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AZÜMCHEFE EMOTIONAL. DESIGN OF A SOCIO-EMOTIONAL INTERVENTION PROGRAM BASED ON THE BILINGUAL INTERCULTURAL EDUCATION CURRICULUM IN CHILE

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Abstract

Background: This article presents an intercultural Mapuche social-emotional learning program called AZÜMCHEFE EMOCIONAL. This program is based on a unique interaction between three elements: the Basic Curriculum for the Language and Culture of Ancestral Indigenous Peoples (BCPOA), the Basic Curriculum for Guidance (BCO), and the social-emotional competencies developed by CASEL.

Methods: The objective of this program is to recognize cultural diversity as a value in itself, strengthen the self-esteem of children and adolescents, and promote a culture of peace and understanding among those who inhabit this ñuque mapu (mother earth). The process begins with a reflection on the ancestral culture of the Mapuche people and their quest for recognition.

Results: The activities are designed and adapted based on national and international references in the field of social-emotional learning and self-esteem. Regarding duration and scheduling, the Azümchefe Emocional program can be adapted to fit into the 45 minutes per week allocated for guidance in the basic curriculum. The program is comprised of 12 sessions that occur over a period of three months.

Conclusions: The Azümchefe Emocional program enables a thorough evaluation of the entire process and verification of its contribution during the academic year. The integration of social-emotional learning into the fabric of a nation, community, school, or family has been demonstrated to foster a culture of peace and nonviolence. Furthermore, this integration has been shown to promote self-esteem among its inhabitants and encourage social justice by valuing each person for their uniqueness.

Keywords: Social-emotional learning, Intercultural education, Cultural diversity, Peace education.

INTRODUCTION

There are seven years remaining to achieve the ambitious 2030 agenda, which promotes a roadmap toward global prosperity that respects people and the planet. The seventeen Sustainable Development Goals (SDGs) are grouped into five central pillars, referred to as the 5Ps, which are designed to catalyze global transformation. These 5Ps are people, planet, prosperity, peace, and partnerships. (2030 Agenda). In this transformative process, education is a fundamental pillar in achieving the SDGs. The pursuit of quality education has been identified as a pivotal factor in disrupting the cycle of poverty, reducing inequality, promoting healthier and more sustainable lifestyles, fostering compassion among individuals, and contributing to the establishment of a peaceful society (The Sustainable Development Goals Report 2023). In this area, the fourth Sustainable Development Goal (SDG) aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (Economic Commission for Latin America and the Caribbean [ECLAC], 2018). The targets proposed in SDG 4 obligate the various countries and governments included in this agenda to the creation of public policies that ensure education for all under conditions of equality, the elimination of gender disparity, the promotion of a culture of peace and non-violence, and the valuation of cultural diversity and

sustainable development through it. However, the realization of these laudable and essential objectives remains elusive for a considerable portion of the global population. According to the 2022 report by the United Nations Educational, Social and Cultural Organization (UNESCO), Latin America and the Caribbean constitute the region with the highest inequality in the world. Achieving universal access to quality education necessitates concerted efforts across the environmental, economic, and social domains, particularly for groups that have historically been marginalized and have experienced violations of their legitimate rights.

In response to this agenda, it is imperative to promote education that favors culturally relevant learning, articulated with the territory in a unique way, where self-esteem is strengthened through cultural identity (Rubilar et al 2022) by means of socio-emotional learning, based on interculturality and diversity. In Chile, following the colonial period, there has been a persistent tendency towards a predominantly monocultural and hegemonic educational paradigm (Quintriqueo, 2010). This educational paradigm has hindered the country's ability to fully appreciate and leverage its cultural diversity, as well as to enhance teaching and learning methodologies that are grounded in the rich cultural heritage of indigenous communities. These communities serve as repositories of authenticity and the legitimization of identities, knowledge, and personal and collective experiences (Sorondo & Abramowski, 2021).

In this context, and in response to SDG 4, the creation of a socio-emotional program with cultural and curricular relevance for the Araucanía region is being considered. This region boasts the second largest concentration of individuals identified as Mapuche in the country, with 314,174 people, according to the report "Radiografía de género: Indigenous Peoples in Chile 2017" by the National Institute of Statistics (INE) in 2017. According to the work of Bélanger (2016), socio-emotional learning will be essential for both collective and individual transformation, as it influences how and what is learned, as well as how this knowledge is applied in relationships and in navigating the world.

