


**INTERCULTURAL EDUCATION AND STUDENT CLIMATE IN THE FACULTY OF ORGANIZATIONAL MANAGEMENT, UNIFSL-BAGUA**

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ARTICLE INFO	ABSTRACT
<p><b>Article history:</b></p> <p><b>Received</b> 20 February 2023</p> <p><b>Accepted</b> 04 May 2023</p>	<p><b>Purpose:</b> In recent years, countries have been suffering social crises that have led to the growth of immigrant students. The main purpose was to determine the relationship between Intercultural Education and Student Climate at the School of Organizational Management, UNIFAL-Bagua.</p>
<p><b>Keywords:</b></p> <p>Intercultural; University; Student; Competence; Knowledge; Learning; Diversity; Culture.</p>	<p><b>Theoretical framework:</b> The existing literature provided good findings on both cross-cultural education and student climate. However, there is still much to research and learn about these variables as it is an ever evolving development</p>
	<p><b>Design/methodology/approach:</b> The methodology used was mixed, basic, with non-experimental and phenomenological designs, with an interview to 07 teachers and a survey to 53 students.</p>
	<p><b>Findings:</b> The data revealed that there is no acceptance of the academic and intercultural activities that this house of studies has been executing by the student body. Also, the faculty does not take the appropriate measures to generate equality between native and mestizo students who study in this institution, and it is evident that there is no viable communication in all departments that exist in this entity.</p>
	<p><b>Research, Practical &amp; Social implications:</b> We propose new agendas for future research and highlight contributions made to intercultural education and student climate.</p>
	<p><b>Originality/value:</b> It is concluded that the lack of professional competence of the teachers in the courses they oversee is the fundamental cause of the students' dissatisfaction with their training, and that neither the teachers nor the students are happy with the commitment they have received in the past, because they have not achieved the goals, they proposed at the beginning of each school year.</p>
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## EDUCAÇÃO INTERCULTURAL E CLIMA ALUNO NA FACULDADE DE GESTÃO ORGANIZACIONAL, UNIFSL-BAGUA

### RESUMO

**Objetivo:** Nos últimos anos, os países vêm sofrendo crises sociais que têm causado o crescimento de estudantes imigrantes. O objetivo principal foi determinar a relação entre a Educação Intercultural e o Clima Estudantil na Escola de Gestão Organizacional da UNIFAL-Bagua.

**Enquadramento teórico:** A literatura existente forneceu boas conclusões tanto sobre a educação intercultural como sobre o clima estudantil. No entanto, ainda há muito o que pesquisar e aprender sobre essas variáveis, pois é um desenvolvimento em constante evolução.

**Desenho/metodologia/abordagem:** A metodologia utilizada foi mista, básica, com desenhos não experimentais e fenomenológicos, com entrevista com 07 professores e pesquisa com 53 alunos.

**Resultados:** Os dados revelaram que não há aceitação das atividades acadêmicas e interculturais que esta casa de estudos vem realizando por parte do corpo discente. Da mesma forma, o corpo docente não toma as medidas correspondentes para gerar igualdade entre os alunos nativos e mestiços que estudam nesta instituição, e é evidente que não há comunicação viável em todas as faculdades existentes nesta entidade.

**Pesquisa, implicações práticas e sociais:** Propomos novas agendas para pesquisas futuras e destacamos as contribuições feitas à educação intercultural e ao clima estudantil.

**Originalidade/valor:** Conclui-se que a falta de competência profissional dos professores nos cursos que orientam é a causa fundamental da insatisfação dos alunos com a sua formação, e que nem os professores nem os alunos estão satisfeitos com o empenho que têm recebido. no passado, por não terem atingido os objetivos, eram propostos no início de cada ano letivo.

**Palavras-chave:** Interculturalidade, Universidade, Estudante, Competição, Conhecimento, Aprendizagem, Diversidade, Cultura.

## EDUCACIÓN INTERCULTURAL Y CLIMA ESTUDIANTIL EN LA FACULTAD DE GESTIÓN ORGANIZACIONAL, UNIFSL-BAGUA

### RESUMEN

**Propósito:** En los últimos años, los países han estado sufriendo crisis sociales que han provocado el crecimiento de estudiantes inmigrantes. El propósito principal fue determinar la relación entre la Educación Intercultural y el Clima Estudiantil en la Escuela de Gestión Organizacional, UNIFAL-Bagua.

**Marco teórico:** La literatura existente proporcionó buenos hallazgos tanto sobre la educación intercultural como sobre el clima estudiantil. Sin embargo, todavía queda mucho por investigar y aprender sobre estas variables, ya que es un desarrollo en constante evolución.

