

# Intercultural bilingual training for teachers and related policies: Comparative study of Argentina, Chile and India

Dávalos, Susan

Duarte, Sara

Aguilera, Valeria

Cooch, Krishna

Pin, Wen-Liew

*National Chengchi University, Taiwan*



ISSN: 2243-7703  
Online ISSN: 2243-7711

OPEN ACCESS

Received: 13 May 2025

Available Online: 10 July 2025

Revised: 18 June 2025

DOI: 10.5861/ijrse.2025.25203

Accepted: 8 July 2025

## ***Abstract***

This paper presents a comparative analysis of intercultural bilingual teacher training policies and practices in Argentina, Chile, and India. While the three countries differ in historical and policy contexts, they share a commitment to preserving Indigenous languages and promoting inclusive education through community-based and multilingual approaches. The study highlights common strengths, such as legal frameworks recognizing Indigenous rights and the involvement of local educators, alongside persistent challenges including fragmented implementation, undervaluation of Indigenous knowledge, and limited pedagogical integration. Drawing on qualitative document analysis, the paper explores how each country's experiences can inform more cohesive, culturally responsive teacher education systems that balance cultural preservation with the demands of competitive, standardized education.

***Keywords:*** intercultural education, bilingual education, teachers' training, indigenous people, language, elementary education

## **Intercultural bilingual training for teachers and related policies: Comparative study of Argentina, Chile and India**

### **1. Introduction**

Intercultural education, as shaped by decades of theoretical development and classroom practice, is grounded in the premise that globalization must not equate to cultural homogenization (C. Rpana & S. Trovão, 2021); instead, it should foster mutual understanding and respectful dialogue across diverse identities (Council of Europe, 2008; Portera, 2008). Recognizing culture as a dynamic, multilayered construct shaped through ongoing interactions (Holmes et al., 2015; Cope & Kalantzis, 2009), intercultural education aims to equip learners with the attitudes, knowledge, and skills to navigate and embrace diversity—not merely as a demographic fact but as a lived social complexity.

Intercultural Bilingual Education (IBE) in Latin America, particularly in countries like Argentina and Chile, emerged as part of broader efforts to recognize the linguistic and cultural rights of Indigenous peoples. IBE promotes the use of both Indigenous and dominant national languages (typically Spanish) in educational settings and is grounded in the principles of interculturality, cultural rights, and epistemic diversity. In this model, learning is not confined to the classroom but is rooted in the worldview (*cosmovisión*), values, and knowledge systems of Indigenous communities. (López, 2001). While Latin American IBE often involves reclaiming Indigenous languages as a second language for students whose first language is Spanish, in India, the situation is often reversed: students may speak Indigenous or tribal languages at home but are schooled primarily in dominant state or national languages. The experience of IBE in Latin America serves as a key motivation for our research, as it offers a compelling example of how educational systems can address linguistic diversity, promote cultural recognition, and integrate Indigenous knowledge. By examining IBE in Argentina and Chile alongside multilingual education efforts in India, we aim to explore how different national contexts approach the complex intersection of language, identity, and education.

Intercultural education can also be understood through the lens of migration, encompassing peoples from different parts of the world. However, for the purposes of this study, we deliberately narrowed our focus to native populations. This is a methodological decision: expanding the scope to include immigrant-centered perspectives—given their complex pedagogical, linguistic, and policy dimensions—would necessitate an entirely separate line of inquiry. Our emphasis thus remains on teachers training within Indigenous settings. Moreover, the term *bilingual education* might commonly evoke the teaching of English as a second language. This, however, is not the case in the contexts we examine—although in India, English is increasingly assuming that role. This approach also seeks to challenge and expand prevailing notions of “bilingual” education by highlighting its diverse forms in Indigenous contexts.

Building on this conceptual foundation, the present study examines how educators are prepared to navigate linguistic and cultural diversity. We aim to uncover both the challenges and opportunities inherent in implementing IBE policies. This approach allows for a deeper understanding of how intercultural education translates from theory into classroom practice, and how it can contribute to empowering Indigenous communities while fostering inclusive and culturally responsive pedagogy.

### **2. Research methodology**

This study adopts a comparative qualitative research design to examine and contrast the training received by indigenous and non-indigenous teachers in multicultural and multilingual contexts in Chile, Argentina, and India, chosen for their diverse indigenous populations and distinct intercultural education policies. The aim is to understand how teacher training programs prepare educators to foster intercultural harmony in indigenous

communities, with a focus on historical context, training content, language focus, formalization, and challenges.

The study is structured around several key dimensions: historical and sociocultural context, (specifically whether the teachers are members of indigenous communities or outsiders, and how this positionality affects training and integration), the type of training they receive, the level of formalization (whether the training is regulated and officially documented or carried out at a local, informal level), the degree of focus on indigenous languages, the challenges teachers face in each context (such as those based on tribal differences in Chile and Argentina or regional-linguistic diversity in India), and the support mechanism available for teacher training. Data was collected through document analysis of teacher education curricula, education policies, and official reports from government and non-governmental institutions. Our analysis is organized according to the categories listed above, that allows us to compare and contrast how each country approaches the training of teachers in indigenous contexts. Finally, we apply our own measure of effectiveness: in the absence of teacher training in intercultural education, the effectiveness of these policies is open to question.

### **3. Intercultural bilingual education in Argentina: Historical and teacher training context and challenges**

***Historical Context and Policy Development*** - Intercultural Bilingual Education (IBE) in Argentina has emerged from a long-standing tension between assimilationist schooling and the recognition of Indigenous rights. Historically, Indigenous communities in Argentina were marginalized by a monolingual, Eurocentric educational system that prioritized Spanish and excluded Indigenous knowledge systems. During the 19th and 20th centuries, education functioned as a key instrument of state "*argentinization*", often portraying Indigenous peoples as uncivilized and in need of cultural replacement (Mamani, 2019). The inclusion of IBE in public policy gained momentum after the 1994 constitutional reform, which acknowledged the pre-existence of Indigenous peoples and their rights to preserve language, identity, and culture (Constitución Nacional Argentina, 1994, art. 75, inc. 17). Later, the National Education Law (Ley N° 26.206) passed in 2006 officially recognized IBE as a modality across initial, primary, and secondary levels, mandating the preservation and revitalization of Indigenous languages and worldviews (Unamuno, 2018). However, the dismantling of national IBE programs in 2017 highlighted the fragility of state commitment to intercultural principles (Mamani, 2019).

