Revista Científica de Ciencias Sociales y Humanidades
ISSN: 2307-6100 (Print) | 2706-9559 (Online)

Teacher training and interculturality in rural multigrade classrooms: a contextualized pedagogical experience

Formación docente e interculturalidad en el plurigrado rural: una experiencia pedagógica situada

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Received: 08-10-2025
Accepted: 05-01-2026
Online: 26-01-2026

Cite as
David Hormaeche, L. (2026). Teacher training and interculturality in rural multigrade classrooms: a contextualized pedagogical experience. *Desafíos, 17*(1), 50-8. https://doi.org/10.37711/desafios.2026.17.1.6

Article available by scanning QR

ABSTRACT

This article analyzes an intercultural education experience developed in initial teacher training for primary education, in coordination with a rural multigrade school in the Argentine Pampas region. Using a qualitative approach and a case study design, it examines how the incorporation of a critical intercultural perspective enables the problematization of intercultural relations in the teaching of social sciences, particularly in relation to the settlement of the Pampas region and the visibility of Indigenous peoples. The pedagogical proposal was implemented through interdisciplinary work between the teacher training institute and the primary school over a full academic year, with the participation of three teacher educators, eight pre-service teachers, and eighteen primary school pupils. Activities included the analysis of historical sources, written productions, intergenerational exchanges, and an educational visit to a site of significance for the Ranquel community. The results show changes in the pre-service teachers' conceptions of Indigenous peoples, a reconfiguration of teaching practices in multigrade classrooms, and the formative value of dialogue between school-based and community knowledge. In conclusion, interculturality, understood as a situated pedagogical perspective, constitutes a relevant contribution to teacher training and to the construction of more inclusive and contextualized educational practices, although its sustainability requires specific institutional and policy conditions.

Keywords: *intercultural education; initial teacher training; rural education; Indigenous peoples; pedagogical practices.*

RESUMEN

El artículo analiza una experiencia de educación intercultural desarrollada en la formación docente inicial para el nivel primario, en articulación con una escuela rural de modalidad plurigrado de la región pampeana argentina. Desde un enfoque cualitativo y mediante un estudio de caso, se indaga cómo la incorporación de una perspectiva intercultural crítica permite problematizar las relaciones interculturales en la enseñanza de las ciencias sociales, particularmente en el abordaje del poblamiento pampeano y la visibilización de los pueblos originarios. La propuesta pedagógica se implementó a partir del trabajo interdisciplinario entre el instituto formador y la escuela primaria durante un ciclo lectivo completo, con la participación de tres docentes formadores, ocho estudiantes residentes y dieciocho alumnos del nivel primario. Se incluyeron actividades de análisis de fuentes históricas, producciones escritas, intercambios intergeneracionales y una salida educativa a un espacio significativo para la comunidad ranquel. Los resultados muestran transformaciones en las concepciones de las estudiantes del profesorado respecto de los pueblos originarios, la resignificación de las prácticas de enseñanza en el plurigrado y el valor formativo del diálogo entre saberes escolares y comunitarios. Se concluye que la interculturalidad, entendida como perspectiva pedagógica situada, constituye un aporte relevante para la formación docente y para la construcción de prácticas educativas más inclusivas y contextualizadas, aunque su sostenibilidad requiere condiciones institucionales y políticas específicas.

Palabras clave: *educación intercultural; formación inicial docente; educación rural; pueblos originarios; prácticas pedagógicas.*

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INTRODUCTION

In recent decades, educational systems in Argentina and Latin America have increasingly engaged in debates surrounding interculturality, closely linked to the recognition of Indigenous peoples' rights, the expansion of regulatory frameworks addressing cultural diversity, and critiques of the homogenizing approaches that have historically shaped national education systems. This process has led to curricular reforms incorporating an intercultural perspective into teacher education programs. However, effectively translating this perspective into pedagogical practice remains a major challenge for the education system.