TRANSFORMATIONAL SOCIAL AND EMOTIONAL LEARNING

Social and Emotional Learning (SEL) is a construct that originated in the evolutionary understanding of emotions and their link to intelligence, a field that originated in psychology. In the field of research, the SEL construct has been referred to by various names, such as social-emotional skills, emotional intelligence, 21st-century skills, and soft skills, among others. This diversity of nomenclature underscores the difficulty of distinguishing and operationalizing the construct (Arias Ortiz, Hincapié, & Paredes, 2020). According to Fernández (2022), ASE is characterized by its focus on the education of emotional competencies, as well as on social, cultural, and territorial factors. This focus considers the context in which individuals and communities develop. This comprehensive perspective is indispensable in the endeavor to substantiate inclusive and equitable education that fosters enduring social, emotional, and cognitive learning opportunities for all individuals, irrespective of distinctions. This approach entails the establishment of an education founded on human rights and dignity, inclusion, social justice, and cultural, linguistic, and ethnic diversity (UNESCO et al., 2016).

According to a study conducted by UNESCO in 2022, social and emotional learning exhibits transformative potential at both the individual and collective levels. The impact of social and emotional learning is amplified when it is integrated with and respects the cultural diversity of children and adolescents, as well as their relationship with their identity, family, school, and community (Jones and Kahn, 2017). In this context, various authors have noted that ASE facilitates the recognition of cultural diversity and attitudes of solidarity, namely: Bresciani (2018) posits that programs targeting children and adolescents foster the development of harmonious and peaceful relationships, in addition to promoting fundamental values of tolerance and mutual respect in diverse societal contexts. In turn, Linares (2005) mentions that children and adolescents who have participated in ASE programs have developed greater compassion for their peers and greater collaboration in and outside the classroom. Concurrently, a sense of global belonging is cultivated, multiple indicators of well-being are enhanced, and the promotion of welcoming and conducive spaces for learning in the classroom is emphasized (UNESCO 2022).

CULTURAL IDENTITY AS A PROTECTING FACTOR

The concept of identity is a fundamental aspect of human existence, and the pursuit of an answer to the profound question, "Who am I?" is a universal human need. A multitude of theories have been advanced to explain how an individual's identity is influenced by the social context in which they develop. According to Bronfenbrenner's Ecological Theory (Bronfenbrenner, 1987), the interaction of a child with the five distinct systems delineated in the theory is instrumental in shaping an identity that is congruent with the developmental context. The microsystem, comprised of groups or individuals in direct contact with the child, serves as the point of origin for this link. Initially, this group consists of parents and primary caregivers, and subsequently, it extends to educational institutions. This link exerts a profound influence on their perception of life, their beliefs, feelings, and emotions.

According to theorists such as Vygotsky (1996) with his sociocultural theory and Erikson (1987) with his psychosocial theory, the social context is the essential foundation for human development and identity formation. Conversely, Fromm (1971) conceptualizes identity as "a feeling of belonging to something and of being rooted somewhere" (p. 50), suggesting that there exists a worldview that interconnects the individual with their components in the realms of being. This worldview integrates the soul, which encompasses emotions and feelings, the mind, which through cognition apprehends the significance of belonging, and finally, the body, anchored in a physical and blood-related space. This worldview imbues social identities with significance, positing that affiliation with discrete social groups fortifies individuals' self-esteem (Tajfel, 1978). Individuals derive positive self-esteem from their affiliation with a community that bestows upon them an ethnic identity, a physical territory (walmapu), and a family. In turn, Zañartu Canihuante et al. (2021) posit that in Mapuche communities, ethnic identity is understood as cultural values, feelings, social behaviors, and ancestral knowledge. In the developmental evolution of children and adolescents, this ethnic identity is evident in the schooling process, in which a relationship of attachment or detachment from this identity can develop.

In this context, a social-emotional learning program is being developed that responds to cultural diversity in the Araucanía region and can be replicated in other educational contexts with similar ethnic characteristics, based on the recognition of the cultural identity of the ancestral peoples in the awareness, rescue, and revitalization of language, history, and culture: Strengthening the self-esteem of children and adolescents based on their uniqueness

METHOD

The design and construction of a culturally relevant socio-emotional learning program for the Mapuche people, called AZÚMCHEFE emocional, began with a process of deep respect and reflection on the ancestral culture of the Mapuche and their unfathomable quest for recognition. The actions taken are detailed in Table 1.

