



Nolfa Ibáñez and her concern for inclusion and interculturality in education¹

Nolfa Ibáñez y su preocupación por la inclusión y la interculturalidad en educación

Nolfa Ibáñez e sua preocupação com a inclusão e a interculturalidade na educação

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Abstract

Concern about inclusive education has been recurrent in the last thirty to forty years, both internationally and nationally, because in today's culture it is not possible to accept segregation when children, adolescents and young people enter kindergartens, schools, or high schools due to their socioeconomic or ethnic situation or due to specific disorders, whether temporary or permanent. Concern about interculturality in education has also begun to be considered in recent decades in the country due to the Mapuche problem hidden for more than a century and due to the large influx of immigrants in recent years. In this context, the academic work carried out by academic Nolfa Ibáñez is relevant, due to her investigative work and practical action in both subjects for more than forty years was recognized with the National Award in Educational Sciences in 2021, both at the Metropolitan University of Educational Sciences and in the Ministry of Education. As a result of her research, she developed the pedagogical proposal Integrative Interactional Methodology, MII in Spanish, which focuses on pedagogical attention to the diversity of the student body and the importance of emotions in the learning process. This work is limited to the qualitative paradigm with a phenomenological and hermeneutic episteme, since the life and thought of the National Prize winner will be described and analyzed, resorting to documentary analysis and with a historical approach, considering primary sources (interviews and writings of the author) and secondary sources (interviews and writings about the author).

Keywords: Inclusive education. Special education. Intercultural education. Cultural identity. Learning process.

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Resumen

La preocupación por la inclusión en educación ha sido recurrente en los últimos treinta a cuarenta años, tanto a nivel internacional como nacional porque en la cultura actual no es posible aceptar la segregación en el ingreso a los jardines, escuelas, liceos o colegios de infantes, niños, niñas, adolescentes y jóvenes por su situación socioeconómica, étnica o por trastornos específicos, ya sean transitorios o permanentes. La preocupación por la interculturalidad en educación también ha comenzado a considerarse en las últimas décadas en el país por el problema mapuche encubierto por más de un siglo y por la gran afluencia de inmigrantes en los últimos años. En ese contexto es relevante la labor académica que ha desarrollado la académica Nolfá Ibáñez, quien por su labor investigativa y de acción práctica en ambas materias por más de cuarenta años, tanto en la Universidad Metropolitana de Ciencias de la Educación como en el Ministerio de Educación, fue reconocida con el Premio Nacional en Ciencias de la Educación en el 2021. Producto de sus investigaciones, elabora la propuesta pedagógica Metodología Interaccional Integrativa, MII, que se focaliza en la atención pedagógica a la diversidad del estudiantado y en la importancia de las emociones para el aprendizaje. Este trabajo se circunscribe al paradigma cualitativo con episteme fenomenológica y hermenéutica, pues se describirá y analizará la vida y pensamiento de la Premio Nacional, recurriendo al análisis documental y con un enfoque histórico, considerando fuentes primarias (entrevistas y escritos de la autora) y fuentes secundarias (entrevistas y escritos sobre la autora).

Palabras clave: Educación inclusiva. Educación especial. Educación intercultural. Identidad cultural. Proceso de aprendizaje.

Resumo

A preocupação com a inclusão na educação tem sido recorrente nos últimos trinta a quarenta anos, tanto internacional quanto nacionalmente, pois na cultura atual não é possível aceitar a segregação no ingresso em creches, escolas, liceus ou faculdades de bebês, crianças, adolescentes e jovens devido à sua situação socioeconômica, étnica ou distúrbios específicos. sejam elas transitórias ou permanentes. A preocupação com a interculturalidade na educação também começou a ser considerada nas últimas décadas no país devido ao problema mapuche escondido há mais de um século e ao grande fluxo de imigrantes nos últimos anos. Nesse contexto, é relevante o trabalho acadêmico realizado pela acadêmica Nolfá Ibáñez, que por sua pesquisa e atuação prática em ambas as disciplinas há mais de quarenta anos, tanto na Universidade Metropolitana de Ciências da Educação quanto no Ministério da Educação, foi reconhecida com o Prêmio Nacional em Ciências da Educação em 2021. Como resultado de sua pesquisa, desenvolve a proposta pedagógica Metodologia Interacional Integrativa, MII, que tem como foco a atenção pedagógica à diversidade dos alunos e a importância das emoções para o aprendizado. Este trabalho está circunscrito ao paradigma qualitativo com episteme fenomenológica e hermenêutica, uma vez que a vida e o pensamento do Prêmio Nacional serão descritos e analisados, recorrendo à análise documental e com abordagem histórica, considerando fontes primárias (entrevistas e escritos do autor) e secundárias (entrevistas e escritos sobre o autor).

Palavras-chave: Educação inclusiva. Educação especial. Educação intercultural. Identidade cultural. Processo de aprendizagem.

Introduction

Prof. Nolfia Ibáñez, 2021 National Education Award, completed her school studies in public education and her initial degree and master's degree in education in Chilean state universities, but her doctorate was obtained at a national private university. The main biographical aspects of the author under study will be provided later. Both the master's and doctoral thesis of Dr. Ibáñez were directed by the prominent Chilean biologist, philosopher, and educator Humberto Maturana, which will mark her future academic research work. Her main concern has been inclusion, clearly accepting the diversity that class groups have at the school and higher levels; simultaneously, she began to consider emotions in learning, which is a current relevant problem in all educational establishments, post-pandemic. To elaborate her thoughts, she carried out a series of research projects in UMCE, FONDECYT and through the Education Research and Development Fund of MINEDUC. Her academic work has been carried out at the Metropolitan University of Educational Sciences -UMCE-. Her research produces articles mainly on emotions in the classroom, the teaching-learning process, evaluation and its MII methodology, pedagogical knowledge and teaching practice, language in children, understanding of diversity in interculturality and education, pedagogical attention to diversity, knowledge systems that frame the conceptions of learning in Mapuche and Aymara families and interculturality in teacher training. This reveals that inclusion, diversity and interculturality are present in her research work and she is concerned with disseminating it not only in her teaching work, but also in her publications and in her participation in various conferences, both national and international.