Recent literature indicates that intercultural education in Latin America often occupies a prominent place in regulatory frameworks, although its implementation through specific teacher education initiatives continues to face persistent challenges (Gómez-Torres, 2024). Duque Salazar et al. (2024) highlight a gap between the recognition of interculturality in educational discourse and its effective implementation in pedagogical processes within rural bilingual education. It is important to clarify that, in the Argentine context, *multigrade education* refers to a form of school organization in which a single teacher simultaneously teaches students from different primary school grades, a situation commonly found in rural schools with low enrollment. This organizational structure entails specific pedagogical demands related to multilevel planning, the simultaneous management of different learning sequences, and the development of collaborative dynamics among students of different ages and educational backgrounds. This consideration is particularly relevant when examining initial teacher education experiences, in which interculturality cannot be limited to curricular content but must also be reflected in instructional, organizational, and relational decisions (Anquín et al., 2020; Martínez, 2022).

In this regard, García Torres (2023) demonstrates that teachers' conceptions of interculturality directly influence how educational initiatives are designed and implemented. Interculturality can therefore be understood either as a critical approach aimed at fostering dialogue among different forms of knowledge and challenging cultural hierarchies or as a superficial strategy focused on highlighting differences (Perrière, 2024). Analyzing the experience examined in this study provides an opportunity to explore the extent to which the pedagogical initiative aligns with a critical perspective and how this perspective is translated into practice when working with preservice teachers in a multigrade setting.

Multigrade education is not merely an organizational arrangement but also a pedagogical setting that requires specific approaches to instructional planning and classroom management. Blanco and Sua (2023) emphasize that teaching practices in multigrade classrooms require flexible curricular integration, simultaneous attention to different learning paces, and the development of collaborative dynamics among students. In the case examined, the intercultural initiative was implemented within precisely this organizational framework, introducing additional tensions between the knowledge acquired during initial teacher education and the practical demands of the local context. Research on rural schools in Spain and Latin America consistently suggests that multigrade education, far from being a limitation, can become a valuable pedagogical resource when approached through flexible and cooperative teaching strategies (Abós, 2007; Boix, 2011).

From the perspective of teacher education, collaboration among teacher education institutions, rural schools, and Indigenous communities creates meaningful learning opportunities while also presenting challenges. In this regard, Lorenzotti (2023) emphasizes that engagement with multicultural and multilingual contexts requires reconsidering pedagogical assumptions developed in urban and culturally homogeneous settings. The experience analyzed in this study illustrates how preservice teachers confront their conceptual frameworks with situated practices, rethinking their professional roles through dialogue with community members.

However, developing intercultural initiatives in initial teacher education depends not only on the individual commitment of those involved but also on institutional arrangements that facilitate collaborative work and critical reflection. Palacios Leiva (2024) notes that educational experiences involving collaboration among different institutions require pedagogical agreements, ongoing monitoring, and systematic opportunities for evaluation to maintain their coherence. These contributions are particularly relevant to understanding the importance of continuity and sustained support in interinstitutional initiatives such as the one examined here, in which collaboration among teacher education institutions, schools, and communities requires structural conditions that extend beyond individual initiative.

Several studies on rural education indicate that multigrade schooling challenges the traditional homogeneous school model and enables more situated approaches to teaching based on student heterogeneity and collective work. When combined with an intercultural perspective, this educational model creates opportunities for dialogue among different forms of knowledge, intergenerational knowledge exchange, and the reinterpretation of curricular content in relation to local contexts (Serraino & Zampichiatti, 2025). These experiences are also aligned with the goals of the 2030 Agenda, particularly Sustainable Development Goal 4 (SDG 4), which promotes inclusive, equitable, and quality education for all, especially in contexts characterized by vulnerability and cultural diversity.

The research question guiding this study was formulated as follows: How does a critical intercultural approach in initial teacher education enable the critical examination and reinterpretation of intercultural relations in social studies teaching within rural multigrade settings? Within this framework, the study aimed to: (general objective) analyze an intercultural education experience developed within initial teacher education for primary school teachers in collaboration with a rural multigrade school; (specific objective 1) identify the pedagogical and organizational strategies that guided the initiative in the multigrade context; (specific objective 2) analyze changes in the conceptions and practices of preservice teachers undertaking their teaching residency following the implementation of the initiative; and (specific objective 3) reflect on the scope, limitations, and conditions necessary for sustaining collaborative experiences involving teacher education institutions, rural schools, and Indigenous communities.