Table 1. Steps for designing and building the Azümchefe Emotional program

Steps	Actions
1	Review of national and international literature and bibliographic sources on emotional learning
2	Dialogic meetings with the ancestral authority (Machi) of the Lof Lisahue community in Nueva Imperial, Araucanía, Chile
3	Participatory dialogues with university students who work as traditional Mapuche educators in Araucanía, Chile
4	Meeting with directors of educational establishments in the Araucanía region, Chile
5	Survey of socio-emotional needs in the community
6	Systematic review of intervention programs in Latin America (Rubilar, 2022)
7	Selection of emotional learning model
8	Adaptation of the model and linking it to the national curriculum guidelines
9	Development of the Azümchefe Emotional Program
10	Selection of a mascot representing ancestral culture
11	Translation of key words from Spanish to Mapudungun
12	Validation by program experts (traditional Mapuche educators and psychologists)

Note. Own elaboration

The Azümchefe program is theoretically based on three lines of action that are relevant to the curriculum, namely: 1) the Curricular Foundations of the Language and Culture of Ancestral Indigenous Peoples (Mapuche), 2) the Curricular Foundations for Guidance, and 3) the CASEL model.

The curriculum foundations are the main document of the Chilean educational curriculum. Their central definitions, according to Supreme Education Decree No. 439 of 2013, consider the guiding principles of:

a) "The Political Constitution and legal system of the nation, and the anthropological and ethical concept that guides the Universal Declaration of Human Rights.

b) The conviction that human beings are born free and equal in dignity and rights and that the perfectibility inherent in human nature unfolds in processes of personal development and self-affirmation and in the permanent search for transcendence, which give meaning to personal and collective existence»

1. The Curricular Foundations for the Language and Culture of Ancestral Indigenous Peoples (Mapuche) are developed around four axes, namely: territory, territoriality, identity, and historical memory of indigenous peoples; the worldview of indigenous peoples; language, oral tradition, iconography, and reading and writing practices of indigenous peoples; and heritage, technologies, techniques, sciences, and ancestral arts of indigenous peoples (Figure 1).

In 2021, the Ministry of Education created the Curriculum Guidelines for the subject of Language and Culture of Ancestral Indigenous Peoples (BCPOA) for grades 1 to 6 (Ministry of Education, 2021), in response to

Supreme Education Decree No. 97 of 2021, which, in the context of curriculum prioritization, a result of the pandemic, were updated in March 2023; and which together promote the development of children and adolescents as harmonious and well-rounded individuals, based on:

- Recognize that they are people with different identities and worlds, and that their personal experiences, interests, tastes, and realities favor intercultural dialogue by seeking commonalities and differences, so that they learn to value, respect, and understand knowledge that is different from their own.
- Consider the socio-affective factors that influence learning, including positive self-esteem, motivation, physical and emotional state, student attitudes, and behavior patterns.
- Foster favorable educational spaces and environments, which also involves incorporating appropriate teaching methods and the active participation of families, the community of origin, and elders as sources of knowledge and identity (Ministerio de Educación, 2023).

These objectives promote curricular progression and provide relevant responses to current challenges in the context of reactivating learning through interculturalism.

In this update, it was considered relevant to integrate the socio-emotional sphere as a fundamental dimension of the educational process, emphasizing positive self-esteem and emotional well-being.
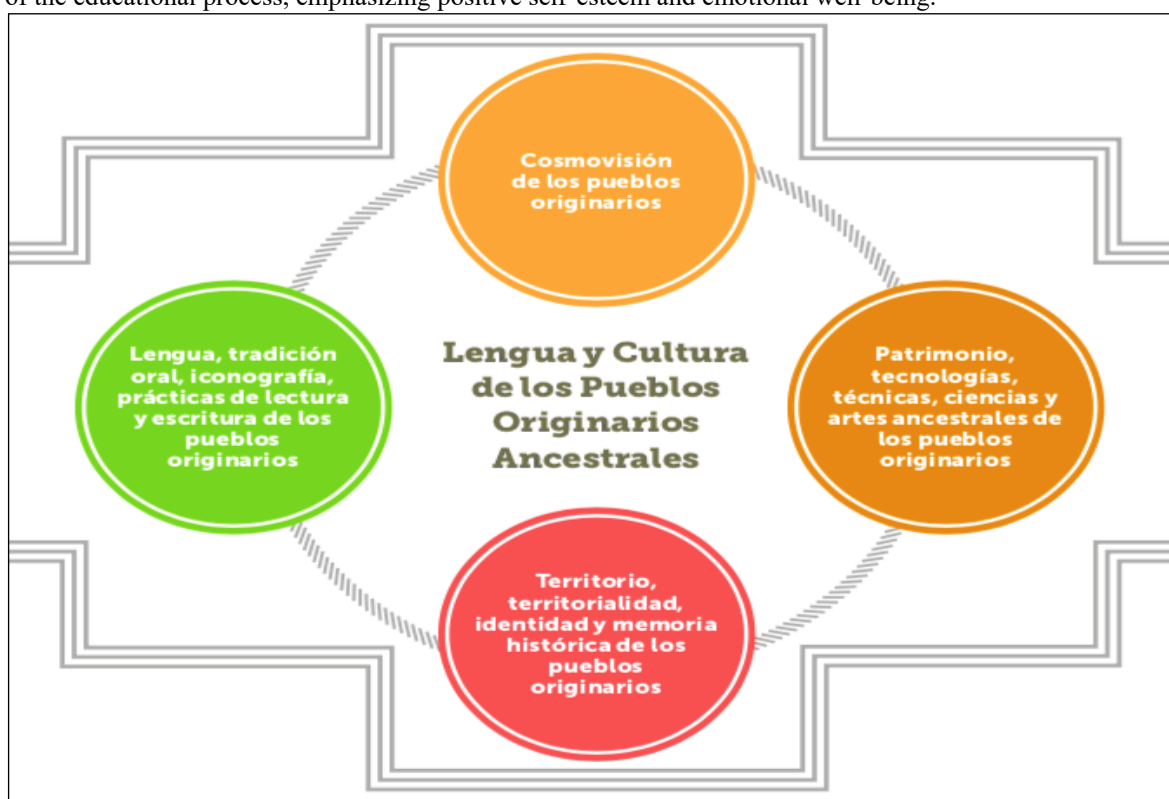