The purpose of this article is to present the main biographical background of Nolfia Ibáñez and analyze her inclusive and intercultural thoughts. This work is limited to the qualitative paradigm with a phenomenological and hermeneutic episteme (Caiceo, 2018), since the life and thoughts of the National Prize winner will be described and analyzed, resorting to documentary analysis and with a historical approach (Hurtado, 2010), considering primary sources (interviews and writings of the author) and secondary sources (interviews and writings about the author) (Caiceo and Mardones, 1998).

1. Historical context on inclusion and interculturality in education (1980-2023)

1.1. International level

In its eleventh session of the General Conference of the United Nations Educational, Scientific and Cultural Organization -UNESCO-, from its headquarters in Paris, held between November 14th and December 15th, 1960, considering that the Universal Declaration of Human Rights affirms the principle of non-discrimination and proclaims that everyone has the right to education, the Convention against educational discrimination is agreed, which in its Art. 1 states:

1. For the purposes of this Convention, the term “discrimination” includes any distinction, exclusion, limitation, or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition, or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular:
 - a. Of depriving any person or group of persons of access to education of any type or at any level;
 - b. Of limiting any person or group of persons of access to education of an inferior standard;
 - c. subject to the provisions of Article 2 of this convention, of

establishing or maintaining separate educational systems or institutions for persons or group of persons; or d. Of Inflicting on any person or group of persons conditions which are incompatible with the dignity of man.

2. For the purposes of this Convention, the term "education" refers to all types and levels of education, and includes access to education, the standard and quality of education, and the conditions under which it is given (UNESCO, 1962, Art. 1).

Three decades later, UNESCO invited to the first World Forum on 'Education for All', which was held in Jomtien, Thailand, between March 5th and 9th, 1990, with representatives from 155 countries, given that the right to education proclaimed in the Universal Declaration of Human Rights in 1948, has not been fulfilled since there are nearly 100,000 million children, adolescents or adults who do not have access to primary education; for this reason, in this meeting it is established as a priority that it is essential that in 10 years access to it should be achieved by the entire world population with the title "Satisfaction of basic learning needs" (UNESCO, 1990). However, at the World Forum in Dakar, Senegal, held between April 26th and 28th, 2000, in which there were representatives from 164 countries, progress was noted, but still insufficient: for the same,

To fulfill our common commitments, this document reaffirms the goal of education for all as defined at the Jomtien conferences and other international conferences, the participants commit to work towards achieving specific educational objectives in 2015 or earlier and affirms that 'no country that seriously commits to Education for All will be frustrated by lack of resources in its efforts to achieve that goal' (UNESCO, 2000, p. 7).

UNESCO began a follow-up with the achievements and challenges for the period 2000-2015 and the General Director, Irina Bokova, concludes:

15 years of follow-up show discreet results. In the world there are still 58 million children out of school and another 100 million who do not finish primary education. Inequality in education has increased, and the poorest and most disadvantaged bear the worst consequences. The poorest children in the world are four times more likely to not go to school than the richest, and five times more likely to not complete primary school. Conflict remains a huge barrier to education, and the already high proportion of out-of-school children living in conflict zones is increasing. Globally, the poor quality of learning in primary education means that there are still millions of children who leave school without having acquired basic skills (UNESCO, 2015, p. I).

Finally, UNESCO, together with UNICEF², the World Bank, UNFPA³, UNDP⁴, UN Women and UNHCR⁵, organized the World Education Forum 2015 in Incheon, South Korea (Republic of Korea) from May 19th to 22nd 2015, which was hosted by the Republic of Korea.

² United Nations Children's Fund

³ United Nations Population Fund

⁴ United Nations Development Plan

⁵ UN Refugee Agency

More than 1,600 participants from 160 countries, including 120 ministers. In this World Forum a new concept of education is conceived, as it pursues:

to transform lives through education, recognizing the important role of education as a main driver of development and in achieving the other proposed SDGs. We commit with a sense of urgency to a single, renewed education agenda that is holistic, ambitious and aspirational, leaving no one behind. This new vision is fully captured by the proposed SDG 4 'Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all' and its corresponding targets. It is transformative and universal, attends to the 'unfinished business' of the EFA agenda and the education-related MDGs, and addresses global and national education challenges. (UNESCO, 2016, p.7).

In relation to what the literature points out regarding multiculturalism and interculturality, it is concluded that it conceives them as the main theories that have been developed to understand the problems that arise to be able to assume cultural diversity in a homogeneous educational system (Stefoni et al., 2016). In relation to interculturality in Latin America, the following should be noted:

In these thirty years, since it was coined and accepted in the region, the term transcended the scope of programs and projects that referred to indigenous people and, today, a significant number of countries, from Mexico to Tierra del Fuego see in it a possibility of transforming both society as a whole and national educational systems, in the sense of creating a more democratic articulation between the different societies and peoples that make up a given country. From this point of view, today interculturality also means openness to ethnic, cultural, and linguistic differences; to the positive acceptance of diversity; to mutual respect; to the search for consensus and, in parallel to the recognition and acceptance of dissent and, currently, to the construction of new modes of social relations and more democracy (López-Hurtado apud Ferrão Candau, 2010, p. 337).

1.2. Nacional level

School inclusion began to be addressed in the country, especially to integrate disabled students into common establishments, very early; In fact, in the 1927 Reform, different children are considered for whom different schools will be created "(...) schools-homes for indigent, weak and organically inferior, abnormal or mentally retarded children" (Decree No. 7.500, Art. 17, letter D). As a result, a series of experimental schools emerged thanks to DFL No. 5.881 (1928), such as the Special Development School, intended for the mentally weak, in the premises of School number 4 of Santiago (Decree No. 5,881, No. ° 5, letter d, 1928); various schools for the blind, deaf-mute and mentally retarded (Decree No. 00653 of 1929) and the Special Development School for mentally retarded children with boarding school (Decree No. 4.259 of 1933); Subsequently, by Decree No. 490 (1990), norms were established to integrate disabled students into common establishments. Finally, it was specifically addressed through Law No. 20.845 (2015), which states that "(...) the system must promote and respect the diversity of institutional educational processes and projects, as well as cultural and religious

diversity, and social of the families who have chosen a diverse and determined project, and who are served by it, in accordance with the Constitution and the laws” (Art. 1, letter f).