METHODOLOGY

This study adopts a qualitative, interpretive approach, which is appropriate for examining complex educational processes within their specific contexts and understanding the meanings that participants construct around their practices. A case study design was adopted (Hernández Sampieri et al., 2014; Stake, 1999), not as an illustration of a generalizable reality, but as a strategy for conducting an in-depth analysis of a particular intercultural education experience within initial teacher education, considering its pedagogical, institutional, territorial, and sociocultural dimensions. This design was appropriate for the research question, which sought to understand how an intercultural initiative takes shape and encounters tensions through collaboration among a teacher education institution, a rural school, and an Indigenous community, rather than to measure outcomes or establish causal relationships.

The experience took place during the 2023 academic year at a teacher education institution in the province of La Pampa, Argentina, and at a rural multigrade primary school within the same jurisdiction. The study period encompassed the design (March–April), implementation (May–August), and evaluation (September–October) stages of the pedagogical initiative, which was carried out as part of the final-year teaching residency in the primary teacher education program. The setting is characterized by the historical and cultural presence of the Ranquel people in the region, an Indigenous community recognized under Provincial Law No. 1738/97, whose collective memory and cultural practices remain alive in La Pampa.

Purposive, theoretically informed sampling was employed, guided by the principle of conceptual saturation commonly used in qualitative research. Table 1 summarizes the study participants.

Table 1
Study participants

Participant profile	n	Inclusion criterion
Teacher educators (Social Studies and Teaching Residency)	3	Participation in the design and implementation of the pedagogical initiative
Final-year preservice teachers undertaking their teaching residency (all women)	8	Active participation in implementing the instructional sequence
Rural primary school teachers	2	Participation as cooperating teachers during the teaching residency
Primary school students in the second cycle	18	Attendance at classes during the implementation period

No additional exclusion criteria were established, as the study population comprised all participants involved in the case. The sample size was justified by the study's focus on a specific educational experience and by the sufficiency of the information collected to identify recurring patterns, tensions, and shared meanings.

The pedagogical initiative was designed through an interdisciplinary approach, integrating components of subject-specific teacher education and teaching practice established in the provincial curriculum (Resolution No. 2176/09-MECyT). Its central theme for critical inquiry was intercultural relations in the settlement of the Pampas region, with particular

 https://doi.org/10.37711/desafios.2026.17.1.6

attention to the historical experiences and cultural expressions of the Ranquel people. The instructional sequence was organized into four stages: (1) examination of historical sources and testimonies at the teacher education institution (4 weeks); (2) visits to the rural school to initiate implementation (2 sessions); (3) classroom activities in the multigrade setting, including written assignments and intergenerational exchanges (4 weeks, with 3 sessions per week); and (4) an educational field trip to a site of intercultural significance for the Ranquel community, with the participation of community representatives.

Regarding data collection methods, multiple sources were used to facilitate methodological triangulation. Lesson plans (n = 4) and institutional documents (n = 3) were analyzed; field journals prepared by the preservice teachers were collected (8 journals containing weekly entries); classroom observations were conducted during implementation (4 weeks, with systematic field records); and written work produced by primary school students was examined. Triangulation across these sources made it possible to reconstruct both the pedagogical decisions and the interactions and emerging meanings that shaped the experience.

The methodological procedure was organized into four successive phases. The first phase involved defining the case and collecting planning documents. The second consisted of providing support and systematically documenting the implementation of the initiative at the primary school. During the third phase, the materials produced were organized and systematized. The fourth and final phase involved interpretive analysis using an inductive thematic analysis approach (Braun & Clarke, 2006), which included: (a) a comprehensive reading of the data corpus; (b) identification of units of meaning; (c) open coding; and (d) development of four analytical categories: (1) changes in conceptions of Indigenous peoples; (2) rethinking teaching practices in multigrade classrooms; (3) learning derived from collaboration between teacher education institutions and rural schools; and (4) the pedagogical significance of engagement with the Indigenous community. Data organization and coding were conducted manually, emphasizing a reflexive and iterative process of constant comparison across sources.

