

Educommunication and interculturality from educational management with radio

Educomunicación e interculturalidad a partir de la gestión educativa con la radio

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Abstract

This article proposes to establish criteria that allow the coupling of two disciplinary areas that may seem antagonistic but that, nevertheless, have characteristics to be articulated. In the first place, characterizations of educommunication and interculturality are proposed, reasoned on the basis of the role that the social sciences occupy as areas of knowledge, to later offer guidance on how they can connect and interact to put themselves at the service of management projects and initiatives that link education, communication and culture, specifically from the use of educational radio in rural schools in southern Chile, which have students of mapuche-huilliche origin. The methodological perspective is qualitative in nature, made evident by a bibliographic review from a compendium of reference material, with the intention of generating the theoretical framework of a doctoral research focused on educommunicative practices in intercultural contexts, as well as data obtained from intense field work and semi-structured interviews with key informants. The article shows how proposals can be generated that result in making the formative processes of students more effective in contexts of interculturality, as well as the strengthening of identity and cultural revitalization to favor the construction of democratic societies and a culture of peace, having as dynamics the phenomena emanating from communication.

Keywords

Educommunication, interculturality, radio, Chile, qualitative, interviews, students, culture.

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Resumen

El presente artículo propone establecer criterios que permitan acoplar dos áreas disciplinares que pudieran parecer antagónicas pero que poseen características para articularse. En primer lugar, se plantean caracterizaciones de la educomunicación y la interculturalidad, razonadas con base en el rol que desde las ciencias sociales ocupan como áreas del conocimiento, para posteriormente ofrecer orientaciones sobre cómo pueden conectarse e interactuar para ponerse al servicio de proyectos e iniciativas de gestión educativa que vinculen a la educación, la comunicación y la cultura, específicamente desde el uso de la radio educativa en escuelas rurales del sur de Chile, las cuales poseen estudiantes de origen mapuche-huilliche. La perspectiva metodológica es de carácter cualitativa, hecha evidente mediante una revisión bibliográfica desde un compendio de material referencial, con la intención de generar el marco teórico de una investigación doctoral con foco en prácticas educomunicativas en contextos interculturales, así como datos obtenidos a partir de un trabajo de campo y entrevistas semiestructuradas a informantes claves. El artículo evidencia cómo pueden generarse propuestas que redunden en hacer más efectivos los procesos formativos de los estudiantes en contextos de interculturalidad, así como el fortalecimiento identitario y revitalización cultural para favorecer la construcción de sociedades democráticas y una cultura de paz, teniendo como dínamo los fenómenos que emanan desde la comunicación.

Palabras clave

Educomunicación, interculturalidad, radio, Chile, cualitativa, entrevistas, estudiantes, cultura.

Introduction

Educommunication is an area of knowledge that is under construction (de Oliveira Soares, 2011). Its implementation is usually dialogic and is generally linked to other disciplines. This makes the definitions of the concept very disparate. According to Roberto Aparici (2010), Latin America is the place where there have been more contributions to educommunication from the theoretical and epistemological perspective.

In fact, we could affirm that the history of educommunication dates back to the construction of what is today the Latin American social reality with its lights and shadows (Lotero-Echeverri et al., 2019). This involved reflections and discussions in the academic world that has approached educommunication to generate interdisciplinary dialogues that allow the study and unders-

tanding of phenomena of different kinds. In this line, educommunication is considered as dialogic, having the possibility of linking with other areas of knowledge, generating important spaces for the dialogue of knowledge between different ways of seeing and understanding reality. One of these areas or fields of knowledge is interculturality (Collado-Ruano et al., 2020).

On the other hand, interculturality has been one of the most recurrent themes in Latin America and Europe in recent years (Rodríguez-Pastene et al., 2020). By far, it is complex to be able to characterize it since the positions and reflections have taken dissimilar paths according to the scientific-social perspective from which they arise. Interculturality has been understood as an epistemological paradigm, it is considered a fundamental principle for communication in multicultural contexts and also an approach for the elaboration of public policies, utopia, among others (González & Rodríguez, 2019).

Interculturality as a polysemic concept can be understood from various epistemologies, cultural translations, and thematic fields, but at the same time, as a social project linked, on many occasions, with education, a dimension that arises as an interest in establishing dialogue among all the cultures that meet within society. In the educational world, intercultural education was called a reforming vision of pedagogical work that responds to cultural diversity in the modern world (Arispe, 2020).

