

Public policies on intercultural education and inclusion: Systematic review

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Abstract.

INTRODUCTION. Education is the vehicle that allows the development of a society therefore of people and is the master key that opens the doors of understanding, understanding, tolerance towards diversity in this world of people in constant movement. This article is based on public policies for intercultural education and inclusion. The objective of this article is to analyze and describe public policies on education and intercultural inclusion in European and regional populations. **METHOD.** It was carried out through a systematic review using the PRISMA methodology for indexed scientific articles to determine the behavior of society in the face of this problem and to what extent it affects at a personal, community and social level within the years 2016 to 2021, likewise, it was submitted to various inclusion and exclusion filters. **RESULTS.** 318 articles could be collected that were related to the research topic according to the search terms, of which 20 articles remained with special incidence on the topic of public policies of education and intercultural inclusion. **DISCUSSION.** Publications related to intercultural dialogue, cultural diversity, intercultural educational political competencies and inclusion were identified, where they identify aspects of cultural integrity and inequality, as well as the lack of intercultural acceptance. The educational system must be in accordance with the demands that interculturality entails, acceptance of the existence of cultural diversity, educational institutions must have properly equipped infrastructure, and the curricular structure, whose competencies must be oriented towards development and the preservation of the original languages for their culture within their social context.

Keywords: intercultural education, public education, right to education, intercultural education.

1. Introduction

This article is oriented to the concern that public policies for intercultural education and inclusion have been implemented based on intercultural dialogue, cultural diversity, intercultural competence, educational policy and inclusion in European and regional societies in the last six years, all within the normative framework of a civilized society, having as a horizon the sovereign inserted in the development competencies with an intercultural approach.

Education is the vehicle that allows the development of a society, therefore of people, and is the master key that opens the doors of understanding, comprehension, tolerance towards diversity in this world of people in constant movement, all this part of homes and crystallizes in classrooms with the encounter of the diverse perspectives of seeing the world that surrounds them (Sierra-Huedo & Fernández, 2020). The primary scenario is the cities that constitute sources for learning knowledge and at the same time to conceive the problems due to the decisions of public issues, in the same way, in them the values that human beings embody are embodied such as solidarity, equity, inclusion, which veer in a positive direction towards cultural diversity, understood as the principle of inclusion starting from the educational perspective (Marin, 2013); This approach to interculturality, although true, is a cross-cutting issue; But in practice, there is a relevant paradox that must be approached or conceived from the base, that is to say, endow the families with attributions and competencies, therefore, the citizens who are immersed in the communities, so that they can perform as participatory entities in the decisions of the contents, methods and strategies that are in accordance with their reality (Troncoso, 2021).

This dynamic must be the guideline of all educational practice and in direct relation to cultural diversity, intercultural dialogue, mainly with inclusion, as an educational policy, whose horizon must be common action in accordance with the actions of the educational community (MS Pibaque et al., 2018). Respect, legitimacy and equality is the mirror where the intercultural act is reflected and for this people, citizens must enjoy this privilege without any distinction; because every social act is susceptible to changes and mainly in the educational system that constitutes the practice of coexistence regardless of cultural differences (Godenzzi, 2011).

The intercultural educational policy in the Peruvian case shows that there is no sustainable development, much less there is quality in the teaching-learning process at the level of intercultural education; because there is a pressure of globalization, proof of this are the international tests of educational achievements, which ignore the end of interculturality that is sustained in coexistence, respect, equity and dialogue, quite the opposite happens in the educational field such as the massification of labor competencies

based on differences (Paredes et al., 2016). There is obviously a divorce between the need of society and the political will that translates into the lack of educational policies of interculturality for the student population as a whole and not only for native peoples; Within this flow of limitations are the lack of a coherent curricular structure, teacher training and all the infrastructure according to current demands (Paredes et al., 2016).