***Teacher Identity: Insiders vs. Outsiders*** - One of our central concerns in the implementation of Intercultural Bilingual Education (IBE) is the identity of the teachers: are they Indigenous insiders or external educators? We believe that only individuals who are trained in the specific culture and language of a given Indigenous group can genuinely support students' learning and cultural development. This view is supported by Hecht (2006), who shows that Indigenous educators play a key role in negotiating between family-based knowledge systems and formal schooling, acting as cultural and linguistic mediators. In the case of Argentina, particularly in provinces like Salta and Chaco, both Indigenous and non-Indigenous teachers are involved in IBE. The emergence of Indigenous teachers has been especially important in strengthening the cultural legitimacy of these programs. For example, in Chaco, Indigenous students are trained at institutions such as the Centro de Investigación y Formación para la Modalidad Aborigen (Research and Training Center for the Indigenous Modality), which requires communal endorsement for admission (Unamuno, 2018). Similarly, in Salta, teacher training institutions like the Profesorado en Educación Primaria con orientación en EIB (Primary Teacher Training Program with a Focus on Intercultural Bilingual Education) actively recruit students from local Indigenous communities (Mamani, 2019). Despite their central role, many Indigenous educators are still relegated to auxiliary or non-certified roles, and their knowledge is undervalued within formal systems. This exclusion limits their decision-making power and reinforces a hierarchy in which non-Indigenous teachers maintain administrative and pedagogical control (Hecht, 2006).

***Teacher Training: Regulation, Language Focus, and Locality*** - Teacher training for IBE in Argentina is localized and fragmented. While some provinces like Chaco and Salta have developed specific institutions and curricula to train teachers in IBE, there is no national standard or coordinated policy framework. In Chaco, training programs such as those at the Centro de Educación Superior Bilingüe e Intercultural (Center for Bilingual and

Intercultural Higher Education) incorporate a language revitalization focus, recognizing Indigenous educators as key agents in preserving linguistic and cultural identity (Unamuno, 2018). However, such initiatives often exist outside of the mainstream tertiary education system and face challenges related to funding and institutional recognition. In terms of language focus, training is uneven. Some programs include courses in native languages, such as Wichí, Qom, or Guaraní, yet these are often introductory or optional. Moreover, there is a lack of standardized orthographies and didactic materials in Indigenous languages, making instruction difficult (Mamani, 2019; Hecht, 2006). The variability in program quality and content reflects broader regional disparities and a lack of sustained national commitment.

***Key Challenges and Structural Limitations*** - Several challenges hinder the effective implementation of IBE in Argentina. First, the limited formal recognition of Indigenous educators—many of whom are trained in non-formal settings—undermines their status and impact in schools (Unamuno, 2018). Second, there is a persistent mismatch between national curricula and Indigenous pedagogical traditions. Content is rarely adapted to local cosmologies, languages, or community needs (Mamani, 2019). Third, while IBE is often framed as a right, in practice it is implemented as a compensatory or symbolic policy. This leads to superficial inclusion of cultural content without genuine transformation of teaching practices or institutional power dynamics (Hecht, 2006). Additionally, resource constraints, teacher shortages, and poor infrastructure in Indigenous regions further undermine the potential of IBE.

***Reflections on Effectiveness: A Policy Without Support?*** A critical concern is whether IBE policies can be considered effective if the majority of teachers are not adequately trained in intercultural and bilingual methodologies. Without consistent professional development, pedagogical tools, and linguistic proficiency, teachers cannot fully implement the goals of IBE. As Hecht (2006) argues, the real work of intercultural negotiation often falls to teachers who must improvise amid institutional constraints, with little structural support. Therefore, measuring the effectiveness of IBE policies requires more than legal recognition or curriculum design—it demands an examination of the lived experiences of educators and students. If Indigenous teachers remain under-trained, under-recognized, or unsupported, then IBE remains a rhetorical gesture rather than a transformative educational model.

In sum, while Argentina has made significant strides in recognizing the rights of Indigenous peoples through Intercultural Bilingual Education policies, the implementation of these policies remains fragmented and uneven. The existence of locally driven training programs and the involvement of Indigenous educators represent meaningful progress. However, systemic challenges, such as limited institutional recognition, inadequate teacher preparation, and insufficient linguistic resources; undermine the transformative potential of IBE. To move beyond symbolic inclusion, there must be sustained investment in teacher training, greater integration of Indigenous voices in policy-making, and structural reforms that reposition IBE as a central—not marginal—pillar of Argentina's educational system. Only then can Intercultural Bilingual Education fulfill its promise as a tool for equity, cultural revitalization, and genuine intercultural dialogue.

#### **4. Intercultural teacher training in Chile: Policy, practice, and pedagogical challenges**

***Introduction to Intercultural Education in Chile*** - Intercultural education has become increasingly relevant in Chile due to rising cultural diversity driven by both the historical marginalization of Indigenous communities and recent patterns of migration (Reuse et al., 2024). In this circumstance, teacher education programs are expected to prepare future educators to address the complexities of cultural difference in the classroom. Intercultural teacher education assumes a dual configuration: one led by formal higher education institutions such as the Pontificia Universidad Católica de Chile (Pontifical Catholic University of Chile, PUC), and another driven by Indigenous communities through the role of Traditional Educators. Together, these approaches highlight the opportunities and limitations within current intercultural bilingual education (IBE) policy and practice. The legal initiative for the implementation of public policies governing Intercultural Bilingual Education

by the State of Chile began in the 1990s with the ratification of the UNICEF Convention on the Rights of the Child in 1990 and the enactment of Indigenous Law 19.253 in 1993. Both legal instruments set forth the right of Indigenous children to speak their language. (Becerra-Lubies et al., 2019).

***Intercultural Education in Chile: Policies*** - The development of intercultural bilingual education (IBE) policy in Chile shows a slow but meaningful shift towards recognizing Indigenous linguistic and cultural rights within the national education system. An important improvement was the introduction of Decree No. 280 in 2009, which established 'Sector de Lengua Indígena' (Indigenous Language Sector) as an official part of the primary education curriculum. Under this policy, schools with 20% or more Indigenous students were required to introduce Indigenous language instruction from Grades 1 through 8. Decree 280 promotes a co-teaching model that includes community recognized Traditional Educators together with formally trained teachers, thus allowing for the preservation of Indigenous knowledge systems through culturally relevant teaching methods (Ministerio de Educación, 2009; Becerra-Lubies, Gallardo, & Contreras, 2019). This policy strengthens earlier frameworks such as Law No. 19.253 (1993), which recognized the cultural rights of Indigenous people, and was further supported by Chile's ratification of ILO Convention 169 in 2008, ensuring that the state promotes and preserves Indigenous languages in the education system (ILO, 1989/2008; Ley Indígena N° 19.253, 1993).

