

Intercultural Foundations Of Gabriela Mistral's Pedagogy: A Systematic Review

Fundamentos Interculturales De La Pedagogía De Gabriela Mistral: Una Revisión Sistemática

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Abstract

Objective. To examine how scholarship on Gabriela Mistral connects cultural recognition, inclusion, and community knowledge with educational thought and practice, and to consider its implications for adolescent education. **Data source.** Seven research documents provided the review report, eligibility criteria, selection matrix, theoretical framework, references, and analytical results. The documented collection comprised 22 files. Removal of three duplicate or alternative versions, one book, and five thematically ineligible journal articles yielded 13 articles published between 2002 and 2026. Bibliographic verification was conducted on September 28, 2026. Article-level extraction and narrative synthesis drew on the documented individual reviews. **Data synthesis.** The articles linked cultural recognition and resistance to exclusion with learner autonomy, rural knowledge, oral traditions, and community participation. Historical and interpretive evidence supported conceptual relationships. Indigenous representation and educational reform also revealed tensions involving mediation, paternalism, and assimilation. **Conclusion.** Mistral's pedagogy offers historically situated resources for intercultural education. Its potential relevance to adolescent belonging and participation warrants empirical investigation. The documentary scope and available appraisal records delimit the completeness and strength of the synthesis.

Keywords: Education; Cultural Diversity; Social Inclusion.

Resumen

Objetivo. Examinar cómo los estudios sobre Gabriela Mistral relacionan el reconocimiento cultural, la inclusión y los saberes comunitarios con el pensamiento y la práctica educativa, y considerar sus implicaciones para la educación adolescente. Fuente de datos. Siete documentos de investigación aportaron el informe de revisión, los criterios de elegibilidad, la matriz de selección, el marco teórico, las referencias y los resultados analíticos. La colección documentada comprendía 22 archivos. Tras retirar tres duplicados o versiones alternativas, un libro y cinco artículos de revista temáticamente inelegibles, se incluyeron 13 artículos publicados entre 2002 y 2026. La verificación bibliográfica se realizó el 28 de septiembre de 2026. La extracción por artículo y la síntesis narrativa se basaron en las revisiones individuales documentadas. Síntesis de datos. Los artículos vincularon el reconocimiento cultural y la resistencia a la exclusión con la autonomía del estudiante, los saberes rurales, la oralidad y la participación comunitaria. La evidencia histórica e interpretativa sustentó relaciones conceptuales. La representación indígena y la reforma educativa también revelaron tensiones relacionadas con la mediación, el paternalismo y la asimilación. Conclusión. La pedagogía mistraliana ofrece recursos históricamente situados para la educación intercultural. Su posible relevancia para la pertenencia y participación adolescente requiere investigación empírica. El alcance documental y los registros de evaluación disponibles delimitan la exhaustividad y solidez de la síntesis.

Palabras clave: Educación; Diversidad Cultural; Inclusión Social.

Resumo

Objetivo. Examinar como os estudos sobre Gabriela Mistral relacionam o reconhecimento cultural, a inclusão e os saberes comunitários ao pensamento e à prática educativa, e considerar suas implicações para a educação de adolescentes. Fonte de dados. Sete documentos de pesquisa forneceram o relatório de revisão, os critérios de elegibilidade, a matriz de seleção, o referencial teórico, as referências e os resultados analíticos. A coleção documentada compreendia 22 arquivos. Após a remoção de três duplicatas ou versões alternativas, um livro e cinco artigos de periódicos tematicamente inelegíveis, foram incluídos 13 artigos publicados entre 2002 e 2026. A verificação bibliográfica foi realizada em 28 de setembro de 2026. A extração por artigo e a síntese narrativa basearam-se nas revisões individuais documentadas. Síntese dos dados. Os artigos relacionaram o reconhecimento cultural e a resistência à exclusão com a autonomia do estudante, os saberes rurais, a oralidade e a participação comunitária. As evidências históricas e interpretativas sustentaram relações conceituais. A representação indígena e a reforma educacional também revelaram tensões envolvendo mediação, paternalismo e assimilação. Conclusão. A pedagogia mistraliana oferece recursos historicamente situados para a educação intercultural. Sua possível relevância para o pertencimento e a participação de adolescentes requer investigação empírica. O alcance documental e os registros de avaliação disponíveis delimitam a abrangência e a solidez da síntese. Palavras-chave: Educação; Diversidade Cultural; Inclusão Social.

