

EDUCATIONAL MODEL FOR THE DEVELOPMENT OF INTERCULTURAL CITIZENSHIP IN THE EDUCATIONAL PROCESS OF HIGH SCHOOL STUDENTS OF THE PURUCHUCO DE ATE-LIMA EDUCATIONAL INSTITUTION

Felipe Aguirre Chávez¹, Livia Cristina Piñas Rivera², Lucia Asencios Trujillo³, Carlos Jacinto La Rosa Longobardi⁴, Lida Violeta Asencios Trujillo⁵

¹*Universidad Marcelino Champagnat, Perú*

E-mail: faguirre@umch.edu.pe

ORCID: <https://orcid.org/0000-0002-1513-3573>

²*Universidad Nacional de Educación Enrique Guzmán y Valle, Perú*

E-mail: lpinas@une.edu.pe

ORCID: <https://orcid.org/0000-0002-1631-4923>

³*Universidad Nacional de Educación Enrique Guzmán y Valle, Perú*

E-mail: lasencios@une.edu.pe

ORCID: <https://orcid.org/0000-0002-4438-1488>

⁴*Universidad Nacional de Educación Enrique Guzmán y Valle, Perú*

E-mail: clarosa@une.edu.pe

ORCID: <https://orcid.org/0000-0002-5439-1452>

⁵*Universidad Nacional de Educación Enrique Guzmán y Valle, Perú*

E-mail: lasencios@une.edu.pe

ORCID: <https://orcid.org/0000-0001-8834-8084>

ABSTRACT

Peruvian society demands the formation of people who assume their nature, inherent to their rights and duties. Also, of participation, integration and democratic coexistence in a climate of acceptance and tolerance of different opinions. Intercultural citizenship is a social, political, ethical and democratic category. It has various connotations, but, even so, a univocal meaning that underlies the essential; its axis, the human being. From the strategic point of view, in educational terms, intercultural citizenship has in education the creative and multilateral development of the human being. The possibility of configuring people with a unitary sense of their affective and cognitive conditions has two favorable and potentially developing pillars in interculturality and citizenship. The study approach was educational, that is, integration of qualitative and quantitative aspects of the development of intercultural citizenship in the educational process. The study sample consisted of 100 students selected based on some criteria, intentionally. The instruments used were the closed and open questionnaire about intercultural citizenship. The study seeks the relevance of the proposal of the educational model, since it presents wide theoretical and methodological potentialities for the development of intercultural citizens.

Keywords: Educational model, development, intercultural citizenship, educational process.

INTRODUCTION

In broad terms, intercultural citizenship is a social, political, ethical and democratic category. It has different connotations, but, even so, a univocal sense that underlies the essential, its axis, the human being.

From the strategic point of view, in educational terms, intercultural citizenship has in education the path or the path of creative and multilateral development of the human being. The possibility of configuring people with a unitary sense of their affective and cognitive conditions, has in interculturality and citizenship, two favorable and, potentially developing, pillars.

If the primary purpose of education is the integral development of people through the educational model, it converges in that ideal of search for the "good and honest man". So it constitutes, at the same time, the pillar of the common good, which respects the rule of law; from a striving, creative, integrating position, that is, of intercultural citizenship.

At the international normative level, with a view to reassessing democratic relations between the various cultures of the world, agreements such as Convention No. 169 of the International Labour Organization (ILO) have been established. Signed in Geneva in 1989, it proclaims equality among indigenous, tribal and vulnerable minority groups. In the same spirit, the United Nations (UN), through its educational affairs unit, has become a bulwark of promotion and defense of intercultural relations (Marin, 2013).

In the national context, the Peruvian State has implemented intercultural social policies for citizen development. That is, respect, valuation, acceptance of differences under the pillars of participation and coexistence. According to (Villodre, 2016) it is assumed as an "intercultural approach", an educational pathway. While the Learning Paths, highlight their interest in pedagogical processes focused on diversity. According to (Idáñez, 2013) they consist of promoting intercultural relations between members of a democratic society. Perspective that has been put back into force

through the National Curricular Framework as a capacity to interact and collaborate with others above any difference, to achieve common goals (Díez et al., 2022).