In this context of conjunctural circumstances of a society that refuses to accept the existence of multiple cultures that are not being admitted as members of a society with rights and duties in symmetrical conditions, although it is true it has been written, it has been debated in scenarios national and international the urgency to attend to cultural diversity in equal conditions, but the reality is regrettable, starting from the governments, they do not take seriously the care of vulnerable populations; because, they are treated as minorities, therefore, only the majorities should be served. The channels used by the State and in turn by the institutions are the media; these make interculturality a media product; All this leads to some sectors of society having access to them; while a minority of is unable to crystallize their perspective and feel through these means (Rodrigo & Medina, 2009). Although it is true that human nature is the result of cultural practices that are ancestral heritages, these are observed from two perspectives: emancipation or stagnation; All of this has nothing to do with the biological nature of people, much less a pretext for maintaining differences between people and peoples that constitutes cultural diversity, which establishes the identity of human beings (Godenzzi, 2011).

The objective of the article is to analyze and describe public policies for intercultural education and inclusion in European and regional populations, through a systematic review of indexed scientific articles; in the same way, see the behavior of society in the face of this problem and the extent to which it affects them on a personal, communal, and social level.

2. Materials and methods

This research corresponds to a systematic review of scientific articles that is framed within the years from 2016 to 2021, whose topic deals with public policies of intercultural education and inclusion. For the search, therefore, the compilation of the information was resorted to the most important scientific databases such as: Scopus, ProQuest and EBSCO; The search equation was used in English: intercultural AND education public policies, intercultural education and intercultural policies. The exploration was oriented towards the indexed journals that contained information pertinent to the topic; The criterion of this process included articles with a mainly qualitative approach and to a lesser extent the quantitative approach as a mixed one; From all this search process, it was possible to collect 318 articles that were related to the research topic; Likewise, it was subjected to the filters of duplication, inclusion and exclusion of the research, of all this, 20 articles were with special incidence on the subject of public policies of intercultural education and inclusion, in more detail it can be seen in the table with the most relevant information such as: article name, author, year of publication, categories, approaches, type of research, population, sample, instruments, results and conclusions.

