


Intercultural Education: An Analysis of the Print Media in Arica (Chile) and Tacna (Peru)

Educación intercultural: Análisis de la prensa escrita de Arica (Chile) y de Tacna (Perú)

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Abstract: Based on a qualitative research design of thematic content analysis, the newspapers *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru) were studied between August 1, 2016 and October 31, 2017, focusing on educational activities related to cultural diversity in transnational contexts. A total of 116 journalistic pieces were selected, and their themes were categorized by nationality, gender, culture, population, evaluation, and content. The results indicate that the coverage in these newspapers primarily centered on students, communities, and cultures, with a predominance of positive portrayals concerning integration, cultural preservation, and workshops addressing the specific realities of each city and/or country. These findings contrast with prior studies that highlight a tendency to portray interculturality negatively in this region, particularly in relation to migrant populations.

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Resumen: sobre la base de un diseño de investigación cualitativa de análisis de contenido temático, se estudiaron los diarios *La Estrella de Arica* (Arica, Chile) y *El Correo* (Tacna, Perú), entre el 01 de agosto de 2016 y el 31 de octubre de 2017, respecto a actividades educativas relacionadas con la diversidad cultural en contextos transnacionales. Se seleccionaron 116 productos periodísticos; sus temáticas se agruparon por nacionalidad, género, cultura,



población, valoración y contenido. Los resultados permitieron concluir que el argumento emitido por dichos diarios se enfocó principalmente en los alumnos, la comunidad y las culturas, con tendencia a asuntos positivos relacionados a la integración, el rescate cultural y los talleres sobre las realidades de cada ciudad y/o país. Estos hallazgos difieren de estudios que muestran una propensión a transmitir una imagen negativa de la interculturalidad en esta región o zona, en especial respecto a la población migrante.

Palabras clave: educación, diversidad cultural, prensa escrita, migración, frontera Tacna-Arica.

Introduction¹

Transnational migratory processes represent an ongoing global historical phenomenon. This dynamic entails a constant flow of people, both through internal and transnational migrations (De Lucas Martín, 2003), processes that are also present in Chile and Peru. In Chile, the National Institute of Statistics (INE, 2018a) reported an increase in the number of foreign residents, rising from just over 187,000 inhabitants in 2002 to more than 746,000 in 2017. In Peru, a similar trend can be observed: the foreign population grew from just over 81,000 inhabitants in 2007 to more than 178,000 in 2017 (INEI, 2018a). It is also worth noting the presence of Asian populations in Peru. According to INEI (2018a), more than 3,000 Japanese citizens and 4,000 Chinese citizens reside in the country. In Chile, the foreign population includes more than 187,000 Peruvians, 105,000 Colombians, 83,000 Venezuelans, and 73,000 Bolivians (INE, 2018b). In the Chilean case, 66.7% of foreign residents reported having arrived in the country between 2010 and 2017 (INE, 2018b).

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In Chile, the INE (2018c) reported that 12.8% of the population, more than two million people, declared belonging to an Indigenous or native people. Among them, more than 1.7 million identified as Mapuche, 156,000 as Aymara, 88,000 as Diaguita, and 33,000 as Quechua. In Peru, the INEI (2018b) reported that 24.9% of the population over 12 years of age, almost six million people, self-identified as Indigenous or native peoples of the Andes: just over five million belonging to the Quechua culture, 500,000 to the Aymara, 828,000 as Afro-Peruvian, and another 212,000 as native or Indigenous peoples of the Amazon.

Both countries share a border region that, despite its geopolitical boundaries, is characterized by processes of exchange and mutual interaction (Tapia Ladino *et al.*, 2017). On one side lies the Region of Arica and Parinacota, at the northernmost tip of Chile, and on the other, the Department of Tacna, at the southernmost tip of Peru. The Region of Arica and Parinacota has nearly 220,000 residents, of whom 8.2%, more than 18,000 individuals, are foreign nationals, primarily from Bolivia and Peru (INE, 2018a). In fact, of all Bolivian and Peruvian migrants in Chile, 10.5% of Bolivians and 4% of Peruvians reside in the Region of Arica and Parinacota (INE, 2018a). Another relevant aspect of this region is that more than 78,000 inhabitants (35.7%) reported belonging to an Indigenous people: approximately 60,000 Aymara, 8,000 Mapuche, and 2,000 Quechua (INE, 2018d).

