Reimagining Indigenous Education in Costa Rica through Paulo Freire's Pedagogical Lens: A Critical Analysis

Reimaginar la educación indígena en Costa Rica a través de la lente pedagógica de Paulo Freire: un análisis crítico

Dianala Bernard
dianala.bernard@uopeople.edu
https://orcid.org/0000-0003-3643-0435
School of Education, University of the People
Estados Unidos

Abstract

The present research analyzes Paulo Freire's renowned work Pedagogy of the Oppressed within the context of education for Costa Rica's Indigenous populations. It critically examines Costa Rican education and its role in perpetuating or challenging oppression in Indigenous populations. Freire argues that traditional models of education, where teachers impart information to passive students, serve to maintain the status quo and oppress the marginalized, such as Indigenous communities. Instead, he proposes a problem-posing approach that encourages critical thinking, dialogue, and collective action to transform unjust realities. Emphasizing the examination of the possible impact of Freirean pedagogy on Indigenous culture, language, socialization, Social and Emotional Learning (SEL), and Culturally Responsive Pedagogy (CRP), the present study explores the complexities of educational theory and practice for Indigenous populations in Costa Rica. In examining how Freire's pedagogical principles intersect with Indigenous populations' unique challenges and opportunities, this analysis aims to inform policy and practice toward educational equity and social justice for Costa Rica's eight Indigenous populations.

Keywords: Paulo Freire, pedagogy of the oppressed, indigenous education, Costa Rica, culturally responsive pedagogy, educational equity

Resumen

La presente investigación analiza la célebre obra de Paulo Freire, Pedagogía del oprimido, en el contexto de la educación para las poblaciones indígenas de Costa Rica. Examina críticamente la educación costarricense y su papel en perpetuar o desafiar la opresión en las poblaciones indígenas. Freire sostiene que los modelos tradicionales de educación, donde los maestros imparten información a estudiantes pasivos, sirven para mantener el estatus quo y oprimir a los marginados, como las comunidades indígenas. En su lugar, propone un enfoque de educación problematizadora que fomenta el pensamiento crítico, el diálogo y la acción colectiva para transformar realidades injustas. Enfatizando el examen del posible impacto de la pedagogía freireana en la cultura indígena, el idioma, la socialización, el Aprendizaje Social y Emocional (SEL, por sus siglas en inglés) y la Pedagogía Culturalmente Receptiva (CRP, por sus siglas en inglés), el presente estudio explora las complejidades de la teoría y la práctica educativa para las poblaciones indígenas en Costa Rica. Al examinar cómo los principios pedagógicos de Freire se intersectan con los desafíos y oportunidades únicos de las

poblaciones indígenas, este análisis pretende informar la política y la práctica hacia la equidad educativa y la justicia social para las ocho poblaciones indígenas de Costa Rica.

Palabras clave: Paulo Freire, pedagogía de los oprimidos, educación indígena, Costa Rica, pedagogía culturalmente receptiva, equidad educativa

INTRODUCTION

Paulo Freire's Pedagogy of the Oppressed advocates a shift from teacher-centered to student-centered education, emphasizing dialogue, critical thinking, and liberation. This model transforms education into a tool for empowerment and social change (Black et al., 2024; Freire, 2014; Lancy, 2024; Meliqulova, 2024). In Costa Rica, Indigenous communities encounter significant educational hurdles, including language barriers and institutionalized discrimination, hindering educational equity and self-determination (Minority Rights Group International, 2022). These communities should leverage their traditional knowledge and values through legislative activism and stakeholder engagement to advocate for educational systems that reflect their cultural practices and worldviews (Black et al., 2024).

This study employs a qualitative observational methodology supplemented by relevant research to explore the impact of implementing the Freirean pedagogy approach on Indigenous education in Costa Rica. Observations were conducted in various Indigenous communities to document educational practices, cultural activities, and social interactions. The observational data were complemented by a literature review on Indigenous populations in Costa Rica, focusing on historical, cultural, and educational contexts. Data were then analyzed through thematic analysis, highlighting themes related to language, culture, socialization, Social and Emotional Learning (SEL), and Culturally Responsive Pedagogy (CRP).

In suggesting the integration of Freire's principles into Indigenous education, the study aims to promote equity and enable meaningful participation in society for Costa Rica's Indigenous communities. It emphasizes respecting and nurturing Indigenous languages, cultures, beliefs, and values to foster educational liberation and social justice. Further, in highlighting Indigenous learners' voices and experiences, the research seeks to contribute to a more inclusive and emancipatory educational dialogue, advocating for a holistic, culturally, and historically relevant approach to education (Bernard, 2023a, 2024; Freire, 2014; Legette et al., 2021; Selby et al., 2020).

DEVELOPMENT

Since Paulo Freire's Pedagogy of the Oppressed challenges traditional education by advocating for a pedagogy of liberation entrenched in dialogue, critical thinking, and mutual respect, applying Freire's ideas to Indigenous education requires careful consideration of cultural differences and power dynamics. Indigenous communities have their own authority and knowledge transmission systems that differ from Western educational models, including diverse approaches like Montessori, constructivist, and STEM (science, technology, engineering, and mathematics)/STEAM (science, technology, engineering, arts, and mathematics) initiatives. Thus, a critical analysis must explore how Freire's ideas can complement, rather than replace, Indigenous pedagogies.

Understanding the historical and contemporary context of Indigenous education is crucial. Colonial legacies, land dispossession, and unequal access to resources continue to shape educational experiences for Indigenous youth (Black et al., 2024; Camacho-Nassar, 2019). Despite Costa Rica adopting the United Nations (UN) Declaration on the Rights of Indigenous Peoples and ratifying ILO (International Labour Organization) Convention 169, rights to land and self-determination remain a struggle (Camacho-Nassar, 2019). Freire highlights how oppression conditions the thoughts of the oppressed, making it difficult for them to disentangle their identity from their oppressors (Freire, 2014). This analysis should, therefore, consider how structural inequalities, such as linguistic and cultural barriers, intersect and impact current educational practices.

Freire (2014) suggests that the oppressed sometimes adhere to their oppressors in a complex psychological relationship, preventing them from recognizing their subjugation. Recent studies (Maenette et al., 2017; Lawton, 2022) highlight the importance of knowledge transfer from elders in

Indigenous education to challenge existing power dynamics and the psychological impacts of oppression. Freire's pedagogy promotes awareness, empowerment, and action through education, encouraging Indigenous individuals to pursue opportunities and advocate for their rights.

Critical concepts of Freirean pedagogy, such as conscientization, dialogue, and praxis, provide insights into the dynamics of oppression within educational contexts and offer pathways toward emancipation and social change (da Costa, 2024; Lawton, 2022; Peter, 2024; Samacá Bohórquez, 2020; Valls-Carol et al., 2022; Black et al., 2024; Rodriguez & Navarro-Camacho, 2022). Integrating these concepts can help create educational practices that respect and nurture Indigenous cultures, contributing to broader social justice goals.

Conscientization or Critical Consciousness

Central to Freire's pedagogy is the concept of conscientization, or critical consciousness (Badenhorst et al., 2023; da Costa, 2024; Freire, 2014; Lawton, 2022; Peter, 2024). It involves individuals critically reflecting on their social, political, and economic realities, thereby gaining awareness of the structural forces perpetuating oppression. According to Lawton, "[Conscientization] is the process of moving from naive or passively received understandings of self, others, and the world to more critical and active understandings, of moving from partialized or focalized views of reality to a more total and contextual view" (p. 50). Through conscientization, learners move beyond passive acceptance of the status quo and become active agents in their liberation (Lawton, 2022; Peter, 2024). In Indigenous education, conscientization can inspire learners to challenge colonial legacies, assert their cultural identities, and reclaim their rights to self-determination (Camacho-Nassar, 2019; Cruz, 2021; Valenzuela, 2023).

Dialogue and Reflection

Freire accentuates dialogue's role in fostering mutual understanding, respect, and collaboration in education (Freire, 2014; Samacá Bohórquez, 2020; Valls-Carol et al., 2022). This approach transcends traditional teacher-student hierarchies, promoting reciprocal learning and critical reflection. Dialogue bridges cultural traditions and contemporary practices in Indigenous education, facilitating intergenerational learning and preserving Indigenous knowledge. Authors like Domoff et al. (2023) and Selby et al. (2020) agree, highlighting the importance of culturally relevant, community-based education models that address Indigenous children's academic, cultural, spiritual, and physical needs, aiming to empower students and foster social justice.

