Meaning of Mapuche Contents Promoted by University Professors in Initial Teacher Education

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ABSTRACT
There is a diversity of views on interculturality in the university curriculum, regardless of the educational policies in each country. In the case of Chile, different studies have focused on the importance of Mapuche content for the education of indigenous and non-indigenous people. Hence, the study presented here analyzes the relevance of Mapuche content in Initial Teacher Education (ITE). Using the qualitative-interpretative approach, the experiences of two university professors who have handled undergraduate curriculum of Differential Pedagogy at a university in the Araucania region are evaluated. The content analysis identifies the existence of an epistemic, methodological and legal framework that supports interculturality in teacher education. The results show the set-up of categories and subcategories defining the significance that university professors give to Mapuche contents in the ITE process. The conclusion is the preeminence, in contexts of social and cultural diversity, of an ITE model that emphasizes Western monocultural and homogenizing practices and concepts, while giving little relevance to Mapuche contents, signs, customs, and sociocultural practices.
Keywords: meaning, contents, mapuche, teachers, university, initial teacher education

INTRODUCTION
The main topic of interest in this research is to know the meanings of Mapuche contents promoted by university professors in the initial training of special education students at a university in the Araucanía region of Chile. This topic is approached from an intercultural perspective to understand and explain the role of the university in the formation of Mapuche meanings from an intercultural educational approach.
The diversity of positions and formative models about interculturality at international level, such as: culturally responsive pedagogy in New Zealand and Australia, reconciliation pedagogy in Canada and the United States, and Popular Education in Latin America, has marked trends in the curricular models of Initial Teacher Education (Blanco-Figueredo, 2020). As a result, in the Chilean context, the construction of intercultural educational proposals based on the meanings of Mapuche contents is under constant discussion.
According to Quilaqueo and Quintriqueo (2017), intercultural education represents a challenge for any teacher training program in contexts of social and cultural diversity. In this sense, the challenge of opening the professional teaching content to a double cultural aspect - Western rationality and indigenous cosmovision - continues to be valid, so that interculturality captures the attention of both indigenous and non-indigenous trainers and trainees (Alan and Kananu, 2019). An alternative to re-signify the cultural value of indigenous contents for the formation of people is to systematize in the formative itineraries of pedagogy careers, the critical debate regarding the decolonizing function of education, so that in academic and school environments teaching becomes a space aimed at inclusion and recognition of diversity. Hence, this study seeks to investigate the significance given by university professors to Mapuche intercultural contents -the majority indigenous ethnic group in Chile- and their treatment in the Initial Teacher Education (hereinafter, ITE) curriculum.
This is a problem that has led to the analysis and discussion of the position of various authors on how to integrate such contents into educational policies, higher education curricula and the pedagogical practices of university professors. Chilean educational policy recognizes the importance of associating training processes with the cultural diversity and social plurality of the country. However, several research results (Arias et al., 2018; Morales, et al.,

2018; Turra, 2015) coincide in arguing that the formative practice of university faculty at the national level is based on homogeneity and monoculturality, with strong roots in Eurocentric educational models. In that argumentative logic, Quintriqueo et al. (2018) point out that both the university and the school have become centers of monocultural thinking, with preeminence of Western knowledge. From such a perspective, scientific knowledge has come to be considered as the universally valid axiom for the formation of all citizens, regardless of the epistemological distance between Western rationality and the Mapuche worldview.

In terms of inclusion, for Cebrían and Noguera (2010) and Ferrada and Del Pino (2019), the incorporation of indigenous educational knowledge in the educational system and in pedagogy programs is an ethical aspect that adjusts ITE processes to the development needs of native peoples. Faced with the challenge of contextualizing, in Chile, the initial training of future teachers in a diverse reality, plural from the social and cultural point of view, the following questions arise: a) do university professors promote Mapuche contents in the ITE process; and b) what importance do university professors give to Mapuche contents in the training itinerary of pedagogy programs? These questions will be answered by achieving the following objectives: a) to analyze the Mapuche contents promoted by the participants during the initial training of the Differential Pedagogy students; and b) to determine the significance given by such participants to the Mapuche contents in the undergraduate formative activity.