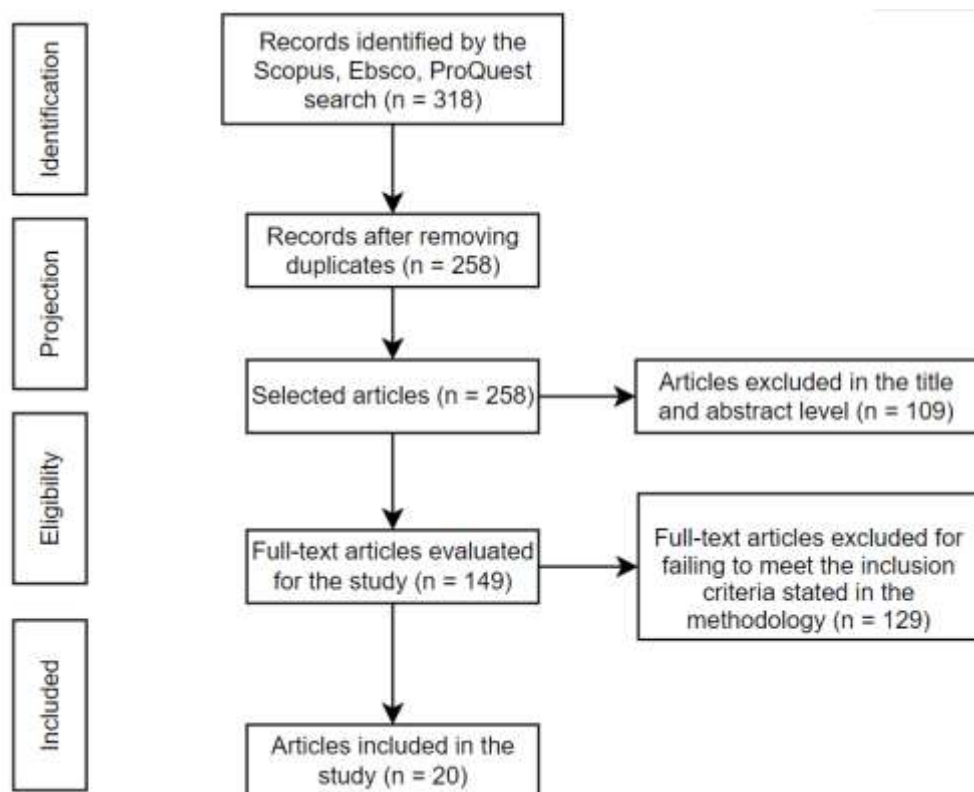


Figure 1. Adaptation of PRISMA, flow diagram (Urrutia & Bonfill, 2010).

3. Results

The details of the articles selected for the present study are presented below.

Table 1. Articles chosen for the systematic review.

| N ^o | Authors | Public policies of intercultural education and inclusion | | | | | Contribution |
|----------------|----------------------------|--|--------------------|---------------|----------------------|-----------|---|
| | | Intercultural | Cultural diversity | Intercultural | Educational policies | Inclusion | |
| 1 | (Rodríguez M., 2018) | | x | | x | | The inefficient application of the intercultural perspective that is due to the lack of training in interculturality. The introduction of cultural elements promotes folklorization and intercultural dialogue is not possible; because there is no balance of cultural knowledge that misunderstanding between students and teachers implies. It is committed to an egalitarian intercultural society without features of domination. There is a structural socioeconomic inequality in the migration process, despite the fact that diversity has been inserted in educational policies and there are changes at the theoretical level. Proof of this is the advance of the Castilianization throughout this process. |
| 2 | (Rosa, C., 2021) | x | | | | x | There is the preeminence of the cultural monologue and far from a dialogue of respect for indigenous cultures, epistemologies and pedagogies, the factor that prevents this process is the presence of an inclusivist ideology and the reiteration of a Western epistemology, therefore it is a utopia-realist. To overcome this fact, it is necessary to overcome the monocultural character in educational systems, in addition to epistemological reflection for the curriculum and not be instruments of control and hidden power. Regarding the systematization and relevance of the strategies, according to the author, there is a risk of not maintaining the essence of the original culture. |
| 3 | (Terrón-Caro et al., 2016) | | x | | | x | Most of the functions, especially the attention to cultural diversity, among them we have the preventive, educational and mediating functions. Professionals are social educators, they perform the function of educational intermediation between students and the educational community, relationship tasks between students and their families, they develop programs for education in values and the improvement of coexistence. Their presence of these must be from the first degrees of education. The community must understand and become aware of this interculturalism. We must fight against inequalities, leaving aside differences such as religion, culture, status, and ethnic groups. |
| 4 | (Véliz Catalán, 2020) | | | | x | | The government sought to specify the right of indigenous peoples from the legacy of their culture and not from acculturation and western cultural imposition since 1996. The authorities follow the same line as do the teachers for the preservation and respect of languages and the cultures in Guatemala, the legal and pedagogical framework, the intercultural education of rescue and of reencounter with the cultural legacy. The educational policies come from consensus in the institutions that means power in view of the formulated, this runs the risk of not acting with other ethnic groups that there is no projection of national identity. |

