



Andean and Amazonian worldviews in the initial training of Social Sciences teachers at the Mariscal Sucre Higher Teacher Training School

Cosmovisiones andina y amazónica en la formación inicial de docentes de Ciencias Sociales de la ESFM Mariscal Sucre

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ABSTRACT

Introduction: The integration of Andean and Amazonian worldviews into initial teacher education represents a challenge for educational systems seeking to articulate interculturality, territory, and epistemological plurality. **Objective:** To analyze the current state of such integration among Social Sciences students and teachers at the Mariscal Sucre Higher Teacher Training School. **Methods:** A mixed-methods, non-experimental, cross-sectional, descriptive design was used. Participants included 45 students and 6 teachers selected through intentional non-probability sampling. Data were collected through a questionnaire, semi-structured interviews, and documentary analysis; the instruments underwent content validation by five experts. Quantitative data were analyzed using frequencies and percentages, while qualitative information was organized through thematic categories and triangulation. **Results:** Among students, 86.7% considered the integration of these worldviews important for their future teaching practice, 84.4% valued the systematization of community knowledge, and 73.3% recognized the potential of territory-based pedagogy; however, 37.8% identified traditional lectures as a frequently used strategy. Teacher interviews confirmed favorable perceptions while identifying limitations related to time, materials, and methodological strategies. **Conclusions:** The findings indicate a strong conceptual and attitudinal foundation, but pedagogical integration remains uneven and requires stronger community-based and territorially contextualized learning experiences.

Keywords: Andean worldview; Amazonian worldview; teacher education; intercultural education; Indigenous knowledge.

RESUMEN

Introducción: La integración de las cosmovisiones andina y amazónica en la formación inicial docente constituye un desafío para los sistemas educativos que buscan articular interculturalidad, territorio y pluralidad epistemológica. **Objetivo:** Analizar la situación actual de dicha integración en estudiantes y docentes de Ciencias Sociales de la Escuela Superior de Formación de Maestros "Mariscal Sucre". **Métodos:** Se desarrolló un estudio mixto, no experimental, transversal y descriptivo. Participaron 45 estudiantes y 6 docentes, seleccionados mediante muestreo no probabilístico intencional. Se aplicaron un cuestionario, entrevistas semiestructuradas y análisis documental; los instrumentos fueron sometidos a validación de contenido mediante juicio de cinco expertos. Los datos cuantitativos se analizaron mediante frecuencias y porcentajes y los cualitativos mediante categorías temáticas y triangulación. **Resultados:** El 86,7 % de los estudiantes consideró importante integrar las cosmovisiones en su futura práctica docente, el 84,4 % valoró la sistematización de saberes comunitarios y el 73,3 % reconoció el potencial de la pedagogía del territorio; sin embargo, el 37,8 % identificó las clases magistrales como estrategia frecuente. Las entrevistas confirmaron una valoración favorable, junto con limitaciones de tiempo, materiales y estrategias. **Conclusiones:** Existe una base conceptual y actitudinal sólida, pero una integración pedagógica todavía desigual, que requiere fortalecer experiencias comunitarias y territorialmente contextualizadas.

Palabras clave: cosmovisión andina; cosmovisión amazónica; formación docente; educación intercultural; saberes indígenas.

INTRODUCTION

Initial teacher education is a strategic space for defining not only the knowledge that will be developed in school, but also the ways of understanding reality that will be recognized as legitimate in educational processes. This matter is particularly important in societies characterized by high cultural, linguistic, and epistemological diversity. In Bolivia, recent teacher education policies have articulated interculturality, decolonization, social justice, and recognition of Indigenous knowledge, but tensions persist between these aspirations and the concrete possibilities for curricular transformation (1).

The background of teacher training in Bolivia shows a shift from educational models historically associated with Western references to proposals oriented toward the recognition of identities, languages, and knowledge of Indigenous peoples. Lopes Cardozo (2) showed that the Bolivian educational reform introduced decolonization, intraculturality, interculturality, plurilingualism, and community education as elements to transform teacher training. However, Lopes Cardozo also detected difficulties related to the appropriation of these principles, curriculum construction, and the capacities required for their implementation.