Regarding ethical considerations, informed consent was sought from the participating institutions and adult participants, and the necessary authorization to conduct activities involving primary school students was requested under existing interinstitutional agreements endorsed by the provincial Ministry of Education, in accordance with current teaching practice regulations. Confidentiality was ensured by anonymizing the names of individuals and institutions in the research records and the presentation of findings.

Given its qualitative and situated nature, the study does not seek to produce statistical generalizations. Nevertheless, it offers relevant analytical insights into how intercultural education initiatives are developed, negotiated, and challenged in rural settings and within initial teacher education. In doing so, it seeks to enrich pedagogical and policy discussions surrounding these experiences.

RESULTS

The experience was analyzed from a qualitative perspective, allowing for the identification of patterns, tensions, and meanings constructed by the different participants. The findings are organized into four interconnected analytical categories: (1) changes in conceptions of Indigenous peoples; (2) rethinking teaching practices in multigrade classrooms; (3) learning derived from collaboration between teacher education institutions and rural schools; and (4) the pedagogical significance of engagement with the Indigenous community.

1. Changes in conceptions of Indigenous peoples

One of the most significant findings was the gradual transformation of preservice teachers' perceptions of Indigenous peoples and their place in regional history. The initial lesson plans and early field notes revealed representations rooted in stereotypical perspectives that situated Indigenous peoples in a distant past, disconnected from the present and from the contemporary Pampas region.

As the instructional sequence progressed, these perspectives began to be challenged through engagement with diverse historical sources, oral narratives, and testimonies from community members. Written work and classroom discussions revealed a shift toward more nuanced perspectives that acknowledged the historical continuity and ongoing cultural presence of the Ranquel people. For example, one preservice teacher wrote in her field journal: "Before this experience, I thought of the Ranquel people as something from the past, from a history textbook; now I understand that they are here, that they have a voice, and that their memories matter in the classroom." This shift was also reflected in the

reformulation of learning activities and the selection of content emphasizing the historical agency of Indigenous peoples. Questions such as "How did the Ranquel people live?" were replaced with questions such as "What do Ranquel memories tell us today about the settlement of the Pampas region?"

2. Rethinking teaching practices in multigrade classrooms

The rural multigrade setting became a central space for rethinking teaching practices. Classroom observations showed that differences in students' ages and curricular levels encouraged preservice teachers to design open-ended learning activities that accommodated different levels of engagement and depth of understanding.

Within this context, three key pedagogical strategies were identified as promoting collaborative learning: (1) open-ended activities with varying levels of complexity, in which students from higher grades acted as guides in searching for sources and producing written texts; (2) intergenerational discussion circles, in which children from the second and third cycles of primary education shared family and community knowledge about the local territory; and (3) the collective creation of a thematic mural about the Ranquel people, involving students from all grades working simultaneously. Rather than constituting an obstacle, the multigrade setting provided an opportunity to strengthen the intercultural approach, as differences in students' ages encouraged the exchange of perspectives, the collaborative formulation of questions, and the shared construction of explanations concerning the settlement of the Pampas region and Ranquel cultural expressions. In particular, simultaneously addressing different learning paces enabled students themselves to take an active role in the management and exchange of knowledge, fostering intercultural dialogue in an organic manner.

3. Learning through collaboration between teacher education institutions and rural schools

Another important finding was the strengthening of the relationship between initial teacher education and the rural primary school. Collaboration between the teacher education institution and the school allowed interculturality to be experienced as a situated practice, extending beyond its exclusively theoretical treatment in academic settings.