In any case, from the cultural point of view, the notion of interculturality is assumed from its potential for integration and social development. Its edges constitute the transversal axis of all fields of human progress. It is necessary that the State and society recognize and positively assume Peru as a multicultural country and that they choose to strengthen and disseminate the principles that allow peaceful coexistence, development with equal opportunities, respect and positive assumption of cultural diversity. For this reason, dialogue and peaceful interaction should be favored, without distinctions of any kind between people both in the social, educational process and teaching-learning (Álvarez, 2012; Rodríguez, 2013).

Regarding the cultural potential of the country due to its heterogeneous, multicultural and multiethnic character. In Peru, more than 72 ethnolinguistic groups have been identified, (65 in the Amazon area and seven in the Andean area), grouped into 16 different linguistic families, including Quechua and Aymara. It highlights that the greatest amount of linguistic diversity with up to 16 ethnolinguistic families, are located in the Amazon area.

Other important data, in terms of diversity, account for that, in Peru, of 32 types of climates identified, it has 24 and, of 104 life zones existing on the planet, it has 84. Biological diversity is represented by countless wild varieties of plants and animal species, many of them not yet located, in scientific taxonomies. With all this, Peru constitutes a great potential of biodiversity, of importance for the well-being of the country (Caamaño & Losada, 2016).

In the context of environmental diversity, its expression in ecosystems has also influenced the development of genuine cultural manifestations. Although Peru is divided by three major regions: Andean, Amazonian and

coastal, among these three large ecosystem blocks, there are ecological floors, basins in which closed cultures have developed. Although, eventually, they are imperceptible to statistics, they exist.

In this context, cultural and social diversity with its values has become potential and at the same time a challenge for the social sciences. To such an extent that it has been necessary to initiate revolutions that have given way to approaches of complexity. So new perspectives are needed to help understand the world in terms of dynamical systems. To stop being a set of objects, and present to the mind and knowledge as a reality of complex network interactions, emergence and becoming (Córdoba et al., 2014; Vasquez, 2021).

In Peru, national schools have been transformed into intercultural centres. Indigenous and Amazonian communities, in recent years, have registered high social mobility. Currently, it is possible to find in the cities and their schools human communities, families, who have migrated to the capitals of the region and mainly to the capital of the country. The factors motivating migration are manifold, but it is a challenge for schools to promote the training of people respecting their rights, their particularities, in order to integrate them and promote acceptance.

That is promoting intercultural citizenship. Intercultural citizenship with identity open to the world, in order to achieve societies without historical barriers or reductionism, authoritarianism, traditionalism. In exchange, yes betting on the promotion of fulfilled people. If anything, it is imperative that schools work to transform their approaches and practices. It is the institution with the greatest responsibility for interactively and unisonously combining the instructive and the formative in the development of intercultural citizens (Rojas et al., 2014; Villodre, 2015; Wabgou, 2014).

However, Peru continues to be a country of gaps, socially fragmented, with environmental problems, high rates of individualism, discrimination, exclusion and conflicts of various kinds affecting coexistence and social

cohesion. It remains a heritage, centralist and exclusionary country. A country of gaps, inequalities, inequality. Where inequality and, therefore, social discontent has emerged most strongly.

Social and economic inequalities are related to deficiencies in human formation and also to citizenship education. Educational paradigms remain unilateral, elitist. Their inspiration of hope towards the historic goal of achieving just, inclusive, intercultural and caring societies are only declarative issues. In this sense, without losing sight of the development of world science, rather in critical appropriation of foreign contributions, it seeks to configure genuine personalities with intercultural citizenship (Enríquez, 2022; Morante & Suárez, 2017).

Particularly Peruvians, having deep roots in the past, admirable of the fusion of diverse regional and intercontinental cultures, have the theoretical assumptions necessary to build educational models. Therefore, this study aims to design an educational model to contribute to the development of intercultural citizenship in the educational process of high school students of the Puruchuco Educational Institution of Ate-Lima.

MATERIALS AND METHODS

The present study corresponds to the educational approach that, from the epistemological point of view, is of perspective and character unitary or dialectical. It critically integrates features of quantitative and qualitative approaches and their measurement and interpretation paradigms. (Echavarría et al., 2010) that in educational research there is a tendency to establish relationships between the quantitative and qualitative and not to add exclusive paradigms. In this line, the present study assumes features of both quantitative and qualitative research as compatible, open, flexible and holistic aspects.