Understood in this way, educommunication and interculturality are presented as disciplines and epistemic spaces conducive to addressing situations in different contexts, including those related to multiculturalism or contemporary phenomena that necessitate communicative dialogue (symmetric or asymmetric) between cultures, being able to offer spaces for the understanding and resolution of conflicts within diversity and the different areas of life and daily life, always from a perspective that involves education and communication, as well as the interfaces that are generated from their tensions (de Oliveira Soares, 2009). We propose a characterization of both based on their fundamental principles, proposing analogies to identify how they can be connected and generate guidelines for implementation or, failing that, to place them in spaces of real concreteness.

Educational radio is that formative, formal, and informal space, where the logic of broadcasting is used in teaching and learning techniques (Laor, 2020). Educational radio is based on generating and producing, together with the students, radio content in small formats such as informative capsu-

les, serials or micro-newscasts, for internal or external diffusion (in the educational establishment or through an open signal station). The radio represents and justifies the educommunicative perspective that we seek to reveal.

The weft involves education, communication, and culture as axes of discourse, which are evidenced on the basis of initiatives in school contexts of institutions in southern Chile, where educational radio has been used as a mediator of processes linked to revitalization culture of students of Mapuche-Huilliche origin, having educommunication as an artifact to manage good educational practices.

Theoretical framework

Educommunication, theoretical perspectives for its characterization

Since the Universal Declaration of Human Rights (1948), education, communication, and participation are considered fundamental human rights. This framework allows us to approach and, in some way, characterize the concept of educommunication, as a living construct that dialogues with the contexts in which it operates (Marín-Gutiérrez et al., 2020). Educommunication for Aparici is:

Knowledge of the multiple languages and means by which personal, group, and social communication is carried out. It also encompasses the formation of a critical and intelligent sense, in the face of communicative processes and their messages to discover one's own cultural values and the truth. (Aparici, 2010, p. 9)

This can translate into educommunication being constructed based on the different definitions. Oliveira Soares (2011) affirms that educommunication is an educational social practice assigned to elements of modernity such as the media and ICT. Different thematic lines have emerged from the term educommunication to designate the relationship between the two fields; media education (currently used in Europe) and critical reading of communication (in use in Latin America, between 1970 and 1980), which predate the use of the neologism educommunication (Kaplún, 2006). This describes di-

fferent situations of the interface between these concepts and covers different aspects of the relationship between education and communication.

According to Olimpia Mata (2010) educommunication is defined as an education “with”, “for”, and “in” communication. Education “with” communication, which refers to the use of the media for analysis. The key to understanding this idea is “to educate oneself by learning to critically read the messages transmitted to us by the media” (Mata, 2010, p. 2).

Education “for” communication aims to reach a relationship between sender and receiver. Education “in” communication is understood through ICT. The media will be used in the teaching-learning processes.

Another definition that places us in the characterization of educommunication, is the one offered by Hernández-Díaz (2007), who writes that educommunication “is an interdisciplinary field that mainly draws on the science of education and communication, as well as the theoretical contributions of the social sciences in general” (p. 68).

Similarly, educommunication as an area of knowledge is concretized and made tangible from its implementation. From what it does and generates in reality. Through projects or initiatives in the form of socio-educational and socio-cultural plans and programs, whether from public or private institutions or even on the basis of research such as the one presented here.

Therefore, these instances generate inputs for the epistemological construct of the discipline, being imperative the need for spaces for sedimentation of knowledge in an attempt to nurture a field in the constant generation of knowledge, contributing to the achievement of democratic societies (Muñoz-Borja et al., 2021).

Both from a theoretical and practical point of view, today we cannot speak of communication and education as a closed sphere. Hidalgo-Santomaro and Gamboa-Chiriboga (2012) point out that educommunication must be worked from an interdisciplinary angle, both epistemological, pedagogical, and social. On the one hand, education and, on the other hand, communication.

When we refer to educommunication, we refer to a discipline or area of knowledge in the process of consolidation, which is discussed from different perspectives, approaches, and scenarios, but which, above all, requires praxis to materialize (Andrade-Martínez, 2020).

Beyond the concepts and the episteme that is generated from it, educommunication must be understood as part of the processes of a dynamic and interconnected world, of rapid changes generated by the pressures exerted

by globalization. In this postmodern context, any disciplinary perspective that proposes a redefinition of the social subject and its sociocultural context will be important, for which educommunication is a possible way (Moireira, 2020).

