

Intercultural Competencies in Graduate Students of a Private University in Lima

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Abstract

Over the years, the importance of good relationships to carry out healthy teamwork in our diverse land has become evident in the world. Putting on the table the importance of having suitable intercultural skills for the realization of these. In this framework, the purpose of the study was to know the level of intercultural competences of graduate students from a private university in Lima, from a non-experimental quantitative approach with a simple descriptive scope. The population was 1000 students and the samples were made up of 296 master's students. The instrument was a questionnaire of intercultural competences. It was found as results that 36.0% have very adequate intercultural competences and the predominant dimension was intercultural sensitivity, presenting a very adequate level of 83.0% with a predominance of (Wald = 16.842) compared to the other Intercultural Awareness dimensions with (Wald = 9.654) and rejecting the general hypothesis that proposed the intercultural ability which obtained (Wald = 7.432). Concluding that, from this study, strategies should be generated that strengthen the development of intercultural competences with emphasis on its most lacking indicators in master students because they are primarily responsible for guiding the training of future professionals in all areas.

Keywords: intercultural competences, awareness, ability, sensitivity

1. Introduction

There are many causes of discrimination today: political ideology, race, color, beliefs, customs, sexual choice, gender. That is, cultural factors that have even triggered violent wars and killings. In Peru, discrimination contaminates all social spheres, even reaching the Congress, where some congressmen have had unfortunate racist expressions about other colleagues or politicians. In this investigation, the importance of healthy relationships for optimal teamwork is evident.

The development of intercultural competencies is important so that such relationships are based on respect for one's own identity and differences in the culture of the other as part of the duties and rights of the human being. In 1948, the first international instrument in this regard was signed: the Universal Declaration of Human Rights, which sought to promote a culture of interculturality among peoples.

Intercultural competencies refer to the skills, attitudes and behaviors required to improve internal actions originated within diversity, in the midst of a collectivity (disparity generated by age, gender, religion, socioeconomic level, political inclination, etc.) or by means of border boundaries (Deardorff, 2020). From the above, it is affirmed that intercultural competencies are a path of respect in the discovery of oneself and others.

Peru is a pluricultural country, for this reason the State has promoted intercultural public administration, giving relevance to the principle of intercultural education; it has recognized this diversity of cultures, ethnicities and languages as a treasure, since in the recognition and consideration of what is different and in mutual knowledge one learns to have a healthy life in common and an exchange with different cultures.

Intercultural competencies are the grouping of acts, skills and cognitions that make it possible for an individual to approach different interpretations of the world with respect and consideration, which allows for communication and suitable behavior within divergent cultural environments (Ministry of Culture, 2015). Commonly, such competence needs specific understanding or training. However, the instruments are structured to provide behavioral guidelines to individuals who serve or perform public functions for culturally diverse groups in interactive involvement with them.

For Turpo Gebera & Mendoza Zapata (2017), future education requires providing individuals with a group of knowledge that will give birth to the unity of the multiple and the multiplicity of the unique, developing in them an anthropological, ecological, earthly and spiritual awareness, as proposed by the French philosopher Morin (1999).

Likewise, it can be pointed out that intercultural competences are a response to individualism, as Armand (2007) assures, who spoke of a particularist democracy as a praxeological idea of such philosophy, which leads its followers to show in their daily life actions and signs that lack a stop to individual evolution over the social, except when undertaking in the space where a colleague progresses.

Therefore, the growth of intercultural competences allows sharing the conscience of oneself and the other with more people, avoiding dangers such as the generation of a cultural essentialist look and the multiplication of stereotypes. This favors relations and interactions between individuals from heterogeneous groups and diverse origins and cultures, since all need to live together in peace (Unesco, 2017).

What is the predominant dimension of the intercultural competencies that graduate students in a private university in Lima have? Previous studies show the need to promote the development of these skills. Ayala Asencio (2019) insists on their promotion, especially in teachers, as a means of generating understanding and justice in equality between groups of different cultures (Cépeda García, Castro Burgos, & Lamas Basurto, 2019), since they are responsible for accompanying the formation of the future. Véliz-Rojas, Bianchetti-Saavedra, & Silva-Fernández (2019), in Chile, expressed the importance of respect for diverse cultures as a challenge for professionals and care groups. Also, Campos Cardoso, Urbay Rodríguez, & Gallardo López (2018), in Cuba, considered that in this century the intercultural educational praxis is primordial, and it is necessary that it be contemplated by governments and institutions of higher education to preserve cultural authenticity and human values, cultural respect, against racism and xenophobia. It is also important for social action professionals to be sufficiently educated in working with immigrants.