For the development of the study, the following research methods were used:

- **Historical-logical:** It was used to establish the historical background related to the origin, evolution and current state of historical development of the intercultural citizenship category with respect to each of its most relevant moments in order to have a historical perspective and its possibilities of development in the educational process of public educational institutions.
- **Analytical-synthetic:** It was used in the analysis of the theoretical bases of intercultural citizenship oriented to the understanding and obtaining of relevant, current and pertinent information regarding theoretical positions on citizenship and interculturality.
- **Inductive-deductive:** It was used to evaluate the coherence, consistency, structural aspects of the thesis work and its elements such as the operationalization of conceptual

definitions of the fundamental categories in their most concrete elements: dimensions, indicators and items.

Instruments and techniques

The closed and open questionnaires on intercultural citizenship were applied as research instruments. When the quantitative and qualitative data were processed and triangulated, regarding the assessment of trends in the light of emerging categories in order to find discrepancies or coincidences, they unraveled expected and consistent aspects with the objective of the present study.

Population and sample

The study population is made up of 750 students at the secondary level of the educational institution 1263 of Puruchuco de Ate-Lima. (See table 1)

Table 1 Population distribution according to study cycle and sex

Grado	1°		2°		3°		4°		5°		Total	
	f	%	f	%	f	%	f	%	f	%	F	%
Masculino	40	5,3	60	8,0	75	10,0	85	11,3	90	12,0	350	46,7
Femenino	47	6,3	68	9,1	82	10,9	98	13,1	105	14,0	400	53,3
Total	87	11	128	17	157	20	183	24	195	26	750	100

Source: Authors.

The sample consisted of 100 students selected using the qualitative sampling technique (sample of voluntary participants and intentional criteria), and chosen through the following inclusion and exclusion criteria.

Inclusion criteria:

- Age between 11 and 17 years
- Be students of a public educational institution

- Be studying between 1st and 5th secondary
- Have signed the knowledge

Exclusion criteria:

- Have answered the instruments with errors (Blank items or double answer)
- Not having signed the informed consent

RESULTS AND DISCUSSION

Educational model of intercultural citizenship

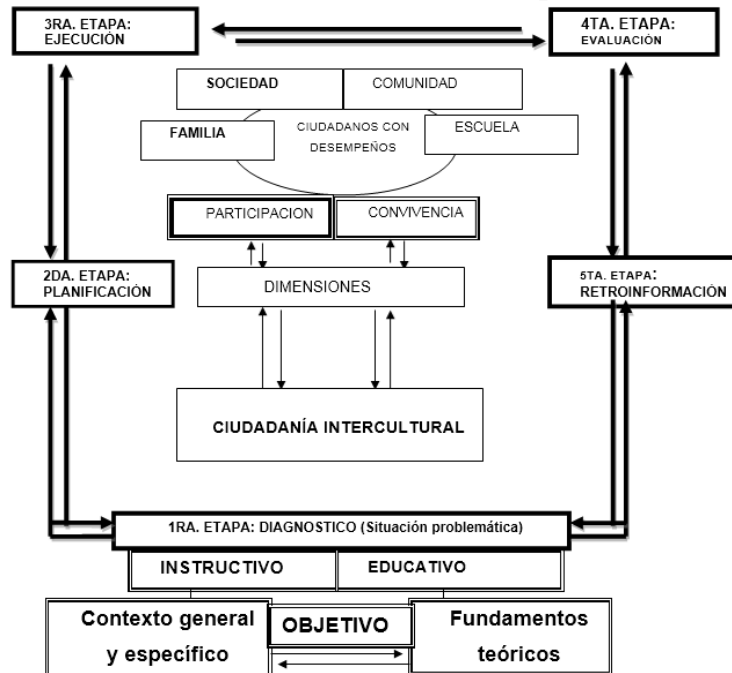


Figure 1. Educational model of intercultural citizenship.

Source: Authors.

The educational model for intercultural development is based on the historical-social context and the foundation of interactive intercultural approaches. On the basis of both components, the stages and elements of the model are structured, and the following elements are presented:

1. Problematic situation

It describes the result of the diagnosis regarding the current development of intercultural citizenship. In this case it is the deficient development of intercultural citizenship in the dimensions of coexistence and participation in students of the Puruchuco de Ate Educational Institution.