Praxis or Empowerment and Self-Determination

Freire (2014) advocates for praxis, which involves thoughtful reflection and informed action, leading to continuous improvement and transformation. Praxis encourages individuals to critically analyze their experiences, identify injustices, and take purposeful action to address systemic inequalities. This could encourage students to become community change agents, linking critical awareness with practical efforts. In Indigenous education, praxis can empower learners to advocate for policies that honor cultural diversity, promote linguistic revitalization, and prioritize holistic development (Black et al., 2024; Freire, 2014; Popielarz, 2024; Rodriguez & Navarro-Camacho, 2022).

Integrating language and culture, socialization, SEL, and CRP within Freirean pedagogy enriches the understanding of education in Indigenous contexts. Indeed, according to the World Bank (2019),

[Forty-two] million indigenous people live in Latin America and the Caribbean. 560 indigenous languages are spoken, but 1 out of 5 indigenous populations have lost their native language over the past few decades. 26% of Indigenous languages are at risk of disappearing. (para. 1)

Social exclusion and poverty contribute to the loss of Indigenous languages and cultures (Durocher, 2024). Thus, creating a learning environment that values all students' experiences and voices promotes academic success and social justice. This integration makes education more inclusive and supportive, ensuring it educates, heals, and empowers historically marginalized communities. Consequently, education, as suggested by Freire, must foster identity, resilience, and a profound sense of belonging among Indigenous students (Bernard, 2023a, 2024; Durocher, 2024; Freire, 2014; Legette et al., 2021; World Bank, 2019).

Language and Culture

Language and culture are foundational to education, shaping identity, worldview, and learning experiences (Fountain, 2023; Wodon & Cosentino, 2019). Paulo Freire's (2014) pedagogy underscores the importance of cultural and linguistic context in the learning process, advocating for an educational approach that respects and integrates the cultural realities of learners. Language allows individuals to communicate, share ideas, and pass down traditions, while culture encompasses a society's beliefs, values, customs, and behaviors. According to Freire, education should be a process of cultural action for freedom, where the oppressed are empowered to reclaim their language and culture to resist domination and assert their identity.

Culture influences how individuals perceive the world, interact with others, and understand their place in society. It is learned and transmitted through socialization, education, and shared experiences (Avendaño & Angulo-Jiménez, 2023; Fountain, 2023). Freire's (2014) concept of dialogical education emphasizes the dynamic relationship between language and culture, promoting an interactive learning environment where students and educators engage in a mutual exchange of knowledge and experiences. This approach could foster critical consciousness and help learners understand their cultural identity better.

Language and culture are deeply interconnected, each shaping and being shaped by the other. This interplay is complex in multilingual societies as individuals navigate multiple linguistic identities, reflecting and influencing their cultural affiliations. This phenomenon, known as straddling cultures, can lead to a rich, multifaceted sense of identity and pose challenges to social integration and personal coherence. Recognizing and validating Indigenous languages and cultural practices are essential for fostering belonging, pride, and resilience within Indigenous populations (Avendaño & Angulo-Jiménez, 2023; Fountain, 2023; Wodon & Cosentino, 2019). Freire's (2014) emphasis on cultural identity and linguistic diversity underscores the need for an inclusive curriculum. Such a curriculum should celebrate Indigenous learners' cultural and linguistic heritage, promoting social justice and educational equity.

Socialization

Socialization is the lifelong process through which individuals acquire the knowledge, skills, values, norms, and behaviors needed to function effectively in society (Kovalenko, 2020; Nickerson, 2024; Spears, 2020). Paulo Freire's (2014) pedagogical approach emphasizes the role of education in socialization, advocating for a process where learners critically engage with their cultural and social realities to develop a sense of agency and empowerment. Beginning with primary socialization within the family, where children learn basic behaviors, language, and cultural norms, it continues through secondary socialization in schools, peer groups, workplaces, religious institutions, and media. Freire's concept of conscientization aligns with this process, encouraging individuals to reflect critically on their social contexts and transform their understanding through dialogue and action.

Significant life changes necessitate resocialization, adjusting one's identity and behavior. Freire (2014) highlights the importance of education as a means of continuous transformation, where learners are not only recipients of knowledge but active participants in shaping their identities and social roles. This

perspective ensures that education is not static but dynamic, allowing for constantly renegotiating social norms and values. Socialization ensures cultural continuity, social cohesion, and the development of individual identity and self-concept, addressing social issues and fostering inclusive communities. Freire's pedagogy supports this by promoting an educational environment that respects and incorporates all learners' cultural backgrounds and experiences, fostering inclusivity and social justice.

In Indigenous communities, socialization should emphasize cultural traditions, kinship networks, and communal values, with education playing a vital role in transmitting cultural knowledge and ethical principles (Kovalenko, 2020; Nickerson, 2024; Spears, 2020). Freire's (2014) approach to education as a practice of freedom aligns with these values, advocating for a culturally responsive pedagogy that honors and integrates Indigenous ways of knowing and being. This approach preserves cultural heritage and empowers Indigenous learners to critically engage with and transform their social realities, promoting cultural resilience and community cohesion.

Social and Emotional Learning (SEL)

SEL encompasses a range of socio-emotional skills essential for personal and interpersonal well-being, including emotional literacy, self-awareness, empathy, and relationship-building (Bernard, 2023a; Greenberg, 2023). These skills help individuals manage emotions, set and achieve goals, show empathy, maintain positive relationships, and make responsible decisions (Bernard, 2023a; Greenberg, 2023; Jones & Doolittle, 2017). Paulo Freire's (2014) pedagogical approach can enhance the implementation of SEL by encouraging a critical examination of socio-emotional skills within the broader context of social justice and empowerment. Freire's emphasis on critical consciousness, or conscientization, aligns with the goals of SEL, fostering emotional literacy, self-awareness, and empathy, but extends these concepts to include understanding one's social and political context.

SEL can be taught in schools to enhance students' ability to integrate thinking, emotions, and behavior, leading to positive outcomes (Bernard, 2023a; Jones & Doolittle, 2017). Freire's (2014) approach to education emphasizes dialogue and reflection, which are fundamental to SEL. Engaging students in meaningful discussions about their emotions and social interactions helps educators better understand themselves and others. This reflective practice is essential for cultivating empathy and building positive relationships. Freire's dialogic method transforms the classroom into a space where students can explore and articulate their feelings and experiences, fostering a supportive and empathetic learning environment.

In Indigenous education, SEL could be most effective when integrated with cultural contexts, incorporating Indigenous values and traditions, reinforcing community values like respect for elders, interconnectedness with nature, and communal responsibility, and fostering emotional resilience, interpersonal harmony, and community solidarity alongside academic achievement (Lancy, 2024). Freire's (2014) pedagogical principles support this integration by advocating for culturally relevant education that respects and honors students' lived experiences and cultural backgrounds. In embedding SEL within the cultural framework of Indigenous communities, educators can promote social and emotional learning that is not only relevant but transformative, ensuring that SEL does not merely adapt to cultural contexts superficially but engages deeply with Indigenous ways of knowing, thereby fostering a more holistic and impactful learning experience (Freire, 2014). Through this critical analysis lens, the implementation of SEL in Indigenous education promotes both personal well-being and collective empowerment, aligning with Freire's vision of education as a practice of freedom.

Culturally Responsive Pedagogy (CRP)

Culturally Responsive Pedagogy (CRP) acknowledges and celebrates learners' cultural diversity, creating environments that affirm students' cultural identities and experiences (Ladson-Billings, 1994a, 1994b; Liando & Tatipang, 2024). Rooted in Critical Pedagogy (CP), CRP challenges traditional educational models that neglect diverse cultural contexts, advocating for education as a transformative tool to critique and reform oppressive social structures (Bello, 2023; Soler-Gallart, 2023; Akinsanya & Ojotule, 2022; Samacá Bohórquez, 2020; Valls-Carol et al., 2022). In Indigenous education, CRP promotes culturally relevant content and pedagogical practices that honor Indigenous knowledge systems, fostering educational equity and social justice (Rigney, 2020). Integrating Freirean pedagogy with CRP provides a framework for critically analyzing and improving Indigenous education, aiming for educational liberation, cultural revitalization, and social transformation (Dodgson, 2019, 2021; Freire, 2014; Peter, 2024; Washington & Johnson, 2023).