**Diseño/metodología/aproximación:** La metodología utilizada fue mixta, básica, con diseños no experimentales y fenomenológicos, con entrevista a 07 docentes y encuesta a 53 estudiantes.

**Hallazgos:** Los datos revelaron que no existe una aceptación de las actividades académicas e interculturales que viene ejecutando esta casa de estudios por parte del estudiantado. Asimismo, la facultad no toma las medidas correspondientes para generar igualdad entre los estudiantes nativos y mestizos que estudian en esta institución, y se evidencia que no existe una comunicación viable en todas las facultades que existen en esta entidad.

**Implicaciones de investigación, prácticas y sociales:** Proponemos nuevas agendas para futuras investigaciones y destacamos las contribuciones hechas a la educación intercultural y el clima estudiantil.

**Originalidad/valor:** Se concluye que la falta de competencia profesional de los docentes en los cursos que supervisan es la causa fundamental de la insatisfacción de los estudiantes con su formación, y que ni los docentes ni los estudiantes están contentos con el compromiso que han recibido. en el pasado, porque no han logrado las metas, se propusieron al inicio de cada año escolar.

**Palabras clave:** Interculturalidad, Universidad, Estudiante, Competencia, Conocimiento, Aprendizaje, Diversidad, Cultura.

## INTRODUCTION

In recent years, countries have been suffering social crises that have led to the growth of immigrant students. In this sense, González (2020) emphasizes that intercultural education (*IE*) is important in the academic field, since it is necessary to build a society educated in values and skills that allow them to create a solid identity, so that they can coexist in a respectful way with their environment and diversity.

In that sense, Rueda et al. (2019) replicate that the absence of understanding of teachers about *IE* and the sociocultural characteristics of students, generates that illustrative processes are carried out in a flat way. Likewise, Aguavil & Andino (2019) mention that the lack of preparation and professionalization of teachers can generate stagnation in intercultural education, because they do not feel competent for an intellectual challenge or do not have the economic means. This means that they should be encouraged to carry out research projects and be trained to improve education.

Torrelles et al. (2022) indicate that there is a dissonance between *IE* theory and practice in Spanish schools, this is because they focus on knowledge and acceptance of different cultures.

Therefore, the implementation of interaction, cooperation and participation of the educational community will improve the inclusion of students in the educational center. Also, Oulahal (2022) reveals that a curriculum is missing in France, this is because there is a disparity between the outermost regions and metropolitan France. In this sense, interculturality in memory and identity processes could facilitate a curriculum.

Moreover, Moreno (2022) points out that in Colombia there is a lack of professional profile, which affects teaching. In this case, teachers capable of using pedagogical methods and tools to address the ethnic diversity of students are required. Similarly, Portera & Milani (2021) indicated that there is a misunderstanding of the term's intercultural education and cultural competencies by Italian teachers, this is because there is no precise definition. Therefore, the educational community should focus on promoting critical understanding, respect, and interaction to have a good student climate.

In Peru, the curricular structures of universities do not incorporate interculturality. This indicates that it is still a challenge to build universities with quality standards with a multicultural approach (Rivera, 2020). In addition, in schools in Lima and Ucayali, there was evidence of deficiencies in the incorporation of intercultural content, because they need pedagogical tools and to increase their knowledge. Therefore, educational policies are

considered important since this will allow their consolidation of the conceptions and practices of ethnoeducation (Cépeda et al., 2019).

Also, in Puno, a study was conducted on the Aimara rationality in rural schools, where it was determined that it is perceived as a racist program causing the gradual loss of the Aimara language. Reason for which new relationships based on respect should be undertaken (Bermejo et al. 2020). Likewise, Castillo (2019) points out that there is a lack of capacity building and articulation with UNIA's allied institutions. For this reason, he concludes that methodological instructional strategies should be redesigned to include the knowledge developed by the various indigenous peoples present in our country, as well as the use and promotion of the language by students.

In this context, intercultural education is an important issue within educational institutions because according to recent studies show that there are deficiencies in the understanding of the term, lack of training and professionalization of teachers causing stagnation in intercultural education. For this reason, it is essential that teachers are trained so that they can improve their knowledge and acquire pedagogical tools; likewise, critical understanding should be promoted, as well as respect, interaction, cooperation, and participation of the educational community as this would improve the inclusion of students in schools generating a good student climate.

At the local level, there is a 45% deficit in intercultural education, due to the lack of dialogue and deficiencies in the promotion and acceptance of the cultural diversity of the students, as well as the absence of measures to promote equality and, therefore, there is no assertive communication. It is also since 30% do not identify with their culture and do not feel comfortable expressing it. In addition, 41% do not practice respect for students' beliefs and traditions; therefore, UNIFSLB needs to promote integration activities to improve coexistence by 54%.