2. Objective.

It is the guiding category of the model, directs and guides the process according to expected results, subordinates the stages, their activities

and results. Its purpose is to develop intercultural citizenship with emphasis on the dimensions of coexistence and participation in students of the Puruchuco de Ate Educational Institution.

3. Dimensions

They are the two subcomponents in which the category of intercultural citizenship is divided, which are: participation and coexistence.

4. Stages

Each of the steps that divides the development of the model as a process and result. The stages of the model are five:

- **Diagnosis:** An approximate description of the state of knowledge and assessment of intercultural citizenship is made and, on the results, capacities, attitudes and development

techniques are contextualized. It involves the characterization of the group and each of the students from the administration of instruments and systematization of data, which account for the current state of development of intercultural citizenship in the educational process.

- **Planning:** It is the process and result of elaboration, systematic, reflective and responsible design of each of the aspects of the model according to the proposed objective.
- **Execution:** It is the implementation of actions conducive to the achievement of the intended objective of the model. In an eventual application of the model, the execution is the moment of the implementation of the implemented design.
- **Evaluation:** Open, systematic and comprehensive process of data collection, in order to analyze them, reflect, make decisions and execute. The evaluation is assumed as a process and result, but also as a constant, rather longitudinal axis of each of the stages of the model.
- **Feedback:** It is the process of returning to the stage or point at which probable cognitive or procedural failures have been identified in the whole plan and its activities, in order to make the corrections and continue with the system process.

5. Result

At this point you will see the fruits of all the work done and the concrete implementation of the previous elements.

6. Methodological requirements of the model.

- **Promote a horizontal, affective and favorable climate:** The atmosphere is everything, in education and emotional development and, therefore, in learning. The teacher in the lives of the students functions as the determining factor. Their performance

could enhance social adjustment and academic success, or be a benchmark for failure. Therefore, horizontal, affective, acceptance and tolerance to error treatment are fundamental as a methodology.

- **Stimulate decision-making in the development of actions:** Reflective autonomy and the progressive improvement of thought, clarification of ideas in the face of actions and decisions are fundamental because they constitute the germ of future subjects of social transformation.
- **Encourage and monitor the exchange of ideas, arguments, proposals during the development of activities:** It consists of verifying that the activities are directed towards the construction of the strategic organizational culture from the assessment, criticism and exchange of points of view and collaboration.
- **Promote the expression and testing of alternatives to problematic situations:** That the student expresses himself, raises alternatives for problem solving. That is only possible if freedom is recorded. With flexibility, creativity becomes a problem-solving potential.
- **Guide extension activities aimed at reinforcing learning and application in new situations:** Extension actions correspond to the part of the exercise. Learning that is not put into practice is extinguished.
- **Take into account the didactic moments for the design of the activities focused on intercultural citizenship.** In this regard:
 - Promote metacognition after the development of activities. Interaction between not very heterogeneous groups of subjects.
 - The achievement of objectives occurs through the individual and joint performance of tasks.
 - There is a positive interdependence between the subjects, which stimulates learning.
 - It requires participants to: communicative, interpersonal skills; symmetrical, reciprocal

relations; and individual responsibility for the group's success.

Activities

Mesh of contents

Table 2 Capabilities by grade

Competence	Dimensions	Capabilities	Degree
It recognizes itself and others as subjects with rights and responsibilities, affirming their personal, social and cultural identity, based on a culture of peace, the practice of civic values and an inclusive and intercultural perspective.	<ul style="list-style-type: none"> ▪ Participation and coexistence 	Analyze	First
		Explain	Second
		Express	Third
It understands the functioning of the democratic system and its importance for the construction of a more just society.	<ul style="list-style-type: none"> ▪ Coexistence and participation 	Stage	Room
Participates in projects that address issues or problems related to their educational institution and locality.	<ul style="list-style-type: none"> ▪ Coexistence and participation 	Paint-draw	Fifth