On the other hand, the Chilean educational system is currently in a transition process due to various reforms that have been implemented to change the existing model since the military dictatorship of 1973 in which school segregation worsened due to socioeconomic conditions, ethnic or racial. Furthermore, educational policy towards indigenous peoples is also changing, especially regarding bilingual intercultural education (Treviño et al., 2017).

In relation to intercultural education, it is stated that "(...) it cannot be focused or directed at 'diversity', but on the contrary, it must be thought about the entire school system, public and private, because to the extent that “If we manage to undock diversity from otherness, we will be able to advance in understanding that everyone is diverse in multiple dimensions and, in this sense, build spaces of equality and recognition” (Stefoni et al., 2016, p. 180).

2. Main biographical background of Nolfia Ibáñez

She was born on February 14th, 1944, in Santiago, was the third of five siblings of the marriage formed by Maryle Salgado and René Ibáñez⁶. From a very young age, the desire to go to school arose in her, but she was not of the age allowed to enter, for that reason she attended Kindergarten two years in a row to finally enter to do her primary education studies⁷. Regarding this, she points out: “I must have turned six years old in February, therefore, I must have been four years old when I entered Kindergarten in a Public School, because I did all of basic school in a public school. It was 127 School” (Ibáñez, 2022a, p. 1), which was in Lord Cochrane⁸ and sheltered his first years of student life, along with boys and girls from the neighborhood, from different social classes, some lived in the so-called “poblaciones callampas” and others were doctors or other professionals’ children. For her, the school was, and still is, fundamental in the formation of the first stage of boys and girls, even more so if they are “(...) public schools: it should be that: the eaves where we all find ourselves. If people do not know each other, the less we will know what the characteristics of a social group that you have never met are” (Ibáñez, 2022a, p. 2); in her opinion, this experience is of important value to support inclusion. Among her memories, her participation in the visit to Embassies stands out; she was always one of those chosen for her ability to recite. It could be on the anniversary of those countries or on World Red Cross Day. In the 50s. Furthermore, the school's function stands out to bring families together with the presentation of plays or other celebrations, characterized by the participation of their children. An activity that she frequently carried out from the age of 10 or 11 was to visit the National Library - an institution that she knew perfectly - to read books that she did not have, especially those with large plates. Regarding this, she points out: “That was quite extraordinary, I don't really remember what my motivation was (...) I went a lot and took my younger friends, there were some beautiful story books. I remember that it was strange, because I don't remember another girl who went to the library” (Ibáñez, 2022a, p. 3). Though she remembers and recognizes that, at home, her older sister had several books and was a good reader, and they also received all the magazines of the time such as *El Peneca*.

Her family was middle class. Her father worked in an industrial factory, he was the sole breadwinner at home, but he was a father of little presence in her own words, less dedicated to accompanying them in their growth. Unlike her mother, about her she expresses: “(...) I am now certain that my mother, the expenses she made on those things to take care of us, managed to take them out of the family budget, and she was like that with all of us. So, she was always there, she

⁶ Her siblings are Sonia, Nancy, Lucina and Fernando.

⁷ They were called “preparatorias” -these lasted 6 years- equivalent to current primary school, but during the 1965 reform, it was risen to 8 years.

⁸ It does not longer exist.

always went to school meetings, although she had five children, she did everything” (Ibáñez, 2022a, p. 4). Her mother had no education, except what was taught at the time, reading and writing. She was always concerned that her children did not lack of anything. However, a characteristic of hers, highly valued by her today, is the absolute confidence she had in her children and their abilities. She indicates: “She never demanded that we get good grades. She didn't reproach us for anything. All my friends loved her. She was very respectful of people, she absolutely accepted diversity. Sixty years ago, this house was like the neighborhood house, so people came to ask us for bread, and we never denied it to anyone” (Ibáñez, 2022a, p. 4). For the National Award winner, her mother is the best reference in her life; In this regard, she adds:

She made me feel that it was possible for me to do anything I set my mind to (...) I remember that at one time when I was very little, I wanted to study piano, and I studied piano. I remember that I wanted to study Spanish tap dancing and my mother took me to a place about 10 or 12 blocks away, where there was an old woman who taught that. None of those things had any influence on me following that, but that showed that when you wanted something, she thought that one would want it, she managed it (...) (Ibáñez, 2022a, p. 5).

These situations were recurring, since her childhood she saw her mother handing 'something' to the people who passed by her house without comment, judgment or otherwise. Nor did she put obstacles in the way of the friendships her children had, expressing herself as 'a true acceptance of difference'. She remembers “(...) a deaf friend -neighbor-, there was never a comment about her deafness, ever. That's how my mom was. She was welcoming of diversity, with absolute normality, without ever having studied about it or having theoretical or epistemological foundations, but it was her nature. So, my mother was extraordinary” (Ibáñez, 2022a, p. 5). These experiences were a true teaching for all the siblings: “We learned that all human beings are equal in terms of worth and that there are no people that one could look down on for any reason” (Ibáñez, 2022a, p. 5).

After finishing primary education, she entered the French Lyceum⁹ to study Humanities; It was a subsidized school. Once again, she had the chance of living with colleagues of different social status, preserving good memories. Among them, extra-programmatic activities such as plays, choreographies and others were carried out, so their house was the meeting and rehearsal center, bringing together about 10 or 20 classmates, but counting on the trust and kindness of their mother to shelter that large number of people, at least once a week, which is still remembered by her friends. There was a good relationship with her sisters and brother (Sonia, Nancy, Lucina, and Fernando), when they were little, they were united in games, but when they grew up each one had their own group of friends, being independent of each other. She had many friends and carried out multiple activities as well as the 'parties' of the time, instances very different from those of today, without the presence of alcohol or drugs, and with established hours. She lived her adolescence without major problems, even though at the age of fifteen her parents separated, and her mother completely assumes the role of mother, father, provider, teacher, and everything. She describes the moment in the following way: “I was neither a hardworking nor a gifted student. Never. I was an average student. I also played hooky. We went to the Toesca cinema, which, at that time, showed European films. I signed my own justifications, but always with my mother's authorization” (Ibáñez, 2022a, p. 6).