In this paper, the theoretical referents of the intercultural meaning construction process are examined from a critical and decolonial approach, which allows us to open the debate about the research concerns and systematize the approaches that have led to the definition of the dimensions of analysis. Subsequently, the methodology under which the study was carried out is defined. Finally, based on the discussion of the results obtained, the arrangement of categories and subcategories defining the relevance given by the participants to the Mapuche contents in the ITE is presented.

THEORETICAL FRAMEWORK
Approximation to the configuration of intercultural meanings in teachers in initial training
Educational policies in Chile - contained in the General Education Law, 20370 - state that the formative curriculum of the different educational levels, including ITE, must adapt learning experiences to the individual needs of students and to the sociodemographic and sociocultural context (Ministry of Education, 2009b). In this sense, in Article 1 of Law 20845, the promotion of and respect for "the diversity of institutional educational processes and projects, as well as the cultural, religious and social diversity of families who have chosen a diverse and determined project" is raised (Ministry of Education, 2015). However, several studies (Ferrada and Del Pino, 2019; Salas, 2018) ensure that, at present, the Chilean education system has not been able to guarantee intercultural training for all learners under the principles established by the General Education Law. This can be seen in the scarce and partial incidence of indigenous knowledge in the ITE curriculum developed in contexts of social and cultural diversity (Mansilla et al., 2016; Quintriqueo and Arias, 2019).

The curriculum is the medium that materializes the educational policy of institutions, as defined by the State, so that the meanings with which the power elites identify themselves are transmitted, reproduced and shaped. For Arroyo (2013), the curriculum is the medium that embodies the educational philosophy, the foundations and theories that guide teaching and learning experiences. Likewise, according to Aravena (2017), it is the basis of Western cultural domination, which hides the asymmetrical relations established in the social, educational and epistemic orders between the national culture and indigenous societies.

For example, in Chile only 3 of the 43 accredited universities in the country have implemented ITE programs with an intercultural perspective (CNA-Chile, 2018). In addition, those university institutions that incorporate indigenous content in undergraduate curricula do so from the approach of attention to diversity and interculturality, or else in elective courses (Ferrada et al., 2018).

This becomes a curricular decision that delegitimizes Mapuche ancestral educational knowledge as professional teaching content, by denying it a central place in the curricular design of pedagogical careers, equivalent to the position occupied by Western pedagogical rationality. Thus, inequality and epistemic discrimination towards indigenous communities, such as the Mapuche, continue to be installed in the monocultural university curricula applied in undergraduate teacher training.

In the same vein, giving intercultural meanings to the professional teaching content implies modeling the training itinerary in such a way that it relates indigenous knowledge, learning experiences and educational experiences with Western pedagogical rationality in an innovative way. Consequently, as a result of an intercultural curriculum, it is expected that teachers in training appropriate the meanings, values and customs that the Mapuche culture contributes to the development of the country. In this way, the graduates of Pedagogy will be able to educate and instruct the new generations in ontological, harmonic and balanced relations of coexistence between social groups with different cultures; all this with the aim of achieving a shared social development.

Decolonial approach to the configuration of meanings

The approach to the formation of intercultural meanings is conceived from the perspective of the decolonial epistemological discussion raised by De Sousa (2011), Dussel (2004), Mignolo (2005) and Walsh (2013), who have in common the decolonizing thought and action of knowledge and, therefore, of formative processes as spaces for the construction of meanings. In this sense, Walsh (2013) points out that such construction leads to the need to unlearn and learn, as a necessary process in the decolonial formative act, which empowers the insurgent formative practices of resisting, (re)existing and (re)living.

De Sousa (2011) argues that a colonialist and dehumanizing culture prevails in the West towards those who do not conform to the Eurocentric framework of understanding of the world. In relation to the above, this author proposes an epistemology of the South and argues that the construction of new knowledge, concepts and intercultural relations must be based on a critical position with respect to cultural Eurocentrism, since the understanding of the world is broader than the Western models that attempt to explain it. Moreover, the ways in which human beings interact with the world in creating meanings are diverse in terms of ways of being, thinking, feeling and conceiving time or the relationship between humans and non-humans.

According to Paz (2011), in the framework of understanding intercultural meanings, it is fundamental, in the IET, to analyze the critical decolonial positions of Mignolo and Dussel. Mignolo (2005) argues that for imperial institutions it is essential to maintain control of meanings, since associated with these is the domination of knowledge and money. Consequently, in order to overcome extreme neocolonial dependence in Latin America, the framework for the formation of decolonial meanings must be based on the coexistence of decoloniality and modernity as a way of crossing between indigenous and Western forms of knowledge. To this end, universities, without ceasing to be universities, must change the philosophy of knowledge construction, so that a new logic of reason, the intercultural one, is reflected in the curricula.