The relationship between policy and practice is therefore a historical problem in teacher education in Bolivia. Delany-Barmann (3) showed that reforms to strengthen Indigenous voices and intercultural bilingual education changed the very discourse of what it means to prepare for teaching, although their implementation was marked by complex institutional processes. This background corroborates that the formal inclusion of intercultural perspectives is not always synonymous with the automatic transformation of educational experiences.

Within this framework, community practice in teacher education acquires particular importance. Magne La Fuente (4) points out that the latest generations of teachers in Bolivia have incorporated processes of community practice and educational research, linking professional learning with the contexts where teachers will subsequently practice. The exchange among institutions, students, teachers, and social actors appears as a relevant element for contextualizing training and overcoming a purely academic relationship with knowledge.

This approach is supported by Law No. 070 of Education "Avelino Siñani-Elizardo Pérez," which establishes a decolonizing, community-based, intracultural, intercultural, and plurilingual education, linked to the sociocultural realities of the peoples that make up the Plurinational State of Bolivia (5). From this perspective, initial teacher training should not be limited to disciplinary mastery, but rather should prepare professionals capable of understanding cultural diversity, relating to different knowledge systems, and developing practices relevant to community contexts.

However, the establishment of these principles at the normative level does not guarantee their effective integration into the curriculum and pedagogical experiences. Zavala (6), when analyzing decolonial teacher education in the Andes, identifies dilemmas between discourses of epistemological transformation and institutional possibilities for modifying historically configured practices. This tension is relevant because it allows distinguishing between formally recognizing diversity and modifying the relationships through which different knowledges participate in professional training.

A recent review on the incorporation of Indigenous knowledge and perspectives in initial teacher training confirms this problem. Yip and Chakma (7) found that the experiences with the greatest capacity to prepare future teachers include meaningful relationships with Indigenous communities, reflection on formative experiences, and practical opportunities to integrate such knowledge into educational situations. In this way, the problem ceases to be exclusively curricular and extends to the methodologies, experiences, and relationships that sustain learning.

The literature also questions models of teacher preparation in which Indigenous knowledges remain in peripheral positions. Lees et al. (8) show that postcolonial possibilities in teacher education require revisiting the epistemological foundations of programs and the ways in which certain knowledges are legitimized. In this framework, including Indigenous content without modifying teaching structures may maintain the same relations of subordination that a decolonial proposal seeks to transform.

Domínguez (9) deepens this discussion by pointing out that decolonial teacher education needs to be translated into concrete repertoires of practice. Transformation does not occur solely through critical discourses, but rather when future teachers develop capacities to act pedagogically from perspectives different from those that have traditionally organized schooling. This entails relating knowledge, practices, territory, and social experiences within professional education.

The experiences of Indigenous teachers in other Latin American contexts offer additional elements. Anthony-Stevens and Gallegos Buitron (10) show that Mexican Indigenous teachers

develop cultural and linguistic recovery practices amid institutional and community tensions. These processes show that teachers are not solely content transmitters, but rather actors capable of negotiating, recovering, and reconstructing culturally significant knowledge.

In Ecuador, Limerick (11) found similar contradictions in intercultural bilingual education. The institutionalization of initiatives aimed at strengthening Kichwa generated greater spaces of recognition, but also new tensions associated with state regulation, linguistic standardization, and the relationship between educational institutions and communities. This precedent reinforces the idea that institutional recognition represents a necessary but not sufficient condition for achieving deep intercultural integration.

The distance between the formal curriculum and indigenous knowledge is not restricted to Latin America either. Mattila et al. (12) identified significant gaps regarding Sámi knowledge in Finnish teacher training curricula, showing how the limited presence of indigenous perspectives can reproduce lack of knowledge even within educational systems that formally recognize diversity. The problem lies, therefore, both in the curricular presence and in the way this knowledge is addressed.

There are, however, experiences that show possibilities for transformation. Catalano et al. (13) showed that the study of indigenous languages within bilingual teacher training programs can broaden the linguistic and cultural awareness of future teachers. Direct and reflective experience allows overcoming a purely descriptive approach and establishing more meaningful relationships with the knowledge and communities involved.