| | | | | | | | |
|----|------------------------------------|---|---|---|---|---|--|
| 5 | (Arias-Ortega & Quintriqueo, 2021) | | x | | x | x | <p>Of the total number of participants, the results focus on educational methods and their relationship with the natural, cultural and spiritual environment; Regarding the knowledge and knowledge, the mentors there is a dilemma between the mentors and the traditional educators, the former are unaware, and the others know and dominate this affects the interaction of the intercultural approach.</p> <p>As a result, both knowledge, methods and knowledge must be incorporated into the school curriculum from an intercultural education approach from a decolonizing point of view. As a conclusion, the implementation of the basic inclusion teaching is required based on the awareness and continuous training of mentor and traditional teachers.</p> |
| 6 | (Biasutti et al., 2021) | | | x | | | <p>The reflection of the participants on their personal experiences in relation to intercultural education and should be oriented to the attention of migrant students, cooperative work between national and international teachers, communication with families. In the discussion, the most salient categories are communication with students and professional development as a result of the interrelation of theory with practice.</p> |
| 7 | (Carpio, 2021) | x | x | | | | <p>Teachers' participation is important, thanks to their knowledge and flexibility, they incorporate the mother tongue in their sessions. The use of the language allows its validity from school</p> <p>A more significant work must be done in order to accept the many identities and public policies that accept diversity based on the total number of ethnic groups that replace assimilationist treatment should be promoted from the state.</p> |
| 8 | (S. Corbeta, 2019) | | x | | x | | <p>From the state the imbalance between own and other cultures is promoted without any relevance, there is an integration by assimilation. In the Argentine educational system, there is no intercultural approach, but there is the possibility of restructuring this fact towards democratization and inclusiveness that deactivate the state of ghettoization.</p> |
| 9 | (Quezada et al., 2021b) | x | | | x | x | <p>Policies and instruments for foreign schooling were strengthened in the administrative field and the generation of policies and programs, between Chile and Catalonia there are more differences than coincidences in the educational aspect.</p> <p>In both contexts, migration is seen as a challenge and should be addressed from educational policies, this means that an inclusion and intercultural approach must be incorporated into public policies to respond to this phenomenon.</p> |
| 10 | (Simbaña, 2020) | | | | x | | <p>The results, on the one hand, there is the assessment of cultural identity and on the other hand, there are no teachers trained in the worldview and adequate infrastructure. Studies of indigenous peoples are under debate, the entire historical process must be taken into account and then debated, also, in order to deepen the entire curriculum, making use of technology based on cultural and linguistic diversity, without ceasing to On the other hand, the return to urbanity after grouping in the field.</p> <p>The struggle for the autonomy of an educational model involves urban areas. The eibs are the result of social struggles for education.</p> |
| 11 | (Maders & Barcelos, 2020) | x | x | | x | x | <p>There is a broad explanation about the indigenous population and the non-indigenous population at the Latin American level, the same practices and inconsistencies between discursive actions and real actions are followed, much is said about respect for the dialogue of diversity and in the end, it is followed preserving the privilege of oblivion, because everything revolves around a formal model with already established accessions</p> |

| | | | | | | | |
|----|-------------------------------------|---|---|---|---|---|--|
| 12 | (Rojas et al., 2021) | | | | x | | This study focuses on issues such as racism and discrimination within intercultural education, with special emphasis on migration. Argentina Chile and Spain have this situation in common. There is a contradiction between the willingness to change and retain the standard curriculum. |
| 13 | (Webb & Radcliffe, 2016) | | x | | x | | To speak of an equitable schooling in Araucanía is very far from reality; Because there are substantial inconsistencies in terms of infrastructure and pedagogical practices focused on monocultural experiences that lead to inequality and discrimination, this added to the incompetence of those who are in charge of the learners. |
| 14 | (M. L. Sierra-Huedo & Romero, 2020) | x | x | x | | | The existence of cultures within the national and historical aspect is of particular importance. On the other hand, the incorporation of religious education in educational plans is due to the understanding, dialogue and coexistence between young people of different nationalities; because it is a decisive step for integration framed in intercultural principles, but it would be much more fruitful if it is adapted to current conditions |
| 15 | (Roca et al., 2019) | x | | | | | The particularity of this study lies in the treatment of the intercultural from the point of view of diversity of the different cultures that must be attentive to conservation as well as to the absorption of others, in a world of openness and conjunction. |
| 16 | (Santos et al., 2020) | x | x | | | | The importance of intercultural dialogue between young people from different latitudes, highlighting the understanding, knowledge of history to understand the context of migration, integration and with particular importance the existence of cultures within the national and historical aspect. |
| 17 | (Castillo et al., 2018) | x | | | | | Learners are decontextualized from their environment; because they learn to read and write following second language methodologies. Educators give a lot of importance to the second language, contrary to what is established within the constitutional framework, without the space for intercultural education |
| 18 | (Jara Males et al., 2019) | x | x | | x | | The situation of the migrant population has caused concern and at the same time challenges from the different social and governmental entities, here the role of the educa 2000 foundation is highlighted, which aims to empower citizens in the face of this social dilemma and to have mechanisms to do not fall into ignorance. |
| 19 | (M. Pibaque et al., 2018) | | | | | x | All educational practice and in direct relation to cultural diversity, intercultural dialogue, mainly with inclusion, as an educational policy, whose horizon must be common action in accordance with the actions of the educational community |
| 20 | (Aguado et al., 2018) | | x | | | | Understand the heterogeneity of society, where the diversity of human thought, reflection, criticism and participation actively concur in the construction of a citizenship without exclusion and fundamentally oriented to broad and diverse dialogue |