Likewise, Dussel (2004) states that intercultural thinking assimilates the experience of interaction with different cultures if it is based on the affirmation of the meanings, symbols and myths that constitute one's own culture. From this idea, the importance of systematizing the Mapuche educational worldview in the teacher training processes in Araucanía can be deduced, as a way of safeguarding the cultural identity of this native people. In this sense, Dietz and Mateos (2020) argue that higher education institutions are a mechanism for the reproduction of discourses of discrimination, but they are also a fundamental tool for combating them.

The explanation of the meanings of Mapuche contents has its referent in the intercultural educational approach (Arias, 2018; Ferrada, 2018; Quilaqueo and Quintriqueo, 2017), who agree in expressing that, in order to achieve a more inclusive and democratic society, it is transcendental to train teachers in the valuation of indigenous contents. Hence, the formation of intercultural meanings, under the approach of Mapuche contents, is considered a historical and social process that is constituted to the same extent that people from different cultures interact with each other and with reality. In this perspective, when reflective debates are raised among educators and trainees on the issues affecting indigenous peoples, the events of a heterogeneous cultural environment become internalized, thus reconstructing individually and collectively new ways of understanding the social diversity of the context (Arcila et al., 2010).

In this sense, Quintriqueo and Torres (2013) revealed, in their study on Mapuche culture and its relationship with school knowledge, a set of methodological, conceptual and intercultural elements relevant to the Chilean educational system. These conceptual elements are considered explanatory (see Figure 1) of the Mapuche educational methods that serve as a reference to configure intercultural meanings in pedagogical training practices.
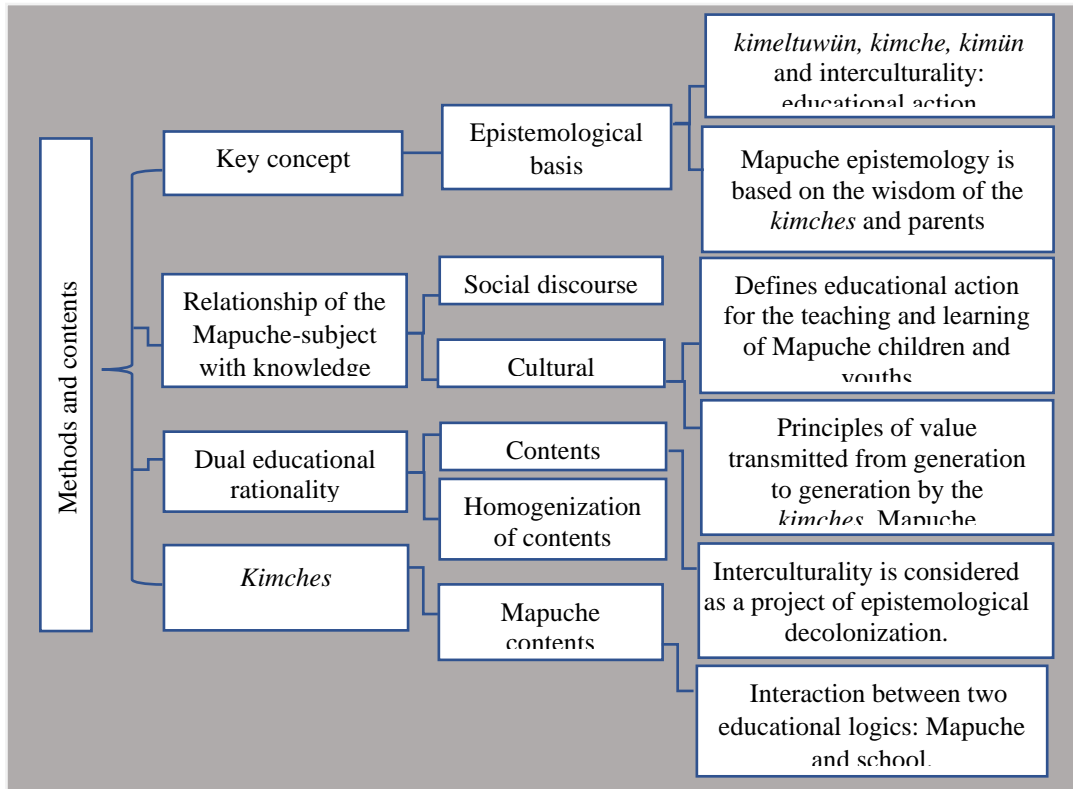
Figure 1. Methods and contents defining Mapuche education