Likewise, it is theoretically justified because it is based on the theory of Reyna (2020) called "Theory of intercultural relations and its application in the prior consultation procedure" because it provides ample knowledge to implement intercultural competencies. Likewise, in the practical justification, this research is relevant because it provides useful information for the directors of educational institutions and even for universities, since it allows them to elaborate solutions for the problems that emerge in intercultural education centres, optimizing the performance of teachers, guaranteeing teaching quality, respect, and inclusion of students from different cultures.

It is also fundamental within the social aspect, since it influences interpersonal relations, the consolidation of the bond between the administrative personnel, the teaching staff, and students, improving the student climate, together with the work environment.

Therefore, previous research on intercultural education strengthens this work, since the methodology to be used is mixed, by which a survey will be made to students and teachers at the university under study will be interviewed. In addition, our conclusions and recommendations will contribute to future research on the type of leadership in an organization and can be used as background research in theses.

## **LITERATURE REVIEW**

Nemeth et al. (2022) because they revealed that to increase the effectiveness of the learning process it is necessary to provide a multicultural student environment in the classroom, including interactive teaching methods and cross-cultural project work. Likewise, Neubauer (2022) as they demonstrated that intercultural competence is composed of 12 elements, the most common being intercultural dialogue; likewise, mutual respect and acuity; likewise, identity and social bonding; lastly cultural locutions and creativity.

Similarly, Uyun & Warsh (2022) because they determined that PTs are ready to teach multicultural students because they have high intercultural sensitivity; however, to maintain their state of sensitivity they need external empowerments. Similarly, Figueredo et al. (2020) since they revealed that certain strengths in the training of teachers in the field of interculturality, as well as certain weaknesses, because despite the intercultural training of teachers, interculturality remains a challenge.

Furthermore, Roiha & Sommier (2021) showed that teachers mostly relied on cultural differentialist approaches, in which they considered intercultural education to be important for the future of students but felt insecure about implementing it. Thus, Wyss et al. (2021) pointed out that there is a low motivation to learn the Mapuche language and culture, this is due to the presence of constant racism that has been transmitted from parents, teachers, and peers in the educational environment, through verbal communication and sign language.

Also, Rivera et al. (2020) stated that the cultural diversity of basic education in Ecuador is not unique, it is legal in the sense that it is generalized at this educational level, for several reasons. Berrocal et al. (2022) pointed out that it is possible to develop institutional management by applying Intercultural Education for All (EI4A) policies in Peruvian technological institutes, enabling social-institutional development.

In addition, Hurtado et al. (2022) there is little intercultural bilingual education, which leads to greater intercultural deprivation. On the other hand, the promoter of intercultural education is the teacher, but lack of knowledge, geographical restrictions and the decline of the Quechua language do not help to use it effectively. In the same way, Crespo et al. (2022), there is a loss of cultural identity, since they do not make use of the mother tongue and there are no dialogues about ancestral knowledge and that in the training of students there are acculturation processes, negatively affecting cultural appreciation.

Similarly, Tesén & Ramírez (2021) a fundamental pillar is to fortify cultural identity for the development of the country. The Peruvian education system does not meet the requirements to strengthen cultural identity because of the centralist curriculum, the lack of integration of a contextualized plan with reality and because teachers have a weak cultural identity. Also, Villacrez et al. (2020) found that eighty-five out of forty percent of the population perceives cultural diversity at a fair level. They concluded that the students' perception of cultural diversity is not at a good level.

Similarly, Ayala et al. (2019) that the skill facilitates teachers to teach intercultural thinking, understand and learn the importance of knowing other cultures, as this allows integrating a broader view of reality. Finally, Cusihuaman (2019) ethnic groups are not considered in the institution's decision-making. Cultural diversity is constantly being lost, which is why alternatives that consolidate cultural identities should be considered.

Regarding the scientific bases, the " Intercultural Relationship Theory and its application in the prior consultation procedure" by Reyna (2020) was considered since it provides ample knowledge to implement intercultural competencies. According to Cépeda et al. (2019) intercultural education *is* the development of skills and competencies to achieve teaching and learning objectives by exchanging values, customs, and knowledge within an educational context.

Da Silva (2018) mentions that it constitutes a scenario for the interaction of diverse social and political actors within the framework of an educational strategy, facilitating the inclusion of indigenous groups of diverse ethnicities in accordance with the global panorama under conditions of equality. While Hecht & Messineo (2017) indicate that it consists of involves not only incorporating indigenous cultures and worldviews and their way of learning and coexistence, but also incorporating the contents and modes of learning and transmission of knowledge (p.259).