According to table 1, 45% of the studies correspond to the cultural dialogue subcategory, of which 8 out of 9 studies have an interrelation with the other subcategories; 65% of the studies are within the cultural diversity subcategory, of which 12 out of 13 studies are closely related to the other subcategories; 10% of the studies belong to the intercultural competence subcategory, of which 1 of 2 studies have an interrelation with the other subcategories; 50% of the studies correspond to the educational policies subcategory, of which 7 out of 10 studies are interrelated with the other subcategories. Finally, 30% of the studies correspond to the

inclusion subcategory, as a whole they have an interrelation with the other subcategories. The approach that has primacy is the qualitative one with 75%, 15% is of mixed approach and in last place with 10% the quantitative approach.

4. Discussion

Public policies as a vehicle of contact between society and the State, whose supreme goal is to reduce the inequality gaps that occur in all social classes, mainly in intercultural education and inclusion. According to the category of intercultural dialogue, one of the closest and most observable instances is educational institutions; because in them there is this teacher-student encounter, from this interrelation fluid dialogue arises, even more so when the teacher has mastery and knowledge of the mother tongue spoken by the community and this makes possible the fluidity of the dialogue based on respect and the valuation, allowing its validity (Carpio, 2021); Quite the opposite happens in the literacy process formulated by (Castillo et al., 2018), where students are decontextualized from their environment; because they learn to read and write following second language methodologies.

Educators give a lot of importance to the second language, contrary to what is established within the constitutional framework, without the space for intercultural education. In addition, it is not properly organized, much less is there a planning, which starts from higher levels; This requires the concurrence of competent professionals for the conservation and preservation of native languages (Castillo et al., 2018). On the other hand, Rosa (2021), in relation to intercultural dialogue, perceives its materialization as a whole framework, full of obstacles and traditional tendencies that lead to continuing to preserve positions and practices already known, in the same way, the treatment of inclusiveness to the homogenization of the aspect of diversity, therefore of dialogue, leaving aside respect for the worldview. In the same way, there is a broad explanation about the indigenous population and the non-indigenous population at the Latin American level, the same practices and inconsistencies between discursive actions and real actions are followed, much is said about respect for the dialogue of diversity and in the end, the privilege of oblivion is still preserved, because everything revolves around a formal model with already established adhesions (Maders, 2020).