Figure 1 shows that among the elements that facilitate the understanding of the process of constitution of meanings of Mapuche contents is the social interaction, where the family is considered as the center of formation and education, in permanent communication with the *kimches* or wise men of the community. The interweaving of Mapuche concepts with the characteristic elements of the meanings promoted by western pedagogical rationality is also evident.

In the framework of Decree 280/2009, modified in 2013, indigenous language is mandatorily incorporated into the curriculum of those schools with more than 20% of students from some native people (Ministry of Education, 2009a). This is an educational policy that has not transcended to the university or the ITE process (Ibáñez and Druker, 2018). For this reason, the preparation of graduates of pedagogical careers is insufficient for job performance in educational contexts where they will come into contact with the cultural logic, identity and language of these native peoples.

According to Fuentes (2020), "Mapuche and non-Mapuche teachers receive a Eurocentric, monocultural and monolingual training, which contributes to the decontextualization of disciplinary contents and favors discrimination of students belonging to other societies and cultures" (p. 3). This implies a standardization of Western monoculturality through education and the training of trainers.

In this meaning-forming context, it is clearly stated that the Mapuche people are defined as a group of people who share a specific territory, with their own identity and indigenous cultural knowledge that differentiates them from the rest of the country's inhabitants (Arellano et al., 2020). This is because, they have their own norms of social coexistence, customs, ways of working, language, religion, cultural manifestations and educational system (Merino et al., 2016). Therefore, it is transcendental for the development of the Mapuche culture to receive education in their own language and within their culture.

Based on the proposed approaches, an initial teacher training itinerary with a constructivist intercultural approach is called for, with the purpose of promoting an epistemological critique of educational contents, methodological strategies and learning experiences that reproduce foreign meanings.

METHODOLOGY

This research is framed within the qualitative-interpretative paradigm, given the nature of the general objective of the study, aimed at analyzing the significance of Mapuche contents in the FID process. This paradigm is formed by a set of beliefs or assumptions that constitute the philosophical framework from which the ontological, epistemological and methodological positions that guide the researcher in his interaction with the object of study are derived (Hernández et al., 2014). Likewise, the study is based on documentary research, through which specialized works on the subject, scientific papers, previous research, records and other contributions that help in the analysis of relevant information are analyzed (Gómez, 2011).

Given the nature of the objectives, the case study (Stake, 1999) was selected as the research design (Stake, 1999), through which the concepts, experiences, experiences and knowledge generated by the participants, first as agents in training and then as trainers of education professionals, can be collected from the discourse; all with the intention of knowing the degree of relevance of Mapuche content in the pedagogical practices of ITE. In addition, the case study was supported by descriptive, interpretative and documentary design. According to Martínez (2010), the descriptive design uses systematic criteria that make it possible to reveal the conformation of the facts or phenomena under study. On the other hand, the interpretative design analyzes and understands the elements underlying the discourses.

Units of analysis

According to Martínez (ob. cit.), the unit of analysis is conceived as the object of research; it is the center of what is to be investigated, defining the what and who, that is, where the focus is on, what or who provides relevant information that leads to an answer to the questions posed.

The units of analysis could be individuals or groups. For the selection of the units of analysis, non-probabilistic sampling was considered, which consisted in the selection of the participants taking as a criterion the subjective judgment of the researcher. In this case, the participants were two university professors who teach Differential Pedagogy in the same Chilean university located in a context of sociocultural diversity in which they were trained as teachers.

This indicates that the selected academics have the necessary experience to transmit the specific way in which the inclusion or exclusion of Mapuche educational knowledge occurs in the ITE process. Consequently, the data obtained are consistent and reliable in terms of their solidity and permanence over time (Denzin and Lincoln, 1994). In addition, documents on educational policies on which the initial training curriculum in pedagogy is based are analyzed.