Interculturality

The term interculturality is often difficult to characterize. There is no framework of reference developed on interculturality and its nature as a paradigm. Generating a concept involves taking different paths and epistemological positions, which are linked to various disciplines and perspectives that emerge from the social sciences and related areas of knowledge. The term is also usually characterized by the contexts and realities where it is applied. This implies that it can be understood in different ways, being, for example, that what could be understood by interculturality in Europe is not the same regarding, for example, Latin America (Di Caudo et al., 2016).

The concept makes explicit reference to the contacts that occur between people of different cultures. This is usually the most common meaning because, in essence, humanity is and has always been intercultural. Néstor García Canclini (2004) defines the term and tries to recognize the differences, inequalities, and connections that occur throughout this process, stating that “Adopting an intercultural perspective provides epistemological advantages and descriptive and interpretative balance, managing to conceive politics of difference” (p. 13).

Understood in this way, it is how the idea of interculturality is modeled in the discourses. However, it is important not to try to understand interculturality as an ideal space or “place” for the harmonious development between cultures, which is valid but has the problem that the issue of intercultural conflict is not investigated and the political meaning of the concept is not dealt with, which would further problematize its characterization, as well as place interculturality in a hollow utopian discourse, incapable of bridging the gaps of inequality (Rodríguez-Pastene et al., 2020).

So far, interculturality is being configured from two essential perspectives, one that is reconciling, less pragmatic, “softer” and the other linked to a more challenging nuance, which deeply problematizes and invites complex views of the contexts in which it develops. Tubino (2005) refers to the

following concepts: functional interculturalism (or neoliberal interculturalism) and critical interculturalism (or liberating interculturalism). The first subscribes to a position that uses dialogue, but in an asymmetric manner, postulating discourses that use interculturality, as a tool to make the great underlying problems that modern societies have, such as xenophobia, racism, gender inequality, poverty, social injustice, or inequity, impalpable, through ignorance and, in some cases, the suppression of cultures. It is a sterile interculturality that responds to a strongly dehumanized form and paradigm of society. Tubino (2005) synthesizes it in these lines: “It is about a discourse and a praxis of interculturality that is functional to the national state and the current socioeconomic system” (p. 33).

As critical interculturalism (or liberating interculturalism), it assumes a more committed position with societies, understanding interculturality as a dialogic space for the solution of conflicts and inequalities, betting on the real transformation of structures, respecting differences, and, above all, understanding that there are “other” ways of understanding the world, “other” knowledge, “other” constructs. Critical interculturalism is, in essence, an ethical-political proposal for substantial change (Tubino, 2005).

In the discussion of the differences between multiculturalism and interculturality, recurrent in the characterizations of both, Dietz (2012) proposes for its understanding, a diversity management model that is based on the recognition of difference and otherness, based on paradigms (multicultural and intercultural) that emphasize the interaction and interrelations that are generated between members of different social groups.

Table 1
Diversity management model

Factual plane	Multiculturality	Interculturality
= what it is	Cultural, linguistic, religious diversity.	Inter-ethnic, interlinguistic, interreligious relationships.
Normative plane	Multiculturalism	Interculturalism
= what it should be	Recognition of the difference 1. Principle of equality 2. Difference principle	Coexistence in diversity 1. Principle of equality 2. Difference principle 3. Principle of positive interaction

Source: Own elaboration based on Dietz (2012).

Interculturality used as a methodology is an interdisciplinary that will help us analyze interactions with different cultures. It is a way of life in which an ethical position is created in favor of coexistence with differences (Hernández-Reyna & Castillo-Cocom, 2021).

Education with an intercultural perspective

Currently, there is a broad academic, pedagogical, social, but above all, political debate regarding intercultural education. On the one hand, not always successful, programs and curricula that try to address cultural diversity proliferate which are most evident in the classes of each of the educational levels around the world. On the other hand, the divergences with respect to a paradigm of moderately harmonious similarities, on intercultural education, do not end up consolidating among those who study this area of contemporary pedagogy. The latter would not be that negative if it were not for the enormous number of empirical studies that try to characterize intercultural education, but not without first generating lines and views of all kinds, which makes it difficult to concretize it in a common concept.