The territorial dimension constitutes another fundamental component. Stanton et al. (14) found that inquiries centered on rural and Indigenous communities can strengthen the preparation of future teachers to develop contextualized teaching that is aware of the particularities of the place. From this perspective, the territory functions not only as a physical location, but as a scenario where social relations, memory, knowledge, and educational responsibilities converge.

This issue holds particular importance for the teaching of social sciences. Conrad (15) shows that incorporating indigenous knowledge into the teaching of history requires questioning conventional curricular representations, strengthening the context of such knowledge, and developing experiences linked to places, communities, and diverse historical perspectives. Therefore, training social science teachers capable of working in intercultural contexts requires more than merely transmitting concepts related to indigenous peoples.

In the context of the Escuela Superior de Formación de Maestros “Mariscal Sucre”, the challenge is to determine how these principles are expressed in the concrete training experiences. The existence of a favorable educational framework does not automatically allow establishing whether the Andean and Amazonian worldviews are addressed as isolated content, as cultural referents, or as knowledge systems capable of actively participating in pedagogical processes.

It is therefore necessary to distinguish between conceptual recognition, appreciation, and pedagogical application. A student may identify principles of a worldview and recognize its importance without necessarily having participated in community, territorial, or knowledge-dialogue experiences that allow a deeper understanding of it. This difference constitutes a relevant aspect for analyzing the degree of integration achieved.

Based on this problem, the objective of the research was to analyze the current situation of the integration of Andean and Amazonian worldviews in the initial training of Social Sciences teachers at the “Escuela Superior de Formación de Maestros Mariscal Sucre”, considering student perceptions, teacher evaluations, pedagogical strategies, community knowledge, and the relationship between training and territory.

METHODS

The research was conducted using a mixed-methods approach, with a non-experimental, cross-sectional design and descriptive scope. The quantitative component allowed characterizing students' perceptions regarding the integration of Andean and Amazonian worldviews in their initial training, while the qualitative component allowed delving into the experiences, pedagogical strategies, and difficulties identified by teachers. The integration of both sources was performed through triangulation.

The population consisted of 120 students and 15 teachers from the Social Sciences specialty of the “Mariscal Sucre” Higher School of Teacher Training. We worked with one sample of 45 students and 6 teachers, selected through intentional non-probabilistic sampling. The criteria considered were direct involvement with the training processes of the specialty and voluntary willingness to

participate.

The inclusion of both groups allowed for the analysis of complementary perspectives. Students provided information about their experiences and perceptions within the formative process, while teachers contributed elements related to the strategies used, the conditions for intercultural integration, and the main difficulties observed in pedagogical practice.

For data collection, three techniques were used: survey, semi-structured interview, and documentary analysis. The survey was applied to the 45 students through a structured questionnaire aimed at exploring the recognition of Andean and Amazonian worldviews, the methodological strategies used for their approach, the systematization of community knowledge, the pedagogy of territory, intercultural comparison, and the valuation of this knowledge for future teaching practice.

The instruments underwent content validation by a panel of 5 experts. The review assessed the clarity, relevance, coherence, and appropriateness of the items in relation to the research dimensions and objectives. The observations derived from this process were used to verify the correspondence between the questions and the aspects intended to be analyzed. No additional statistical coefficients of validity or reliability were calculated because the individual matrices required for such calculations were not available.

The semi-structured interview was conducted with the 6 teachers and focused on 4 aspects: presence of worldviews in training, methodological strategies, valuation of community knowledge, and difficulties for its integration. The responses were organized through thematic analysis, using categories related to curricular integration, pedagogical strategies, community knowledge, pedagogy of territory, and valuation of cultural diversity.

In addition, curricular and academic materials available at the institution were analyzed to identify explicit or implicit references to the worldviews studied, community knowledge, interculturality, territory, and cultural diversity. This component served as a complementary source of contrast and contextualization.