Values and attitudes

Table 3. Values and attitudes

Degree	Values	Attitudes
1.º	Self-esteem	<ul style="list-style-type: none"> ▪ Show self-confidence and confidence ▪ Recognize personal qualities ▪ Practice assertive behavior
2.º	Respect	<ul style="list-style-type: none"> ▪ Valuing yourself ▪ Assume the rules of coexistence ▪ Accept different points of view ▪ Helping others ▪ Valuing the other ▪ Show self-esteem ▪ Be tolerant
Third	Responsibility	<ul style="list-style-type: none"> ▪ Show appreciation for others ▪ Show consistency at work ▪ Be punctual ▪ Assume the consequences of one's own actions ▪ Fulfill assigned jobs ▪ Plan activities

4.º	Solidarity	<ul style="list-style-type: none"> ▪ Show interest in others ▪ They collaborate in different activities
5.º	Dialogue	<ul style="list-style-type: none"> ▪ Promotes aid to those in need ▪ Listen carefully ▪ Be honest ▪ Assume positive attitudes ▪ Cooperate ▪ Teamwork ▪ Accept suggestions

Significant activities

Meaningful activities are those actions that seek to establish relations between man and nature, Vygotsky would say. At the pedagogical level, in this framework, they are actions that seek to relate the new content and

its schemes of knowledge of the subject. This is achieved thanks to a deliberate effort by the student to relate the new knowledge to his previous knowledge.

The following are the significant activities of the proposed educational model:

Table 4 Significant activities

Degree	Significant activities	Mental processes
1.º	Analyze your personal worth through different means and techniques	<ul style="list-style-type: none"> ▪ Perceiving information ▪ Identify the essential parts ▪ Relate the parts to each other ▪ Perform the analysis
2.º	Explain the value of norms for coexistence in public and private spaces through different means and techniques.	<ul style="list-style-type: none"> ▪ Perceiving and understanding information clearly ▪ Identify the main ideas ▪ Organize and sequence information ▪ Select a media outlet ▪ Explanation of information
3.º	Express the importance of their socio-historical belonging from individual and group reflective work.	<ul style="list-style-type: none"> ▪ Express graphically ▪ Know and define what you want to express ▪ Imagine and make tests-attempts ▪ Choose materials ▪ Express graphically ▪ Express plastically ▪ Clearly evoking or perceiving an internal or external stimulus ▪ Model the response ▪ Imagine figures and do tests – attempts ▪ Handling various materials ▪ Choosing the right materials ▪ Express plastically

4.º	Stage the main forms of discrimination, its causes and dimensions, as well as the groups that are most affected by democratic coexistence through different sources of information.	<ul style="list-style-type: none"> ▪ Clearly perceive what is going to be staged ▪ Identify the essential characteristics of the staged character ▪ Select the items to appear in the in the scene ▪ Select the rendering scenario ▪ Staging, acting.
5th	Drawing – painting motifs, personal points of view and ethical positions, on intercultural citizenship in different contexts	<ul style="list-style-type: none"> ▪ Perceive-possess in the mind the image you want to draw. ▪ Choose the instrument and materials to be used to draw or paint ▪ Make the drawing or painting applying the appropriate techniques.

Evaluation matrix (Table 5)

Table 5 Evaluation criteria

Evaluation criteria	Indicators of achievement	Techniques	Instruments
Capacity: Analyze Value: Self-esteem	Analyzes their personal worth through different means and techniques highlighting their self-esteem	<ul style="list-style-type: none"> ▪ Observation ▪ Self-evaluation ▪ Co-evaluation ▪ Hetero-evaluation ▪ Portfolio Review 	<ul style="list-style-type: none"> ▪ Written works ▪ Reports ▪ Schemes ▪ Portfolio ▪ Photos ▪ Final reports
Ability: Explain Value: Respect	Explains the value of the rules for coexistence in public and private spaces through different means and techniques respecting the expected times	<ul style="list-style-type: none"> ▪ Observation ▪ Self-evaluation ▪ Co-evaluation ▪ Hetero-evaluation ▪ Portfolio Review 	<ul style="list-style-type: none"> ▪ Written works ▪ Reports ▪ Schemes ▪ Portfolio ▪ Photos ▪ Final reports
Ability: Express Value: Responsibility	It expresses the importance of their socio-historical belonging from individual and group reflective work with responsibility.	<ul style="list-style-type: none"> ▪ Observation ▪ Self-evaluation ▪ Co-evaluation ▪ Hetero-evaluation ▪ Portfolio Review 	<ul style="list-style-type: none"> ▪ Written works ▪ Reports ▪ Schemes ▪ Portfolio ▪ Photos ▪ Final reports