Meanwhile, the Department of Tacna has a little over 329,000 inhabitants, of whom at least 88,000 identified as Aymara, 19,000 as Quechua, and 4,000 as Afro-descendants (INEI, 2018b). It should be noted that no data are available regarding the Afro-descendant population in the Region of Arica and Parinacota. However, the First Survey on the Characterization of the Afro-descendant Population, conducted in 2013 (INE, 2014), estimated a population of more than 170,000 inhabitants, of whom over 8,000 identified as belonging to this cultural group.

Arica and Tacna, the capitals of the Region of Arica and Parinacota and the Department of Tacna, respectively, are understood as border cities, not only in terms of an imagined demographic boundary that separates populations, but also as a point of connection among those who inhabit a shared territorial space (García Pinzón, 2015). Such separation may take on ethnic, phenotypic, or cultural dimensions (Guizardi *et al.*, 2017). From this perspective, it can be inferred that

the Arica–Tacna geographical area constitutes a space of high cultural diversity, where the notion of the border, as Bartolomé (2006) and Tapia Ladino (2015) point out, is employed to define factual, metaphorical, and/or imagined realities constructed through social, cultural, economic, and political processes. Thus, the border becomes more than a simple territorial dichotomy of entry and exit.

Contreras *et al.* (2017) indicate that Arica and Tacna are connected and interact through productive and reproductive socio-spatial practices that are directly linked to different forms of mobility. In this context, the Region of Arica and Parinacota functions as a coordinating hub within the international node of Chile, Peru, and Bolivia (Sánchez Giménez, 2019), where the region's land borders represent a significant migratory flow (Pérez *et al.*, 2015). In 2019 alone, more than 6.8 million people crossed through the Chacalluta Integrated Border Complex (Chile–Peru border) (Servicio Jesuita a Migrantes, 2020), a flow that in 2011 made it the second most trafficked border crossing in Latin America (Podestá, 2011) and, by 2017, the busiest in Chile and the main land entry point for Latin American migrants into the country (Tapia Ladino *et al.*, 2017).

The above clearly suggests that the region is composed of a socially diverse population in terms of both national and Indigenous origins, representing one of the most intercultural areas of the continent. Within this context, transnational migratory circuits develop, particularly among inhabitants of neighboring countries (Chile, Peru, and Bolivia), whose processes of circular mobility and exchange have long historical roots (e.g., Zapata-Sepúlveda, 2017). These processes foster enduring forms of knowledge about possible attachments and new mobilities, shaped through the construction of different paths, intersections, and ruptures, both temporal and spatial (Rivera-Sánchez, 2008).

Interculturality is understood as a continuous learning process that arises from the relationships among individuals from different cultural traditions, who mutually influence one another regardless of the relational context, within the shared social space they inhabit (Ansion, 2009). Complementing this concept, which varies depending on the populations studied, is the notion of integration, centered on cooperation and collaboration aimed at improving society (Garicano, 2000). This also involves the contact between traditions and the social transmission of beliefs, rituals, and customs originating from a given culture and continuously re-incorporated into the present (Arévalo, 2004).

In the educational institutions of the Region of Arica and Parinacota, there is a high concentration of students of Indigenous origin (Mondaca-Rojas *et al.*, 2018), forming a culturally diverse school community with a strong transnational family component characterized by circular rural–rural migration. More than 90% of children in classrooms are foreign-born or children of immigrants (Zapata-Sepúlveda, 2018). In fact, in this region, the proportion of foreign students in schools reaches 8.3% (*Servicio Jesuita a Migrantes et al.*, 2020). However, this figure does not include students who are children of migrant parents in irregular situations, who access the school system using a temporary identification document (Tijoux & Zapata-Sepúlveda, 2019).