Therefore, intercultural education is crucial if we want to build a society in our country where all people begin to see themselves as equals and accept and recognize that different cultures exist, visualizing a society and a world that are welcoming, anti-racist and fairer (Rivera, 2020).

Intercultural dialogue It is a process of contact, interaction and exchange based on equality, respect and understanding between two or more people from different backgrounds (Mansouri & Elias, 2021). Similarly, UNESCO (2020) points out that it is an equitable exchange and dialogue between different civilizations, cultures, and peoples, which is based on mutual understanding and respect for all cultures.

Cultural identity regarding the dimension of cultural identity, Karjalainen (2020) specifies that it consists of the uniqueness or distinctiveness of a given society, which contains certain characteristics common to its people. Likewise, cultural identity consists of all the expressions developed by a group of individuals who coexist socially and act with a sense of belonging (García, 2021).

Cross-cultural competencies regarding Cultural Competencies represent a learning process that requires a clear approach to its conceptual foundations and human understanding skills that are threatened in an intercultural educational work environment (UNESCO, 2017). Similarly, Barret (2020) defines intercultural competence as an ability to mobilize and use relevant psychological resources to respond appropriately and effectively to the needs, challenges and opportunities created by intercultural situations.

Thanks to university interaction through social networks, students can converse, actively participate in conversations, learn about current issues, and express their opinion in a free and fair manner (Puriwat & Tripopsakul, 2022).

Coexistence regarding the dimension of Coexistence, Fierro & Carbajal (2019) define it as a space that shapes school life and can contribute to personal growth in several ways, appreciating the diversity of ideas, participation in debates, space surveillance, and developing dialogue tools for the resolution of interpersonal conflicts. Moreover, Sanchez & Sanchez (2018) define it as the capacity for development of each student, considering that their rights are based on the principle of love and respect, through which individual and collective self-realization is complemented by learning to live in society and reinforces self-perception as a unique being.

Student acceptance student acceptance can be defined as cultural recognition, attachment to roots and acceptance of personal realities, which leads to increased student

motivation, leading not only to meaningful knowledge, but also to academic success (Paulina et al. 2020).

Equality measures concerning equality measures, it refers to a set of measures and activities carried out by companies and organizations, which go beyond what is contemplated in the applicable regulations (Fernandez, 2020).

Communication as the process of verbal exchange of thoughts, facts, information and experiences between a sender and a receiver through communicative means (Buarqoub, 2019). Cultural expression they are manifestations of customs and traditions of ethnic communities, as well as ways to spread and subsist through generations (Vargas et al. 2018). Cultural Diversity is a term used to refer to differences in gender, sexual orientation, nationality, race, culture, nationality, religion, political affiliation, and point of view (Verkuyten & Yogeeswaran, 2020).

The main causes of student stress are increased workload (in the form of homework, projects, formative assessments, and final exams), poor student-teacher relationships and interpersonal conflicts with classmates (Prasad y otros, 2022). Cultural knowledge method that combines individual, collective, and macro-organizational cultural aspects to facilitate a detailed management of the cognitive process (Travica, 2013). Practice of interculturality specify that it consists of validating and valuing one's own culture as a primary factor for socializing with other cultures, to protect the language of diverse cultures (Cépeda et al. 2019).

Self-esteem and culture states that self-esteem is a psychological perception that a person creates about him/herself and that allows him/her to feel and perform in his/her environment (García et al. 2019). This way of thinking exists together with other mental concepts. Culture, on the other hand, is the set of beliefs, values and norms prevailing in a society (Bruna et al. 2020).

Democracy constitutes a political system and means not only a form of government and a socio-economic structure in which all members of the state are invited to intervene in its direction to maintain the common good (BCN, 2020). Recognition regarding recognition, Velasquez and Cacante (2020) state that it is the act that allows distinguishing one individual from another, being an act of intersubjective construction that can highlight desirable or necessary qualities to build and maintain a variety of personal relationships.

Pedagogical practices. are the ability to intervene and teach to enable new learning through critical capacity and reflection (Villalpando et al. 2020). Student climate, social emphasis is placed on the quality of interpersonal relationships within the educational



institution, students' and teachers' perceptions of the physical and emotional safety provided by the institution, and the success and consistency of the institution's students and staff in achieving their educational and professional goals (Pérez and Puentes, 2022).