Freire's Pedagogy Explained

Freire's (2014) pedagogy asserts that education is inherently political, with traditional methods often perpetuating oppression by treating learners as passive recipients (Ford, 2021). This is particularly relevant for Indigenous populations, where conventional education frequently neglects their histories, knowledge systems, languages, and cultural practices (Apaydin, 2020; Durocher, 2024; Rodriguez & Navarro-Camacho, 2022). A critical analysis must examine how Freire's ideas align or conflict with Indigenous values and whether his model can integrate Indigenous epistemologies and communal learning styles. Washington and Johnson (2023) state, "The mischaracterizations of Indigenous families and communities as deficient, uncaring, and uninvolved ignore thousands of years of self-determination and leadership in the education of their children" (para. 4).

Underlying Assumptions

Since Freire's pedagogy views education as integrally political, critiquing traditional approaches that treat learners as passive recipients and maintain oppressive structures (Bello, 2023; Freire, 2014; Soler-Gallart, 2023), conventional educational practices that often neglect Indigenous cultural, historical, and linguistic knowledge systems must be challenged. In accord with Freire, Selby et al. (2020) highlight community-as-pedagogy programs in rural areas that empower youth by integrating local knowledge and participation, fostering stewardship and leadership skills through experiential learning and mentorship from community elders and leaders. A critical analysis should examine how Freire's assumptions align or conflict with Indigenous communities' values, needs, and aspirations and whether his model can incorporate Indigenous epistemologies and communal learning styles. For example, while there are significant areas of alignment between Freire's pedagogy and proposed Indigenous education, particularly in their shared goals of empowerment and contextual learning, there are also critical concerns in epistemology, focus, and methods, such as in the valuation of knowledge sources, the role of community in the learning process, and the modes of knowledge transmission, that need to be addressed for effective integration of Freire's pedagogy.

Strengths

One of the key strengths of Freire's pedagogy is its focus on dialogue and problem-posing education, which encourages active participation and critical thinking among learners away from an oppressive view (Bello, 2023; Freire, 2014; Soler-Gallart, 2023). Thus, aligning with Freire, Valenzuela (2023) proposes six criteria for decolonizing curricula and pedagogies in Latin America, aiming to challenge and transform colonial structures. These criteria focus on integrating Indigenous knowledge, promoting social justice, and fostering inclusive and equitable academic environments. This approach can be particularly empowering for Indigenous students, as it promotes using their native languages and

cultural contexts as bases for learning and critical inquiry, fostering an educational environment where Indigenous knowledge is valued, and students are agents in their lived experiences, especially educational journeys. Additionally, this pedagogical approach supports the decolonization of education by challenging the dominance of teacher-centered Western curricula and promoting cultural sustainability (Avendaño & Angulo-Jiménez, 2023; Cruz, 2021; Dembicz, 2021; Freire, 2014; Marín Herrera et al., 2020; Rodriguez & Navarro-Camacho, 2022; Tafjord, 2020; Valenzuela, 2023; Villhauer, 2021).

Limitations

While influential, Freire's (2014) pedagogy may have limitations in indigenous contexts. Implementing a dialogic and problem-posing model within rigid state education systems, with their standardized curricula and assessments, can be challenging (Akinsanya & Ojotule, 2022; Peter, 2024). Additionally, Freire's focus on class struggle may not fully address the linguistic, cultural, and historical factors shaping Indigenous oppression. Peter (2024) emphasizes developing critical consciousness to empower individuals and promote social justice, encouraging learners to question and transform limitations. Therefore, a critical analysis must assess how well Freire's class-based analysis applies to the culturally specific oppression experienced by Indigenous populations (Akinsanya & Ojotule, 2022; Badenhorst et al., 2023; Peter, 2024).

Implications for Practice

Applying Freire's pedagogy to Indigenous education suggests a shift toward inclusive models integrating Indigenous languages, cultures, and epistemologies (Barros & De Oliveira, 2022; Freire, 2014). This approach could enhance educational outcomes for Indigenous students and promote social justice, cultural preservation, and empowerment. Bridging gaps between Indigenous and non-Indigenous students would create a more equitable educational environment. Integrating Indigenous knowledge into the curriculum fosters respect for cultural diversity among all students. Policymakers and educators must adapt educational systems to meet Indigenous communities' needs, potentially requiring teacher training, curriculum development, and governance reforms. These efforts can lead to a cohesive society where Indigenous voices are valued and integral to the national narrative (Barros & De Oliveira, 2022; Cruz, 2021; Núñez et al., 2020).

Costa Rica's Indigenous Populations

Costa Rica has eight Indigenous populations, as indicated in Table 1, with distinct languages, cultures, and traditions. The populations are Bribrí, Cabécar, Ngäbe (or Ngöbe and known as Guaymies), Boruca (also known as Brunka), Huetar, Maleku (or Malecu and known as Guatuso), Chorotega, and Térraba (also known as Teribe, Naso, or Brörán). These Indigenous groups inhabit 24 different regions of Costa Rica through various executive decrees since the 1950s and have unique cultural practices and identities, languages, histories, and educational challenges (Durocher, 2024). In Dembicz (2021), the Costa Rican Native community is reported as slightly less than 70,000, constituting less than 2% of the general population and holding approximately 7% of the country's territory. Despite facing land rights issues, social marginalization, and economic disparities, Indigenous communities try to preserve their cultural heritage, albeit in various degrees, and contribute to Costa Rica's cultural diversity (Black et al., 2024; Camacho-Nassar, 2019; Ixchíu, 2020; Villhauer, 2021). Embracing Indigenous peoples' cultural richness and diversity would help Costa Rica foster a more inclusive and equitable society for future generations (Avendaño & Angulo-Jiménez, 2023; Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Dembicz, 2021; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Marín Herrera et al., 2020; Rodriguez & Navarro-Camacho, 2022; Tafjord, 2020; Villhauer, 2021).

Table 1

Summary of Indigenous Populations in Costa Rica

Indigenous Group	Primary Region	Key Cultural Practices	Educational Challenges	Current Initiatives
Bribrí	Talamanca	Traditional stories	Language barriers	Bilingual programs
Cabécar	Talamanca	Cultural ceremonies	Integration issues	Bilingual programs
Ngäbe	Puntarenas	Agriculture, crafts	Socio-economic challenges	Cultural education
Boruca (Brunka)	Southern Pacific	Resistance history	Language revitalization	Cultural education
Huetar	Central Region (La Meseta Central)	Traditional knowledge	Cultural assimilation	Reclaiming knowledge
Maleku (Malecu)	Arenal Volcano Region	Environmental stewardship	Limited resources	Environmental education
Chorotega	Guanacaste	Pottery-making	Language loss	Cultural revitalization
Térraba (Teribe)	Puntarenas	Cultural traditions	Educational resources	Language programs

The Bribrí and Cabécar, residing primarily in the Talamanca region, face obstacles related to language barriers and the integration of their languages and cultures into the formal education system. For example, the Talamanca region's Bribrí and Cabécar communities have implemented bilingual education programs that integrate traditional stories and cultural practices, significantly improving student engagement and cultural pride. Similarly, the Ngäbe people, one of the largest Indigenous groups in Costa Rica, face socio-economic challenges and linguistic barriers within the formal education system. Therefore, promoting Ngäbere language and cultural education is crucial for preserving Ngäbe cultural heritage and empowering Ngäbe youth. The Boruca (Brunka) people, known for their resistance against Spanish colonization, prioritize revitalizing the Brunka language and culture. Strengthening Brunka language and cultural education is vital for promoting cultural resilience among Boruca youth (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Cruz, 2021; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Marín Herrera et al., 2020).

The Huetar, historically inhabiting the central region of Costa Rica (la Meseta Central), face challenges in reclaiming and preserving traditional knowledge due to cultural assimilation. Revitalizing Huetar culture and language requires collaborative efforts to reclaim and preserve traditional knowledge (Villalobos-Araya, 2020). The Maleku (Malecu) people, residing near the Arenal Volcano, emphasize environmental stewardship and traditional practices in their cultural identity. Strengthening Maleku language and cultural education is crucial for promoting cultural resilience and educational empowerment (Curtis, 2021; Solis-Aguilar, 2022). The Térraba, residing primarily in the Puntarenas province, also face significant challenges in preserving their language and culture amidst modern pressures and limited educational resources. Enhancing educational programs incorporating the Térraba language and traditions is essential for cultural survival and empowerment (Black et al., 2024; Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Durocher & Camacho-Nassar, 2023; Durocher, 2024).