Quantitative data were processed using descriptive statistics. Absolute frequencies and percentages were calculated using the 45 participating students as the denominator. The results are presented using *n* values and percentages to facilitate interpretation of the magnitude of the observed trends. No inferential tests were applied because the objective was to characterize the participating group and not to establish causal relationships or statistically generalize the results.

Qualitative information was organized into thematic categories. Recurrences, coincidences, and differences were identified in the teachers' discourses regarding the presence of worldviews, the methodologies used, the value of community knowledge, and the conditions that facilitate or hinder their incorporation.

Finally, triangulation was performed across student responses, teacher interviews, and documentary information. Convergence was considered when the sources showed coinciding trends; complementarity when a source served to expand or explain the information of another; and divergence when different interpretations were observed. This procedure allowed examining the relationship among conceptual recognition, assessment, and pedagogical integration.

The interpretation remained within the limits of the descriptive design. For this reason, the high percentages were considered predominant tendencies of the studied group and not evidence of causality, pedagogical efficacy, or comprehensive understanding of the worldviews.

Participation was voluntary, and the principles of informed consent, confidentiality, and anonymity were respected. In the analysis, efforts were made to avoid a folklorized interpretation of the Andean and Amazonian cosmovisions, recognizing them as cultural and epistemological forms linked to community, territory, nature, and social relations.

RESULTS

The results revealed a generally favorable appraisal of the Andean and Amazonian worldviews, accompanied by a less homogeneous pedagogical incorporation. Students showed a high degree of recognition of principles associated with both worldviews and attributed importance to community knowledge, intercultural comparison, and the pedagogy of territory. However, the reported methodologies indicated that activities carried out mainly within the classroom continue to have a considerable presence.

Table 1 shows the coexistence of traditional methodologies and strategies oriented toward interculturality. Lectures were indicated by 37.8% of the students and intercultural comparison by 35.6%, with a difference of barely 2.2 percentage points. This indicates that neither of the two orientations has an absolute predominance and that both participate in the formative experiences.

The systematization of community knowledge showed a different trend. Twenty-four students (53.3%) identified the development of pedagogical materials based on community experiences as the main activity related to this process. In contrast, 21 participants, equivalent to 46.7%, distributed their answers between book copies, videos without analysis, and exams without reflection. The result shows the presence of practices aimed at recovering community experiences, although they still coexist with dynamics focused on the reproduction of information.

Table 1. Pedagogical strategies related to the integration of worldviews

Dimension	Response option	n	%
Strategies for understanding cultural differences and similarities	Traditional lectures	17	37,8
	Intercultural comparison	16	35,6
	Book reading without discussion	8	17,8
	Exclusive use of technology	4	8,9
Activities to systematize community knowledge	Development of materials based on community experiences	24	53,3
	Copy of textbook information	9	20,0
	Educational videos without analysis	7	15,6
	Written exams without reflection	5	11,1
Approaches to the pedagogy of territory	Field trips to communities and territories	20	44,4
	Classroom sessions without community contact	14	31,1
	Reading theories about territory	8	17,8
	Computer simulations	3	6,7

Note. n = absolute frequency. Own elaboration based on the survey administered to 45 students.

Regarding the pedagogy of territory, 20 students (44.4%) associated it with field trips to communities and territories, while 14 (31.1%) indicated that it is developed through classroom-based instruction without direct contact with the community. These results suggest that the territory is beginning to be used as an educational setting, but its presence as a direct experience is not yet widespread.

Conceptual recognition was high. Thirty-seven students (82.2%) identified reciprocity and harmony with nature as principles associated with the Andean worldview. For the Amazonian worldview, 34 students (75.6%) recognized the relationship between human beings, nature, and spirituality. The difference of 6.6 percentage points shows that recognition of Andean referents was slightly higher.

These data provide evidence of conceptual identification and should not be understood as demonstrating comprehensive understanding. Selecting a correct alternative on a questionnaire does not by itself establish mastery of the historical, territorial, communal, or spiritual dimensions that shape a worldview.

