, pedagogical careers continue to be supported by Western models of training professionals with a monocultural tradition.

In this framework, the principle of autonomy acquires meaning for the curricular design of pedagogical careers. For Freire (2004), the essential aspect of the relationship between the educator and the learner is the reinvention of the human being in the learning of his or her autonomy. In this author's opinion, respect for autonomy among people is an ethical imperative in any training process. His contributions suggest that the principle of autonomy cultivates in teachers in training the responsibility to shape their own learning through criticism, reflection and proactivity. This defines in the student the transition from cognitive dependence on the trainer to independence in the appropriation of the professional content. Thus, autonomy imposes limits on the formal or prescribed curriculum, which opens up possibilities for ITE processes in contexts of social and cultural diversity to actively involve teachers in training in the learning of the aboriginal worldview, culture and languages through self-training relationships with social actors in the community. In this way, it is interpreted that autonomy in the ITE process is the basis for the intercultural development of teachers and also its consequence.

INITIAL TEACHER TRAINING FROM AN INTERCULTURAL PERSPECTIVE, THE SYNTHESIS OF A MUTUAL PROCESS OF RECOGNITION BETWEEN DIFFERENT CULTURES.

The intercultural perspective in ITE is a concept that argues for mutual recognition between different cultures in the educational framework, as an ethical and pedagogical element that does not admit asymmetrical didactic relations, mediated by power (Fornet-Betancourt, 2017). The above implies recognizing that the ITE process is broader (Santos, 2018) than the Western monocultural curricular monocultural conceptions applied in pedagogy careers.

The systematization of the intercultural perspective at ITE focuses on the development of a system of knowledge, skills and teaching attitudes based on a pluralistic vision of the contents, which would lead to the construction of intercultural educational meanings.

Meaning is an abstract construction or reconstruction of objects and phenomena of reality that is established in a given cultural community. Meaning varies from one era to another, across generations, from subject to subject and from one society to another (Pozzo and Soloviev, 2011). As can be seen in the above definition, meanings are subjective constructions that do not have a universal dimension, since they change as people structure knowledge about their reality. Consequently, the construction of educational meanings is a system organized by psychological units of cultural origin, whose nature is expressed in the unity of the cognitive and the affective (González-Rey, 2014). Between cognitive and affective factors there is a relationship of reciprocal correspondence. Motivational factors serve to compensate for limitations in the cognitive abilities of undergraduate students when processing professional content and vice versa (List and Alexander, 2017).

From the cognitive point of view, the construction of intercultural meanings is the result of a close dialectical connection between reason and experience (Kant, 2019). Reason derives in judgments, considered by the subject the essence or truth of things, by constituting abstract representations of reality, captured in thought through interaction with objects and phenomena of the environment, while experience as a cultural object is the system of subjective representations through which the subject relates to reality. This shows that the construction of intercultural meanings is a continuous learning process that derives in assumptions, models, norms and strategies, an expression of the way in which the teacher in training has understood the epistemic diversity of the context and adapts to it. In this logic, the system of educational meanings acquired by teachers in the ITE process constitutes the cognitive basis from which they, once they graduate, will interpret the intercultural situations that arise in the classroom and make decisions about them. However, the formation of educational meanings in teachers has been sustained by Western monocultural rationality as a cognitive base.

From the affective point of view, the construction of intercultural meanings involves a system of emotional, sentimental, ethical and motivational conditions of a pedagogical and cultural nature, of indigenous and non-indigenous origin, which sensitize the actors in the ITE process to the intercultural content. This suggests that the formation of intercultural educational meanings occurs in the exchange of content between people from different cultures.

In relation to the above, from the constructivist point of view, it is interpreted those intercultural educational meanings in the cultural development of teachers in training appear twice, on two planes. First, on an interpsychological plane, that is, between people from different cultures, and then they move to an intrapsychological or individual plane of each person (Eun, 2019). This indicates that intercultural meanings are

given to professional content, in the multilateral educational relationships between academics and students, among the students themselves and of them with other actors in the indigenous social milieu.

From this point of view, the transdisciplinarity of the professional content acquires transcendence as a methodological basis for the process of ITE with an intercultural perspective. This alternative yields to the synthesis and integration of knowledge, suppressing its analysis and fragmentation, as occurs in the disciplinary training of teachers. Transdisciplinarity proposes through the dialogue of knowledge (Santos, 2018) to diminish the divisions between academic disciplines and indigenous knowledge, between knowledge producers, the academic system and end users (Chilisa, 2017). This is the way for the diversity, complexities, tensions and cultural dynamics of future teachers' work contexts to be reflected in teaching career plans (Harvey and Russell, 2018). This implies the inclusion of indigenous sages in the ITE processes, a methodological aspect still little achieved in the current university context.

As a dialectical synthesis, it is defined that ITE from an intercultural perspective is a conscious, critical and reflective process that abstracts the essential patterns of indigenous and Western culture so that teachers in training can value them, identify with them, learn them and consciously demonstrate them in socio-educational relations. Therefore ITE, from an intercultural perspective, is an educational process aimed at modifying knowledge, abilities, skills and professional attitudes to integrate indigenous educational content into pedagogical practices.

FINAL WORDS

This study shows the potential of horizontal epistemological dialogue between Western pedagogical rationality and the indigenous educational worldview systematized by scientific-educational productivity to build a decolonizing, inclusive, comprehensive and holistic framework of analysis of ITE from an intercultural perspective.

The study reveals that the disciplinary, monocultural and neocolonial limits historically imposed by the power elites on pedagogy programs, together with the epistemological differences between Western and indigenous educational content and the Western assumptions of the training agents regarding professional content, have generated internal contradictions in the ITE process, which have limited the intercultural curriculum design of the pedagogy careers. In this order of ideas, a tension is identified within the curriculum of the pedagogy careers that raises: on the one hand, the formal character that intercultural educational knowledge has acquired for the ITE models; and, on the other hand, the latent scientific-methodological requirement of giving intercultural sense to the professional content to adapt the pedagogy programs to the demands of the context of social and cultural diversity is latent in such models.

This internal tension in the ITE process of intercultural perspective raises new methodological implications for its development. One of them is that training agents recognize the importance of self-training in indigenous methodologies, protocols, knowledge and values in order to interrelate aboriginal and western ways of knowing and thinking in pedagogy classes. Another implication is a consequence of the dialectical development of knowledge regarding intercultural education, which demands the Universities to provide methodological resources and legal procedures that allow the ethical vindication of the indigenous educational cosmovision in the ITE, which will allow advancing towards more inclusive educational, social and cultural processes in a democratic society.

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