One of the consequences of the above is described by Hernández Yulcerán (2016), who highlights the curricular tensions caused by the presence of students who are children of migrants and how schools respond with adaptation measures. From the perspective of students in culturally diverse schools, however, they report not feeling considered by the school curriculum (Navarro & Trazar, 2017), which raises questions about the relevance of the curriculum itself and about teachers' competencies to address the cultural diversities that students experience or attempt to experience in the classroom. Undoubtedly, cultural exchange, which should be understood as the process of continuous and mutual communicational learning among individuals from different cultures (Fiocchi & Rojas, 2015), is hindered in such contexts.

In this regard, it has been argued that “the response of education to diversity implies ensuring the right to one's own identity, respecting each individual as they are, with their biological, social, cultural, and personal characteristics” (UNESCO, 2008: 40), which would precisely allow for the individuation of a subject within society. Accordingly, taking cultural diversity into account in the educational context has led to the establishment of a stance of equality among cultures in the Americas, without hierarchies of superiority. It has also fostered an awareness of the positive value of cultural differences.

Considering the above, in Chile, by the late twentieth century, public policies focused on the educational field were implemented to promote the recognition of sociocultural diversity. In 1993, Law No. 19,253 (known as the Indigenous Law) was enacted, aiming to ensure the protection, promotion, and development of Indigenous peoples;

it also created the National Corporation for Indigenous Development [Corporación Nacional de Desarrollo Indígena, CONADI] (Law No. 19,253, 1993). Likewise, in 1995, the Culture and Education Fund was established to develop programs for the management, protection, recovery, and revitalization of tangible and intangible heritage. It also laid the pedagogical foundations for such initiatives (Ministry of the General Secretariat of Government [Ministerio Secretaría General de Gobierno], 2019).

In the case of the Arica and Parinacota Region, the first initiatives aimed at developing education programs for Indigenous populations emerged between 1960 and 1980, as part of an educational reform. During this period, various studies and research were also conducted to address the challenges faced by rural Indigenous communities. These efforts led to curricular innovations reflected in the creation of educational materials for teachers, students, and families living in the highlands (Mondaca & Gajardo, 2013). Subsequently, the Indigenous Law was enacted, and the Indigenous Education and Culture Unit of the National Corporation for Indigenous Development [Corporación Nacional de Desarrollo Indígena, CONADI] designed projects to establish the curricular foundations for intercultural bilingual education, focused on the Aymara and Atacameño regions.

At the beginning of the 2000s, expanding the scope of social policies aimed at Indigenous peoples, the Programa Orígenes (Origins Program) was implemented. Yopo Díaz (2012) described it as one of the main measures adopted by the Chilean State to establish a horizontal and inclusive dialogue with Indigenous communities, focusing on improving their living conditions. In this way, these groups (the Indigenous peoples) can develop comprehensive plans through applications to projects (Banco Integrado de Programas Sociales, 2010) addressing various areas, including “intercultural education and health, productive activities, institutional strengthening, and social marketing” (Bolados García, 2012: 137). As a result, the creation and subsequent updates of these laws led to the implementation of different policies and cultural development projects aimed at fostering intercultural engagement, both within the formal educational context and among the community and the general public. The purpose was to promote, train, and disseminate various artistic and cultural expressions that reflect the diverse cultures present in the region (INE, 2018c).

In Peru, the 1970s marked significant progress for the nation with the emergence of the Educational Reform. In 1972, the General Education Law No. 19,326 was enacted, followed by the creation of the National Policy on Bilingual Education (Política Nacional de Educación Bilingüe, PNEB). This policy emerged in response to the need to address socioeconomic issues of dependency and domination that had developed across the country, particularly those related to the subordination of Indigenous peoples (Law No. 19,326, 1972). With the dissemination of the PNEB and the implementation of Decree Law No. 21,156 of 1975, which granted official status to the Quechua language, Peru became the first South American country to promote bilingual education (Law No. 21,156, 1975). The nation recognized its multilingual reality and revalued its cultures, which had previously been marginalized. Nevertheless, political changes hindered the implementation of the PNEB, although bilingual education programs in the Amazonian and Andean regions continued their activities (Vanoni & Franco, 2015).