This is what Dietz (2012) affirms when he states that there is no globally accepted definition of what multicultural or intercultural education is. The concept adheres to a perspective of intercultural education in connection with indigenous cultures or, rather, intercultural education with an indigenous focus, which in turn refers to the field of bilingual intercultural education (Granda-Merchán, 2016). This is an educational line that has been developed, above all, in Latin America from 50 years ago to the present day (Gajardo-Carvajal & Mondaca-Rojas, 2020).

Intercultural education projects offer new spaces for communication between people, generating areas of reciprocity and dialogue, helping to change the idea of cloistering cultures as cultural reserves (Núñez-Ruiz et al., 2020). In this sense, Escarbajal de Haro et al. (2007) affirm that “one should not renounce one’s own identity, but neither can that particular identity prevent coexistence in diversity” (p. 27). The current western societies have as characteristics, the diversity of forms of socialization, of obtaining different cultures, of creating their personal identity, of acquiring different languages, of ways of thinking, and of relating to others. All these elements are evident in educational spaces. The objective of schools is to integrate

people into society, an issue that can be generated from an intercultural perspective (Delbury, 2020).

There are some precepts to approach and understand intercultural education, such as seeking complex, holistic and multidisciplinary approaches. Also, the use of multidimensional approaches. Another is the commitment to construct a democratic society and commitment to human rights. There is also maximum respect for cultural minorities (Ari & Stöckli, 2021).

Intercultural education must favor the promotion of the richness and diversity that has characterized humanity throughout history, contributing to the understanding that there is no single truth, “that the social life with which we identify ourselves is not the only one, but one of many possible ones, that the economic and social model of the West is neither global nor necessarily exportable to the rest of the world, nor must it be assumed by other cultures “(Escarbajal de Haro et al., 2007, p. 54).

Methodology

The study that gives rise to this article is framed in its design and methods within a qualitative perspective (Gibbs, 2012), since the objectives of the research pointed towards a descriptive analysis of the role of educational radio in contexts of intercultural education. As a whole, it is a case study (Simons, 2011) focused on three rural schools in southern Chile, specifically located in the Los Lagos Region (X Region), Osorno Province, San Pablo, and San Juan de the Coast, that use the media, specifically radio, as an educational resource. The research was developed from an exploration process characterized by the in-depth study of certain phenomena, which can be studied from social entities or educational entities (Sabariego et al., 2019), with the specificity of having an exploratory and descriptive since situations, events and interactive processes and unique experiences were detailed.

The methodological proposal is justified based on two moments that are dialogical and complement each other in order to demonstrate the results and conclusions that we present. The first consists of a bibliographic review and documentary material related to the topics of educommunication, interculturality, communication, and social sciences, where a discourse has been constructed in an attempt to characterize the two disciplines that make up and are coupled on the basis of the proposal, which is an appendix of even more ex-

tensive research on the issues of radio, educommunication, and interculturality based on educommunication practices in rural schools in southern Chile. We have limited and summarized part of the information that makes up the theoretical framework of the study of origin and we have brought those ideas and approaches that seem relevant to the purposes of this writing.

The second methodological argument consisted in crossing all that information obtained through fieldwork, performing participant observation carried out in situ, and the field diary based on the interactions. A group of 25 interviews with key informants within the investigation was carried out. Among them, students who participate in the radio workshops in the schools participating in the research, parents, administrative staff, and teachers, as well as people involved with the topics under study: researchers, specialists in communication, media, and education or journalists. An essential link in this chain was established; the crossing of information, which generated the analysis and results that are the product of the conjugation of all the elements described above.

The bibliographic review process was carried out following three steps: the search for the information; the organization of information; and the study of information.

The search for the information began with a bibliographic review that consisted of collecting reference material such as books, popular science or research journals, master's and doctoral theses, websites, audiovisual material, among others, linked to the subject of study. It involved a slow, meticulous and selective process that implied reading and selecting those theoretical contributions of our interest, from the consulted sources of information. The search was delimited based on the questions or objectives of the research, and then we made a refined selection of those contributions that we consider relevant. Given the large amount of material and information, we have taken those references that we consider essential and that validated the proposals of our ideas.

On the organization of the material, a systematization criterion was established (Pérez-Serrano, 2016) using Zotero, a computer tool that allowed us to sort the information of the referential materials by title, author, type of document, and contribution or idea that we had interested in rescuing. Relevant references were discriminated to the detriment of those that were considered of second order. A simple repository was generated from a computer file, where those statements that could be used as citations within the text of the theoretical framework were accumulated and later, together with the arguments of the

crossing of other data, be able to bring all together and assemble the plot of the investigation and the arguments that support this document.