In order to put these commitments into practice, the Programa de Educación Intercultural Bilingüe (PIBE) was established and is still overseen by the Ministry of Education in partnership with CONADI. PIBE provides curricular guidelines, pedagogical resources, and advisory services to support the successful application of intercultural education practices in more than 1,400 schools throughout Chile (Becerra-Lubies et al., 2019). Recently, the Chilean government, in partnership with UNESCO, has introduced programs such as Koneltun (2023–2024), a program which aims to strengthen the language and teaching skills of traditional educators in regions areas like Biobío, Araucanía, and Los Ríos (UNESCO, 2023). All of these reflect a change in policy from superficial inclusion to meaningful integration of Indigenous point of view in both curriculum design and teacher training. Nevertheless, several challenges remain, including the lack of adequate training for Indigenous teachers, financial instability, and uneven application of intercultural educational policies. (Becerra-Lubies et al., 2019; UNESCO, 2023).

***University-Based Teacher Education: Curricular Approaches to Interculturality in Formal Training Institutions*** - Chile's formal institutions such as Pontificia Universidad Católica de Chile (PUC), have incorporated intercultural dimensions into their curriculum. The Primary School Teaching program has 10 semesters in total, including both general and subject-specific training. This program offers two courses key to intercultural education which are: *Diversity and Inclusion (Semester 4)* which focuses on heterogeneous classrooms, and *Curriculum in Primary Education (Semester 2)*, this course encourages critical reading of curriculum and context-sensitive decision making. These introduce student-teachers to theoretical concepts like cultural identity, exclusion, and the role of positionality in pedagogical design. These courses also encourage critical commitment with curricular tools and promote inclusive planning based on local school contexts (Reuse et al., 2024).

***Conceptual Gaps in Pedagogical Preparation: Disconnection Between Theory and Practice in Teacher Training*** - Graduates of these programs obtain conceptual knowledge related to interculturality, like critical reflection, awareness of positionality, and recognition of systemic inequalities. However, these capacities are often developed in isolation, and have limited pedagogical application. The curriculum is compartmentalized, treating interculturality as a standalone issue rather than embedding it across courses or within practice-based training experiences (Reuse et al., 2024). This segmentation restricts the development of holistic intercultural competence, defined as the affective, cognitive, and behavioral ability to navigate diverse cultural settings (Zhang & Zhou, 2019; cited in Reuse et al., 2024). Furthermore, despite Chile's official commitment to intercultural values, teacher education is still influenced by Eurocentric epistemologies. Indigenous worldviews, pedagogical approaches, and local knowledge systems are scarcely integrated into the main teacher education curriculum. This epistemic exclusion limits future teachers' ability to connect with Indigenous students and communities in meaningful,

culturally supporting ways. These educators want deeper training but are restrained by emotional suppression, conceptual confusion, and institutional silence. However, this desire is a sign of an opportunity for transformation if supported by systemic reform and collective practice.

***The Role of Traditional Educators*** - Alongside university-trained teachers, Chile's IBE policy framework formally introduced the figure of the Traditional Educator through Decree 280 (2009), who can work together with the classroom teacher. This role is designed to reduce the cultural and linguistic gaps in schools. The teaching of indigenous languages and cultures began in 2010 in a new class denominated Indigenous Language Class (in Spanish *Sector Lengua Indígena*), created by Decree 280 (enacted in 2009 by the Chilean Ministry of Education). Schools with more than 20% of enrolled indigenous students must mandatorily implement the Indigenous Language Class (1400 schools in Chile). (Becerra-Lubies et al., 2019). A Traditional Educator is an indigenous person with linguistic and cultural competences necessary for teaching an indigenous language in a school context, but they typically lack formal pedagogical training. There is little knowledge of the languages and cultures of indigenous peoples in schools, with the exception of Traditional Educators. The Ministry of Education considers Traditional Educators to be teachers accepted by the communities, with a role of mediator and facilitator for intercultural integration, being key stakeholders for the communities and the school system. (Becerra-Lubies et al., 2019).

***Challenges Faced by Traditional Educators: Isolation, Lack of Support, and Institutional Undervaluation*** - Some scholars in Chile and Latin America brought up the importance of intercultural and bilingual education being a system, a web. This has also been stated in public policy documents recommending that community members, such as Traditional Educators, should work in networks. (Becerra-Lubies et al., 2019). While these educators are valued in public policy documents, they work in isolation. There is a lack of support for Traditional Educators in schools by families, teachers and local communities, together with the lack of communication between Traditional Educators and students. Some even report discriminatory attitudes from teachers and administrators, with little collaboration in the co-teaching structures pictured by policy. Additional challenges include a lack of support for professional development, lack of culturally relevant teaching materials, and poor compensation. These educators often work in pedagogical isolation, with few opportunities to share knowledge or take part in collaborative planning. They also struggle with the classroom management and methodological demands of formal education, especially when teaching classrooms with various grades or linguistically diverse classrooms. (Becerra-Lubies et al., 2019).

***Structural Limitations in the Implementation of Intercultural Bilingual Education*** - Even with the advances in the implementation of intercultural bilingual education (IBE) in Chile, there are still limitations in how educators, both formally trained and community-based, are prepared to teach in culturally and linguistically diverse contexts. These limitations weaken the transformation of intercultural education. One of the most critical limitations is the fragmented implementation of policy frameworks. While national policies such as Decree 280 (2009) mandate the inclusion of Indigenous language instruction through the Indigenous Language Class (*Sector Lengua Indígena*), there is a disconnection between these mandates and the actual support systems provided for educators. In particular, Traditional Educators are assigned with implementing complex linguistic and cultural curricula without sufficient material resources, pedagogical training, or institutional support. (Becerra-Lubies et al., 2019). Schools do not provide collaborative environments or professional development ways, resulting in isolation and inconsistency in practice. In addition, financial instability is a continual issue. Traditional Educators report low and irregular salaries. This not only demoralizes them but also reflects the broader patterns of institutional undervaluation of Indigenous knowledge (Becerra-Lubies et al., 2019). This limits the sustainability of intercultural programs in schools.

***Disconnection Between Schools and Indigenous Communities*** - The limited involvement of Indigenous communities in the implementation of intercultural education continues to undermine its effectiveness. As Becerra (2016) points out, Intercultural Bilingual Education (EIB) is not consistently implemented across all Chilean schools; for instance, the municipality of La Pintana has developed its own localized approach,

underscoring the fragmented and uneven nature of such initiatives. These disparities reveal a deeper disconnect between schools and the sociocultural realities of Indigenous families, often leaving intercultural efforts isolated and unsupported. Moreover, the pedagogical strategies emphasized in teacher training programs frequently fall short in equipping educators to navigate these challenges. Many Traditional Educators express uncertainty about how to engage students across different age groups and levels of interest, or how to meaningfully integrate oral traditions within rigid classroom structures. This lack of methodological support further discourages the effective inclusion of Indigenous languages in educational settings (Becerra-Lubies et al., 2019).