FIGURE 1. CURRICULAR FOUNDATIONS OF THE LANGUAGE AND CULTURE OF INDIGENOUS PEOPLES ANCESTRAL

Note. Taken from "Curricular Opportunities to Promote Intercultural Educational Transitions between Early Childhood Education and Primary Education" Ministry of Education. (2023)

2. The Curriculum Guidelines (BCO) for grades 1 through 8 are organized into four areas: personal growth, interpersonal relationships, participation and belonging, and school work. Grades 9 through 12 have five areas: personal growth, interpersonal relationships, belonging and democratic participation, well-being and self-care, and learning management and planning (see Figure 2). In 2012, the Ministry of Education created the Curriculum Guidelines for Grades 1 through 6 (Ministry of Education, 2015) in response to Supreme Education Decree No. 433 of 2012. The Curriculum Guidelines for grades 7 through 12 were developed under Supreme Decree No. 369 of 2015, see Figure 2.

The purpose of the Guiding Curriculum Guidelines is to contribute to the "process of lifelong learning that encompasses the different stages of people's lives and aims to achieve their spiritual, ethical, moral, emotional, intellectual, artistic, and physical development" (Ministry of Education, 2015).
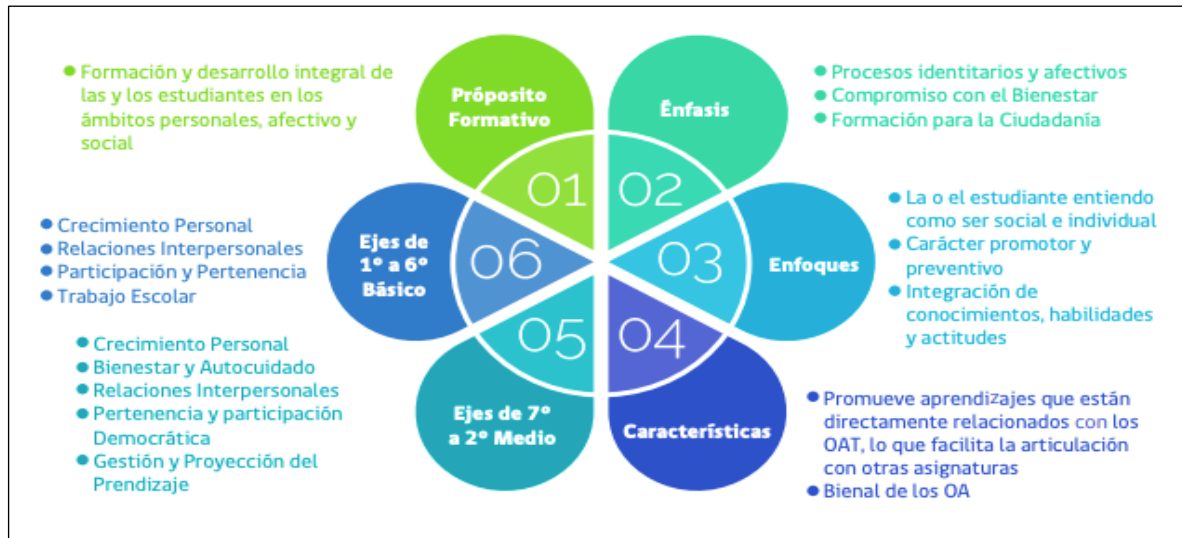
FIGURE 2. CURRICULUM GUIDELINES GUIDANCE

Note: Taken from "Teaching Guidelines—Orientation." Curriculum and Assessment Unit, Ministry of Education (2023).