Lastly, the Chorotega people, historically known for advanced pottery-making techniques, strive to preserve and revitalize their culture despite language loss and cultural assimilation (Apaydin, 2020; Dembicz, 2021; Wallerstein, 2010). Efforts to preserve and revitalize Chorotega culture are essential for

promoting cultural diversity and honoring Indigenous heritage in Costa Rica. These initiatives, centered around bilingual education programs, culturally relevant curriculum development, and community-led efforts, are necessary to address these Indigenous populations' educational needs and cultural preservation. Embracing such measures helps Costa Rica ensure its educational systems are inclusive and empowering, allowing Indigenous communities to thrive while maintaining their unique cultural identities. This comprehensive approach supports a broader vision where education becomes a tool for social justice, fostering respect and appreciation across diverse cultural landscapes (Apaydin, 2020; Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Dembicz, 2021; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Sun et al., 2022; Wallerstein, 2010).

Linguistic and Cultural Dimensions of Indigenous Education in Costa Rica

Indigenous languages and cultures are foundational for educational practices and identity formation, serving as vehicles for knowledge transmission, cultural preservation, and fostering a sense of belonging and pride (Apaydin, 2020; Wodon & Cosentino, 2019). A World Bank report highlights that Indigenous Peoples often have less access to quality education (Wodon & Cosentino, 2019). Ferguson and Weaselboy (2020) emphasize that Indigenous languages encapsulate ecological knowledge crucial for sustainable land stewardship and environmental sustainability (Apaydin, 2020; Black et al., 2024).

In Central America, particularly Costa Rica, efforts are made to teach Indigenous languages like Boruca through programs initiated by the National University of Costa Rica and the Department of Indigenous Education (Ixchíu, 2020). However, external pressures, especially with demands for the exclusive use of Spanish, threaten these languages. Costa Rica's Indigenous Education Program, established in 2009, aims to address the educational needs of Indigenous and migrant populations, stressing tolerance and respect for diversity. Similarly, Freire's pedagogy stresses the importance of cultural identity and empowerment through education, including validating and promoting Indigenous languages and knowledge systems (Camacho-Nassar, 2019, 2020, 2021; Freire, 2014).

Accordingly, the education system faces challenges in providing quality education to Indigenous children, migrants, marginalized groups, and those with disabilities, highlighting the need for tailored programs and policies (Bernard, 2023b; Minority Rights Group International, 2022). Initiatives to integrate Indigenous culture into education promote interculturality and inclusivity, with local schools and cultural events like the Fiesta de los Diablitos helping preserve Indigenous languages and traditions. The Ngäbe, Costa Rica's largest native group, try to maintain their traditional language and practices while engaging in agriculture and crafts (CRESPIAL, 2018; Camacho-Nassar, 2019, 2020, 2021).

Challenges Related to the Preservation of Indigenous Languages and Cultural Heritage

Indigenous communities' rich linguistic and cultural diversity face increasing threats from historical marginalization, globalization, and assimilationist educational policies (see Table 2). In formal education, Indigenous languages and cultural practices are often marginalized in favor of colonial languages and Eurocentric curricula, leading to the endangerment and potential extinction of many Indigenous languages and the erosion of cultural traditions (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Cruz, 2021; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Tichnor-Wagner, 2020; Valenzuela, 2023). The implications of these challenges are profound, as they threaten the cultural identity, continuity, and resilience of Indigenous communities, making it imperative to address these issues through targeted educational and policy interventions.

Table 2

Challenges Related to the Preservation of Indigenous Languages and Cultural Heritage

Challenge	Description
Structural Barriers	Limited resources, lack of qualified Indigenous teachers, inadequate funding for culturally and historically relevant materials
Discriminatory Attitudes	Marginalization of Indigenous learners and the undermining of cultural pride
Language Policies	Policies prioritizing the dominant language (Spanish) erode Indigenous linguistic diversity and cultural heritage

Thus, as reflected in Table 2, the challenges in preserving Indigenous languages and cultural heritage include structural barriers such as limited resources, a lack of qualified Indigenous teachers, and inadequate funding for culturally and historically relevant materials. Discriminatory attitudes and policies further marginalize Indigenous learners and undermine their cultural pride (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Durocher & Camacho-Nassar, 2023; Durocher, 2024). Addressing these issues requires a holistic approach that values Indigenous languages and cultural heritage, empowering Indigenous communities to reclaim their languages and shape educational policies. Collaborative partnerships among Indigenous communities, educators, policymakers, and other stakeholders are essential to creating inclusive and culturally responsive educational systems that honor Indigenous diversity and promote equity and justice (Maenette et al., 2017).

Socialization and Identity Formation in Indigenous Populations of Costa Rica

Education plays a crucial role in shaping Indigenous youth's identity, reinforcing societal norms or challenging dominant narratives, and providing opportunities for self-discovery and empowerment (Apaydin, 2020; Wodon & Cosentino, 2019). Indigenous education systems incorporate cultural traditions, ceremonies, and storytelling, helping learners develop a strong sense of identity and connection to their heritage (Schroeder et al., 2022). Using Indigenous languages as the primary medium of instruction benefits students by allowing them to engage with their cultural environment and express their identities. However, many Indigenous children are taught in languages they do not speak, hindering their learning and cultural connection (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Durocher & Camacho-Nassar, 2023; Durocher, 2024).

Mainstream educational systems often neglect the importance of teaching Indigenous languages, contributing to their decline and the erosion of cultural identity. Experiential and community-based approaches involving elders and knowledge holders as mentors influence Indigenous youth's socialization and identity formation. Centering Indigenous language and culture in education helps students develop strong cultural identities, self-esteem, and a sense of belonging, leading to higher academic achievement and reduced dropout rates. This culturally relevant education enables Indigenous communities to maintain their traditions while adapting to modern challenges (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Maenette et al., 2017; Sun et al., 2022).

Table 3

Educational Experiences and Identity Formation

Experience Type	Description
Positive Experiences	Affirm Indigenous identities
	Foster cultural pride and resilience
Negative Experiences	Cultural erasure and discrimination
	Undermine the sense of identity

Educational experiences influence how Indigenous youth perceive themselves and their roles within their communities (see Table 3). Positive experiences affirming Indigenous identities can foster cultural pride and resilience, while negative experiences characterized by cultural erasure and discrimination can undermine their sense of identity. Addressing these challenges requires decolonizing educational systems, centering Indigenous perspectives, and fostering culturally affirming learning environments. Collaborative efforts among educators, policymakers, and community members are essential to transform educational practices, empowering Indigenous youth and contributing to the revitalization and resilience of their communities (Camacho-Nassar, 2019, 2020, 2021; Camacho-Nassar & Durocher, 2022; Cruz, 2021; Durocher & Camacho-Nassar, 2023; Durocher, 2024; Valenzuela, 2023; Badenhorst et al., 2023; Bello, 2023; Freire, 2014; Peter, 2024; Popielarz, 2024; Sun et al., 2022).

Social Emotional Learning (SEL) in Indigenous Education of Costa Rica

Social and Emotional Learning (SEL), as summarized in Table 4, encompasses skills, attitudes, and behaviors that help individuals understand and manage emotions, establish positive relationships, and make responsible decisions, recognizing the essential role of emotional and social competence in academic success and overall well-being (Bernard, 2023a; Goforth et al., 2022; Mahfouz & Anthony-Stevens, 2020). In Indigenous education, SEL supports the socio-emotional well-being and resilience of learners who navigate complex socio-cultural contexts marked by intergenerational trauma and systemic inequities. In cultivating skills such as self-regulation, empathy, and communication, Indigenous youth can overcome daily challenges, build positive relationships, and shape their futures with a sense of agency (English et al., 2021; Goforth et al., 2022; Mahfouz & Anthony-Stevens, 2020; Selby et al., 2020).

Table 4

SEL Framework

SEL Component	Description
Emotional Literacy and Self-awareness	Recognizing one's emotions and values
Empathy	Understanding and sharing the feelings of others
Relationship-building	Establishing and maintaining positive relationships
Responsible Decision-making	Making ethical, constructive choices about personal and social behaviors

Integrating SEL into curricula aligns with Indigenous ways of knowing, promoting holistic development by addressing mind, body, spirit, and community interconnectedness. In Costa Rica, Indigenous educators and community leaders use SEL to create nurturing learning environments that honor cultural values, promote healing, and empower learners (Selby et al., 2020). Culturally relevant SEL approaches integrate traditional practices, storytelling, and land-based learning, helping learners connect with their heritage, develop a sense of belonging, and strengthen their cultural identity (Black et al., 2024; Ixchíu,

2020; Matafwali & Mofu, 2023; Schroeder et al., 2022; Villhauer, 2021). Circle processes and the involvement of elders as cultural mentors support community building and emotional resilience. These practices honor Indigenous ways of knowing, nurture holistic development, and empower Indigenous communities (Goforth et al., 2022; Mahfouz & Anthony-Stevens, 2020; Sun et al., 2022).