## **5. Intercultural teacher training in India: Policy, teacher training, and limitations**

*Policy Foundations of Teacher Training Reform in India* - India's education system is currently shaped by a strong policy commitment to inclusion, cultural diversity, and multilingualism, anchored by two major framework—the National Education Policy (NEP) 2020 and the Samagra Shiksha Abhiyan (2018). NEP 2020 presents a transformative vision aiming for universal, equitable, and quality education, and directly aligns with Sustainable Development Goal 4 (Ministry of Human Resource Development, 2020). It places the teacher at the center of reform, promoting a four-year integrated B.Ed., multidisciplinary training, and at least 50 hours of annual Continuous Professional Development (CPD). While the Samagra Shiksha Abhiyan, launched in 2018, merges earlier schemes like Sarva Shiksha Abhiyan (SSA) and Rashtriya Madhyamik Shiksha Abhiyan (RMSA) to establish a holistic, pre–primary to senior secondary education framework (Ministry of Education & Department of School Education and Literacy, 2022). Samagra Shiksha actively supports NEP 2020 goals—especially in early childhood care (ECCE), teacher capacity-building, and promotion of inclusion for Scheduled Tribes and linguistic minorities. Both policies strongly promote multilingual and culturally responsive education, encouraging home-language instruction in early grades as a key strategy. However, while these policies are comprehensive and optimistic, they often place a heavy burden on individual teachers—expecting them to implement complex, resource-intensive reforms in diverse, under-resourced classrooms, often without sufficient systemic support. This underscores the critical role of teacher education programmes in translating lofty policy goals into practical classroom practices that address India's linguistic and cultural diversity.

### *Introduction of IBE in India -*

India has a long and rich tradition of knowledge and learning, which continues to influence its education policies today. As stated in the National Education Policy, teachers play a central role in bringing meaningful changes to the education system (Ministry of Human Resource Development, 2020). One way India shows its commitment to intercultural education is through different teacher training programmes. It's important to understand that teacher's intercultural training should be bidirectional, not only focusing on preparing teachers for tribal<sup>1</sup> communities, but also ensuring that all teachers receive those training in a general setting. If basic teacher education does not include intercultural understanding, can we truly say a country is committed to improve education for all? This leads us to look for existing training that helps teachers understand language and culture to adapt their teaching methods in general school settings. We can get insights by comparing both tribal-focused areas and those for general schools intercultural education. These programmes are supported by various government organizations such as the District Institutes of Education and Training (DIETs), State Councils of Educational Research and Training (SCERT), the National Council of Educational Research and Training (NCERT), and the Central Institute of Indian Languages (CIIL). In addition, some programmes are intended for in-service teachers, and others for pre-service teachers. Although these programmes may seem complex or interconnected, they share a common goal: to prepare teachers to work effectively in India's diverse and multilingual classrooms.

---

<sup>1</sup> Given the complexity of official and self-identifying terminologies in India, this report will primarily use the term "**tribal**" to refer to communities officially recognized as Scheduled Tribes-groups that exist outside the traditional caste system and are acknowledged in Indian policy and legal frameworks. Although the term "**indigenous**" is commonly used in global discourse to describe communities native to specific regions-as seen in comparative contexts like Argentina and Chile-the Indian government maintains that all Indians are indigenous to the land. Therefore, while the term "**indigenous**" may be used when drawing international comparisons, this report adopts "**tribal**" as the main term to maintain consistency with Indian academic and policy usage, while still recognizing the broader international implications of indigeneity.

***Teacher Training Programs and Effectiveness for IBE*** - In the following section, we will explore programmes designed for both tribal-dominated education and general elementary education, with a focus on their goals and effectiveness. It is important to note that the distinction between tribal and non-tribal education in this context is based on the regional setting, not on the existence of two separate types of public schools. In other words, India's education system does not operate two distinct school systems for tribal and non-tribal communities. Instead, the term "tribal-dominated" refers to schools located in areas where the majority of the population belongs to tribal communities and where tribal languages are commonly spoken, such as in Andhra Pradesh and Odisha. These schools function within the same public education framework but face unique cultural and linguistic challenges due to their regional context (Ministry of Human Resource Development, 2020; Ministry of Education & Department of School Education and Literacy, 2022).

### **Teacher preparation in tribal-dominated elementary schools**

***Multilingual Education (MLE) and MLE+ Programme*** - The MLE is designed to bridge the linguistic and cultural gap that is often encountered in the formal education system. It aims to ensure early learning of children by using children's mother tongues (L1), gradually transitioning to the state majority language (L2) and English (Panda 2014). Its core is to develop appropriate cognitive and reasoning skills, enabling children to perform equally in their native, state, and national languages, starting with the mother tongue. This approach not only helps in building foundational cognitive and reasoning skills but also supports learners in navigating multiple languages—tribal, regional, and national—while preserving their cultural and linguistic heritage. The NEP 2020 recommends mother-tongue-based education at least until Grade 5, preferably up to Grade 8, showing positive impacts in enhancing literacy, numeracy, and overall cognitive development. These programs were implemented in Andhra Pradesh and Odisha in 2004 and 2006 respectively, due to the largest tribal populations and diverse linguistic background in these states.

On the foundation of MLE, the MLE+ programme (Panda 2014) not only emphasizes language instruction but also actively integrates local cultural knowledge systems into classroom teaching. It is philosophically grounded in Vygotsky's Cultural Historical Activity Theory (CHAT), MLE+ links everyday cultural practices with formal academic concepts in subjects such as science, mathematics, language, and history. Ethnographic data is used to develop localized learning materials, ensuring that school knowledge emerges from students' lived experiences. For instance, the Odisha MLE+ program develops reading and learning resource centres (libraries and activity sites) in which the oral tradition (storytelling, songs and rhymes in the community) is linked to written texts (Panda 2014). According to the Ministry of Tribal Affairs (n.d.), teacher training components include specific modules such as a 10-day induction training, attitudinal training, class-wise training modules, primary/early-grade modules and 3-day training modules for educational administrators.