From her student era she has good experiences of the school and high school; however, she does not have significant references among the professors who have marked

⁹ It does not longer exist; it was in Vergara Street, Santiago.

her in the development of knowledge or in the discovery of something, without detracting from the goodness and kindness of some of them or because of the friendliness or nicknames they gave them.

At the age of 17 she finished school and married Aron Drucker¹⁰, the brother of a friend of her older sister and a neighbor in the neighborhood, whom she had known since she was very little. In those moments, she expresses about herself: “(...) I was not a reflective teenager, much less so. I liked to dance, drive, because I learned to drive when I was young using my friends' car. I think I was a bit like an 'airhead'” (Ibáñez, 2022a, p. 6). I had no intentions of pursuing a career; her older sister got married at 16 and she felt that her life is about assuming the responsibility of starting her own family. Thus, she leaves her maternal home and will crown that desire by becoming the mother of Claudia, her eldest daughter. Her husband goes to the United States to seek better expectations for his family and from there he sends her money to support their home now with 2 daughters; The second is Sofía, who remembers her mother like this:

My mother was always a very close mother, very present, even though my house was not traditional, because most of my childhood it was my father who stayed at home with me, and my mother was the one who worked most of the time. It's something that we talked about with my brothers, it's interesting, because we always had the impression that she was there. I remember as a 'little girl' that the only telephone number that I knew by heart was the Department of Differential Education of the UMCE. I had it to talk to my mother at any time, if it was necessary to call her twenty times a day, I called her twenty times (Drucker, 2022, p1). Regarding how she started working with her mother, Sofía points out:

The truth is that I didn't think about these connected things, but I started working with my mother, although not with her, but on one of the projects that she had as what comes more below research assistant. Something like a technical assistant to say the least, simply signing books. I have been very good at reading and working with technical texts. Then I read the books and made the signings of those books so that the team of researchers could review them and not read the entire book. It was a very tangential involvement, basically preparing the signing. And then it moved towards the topic of interculturality, and I was studying Anthropology, this involved making field visits, visits to Mapuche families. There I had a specific competitiveness that had to do with my career, Ethnography, which is like the backbone of Anthropology. So, I was living in Valdivia and I began to collaborate with these visits. That's when I, in fact, began to get more involved with the theoretical framework of the research, to get more directly involved with what they were doing. I found it to be a super interesting Team and I always thought that what they did was very interesting (Drucker¹¹, 2022, pp. 1-2).

To begin working, Nolfia Ibáñez started a business in 1973, funding a kindergarten in her mother's house near O'Higgins Park with lower and upper intermediate nursery education levels.

¹⁰ With whom she has two daughters (Claudia who is an Agronomist and Sofía who is an Anthropologist) and a son (Daniel who dedicated himself to Martial Arts and lives in the United States).

¹¹ She ended up researching and publishing with her mother.

This garden was also difficult for me to set up, because I didn't have a profession, I had a lot of kindergarten resources. At that time, courses were held on Teleduc¹² (...). There, several first-level courses were taken, followed by second-level courses. That was done. I was always very concerned about how I had children. Although it was difficult, I managed the installation, I got the permits from Junji, the resources to paint, everything. And I hired, at that time, an early childhood educator and an early childhood assistant. This is how I started (Ibáñez, 2022a, p.7).

Soon she had many infants, even with problems or special characteristics; She was helped in this by her brother Fernando, who was a pediatrician, and Dr. Capdeville, a neuropsychiatrist. This led Nolfá to study French researchers who worked on psychomotor skills - Picq and Vayer - and to put into practice the recommendations given in workshops, which were transformed into therapy¹³. Art was another way to educate the kindergarten children; Likewise, he dedicated Fridays as coexistence meetings in which the food they had was shared; It was a real party with puppets¹⁴. The success of what was done was crowned when the kindergarten graduates were admitted to private schools after rigorous 'examinations'. After his educational experience, she points out:

Without any doubt, that is why in those years I did not focus on starting a business or entrepreneurship, but rather on opening a garden and managing it. But, at the same time, I dedicated myself to learning what things could be done and that the children left better than before they arrived to influence them, to do something important for them. And there is no way to influence education if one does not have the practical application of what is seen in theory. The theory is of no use if one does not know what it means to evaluate, in theory to have a spectacular discourse in technology, for example, in constructivism, if one does not know what that means in the classroom it is of no use to me, because the discourse It does not serve me, the actions that represent the discourse serve me (Ibáñez, 2022a, pp. 8-9).

This true, very creative educational adventure of Nolfá Ibáñez, awakened in her the desire to begin systematic higher studies; For this reason, in 1975 she took the PAA¹⁵ to apply to the university and the following year she entered to study at the Metropolitan University of Educational Sciences¹⁶, whose degree was not difficult for her to complete in the 5 years it lasted. Regarding how she prepared to give the PAA, she remembers: "I set the clock for three in the morning, after everyone went to bed and during that time when the children were sleeping, I looked at the facsimiles and saw how it was something else in at that time, it was the Academic Aptitude Test so called PAA" (Ibáñez, 2022b, p. 1). She qualified as State Professor in Differential Education with a Mention in Learning Disorders in 1981¹⁷; in this regard, she

¹² Educational program on channel 13.

¹³ She remembers Panchito who was a symbol in "Teletón".

¹⁴ Idea taken from the Hebrew Institute where they had the 'sabbat' on Friday.

¹⁵ Academic Aptitude Test (PAA), after very intensive preparation, since she had forgotten the knowledge: "I remember that I got myself books from second year with my nephew, who was my sister's son" (...) (Ibáñez, 2022b).

¹⁶ She kept the playground for a while and then she left it in the hands of her sister, but later it was closed. At the same time, while she was completing her undergraduate studies, she worked at an Insurance Company to help maintain her home. She entered university when she was 32 years old.