Table 2. Recognition and application of the Andean and Amazonian worldviews

Dimension	Response option	n	%
Central principle of the Andean worldview	Harmony with nature and reciprocity (Ayni)	37	82,2
	Exclusively economic development	4	8,9
	Individualism and competition	2	4,4
	Territorial domination without cultural respect	2	4,4
Central principle of the Amazonian worldview	Relationship between human beings, nature, and spirituality	34	75,6
	Relationship between the individual and the city	5	11,1
	Relationship between human beings and technology	3	6,7
	Relationship between economy and politics	3	6,7
Utility of intercultural comparison	Recognize similarities and differences between cultures	36	80,0
	Memorize information	4	8,9
	Avoid critical analysis	2	4,4
	Replace the learning of history	3	6,7

Dimension	Response option	n	%
Contribution of the systematization of knowledge	Appraise and organize ancestral knowledge	38	84,4
	Memorize knowledge	3	6,7
	Avoid interaction with the community	2	4,4
	None of the above	2	4,4
Contribution of the pedagogy of territory	Relating theory and practice through community experiences	33	73,3
	Carry out only academic tasks	5	11,1
	Replacing formal education	3	6,7
	Limiting the understanding of diversity	4	8,9

Note. n = absolute frequency. Authors' own elaboration based on the survey administered to 45 students.

The intercultural comparison was considered valuable by 36 students (80.0%) as a strategy capable of facilitating the recognition of cultural similarities and differences. Similarly, 38 participants (84.4%) indicated that the systematization of knowledge allows ancestral knowledge to be valued and organized.

The relationship between appreciation and application proved especially relevant in territorial pedagogy. Although 33 students (73.3%) recognized that this strategy can relate theory and practice through community experiences, only 20 (44.4%) had previously identified field trips as a means used to develop it. The difference of 28.9 percentage points demonstrates that appreciation of territorial pedagogy's potential is greater than its perceived presence in formative experiences.

Table 3. Intercultural assessment and convergence between students and teachers.

Dimension	Student evidence	Teacher evidence	Integrated interpretation
Integration of worldviews	39 of 45 students (86.7%) consider it important to incorporate these worldviews into their future teaching practice	The teachers recognized the importance of these worldviews in content related to culture, identity, history, territory, and diversity.	There is a shared assessment of the relevance of this integration.
Critical thinking	34 students (75.6%) consider that these approaches favor a reflective and contextualized analysis	The teachers related these approaches to the contextualization of learning.	There is recognition of a formative function superior to simple cultural transmission.
Community knowledge	38 students (84.4%) consider that systematizing community knowledge allows ancestral knowledge to be valued.	The teachers identified these knowledges as resources for linking theory and reality.	There is convergence regarding its pedagogical value.
Methodologies	37.8% identified lectures as a frequent strategy and 44.4% indicated field trips.	Teachers indicated that classes and readings continue to carry significant weight and that community experiences are not permanent.	A gap persists between assessment and implementation.
Conditions of integration	The favorable assessment exceeds the frequency of some community experiences	The teachers identified limitations of time, materials, and strategies	The main restrictions are linked to pedagogical implementation conditions

Note. Integrated synthesis of student responses and teacher interviews. Authors' own work.

Professional assessment yielded some of the most consistent results. Thirty-nine students (86.7%) considered it important to integrate worldviews into their future teaching practice to strengthen intercultural education. Likewise, 34 students (75.6%) indicated that this understanding can promote critical thinking through reflective and contextualized analyses.

Interviews with the six teachers showed a converging trend. Participants recognized the importance of worldviews for addressing aspects related to culture, identity, history, territory, and diversity. They also identified community knowledge as a resource capable of contextualizing learning and of establishing links between educational content and social realities.

The main tension lay in implementation conditions. Teachers indicated that classes, readings, and activities carried out within the classroom retain substantial weight, whereas community work, field trips, and processes of recovering local knowledge exist but do not constitute permanent practices. Difficulties related to time, materials, and the availability of specific methodological strategies were also identified.

Taken together, the results reveal a central pattern: the valuation of worldviews is greater than their systematic incorporation through community-based and territorial pedagogical experiences. The findings do not indicate a general resistance toward this knowledge; rather, they reflect a gap between favorable disposition and effective conditions for implementation.