Introduction

Gabriela Mistral's educational thought developed through teaching, public writing, rural experience, and participation in educational reform. The scholarship considered here reconstructs an approach in which learning involves relationships with other people, local environments, and the circumstances of everyday life. Its significance extends beyond the recovery of an overlooked educational thinker. By questioning standardized instruction and recognizing experiences excluded from institutional knowledge, this literature invites examination of how cultural difference enters the relationship between teacher, learner, and community^{1,2,3}.

Nevertheless, identifying intercultural dimensions requires more than finding references to rural life, Indigenous peoples, or Latin American solidarity. Inclusion does not necessarily redistribute authority, and admiration for another culture does not guarantee reciprocal recognition. Contemporary intercultural concepts therefore serve as analytical lenses rather than labels that Mistral herself necessarily used. The question is how far the educational relationships reconstructed by scholarship support those concepts, where the connections remain indirect, and which historical tensions resist a coherent celebratory account.

Three perspectives organize this inquiry. Social psychology treats culture and identity as relational processes, rather than fixed characteristics of homogeneous groups⁴. Educational psychology directs attention to tensions between institutional expectations and students' cultural identities, including the danger of interpreting difference as individual deficiency^{5,6}. Pedagogical analysis then examines whose knowledge informs curricula and how communities participate in educational decisions^{7,8}. These perspectives distinguish cultural recognition, the learner's experience, and the organization of teaching while allowing their intersections to remain visible.

The review asks how scholarship on Mistral connects intercultural principles with educational conceptions and practices across these three perspectives. Its objective is to synthesize the documented relationships critically, distinguishing historical evidence from contemporary interpretation. Relevance to adolescent education lies in questions of voice, belonging, and participation, not in demonstrated health effects. This distinction matters because the reviewed literature concerns historical texts and educational thought rather than clinical populations or evaluated adolescent interventions.

Methods

Design and documentary provenance

This qualitative review uses the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 to guide transparent reporting of the available selection process⁹. PRISMA is a reporting guideline, not a substitute for comprehensive searching or critical appraisal. The analysis reconstructs a previously assembled corpus rather than reporting a newly completed database review. Seven supplied documents contained the initial review report, selection criteria, eligibility matrix, introduction, theoretical organization, references, and interpretive results. These documents were read in full and reconciled against one another; the 22 original files described within them were not themselves supplied for this drafting stage.

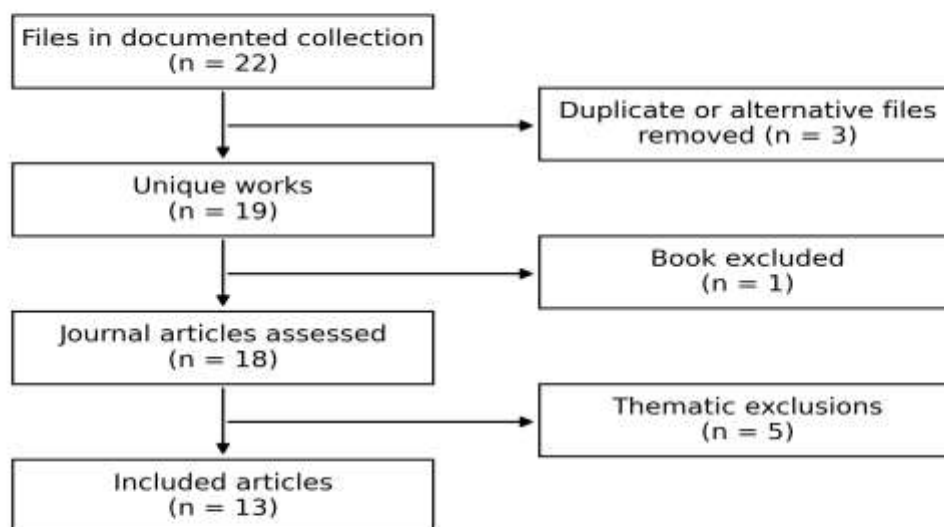
The initial report described 18 unique journal articles, whereas the subsequent eligibility documents retained 13. The narrower, explicitly justified selection governs this synthesis. The separate theoretical collection, reported as 14 files representing 12 works, informs interpretation but does not enter the Mistral selection denominator. The dossier records July 24, 2026, as its verification date; this is not treated as a documented database search date. Targeted public bibliographic checks during manuscript preparation on September 28, 2026, corrected identifiable metadata discrepancies without expanding the review corpus.