Twenty years later, the concept of interculturality gained prominence and gave rise to the Intercultural Bilingual Education Policy (Política de Educación Bilingüe Intercultural, PEIB) in 1989. This policy focused on enabling students to identify with their original culture. Its objectives included improving living standards and fostering pride in, as well as the promotion of, Indigenous cultures within their communities. However, one of the main limitations of this policy was that it targeted exclusively the Indigenous population. From this perspective, a contradiction emerged in relation to the goals proposed by the PEIB, which were based on the aspiration of building a nation united through diversity. In response to the shortcomings of the previous policy, the National Policy on Intercultural and Bilingual Education was enacted in 1991, proposing an educational model that involved the entire population.

In 2002, Law No. 27,818 on Intercultural Bilingual Education was enacted. This law, still in force, recognizes cultural diversity as a value and, therefore, promotes it in regions with larger Indigenous populations (Law No. 27,818, 2002). Furthermore, in 2016, the *Ministerio de Educación* [Ministry of Education] approved the National Plan for Intercultural Bilingual Education, whose goal is to ensure that children, adolescents, and adults receive a quality education (*Ministerio de Educación*, 2015).

Cultural exchange should, therefore, be independent of the context in which it takes place, whether migratory, formal educational, or non-formal educational (Fiocchi & Rojas, 2015). In this regard, cultural recovery is defined as a process through which the distinctive characteristics of a given cultural identity are made visible and, through collective memory, are continuously renewed, evolving and adapting to new socioeconomic and technological dynamics (Alba-Maldonado, 2015), and ideally integrated into society.

In this regard, given the interactions between cultures, migration, and educational policies that characterize the border cities of Arica and Tacna, it becomes imperative to examine how these processes are represented in local media. Newspapers, as opinion makers and narrators of reality, play a crucial role in shaping collective perceptions. Therefore, understanding what information is disseminated, how it is presented, and which aspects are emphasized in publications is essential to addressing the challenges and opportunities faced by these communities. To answer these questions, this study has the general objective of analyzing the content of news published in the print media of Arica and Tacna concerning education in contexts of cultural diversity. It seeks to contribute to this understanding by offering a critical and reflective perspective on the content disseminated in the newspapers *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru).

Methodology

The study design is exploratory in nature and employs qualitative methods of thematic content analysis (Schreier, 2014), using the software program QSR-Nvivo 12. From an interpretive paradigm, a textual corpus was constructed based on a review of the newspapers *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru). Both journalistic outlets were selected for their longstanding presence in their respective cities, their publication frequency (daily, in both print and digital formats), and their broad target audience (general readership). As a theoretical framework, the study draws on the Agenda Setting approach (Castillo Salina *et al.*, 2021), which examines how the media influence public opinion through the creation of a communicative agenda.

Through thematic content analysis of the media and audience surveys, a strong correlation was found between the issues emphasized by the media and those that attract audience interest (López-Escobar *et al.*, 1996). Meanwhile, framing theory (Sádaba-Garraza, 2001) posits that news does not offer a faithful reflection of reality but rather a representation of it. In other words, individuals construct from events a subjective interpretation that incorporates normative and social content, which in turn influences their responses (Sádaba-Garraza, 2001). Thus, “journalists, depending on their ideological, cultural, and religious orientations, as well as on their personal experiences and backgrounds, construct reality from a subjective point of view” (Giménez & Berganza, 2009: 191).

Hence, in the print press focused on immigration contexts, a negative trend can be observed in the way these topics are portrayed (Butrón *et al.*, 2014; Zapata-Sepúlveda *et al.*, 2021), often emphasizing conflicts that may arise during the immigration process (Igartua *et al.*, 2006).

Sample

The study was based on information published in the digital editions of *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru). The paragraph was used as the unit of analysis, record, or resource (Andréu Abela, 2002), specifically those referring to education in the context of cultural diversity. The journalistic products analyzed included reports, interviews, feature articles, opinion columns (including editorials), and supplementary magazines. Only written content was examined; images and photographs were excluded. The study covered the period from September 1, 2016, to October 31, 2017 (Barrios *et al.*, 2018).