3. The Collaborative for Academic, Social, and Emotional Learning (CASEL, 2003) has been a leader in research and development in social and emotional learning since 1994. CASEL defines Social and Emotional Learning as the process of helping children and adults to: understand their emotions, build and achieve positive goals, develop empathetic and effective relationships, be responsible for their personal well-being, and make responsible decisions about themselves and their environment (Salazar and Miller, 2017). This model has defined a conceptual framework of five competencies that group together skills that are developed over time.

FIGURE 3. THE EMOTIONAL LEARNING WHEEL AND ITS INTERACTION IN EDUCATIONAL COMMUNITIES

Note. Taken from "Discussion Series for Parents and Caregivers: Supporting Parents and Caregivers with Social and Emotional Learning" (Salazar and Miller, 2017), collaborative material from CASEL and Mid-Atlantic Regional Educational Laboratory, the Laboratory for Student Success (LSS).

The articulation of the curriculum foundations and the CASEL model are presented in Figure 4, which frames the Azümchefe Emocional intercultural social-emotional learning program. Table 2 below presents the links between the thematic areas according to their relevance to the curriculum.

FIGURE 4. EMOTIONAL AZÜMCHEFE AND ITS LINK TO THE CORE CURRICULUM

TABLE 2. LINKAGE OF THEMATIC AREAS IN THE AZÜMCHEFE EMOTIONAL PROGRAM.

BCPOA AXIS	ORIENTATION AXIS	CASEL AXIS (ASE)	No. OF WORKSHOPS
Territory, territoriality, identity, and historical memory This axis will address central dimensions for understanding and developing the language and culture of indigenous peoples, such as territory, historical memory, and identity. For indigenous peoples, these aspects are deeply interrelated, as they constitute one of the central foundations of the construction of identity for students and, therefore, for indigenous peoples as a whole.	**Personal growth** This relates to knowledge and appreciation of oneself and others; recognition of emotions and how they are expressed; the development and care of affectivity and sexuality; and the promotion of healthy living.	**Self-awareness (KIZU KIMÜN).** This involves accurately recognizing one's own emotions, thoughts, and values, and how they influence behavior. This requires, among other things, being able to identify and name one's own emotions, consciously perceiving one's physical, mental, and emotional state associated with emotional experiences, as well as emotional changes, recognizing one's own strengths, and perceiving self-confidence and self-efficacy.	3 Materials: Workbook (AZKÜNÜWPEM KÜZAW)

This theme should aim to create spaces for students belonging to indigenous peoples to value their own identity, which is fundamental to the vitality of their language and culture. Those who do not belong to indigenous peoples should be able to learn about and understand the central aspects of indigenous identity, in order to promote respect and appreciation for diversity. In this dynamic of intercultural dialogue, each student can find spaces to reflect on their own identity, which is fundamental for coexistence in a multicultural and multilingual country such as Chile.

Self-management (KIZU GÜNEW).
This consists of successfully and constructively regulating one's own emotions, thoughts, and behaviors, without resorting to censorship, but avoiding impulsive reactions. It includes managing stress, anger, and frustration, generating self-motivation, and postponing gratification in order to achieve long- and medium-term personal, academic, and professional goals. It is related to self-discipline, perseverance, and determination.

2

Language, oral tradition, iconography, reading and writing practices of indigenous peoples
In this area, indigenous cultures have deep-rooted cultural traditions and practices that encompass various aspects of life, such as family and community histories, forms of production, medicine, spirituality, and ceremonies. These are transmitted orally within communities, highlighting the importance of oral tradition and observation in everyday interaction. Promotion of oral and written skills in indigenous languages: Given the oral nature of indigenous languages, the aim is to promote skills related to speaking, listening, and oral production in these languages.
The importance of rescuing the ancestral conception of graphic

Participation and relevance
Develops the ability to participate in participatory spaces, especially in the school community, acquiring the tools that enable students to integrate responsibly, actively, and democratically, demonstrating respect for others and for the agreements made.

Awareness of others (RAKIZUAMNIFI KA CHE).
This consists of being able to recognize the emotional states and expressions of other people, as well as the ability to empathize with others, including people from cultures and ethnic groups different from one's own, appreciating diversity and seeing things from the perspective of others.