Culturally Responsive Pedagogy (CRP) in Indigenous Populations of Costa Rica

CRP is an educational approach that centers on learners' cultural backgrounds, experiences, and perspectives within the teaching and learning process. CRP recognizes the importance of cultural diversity and seeks to create inclusive and equitable learning environments that validate and affirm the identities of all students. Within Indigenous education, CRP is particularly critical for honoring Indigenous ways of knowing and being, promoting cultural revitalization, and empowering Indigenous learners to succeed academically and thrive as individuals and members of their communities (Badenhorst et al., 2023; Jacobs & Haberlin, 2022).

Culturally Responsive Pedagogy (CRP) highlights students' strengths and assets, empowering them as lifelong learners and critical thinkers. In integrating students' cultural backgrounds into classroom instruction, CRP fosters an inclusive environment where students feel a sense of belonging and engagement. For Indigenous populations in Costa Rica, CRP principles are crucial. Educators can respect and celebrate Indigenous cultural identities, leading to better engagement, motivation, and academic success. Embracing CRP creates culturally affirming environments that empower Indigenous learners and support the revitalization and empowerment of Indigenous communities (Liando & Tatipang, 2024).

Strategies for Strengthening CRP within Indigenous Education Contexts

Community Engagement and Collaboration: Work with Indigenous communities, elders, and cultural organizations to co-design culturally relevant curricula and materials that reflect local traditions and languages (Maenette et al., 2017; Popielarz, 2024; Selby et al., 2020; Sun et al., 2022).

Language Revitalization and Maintenance: Prioritize preserving and revitalizing Indigenous languages through bilingual or multilingual instruction, immersion programs, and culturally relevant language resources (Avendaño & Angulo-Jiménez, 2023; Druviete, 2023; Mendecka, 2023; Pamungkas et al., 2023).

Cultural Immersion and Experiential Learning: Offer students cultural immersion experiences, such as community-based projects, cultural exchanges, and traditional ceremonies, to deepen their understanding of and connection to Indigenous heritage (Maenette et al., 2017; Popielarz, 2024; Selby et al., 2020; Sun et al., 2022).

Incorporating Indigenous Perspectives Across Disciplines: Integrate Indigenous perspectives, histories, and contributions across all academic disciplines to create a more inclusive and diverse curriculum (Bolton et al., 2023; Jimenez & Kabachnik, 2023; John & John, 2023; Warbrick et al., 2023).

Teacher Professional Development and Support: Provide ongoing professional development for teachers to understand CRP principles and practice culturally responsive teaching, including workshops, mentoring, and collaborative lesson planning (Biswal & Sahoo, 2023; Ho et al., 2023; Kushwaha & Singh, 2023).

Looking Ahead: Implications for Education in Costa Rica's Indigenous Populations. According to Dembicz (2021),

For several decades the Costa Rican state ignored the existence of ethnic diversity in its territory – both in regards to Indigenous peoples as well as to communities of African origins. It was only in 1977 that the so-called "Indigenous Law" (Ley indígena) was adopted, settling the basic principles of the autonomy and the rights of these groups, such as ownership. (p. 288)

The educational implications in Costa Rica's Indigenous populations are as multifaceted as each Indigenous community and require tailored approaches that address each community's unique cultural, linguistic, and socio-economic contexts. Adopting holistic, culturally responsive approaches to education that honor the rights, languages, and cultures of Indigenous populations in Costa Rica is essential. Therefore, in prioritizing Indigenous voices, knowledge, and aspirations in educational policy and practice, Costa Rica can promote more significant equity, inclusion, and empowerment for all its citizens. Thus, the following vital implications must be considered:

Culturally and Historically Relevant Curriculum

Education initiatives must prioritize culturally relevant curriculum development incorporating Indigenous languages, histories, and traditions. This approach ensures that education reflects Indigenous students' cultural identities and experiences, fostering a sense of belonging and pride in their heritage.

Bilingual Education: Implement bilingual programs to support Indigenous language revitalization, strengthening language skills, and promoting academic success and cultural continuity (Avendaño & Angulo-Jiménez, 2023; Baeza et al., 2023; Mendecka, 2023; Wei, 2023).

Community-Led Education Initiatives: Engage Indigenous communities in designing and implementing education to ensure relevance and effectiveness, empowering them to shape educational priorities that reflect their cultural values (Pal & Sarkar, 2023; Sun et al., 2022).

Teacher Training and Capacity Building: Provide educators in Indigenous communities with training in culturally responsive teaching, language instruction, and intercultural communication to effectively engage with diverse backgrounds and needs (Gomes & Dumont-Pena, 2023; Indigenous Planet, 2022; Sajat et al., 2023).

Recognition of Indigenous Education Rights: Policies should respect Indigenous communities' rights to control their educational systems, secure funding for Indigenous-led initiatives, and address barriers to access and equity (Forest Carbon Partnership, 2023; Villhauer, 2021).

Partnerships and Collaboration: Foster collaboration among Indigenous communities, educational institutions, government agencies, and civil society to advance educational equity and cultural revitalization, leveraging collective resources and expertise (Quirós et al., 2023).

Environmental and Cultural Education: Integrate environmental and cultural education into initiatives to promote sustainability and cultural preservation, connecting Indigenous knowledge with formal curricula to foster holistic learning and understanding of the link between culture, land, and identity (Black et al., 2024; Ixchíu, 2020; Villhauer, 2021).

Possible Barriers to Implementing Culturally and Historically Responsive and Educational Liberation

Institutionalized Racism: Indigenous communities face systemic racism in education, leading to disparities in funding, resources, and opportunities. Discriminatory practices and Eurocentric curricula marginalize Indigenous languages, cultures, and knowledge, perpetuating educational inequity (Durocher, 2024; Efimoff & Starzyk, 2023).

Language Policies: Policies prioritizing dominant languages erode Indigenous linguistic diversity and cultural heritage. Limited access to bilingual education, inadequate teacher training, and lack of culturally relevant materials further marginalize Indigenous learners and undermine academic success (Avendaño & Angulo-Jiménez, 2023; Cubero, 2023; Mendecka, 2023; Porter & Morrison, 2024; Wang, 2023).

Resource Disparities: Indigenous communities often face inadequate school funding, limited access to educational technology and infrastructure, and shortages of qualified teachers. These resource gaps exacerbate educational inequalities, hindering academic achievement and cultural revitalization (Song, 2023; Zamzuri et al., 2023).

Accordingly, Indigenous communities in Costa Rica, its educators, and policymakers can work together to address these challenges and seize opportunities for collaboration and advocacy. Together, there are opportunities to build more inclusive, equitable, and culturally and historically responsive education systems that empower Indigenous learners, celebrate Indigenous cultures, and promote social justice and liberation.

Advocacy for Policy Reform, Capacity Building, and Professional Development

Looking ahead, advocating for policy reforms that prioritize Indigenous rights, languages, and cultures in education, as well as strengthening partnerships between Indigenous communities, educators, policymakers, and stakeholders, is crucial to addressing disparities and promoting educational equity for Indigenous learners. Paulo Freire's (2014) principles of education as a practice of freedom underscore the importance of these reforms, as they aim to empower marginalized communities through dialogue, critical thinking, and active participation. The Costa Rican National Indigenous Round Table (MNICR) emphasizes the need for education tailored to Indigenous communities, integrating political, community, and educational perspectives (Educational International, 2012). This aligns with Freire's advocacy for a problem-posing education that respects and incorporates the cultural and social realities of the learners. Additionally, UNICEF (2019) stresses the importance of incorporating Indigenous culture into education to promote interculturality and integrate Indigenous knowledge into various aspects of life, reflecting Freire's vision of education as a means of cultural affirmation and liberation. Embracing Freirean pedagogy, policy reforms can foster an educational environment that addresses the systemic inequities Indigenous populations face and celebrates and revitalizes their cultural heritage (Freire, 2014).