Procedure

The process began with the review and collection of all journalistic products (news events or articles) published between September 1, 2016, and October 31, 2017, in *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru). The collected material was incorporated and analyzed using the software QSR-Nvivo 12. The analysis started with coding, followed by the categorization of the journalistic products (news events or articles). These categories were created inductively,

establishing the groupings of gender, nationality, culture, and population. At a second level, categories were developed based on the content presented or addressed in each news event or article, textual units (paragraphs), which were organized according to their evaluative tone (positive, negative, or mixed) and content (integration, cultural preservation, and workshops). The QSR-Nvivo 12 software made it possible to organize, synthesize, and access the coded content for its description and subsequent comparison. In summary, the study sought to answer the question: What is said about what is said?

Results

The document review yielded 116 journalistic products —news events or articles—: 96 from *La Estrella de Arica* (Arica, Chile) and 20 from *El Correo* (Tacna, Peru). Table 1² shows the coding frequencies for each category by newspaper, highlighting the highest frequencies within each subcategory analyzed.

A description is presented of the results corresponding to the main categories of analysis, accompanied by an example of a textual unit (of analysis) coded for each category.

Gender

This category refers to the mention of men, women, or both genders in journalistic pieces. Table 1 shows that in both newspapers, most of the pieces feature both genders as protagonists. Likewise, in both publications, the number of pieces featuring women exceeds those featuring men. Regarding content, it is worth noting that neither newspaper shows a clear tendency to address gender-related topics; they merely acknowledge the presence of men and women. However, a limited number of analytical units were found to recognize women for their contribution to bilingual education.

Category examples:

Students from the 6th cycle, enrolled in the Design Workshop VI course along with their instructors, Arch. Dayker Delgado, Arch. Jorge Condori, and Arch. Janeth Cruz, chose the town of Pica, located four hours from the city of Arica, to carry out a series of architectural interventions over the course of three days (*El Correo*, April 21, 2017).

2 The table is included in the Appendix at the end of this article (Editor's note).

(...) recognition was given to 20 teachers from the “Indigenous Language and Culture Educators” (ELCI) program, representing members of indigenous communities who possess knowledge of Aymara language and culture. This knowledge and teaching are incorporated into children’s learning activities in the classroom, thereby promoting and fostering love and respect for the culture and worldview of indigenous peoples (*La Estrella de Arica*, September 7, 2016).

Nationality

This category refers to the nationality of the individuals mentioned in the journalistic pieces. Table 1 shows that *El Correo* (Tacna, Peru) included few references to nationality, only six in total, while *La Estrella de Arica* (Arica, Chile) contained 52. In the Chilean case, the most frequently mentioned nationalities were Chilean (20), Peruvian (15), and Bolivian (12). Regarding the content of the categorized journalistic pieces, there is a recognition of cultural exchange among the different nationalities as a space for learning, fostered by the diverse perspectives and worldviews of those mentioned.

Category examples:

In our region, 2,315 children from various parts of the world are enrolled in educational institutions. Many have faced the challenge of learning the language, a task they carry out with the support of teachers and classmates. Although most of the children come from nearby countries such as Peru and Bolivia, as well as Colombia and Ecuador, there are also minors arriving from distant places like Israel, Thailand, Luxembourg, and Norway (*La Estrella de Arica*, September 25, 2016).

Inca traditions entered the viceregal world either directly or indirectly; the same occurred with Tiahuanaco. What we are trying to do here is to look at a series of activities that have taken place over 1,500 years and that are part of the national idiosyncrasy, the way of being of Peruvians... (*El Correo*, February 11, 2017).

Culture

This category refers to the distinctive characteristics of the individuals mentioned in the journalistic pieces, according to their ethnic, Indigenous, and/or tribal groups. Table 1 shows that there is no overlap between the two newspapers regarding the cultures mentioned or the frequency of their references. *La Estrella de Arica* highlighted the following: Aymara culture (26 mentions), Afro-descendant (23), and Chinchorro (13). In contrast, *El Correo* referred three times to Quechua

culture and three to Asian culture. Nevertheless, the content described mainly refers to exhibitions and workshops aimed at promoting and acknowledging the distinctive features of these cultures. Likewise, the journalistic pieces emphasized traditions, language, customs, and dances.