Although it shows significant improvement upon children's classroom achievements, several challenges affect the effectiveness of MLE teacher preparation. Panda (2014) highlights that training is often too fixed and "packaged," making classroom teaching feel routine and focused on memorization rather than real understanding, making it hard for them to adjust their teaching to different situations. Even though familiar cultural materials are used, it needs a large amount of time and resources to interpret tribal languages and cultures into words, and these practices are not easily generalizable across different tribal communities, each with unique languages and customs. As Panda (2014) stated, the success of such programmes depends not on creating ideal conditions but on proving their effectiveness under real-world educational settings.

***Multicultural School Placement Programme (MCP)*** - The MCP, implemented through Regional Institutes of Education (RIE) like Ajmer, Bhopal, Bhubaneswar, Mysuru, and Shillong, is designed to provide student-teachers, who are in the final year of B.Ed.<sup>2</sup> or integrated B.A.B.Ed/B.Sc.B.Ed<sup>3</sup> programs as an

---

<sup>2</sup> The **B.Ed. (Bachelor of Education)** is a two-year professional degree program for graduates aiming to become secondary school teachers. It includes components such as school exposure and multicultural placements to help student-teachers understand diverse educational settings.

<sup>3</sup> The **B.A. B.Ed.** and **B.Sc. B.Ed.** are four-year integrated programs combining academic study in arts or science with professional teacher

internship with essential field experience and practical exposure across diverse school settings, including urban, rural, and tribal schools. It aims to enable student-teachers to apply their theoretical knowledge in foundation courses, academic subjects, curriculum transaction techniques, or classroom management in real school situations (Regional Institute of Education, Bhubaneswar [NCERT], 2022). They also seek to develop core teaching skills, understanding of day-to-day school practices, provide opportunities for practical teaching, encourage respect for cultural diversity through meaningful engagement with urban, rural, and tribal student populations (Mishra & Paramanik, 2019).

The MCPP is structured into three phases (Mishra & Paramanik, 2019): a 2-day pre-conference held at the institute, a 15-day multicultural placement where student-teachers are rotate in three types of schools (Urban, Rural, and Tribal), and a half-day post-conference back at the institute. During the placement phase, student-teachers are required to do several tasks, for example, to observe corporate teachers' teaching processes, taking substitute classes, preparing and using teaching-learning materials (TLMs), conducting case studies, engaging in peer observation, actively participating in various school activities and so on.

Mishra and Paramanik (2019) reported several limitations that hinder intercultural education. Many student-teachers show a lack of interest and critical observation, often treating the MCPP casually due to insufficient guidance and lack of serious monitoring from cooperating teachers and supervisors beyond the program coordinator. However, the major shortcoming is student-teachers fail to fully grasp the cultural diversity within and outside the classroom, often emphasizing on generic pedagogy rather than culture-specific pedagogy. In practice, no schools were actually located in tribal areas, which directly contradicts the programme's intended aim of cultural immersion. Many additional problems are addressed, including language barriers, especially for non-Odia speaking student-teachers placed in Odia medium schools, poor operational issues and administrative support, such as confusion during pre-conference sessions, irregular presence and perfunctory feedback of supervisors, coupled with misusing student-teachers for substitute classes by cooperate teachers instead of guiding them, inconsistent implementation of MPCC across districts. Besides, Cooperate teachers have also suggested that the MCPP's timing is inappropriate because it often occurs when the syllabus is already completed, leading to poor engagement of students.

### **Teacher preparation in general elementary schools**

*Language Training Programme (LTP)* - LTP is initiated by the Central Institute of Indian Languages (CIIL), established in 1969 under the Ministry of Education, Government of India (MoE India), aimed at promoting multilingualism, cultural integration, and social harmony (Central Institute of Indian Languages, 2025). The programme was developed to support the implementation of India's Three-Language Formula and to build language proficiency among prospective teachers, research scholars, and the general public, including in less widely spoken Indian languages. Regional Language Centres (RLCs) were set up in multiple Indian states, including Karnataka, Odisha, Punjab, Maharashtra, Himachal Pradesh, Uttar Pradesh, and Assam.

According to the CIIL (2025) prospectus, LTP is structured into three levels: Basic Training (4 months), Intermediate Training (3 months), and Advanced Training (3 months), a total of 1085 hours of instruction, including a mandatory two-week "Language Environment Tour," which allows trainees to engage directly with the language community, observe their local customs, beliefs, culture, and practice immersive, real-world communication. During the training, financial incentives and stipends will be given to eligible trainees (Rs.5,000 per month (Rupees Five Thousand only) for prospective teachers and research scholars, while Rs.800 per month for all trainees). In-service teachers will be awarded a diploma certificate as they succeed in the course. In addition, teachers are encouraged to to teach the learned language as a third language in schools.If they teach for at least three periods per week to ten students over a year, they will receive a monthly cash allowance of Rs.70, along with opportunities for refresher courses, national integration camps, and support for setting up book corners in their

---

training. These integrated degrees aim to develop future teachers with strong subject expertise alongside pedagogical skills and are designed to support a multidisciplinary approach to education.

---

schools.

While the program's structure is well-defined, it faced several challenges. First, there is no standardized system for evaluating the real-world impact of the training on classroom teaching, making it difficult to assess its effectiveness in improving teacher competence. Besides, it gives less attention to pedagogical methods for early-grade learners, especially in multilingual or tribal classrooms. Moreover, the two-week immersive Language Environment Tour, is too brief to prepare teachers in multilingual teaching, as languages are deeply tied to local knowledge and community culture (Hrivíková, 2020). Furthermore, while incentive during training may be attractive, the post teaching incentive is insufficient in motivating teachers to adopt and sustain teaching in tribal languages, which often require additional effort in contextual and linguistic adaptation from educators.

*6-months bridge course (Professional Development Programme for Elementary Teachers - PDPET)* - The newly implemented 6-months bridge course, also known as the Professional Development Programme for Elementary Teachers (PDPET), targets in-service teachers with B.Ed. qualification in teaching Classes 1–5 (National Council for Teacher Education, 2025). Its goal is to build pedagogical knowledge, child psychology awareness, and early-grade teaching skills relevant to foundational literacy and numeracy (National Institute of Open Schooling, n.d.). While the course is designed by NCTE, the National Institute of Open Schooling (NIOS) is the primary agency to run teacher's education. Teachers can take the course online or in person. It became a mandatory course as of the Supreme Court on April 8, 2024, teachers who were appointed before August 11, 2023, must complete the bridge course within one year (NCTE 2025), or else teachers are disqualified in teaching elementary students. While it covers important pedagogical subjects and practical training, its curriculum titles do not highlight a direct focus on intercultural education or multicultural awareness beyond general elementary pedagogy. Detailed information about course structure and reports are limited, which may not be currently accessible.