¹⁷ In that year, the Pedagogical Institute was separated from the University of Chile for the Reform of Higher Education carried out by the military dictatorship, becoming the Higher Academy of Pedagogical Sciences of

points out: “The truth is that the race was easy for me. I never had, even though everything was new, but I never had difficulty in any subject, in any class” (Ibidem, p. 2); We must also keep in mind that she “(...) I went to work, I went to the University, I went back to work and I returned to the University, without leaving my home aside” (Ibidem, p. 3). She obtained a master’s degree in education, mentioning Differential Education in the now called UMCE¹⁸ - which she joined as an assistant and then as an academic- in 1993 and achieved the degree of Doctor in Educational Sciences from the Academy of Christian Humanism University in the 2000¹⁹ (Ibáñez, 2021).

Her initial career practice was carried out at the Special School No. F86²⁰, and at the same time, she worked as an assistant to Prof. Hernán Ahumada, at the university itself. As soon as she received the degree, she was hired at the school and at the University²¹ -where she remained between 1981 and 2019-, beginning her academic career by teaching the course on Genetic Epistemology with a Mention in Learning Disorders (Ibáñez, 2022b). This course allowed her to study, prepare and initiate her theoretical contacts and then apply them in her research that she carried out; It consisted in her own words:

Fundamentally, they were the lines of constructivism that were based on Piaget. The entire field of Genetic Psychology that Professor Ahumada and Professor Luz Elena Lebanon also worked in another way, with a different orientation, at that time. There I began to delve deeper into other constructivist authors such as Vygotsky, Von Foerster, Von Glasersfeld radical constructivism. I already had a connection with Humberto Maturana. Already at that time I understood his theory, so we started there, we started with Piaget and then there is Maturana in the course. That's in a career that was completely clinically based (Ibáñez, 2022b, p. 5).

Santiago, which later, in 1985, resumed its university rank. and it becomes the Metropolitan University of Educational Sciences -UMCE; However, the National Prize winner received her title from the University of Chile and not from the Academy.

¹⁸ The title is “Integration of an autistic child of estimated normal intelligence”. Sponsoring by Prof. Humberto Maturana, 1992, Santiago, UMCE. She wrote it based on the study of a boy named Alejandro.

¹⁹ Her thesis is called "The emergence of language in the child" and has Dr. Humberto Maturana as a sponsoring professor. In it she tries to demonstrate that “(...) what you say about Language, one must see if one can see as an observer to realize that what you say really happens. And I wanted to do my doctoral thesis precisely on that, I wanted to see if what you say about the emergence of language in the normal development of a child happens as you say it happens” (Ibáñez, 2022b, p. 10).

²⁰ Nolfi Ibáñez remembers in this regard: “At that time, it was an Adaptation Center for the Differential Education program at the University of Chile” (Ibáñez, 2022b, p. 3).

²¹ At the university, in addition to her work as a teacher and researcher, she served as Director of Administration and Finance (1990), Director of the Manuel de Salas Experimental Lyceum (1991-1994), Dean of the Faculty of Philosophy and Education (2004-2007) and Director of the Doctorate in Education (2014-2018). Rector Alejandro Ormeño appointed her because of her expertise in personnel aspects to regularize the situation of the university's personnel with the return to democracy. As Director of the Manuel de Salas High School, she organized the 'First National Congress of Pedagogical Experiences', which was attended by nearly a thousand teachers from different parts of the country and the Minister of Education himself attended to the inauguration, Jorge Arrate, and the Undersecretary, Julio Valladares. and representing UNESCO, Ernesto Schiefelbein. As Dean, she participated in the Initial Teacher Training Commission, convened by Minister Sergio Bitar, as part of the Council of Deans of the 16 CRUCH Universities (existing in 1980 and their derivatives) and introduced curricular changes in different careers and as she believes in collaborative work, she creates the Expanded Councils with the participation of department directors, but she introduces student representation. Her work as Director of the Doctorate in Education was to transform it into an interdisciplinary one with the participation of other units of the university, such as arts and kinesiology, and not only the area of education (Ibáñez, 2022b) and introduced a chair in accordance with her thinking 'Diversity and Education ' which she herself dictated and now a disciple does (Rodríguez, 2022).

In relation to her personality, especially in the academic field, a former student notes:

She is a rigorous teacher, and rigorous in the sense that she demanded of her students because she, as an academic, is also a very self-demanding person. She is very erudite; she knows a lot. In the classes, she was able to explain each of the contents very well and in the area that presented us with learning difficulties in our specialty (Tenorio²², 2023, p. 1²³).

Another former student and then colleague points out something that caught her attention about Prof. Ibáñez:

I saw students who called her by her name. At that time, I didn't dare to call her on a first-name basis, but it was a horizontal relationship, so that caught my attention. I didn't have the nerve to talk to her on a first-name basis, I came to talk to her a long time later. But I realized that I was talking to her on a first-name basis, I was talking to her in a horizontal manner, and it was not the classic teacher-student relationship (Díaz, 2022, p.1).

The same teacher indicates about the role that the National Award winner played as a teacher:

She interrogated us questions to make us question it. So, the thing that you had to think or question, obviously turned your world upside down and you had to start reading and searching, or one question led to another question, you started talking to your classmates, asking what they were doing, reading, or deciding what to review or read, therefore, it was dynamic, I insist! Quite peculiar for the time. I believe that it marked us as a generation for several generations. It is no coincidence that in the course, those of us who are professors of the Course today were all her students (Ibidem, p. 2).

3. Educational thinking of Nolfia Ibáñez

In the extensive list of publications, one finds her educational thinking -the result of different research projects that she has directed: 14 research projects competed internally at the UMCE, 4 FONDECYT projects and 3 projects from the Education Research and Development Fund of the MINEDUC-. But on this occasion the analysis will focus on her concern for inclusion and interculturality²⁴ which, furthermore, based on this, will address diversity,

²² Differential Education Teacher with a mention in Learning Disorders, UMCE; Master in Differential Education, UMCE, Doctor in Educational Sciences, Pontificia Universidad Católica de Chile (2007) and Dean of the Faculty of Philosophy and Education, UMCE from 2021 to date.

²³ Differential Education Teacher, Learning Disorders mention, UMCE. Graduate in Education, UMCE. Doctor in Educational Sciences, Pontificia Universidad Católica, 2007. Coordinator of the Diploma in Hospital Education, UMCE and currently Academic Vice-Rector of the UMCE.