To complete the cycle, an information analysis was carried out. To do this, primary descriptors and codes were generated, identified in the most significant thematic groups to make a comparison of co-citation of authors and co-occurrence that allowed identifying those ideas that were redundant, but at the same time, important.

Within the used strategies, based on the logic of qualitative research, participant observation and open or semi-structured interviews with key informants were used (McMillan & Schumacher, 2005), based on a work plan that led to more than three years of contacts and visits to schools, as well as face-to-face and virtual meetings with informants, especially during 2020, a time of global health crisis due to the coronavirus pandemic.

Once all the data and evidence had been grouped, the information fragmentation process began, at which point general categories were generated from the objectives of the research, from which units of analysis were detached. This process was carried out assisted by the Atlas.ti software, in which theory, audiovisual material, such as audios of radio programs made in schools, and complementary information such as scripts, radio production manuals, among others, were combined. The entire process described was dialogical and characterized by a certain degree of timelessness and fragmentation from its methodological perspective.

Results

Educommunication and interculturality, clues of their connection

To generate interdisciplinary approaches between educommunication and interculturality, we must place ourselves in the specific case of the work carried out by rural schools in southern Chile, specifically in the province of Osorno, Los Lagos region, where initiatives and projects related to educational radio that aims to generate spaces for cultural revitalization have been implemented. In the Mission San Juan and Quilacahuín schools, both belonging to the Misiones de la Costa Foundation, we have worked with the

students in the generation of radio content related to the Mapuche Huilliche culture, based on topics such as the origin history of the town, its traditions, myths, rituals, celebrations and special emphasis on learning and practicing one's own language; the chesungun.

Educational radio could be characterized as one that is responsible for generating content that serves educational purposes. There have been many experiences that have been generated in Latin America, which have been essentially linked to solving coverage problems that national educational systems have had, related to the inability to reach remote or difficult-to-access places, with radio being one effective tool to solve, communicationally, these inconveniences. Beyond the closed and formal curricula and study plans, radio can also carry out an educational task from informal and non-formal spaces, generating from its proposals a perspective that educates from the particularities of the contexts and realities where it operates. As a mass media, it needs to be understood from an instrumental and technical logic that even determines its functionality from an educational application, which is why it requires taking into account a production structure of learning objects or content (Ferraretto & Morgado, 2020). Radio proposes strong elements in the education-communication interface, which is why it is used in initiatives and projects that involve these two perspectives.

All educommunicative practice is a dialectic of participation, an initiative that seeks, collectively, horizontally, symmetrically, and reciprocally, the construction of knowledge (Barbas-Coslado & Ortiz de Zárate, 2020). It is defined as a facilitating action of the processes that reinforce those communicational, media, and relational competences for a better personal and social development, generating transformative spaces of the contexts where they are generated (Jackiw & Haracemiv, 2021). It is an activity that creates community, a social fabric based on the action of communicating, not only in a bidirectional way, as we usually know the communication process, but also as a way of expressing emotions, ideas, experiences, and knowledge.

In the classroom or in the educational context, this is evidenced as an active, dialogical process, as a communicative act, where students construct their knowledge from the development of critical thinking, through activities that are related to real-world situations. In fact, with their own realities, allowing them to understand their social and personal role, all from an appropriate didactic perspective, which complements learning in any area of knowledge (Muñoz-Borja et al., 2021).

We demonstrate the connections between educommunication and interculturality as an interface strip, which promotes actions from education or outside of it, in an attempt to generate dialogic spaces for a culture of peace and the construction of democratic and intercultural societies, based on the recognition of the other, having ICT as a resource to achieve this (Collado-Ruano et al., 2020). It is not only a bidirectional, ethereal, and infertile dialogue, it is essentially a dialogue of wisdom that seeks to understand and contextualize knowledge in all its dimensions, through reflection and discussion of its actors and all those who make it up, allowing us to understand the problems and needs that society, as a whole has.