Likewise, Misad et al. (2022) specify that it is a set of organizational and sociocultural conditions that exist in educational institutions, favoring coexistence, teaching, and learning. Moreover, Galvez et al. (2020) state that student climate is an aspect of the teacher-student relationship forged between them, where awareness of agreements, rules, meetings, customs, protocol behaviours and socioemotional conventions that students must follow emerges. Finally, school climate includes the close relationship between people, dialogue, cooperation, autonomy, planning and leadership style of teachers (Rohatgi and Scherer, 2020).

Interpersonal relationships referring to interpersonal relationships refer to the relationships formed between at least two people and are an important part of social life. This means, that a person coexists with other individuals in any sociocultural space, providing the opportunity to know others as well as oneself (Moreno, 2018). Also, Ramírez & Tesén, (2022) define it as interactions between two or more people, which arise during our life, forging in this way our personality.

Didactic methodology regarding the dimension of didactic methodology, Unir (2020) specifies that it is a set of strategies, procedures, and activities that teachers carry out in a thorough way, so that students learn and achieve their goals. Also, didactic methodology is the science-based teaching strategies that a teacher recommends in his or her classroom for students to acquire certain knowledge (Fortea, 2019).

Satisfaction and fulfilment of expectations mention that it is the pleasant state experienced by an individual when he/she feels that his/her expectations have been met; in the student environment, it is based on the well-being that students perceive when their expectations and academic needs are met (Mireles and García, 2022). Similarly, Sánchez (2018) states that it consists of the fulfilment of expectations, needs and desires.

Teacher-student relationship the teacher as a dynamic agent of the learning environment who seeks to identify with his or her students by imparting knowledge, procedures, and attitudes (Ponce and Salazar, 2021). Assertive communication it is the individual's ability to communicate, adequately resolve situations and conflicts, express emotions, thoughts, and feelings without encroaching on the rights of the other party (Lesmes et al. 2020).

Trust is willingly submitting to the actions of others because we believe they mean well and will behave well toward us (Sucher & Gupta, 2019). Coexistence it is based on establishing

peace permanently among the members of the student community, from the constructive resolution of conflicts, pedagogical and leadership practices (Fierro and Carbajal, 2019).

Teaching quality consists of knowing how to teach according to a clear objective; likewise, following a teaching sequence and carrying out an evaluation, these being essential elements for the achievement of goals and the development of skills (Hortencia and Remache, 2019). Professional capacity it consists of having the ability to exercise authority that is fully documented to be valid for the performance of a particular assigned activity and necessary to act appropriately (Masias et al. 2021). Commitment as a strength of relationship and identification that a person has with the organization (Hernandez et al. 2018).

Achievement of objectives that it refers to the effectiveness of the activities, allowing to achieve the results projected by the organization (Ramos, 2019).

Student satisfaction students have a sense of academic comfort when they see that the institution is meeting their academic needs through a variety of means (Surdez et al. 2018).

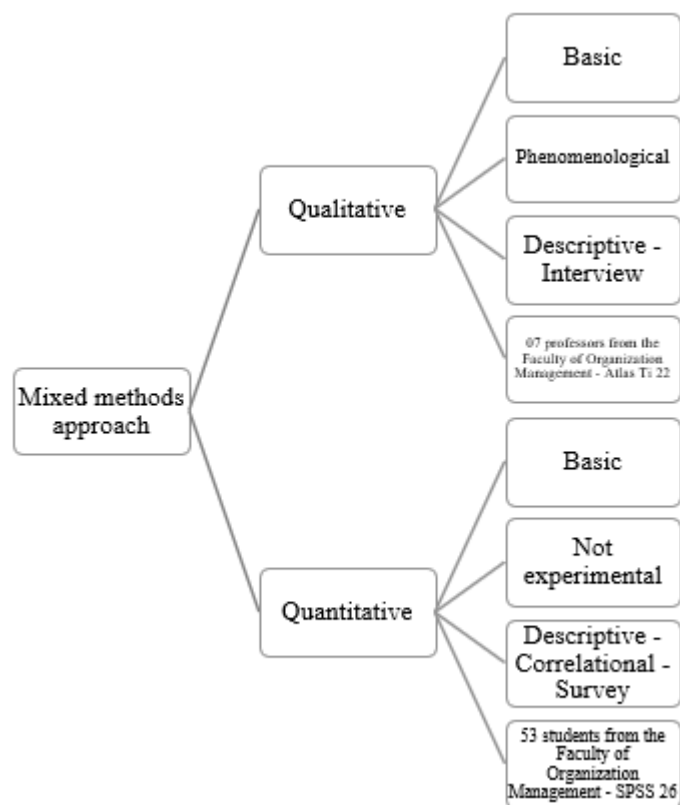
After conducting the surveys and interviews at the university of Bagua, we were able to observe that there is a lack of an environment that generates trust among the university community. Also, there is little training in intercultural issues by teachers, generating a gap in the teaching methodology. In terms of recognition of students for their academic performance, there is a lack of a loyalty plan and even a lack of social responsibility activities.