3

representation developed by indigenous peoples is recognized. As well as the incorporation of a contemporary conception through the acquisition of a specific grapheme system.

Worldview of indigenous peoples
This focus will enable students, whether or not they are members of an indigenous community, to understand and appreciate the worldview of these communities and their knowledge and wisdom, promoting cultural exchange. This involves fostering respect, self-esteem, reciprocity, and complementarity in the daily life of cultures and society, with the aim of strengthening students' comprehensive education.

Interpersonal relationships
Promotes values, attitudes, and skills for respectful, supportive, and democratic coexistence, within a framework of respect and appreciation for others. Along with this, the objectives of this area seek to develop tools for resolving interpersonal conflicts and problems in a constructive manner.

Social skills (KÜME CHE). 2
This consists of establishing and maintaining harmonious and satisfying relationships with different people and groups. It is related to assertive and effective communication, active listening, cooperation and collaboration, peaceful and constructive negotiation and conflict resolution, as well as knowing how to seek and offer help when necessary and being able to resist group pressure.

Heritage, technologies, techniques, sciences, and ancestral arts
Linguistic and cultural revitalization processes encompass many areas, including the productive and artistic spheres developed by different indigenous peoples. For this reason, it is considered important to have a focus that can contribute to the revitalization and appreciation of cultural and linguistic practices associated with heritage, art, science, and production and exchange techniques. Although several areas are grouped under this axis, they all have in common that they constitute a type of knowledge that is more practice-oriented.

School Work
Development of habits and attitudes that promote learning and are relevant to students' intellectual and academic development, such as effort, perseverance, responsibility, and honesty. Along with the above, students are encouraged to be motivated to learn and willing to develop their interests.

Responsible decisions (KÜME GÜNEWI). 2
Refers to the ability to make decisions in a conscious, responsible, and respectful manner based on one's own behavior and social interactions. It is based on ethical values and sociocultural norms, always taking into consideration one's own well-being and that of others. It also includes being able to identify problems, analyze situations, solve problems, evaluate, and act with ethical responsibility.

Note. Own elaboration. Based on and adapted from the curriculum guidelines for the language and culture of ancestral indigenous peoples (2021), curriculum guidelines (2015) and CASEL(2003, 2017)

OPERATIONAL STRUCTURE OF THE AZÜMCHEFE EMOTIONAL PROGRAM

EJE	Nº ACTIVIDAD	NOMBRE DE LA ACTIVIDAD
KIZU KIMÜN	1	Ngürü soy Zorr-prendente
	2	Ngürü su familia, su identidad
	3	Ngürü y sus emociones
KIZU GÜNEW	4	Ngürü y su súper poder
	5	Ngürü y sus metas
RAKIZUAMNIFI	6	Ngürü busca su camino
KA CHE	7	Ngürü con las botas de otro
	8	Ngürü conoce nuevos lugares
KÜME CHE	9	Ngürü y las orejas del burro
	10	Ngürü y sus nuevos amigos
KÜME GÜNEWI	11	Ngürü aprende a resolver conflictos
	12	Ngürü encuentra su camino

RESULTS

An overview of the program is shown in Figure 5. The operational organization of the activities to be carried out in each area and the name of each activity are presented in Table 3. The activities are designed and adapted from national and international references in the field of social-emotional learning and self-esteem (Branden, 2001; Bizquerra and Pérez, 2007; Haeussler and Milicic, 2017). Finally, a workspace with reflections and pages from the workbook is presented in Table 4. The workbook, azkünüwpem küzaw, is available from the research team. Due to the length of the program, it is not presented in detail in this article, in accordance with the formal aspects of this publication.

PROGRAMA DE APRENDIZAJE SOCIOEMOCIONAL
AZÜMCHEFE EMOCIONAL
Temuco – Chile
2020

ACTIVIDAD	Taller de Desarrollo en Aprendizaje Socioemocional (ASE)		
OBJETIVO GENERAL	Fortalecer la autoestima desde la identidad cultural y personal de estudiantes pertenecientes a comunidades educativas interculturales mapuches en la región de La Araucanía-Chile.		
DIRIGIDO A	Estudiantes de comunidades escolares interculturales de la región de la Araucanía-Chile		
RELATOR	Psicólogo Leonel Aguayo Acuña		
TIEMPO	45 minutos FRECUENCIA Una (1) vez por semana DURACIÓN 3 meses / 12 semanas		