Providing ongoing capacity-building and professional development for educators, policymakers, and community members is essential for fostering culturally responsive education. Paulo Freire's (2014) emphasis on dialogue and praxis—reflective action—supports the idea that empowering stakeholders through training programs, resources, and support networks enables them to implement effective strategies in Indigenous education. This aligns with Freire's view that education should be a collaborative process that transforms both educators and learners. For instance, the Women's Antenna, a project led by Cabécar women in Costa Rica, exemplifies the empowerment of Indigenous women through technology development, fostering community resilience (Camacho et al., 2023). This project reflects Freire's principles by encouraging active participation and critical thinking within the community. Maravalle and González Pandiella (2023) highlight the need for improvements in Costa Rica's education system to enhance quality and reduce inequality, suggesting policy recommendations to support equitable development. This aligns with Freire's call for a more equitable education system that addresses the needs of the oppressed. Similarly, the Capacity Building Program for Indigenous Peoples and Civil Society Organizations, led by groups like ACICAFOC, supports REDD+ capacity-building projects, empowering Indigenous stakeholders in sustainable initiatives (Forest Carbon Partnership, 2023; Indigenous Planet, 2022; Villhauer, 2021). These initiatives embody Freire's vision of

education as a tool for social change, promoting sustainable development and empowering communities through active engagement and critical consciousness.

CONCLUSIONS

This study finds that Freirean pedagogical principles offer a transformative framework for Indigenous education. Further, integrating language, culture, socialization, SEL, and CRP education systems can better support Indigenous students' academic success and cultural preservation. Policymakers should consider these factors to promote educational equity and social justice. In centering dialogue, conscientization, and praxis, Freirean pedagogy aligns closely with the values and aspirations of Indigenous communities, providing a powerful tool for promoting educational liberation and social justice. This analysis has underscored the critical importance of drawing on culture, language, socialization, SEL, and CRP in educational theory and practice, particularly within indigenous contexts in Costa Rica. Integrating these elements into educational policies, practices, and initiatives creates more inclusive, equitable, and empowering learning environments that honor Indigenous learners' rights, languages, and cultures. Thus, centering language, culture, socialization, SEL, and CRP in educational theory and practice creates transformative learning experiences that empower Indigenous learners, celebrate cultural diversity, and advance educational equity and social justice for Indigenous populations in Costa Rica and beyond.

Furthering the Research

Research on the intersections of culture, language, socialization, SEL, and CRP in Costa Rica's Indigenous education should focus on several key areas, which include analyzing other models that integrate Indigenous languages and cultures, identifying best practices for culturally relevant SEL frameworks, and exploring community-led initiatives that promote educational equity. Paulo Freire's pedagogy emphasizes the importance of understanding and valuing learners' cultural and social contexts, which aligns with the need to integrate Indigenous perspectives into education. Additionally, research should examine the socialization processes shaping Indigenous children's cultural identity, the impact of Indigenous language instruction on academic and social outcomes, and the effectiveness of teacher education programs in preparing culturally responsive educators. Freire's concept of conscientization, or developing critical consciousness, can guide these efforts, ensuring that educational practices impart knowledge and empower students to engage with and transform their realities critically. Community engagement and partnerships should also be assessed to incorporate Indigenous knowledge meaningfully into curricula and policies, reflecting Freire's belief in education as a dialogical process that respects and incorporates the voices and experiences of marginalized communities. This research can inform more equitable and inclusive educational practices that support the well-being and success of Indigenous students, fostering an educational environment that promotes social justice and liberation (Education International, 2012; Freire, 2014; Sun et al., 2022; UNICEF, 2019).

REFERENCES

Akinsanya, P. O., & Ojotule, A. O. (2022). Freire's critical pedagogy and professional teaching in the twenty-first century. UNIZIK Journal of Educational Research and Policy Studies, 14(3), 145-160. https://www.unijerps.org/index.php/unijerps/article/view/365

Apaydin, V. (2020). 9. Indigenous Latino heritage: Destruction, invisibility, appropriation, revival, survivance. In Critical Perspectives on Cultural Memory and Heritage: Construction, Transformation and Destruction (pp. 155–168). University College London.

Avendaño, C. S., & Angulo-Jiménez, H. (2023). Thematic picture dictionaries and other visual resources for Costa Rican Indigenous languages: Beyond bilingual equivalencies. Dictionaries: Journal of the Dictionary Society of North America, 44(2), 239-258. https://doi.org/10.1353/dic.2023.a915073

Badenhorst, P., Martin, D., & Smolcic, E. (2023). Critical consciousness development for teachers of multilingual learners: A cultural/linguistic immersion program shaping early teaching careers. Teaching and Teacher Education, 136, 104376. https://doi.org/10.1016/j.tate.2023.104376

Baeza, A., Anderson, P., & White, S. (2023). Highlighting the voice of Indigenous communities for education: Findings from a case study in rural Chile. The Australian Journal of Indigenous Education, 52(2). https://doi.org/10.55146/ajie.v52i2.331

Barros, S. R., & De Oliveira, L. C. (2022). Paulo Freire and multilingual education. Routledge. https://doi.org/10.4324/9781003175728

Bello, M. B. (2023). An understanding of Paulo Freire's "Pedagogy of the Oppressed". Canadian Journal of Family and Youth/Le Journal Canadien de Famille et de la Jeunesse, 15(1), 225–231. https://doi.org/10.29173/cjfy29905

Bernard, D. M. (2023a). Emotional literacy and self-awareness in adolescents: Exploring Brené Brown's atlas of the heart for schools. Ciencia Latina Revista Científica Multidisciplinar, 7(3), 6775-6798. https://doi.org/10.37811/cl_rcm.v7i3.6673

Bernard, D. M. (2023b). Rethinking "Educación Diversificada" for Afro-descendants in Costa Rica. Journal of Education and Practice, 14(4), 49–58. https://doi.org/10.7176/JEP/14-4-07

Bernard, D. M. (2024). Understanding socioculturalism in early childhood education: Current perspectives and emerging trends. Journal of Culture, Society and Development, 73(3), 16-31. https://doi.org/10.7176/JCSD/73-03

Biswal, P., & Sahoo, C. (2023). Customised training programme for the Indigenous Population: A systematic review. Industrial and Commercial Training, 55(4), 493-508. https://doi.org/10.1108/ict-12-2022-0090

Black, S. P., Bolaños Palmieri, C., Eng, C., Faerron Guzmán, C., Fundora, Y., Garro Valverde, L., & Morales Morales, J. C. (2024). Autonomy, land stewardship, and indigenous emancipatory praxis through legislative activism in Costa Rica and multilateral institutions. In C. Smith-Morris & C. E. Abadia (Eds.), Countering modernity: Communal and cooperative models from indigenous peoples (pp. 103-120). Taylor & Francis. https://doi.org/10.4324/9781003473565

Bolton, J., Remedios, L., & Andrews, S. (2023). Enriching research practices through knowledge about Indigenous research methodologies. Focus on Health Professional Education: A Multi-Professional Journal, 24(2). https://doi.org/10.11157/fohpe.v24i2.758

Camacho, K., Herrera, E., Xie-Li, D., & Arias-Méndez, E. (2023). The women's antenna: An experience of community technology construction led by Cabécar women of Costa Rica. In 2023 IEEE International Humanitarian Technology Conference (IHTC) (pp. 1-7). IEEE. https://doi.org/10.1109/IHTC58960.2023.10508857echav

Camacho-Nassar, C. (2019). Indigenous world 2019: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/3377-iw2019-costa-rica.html

Camacho-Nassar, C. (2020). Indigenous world 2020: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/3619-iw-2020-costa-rica.html

Camacho-Nassar, C. (2021). Indigenous world 2021: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/4213-iw-2021-costa-rica.html

Camacho-Nassar, C., & Durocher, B. (2022). Indigenous world 2022: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/4666-iw-2022-costa-rica.html

CRESPIAL (2018). La fiesta de los diablitos – COSTA RICA. http://crespial.org/la-fiesta-de-los-diablitos-costa-rica/

Cruz, J. D. (2021). Colonial power and decolonial peace. Peacebuilding, 9(3), 274−288. https://doi.org/10.1080/21647259.2021.1906516

Cubero, K. (2023). Intercultural communicative competence through CLIL and PBL hybrid approach: A Costa Rican perspective. DEDiCA Revista de Educação e Humanidades (dreh), 21, 29-56. https://doi.org/10.30827/dreh.vi21.23757

Curtis, B. (2021). The environment and poverty reduction. In Understanding global poverty (pp. 267−289). Routledge. https://doi.org/10.4324/9781003043829

da Costa, O. B. R. (2024). Brazilian and educator: Paulo Freire and a brief insight into his journey in education. Observatório de la Economía Latinoamericana, 22(2), e3215. https://doi.org/10.55905/oelv22n2-084