*NISHTHA (National Initiative for School Heads' and Teachers' Holistic Advancement) 3.0* - NISHTHA is India's first standardized national-level training module launched by the NCERT on September 7, 2021 (Press Information Bureau, 2022), aimed at developing professional competencies among all elementary school teachers and principals across the country (National Portal of India, 2021). NISHTHA 3.0 focuses specifically on Foundational Literacy and Numeracy (FLN). This is a part of the broader NIPUN Bharat Mission, whose goal is ensuring all children attain basic reading, understanding, and numeracy skills by Grade 3 (National Portal of India, 2024). The training is delivered online through the DIKSHA platform, targeting about 2.5 million (25 lakh) teachers and school heads who are teaching from pre-primary to Grade 5 across all Indian states and union territories. According to the Department of School Education and Literacy (n.d.), the course structure are as follows:

- Introduction to Foundational Literacy and Numeracy Mission
- Shifting Towards Competency-Based Education
- Understanding Learners: How Children Learn?
- Involvement of Parents and Communities for FLN
- Understanding 'Vidya Pravesh' and 'Balvatika
- Foundational Language and Literacy
- Multilingual Education in Primary Grades
- Learning Assessment
- Foundational Numeracy
- School Leadership for Foundational Literacy and Numeracy
- Integration of ICT in Teaching, Learning and Assessment
- Toy-Based Pedagogy for Foundational Stage

One of the most notable courses is the "Multilingual Education in Primary Grades," which emphasizes the use of home languages alongside state languages and English in foundational classrooms (Department of School Education and Literacy, 2022). It discusses key challenges such as language mixing, language purity concerns, and the duration of home language use in instruction. It even provides practical strategies for teachers, especially for those who are unfamiliar with students' home languages, helping them in building anxiety-free multilingual

classrooms. This shows the strong efforts of these institutions to try to promote teacher training to adequately teach diverse backgrounds of children. However, this programme is conducted entirely online, it excludes or burdens teachers in areas with poor internet connectivity, low digital literacy, or lack of devices, issues especially in tribal and remote areas. There are also no official reports yet showing how effective this training is. The training may increase teachers' workloads because they need to put in extra effort in creating multilingual anxiety-free classrooms as well as giving feedback to higher level administrators. They may perceive NISHTHA as an additional, sometimes pointless, administrative task, which can lead to unfavorable attitudes towards the training and classroom teaching. Also, it may be difficult for teachers to pin down and practice in real classroom situations via online training (National Portal of India, 2021).

***Limitations and Challenges*** - Overall, India adopts a multi-pronged approach to teacher education, offering both specialized programmes such as MLE and MCPP, as well as broader, national-level initiatives like NISHTHA for general elementary teachers. However, the degree to which multicultural and multilingual education is emphasized varies considerably across these programmes. MLE and MCPP are designed with a clear and direct focus on addressing cultural and linguistic diversity, embedding these concerns into both pedagogy and classroom practice (Ministry of Tribal Affairs, n.d.; Regional Institute of Education, Bhubaneswar [NCERT], 2022). In contrast, programmes like PDPET place greater emphasis on foundational pedagogy and employment retention, with relatively less explicit reference to IBE in their curriculum frameworks (National Council for Teacher Education, 2025). These variations can result in inconsistent levels of multicultural awareness and preparedness among teachers, depending on the training pathway and the specific programme they participate in. This underscores the need for a more coherent and unified strategy to ensure that all teacher education programmes, regardless of context, promote the competencies needed for inclusive, multilingual, and culturally responsive teaching.

Besides, as we mentioned, intercultural training should be bidirectional. Teacher training should not be limited only to those who teach in tribal schools but must also extend to general schools. This is crucial to help all students in mainstream schools build multicultural awareness, ensuring that indigenous languages may be preserved and students do not feel ashamed or inferior in using their home languages or experiencing any subtle exclusion from teachers and peers. Therefore, there is a strong need of integrating intercultural training from initial pre-service level to increase teacher multicultural sensitivity. However, current Bachelor of Education (B.Ed.) curricula and short-term programs like the 6-month PDPET often lack dedicated modules on adapting to tribal or multilingual classroom contexts (Regional Institute of Education, Bhubaneswar, 2015).

Another significant challenge arises from the collaboration of multiple agencies without a clear, centralized structure. This lack of coordination often results in management inefficiencies, making it difficult to evaluate the effectiveness of programs or to track their long-term impact. Many initiatives are relatively new, and formal research's evaluation needs continuous tracking. Besides, this overlapping responsibilities and unclear management can create confusion intransparency of standardised guidelines. This not only blocks the efficiency of teacher education but can also lead to a loss of trust and confidence among key stakeholders, for example, how's MLE's 10-day induction training? Most of the publicly available information comes from government websites, prospectuses, or announcements, which may not provide a full picture of how the training is applied in real classroom settings.

While some tribal-dominated states like Odisha and Andhra Pradesh have introduced special multicultural training initiatives, these efforts remain scattered and insufficient. There is a need to identify and scale up more effective models in teacher education to generalize to other regions with significant tribal populations. Another concern is the potential for teacher workloads and incentives to be incomparable, leading to adverse feelings or imbalance in physical and mental health among educators, especially when these come with unclear expectations or limited practical support. For example, while creating anxiety-free multilingual classrooms is a commendable goal, it requires time, effort, and context-specific strategies that many teachers may not feel equipped to implement. Without adequate incentives or support, teachers may view such programs as additional

administrative burdens rather than meaningful opportunities for professional growth. This can result in low motivation and resistance, ultimately undermining the goals of inclusive education.

Another major challenge in IBE classrooms for teachers is the identification and use of students' home languages. In tribal-dominated regions, programmes for IBE often rely on the majority spoken language in the area as the instructional medium (Ministry of Human Resource Development, 2020). However, in reality, many other minority languages are also spoken by students but are not reflected in school practices (Panda, 2014). This creates a significant burden for children who speak a different home language, as they may struggle to understand lessons and feel excluded. Even if a teacher is proficient in the dominant home language, what about the others? Without inclusive strategies, many students will continue to be left behind. If teachers strictly follow the curriculum guidelines without adaptation, they risk either excluding learners or delaying the pace of instruction, both of which can negatively impact long-term learning outcomes (Jabbar et al., 2024). This issue cannot be solved simply by paying teachers extra to offer after-class tutoring or by creating separate classrooms for each home language—such solutions are impractical and unsustainable given the complexity and resource constraints of the public education system.