Capacity: Staging	It stages the main forms of discrimination, its causes and dimensions, as well as the groups that are most affected by democratic coexistence through different sources of information in solidarity.	<ul style="list-style-type: none"> ▪ Observation ▪ Self-evaluation ▪ Co-evaluation ▪ Hetero-evaluation ▪ Portfolio Review 	<ul style="list-style-type: none"> ▪ Written works ▪ Reports ▪ Schemes ▪ Portfolio ▪ Photos ▪ Final reports
Value: Solidarity			
Ability: Paint-draw	He draws – paints motifs, personal points of view and ethical positions on intercultural citizenship in different contexts using dialogue.	<ul style="list-style-type: none"> ▪ Observation ▪ Self-evaluation ▪ Co-evaluation ▪ Hetero-evaluation ▪ Portfolio Review 	<ul style="list-style-type: none"> ▪ Written works ▪ Reports ▪ Schemes ▪ Portfolio ▪ Photos ▪ Final reports
Value: Dialogue			

Model validation

In broad terms about validity, (Berrío & Gómez, 2022) said that it should be conceived as a process in the interrelation between intervention programs and evaluation plans. There must be a clear conceptual delimitation of what is studied, of the operations of the design and of the involvement of the participants.

In the present research work, the contributions of validation were evaluated through the criteria of specialists (Del Rey et al., 2017). The validation of scientific results in education was used, consisting of the collection of the criteria of specialists; in this case of the educational model. In that sense, the criteria are first defined and then selected.

Once selected, a set of questions is prepared in a document that the specialist will answer, something similar to a survey. Interviews can also be conducted to collect these criteria. At the end, the results obtained are tabulated, until

the important elements are collected to reach certain conclusions. On the study model, the following aspects were evaluated: feasibility, applicability, generalization, relevance, validity and originality.

Specialist characteristics

The specialists selected to evaluate the model were a total of five, two women and three men. They have an academic degree of doctors, professional experience and the authority for the evaluation of the scientific result. The aspects that have been taken into account as criteria for selecting the specialist: academic degree, occupation and authority in the subject.

Result of the assessment of the specialists

Based on the results of the application of the consultation of specialists (Table 6), it was concluded that the proposal is novel, relevant, valid, feasible, applicable and generalizable provided that it adapts to the contexts in which it is intended to be applied.

Table 6 Valuation results

Criteria	Indicators	Rating scale		
		Very good	Well	Regular
Feasibility	Feasibility of application of the result presented.	x		
Applicability	Clarity of the proposal to be applied by others	x		
Generalization	Possibility of the proposed extension to other similar contexts	x		
Pertinence	Correspondence with current social and individual needs	x		
Validity	Congruence between the proposed result and the objective set.	x		
Originality	Novelty in the use of concepts and procedures of the proposal.	x		

The results of the fieldwork, in its qualitative and quantitative aspects, are clear. They show that the development of intercultural citizenship has not yet managed to be configured in the personality of students. The verification of its deficient development through the diagnosis of exploratory character and, subsequently, by the results of the fieldwork, account for the existence of the deficient development of intercultural citizenship in students of the secondary level of the aforementioned educational institution.

Reason that motivated the need to contribute to the development of intercultural citizenship in the educational process of high school students of the Puruchuco Educational Institution of Ate-Lima. In response, an educational model was designed to contribute to the development of intercultural citizenship. The development of the objective was carried out through tasks and research methods.

According to qualitative data, participation is generally conditioned by media factors such as grade, pleasing the teacher, or other

motivations. The student has no convictions of participation, his actions are generally not empathetic and tolerant in his relationships. Collaboration is subject, in most cases, to external factors.

The limitations of the study are identified in terms of a specific context. That is, the possibilities of generalization of the results of the present study have little level of scope. Unless it is carried out before the application in other contexts, of modifications of relevance and, ensuring that the contexts and the sample are similar to the sample of the present study.

CONCLUSIONS

At present, Peruvian schools have as a challenge the formation of people who respect from others their rights, their particularities, in order to integrate and accept them. However, it continues to be a patrimonial, centralist, exclusionary country of inequalities and inequality. Thus ruining the need to train from

the foundations, empathetic citizens with the socio-cultural diversity prevailing in the national territory.