In their reflections, the preservice teachers emphasized the educational value of designing, implementing, and evaluating an intercultural initiative in a specific setting, involving actual learners and particular institutional conditions. One preservice teacher wrote in her field journal: "I had never considered how much lesson planning could depend on the local context, who the children are, and whom we speak with before planning." Another noted: "The rural school taught me that learning takes place at different paces and that this is not a limitation, but a different way of understanding learning." These reflections reveal learning experiences related to assuming the role of a teacher, making instructional decisions, and adapting educational initiatives to the specific characteristics of the student group and its surrounding environment.

4. The pedagogical value of engagement with the Indigenous community

Engagement with the Ranquel community, facilitated through an educational field trip to a site of cultural significance to the community and an encounter with two community representatives—an elder who preserves oral histories and a young craftswoman who connects traditional knowledge with contemporary practices—was one of the most meaningful moments of the experience. The narrative records reveal the impact that hearing Indigenous voices firsthand had on the perspectives of both the preservice teachers and the school staff. One teacher educator wrote in her field journal: "It was the first time I had seen all the preservice teachers completely engaged, listening as though they knew they were hearing something that could not be found in any book." Several written assignments produced by primary school students also reflected this impact. One fourth-grade student wrote: "I didn't know that the Ranquel people were still here and that they were doing important things."

This exchange brought to the forefront forms of knowledge, memories, and practices that are often absent from school materials, while also raising questions about how schools construct and transmit historical knowledge. It also fostered attitudes of respect, recognition, and interest in cultural diversity among both the preservice teachers and the primary school students.

DISCUSSION

This section provides a comprehensive interpretation of the findings, relating them to the study's general objective and the main theoretical contributions in the fields of intercultural education, teacher education, and rural education. The discussion is

organized around four analytical themes that allow for a deeper understanding of the findings and highlight their pedagogical, epistemological, and political implications.

Interculturality as a critical perspective in initial teacher education

The findings suggest that interculturality, when approached as a critical rather than merely instrumental perspective, can serve as a central organizing principle in initial teacher education. Consistent with the theoretical contributions of Walsh (2007, 2009), the experience examined demonstrates how interculturality operates as an epistemological framework that challenges traditional approaches to social studies teaching by questioning the hegemonic narratives and monocultural assumptions underlying the school curriculum.

The transformation of preservice teachers' conceptions of Indigenous peoples cannot be attributed solely to the introduction of new content, but also to the reflective process involved in reconsidering how school knowledge is produced and legitimized. In this sense, interculturality served as a framework for critical inquiry, enabling participants to question forms of knowledge previously accepted as universal and neutral while fostering critical reflection on their own developing teaching practices. These findings are consistent with those reported by García Torres (2023) regarding how teachers' conceptions shape the implementation of intercultural educational initiatives. They also extend the contributions of Tovar-Correal and Pedraja-Rejas (2025) concerning the importance of situated experiences in the development of intercultural competencies.

Intercultural relations and the school-based construction of otherness

A second theme focuses on critically examining the intercultural dynamics that emerge within school settings. Rather than understanding interculturality as the mere coexistence of cultural differences, the experience examined revealed it as a field shaped by symbolic and epistemological struggles. Consistent with the theoretical contributions of Walsh (2009) and contemporary perspectives on intercultural reflexivity in teacher education, educational processes can either reproduce historical hierarchies or become spaces in which these hierarchies are critically challenged.

In this regard, the findings indicate that the instructional initiative functioned as an intervention that challenged deeply entrenched representations of Indigenous peoples. The initial tendency to situate them exclusively in the past was gradually reconsidered through engagement with historical documents, oral histories, and the direct participation of members of the Ranquel community. This shift involved not only the introduction of new content but also a reconsideration of the interpretive frameworks through which school knowledge is organized. As Quijano (2000) argues, challenging the coloniality of knowledge requires questioning the criteria that legitimize certain historical narratives while excluding others. Specifically in relation to the Pampas region, Briones (2015) has noted that processes through which Indigenous peoples are constructed as the "Other" in Argentina are shaped by struggles that are reflected in both Indigenous policies and everyday school practices.