Eligibility and selection

Eligible publications were scholarly journal articles examining Mistral's educational thought, teaching, or public interventions with a substantive educational connection. Historical, hermeneutic, discursive, qualitative, and argumentative studies could contribute if their sources or arguments were identifiable. The initial report allowed Spanish, English, and Portuguese. Neither a contemporary intercultural label nor international indexing was required. Cultural recognition, Indigenous identities, exclusion, rural knowledge, peace education, or community participation had to connect substantively with education. General biography, literary identity, diplomacy, and statements of educational relevance were insufficient without that connection.

The documented flow began with 22 files. Removing three duplicate or alternative versions left 19 works; excluding one collective book by publication type left 18 journal articles for thematic assessment. Five exclusions yielded 13 included articles. Figure 1 reconstructs these counts. The dossier identifies the databases and indexing systems associated with the journals, lists the records located, and provides reproducible Google search strings combining "Gabriela Mistral" with education, pedagogy, interculturality, Indigenous identities, rurality, inclusion, peace, and community. The available documents do not include platform-native export files or exact result counts for every query, so the search is documented as a traceable identification strategy rather than as a fully reproducible database event log.

Figure 1 Documented selection from the supplied collection



Note. Counts were reconstructed from the supplied selection documents. They do not represent a reproduced database search. The separate theoretical collection is excluded.

Extraction, synthesis and appraisal limitations

Each retained article was individually examined in the supplied selection matrix and related research documents, which record its bibliographic identity, thematic contribution, and eligibility rationale. The three theoretical perspectives provided deductive categories; comparison across summaries identified recurring relationships and tensions. Multiple categories could apply to one article. Interpretations were kept distinct from documented historical practices, and contextual sources were distinguished from the included evidence. No effect estimates were calculated because the material did not provide comparable intervention outcomes.

The review reports the article-level selection, extraction, and qualitative synthesis that can be traced in the supplied documents. Reviewer number, independent duplication of judgments, disagreement procedures, prospective registration, and a publicly accessible protocol are reported only when supported by documentary records. No formal study-level risk-of-bias assessment or confidence assessment could be reconstructed. The matrix's high, medium, and low affinity judgments measure thematic relevance, not methodological quality. Accordingly, this synthesis evaluates conceptual coherence without assigning numerical quality scores. Generative AI assisted the reconciliation of the supplied documents, bibliographic verification, synthesis drafting, translation, and formatting. This assistance does not constitute an independent human review or validation of the original study reports. Keywords were selected from the Health Sciences Descriptors vocabulary in English, Spanish, and Portuguese.

Results

Selection and characteristics of the evidence

The 13 included articles span 2002 to 2026 and comprise historical, textual, and interpretive scholarship. They address rural education, Mexican reform, educational discourse, inclusion, Indigenous identification, and cultural circulation. Their units of inquiry are predominantly writings, correspondence, historical experiences, and reconstructed practices. None of the supplied extractions reports comparative outcomes from implementing a Mistralian intervention with adolescents. Multiple publications revisit related writings and episodes, so convergence cannot be equated with independent empirical replication.