Talleres	Temas	Objetivos específicos	Materiales
3 sesiones	KIZU KIMÜN Autoconocimiento	Reconocer e identificar con precisión las emociones y comprender cómo influyen en el comportamiento de cada persona.	AZKÜNÜWPEM KÜZAW Cuadernillo de trabajo
2 sesiones	KIZU GÜNEW Autogestión	Aprender a regular las emociones de manera efectiva en diferentes situaciones.	AZKÜNÜWPEM KÜZAW Cuadernillo de trabajo
3 sesiones	RAKIZUAMNIFI KA CHE Conciencia del otro	Entender y respetar el punto de vista de los demás y aplicar este conocimiento en diferentes ámbitos de interacciones.	AZKÜNÜWPEM KÜZAW Cuadernillo de trabajo
2 sesiones	KÜME CHE Habilidades sociales	Establecer y mantener relaciones gratificantes con diversas personas en diversos ámbitos.	AZKÜNÜWPEM KÜZAW Cuadernillo de trabajo
2 sesiones	KÜME GÜNEWI Decisiones responsables	Identificar problemas y tomar decisiones constructivas y respetuosas.	AZKÜNÜWPEM KÜZAW Cuadernillo de trabajo

FIGURE 5. OVERVIEW OF THE AZÜMCHEFE EMOTIONAL PROGRAM

TABLE 3. OPERATIONAL ORGANIZATION OF THE AZÜMCHEFE EMOTIONAL PROGRAM

Note. Own elaboration. Adapted and inspired by the works of Branden, 2001; Bizquerra and Pérez, 2007; Haeussler and Milicic, 2017.

TABLE 4. KIZU KIMÜN WORK AXIS

Emotional Azümchefe Program	
AXIS	KIZU KIMUN (self-knowledge from the individual)
SPECIFIC OBJECTIVE	Recognize and value the characteristics (physical, cultural, etc.) that make us unique and valuable individuals.
TIME	45 Minutes

MAPUCHE WORLDVIEW	Oral tradition is the way in which ancestral knowledge is passed down among indigenous peoples. In Mapuche culture, the "che" (person, individual) of tomorrow is shaped from childhood. In this worldview, the family is the primary center of social development. Traditions are shared through epew stories that impart values, provide guidance, and offer advice. The fox is one of the favorite characters in Mapuche epew. This character, ngürü (fox), is part of the program and will mediate the activities that students must carry out on the emotional azümchefe route (Adapted from the Bilingual Intercultural Education Programs. Mapuzugun Indigenous Language Sector. 2011).
ACTIVITY 1	Soy zorr-prendente
MATERIAL	Activity 1 is carried out in the azkünüwpem küzaw (Workbook).
LINGUISTIC	**Güneltun:** reflect.
REPERTOIRE	**Ngürü:** fox
	Epew: story
	Kimun: knowledge

Example of activities of the azkünüwpem küzaw

Note. Own elaboration. Design of the workbook and mascot of the Ngürü program, Constanza Aguayo, Speech Therapist and Community Management.

IMPLEMENTATION OF THE AZÜMCHEFE EMOTIONAL PROGRAM

During the program implementation process, letters of introduction were sent to various educational institutions in the Araucanía region. Three primary schools agreed to participate in the program, but one ultimately withdrew for personal reasons. The two schools participating in the research are located in the province of Cautín, in the Araucanía region: one in Gorbea and the other in Nueva Imperial, both with similar characteristics. In March 2021, parents and guardians were asked to sign the informed consent form in person during the pandemic, following the guidelines provided by the Chilean Ministry of Health and the ethical recommendations approved in the Declaration of Helsinki, updated in Brazil in 2013 and endorsed by the World Medical Association (WMA) (2017). Parents' and guardians' concerns were addressed, and they were informed about the voluntary nature of their participation and the protection of the information provided. The Azümchefe Emotional Intercultural Social-Emotional Learning program was implemented in the different courses by the School Coexistence team and the School Integration Program (PIE), which were trained during the pandemic through Zoom meetings and instructional videos produced by the principal investigator. Details of this section can be found in the article A new normal: researching in times of pandemic (Rubilar et al. 2022).

The intervention program lasted three months, with weekly 45-minute sessions, as shown in Table 3. The topics were repeated throughout the 12 weeks of the program at various levels of depth, using materials adapted and contextualized to the cultural reality of the geographical area where the research was conducted.

DISCUSSION OF RESULTS

The results and evaluation of the social-emotional learning program can be found in the article called impact of a socio-emotional learning program on the self-esteem of students belonging to Mapuche intercultural educational communities in the Araucanía-Chile region (Rubilar et al 2023)

The objective of this study is to present the development and implementation of a Mapuche intercultural social-emotional learning program in response to the 2030 Agenda and SDG 4, and the necessity in Latin American and Caribbean countries to guarantee inclusive, equitable, and quality education that promotes lifelong learning opportunities for all, where cultural diversity is the rule rather than the exception in all processes. In this context, Halberstadt (2020) asserts that the advancement of research on emotional learning and its cultural implications in the United States and Europe is of significant importance. However, the reality in Latin America is one of incipient development, where cultural plurality is a social reality throughout the region.