Furthermore, the experience contributed to redefining the boundaries of the collective "we" constructed through school discourse. Rather than reinforcing a homogeneous and exclusionary identity, a broader and more relational understanding of territorial and cultural belonging began to emerge. This reinterpretation resonates with the arguments of Torres Santomé (2011), who maintains that examining the curriculum from a social justice perspective requires critically analyzing whose voices are recognized as legitimate within school narratives and whose remain marginalized.

Rural multigrade education as a pedagogical condition for interculturality

The findings also provide an opportunity to reconsider rural multigrade education from a renewed pedagogical perspective. Rather than viewing it merely as an organizational response to specific demographic conditions, the experience demonstrated that this educational setting can enable distinctive ways of constructing knowledge. As Terigi (2010) has noted, forms of school organization directly influence the opportunities for interaction and learning that emerge in the classroom.

In the case examined, the coexistence of students of different ages and educational backgrounds fostered opportunities for horizontal exchange, knowledge sharing, and the collective construction of historical interpretations. From Rockwell's (2009) ethnographic perspective, rural settings constitute spaces in which school-based knowledge becomes intertwined with community experiences in distinctive ways. Within this framework, heterogeneity did not function as an obstacle but rather as a condition that

encouraged the recognition of multiple perspectives and the negotiation of shared meanings. This dynamic is consistent with research on European rural schools that has also highlighted the potential of multigrade classrooms to promote cooperative and context-sensitive learning (Abós, 2007; Boix, 2011). In the specific multigrade setting examined, simultaneously accommodating different learning paces was not an obstacle but became an advantage for intercultural dialogue. In the absence of a single rigid instructional sequence, each age group was able to contribute its own questions and interpretations concerning the settlement of the Pampas region, enriching the collective learning process.

Implications for teacher education and teaching practices

From the perspective of initial teacher education, the experience made a substantial contribution to the development of the preservice teachers' professional identities and perspectives. Designing, implementing, and evaluating an intercultural initiative in a real-world setting required them to make context-sensitive pedagogical decisions, reconsider previous assumptions, and adapt their strategies to the characteristics of the student group and the local context.

Recent research on teacher education emphasizes that developing intercultural competencies requires practical experiences that integrate theoretical reflection with situated practice (Tovar-Correal & Pedraja-Rejas, 2025). In this regard, sustained collaboration between the teacher education institution and the rural school allowed interculturality to move beyond an abstract concept and become an organizing principle of pedagogical practice. More broadly, the experience encourages an understanding of intercultural education not as an additional curricular topic but as a perspective that reshapes teaching practices, questions the frameworks through which school knowledge is produced, and strengthens connections among schools, local contexts, and communities (Golé et al., 2024).

From a teacher education perspective, the findings are consistent with a body of research highlighting the persistence of monocultural frameworks in teacher education, even in societies characterized by inherent cultural diversity. Recent studies indicate that although diversity is formally acknowledged in teacher education curricula, this recognition does not necessarily translate into substantive changes in educational practices (Tovar-Correal & Pedraja-Rejas, 2025). The experience examined demonstrates that incorporating situated pedagogical initiatives developed in collaboration with rural schools and Indigenous communities encourages critical reflection on the teaching profession beyond the theoretical treatment of interculturality (Sargiotto et al., 2025).

Engagement with the local community and dialogue with community members created opportunities for professional reflection rooted in the tradition of critical pedagogy. As Freire (1997) argues, education cannot be reduced to the transmission of content but involves a reflective *praxis* capable of critically examining the historical conditions under which knowledge is produced.

Regarding social studies teaching, the findings resonate with research emphasizing the need to critically reconsider historical narratives presented in schools. The experience demonstrated that incorporating local memories, testimonies, and cultural expressions of the Ranquel community enabled students to develop more nuanced historical interpretations in the classroom. This shift is related to Briones' (2015) critique of the construction of otherness in educational settings, particularly the processes through which certain differences become visible while others are delegitimized.