Five articles were excluded from the principal synthesis. Grandón Lagunas¹⁰ primarily addressed literary modernity and identity; Dummer Scheel¹¹ examined public diplomacy. Gorrochotegui Martell¹² and Socías Muñoz¹³ emphasized educational biography, while Cerda Osses¹⁴ discussed general educational relevance without sufficiently developed intercultural analysis. These are thematic decisions rather than judgments of poor scholarship. Grandón Lagunas remains a contextual counterpoint in the discussion, explicitly outside the 13 included articles.

Cultural recognition and the politics of exclusion

The psychosocial dimension connects education with the public production of difference. Sepúlveda Eriz¹⁵ interprets Mistral's pacifism through language, xenophobia, and the normalization of hostility. In this reading, educational responsibility includes examining the words and silences through which communities make others appear threatening or dispensable. Fariás Rojas et al.¹⁶ similarly position public discourse as an extension of teaching, emphasizing peace and communication across communities. Together, these studies support an ethical and discursive account of coexistence; they do not demonstrate measurable reductions in prejudice.

Recognition also depends on material access. Nass Álvarez et al.¹⁷ associate Mistral's educational commitments with opposition to segregation and the defense of education as a social right. Sepúlveda Vásquez¹⁸ develops this concern through the "abajados," people diminished by social arrangements rather than inherently deficient. The connection between these studies suggests that intercultural education requires attention both to whose experiences count and to who can enter, remain in, and influence educational institutions. Cultural acknowledgment alone cannot compensate for exclusion from those institutions.

Chueca and Sepúlveda Eriz¹⁹ examine Indigenous and Andean identification through Mistral's relationship with Ciro Alegría. Their contribution concerns intellectual positioning and representation more directly than classroom practice. Weinberg²⁰, in turn, interprets Mistral's recados and cultural networks as practices of American integration. These articles broaden the social horizon of the synthesis, but their educational implications remain

mediated. A shared continental identity may facilitate connection while still requiring scrutiny of the differences and inequalities it encompasses.

Learner autonomy and culturally situated experience

Campaña García and Mendoza Godoy²¹ identify autonomy, sensory and lived experience, and individualization in three educational essays. These themes challenge an interchangeable conception of the student and foreground activity, personal trajectories, and relational care. Baeza Araya¹ reconstructs four configurations of the didactic act through poetry and prose, locating teaching within changing subjective, social, and political relationships. Across these studies, the learner appears as a situated participant rather than a passive recipient of prescribed content.

The intercultural connection is nevertheless conditional. Individualization becomes culturally meaningful when teachers recognize language, memory, place, and community experience; autonomy by itself does not establish reciprocity between cultural groups. The supplied synthesis therefore supports a relationship between these educational principles and intercultural interpretation, not their equivalence. Sepúlveda Vásquez¹⁸ adds a concrete social dimension by examining educational openings for marginalized groups and the recognition of knowledge excluded from conventional accounts. Read together, these works suggest that attention to learners requires both personal recognition and examination of institutional barriers.

Territory, oral traditions, and community participation

The strongest connections with educational practice concern the relationship between schooling and its surrounding communities. Moraga Valle² reconstructs Mistral's involvement in Mexican educational reform through rural education, agrarian concerns, cultural missions, and active schooling. Valenzuela Fuenzalida²² emphasizes popular education and the encounter between intellectuals, students, workers, and communities. Moraga Valle³ further examines the development of Mistral's pedagogy through rurality and new educational approaches. These accounts place educational ideas within institutions and activities, although state integration and community participation cannot be presumed to coincide.

Sepúlveda Vásquez²³ interprets rural experience and narration as sources of knowledge, connecting local life with the wider circulation of Mistral's writing. Lara Coronado and Rodríguez Ponce²⁴ make the relationship with cultural interaction particularly explicit through oral traditions, mythology, language, and the learner's history. Their account of sociohistorical praxis brings ethical, political, aesthetic, and pedagogical dimensions together. The educational significance of community knowledge consequently exceeds the inclusion of illustrative cultural content; it concerns who can contribute to the production and interpretation of knowledge.