This interface strip, as we have called the meeting place between educommunication and interculturality, we understand generates three dimensions that make it concrete. The first is of a social and political nature and aims at the participation of people and the creation of plural societies. In this dimension, those elements of a cultural nature that distinguish groups, collectives, or ethnic groups are relevant and essential. Here social and cultural behaviors are manifested in different contexts. A reevaluation of individual and group rights (Human Rights) prevails here, highlighting the differences and the perspective of otherness (Esquirol, 2005). It is a dimension that permeates the rest and is subject to the structural paradigms of society, including those of an economic and cultural nature. Here also spaces that pose a crisis are forged, as the conception of the current world, evidenced in a quasi-consensus, that modernity has generated spheres for difference and individuals grow in a world in which common values exist, but that, in reality, this is not the case, because today more than ever modern pluralism undermines the knowledge of particularities and assumes a monocultural perspective of reality.

The second is linked to an educational dimension that seeks to elevate knowledge as a social and interactive construct, aiming to train and prepare people for leadership and social cooperation. Here, education must be understood as a fundamental link to consolidate and construct more democratic societies, to the detriment of the historical idea linked to development models. This dimension is understood from the perspective of formal education, but it must also be left out of it and keep to the sphere of the non-formal and the informal, since in these spaces there are also significant experiences that construct active, critical, and reflective citizens. Knowledge is resized, which must be understood as a social activity of man, where it is not only

linked to scientific fields but also with personal and experiential experiences based on seeing, hearing, feeling, which, from epistemology, is denominated “Phenomenology of Knowledge”, where this duality is proposed, which on the one hand is the consciousness or the subject of knowledge and on the other, the object, the reality that is given to the subject (Parra-Alvarraín, 2000). The educational dimension is fundamental in the construction of the educommunication-interculturality framework as it is a core element within the analysis and proposal of this article.

Finally, a communicational dimension that understands communication processes as dynamic and critical, where people make of the act communicating a space to question, express, defend and propose their desires, needs, and ways of transforming reality. An approach to educational processes is proposed, from the perspective of communication, which implies an adequate understanding of the phenomena and dynamics of reality, of communities, and, of course, society. We propose the ways in which these lines are concretized through significant experiences from the use of educational radio in rural schools in southern Chile, specifically in the revitalization of the Mapuche Huilliche culture, focusing on the work on learning chesungun, which seeks to promote not only linguistic communication skills linked to culture but also to reinforce learning from literacy, creativity, and teamwork. The communication component accompanies the teaching and learning processes with high cultural relevance.

Educommunication with interculturality and viceversa

Radio is a mass media that still attracts the attention of audiences today despite the consolidation of digital media. It continues to be used as a powerful tool to mediate teaching and learning processes. We will take the experiences of rural schools in southern Chile during 2020 and in the context of the pandemic, where radio has been used not only as a resource to reinforce learning and teamwork, but also as an effective communication device given the poor internet access of the community. In addition to being an instrument to favor the revitalization processes of the Mapuche-Huilliche culture, we now offer, by way of enunciated clues, forms, and ways in which processes that involve educommunicative practices with the intercultural fact can be activated.

Educommunication, through its praxis through radio, can generate significant dialogic spaces between cultures, being a fertile and appropriate point for conflict resolution. In connection with the media and ICT and their mediations, it offers ways to make the expression and voice of all those who are involved in the dynamics between cultures effective and expansive (Franky & Chiappe, 2018).

From educommunicative practices it is possible to generate initiatives and projects for the safeguarding and revitalization of “other” cultures, using instances of production and dissemination of media content, which may be at the service of groups, conglomerates, or ethnic groups for their own consumption or, for, on the contrary, they can serve to make known (outwardly) the customs and traditions of a certain culture. For the specific case of the Misión San Juan and Quilacahuín schools, educational radio generated educational training micros to reinforce contents of the curriculum related to intercultural bilingual education, with the aim that students know and relate to the Mapuche-huilliche culture. But, at the same time, these radio productions are used as a tool for transmitting that same culture once it is exposed in the different media.

Interculturality must be understood as a communication space that exalts the dialogue of different kinds of knowledge and as such, there is room for all those practices linked to it, even those that make use of all the resources offered by ICT and the media, understood as tools for the management, production, and dissemination of content.

In educommunication, viable initiatives can be generated for the revitalization of their own languages such as Chesungun (Mapuche-Huilliche), which is in danger of disappearing due to the little interest that young people have with regards to maintaining their linguistic traditions. The work from educational radio has shown how instances of language learning can be generated from bilingualism and through content in different formats, which allow an adequate approach to the habitual and pertinent use of certain forms of communication from one’s own culture.