Intercultural citizenship presents a current state of regular development in students of secondary level of the Educational Institution Puruchuco of Ate - Lima. The theoretical foundations of intercultural citizenship, as a process and result, lie in the contributions of integrative, open and emerging approaches, assumed under integrative epistemological and axiological perspectives of secondary school students.

The two dimensions assumed in this study of intercultural citizenship are coexistence and participation. They are identified as the cause and result in the educational and teaching-learning process of students of the secondary level of the Puruchuco de Ate Educational Institution. According to the various criteria of specialists, the educational model for the development of intercultural citizenship has broad potential for application in the training of students of the Puruchuco Educational Institution of Ate-Lima.

REFERENCES

- [1] Álvarez, A. P. (2012). Of difference as a threat to diversity as a power: reflections on the relationship between intercultural citizenship and intervention in the social. *Eleuthera*, 7, 264–281.
- [2] Berrio, A. R., & Gómez, J. R. (2022). Validation of a scale to measure participation in educational and entrepreneurship models in a university institution. *RIDE Revista Iberoamericana para la Investigación y el Desarrollo Educativo*, 13(25).
- [3] Caamaño, D. P., & Losada, A. S. (2016). Service-learning and construction of an intercultural citizenship: The PEINAS project. *Education Forum*, 14(20), 361–382.
- [4] Córdoba, E. M. P., Salgado, L. S. P., & Calderón, Y. de J. P. (2014). Towards a horizon of intercultural citizenship. Pedagogical experience with early childhood. *Latin American Journal of Educational Studies (Colombia)*, 10(2), 34–61.
- [5] Del Rey, R., Casas, J. A., & Ortega-Ruiz, R. (2017). Development and validation of the School Coexistence Scale (ECE). *Universitas Psychologica*, 16(1), 275–285.
- [6] Díez, J. G., Román, J. C. B., & Ceruelo, V. G. (2022). Education for intercultural citizenship in Ecuador: History, limits and challenges for the future. *NULLIUS: Journal of Critical Thought in Law*, 3(1), 1–23.
- [7] Echavarría, J. D. L., Gómez, C. A. R., Aristazábal, M. U. Z., & Vanegas, J. O. (2010). The analytical method as a natural method. *Nomads. Critical Journal of Social and Juridical Sciences*, 25(1).
- [8] Enríquez, H. M. (2022). The intercultural citizenship of young people in Mexico. *Public Spaces*, 18(44).
- [9] Idáñez, M. J. A. (2013). Intercultural citizenship. Three films to reflect on a new citizenship. *Aularia: Revista Digital de Comunicación*, 2(1), 21–28.
- [10] Marin, M. Á. (2013). The construction of an inclusive intercultural citizenship: instruments for its exploration. *Education Policy Analysis Archives*, 21, 1–25.
- [11] Morante, J. R., & Suárez, M. L. (2017). Education for intercultural citizenship and accountability. A look from the history of school subjects. *Space, Time, and Education*, 4(2), 121–142.
- [12] Rodríguez, E. C. (2013). Normative bases for an intercultural citizenship. *UIS Humanities Journal*, 41(1).
- [13] Rojas, C. M., Carvagal, Y. G., & González, E. S. (2014). History, memory and intercultural citizenship. The challenge of the XXI century for the classrooms of the region of Arica and Parinacota, northern Chile. *Interscience*, 39(7), 524–530.
- [14] Vasquez, K. C. (2021). Intercultural citizenship: contributions and conceptual approach in the mediation of English learning. *Redipe Bulletin Magazine*, 10(9), 66–77.
- [15] Villodre, M. del M. B. (2015). Training for intercultural citizenship: what happens in higher conservatories? *REICE: Revista Iberoamericana sobre Calidad, Eficacia y*

- Cambio en Educación*, 13(3), 21–36.
- [16] Villodre, M. del M. B. (2016). Training for intercultural citizenship in early childhood education. What happens in Valencian universities? *Teaching staff. Journal of Curriculum and Teacher Education*, 20(2), 328–348.
- [17] Wabgou, M. (2014). Thinking multicultural citizenships: a commitment to revisit intercultural citizenship in today's societies. *Revista de Investigaciones UNAD*, 13(1), 159–184.