²⁴ The main publications, either as author or co-author, are: (1995) Integrative Interactional Methodology, Methodological Bulletin N°1: 21-26, UMCE; (1996) Emotion: starting point for change in school culture, Rev. of UMCE 2, 47-58; (1997) The Integrative Interactional Methodology in rural schools and integrated urban schools, Bulletin of Educational Research, Vol.12: 492-510, Pontificia Universidad Católica de Chile; (2000) Language as construction of the child's world. Journal of Educational Technology, Vol. XIV, No. 3, pp. 407-432,

language, interculturality, emotions and teaching knowledge. As soon as she was faced with a large and diverse class at the Special School No F86, she invented what she calls Integrative Interactional Methodology -MII-, since the way of teaching in the classroom had to be done in an interactional way (interacting with all the students and each other) and integrative (teaching the several subjects to everyone simultaneously and not in groups in which some were taught certain contents and others, something different, since the human being is a whole) (Ibáñez, 2022b). Textually she states:

Cognitive processes cannot be considered separately depending on whether they are different learning processes. The child is a whole and is in a school situation that compromises him as such. Therefore, what is not valid for any learning cannot be considered valid for the construction of logical-mathematical structures of thought and, in the same way, language cannot be considered as a fundamental enabler of learning reading and writing without extend its importance to mathematics and the rest of the subjects (Ibáñez, 1987, p. 20).

The MII was the starting point of his inclusive, diverse, and multicultural thinking, later adding emotions. She points out that the MII is a pedagogical proposal that is based on the biology of knowledge, a new epistemology enunciated by Humberto Maturana (Ibáñez, 2004) and that Dr. Ibáñez applied it and experimented in situations of students in different situations in schools from Chile, whether from urban or rural schools, from Chilean culture or from Mapuche culture or Aymara culture, contrasting with the usual teaching strategies. Going into more specific form, she indicates:

The neurobiology of H. Maturana shows us how it is known, accounting for the sensorimotor correlations that occur in the dynamics of the organism and the impossibility of environmental stimuli specifying its changes. In this explanation, the living being is a structurally determined

Mineduc/OAS; (2001) The interactional context: a new evaluative dimension. *Pedagogical Studies* N° 27:43-53, Valdivia; (2002) Emotions in the classroom. *Pedagogical Studies* N°28:31-45, Valdivia; (2002) The Integrative Interactional Methodology: a proposal for change, *Theory and Practice*. Vol 4 N° 10: 97-114, Universidade Estadual de Maringá; (2004) Ibáñez et al., Emotions in the classroom and the quality of education, *Educational Thought*, Vol. 35: 292-310, Pontificia Universidad Católica de Chile; (2004) Emotion, starting point for change in school culture, in Zavala et al., *Ethics: the paradox of difference* (pp.35-43), Bogotá: Corporación de Trabajo Regional; (2005) The Integrative Interactional Methodology: A learning model, *Pedagogical Schemes*, No. 6: 28-34, University of Cundinamarca; (2006) Understanding diversity as a condition of educational quality, *Research in Education* 6 (2): 103-122; (2010) The interactional context and diversity in school, *Pedagogical Studies*. Vol XXXVI N°1: 275-286, Valdivia; (2010) Nolfá Ibáñez et al., Evaluation of the interactional context in preschool, basic and secondary education classrooms, *Contexts*, Year XII, N°23: 91-106; (2010) Pedagogical attention to diversity. Study in classrooms of rural schools of Mapuche communities in southern Chile, *Higher Education and Society* 15 (2), 83-110; (2011) A new evaluative dimension: Students' emotions in pedagogical knowledge, *Novedades Educativas* N°251:10-16, Buenos Aires; (2011) Learning-teaching: improvement from the interaction of actors *Higher Education and Society* 15 (2), 83-110, *Education and Educators*, Vol 14 N°3: 457-474, Colombia; Ibáñez, Nolfá et al., (2012) The understanding of diversity in interculturality and education, *Convergencia* 19 (59): 215-240; A diversidade na construção do mundo de crianças de duas culturas, *Revista Latinoamericana de Ciências Sociais, Niñez y Juventud* 13 (1), 357-368; (2015) A diversity in the construction of the world of children of two cultures, *Revista Latinoamericana de Ciências Sociais, Niñez y Juventud* 13 (1), 357-368; (2015) The cultural-contextual triad: An opportunity to ensure cultural relevance in the implementation of intercultural education, *Estudios pedagógicos* 41 (1), 323-335, Valdivia; Ibáñez-Salgado, Nolfá & Druker-Ibáñez, Sofia (2018) Intercultural education in Chile from the perspective of the actors: A co-construction, *Convergencia* 25 (78): 227-249 ; Ibáñez, Nolfá et al. (2018) Interculturality in teacher training: A contribution from the voices of people from indigenous peoples, *Pedagogical Studies*, Vol. 44, N°1: 225-239, Valdivia.

dynamic system. The medium does not specify what happens to the living being, the medium is not instructive; it is the organism that determines which external configuration constitutes a disturbance for it, triggering structural changes that cause changes in state that, in turn, can produce changes in behavior (Ibáñez, 1987, p. 20).

The proper application of the MII helps to improve the child's self-esteem and self-confidence. To do this, the teacher must allow each student in the classroom to explain what they think and make them believe what they should do, without applying any sanction. All of this will favor 'learning' in the classroom. The parents should have the same attitude at home: that the child can be what he wants to be and not what the parents want him to be. The methodological application must start from the child through his action and language, using concrete material and symbolic material in activities with paper and pencil (Ibáñez, 2022b). Continuing with Maturana's thoughts, she adds that he:

considers language as a special class of actions (coordination of recursive consensual actions) that makes it possible for the observer and therefore the observed to exist. In this vision, language is a generator of a reality that is configured by being distinguished. Only when language occurs in the boy or girl does the world of objects (entities) and relationships emerge for him or her that he or she will later distinguish with words, which will denote the coordination of coordination of consensual actions in which they have previously participated and not an objective reality and independent of the observer (Ibáñez, 2010a, p. 276).