The customs and traditions of minority groups can, from an intercultural perspective, be represented and mediated not only from the idea of being disseminated but also as a document and record that protects the collective memory, cultural identity, and intangible heritage of these peoples. (Cebrián de la Serna, 2009).

The school is a fundamental and fertile space so that the educommunication and intercultural binomial can be combined. In this sense, the floor and structure offered by bilingual intercultural education is ideal for carrying out educommunicative practices from endless possibilities.

An important perspective that also emerges from the educommunicative practice has to do with the construction of a critical and reflective criterion of ICT and the media coming from proposals from the school (Buckingham, 2003). In intercultural contexts, educommunication can be used as a resource for students to access the perspective offered by media and information literacy as a tool for the construction of identities in media spaces.

The implementation of these criteria through educational radio has shown that it has been achieving a mediating function as community communication processes that promote the consolidation of cultural, social, and political identities of minorities, legitimizing the ways of thinking and their meanings, also serving not only as an educational tool but also as an instrument for local development (de la Noval-Bautista, 2018).

Conclusions

Educommunication and interculturality have elements that positively promote their coexistence, generating spaces, depending on the context, for the reaffirmation of cultural identity and the processes to achieve truly democratic societies. These are two disciplines that have had a credible development given the innumerable problems, conflicts, and dynamics that arise in our societies. Part of the proposals that we outline in this article is that, from both disciplines, societies and peoples can recognize and develop as agents of change from an endogenous perspective, taking advantage of communication, the media, and messages with a focus on their daily lives and their particular contexts, using education as a tool that allows the generation of critical and reflective thinking about the world and the realities in which we live.

Although educommunication today is a field under construction (de Oliveira-Soares, 2011), which has not been linked to national curricula throughout Latin America, every day it is gaining more and more spaces from non-formal education and through educational management projects or instances that allow the educommunicative perspective to be involved as a training line within the school and even outside of it. Educommunication is incre-

asingly becoming established, thanks to theoretical and scientific supports, as a discipline that proposes solid epistemological bases, from which it is possible to rethink and synthesize the link between education and communication. This discipline can in turn, from its praxis, generate projects that confront and transform reality from proposals related to good living and socio-cultural well-being, which undoubtedly can be translated into the basis for a culture of peace.

On the other hand, regarding interculturality, all the models that try to explain it converge on the idea that in its deep processes of a communicative nature are generated that establishes a dialogue between the cultures that are involved, the main discussion today being how are these “dialogues”, which are swing between the symmetrical and the asymmetric, between respect for otherness and pejorative ignorance of differences, established. There is an element related to the intercultural and it is the fact per se of being a communicative act, which also makes it an interdisciplinary field in which psychological, linguistic, anthropological, and pedagogical approaches converge, which links it with educommunication. From this perspective of “intercultural communication”, it is not only characterized by its semantic function, but it must also be understood from a perspective of understanding codes that relate to different ways of understanding the world, the lives of others, and relationships between people.

Intercultural education aims to be different from the so-called multicultural education and to overcome it, since it seeks the solution to the management of cultural diversity, emphasizing education as transformation and anti-racist education (Soto-Molina, 2008). Understood in this way, we propose that intercultural communication is also an important element in the school environment, especially in times of profound demographic changes due to migratory processes that, for different reasons, are evident throughout the world. This is essentially linked to issues that promote inclusion in the school based on cultural differences, therefore it is operationalized from elements related to the paradigm of intercultural education.

In the framework of our research, the perspective offered by intercultural communication becomes important, insofar as significant connections are generated with regard to the context where the study takes place, namely; rural schools in southern Chile that have a significant number of students who declare to be part of the Mapuche Huilliche culture. Precisely in the formative processes, the double configuration of intercultural communi-

cation allows establishing representative dialogues between two perspectives of the world, which could be defined as indigenous and non-indigenous, which also represent a space for negotiation, which should tend to be a space for cooperation, to end up being simply a space for humanization.

A broader understanding of the conjunction of these two fields would mean entering into the study of the hegemonic processes in which our contemporary societies are debated, where differences permeate the discourse of multiculturalism (Dietz, 2012). A territory where only today educommunication and interculturality are beginning to be proposed as an alternative to close the gaps that today, more than ever, are evidenced by human relationships. The great task is just beginning.

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