Finally, there is a noticeable shortage of dedicated teacher programs and initiatives specifically tailored for tribal school settings (Jabbar et al., 2024). New initiatives should be developed with standardized, clear guidelines, and actively promoted in tribal areas to build mutual understanding among students and teachers from diverse cultural and linguistic backgrounds. As Sharma (2024) notes, many existing teacher education institutions already suffer from issues such as low instructional quality, limited disciplinary scope, and a lack of multidisciplinary training. If teachers are not adequately prepared even in general pedagogy, it becomes even more challenging for them to engage in intercultural education that requires deeper sensitivity, flexibility, and context-specific strategies. This highlights the urgency and complexity of improving teacher preparation at both pre-service and in-service levels, especially in light of the multilingual and multicultural realities of Indian classrooms. Moreover, since there are currently no comprehensive reports or longitudinal studies assessing the real impact of these newly implemented teacher education policies, there is a pressing need for evidence-based monitoring and evaluation. Hopefully, the government and academic institutions will invest in rigorous research and feedback mechanisms to inform future improvements in teacher training for inclusive and equitable education.

## **6. Comparative analysis: Intercultural bilingual teacher training in Argentina, Chile, and India**

**Positive Similarities Among the Three Countries** - All three countries—Argentina, Chile, and India—have made commendable progress in recognizing the importance of intercultural bilingual education (IBE) and the role of teacher training within it. A key commonality is their shared legal and policy-based commitment to protecting Indigenous rights and integrating Indigenous languages into education systems. In Argentina, the 1994 constitutional reform and the 2006 National Education Law formally recognized Indigenous peoples' cultural and linguistic rights, promoting IBE as an educational modality. Similarly, Chile institutionalized IBE through Decree 280 (2009) and earlier legislation such as Indigenous Law 19.253 (1993), further reinforced by its ratification of ILO Convention 169. India, through the National Education Policy (NEP) 2020 and the Samagra Shiksha Abhiyan (2018), emphasized multilingualism and teacher-centered reform as central components of inclusive education. These laws are a clear example of these three countries' governments' efforts to legitimize affirmative action in favor of the protection of indigenous languages and traditional practices, thus preserving the richness of the culture in these countries, and ensuring Indigenous people's right of self-determination.

Another important similarity lies in the incorporation of Indigenous educators or community-based figures into their IBE strategies. Argentina supports the training of Indigenous teachers through localized institutions, especially in Chaco and Salta. Chile formally recognizes the role of *Traditional Educators*, who are cultural and linguistic representatives in the classroom. India, particularly through the MLE+ programs, empowers teachers to use students' home languages and incorporate Indigenous knowledge into pedagogy. In all three contexts,

community-based training ensures the legitimate transmission of traditional values and provides the opportunity for educators to educate based on their own traditional knowledge and perspectives, using terminology and examples that guarantee effective understanding.

Each country also promotes multilingual education models. Argentina's regional programs offer instruction in Indigenous languages such as Wichí and Guaraní. Chile mandates Indigenous language instruction in schools with a significant Indigenous student population. India's MLE and MLE+ programs emphasize mother tongue instruction in early grades and facilitate gradual transition to regional and national languages. Finally, across the three contexts, teachers are seen as mediators—cultural bridges between Indigenous communities and state educational systems. This acknowledgment underscores the broader educational goal of fostering cultural legitimacy, empathy, and inclusivity.

***Negative Limitations in the Countries*** - Despite these advances, significant limitations hinder the effective implementation of IBE across all three countries. A pervasive issue is fragmentation and inconsistency in implementation. Argentina lacks a national IBE training standard, leading to wide variation across provinces. Chile, although more centralized in policy design, suffers from weak policy execution and disconnects between official frameworks and actual school practices. India, while boasting an array of specialized programs, faces inconsistency due to lack of centralized coordination and monitoring mechanisms. Another limitation shared among the countries is the undervaluation of Indigenous educators. In Argentina, Indigenous teachers often work in auxiliary roles without formal certification. In Chile, Traditional Educators experience professional isolation, limited collaboration, and poor remuneration, despite their institutional recognition. In India, despite a strong theoretical framework, there are few systemic incentives to retain or formally promote Indigenous-language teachers, especially in non-tribal areas.

The gap between theory and practice is another shared challenge. Chile's university curricula on interculturality remain largely theoretical, with limited applicability in real classrooms. India's MCPP and PDPET programs often fail to deliver authentic cultural immersion or classroom strategies. Argentina's regional programs, though innovative, face infrastructure limitations and often lack high-quality didactic materials in Indigenous languages. Furthermore, the lack of institutional and systemic support affects all three. Chile and Argentina both show weak financial investment and institutional follow-through, resulting in symbolic or compensatory IBE rather than transformational change. India's highly diverse programs often overburden teachers without adequate support or evaluation structures, leading to implementation fatigue and diminishing motivation.

***What Each Country Can Learn from the Other*** - India provides a comprehensive model of multi-tiered training that can benefit both Argentina and Chile. Programs like MLE+, NISHTHA, and LTP combine cultural immersion, language development, and continuous professional development. Argentina and Chile could adopt similar frameworks to better structure pre-service and in-service teacher training, ensuring uniformity and systemic reach. On the other hand, Chile presents a policy model that formally recognizes community educators (Traditional Educators) within the national curriculum. This role, embedded within public policy and legally protected, serves as a formal bridge between Indigenous knowledge and mainstream education. India and Argentina could adapt this framework to elevate the status and visibility of Indigenous educators in their systems. Argentina demonstrates how localized teacher training centers can empower Indigenous communities through culturally grounded recruitment and education. Its institutions in Chaco and Salta illustrate how training programs rooted in community needs can enhance cultural legitimacy and self-determination. Chile and India could take inspiration from Argentina's grassroots training model to better tailor education to local Indigenous realities. Across all three countries, there is a shared need to embed intercultural training into general teacher education, not just for those working in Indigenous regions. This bidirectional approach would help mainstream teachers become culturally responsive and avoid reinforcing systemic exclusion. Additionally, each country must invest in robust monitoring and evaluation systems to measure real-world impact and ensure accountability in teacher training initiatives.