Similarly, the general objective considered was: To determine the relationship between *IE* and the *SC* of the Faculty of Organizational Management, UNIFAL-Bagua. Likewise, the main hypothesis used was: There is a significant relationship between *IE* and the *SC* of the School of Organizational Management, UNIFAL-Bagua.

## **METHODOLOGY**

On the other hand, the statistical methods used for data analysis were descriptive statistical research consisting of a simple instrument of analysis, which allowed concluding the degree of order and similarity within the observations. The hierarchical order affects whether it is "greater than" or "less than" (Arroyo, 2020). Likewise, the inferential statistical method was used, which allows the analysis of data of variables present in correlational and causal hypotheses (Arroyo, 2020).

Figure 1 Research methodology



Note: Own elaboration (2023)

## RESULTS AND DISCUSSION

Figure 2 reveals the discernments of the students of the faculty of organizational management of the university under study, where it was evidenced that intercultural education is low at 59%, evidencing that there is no acceptance of the student mass to the academic and intercultural activities that this house of studies has been carrying out.

Likewise, student dialogue is low at 47%, thus indicating that the faculty does not take the appropriate measures to generate equality between native and mestizo students who are studying at this institution, also, it is evident that there is no viable communication in all departments that exist in this entity.

In addition, cultural identity obtained levels above 50% as low and medium, thus demonstrating that cultural expression does not exist and is not promoted in all classrooms, leaving aside the objective of this entity, which is to promote cultural diversity in all the programs that this university carries out, since it was demonstrated that teachers do not have cultural knowledge of the area.

In this sense, intercultural competencies are low at 59%, indicating that interculturality is not practiced among students, causing native students to drop out of the institution because they feel low self-esteem since there is no democracy when asked for their opinion in class.

With respect to coexistence, it was shown that this is low at 49% because there is no public recognition of the achievements of the students, and because within the organization there are no policies for control and training in pedagogical practice on intercultural issues, even though the name of the university states it.

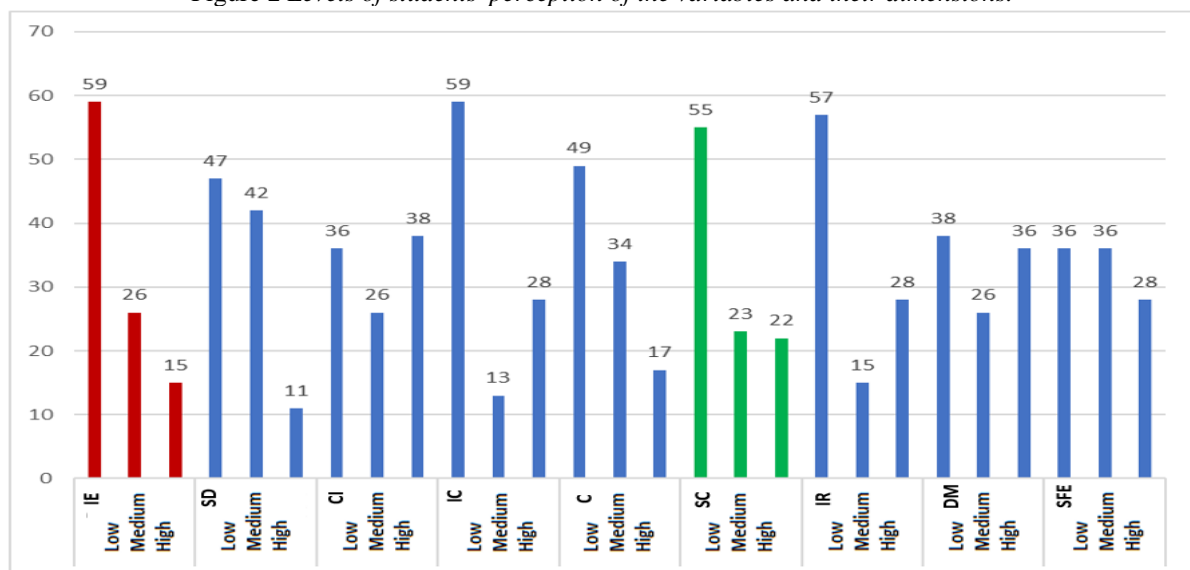
Instead, the student climate is low with 57% indicating that there is not a good relationship between teacher and student because there is no mutual respect between both parties, and this is generated because teachers are not aware of the reality of native students compared to mestizo students.