Category examples:

Replicas of Chinchorro mummies at various stages, recreations of the Chinchorro habitat, details about their diet, informational materials in English and Spanish, and a wide range of educational resources about this ancestral culture were part of the exhibition held as part of the event “*Our Historical Heritage*”, organized by the Liceo Bicentenario A5. It is worth noting that the Chinchorro Culture is included in this school’s curriculum (*La Estrella de Arica*, September 19, 2017).

Likewise, Tacna native Estela Gamero was recognized for her work as a researcher of the Aymara language, promoting the strengthening of cultural identity and the revitalization of Aymara, Quechua, and Amazonian culture and language (*La Estrella de Arica*, May 12, 2017).

Population

This category refers to the population segment featured or included in the journalistic piece. Table 1 shows that *La Estrella de Arica* mentioned, in roughly equal proportions, the subcategories *Community*, *Students*, and *Education Professionals*, with around 50 mentions each. In contrast, *El Correo* featured *Students* most frequently, with 11 references, followed by *Community* and *Education Professionals*, with six each. In both newspapers, the content of the journalistic pieces focused on the development of knowledge and the acknowledgment of workshops that promoted local culture. Specifically, *La Estrella de Arica* placed greater emphasis on community participation in general, whereas *El Correo* highlighted the involvement of students in various activities.

Category examples:

The traveling exhibition “*Chinchorro: A Unique and Exceptional Historical Testimony*”, which has been touring the city since September, has been a great success. It has already been displayed at the Velásquez and Saucache campuses of the University of Tarapacá and was inaugurated by local authorities in the esplanade of the Regional Government. The exhibition was part of the heritage-related activities organized for the community to commemorate the region’s tenth anniversary (*La Estrella de Arica*, October 21, 2017).

The event will take place on May 18 and will begin with a solemn session at the Museo de Sitio de las Peñas at 10 a.m., to which students from the schools Lastenia Rejas, Coronel Bolognesi, Manuel Flores Calvo, and Nuestros Héroes de la Guerra del Pacífico have been invited (*El Correo*, May 17, 2017).

Evaluation

This category refers to the positive or negative assessment of the information published in the journalistic pieces. “Positive evaluation” was defined as content related to the promotion, recognition, and preservation of cultural diversity. Conversely, “negative evaluation” referred to social phenomena such as stigmas, prejudices, and stereotypes that foster the exclusion of cultures different from one’s own. As shown in Table 1, in both newspapers, the information published on education in contexts of cultural diversity was predominantly positive. The content of these publications was largely associated with workshops, exhibitions, the development of educational materials, and curricular activities in schools, all of which contribute to educational development in culturally diverse contexts. It is worth noting, however, that *El Correo* included one piece with a mixed evaluation, reflecting some parents’ concerns about the stigma and prejudice their children might face when participating in an indigenous language course.

Category examples:

A publication aimed at promoting the learning and practice of the Aymara language and music among children in preschools in the Arica and Parinacota region. The book includes informational content, teaching materials, songs, and simple dialogues intended for use by early childhood education professionals and technicians in the classroom (*La Estrella de Arica*, September 16, 2016).

To date, there are 21,882 educational institutions required to offer Intercultural Bilingual Education in its various modalities. However, challenges persist, including the very concerns of parents. “Native speakers of an indigenous language have often refrained from using it, and many parents from the communities do not want their children to be taught, for example in Quechua, for fear that they might be deceived or humiliated” (*El Correo*, February 21, 2017).

Content

This category refers to the themes or information related to education in contexts of cultural diversity as described in the body of the journalistic pieces. In both newspapers, three main thematic axes were identified: Integration, Cultural Preservation, and Workshops. The first axis, Integration, is further structured into two subcategories: Exchange and Traditions. The third axis, Workshops, is subdivided into Language, Dance, and Music. As shown in Table 1, for the Integration category, the subcategory Traditions predominates over Exchange in both newspapers. Additionally, the Cultural Preservation category appears more frequently than Workshops, with Language being the primary focus of the workshops described in *La Estrella de Arica*, while Dance is emphasized in *El Correo*.