Table 1. Units of analysis in the case study

Units of analysis	Number of units of analysis	Data collection techniques and instruments
Teachers graduated from Pedagogy		Semi-structured interview. Non-participant or indirect observation in which the researcher relies on field records, interviews and reports.
Documents on educational policies on which the initial teacher training curriculum is based.		Content analysis. Documentary review.

The use of the techniques and instruments referenced in Table 1 is complemented by observation, considered a technique that permeates the research act. In this study, indirect observation was used, since the teachers, when interacting with the researcher, externalize expressions, feelings, behaviors and attitudes regarding the subject matter. In this sense, authorization was requested (through informed consent) to carry out, together with the recording of the interview, additional records of the behavior patterns and interpretations of each one with respect to the significance of the Mapuche contents in the curriculum.

Context of study

The university teachers who constituted the units of analysis received undergraduate and postgraduate training at a university in the Chilean region of Araucanía. This area of the country is where the greatest cultural diversity is

manifested, a result of the colonization process (Mansilla et al., 2016). In this sense, the region is inhabited by 957,224 people and, of them, 314,174 are Mapuche, representing 35.23% of the population (National Institute of Statistics, 2018). The above means that in Araucanía one out of three people declare themselves Mapuche, the majority indigenous group in Chile.

Data collection techniques and instruments

The collection of information was approached through the techniques of interview and content analysis. According to Martínez (2010), the interview is a dialogue between two or more people in which a normal, flexible, open conversation is generated, where the researcher listens to the arguments of (in this case) the participants in order to understand the object of the study. This technique allowed the exchange of information and the recording of field data. Thanks to this, the pedagogical experiences of the interviewees on the inclusion of Mapuche indigenous content in the ITE programs they administer were assessed.

On the other hand, content analysis allows us to interpret the underlying meanings of a written discourse, the concepts and ideas that the author conveys (Campos and Turato, 2009). This technique was used to analyze the discourses, observations and documentary and bibliographic sources that explain the dimensions of analysis.

Categorization in content analysis

Textual or content categories are the variables used by the researcher to make inferences. A category system is a logical classification of the key informants' discourses. In the case of content categories, they are above all a classification of textual material and are configured on the basis of the specific objectives of the research and the epistemological body on which it is based (López, 2002).

In this sense, the information was organized according to the categories of analysis previously established as referents, which are represented by the significance of Mapuche content in the pedagogical practices of the ITE. Figure 2 shows the categories and subcategories established from the analysis of the content of the discourses.

CATEGORIES			
Initial training	Educational policies	Pedagogical practices	ITE Curriculum

Figure 2. Categorization of the analysis of the content of the speeches.

The dimension of study represents the constructs in which the theory concerning the object of study varies. The categories are thematic units, the result of the coding process, which group and organize the data from the discourses, records and interviews that are similar in nature. The emerging subcategories are concepts of a lower level of abstraction that give specificity and clarity to the categories (Ardila and Rueda, 2013).

For the validation of the interview, the criterion of expert judgment was used, which consists of the review of the questions by several experts in the area (in this case, three), who issue a written judgment on the correspondence between the research objectives and the intentionality of the questions asked (Hernández et al., 2014). After two rounds, the interview script was validated by the three experts consulted.

The findings of the study will be validated in terms of credibility, dependence and conformability (Denzin and Lincoln, 1994). A credibility procedure of the study consists of submitting the transcripts of the interviews to the participant's judgment, thus confirming the validation of the transcripts.

RESULTS AND DISCUSSION

Once the information was collected, the data analysis was approached qualitatively, in order to obtain relevant definitions regarding the significance of Mapuche content in the ITE.

Definition of the dimension, categories and emerging subcategories

In order to seek an explanation for the dimension represented by the significance of Mapuche content in the ITE, discourses derived from interviews, field records and observations in the formative context were analyzed in order to form emerging categories and subcategories.