Likewise, interpersonal relations are low at 57%, demonstrating that there is no assertive communication that allows for the generation of trust in each of the classes taught, which has undermined the coexistence between both parties.

In addition, the didactic methodology used in the faculty exceeds 50% in the low and medium levels, thus revealing that there is no quality in the teaching provided by the teachers, which is generated by a lack of professional capacity in the courses assigned to them.

Satisfaction and fulfilment of expectations exceed 50% in the low and medium, demonstrating that students are not satisfied with the commitment of their teachers and previous authorities since the objectives set at the beginning of each year have not been achieved.

Figure 2 Levels of students' perception of the variables and their dimensions.



Note: Own elaboration (2023)

The data in Table 1 show that  $h_i$  is accepted in all cases, since both the IE variable and each of its dimensions obtained a p-value of less than 0.05. Likewise, it can be observed that IE reached from 0.650 to 0.757 in Kendall's Tau b, and from 0.724 to 0.820 in Spearman's, demonstrating that both coefficients maintain a very strong connection.

Furthermore, of the four dimensions, the one with the strongest connection with the SC is IC (0.744), followed by CI (0.771), followed by C (0.426) and finally SD (0.409), in Kendall's Tau b. On the other hand, in the Spearman, the dimension with the strongest connection was IC (0.852), followed by CI (0.827), followed by C (0.467) and finally SD (0.447), thus revealing that the existing connection is from very strong too low.

Therefore, it is necessary to consider Nemeth et al. (2022) who mentioned that to increase the effectiveness of the learning process it is necessary to provide a multicultural student environment in the classroom, including interactive teaching methods and intercultural project work. It is of vital importance to consider Roiha & Sommier (2021) who showed that teachers were mostly based on cultural differential list approaches, in which they considered intercultural education to be important for the future of students but felt insecure when applying it. In that sense, the theory of intercultural relations and its application in Reyna's (2020) preliminary consultation procedure provide ample knowledge to promote intercultural competence.

Table 1 *Connection of variables and dimensions*

Variable / Dimension	Coefficient	SC	IE	DM	SFE
IE	Kendall's Tau b	.754**	.757**	.650**	.654**
	P value	0.000	0.000	0.000	0.000
SD	Kendall's Tau b	.409**			
	P value	0.001			
CI	Kendall's Tau b	.744**			
	P value	0.000			
IC	Kendall's Tau b	.771**			
	P value	0.000			
C	Kendall's Tau b	.426**			
	P value	0.000			
IE	Spearman	.843**	.820**	.731**	.724**
	P value	0.000	0.000	0.000	0.000
SD	Spearman	.447**			
	P value	0.001			
CI	Spearman	.827**			
	P value	0.000			
IC	Spearman	.852**			
	P value	0.000			
C	Spearman	.467**			
	P value	0.000			
N		53			

Note: Own elaboration (2023)