DISCUSSION

The results reveal a central tension between appreciation and implementation in the integration of Andean and Amazonian worldviews in the initial training analyzed. These worldviews are widely valued by students and teachers, yet community and territorial experiences are not equally intense. This discrepancy suggests that the main challenge lies not in convincing participants of the importance of indigenous knowledge, but in creating pedagogical conditions capable of transforming that appreciation into systematic experiences.

According to Woodroffe (16), teacher training is fundamental to improving the incorporation of indigenous knowledge, especially when these processes are built from the perspectives of indigenous educators and actors. From this point of view, the value observed is a favorable condition, but it does not ensure that worldviews occupy the same place as academic knowledge in training practices.

The observed difference between recognition of the potential of territorial pedagogy and the frequency of direct experiences is especially significant. Burgess et al. (17) show that learning processes developed in relation to the territory and carried out together with community actors can foster forms of understanding that can hardly be produced exclusively within the classroom. The territory thus acquires an epistemological and pedagogical function, because it makes it possible to relate knowledge to memories, practices, social relations, and situated histories.

In the social sciences, this dimension has particular relevance. Concepts such as territory, identity, community, and history do not exist only as academic categories; they acquire meaning in concrete social experiences. The results suggest that students recognize this potential, but the possibilities of experiencing it are still less frequent than their valuation of it.

De Santolo et al. (18) warn that including Indigenous knowledge in teacher training does not mean doing so only through content. It also involves who generates the knowledge, how it is transmitted, and the epistemological positions from which it is interpreted. This reflection allows us to understand why the coexistence of high intercultural valuation and the presence of traditional strategies constitutes an important finding. The lecture can be useful for introducing and organizing knowledge, but it becomes insufficient when it is the main pathway for approaching knowledge related to specific territories and communities.

The results regarding conceptual recognition provide a favorable foundation. The majority identified fundamental principles related to the studied worldviews. However, this recognition must be understood as a starting point. Berryman et al. (19) argue that the inclusion of Indigenous knowledges in teacher training entails developing specific skills to employ them in a pedagogically meaningful manner. Therefore, the challenge is to move from identifying concepts to their contextualization and educational application.

Parallels to this approach are found in Latin America. Chávez (20) points out that in Peru's intercultural bilingual teacher education, there is a tension between the normative inclusion of interculturality and the potential for developing more critical and transformative perspectives. The analyzed study shows a similar dynamic: there is recognition of diversity and a favorable disposition, but the practices through which this orientation is concretized are still heterogeneous. Curricular reforms also do not automatically generate changes in experiences. Moreano et al. (21) indicate that transformations in intercultural teacher education can open opportunities to reduce inequities, but they encounter institutional and pedagogical difficulties in their implementation. This evidence allows us to place the results obtained within the framework of a broader Latin American problem, in which there is a recurring gap between normative orientation, curriculum, and practice.

The Amazonian worldview requires, in their view, special attention. Although the level of recognition found was high, it proved somewhat lower than that of the Andean worldview. This difference does not by itself give rise to the subjection of the Amazonian worldview, but it does open the possibility of ascertaining how each of the different frameworks of experience does so in the development of training programs.

Chávez Santos et al. (22), analyzing the case of intercultural bilingual teacher training in Peruvian Amazon communities, emphasize that intercultural competencies are much more than linguistic knowledge: they require community participation, cultural responsibility, and the intertwining of academic knowledge with ancestral knowledge. These competencies also delimit institutional and methodological practices that impede the application of these premises. The coincidence with the results obtained in this study allows us to affirm that involving a worldview demands a pedagogy that makes it possible to experience it as lived knowledge.

Interviews with teachers also revealed limitations regarding materials and methodological strategies. Arias Loaiza et al. (23) found similar problems in bilingual intercultural schools, where

the availability and relevance of materials, as well as training in their use, condition the possibilities for developing culturally contextualized educational practices. This coincidence indicates that teachers' favorable disposition needs to be accompanied by resources and tools that enable them to put it into practice.