Table 2. Categorization process

Dimension/definition	Categories	Definition	Emerging subcategories
Meaning of Mapuche content in the ITE.	Initial training	Learning experiences in the different subjects received in	No. 1.1: historical-cultural meanings

It represents the set of concepts, knowledge, attitudes, experiences and experiences that teachers are building in their daily pedagogical practice, thus giving a sense and/or meaning to the training of the future teacher graduated from Pedagogy.		the FID years.	No. 1.2: academic meanings
	Educational policies	Permanent set of activities of the institutions with the purpose of achieving the proposed objectives.	No. 2.1: significance of intercultural contents
			No. 2.2: significance of Mapuche content in educational policies
	Pedagogical practices	Actions promoted by the teacher to achieve the teaching and learning process.	No. 3.1: significance of Mapuche content in formative pedagogical practices in the curriculum
	Mapuche content in the curriculum	Non-colonial subjects that make up the subjects of the initial training curriculum	No. 4.1: significance of Mapuche content in the curriculum

Category 1: Initial Training

Inquiring into the meanings constructed by the participants throughout their experiences as agents in training and from the analysis of the discourses and field records, categories emerge that define two tendencies in the construction of meanings regarding Mapuche contents in the ITE. The first is a product of family historical-cultural background and the second of academic training.

The first case is illustrated by the following speech of one of the teachers interviewed: "My great-grandfather on my father's side has a Mapuche surname. But it was never transmitted to me by my family, nor did I look for it, question it, or ask about it. Nor in my initial training was I instilled attachment to the Mapuche culture. But in my postgraduate training I received content from Mapuche knowledge. As a result of this approach to Mapuche culture, now I have questioned whether I am Mapuche or not. Therefore, at this moment I cannot say if I consider myself Mapuche or Chilean. But I am, I recognize in my family history that I could be Mapuche, but I am not really sure, because I do not know much of the culture and ancestral knowledge. So, I don't feel I have the moral authority to say: yes, I am Mapuche" (Interview 1).

The interviewees agree in recognizing the importance of promoting, through the teaching-learning process, content aimed at respect for diversity, recognition of differences, the meaning of tolerance and social inclusion. However, one of them states that "during the undergraduate formative process I received little knowledge regarding the management of content aimed at promoting the cultural history, values and meanings of Mapuche knowledge. This has prevented me, at present, from a greater methodological, scientific and teaching development in intercultural education" (Interview 2).

The findings reflect that the ITE of the pedagogy graduate has traditionally been limited in terms of knowledge and development of competencies, abilities, skills, attitudes and values aimed at promoting interculturality. The focus of initial training is on the disciplinary areas defined by Western knowledge, with little appreciation of the intercultural educational approach. As evidenced in one of the discourses: "I was not trained from an intercultural education approach. The courses of the ITE curriculum considered less than three courses related to attention to diversity and made no explicit mention of Mapuche content" (Interview 2).

The teaching strategies used by university academics are rarely associated with the learning of Mapuche contents systematized by scientific-educational productivity. "It must be expressed that one of the closest experiences regarding interculturality in my undergraduate training was centered on my undergraduate thesis, related to teaching ethnic prejudice. But it was not enough to shape my intercultural training" (Interview 1).

Category 2: Educational policies

The country's legal system has introduced legal norms in accordance with the right of indigenous people to receive quality education in their own language and culture, recognized at the international level by treaties such as Convention 169 of the International Labor Organization on Indigenous and Tribal Peoples (ILO, 1989) and the United Nations Declaration on the Rights of Indigenous Peoples (UN, 2007), to which Chile is a signatory.

The Political Constitution of Chile (2005) expresses, in its Article 1, the assurance of the right of people to participate with equal opportunities in national life. Likewise, in Article 19, it establishes equality before the law and the rights of individuals. Also, in correspondence with the General Education Law (LGE) (2009), Article 3 refers that the Chilean education system is based on the principles of universality, permanent education, equity and diversity, and also emphasizes interculturality, which implies the cultural recognition, language, worldview and history of each student. These principles must be contained in the educational and pedagogical instruments of higher

education and in the ITE plans. However, according to the discourse of interviewee No. 1: "Although there is a broad treatment of interculturality in educational foundations and policies, it is no less true that in the pedagogical training practices of teachers there is no significant development of contents and strategies aimed at promoting interculturality".

In other words, according to the participants, a policy aimed at integrating Mapuche content in the ITE curricula has not yet been implemented as mandatory, which is a weakness in the national university culture. Therefore, as evidenced by the discourse of the other interviewee: "Only general topics regarding interculturality are incorporated, without addressing in depth the contextualization of learning strategies to Mapuche educational content. Nor is the teacher in training prepared to establish meaningful educational relationships with the traditional educator" (Interviewee 2).

Category 3: Meaning of Mapuche contents in pedagogical practices

Actions aimed at promoting the teaching of intercultural content and attention to cultural diversity in the ITE are determined by the homogenization of learning experiences. That is, the pedagogical practices promoted by university faculty do not respond to the contextualization of learning, needs, motivations and cultural identity of Mapuche students.