Taken together, the discussion suggests that the findings not only align with previous contributions to the field but also deepen our understanding of how educational experiences integrating rural education and critical interculturality are developed. By examining a situated practice involving collaboration among a teacher education institution, a primary school, and an Indigenous community, the study broadens our understanding of how teacher education can serve as a strategic space for reconsidering school narratives, redefining professional perspectives, and strengthening connections with the local context. These experiences also align with the objectives of Sustainable Development Goal 4 (SDG 4), as they promote inclusive, context-sensitive education that respects learners' cultural identities.

Among the study's most significant limitations is, first, the relatively short duration of the experience (one academic year), which limits opportunities to observe medium- and long-term changes in participants' conceptions and practices. Second, the provincial curricular framework—particularly the guidelines governing the teaching practice component of the primary teacher education program—and its organization into time-limited stages

constrained the continuity and further development of the intercultural initiative. Third, because the study involved only one teacher education institution and one rural school, the findings cannot be generalized to other contexts, although they offer potentially transferable analytical insights. Nevertheless, these circumstances do not diminish the contributions of the research. Rather, they highlight the importance of promoting educational policies and teacher education arrangements that support, strengthen, and sustain initiatives of this kind (Quiroga & Salinas, 2024).

Regarding future research, it would be valuable to: (a) examine similar experiences in other provinces or regions of Latin America to enable contextual comparisons; (b) conduct longitudinal studies to assess the persistence of changes in the teaching practices of program graduates; and (c) explore the impact of these situated teaching residencies on learning outcomes and identity formation among children attending the rural schools involved.

CONCLUSIONS

The study addressed its general objective of analyzing an intercultural education experience developed within initial teacher education for primary school teachers in collaboration with a rural multigrade school. Regarding the specific objectives, the findings indicate that: (specific objective 1) the initiative was organized around three key pedagogical strategies—multilevel activities, intergenerational exchanges, and collective production—which drew on the heterogeneity of the multigrade setting as a teaching resource; (specific objective 2) the preservice teachers demonstrated significant changes in their conceptions of Indigenous peoples, moving from stereotypical representations toward perspectives that acknowledged the historical continuity and ongoing cultural presence of the Ranquel people; and (specific objective 3) collaboration among the teacher education institution, the rural school, and the Indigenous community provided valuable learning opportunities while also revealing tensions associated with curricular time constraints and the lack of institutional mechanisms to ensure the continuity of such initiatives.

Interculturality, understood as a critical and cross-cutting pedagogical perspective, goes beyond the mere inclusion of content related to cultural diversity and becomes a framework that reshapes teacher education practices. Throughout this process, hegemonic historical narratives in social studies teaching were challenged, monocultural assumptions underlying the curriculum were reconsidered, and opportunities for systematic reflection on the teaching profession were fostered. Similarly, the multigrade setting—characterized by differences in students' ages and curricular levels—emerged as a productive pedagogical environment for knowledge exchange, the collective construction of knowledge, and the development of context-sensitive educational initiatives, challenging the homogeneous logic of traditional school organization.

Collaboration between the teacher education institution and the rural school strengthened the territorial and situated dimensions of teacher education, fostering learning related to context-sensitive planning, pedagogical decision-making, and critical examination of the frameworks through which school knowledge is constructed. The educational field trip and the encounter with representatives of the Ranquel community were key experiences that not only enriched the pedagogical initiative but also encouraged critical reflection on the relationships among schools, local contexts, and knowledge production.

Although the scope of the study is limited by its focus on a single case, the findings offer valuable guidance for designing intercultural teacher education initiatives in rural settings. In particular, they suggest the need to institutionalize situated teaching residencies that systematically connect initial teacher education with rural schools and Indigenous communities. This could be achieved by incorporating intercultural components into provincial teacher education curricula or establishing sustained interinstitutional agreements that ensure the continuity of such experiences beyond individual initiatives.

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Funding sources
This research received financial support from the Faculty of Human Sciences at Universidad Nacional de La Pampa.

Conflict of interest statement
The author declares no conflicts of interest.

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