Another important aspect is avoiding essentialist interpretations. Melero and Manresa (24) conclude that even educators who question superficial approaches to interculturality may continue to use fixed cultural categories. This danger is pertinent to the Andean and Amazonian worldviews. Recognizing reciprocity, harmony with nature, or spirituality is a valid way of approaching the topic, but these characteristics should not become universal and homogeneous attributes for all peoples.

The internal diversity of communities, their histories, and territories requires training that avoids representing worldviews as static sets of characteristics. Intercultural integration should enable an understanding of internal differences and tensions, as well as of the relationships between Indigenous and academic knowledge.

From the perspective of professional training, the assessment of intercultural comparison and critical thinking represents an opportunity. Sánchez Espinoza et al. (25) argue that future teachers who will work in culturally diverse settings need to develop intercultural competencies during their initial training. In Social Sciences, this ability is particularly important because disciplinary content directly participates in the construction of interpretations about history, society, territory, and identity.

However, intercultural competencies cannot be developed solely through theoretical content. Beltrán-Véliz et al. (26) identified practices centered on lectures in intercultural contexts, as well as difficulties in pedagogical articulation and reflection. The coincidence with the presence of traditional methodologies observed in the present study reinforces the need to expand the repertoire of formative experiences.

Triangulation allows us to establish that the difficulties do not seem to originate mainly from resistance among the actors. Students show high appreciation, and teachers recognize the relevance of worldviews and community knowledge. The restrictions lie fundamentally in the conditions for converting this knowledge into recurring learning experiences.

This finding is among the main contributions of the study. In the case analyzed, the question is no longer simply whether worldviews should be present in teacher training, but rather how to move from a conceptual and evaluative presence toward a systematic pedagogical integration.

From this perspective, community research experiences, recovery of oral memory, systematization of knowledge, social cartography, territorial analysis, comparison of historical interpretations, and participation of community actors could be strengthened. These activities do not require replacing the disciplinary knowledge proper to the Social Sciences, but rather expanding the sources and perspectives through which future teachers interpret reality.

The study has limitations. The sample was intentionally selected and corresponds to a single institution, so the percentages obtained describe the participating group and cannot be statistically generalized to all Escuelas Superiores de Formación de Maestros in Bolivia. The cross-sectional design also does not allow for analyzing changes over time or establishing causal relationships.

Likewise, the qualitative component allowed contextualizing the quantitative trends, but future research could incorporate direct observations of practices, expand the participation of communities and knowledge holders, and develop comparative studies among different institutions and regions.

Despite these limitations, the convergence of the results supports the idea that there is a favorable basis for deepening the integration of Andean and Amazonian worldviews. The challenge is to transfer conceptual recognition and intercultural appreciation into systematic, community-based, and territorially contextualized formative experiences. The required transformation does not merely involve teaching more content about worldviews; rather, it involves expanding the ways in which different forms of knowledge participate in initial teacher education.

CONCLUSIONS

In the initial training of Social Sciences teachers at the Higher School of Teacher Training "Mariscal Sucre", there is a favorable conviction regarding the recognition and appreciation of Andean and Amazonian worldviews, although their pedagogical operationalization remains uneven. The results allow a clear distinction to be made between intercultural disposition and its implementation.

The difficulty does not lie precisely in the non-acceptance by students or teachers, because

the valuation of community knowledge, intercultural comparison, and pedagogy of territory reveal that there is a disposition toward them; the great challenge lies in transforming that valuation into a more systematic educational practice.

Recognition of principles such as reciprocity, harmony with nature, and the relationships among human beings, nature, and spirituality is an initial strength, but it is not sufficient evidence of comprehensive understanding. Training must move toward experiences that allow interpretation of the historical, community, territorial, and epistemological contexts that give meaning to these principles.

Triangulation showed agreement between students and teachers on the value of community knowledge. The most important limitations relate to the availability of methodological strategies, materials, time, and opportunities to connect directly with communities and territories.

This is because promoting the integration of worldviews is not solely a matter of incorporating more cultural content into the curriculum. It is also necessary to expand learning modalities by leveraging community research, systematization of knowledge, recovered memory, territorial analysis, comparison between worldviews, and the participation of community actors.

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