Dembicz, K. (2021). Indigenous populations of Costa Rica. In Conflicts over use of urban and regional spaces in the time of climate changes: Good management and planning practices, pp. 284−303. Wydawnictwa Uniwersytetu Warszawskiego, Warszawa

Dodgson J. E. (2019). Why we need to critically analyze the science. Journal of Human Lactation, 35(3), 403−405. https://doi.org/10.1177/0890334419852309

Dodgson J. E. (2021). Critical analysis: The often-missing step in conducting literature review research. Journal of Human Lactation, 37(1), 27−32. https://doi.org/10.1177%2F0890334420977815

Domoff, V., Pratt, Y., Drefs, M., & Wick, M. (2023). Challenging Definitions of Student Success Through Indigenous Involvement: An Opportunity to Inform School Psychology Practice. Canadian Journal of School Psychology, 38(3), 191−202. https://doi.org/10.1177/08295735221149225

Druviete, I. (2023). Integrating language policy in educational programmes: The international decade of Indigenous Languages for language awareness. Human, Technologies and Quality of Education, 55, 707−715. https://doi.org/10.22364/htqe.2023.55

Durocher, B. (2024). Indigenous world 2024: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/5381-iw-2024-costa-rica.html

Durocher, B., & Camacho-Nassar, C. (2023). Indigenous World 2023: Costa Rica. IWGIA. https://www.iwgia.org/en/costa-rica/5084-iw-2023-costa-rica.html

Education International (2012). Costa Rica: Public policy on Indigenous education needed. https://www.ei-ie.org/en/item/18601:costa-rica-public-policy-on-indigenous-education-needed

Efimoff, I., & Starzyk, K. (2023). The impact of education about historical and current injustices, individual racism and systemic racism on anti-Indigenous racism. European Journal of Social Psychology, 53(7), 1542-1562. https://doi.org/10.1002/ejsp.2987

English, M. O., Dioso-Lopez, R., & Lawrence, S. A. (2021). Supporting learner social-emotional learning and literacy in virtual environments. In Handbook of research on supporting social and emotional development through literacy education (pp. 50–72). IGI Global. https://doi.org/10.4018/978-1-7998-7464-5.ch003

Ford, D. (2021). Paulo Freire's centennial: Political pedagogy for revolutionary organizations. https://www.hamptonthink.org/read/paulo-freires-centennial-political-pedagogy-for-revolutionary-organizations

Forest Carbon Partnership (2023). Capacity building program for Indigenous Peoples and civil society. https://www.forestcarbonpartnership.org/capacity-building-program

Fountain, A. (2023). Indigenous America in the Spanish language classroom. Georgetown University Press.

Freire, P. (2014). Pedagogy of the oppressed (3rd ed.). Bloomsbury Academic & Professional.

Goforth, A. N., Nichols, L. M., Sun, J., Violante, A. E., Brooke, E., Kusumaningsih, S., Howlett, R., Hogenson, D., & Graham, N. (2022). Cultural adaptation of an educator social-emotional learning program to support Indigenous students. School Psychology Review, 1-17. https://doi.org/10.1080/2372966X.2022.2144091

Gomes, A., & Dumont-Pena, É. (2023). Territorial learning and childcare practices: Exploring relations between territory and care in the intercultural training of Indigenous educators in Brazil. Oxford Review of Education, 49(4), 519 - 535. https://doi.org/10.1080/03054985.2023.2213885

Greenberg, M. T. (2023). Evidence for social and emotional learning in schools. Learning Policy Institute. https://eric.ed.gov/?id=ED630374

Ho, V., Tran, V., Nguyen, V., Phan, T., & Cao, T. (2023). The process of developing professional capacity for teachers. Journal of Education and e-Learning Research, 10(3), 489–501. https://doi.org/10.20448/jeelr.v10i3.4892

Indigenous Planet (2022). Integrating Indigenous Peoples into the NDC process through capacity development. https://indigenousplanet.org/resources/country/costa-rica

Ixchíu, L. (2020). Complicity and silence taking land from Indigenous Peoples in Costa Rica. Cultural Survival. https://www.culturalsurvival.org/news/complicity-and-silence-taking-land-indigenous-peoples-costa-rica

Jacobs, J., & Haberlin, S. (2022). Transformative learning within an international teaching experience: Developing as emerging culturally responsive teachers. Action in Teacher Education, 44(2), 104–122. https://doi.org/10.1080/01626620.2021.1955774

Jimenez, J., & Kabachnik, P. (2023). Indigenizing environmental sustainability curriculum and pedagogy: confronting our global ecological crisis via Indigenous sustainabilities. Teaching in Higher Education, 28, 1095-1107 https://doi.org/10.1080/13562517.2023.2193666

John, K., & John, G. (2023). A review of Indigenous perspectives in animal biosciences. Annual Review of Animal Biosciences, 11, 307-319. https://doi.org/10.1146/annurev-animal-051622-091935

Jones, S. M., & Doolittle, E. J. (2017). Social and emotional learning: Introducing the issue. Future of Children, 27(1), 3–11. https://doi.org/10.1353/foc.2017.0000

Kovalenko, V. (2020). Personal socialization as a subject of psychological, pedagogical and sociological research. Bulletin of Taras Shevchenko Luhansk National University. Pedagogical Sciences, 7(338), 5-15. https://doi.org/10.12958/2227-2844-2020-7(338)-5-15

Kushwaha, R., & Singh, C. (2023). Building teacher capacity for inclusive education: A professional development model using technology and UDL. IJRAEL: International Journal of Religion Education and Law, 2(2), 97–104. https://doi.org/10.57235/ijrael.v2i2.499

Ladson-Billings, G. (1994a). The dreamkeepers: Successful teachers of African American children. Jossey-Bass.

Ladson-Billings, G. (1994b). What we can learn from multicultural education research. Educational Leadership, 51(8), 22–26. https://eric.ed.gov/?id=EJ508261

Lancy, D. F. (2024). Learning without lessons: Pedagogy in Indigenous communities. Oxford University Press.

Lawton, P. (2022). Paolo Freire's "Conscientization". RoSE–Research on Steiner Education, 13(1), 49–65. http://rosejourn.com/index.php/rose/article/view/667

Legette, K. B., Hope, E. C., Harris, J., & Griffin, C. B. (2021). Integrating culturally relevant pedagogy with teacher social and emotional competencies and capacities training to support racially minoritized students. In Motivating the SEL field forward through equity (Vol. 21, pp. 99–112). Emerald Publishing Limited. https://doi.org/10.1108/S0749-742320210000021007

Liando, N. V. F. & Tatipang, D. P. (2024). Embracing diversity: Culturally responsive curriculum and inclusive pedagogical practices. Novateur Publications, 9–18. http://novateurpublication.org/index.php/np/article/view/261

Maenette K.P., Nee-Benham, A., & Guajardo, F. (2017). The foundational partnership: Learning from the voices of our elders. In Nee, M. K. A. P. A. (Ed.), Indigenous educational models for contemporary practice: In our mother's voice, Volume II. Routledge.

Mahfouz, J., & Anthony-Stevens, V. (2020). Why trouble SEL? The need for cultural relevance in SEL. Occasional Paper Series, 2020(43), 57-70. https://doi.org/10.58295/2375-3668.1354

Maravalle, A., & González Pandiella, A. (2023). Improving the quality and efficiency of education and training in Costa Rica to better support growth and equity. OECD Economics Department Working Papers, No. 1758, OECD Publishing, Paris, https://doi.org/10.1787/2367677a-en.