Across these accounts, the synthesis identifies a recurring relationship among recognition, participation, and situated learning. Cultural recognition becomes pedagogically substantive when it affects classroom relationships, curricular choices, or community involvement. Conversely, participation remains limited when students enter institutions whose standards continue to devalue their histories and knowledge. This integrative relationship is an interpretation of converging scholarship, not an empirically tested explanatory model.

Discussion

The synthesis supports reading Mistral's pedagogy as a historically situated resource for intercultural education. Its contribution lies in connecting the dignity of culturally situated learners with changes in educational relationships and practices. Social psychology clarifies how identities and hierarchies organize recognition; educational psychology directs attention to the learner's encounter with institutional expectations; pedagogy examines how these relationships shape curriculum and participation. Their integration offers a more discriminating account than treating every expression of inclusion, rural commitment, or Latin American solidarity as intrinsically intercultural. Historical contradictions remain central. Grandón Lagunas¹⁰, retained as contextual literature, complicates a harmonious account of identity by examining tensions within Mistral's prose. Likewise, the included studies of reform invite questions about the relationship between state projects and local agency. Recovering Indigenous knowledge is not equivalent to transferring interpretive authority to Indigenous communities. Intellectual solidarity can coexist with mediation, paternalism, and unequal power. Contemporary applications should therefore examine who defines educational purposes and whose interpretations can challenge the teacher's or institution's account.

For adolescent education, the synthesis suggests questions rather than validated prescriptions. Literary discussion could examine representations of outsiders and the normalization of hostility; oral history could create opportunities for students and community members to negotiate whose experiences enter the curriculum. Such possibilities would require voluntary participation, culturally appropriate design, and evaluation with adolescents themselves. Their relevance to belonging and participation is plausible, but the reviewed corpus does not establish benefits for mental health, school engagement, or violence prevention. A health-oriented interpretation must preserve that evidentiary boundary.

The principal limitation is corpus construction. An available collection can support systematic organization without demonstrating that all relevant scholarship has been identified. Dependence on secondary extraction documents introduces additional uncertainty about quotation context, methods, and the interpretation of primary texts. The absence of independently documented screening, formal appraisal, and confidence assessment further restricts the strength of conclusions. Repeated use of related historical materials may also create apparent consensus. Moreover, selecting for intercultural relevance can privilege confirming interpretations, making attention to contrary evidence particularly necessary.

A subsequent completed review should retain the present conceptual distinctions while documenting searches, full-text decisions, reviewer roles, and appraisal judgments. It should examine alternative readings and scholarship produced by the communities whose knowledge is discussed. Empirical research would then be needed to establish whether educational activities informed by these historical resources improve outcomes that adolescents and communities consider meaningful. The present synthesis provides an analytical foundation for that work, not evidence that such outcomes have already been achieved.

Conclusions

The 13 selected articles connect Mistral's educational thought with cultural recognition, resistance to exclusion, learner autonomy, and community knowledge. Their convergence supports a critical intercultural reading grounded in educational relationships rather than a claim that Mistral formulated contemporary intercultural theory. Rural experience, oral traditions, public discourse, and popular education provide the clearest connections between ethical commitments and pedagogy. Nevertheless, historical mediation and unequal power complicate those connections. Because the synthesis reconstructs a supplied corpus through secondary research documents, its completeness and evidentiary confidence remain limited. Its contribution is conceptual and historical; implications for adolescent education and well-being require direct investigation.

Availability of review materials

The synthesis draws on the seven supplied research documents. No public repository for the extraction materials, screening decisions, or appraisal records was identified in those documents. The present report therefore does not claim that a reproducible review dataset or a prospectively registered protocol is publicly available.

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An asterisk identifies one of the 13 articles included in the synthesis. Unmarked works provide methodological or theoretical support, contextual discussion, or documentation of exclusions.

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