## 7. Final thoughts

While Argentina, Chile, and India vary significantly in historical, cultural, and policy contexts, their experiences in intercultural bilingual teacher training reflect overlapping goals and common challenges. Their shared strengths lie in recognizing Indigenous rights and involving local educators. Yet, all three struggle with systemic fragmentation, the undervaluation of Indigenous educators, and practical gaps in teacher preparation. These comparative analyses not only prompt us to understand the current progress and challenges that education systems face in the three countries, but also lead us to reflect on the broader difficulties of cultural preservation. Among these challenges is the fact that Indigenous students often have to learn even more to catch up with peers who are already being trained in a third language—namely, competitive English. Additionally, some parents of non-Indigenous students oppose the inclusion of languages or cultural content they perceive as not “useful” for developing competitive skills. This leads to a pressing question: Is there a future for intercultural education in a world where the economic system pushes for time-efficiency—something that is often achieved by standardizing language? How much are we willing to put at stake in the name of “keeping up with the competitive market”? We believe a society can only move forward to the extent that it understands itself inwardly. Therefore, efforts to preserve Indigenous cultures and to understand and sustain ancestral traditions, though imperfect, remain fundamental to ensuring that society moves forward in harmony—not just for one privileged group, but for society as a whole.

## 8. References

- Becerra-Lubies, R., Bolomey Córdova, C., & Meli Fernández, D. (2019). Teaching indigenous languages in Chile: Perceptions of Traditional Educators. *International Journal of Bilingual Education and Bilingualism*, 25(1), 23–41.
- Becerra-Lubies, R., Gallardo, M., & Contreras, C. (2019). La educación intercultural bilingüe en Chile: Avances y desafíos.
- Bilingüe-ORÍGENES, P. D. E. I. (2011). *Estudio sobre la implementación de la Educación Intercultural Bilingüe*. Santiago de Chile: Author.
- Central Institute of Indian Languages. (2025, April). *Language training programme*.
- Central Institute of Indian Languages. (2025). *Language teacher preparation: Training prospectus*.
- Council of Europe. (2008). *White Paper on Intercultural Dialogue: Living Together as Equals in Dignity*. Council of Europe Publishing
- Cope, B., & Kalantzis, M. (2009). Multiliteracies: New literacies, new learning. *Pedagogies: An International Journal*, 4(3), 164–195.
- Department of School Education and Literacy. (n.d.). *NISHTHA booklet: Foundational literacy and numeracy (FLN)*.
- Department of School Education and Literacy. (2022, February). *NISHTHA 3.0 (FLN): Course 7: Multilingual education in primary grades* [YouTube].
- Hecht, A. C. (2006). De la familia wichí a la escuela intercultural bilingüe: Procesos de apropiación, resistencia y negociación (Formosa, Argentina). *Cuadernos Interculturales*, 4(6), 93–113.
- Hrvíková, T. (2020). The language of culture and the culture of language. *Porta Lingua*, 2020(4), 41–53.
- ILO. (1989/2008). *Convenio 169 sobre pueblos indígenas y tribales*.
- Jabbar, A., Barkati, M. G., & Ahamad, J. (2024). Tribal education in India: Trends, challenges, and strategies. *Vidyā: International Multidisciplinary Research Journal*, 3(2), 124–136.
- Ley Indígena N° 19.253. (1993).
- Ligare, J., & King, L. (2017, August 26). Elementary teacher education at a District Institute. *Economic and Political Weekly*, 52(34).
- Mamani, J. L. (2019). *La escolarización indígena: La Educación Intercultural Bilingüe en el currículo de los maestros de primaria en Salta, Argentina* [Tesis de Maestría, Universidad de Buenos Aires].
- Ministerio de Educación. (2009). *Decreto Exento N° 280: Establece sector de Lengua Indígena en el curriculum*

*de educación básica.*

- Ministry of Education, Government of India, & Department of School Education and Literacy. (2022, December 22). *Samagra Shiksha framework for implementation.*
- Ministry of Education-PIBE-Orígenes. (2011, 2012).
- Ministry of Human Resource Development, Government of India. (2020). *National Education Policy 2020.*
- Ministry of Tribal Affairs. (n.d.). *Multilingual education (MLE) for tribal children of Odisha.*
- Mishra, S., & Paramanik, S. (2019). Multicultural placement programme of student-teachers during pre-internship: A case study. *Research on Humanities and Social Sciences, 9*(9).
- National Council for Teacher Education. (2025). *Six-month bridge course for teachers.*
- National Institute of Open Schooling. (n.d.). *D.El.Ed – Professional Development Programme for Elementary Teachers (DPDET).*
- National Portal of India. (2021, December). *NISHTHA: National Initiative for School Heads' and Teachers' Holistic Advancement.*
- National Portal of India. (2024). *NIPUN Bharat: National Initiative for Proficiency in Reading with Understanding and Numeracy.*
- López, L. E., & Küper, W. (2001). *Intercultural bilingual education in Latin America: Balance and perspectives.* GTZ.
- Panda, M., & Mohanty, A. K. (2014). Language policy and education: Towards multilingual education. In R. Tripathi & Y. Sinha (Eds.), *Psychology, development and social policy in India* (pp. 111–128). Springer.
- Portera, A. (2008). Intercultural education in Europe: Epistemological and semantic aspects. *Intercultural Education, 19*(6), 481–491.
- Press Information Bureau. (2022, August). *Training programmes for teachers: Ministry of Education.*
- Rapanta, C., & Trovão, S. (2021). Intercultural education for the twenty-first century: A comparative review of research. In *Dialogue for Intercultural Understanding* (pp. 9–26). Springer.  
[https://doi.org/10.1007/978-3-030-71778-0\\_2](https://doi.org/10.1007/978-3-030-71778-0_2)
- Regional Institute of Education, Bhubaneswar (National Council of Educational Research and Training). (2015). *Two-year Bachelor of Education (B.Ed.) programme with CBCS: Regulations and courses of study.*
- Regional Institute of Education, Bhubaneswar (National Council of Educational Research and Training). (2022, March). *Multicultural placement programme (B.A., B.Ed.), PAC Code: 24.23: A report* (Programme Coordinator: Dr. Debabrata Bagui).
- Reuse Hoppe, M. (2024). *Intercultural education in teacher training: A case study on in-service teachers' preparation for intercultural education at Pontificia Universidad Católica, Chile* (Master's thesis, M. Reuse Hoppe).
- Sharma, M. (2024). Reimagining teacher education in India: A critical analysis of NEP - 2020's aspirations and challenges. *International Journal of Science and Research (IJSR), 13*(2), 1481–1485.
- Unamuno, V. (2018). Formación docente para una educación bilingüe e intercultural: Notas desde el Chaco. *Polifonías. Revista de Educación, 7*(12), 56–80.
- UNESCO. (2023). *Koneltun: Intercultural gatherings for traditional educators in Chile.*

**AI-Usage Disclaimer:** Artificial intelligence was used to assist with translation and paraphrasing, as most of the authors of this paper are not native English speakers. All information gathering and critical analysis were conducted collaboratively by the authors.