The values in intercultural environments that give it a meaning of respect for customs, traditions, culture, ideas and conceptions of human beings within committed societies, is also an opportunity for integration and coexistence that contributes to respectful dialogue, to the knowledge and wealth of other cultures (Mazacon et al., 2019). Along the same lines, the acceptance of cultures is the postulate of migrations or migrants in intercultural environments, proof of this are the results of a whole work during the last twenty years where relevant policies and instruments such as programs of access and school permanence of migrants in two different spaces; The umbilical cord that feeds this intercultural relationship are the plans and programs of both latitudes, with diversity as the central point of the dialogue of students, their families, therefore, learning revolves based on respect, tolerance and a vision of open culture (Quezada et al., 2021a). Furthermore, Santos et al. (2020), highlight the importance of intercultural dialogue between young people from different latitudes, highlighting their understanding, knowledge of history to understand the context of migration, integration and with particular importance the existence of cultures within the national and historical aspect. On the other hand, the incorporation of religious education in educational plans is due to the understanding, dialogue, and coexistence between young people of different nationalities; because it is a decisive step for integration framed in intercultural principles, but it would be much more fruitful if it is adapted to current conditions (Sierra-Huedo & Fernández, 2020). In general, you can agree on principles such as coexistence, respect, dialogue, equality, and the conditions of all those entities that belong to different cultures, where the main role is under the responsibility of the governmental entity, translated into norms and derivatives leaders, without neglecting the leading role of teachers, who are the actors that make possible the diffusion or the forgetting of customs. On the other hand, we must disagree with ideological positions that in this globalized world lack relevance.

Regarding the category of cultural diversity, the importance of this issue in the region, to a large extent is observed from the point of view of inequality synonymous with poverty and forgetfulness that acts as a barrier that does not allow the construction of interculturality. The Ecuadorian case has relevance of ethnic inequality that fosters conflicts between aborigines and mestizo-whites (Rodríguez, 2017), despite having legislation in favor of diversity; However, the old tax traditions that contribute nothing to the decolonization of intercultural education based on cultural diversity are still going on; When talking about migrations, the feeling of the participants is moving when they state "The migration from the countryside to the city is still strong. These children are from families... of the poorest people who come to the city to give up their labor power as slaves. They have a very precarious life here" (Rodríguez, 2017, p.6).

The State provides materials, in all of them there is a prevalence of Western culture, in this sense, it is not possible to speak of diversity; but of assimilation, as happens in a large part of the countries of this part of America. On the other hand, in an article on the relationship between mentors and traditional educators carried out in Chile, it was found that the educational methods, therefore the contents point towards the opening of cultural diversity to be able to function in their socio-cultural environment as in the Western environment, contributing to this task the role of the Mapuche sages who embody social memory (Arias-Ortega & Quintriqueo, 2021); When there is a social will to identity, the Mexican case is outstanding in relation to educational agents: principal, teachers, students, parents, all of them are committed to the conservation of customs and traditions through language, highlighting the capacity for creation. based on their roots, keeping their language alive and active, without neglecting the spectrum of openness to other cultures (Carpio, 2021). Both the Chilean and Mexican cases coincide in the conservation and respect for the worldview, without neglecting the wide space of acceptance of dialogue and the diversity of other cultures, which lead to the maintenance of the indigenous language alive, active and without the concern of extinction as it happens with other languages.

The Argentine case is extremely worrying; Because there is a whole historical-legal process that advocates the existence and participation of indigenous peoples in the educational system associated with natives, this procedure is unilateral without a real

perspective of interculturality between the various sectors, under conditions of equality and I respect; the educational system is somewhat abstruse in relation to the intercultural approach (S. A. Corbeta, 2019). In this sense, societies governed by democratic principles, therefore, every educational system must respond to this state where the members of the communities must have that right to be formed within a framework of values and ethical principles that are in accordance with the designs of an architecture of coexistence based on diversity, this being a fertile ground for interpersonal relationships both inside and outside of their social context (Mazacon et al., 2019). Educational institutions governed by the intercultural approach are called to the attention of subjects as bearers of cultural roots under equal conditions, adapting pedagogical systems and attending to the socio-educational reality of educational agents within the principle of respect as a human being (Terrón-Caro et al., 2016).

Of the research carried out on the basis of inclusive intercultural education, a very considerable percentage is in the hands of educators, who provide their services in secondary education, because that is where the difficulties of coexistence are harsh due to cultural diversity (Terrón-Caro et al., 2017). While it is true that educational institutions must serve the population respecting and accepting cultural diversity; but at the same time, the socio-emotional development of the students should not be neglected, which has to be attended by professionals who meet the characteristics and intercultural profile. For their part, Webb & Radcliffe (2016) state that talking about equitable schooling in Araucanía is very far from reality; Because there are substantial inconsistencies in terms of infrastructure and pedagogical practices focused on monocultural experiences that lead to inequality and discrimination, this added to the incompetence of those who are in charge of the learners.