Dr. María Soledad Rodríguez, who was her disciple at the UMCE, participating in her classes in the differential education program and later as a co-researcher in the various investigations in which she participated with her, notes in this regard: "It was a permanent dialogue, because in the MII the Language investigation was an absolute complement to the view she had of its theoretical construct" (Rodríguez, 2022, p. 3) and later, she adds: As Maturana said, without Nolfá he would not have realized from his Theory of Language: 'Nolfá showed what I said about Language'. Nolfá has always had this tremendous relationship between Theory and Practice" (Idem).

When addressing the topic of language, it also considers the theories of Piaget and Vygotsky to the extent that they

In both, language is conceived as an instrument of thought that serves to communicate with others about objects that are in the world, and the child's first words or significant utterances are understood as the symbolization of something external that exists independently of the participants in the interaction and that preexists its operation in language (Ibáñez, 2003, p. 73).

Following Maturana and Mead, the National Prize winner understands that meanings "(...) are constructed from birth in interaction with others, in social coexistence, but they only emerge as such in language: an observer is required to distinguish them" (Ibáñez, 2003, p. 76). This means that if there are different ways of coexistence, different meanings arise; for this reason, to the extent that each family interacts in different ways, the sense or meaning that their sons or daughters construct will be different, and from this they will construct their vision of the world. Therefore, Prof. Nolfá concludes:

Our observations of the interactions of children from birth or the first months of life have shown us that this is so, and that the same word that we use to designate a relational or physical object does not mean the same thing for one child and another, even belonging to similar social, cultural and economic contexts (Idem).

Something relevant about the topic of discrimination -the basis of inclusion- and interculturality is expressed in the following way, based on what was mentioned in the previous quote:

that world vision in their primary socialization processes (the family), a vision that they expand at school and whose orientation can change or be maintained. Our interest is to show that these differences imply a value in themselves for the pedagogical work of the teacher, regardless of the socioeconomic condition, ethnicity, religion, learning capacity, disability, nationality, origin, or other differences between students who may be 'classified'. We think that the discriminatory culture of our school could be modified if teachers had, in their initial teacher training and in their professional development, the possibility of understanding diversity in this new paradigm (Ibáñez, 2010a, p. 284).

A former student and colleague summarize Maturana's approach about knowledge in people very well, indicating that objectivity must be placed in parentheses and that there are no absolute or relative truths, "(...) but rather many different realities in many different domains. That is why it is possible to speak of a multi-universe or multiple realities. In this explanatory path, human relationships occur in mutual acceptance, recognizing the legitimacy of the other" (Tenorio, 2004, p. 94). Taking the above to the pedagogical level means that there is (...) a new way of understanding how subjects learn" (Idem). Later she specifies:

In the classroom, each learning subject, characterized by its structural determination, has a particular way of learning, so the teacher is no longer the transmitter of knowledge, but rather becomes a facilitator of conditions that trigger possible structural changes in their students, which can be observed as learning to the extent that these behaviors are new in their ontogenetic history and consistent with a particular history of interactions. This is why the school must take charge of the heterogeneity of its students and respond to the diverse educational needs that they demand, legitimizing their differences (Idem).

In the previous context it is understood that education must currently educate "in and for diversity" (Idem). All the above is what our 2021 National Award winner put into practice, based on her research; This is precisely what another former student points out:

Today, there is a different conception and understanding of diversity and this, in one way or another, has been derived from the research that has been developed more mainly as a spearhead that opened the way to this new perspective. Therefore, I believe that, from this point of view, the impact of the work that she has developed on inclusion is enormous, because diversity is no longer talked about alone in Special Education,

it is no longer talked about as a disorder, a deficit. or disability, but today when we think about diversity in education, we think that it is at all school levels, it is in all school contexts, it has nothing to do with disorders, but we are convinced that diversity is a characteristic of the human being. In the department where a teacher is inserted, diversity will always be present (Díaz, 2022, p. 4).

An educator who met her at the UMCE points out that Nolfá Ibáñez projected the issue of interculturality for the school system; However, as she dedicated herself to research, this idea did not have practical development and application. Today it is very important to be able to train multicultural educators to be able to serve the thousands of immigrant boys and girls who are in our schools with different cultures and customs. Another aspect that stands out in Prof. Nolfá 's professional career is that she carried out her teaching activity in the garden, the Experimental Lyceum and at the University, which helped her to have a broader vision of educational reality, which allowed her more appropriately develop his research and when he was in charge of the doctorate, he committed academics from the various faculties to make their contribution with different perspectives on the educational problem, that is, with a focus on interdisciplinarity (Marín, 2023).

It must be kept in mind that the National Award winner was a differential educator and what motivated her initially was to investigate boys and girls with learning disorders -today they are referred to as people with Special Educational Needs -SEN-, whether their situation was temporary or permanent. In fact, in her experience in her Kindergarten she had children that she approached with MII strategies and positive effects emerged on them. She herself points out that:

We were not guided by anything that the Ministry of Education told us, that did not seem appropriate to us. And, therefore, we looked for what was booming in Europe, and we adapted it to make a curriculum and it could be done, because at that time there was no curriculum, it could be done because at that time the objectives were there, we were able to do it and It was a success (Ibáñez, 2022b, p. 8).

The above led her, for example, to

I remember I had a child who couldn't walk and who held his mom or dad's hand and couldn't climb the stairs. A five-year-old child who did not control his movements, who did not speak, and after a few months I saw that the child had fundamentally changed, he still did not speak or walk well, but you saw that at the end of the year his parents no longer took him hand in hand, he walked alone and climbed the steps at the entrance and went straight to his living room. He sat on the floor, because he didn't like the chair, and everyone greeted him. He, with a tremendous smile, was happy (Ibidem).

She began her research in special education at the UMCE, due to what she herself indicates:

I was interested in understanding how in a country where there are Special Schools, there were children who could not enter a school. They did not accept them, with the characteristic behaviors they had they did not accept them. So, I set out to do research that would allow me to

demonstrate that every child learns, any child with any characteristic or diagnosis learns. And along that path, let's say, I put together projects that the University sponsored (Ibáñez, 2022b, p. 7).