In summary, both newspapers highlighted the preservation of Indigenous Cultures and Integration, specifically focusing on traditions. In this context, *La Estrella de Arica* included content about activities carried out by members of the Afro-descendant tribal community, such as the “Afro Week”, which featured lectures and training sessions on their history, customs, worldview, and dance workshops. The newspaper also emphasized the preservation of Aymara culture, for instance, research on ancestral knowledge of native plants; a dance workshop centered on the potato harvest tradition; and the celebration of *Machaq Mara* (New Year). Additionally, Chinchorro culture was presented through traveling exhibits, exhibitions, documentaries, and lectures, as well as workshops focused on recreating the mummification process. On the other hand, *El Correo* predominantly published information about Marinera workshops (a typical dance) and Korean culture.

Regarding Cultural Exchange, both newspapers reported on exchange programs involving students and teachers. *La Estrella de Arica* highlighted foreigners who conducted presentations about their professions and taught English in educational institutions.

Category examples:

The seventh- and eighth-grade students recall the turbulence aboard the plane, the warm beaches with their crystal-clear waters, and the walled city. They describe it as a unique and unrepeatabe experience. They traveled with six teachers and two school administrators to showcase part of northern Chile’s culture and folklore as part of the “*Escuelas Hermanas*” partnership that *Mosaicos* maintains with the *Camino del Coral School* in Cartagena de Indias (*La Estrella de Arica*, November 2, 2016).

The cultural identity of a people is something that should never be lost or forgotten; however, in Tacna, the opposite is happening, warns Walter Tacuri Galindo, an art education teacher and researcher of national folklore. The teacher seeks to immortalize traditional costumes and to catalogue the dances and folk performances of each area in our region (*El Correo de Tacna*, September 3, 2017).

From a qualitative perspective, based on the data collected, and despite the fact that Arica and Tacna are cities in different countries, the similarities allow us to assert a degree of coherence when discussing education in the context of cultural diversity. Both *El Correo* and *La Estrella de Arica* primarily referred to educational topics within the framework of cultural diversity in a positive manner. They highlighted the development of theoretical and practical knowledge beyond what is provided in formal education. Likewise, they described the implementation of workshops, training sessions, and/or exchanges, both national and international, that contribute to knowledge and/or understanding of others. In this way, the media promoted the integration of different groups within a shared space through “cultural preservation”.

Discussion and Conclusions

This study analyzed journalistic products published in two print media outlets, one from Arica (Chile) and the other from Tacna (Peru), focusing on education in contexts of cultural diversity. The content of these journalistic products was reviewed and classified according to nationality, gender, culture, the population discussed, value assessment (positive or negative), and the topics covered.

Regarding the themes, the categories Integration, Cultural Preservation, and Workshops stand out in both media outlets. From the perspectives of Agenda Setting theory (Castillo Salina *et al.*, 2021) and framing (Sádaba-Garraza, 2001), a positive outlook can be observed toward events related to *education in contexts of cultural diversity*. This is due to the similarity between the two media outlets in, as Anson (2009) notes, promoting an interaction oriented toward interculturality, one that goes beyond mere interrelation and moves toward a respectful learning process with and from the *other*, who is different.

Based on the frequencies obtained, a positive predominance was found in each category when describing *education in contexts of cultural diversity*. This finding is relevant, given that previous research has shown a negative tendency when discussing individuals of nationalities

different from the predominant one (Butrón *et al.*, 2014; Igartua *et al.*, 2006; Creighton, 2013). Therefore, as Ansion (2009) and Fiocchi and Rojas (2015) indicate, this study suggests that topics related to education in contexts of cultural diversity may promote better relationships when interacting with this *otherness*, fostering communication and continuous, reciprocal learning.

It can be concluded that both newspapers portrayed education in culturally diverse contexts in a positive manner. *El Correo* (Tacna, Peru) focused on integration and cultural preservation through folklore and also reported on language and dance workshops. In turn, *La Estrella de Arica* (Arica, Chile) tended to highlight the cultural diversity of the Arica and Parinacota Region, while simultaneously emphasizing the reclaiming of Aymara, Afro-descendant, and Chinchorro cultures. It also provided space for the promotion and dissemination of traditions and customs through language, music, and dance workshops, within a framework of cultural preservation.