A very important aspect to consider when talking about the major decisions that occur mainly in education, intercultural education and inclusion is determined by the will of every government that is translated into public policies. (SA Corbeta, 2019) after making a rigorous documentary analysis from the perspective of law and the conceptual framework of interculturality in relation to the Argentine state and indigenous peoples based on two laws that share the perspective of recognition of intercultural education bilingual for indigenous peoples and collide with the intercultural approach between inclusiveness and exclusivity of those who do not belong to these ethnic groups. The Guatemalan case is very special due to the peace agreement that was given and this is based on the preservation of the worldview of the native peoples, keeping them “untouched” to the knowledge of other cultures, and this is not pure chance; If not, it has its starting point in the political decisions of wanting to preserve the assimilation state of the traditional school, taking away that right that assists students to know the realities of their own country and of other nearby cultures (Véliz, 2020). On the other hand, the States in the region have always advocated for the preservation of social asymmetry. Faced with this imperative need for vindication, the Ecuadorian case becomes relevant; but not from the political class, but from the indigenous movement that assumes responsibility for the recognition and conservation of aboriginal languages translated into bilingual intercultural education, which highlights the essential principles of interculturality, all of which are attached to the national education system; It should be noted that a multinational and intercultural State does not guarantee that inequalities and discrimination in education will disappear (Rodríguez, 2017). Faced with these events that arise in the region in the XXI century, where racism, denigration, contempt for the worldview of indigenous peoples continue to gain ground, positions that lead to the dehumanization of people. In the same way, the Argentine, Chilean and Spanish cases, three different realities; where racism and discrimination speak volumes; in Spain there is a public policy framework in relation to internal and external migration; On the other hand, it does not happen or it is not very clear in these two Latin American countries (Rojas et al., 2021). For the long-awaited inclusion process to really take place regardless of any legal framework and normative protocols signed in the context of justice, it is appropriate to recall what Freire said, quoted by Maders & Barcelos (2020, p.12) “to to teach that the human being is not born ready, he is in constant transformation, not only does he have the ability to learn to be, but he also has the need to learn to be human”.

Understand the heterogeneity of society, where the diversity of human thought, reflection, criticism and participation actively concur in the construction of a citizenship without exclusion and fundamentally oriented to a broad and diverse dialogue (Aguado et al., 2018). To conclude, it is important to have a broad vision and regardless of the social complexities of what interculturality means for the countries of the region. It is not enough to constitutionally recognize this right; rather, it must be embedded in the social unconscious of acceptance of diversity.

As long as there is a society that does not have full knowledge of the scope of interculturality, therefore, the acceptance of cultural diversity and the existence of human beings who embody ancestral customs, who are made visible in folklore as native peoples; From this perspective it is a utopia to speak of inclusion, dialogue, acceptance, openness; There are definitely attempts to banish a whole historical process of coloniality that unconsciously manifests itself in interpersonal relationships that do not contribute to this supreme value of respect and the constitutional right to equality.

The educational system must and must be in accordance with the demands that interculturality entails, firstly, the acceptance of the existence of cultural diversity; educational institutions must have properly equipped infrastructure; the curricular structure, whose competences must be oriented to the development and conservation of the original languages, therefore of their culture, for this, it must have the active participation of educators who understand the importance of customs and make them their permanence in time; likewise, be open to other realities such as internal and external migration.

Throughout this process, the implementation of intercultural educational policies has been seen with clarity and great concern, which theoretically fill those gaps of indifference and social vindication of all populations that for centuries have been marginalized and mistreated from the higher spheres. The facts show legislative practices of temporary starvation, complementing this practice the role played by the authorities of the different state and non-state agencies; clearly there is a social thought that is regressing before this reality.

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