In this scenario, it can be observed that education programs in general have focused on monocultural constructs, without opening up to the cultural knowledge and wisdom of children and adolescents belonging to minority cultures, leaving out the emotionality that is deeply rooted in identity and culture (Riquelme et al., 2016; Ortiz-Velosa et al., 2022). In this area, UNESCO (2019) proposes that social and emotional learning should be incorporated into the core curriculum and into study plans and programs, together with cognitive learning at all levels and in all subjects, in order to respond to their vertical and horizontal nature.

According to Quilaqueo (2013), when devising intervention programs in the socio-emotional domain connected to culture, particular emphasis must be placed on ensuring that these programs do not center on practices targeting the dominated. Instead, there is a necessity to modify the behaviors and attitudes of the dominant. In this regard, the design of an intercultural social-emotional learning program must ensure "the equitable presence and interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect" (UNESCO, 2005). In turn, Quintriqueo (2019) posits that intercultural education should not be reduced to the mere incorporation of ancestral kimün and the knowledge of different ethnic groups into the school curriculum, using isolated words taken out of context that do not represent the essence and feelings of the community. Interculturality is defined as the understanding of the emotional processes involved in the construction of the cultural identity of the "che" (individual, person). Jones and Kahn (2017) posit that social-emotional learning should be a life experience aligned with the culture, family, school, and community to which children and adolescents belong, and not isolated constructs of the community's oral or written language. The integration of social-emotional learning into the cultural milieu has been demonstrated to amplify its impact and extend its duration. In this same area, Osher (2016) posits that programs should be linked to the resolution of ethical, philosophical, and spiritual dilemmas and connected to the daily challenges they face, while taking into account the developmental profiles of children and adolescents (Rodríguez, 2023).

A substantial body of scientific evidence exists that substantiates the efficacy of social and emotional learning in fostering prosocial skills and curbing transgressive behaviors, which have the potential to adversely impact individuals and communities (Durlak et al., 2011; Taylor et al., 2017). These findings underscore the promotion of resilience and the mitigation of mental health problems, which often exhibit an upward trend (Wilson et al., 2003; Prieto, 2022). There is currently limited evidence of programs that integrate interculturality and social-emotional learning in indigenous communities in Latin America and the Caribbean. Progress has been observed through individual initiatives rather than through state policies that promote equitable, quality education across all areas of knowledge. In this scenario, greater efforts are needed to study and ensure the effectiveness of this and other programs.

CONCLUSIONS

The Azümchefe Emocional program, the subject of this article, offers several advantages, including its capacity for straightforward replication in educational institutions with an enrollment of at least 20% indigenous students, as stipulated by Law No. 19. Institutions in Chile with the designation of "253" are distinguished by their commitment to preserving and promoting the cultural heritage of the indigenous peoples of the country. These institutions have established the curricular foundations of the Mapuche language and culture, and they employ traditional educators on their teaching staff. This commitment to cultural integrity facilitates the integration of learning from the essence, emotionality, and tradition of the Mapuche culture. Conversely, institutions that fail to meet the stipulated percentage requirement may elect to implement it as a contribution to the construction of a more equitable and inclusive society characterized by cultural diversity.

In terms of the duration and scheduling of the Azümchefe Emocional program, its implementation can be accommodated within the 45 minutes per week designated for guidance in the core curriculum. The program is comprised of 12 sessions that span a period of three months. This structure enables a comprehensive evaluation of the entire process and verification of its contribution during the school year.

The Azümchefe Emocional program is financially accessible for educational institutions interested in its implementation, as it possesses authorization to produce copies of the azkütücü küzaw (workbook). These copies can be incorporated into the Educational Improvement Program (PME) through the Preferential School Subsidy (SEP), thereby facilitating the program's integration into educational institutions' budgets.

Incorporating social-emotional learning into the fabric of a nation, community, school, or family fosters a culture of peace and nonviolence, promotes the self-esteem of its inhabitants, and fosters social justice by valuing each person for their uniqueness.

ACKNOWLEDGEMENTS

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CONFLICT OF INTERESTS

The authors of this article have no conflict of interest to declare in relation to this study.

DATA AVAILABILITY

The data supporting the findings of this study are available from the corresponding author, upon reasonable request

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