A relevant point that emerged from this study was that, although folklore and the dissemination of traditions serve as initial steps toward understanding otherness, they are not sufficient for achieving genuine inclusion. It is necessary to draw on the knowledge and identities of community members to generate contributions from diverse perspectives, thereby reducing stigma, prejudice, and stereotypes. All these phenomena are characteristic of intercultural contexts, shaped by migration from rural to urban areas, as well as by national and international migration.

In summary, both print media outlets provided information on education in contexts of cultural diversity and, at the same time, promoted the value of diversity within the societies of Arica (Chile) and Tacna (Peru). This reveals a tendency toward respect, reflected in the careful writing and focus of the journalistic pieces, which may well represent an intercultural approach developed in the border cities of Arica and Tacna. From a political and educational standpoint, these findings may contribute to the design of public policies aimed at strengthening intercultural education in border territories. The role of the media is recognized as a key actor in the construction of social imaginaries and, at the same time, in promoting local values of coexistence, inclusion, and respect for intercultural communities such as those present in the region under study.

Limitations

The main limitation identified in this study relates to temporality, as the analysis refers to a past period, from September 1, 2016, to October 31, 2017. Although during this time the newspapers *La Estrella de Arica* (Arica, Chile) and *El Correo* (Tacna, Peru) reported on interculturality, education, and mobility processes along the Chilean-Peruvian border, topics that fluctuate according to the sociopolitical and economic contexts of both countries, the data analyzed are ex post facto. While the findings presented in this article contribute to a deeper understanding and further development of migration studies, a more comprehensive analysis of this social phenomenon would benefit from a larger corpus of print media. Nevertheless, the interest shown by press representatives in reporting, or, in journalistic terms, *covering*, news events through various journalistic products is appreciated, as these efforts are acknowledged by the different components of organized society.

However, another limitation was the lack of consideration of the ideological bias of the press, from ownership to the political and religious views of their executives, in the analysis of media representations of interculturality. As Browne-Sartori and Castillo-Hinojosa (2013: 46-47) point out, “Although this function is not explicitly stated by the media, all of them have an editorial line that generally reflects, at least in the case of Chile, the views of their owners (...)”. Nevertheless, in the interest of maintaining coherence in the research underlying this manuscript, it was not possible to develop this aspect (bias) further.

However, the journalistic materials collected could well be analyzed from other methodological and paradigmatic approaches, among them Critical Discourse Analysis (CDA), which, according to Browne-Sartori and Castillo-Hinojosa (2013: 54):

A CDA makes it possible to identify the signals that are sent daily to the community, which receives and filters information often without reflecting on what it consumes. It also allows for the observation and analysis of the mechanisms used to deliver such information to the public, and of how, over time, the conveyed perspectives become ingrained in societies, shaping identity through distinctions from difference.

Although these limitations were identified, this study aims to contribute to understanding the role of the media in addressing current and sensitive issues in contemporary society. This is achieved through

the use of a rigorous methodology that organizes and systematizes all the information considered during the analyzed period, subsequently shedding light on and guiding the understanding of current and everyday migratory processes.

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Appendix

Table 1

Frequency of News Publications in the Newspapers
La Estrella de Arica and El Correo

Category	Subcategory	Coding Frequency	
		<i>La Estrella de Arica</i>	<i>El Correo</i>
Gender	Female	10	3
	Male	4	0
	Mixed	84	17
Nationality	Chilean	20	2
	Peruvian	15	2
	Bolivian	12	0
	Colombian	4	1
	Argentine	1	2
	Not specified	60	18
Culture	Aymara	26	1
	Afro-descendant	23	1
	Chinchorro	13	0
	Quechua	2	3
	Asian	1	3
	Inca	0	2
	Amazonian	0	2
	Chiribaya	0	1
Population	Community	54	11
	Students	49	6
	Education Professionals	49	6

Category	Subcategory	Coding Frequency	
		<i>La Estrella de Arica</i>	<i>El Correo</i>
Evaluation	Positive	98	19
	Negative	0	0
	Mixed	0	1
Content	Integration		
	Traditions	51	7
	Exchange	29	4
	Cultural Recovery	64	9
	Workshops		
	Language	17	1
	Dance	11	6
	Music	10	0
Note. More than one category can exist per unit of analysis.			
Source: Own elaboration based on data from the Fondecyt Regular project 1160869.			

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