On the other hand, in research carried out in kindergarten classrooms up to 6th grade in rural schools in Mapuche communities in the Araucanía Region, the way in which aspects of pedagogical knowledge are operationalized; the experience was carried out in 11 classes of a full school and 4 multigrade courses; the activities were recorded and later the same teachers analyzed them. There was a majority group of teachers who followed the traditional teaching methodology. A majority group of teachers "(...) declare that they subscribe to a general conception of learning of a socio-constructivist type. There would not be, then, a complete understanding of the relationship between the theory learned in training and practice in specific situations (...)" (Ibáñez, 2010b, p. 100). But there is a minority group of educators who:

However, if the underlying conception assumes that learning is a process that is determined by the student, based on his distinctions, where the changes that occur in him are based on his experiential, emotional and cognitive baggage, then these teachers (...) in addition to encouraging student participation, they contextualize the contents in the daily world of their students, emphasize collaborative work, value experiences and incorporate the diversity of senses and meanings present in the group to the theme of the class, everything which would imply the significant learning of new concepts, relationships or objects (Ibáñez, 2010b, pp. 99-100).

Comparing the situation in Santiago found in another investigation with that discovered in Araucanía:

It is confirmed that the professional competence of the teacher to welcome and incorporate the diversity of the student body is diminished or absent in most of the practices analyzed, despite the preeminence given to this aspect in educational discourse, both in that of policies public as well as in that of training institutions (Ibáñez, 2010b, p. 100).

It is important to highlight that a pedagogy student of Mapuche origin who participated in the research as an observer and family led by Prof. Nolfá points out: "So it also allowed us to see our practice in a different way and considered annual meetings with the other families, conversations with part of the team, with Soledad, with Tatiana, with Professor Nolfá. We also met Humberto Maturana" (Quilaman, 2023, p. 2²⁵). Later, he adds: "An event also in that personal dimension, among those of us who participated there, there were new Mapuche families and also at that time there were already five families and that was multiplying to about ten, then our parents and brothers came" (Idem). From these experiences, Prof. Nolfá created the 'Indigenous Chair', which:

²⁵ He currently works as Professor of Intercultural Education at the Catholic University of Temuco; He has a master's degree in School Management and Administration and a support professor for the Culture and Education Unit of the National Corporation for Indigenous Development -CONADI-. His participation in Nolfá Ibáñez's investigations was important and decisive for her professional future.

among the projects she put together was the previous one, which was to bring traditional educators from the Mapuche people in this case, who joined different courses at the University, in different subjects of each course. The sense was that they looked at the discipline and the area that incorporated the perspective of the Mapuche worldview. Therefore, looking for example if it was a Botany class to know what Mapuche knowledge was. In my case, I had to accompany a Mapuche teacher in what she did, and the teacher had to talk about how the children were taught and the community takes charge of the children's training. This was one of the milestones he made (Díaz, 2022, pp. 4-5).

Emotions were another of the concerns of the National Award, but she does so from “(...) considering emotions, is realizing that emotions are the basis of actions” (Ibáñez, 2022b, p. 11); For this reason, “(...) If you are in a room and see that everyone is starting to get angry or upset, you have to know what to do to change that emotion, because that unpleasant emotion makes learning difficult. We demonstrate this because pleasant emotion facilitates learning” (Ibidem, p. 12).

The research carried out by Prof. Ibáñez also leads her to worry about the initial training of teachers, because if they do not change, the educational system in the classroom, this will continue the same without achieving true inclusion with diversity. She realizes that if she wants to influence more with her research, she must focus on education in general and not just special education; In this context it is concerned with 'Knowledge in Teaching Practice'. The current education system is univocal, monocultural and diversity is seen as a 'deficit' of the child and becomes a problem for the educational unit. However, in the opinion of Sofía Drucker Ibáñez, her mother's contribution is significant because “(...) it has to do with the training of generations of professors who leave the University with a view of diversity that is counter hegemonic. In the sense that they are willing to develop practices that go against that univocal view” (Drucker, 2022, p. 3). Dr. Ibáñez created the 'indigenous chair' at the UMCE and this has allowed

opening the door to other people from another culture who did things the way they thought they should be done, without subjecting them to the Western system that the University has. So now in recent weeks there have been meetings with the aim of taking this as a unit of 'interculturality' that is transversal (Drucker, 2022, p. 4).

In her research on teachers' pedagogical practice, Prof. Nolfi notes:

The majority of teachers in training accepted and adopted the constructivist view, that is, the child constructs his own learning, but in practice, the majority did not do so; It seems that the influence of being a student for so many years is much stronger than five years of training, because the people who fit the Framework of Good Teaching, those with the applied matrix, were exceptional (Ibáñez, 2022b, p. 13).

To advance inclusion, diversity and interculturality in the country, it is necessary to establish public policies in this regard, which has not happened, which prevents progress on this important issue today not only at the country level, but also at the Latin American and even global level. The existence of SIMCE and PAES at the national level goes in a line opposite to diversity; this insists on homogeneity.

Conclusions

At the end, it can be noted that the objective has been met in the sense of revealing the main biographical background of Nolfia Ibáñez Salgado, National Prize in Educational Sciences 2021, and analyzing her inclusive and intercultural thinking. Indeed, as background, the historical context on inclusion and interculturality in education in the period of intellectual work of the National Award (1980-2023) was previously described, both at the international and national level, emphasizing the legal aspects involved in the concepts studied; the biographical background is based on testimonies from the author herself as well as interviews with people who were linked to her work as students and/or co-researchers, such as her daughter Dr. Sofía Drucker and the current Dean of the Faculty of Philosophy and Education, Dr. Soledad Tenorio and Academic Vice-Rector, Dr. Tatiana Díaz, as well as the academic of the Department of Differential Education, Dr. María Soledad Rodríguez, all linked to the UMCE; it is also important to point out the academic from the Catholic University of Temuco and CONADI, Professor of Intercultural Education and Master in School Management and Administration, Osvaldo Quilaman. In relation to her educational thinking, this was based on her several investigations at the UMCE, FONDECYT and Ministry of Education, from which a series of books, book chapters and articles were derived; they address inclusion and interculturality and, moreover, based on these central themes of their educational approaches, they address language, diversity, interculturality, emotions and teaching knowledge. As Prof. Nolfia and her disciples indicate, her ideas, such as those referred to, have not been translated into public policies and in this the country must if it really wants to be truly inclusive, respect diversity and interculturality.

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