Marín Herrera, M., Soto Lugo, V., Solano Ulate, S., & Barboza Leitón, I. (2020). Prácticas culturales boruca y su relación con las costas del Pacífico Sur de Costa Rica. Trama, Revista De Ciencias Sociales Y Humanidades., 9(2), 167–205. https://doi.org/10.18845/tramarcsh.v9i2.5571

Matafwali, B., & Mofu, M. (2023). Exploring the feasibility of outdoor indigenous games and songs to enhance play-based pedagogy in early childhood education. Journal of Childhood, Education & Society, 4(3), 391–405. https://doi.org/10.37291/2717638x.202343270

Meliqulova, M. X. (2024). Differences between teacher-centered and student-centered approaches. Scientific Aspects and Trends in the Field of Scientific Research, 1(10), 281-283. https://interonconf.org/index.php/pol/article/view/5280/4632

Mendecka, K. (2023). The right to mother tongue education for Indigenous Peoples: An overview of international and regional standards. Studia Juridica, 96, 208-231. https://doi.org/10.31338/2544-3135.si.2023-96.11

Minority Rights Group International (2022). Minority and indigenous people in Costa Rica: Afro-Costa Ricans. https://minorityrights.org/minorities/afro-costa-ricans/

Nickerson, C. (2024). Understanding socialization in sociology. https://www.simplypsychology.org/socialization.html

Núñez, M., Duran, Y., Mojica, Z., & Stewart, M.A. (2020). Descubriendo los recursos culturales de estudiantes indígenas Latinoamericanos a través de la literatura [Discovering the cultural resources of Latin American Indigenous students through literature]. Journal of Latinos & Education, 23(2), 63–72. https://doi.org/10.1080/15348431.2020.1842742

Pal, S., & Sarkar, P. (2023). Need for incorporation of Indigenous values in modern education system. International Journal For Multidisciplinary Research, 5(5), 1-8. https://doi.org/10.36948/ijfmr.2023.v05i05.6377

Pamungkas, S., Suputra, G., Fadillah, D., Rista, M., & Arisandi, S. (2023). The urgency of preserving regional languages through local educational curriculum. Foremost Journal, 4(2). https://doi.org/10.33592/foremost.v4i2.3731

Peter, O. M. (2024). Paulo Freire's idea of liberal education and critical consciousness: An exposition. Oracle of Wisdom Journal of Philosophy and Public Affairs (OWIJOPPA), 8(1), 46–56. https://acjol.org/index.php/owijoppa/article/view/4552/4424

Popielarz, K. (2024). "Change your approach": How youth organizers, adult allies, and teacher candidates engage in the praxis of community-based pedagogy within teacher education. International Journal of Qualitative Studies in Education, 37(1), 190 - 212. https://doi.org/10.1080/09518398.2022.2035454

Porter, J. M., & Morrison, A. R. (2024). From pilots to policies: Challenges for implementing intercultural bilingual education in Latin America. International Review of Education, 70, 1–18. https://doi.org/10.1007/s11159-023-10039-5

Quirós, D., Ulloa, D., Murillo, C., Fernández, O., Chaves, L., Porras, S., Barr, S., León, J., Schumacher, C., Porras, L., T., E., & Mora, A. (2023). Costa Rica 2050: Tales of change. https://doi.org/10.18235/0004679

Rigney, L. I. (2020). Aboriginal child as knowledge producer: Bringing into dialogue Indigenist epistemologies and culturally responsive pedagogies for schooling. In Routledge handbook of critical Indigenous studies (pp. 578-590). Routledge. https://doi.org/10.4324/9780429440229

Rodriguez, A. J., & Navarro-Camacho, M. (2022). Exposing the invisibility of marginalized groups in Costa Rica and promoting pre-service science teachers' critical positional praxis. In Equity in STEM

education research: Advocating for equitable attention (pp. 125-146). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-08150-7_7

Rodriguez, A. J., & Navarro-Camacho, M. (2023). Claiming your own identity and positionality: The first steps toward establishing equity and social justice in science education. Education Sciences, 13(7), 652. https://doi.org/10.3390/educsci13070652

Sajat, N., Isa, M., Hassan, Z., Vincent, M., & Buba, B. (2023). Strategies for addressing Indigenous education dropout. Malaysian Journal of Social Sciences and Humanities (MJSSH), 8(11), e002600. https://doi.org/10.47405/mjssh.v8i11.2600

Samacá Bohórquez, Y. (2020). A self-dialogue with the thoughts of Paulo Freire: A critical pedagogy encounter. HOW, 27(1), 125-139. https://eric.ed.gov/?id=EJ1242985

Schroeder, M., Tourigny, E., Bird, S., Ottmann, J., Jeary, J., Mark, D., Kootenay, C., Graham, S., & McKeough, A. (2022). Supporting Indigenous children's oral storytelling using a culturally referenced, developmentally based program. The Australian Journal of Indigenous Education, 51(2). https://doi.org/10.55146/ajie.v51i2.50

Selby, S. T., Cruz, A. R., Ardoin, N. M., & Durham, W. H. (2020). Community-as-pedagogy: Environmental leadership for youth in rural Costa Rica. Environmental Education Research, 26(11), 1594–1620. https://doi.org/10.1080/13504622.2020.1792415

Soler-Gallart, M. (2023). Pedagogy of the oppressed: 50th-anniversary edition. International Review of Education, 69, 249–251. https://doi.org/10.1007/s11159-023-09992-y

Solis-Aguilar, D., Elizondo, L., & Elizondo, A. (2022). The Conservation of Maleku People's Sacred Natural Sites in Costa Rica. In Religion and nature conservation (pp. 71-85). Routledge. https://doi.org/10.4324/9781003246190

Song, M. (2023). Inequality and discrimination of Indigenous People and their culture. Communications in Humanities Research, 4, 505–510. https://doi.org/10.54254/2753-7064/4/20220780

Spears, R. (2020). Social influence and group identity. Annual Review of Psychology, 72, 367–390. https://doi.org/10.1146/annurev-psych-070620-111818

Sun, J., Goforth, A., Nichols, L., Violante, A., Christopher, K., Howlett, R., Hogenson, D., & Graham, N. (2022). Building a space to dream: Supporting Indigenous children's survivance through community-engaged social and emotional learning. Child Development, 93(3), 699–716. https://doi.org/10.1111/cdev.13786

Tafjord, B. O. (2020). Translating indigeneities: Educative encounters in Talamanca, Tromsø, and elsewhere. In Indigenous religion (s) (pp. 21-58). Routledge.

The World Bank (2019). Languages at risk in Latin America and the Caribbean. https://www.worldbank.org/en/news/infographic/2019/02/22/lenguas-indigenas-legado-en-extincion

Tichnor-Wagner, A. (2020). Becoming a globally competent school leader. ASCD.

United Nations Children's Fund - UNICEF (2019). Country office annual report 2019: Costa Rica. https://www.unicef.org/media/90491/file/Costa-Rica-2019-COAR.pdf

Valenzuela, C. G. (2023). Disrupting curricula and pedagogies in Latin American universities: Six criteria for decolonising the university. In Possibilities and Complexities of Decolonising Higher Education (pp. 133-151). Routledge.

Valls-Carol, R., Rodrigues de Mello, R., Rodríguez-Oramas, A., Khalfaoui, A., Roca-Campos, E., Guo, M., & Redondo, G. (2022). The critical pedagogy that transforms the reality. International Journal of Sociology of Education, 11(1), 58–71. https://hipatiapress.com/hpjournals/index.php/rise/article/view/8900

Villalobos-Araya, A. (2020). Strengthening community leadership capacities for local development management in the Huetar Norte Region. Comunicación, 29(1), 4-14. http://dx.doi.org/10.18845/rc.v29i1-2020.5255

Villhauer, B. (2021). Transforming REDD+ for Indigenous rights in Costa Rica. Local Environment, 26(10), 1221-1234. https://doi.org/10.1080/13549839.2021.1972953

Wallerstein, C. (2010). CultureShock! Costa Rica: A survival guide to customs and etiquette. Marshall Cavendish International Asia Pte Ltd.

Wang, D. (2023). Integrating Indigenous epistemologies into mainstream foreign language teaching. Australian Review of Applied Linguistics, 46(2), 186–206. https://doi.org/10.1075/aral.22039.wan

Warbrick, I., Heke, D., & Breed, M. (2023). Indigenous knowledge and the microbiome—Bridging the disconnect between colonized places, peoples, and the unseen influences that shape our health and well-being. mSystems, 8(1), e00875-22. https://doi.org/10.1128/msystems.00875-22

Wei, X. (2023). How educational intercultural bilingualism has shaped Indigenous People language learning in Mexico: Decolonial challenges. Journal of Language Teaching, 3(3), 1–7. https://doi.org/10.54475/jlt.2023.003

Wodon, Q., & Cosentino, G. (2019). Education, language, and indigenous peoples. Education for Global Development. https://blogs.worldbank.org/en/education/education-language-and-indigenous-peoples

Zamzuri, N., Hanafiah, M., Suzila, T., Nor, N., & Rosnan, H. (2023). The connection between missing school and Indigenous community: Challenges and complexities. AlterNative: An International Journal of Indigenous Peoples, 19(3), 725 - 730. https://doi.org/10.1177/11771801231188015