"In most cases, academics are unaware or ignore the socio-cultural, territorial and socio-demographic conditions of the Pedagogy students; as a consequence, the teaching of Western monocultural contents prevails in the formative practices. This situation leads me to question the way of teaching, the methods and resources used, which places students in a standardized pedagogical model" (Interview 1).

"In my university intercultural pedagogical practices advance very slowly. The contents transmitted in undergraduate university classes emphasize the hegemonic character of Western knowledge" (Interview 2).

In pedagogical practices, critical positions regarding intercultural teacher training are limited. A passive education that maintains traditional monocultural teaching methods, with limited social relevance, continues. Consequently, there is little involvement of undergraduate pedagogy students in the understanding of the problems affecting education in Mapuche socio-cultural contexts.

Category 4: Meaning of Mapuche content in the curriculum

With respect to the relevance of Mapuche content in the FID curriculum, the teachers interviewed agree that many academics do consider it important to incorporate content related to Mapuche culture, worldview and language in the training itinerary of teaching programs, because "throughout the undergraduate training process, the teacher acquires and develops an epistemological reference made up of concepts and meanings that he/she then transfers to different groups of students, in the real context of his/her professional performance" (Interview 2).

"According to my concept, teachers should receive training from an intercultural perspective so that they are capable, in the educational framework, of adapting teaching and learning experiences to the culture of Mapuche and non-Mapuche students. This is a response to the principles of equality, attention to diversity, inclusion and contextualization of educational processes set forth in educational policies" (Interview 1).

The participants argued the weaknesses of the curricular design of the Pedagogy careers to concretely establish objectives, teaching methods and forms of evaluation aimed at learning or visibility in the ITE process of the Mapuche language, contents and educational purposes. "Mapuche contents are associated with an education focused on social and cultural diversity, and not on the identity development of Mapuche students" (Interview 2).

The process of integral formation and the quality of education demand the contextualization of pedagogical practices and strategies according to the needs of the students. "From the teaching action, a critical, reflexive, respectful intercultural dialogue should be promoted in greater depth, generating inclusive spaces, where social, ethnic and gender identities are valued" (Interview 1).

The results of the research on the discourses of the participating teachers allow to understand that there is a scarce treatment of Mapuche contents in the ITE programs. The above statement has correspondence with similar research results obtained by Merino (2009) and Turra (2015), referring to the unveiling of intercultural meanings in contexts of social and cultural diversity, and also with studies in which formative strengths and limitations of Pedagogy programs in Chile are analyzed (Ferrada and Del Pino, 2019; Morales et *al.*, 2018), which allows confirming that the data obtained in the study are independent of the researcher's criteria.

CONCLUSIONS

There is a broad theoretical treatment of interculturality in the national and international spheres, both in the educational policies of the countries and in the research carried out by several authors. However, in ITE programs, the integration of the meanings of indigenous content is subject to the autonomy of universities in establishing curricula, courses and content to be promoted in the training process, as well as to the conceptions and practice of university professors of pedagogy, which is the case of analysis in this study.

Two categories of meanings have been extracted from the discourse of the participating professors: one with a historical-cultural genesis, which is a product of Mapuche culture and is transmitted among grandparents, parents, children and other relatives; and the other, related to the invisibility of Mapuche contents, which are not very systematized in the undergraduate training process.

With respect to educational policies, the development of Mapuche content has a constitutional basis, which gives the State the responsibility to ensure that indigenous and non-indigenous people have the right to participate with equal opportunities in national life. However, these policies are not very present in university pedagogical practice, as is reflected in the discourse of the participants.

The contents promoted in the ITE are subject to the particular criteria of the academics, who determine whether or not to focus the training process on critical didactics. Thus, the undergraduate formative itinerary, instead of focusing on the decolonization of being, knowing and thinking, is much more oriented towards the mastery of Western monocultural knowledge by pedagogy students as a framework for good teaching, according to the demands of educational policies in Chile.

In general, a recurring element in the study is the scarce significance of Mapuche educational content in the ITE programs. In the pedagogy curriculum, there are few topics related to interculturality and those that are incorporated are framed within the Eurocentric rationality, which maintains the homogenization of Western influence in ITE.

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