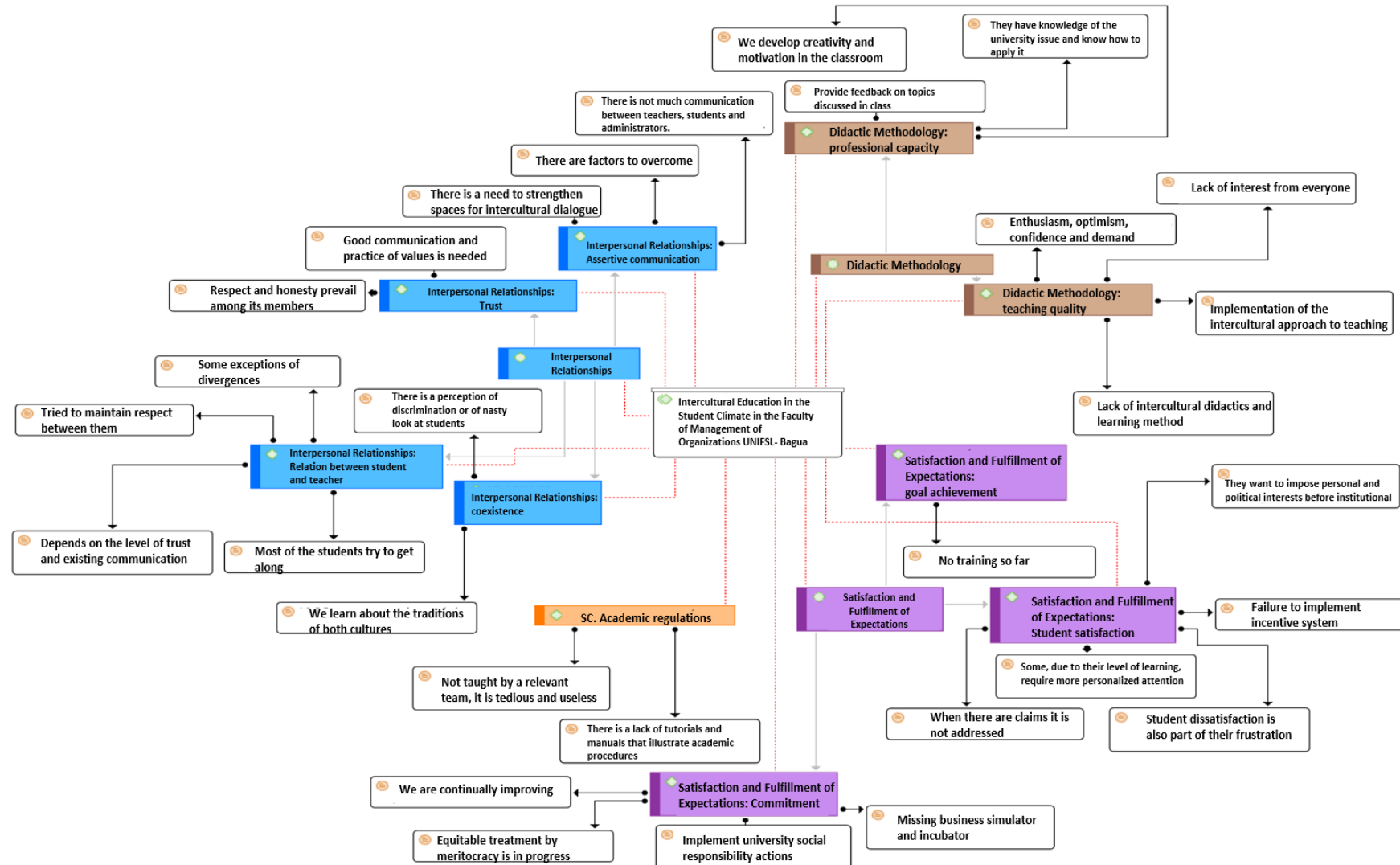
The qualitative findings obtained from the teachers interviewed agree that with respect to the subcategory interpersonal relations, there is not enough communication between teachers, administrators, and students, which is caused by the lack of trust and a good coexistence between teachers and students of the faculty.

With respect to the subcategory didactic methodology, the interviewees agree that the university does not provide training to improve its teaching methodology, considering that the existing cultures in the university are diverse, which causes a lack of intercultural didactics and meaningful learning methods.

Regarding the subcategory satisfaction and fulfilment of expectations, the interviewees agree that most of the students feel satisfied with the teaching methodology, because some of the students require more personalized attention because of their level of learning. They also pointed out that there is a need to implement a system of incentives for students who obtain academic and social achievements, since there are students who to date have already published scientific articles in international indexed journals.



Figure 3 Analysis of intercultural education in the student climate at the Faculty of Organizational Management, UNIFSL-Bagua.



Note: Own elaboration (2023)

## CONCLUSIONS

The data revealed that there is no acceptance of the student mass to the academic and intercultural activities that this house of studies has been executing. Also, that the faculty does not take the appropriate measures to generate equality between native and mestizo students who study in this institution, also, it is evident that there is no viable communication in all departments that exist in this entity.

They also demonstrated that cultural expression does not exist and is not promoted in all the classrooms, leaving aside the objective of this entity, which is to promote cultural diversity in all the programs that this university carries out, since it was demonstrated that the teachers do not have cultural knowledge of the area. Also, interculturalism is not practiced among the students, causing native students to drop out of the entity because they feel low self-esteem since there is no democracy when asked for their opinion in class. Therefore, it is concluded that the faculty of organizational management does not publicly recognize the achievements of the students, and the organization lacks control and pedagogical training in interculturality, despite the name.

In addition, there is a lack of mutual respect between teachers and students, which is due to teachers' lack of knowledge of the realities faced by students from different racial and ethnic backgrounds. Likewise, there is no assertive form of communication that can instill confidence in every lesson taught, which has tarnished the coexistence between both parties.

Similarly, concludes that the lack of professional competence of teachers in the courses they oversee is the root cause of student dissatisfaction with their training, and that neither teachers nor students are happy with the commitment they have received in the past, because they have not achieved the goals, they set for themselves at the beginning of each school year.

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