Sanhueza Henríquez, Paukner Nogués, San Martín, & Friz Carrillo (2012) highlight the following indicators: "self-concept", focused on how the person sees himself or herself, relating directly to self-esteem and confidence in the interrelationship with others; "open-mindedness", in the sense of supporting and accepting the clarifications of others by recognizing, appreciating and approving different ways of seeing and thinking about intercultural relationships and actions; "non-judgmental attitude", understood as not making prejudices that generate barriers in the true listening of the interlocutor in the communicative course, feeding pleasure-generating perceptions in the intercultural divergences within the interaction; "empathy", as the ability to perceive the type of ideas of a different person in culture by developing thoughts that lead to emotion in acting with the other; "self-regulation", which detects coercion in situations in order to regulate by transforming one's own behavior; "involvement in the interaction", understood as three mental representations: sensitivity, attention and insight. In this regard, UNESCO (2017) mentions that intercultural competences include: respect, empathy, openness of ideas, curiosity, risk taking, flexibility and tolerance to uncertainty/ambiguity.

Consequently, we can express that, according to the concept written above, open-mindedness is seen as a support to accept expressions based on other cultures, taking them into account in a valuable way, approving these different perspectives in the interaction, includes in itself tolerance as a means to achieve it. According to Pratte, multicultural education is oriented to encourage learners to open their minds to learning tolerance; it is directed more towards a favorable acceptance of existing differences (Hernández, 2004).

It is important to provide a comprehensive and accessible strategy to help sensitize diverse groups in civil society to intercultural competencies, including listening, respect, cultural curiosity, empathy, and reflexivity. There is no such thing as a person who is individually intercultural competent; only through the joint construction of a relationship in which people listen to each other (UNESCO, 2017).

Education is the main means of transmitting these values and achieving the objectives of the list of themes to be analyzed in 2030, of sustainable development approved by the General Assembly of the United Nations, in order to provide key competencies to act as committed and responsible citizens in the world today. It is impossible not to think about intercultural competencies as one of the bases for achieving this healthier citizenship (Deardorff, 2020).

Future graduate students have a great responsibility, as they are called upon to guide, accompany, motivate, and lead others. As mentioned by UNESCO (2017), teachers play an important role, both in terms of choosing what they teach and in shaping curiosity and creative and reflective responses to different cultures. In this framework, the very demand that is the objective of this research arises.

To determine the predominant dimension of the intercultural competences that graduate students have in a private university in Lima. Having knowledge of the level of development of these competences and the predominance of their indicators will allow the generation of programs that reinforce them in an effective way, in this path of quality and warmth, based on the importance of the recognition of the spirit and the respect to what is different, to the pluricultural identity of life, through the promotion of these competences in practice in an inclusive and intercultural synergy.

2. Materials and Methods

Type and Design of Research

The study was carried out using a quantitative approach. A specification was made and reasons linked to this variable in observation were outlined. The questionnaire was used as a statistically recordable test to validate the hypothesis. Also, the investigation was descriptive and explanatory, focused on the description of phenomena, identifying particularities (Hernández & Mendoza, 2018), since it will describe in the intercultural competencies the level of dimensions proposed within the population sample, of a non-experimental transversal type, since the variable studied will not be manipulated, but will only describe the dimensions of the intercultural competencies, collecting data from the determined moment, observing and describing the situations that are found.

Population, sample

For this study, the population was made up of one thousand students from the graduate school of a private university in Lima. With the particularity that, related to inclusive criteria, only graduate school users entered the study. As exclusive criteria, they will be based on the fact that students from different schools will not participate in the study. The sample was made up of 296 university students from the graduate school of this private university in Lima.

Sampling

For the variable intercultural competencies, sampling was used in a non-probabilistic way, for convenience, because the choice of members depends on the peculiar causes we currently live with of social isolation, which limits direct contact with the members of the sample.

Instrument

A questionnaire, according to Hernández & Mendoza (2018), who expressed that it is a grouping of questions referring to one or several variables in measurement. And that the grouping of rules and guidelines in the acts of those who investigate in all cycles of research work are called research techniques. The instrument used in this research was the self-made questionnaire on a polytomical scale for the Likert type variable.

This instrument contains 34 items that measure the level of intercultural competencies and their predominance, and is therefore distributed in each of its dimensions: intercultural awareness from item 1 to 12, intercultural ability from item 13 to 22, and intercultural sensitivity from 23 to 34. Regarding its reliability, measured by Cronbach's alpha, with a result of 0.901, which shows that the instrument applied, is highly reliable.

3. Results

After the field work was done, once the information generated through the application of the instrument was collected, these results are shown from two perspectives: in the first one, the descriptive analysis of the intercultural competences was carried out; in the second perspective, we have the inferential results, finding the coefficient of the impact of the indicators on the dimensions and the coefficient according to the dimensions by gender. Which was carried out through the test statistician Wald and Nagelkerke's, with a test significance level of 0.05, we have the behavior of the results by dimensions and indicators finding the following:

Table 1. Descriptive analysis of the levels of intercultural competences

Gender	Level	Intercultural Competencies	Intercultural awareness	Intercultural skills	Intercultural sensitivity
Male (121)	Adequate	8 (3%)	16 (5%)	9 (3%)	4 (1%)
	Very adequate	167 (56%)	159 (54%)	166 (56%)	171 (58%)
Female (175)	Adequate	17 (6%)	12 (4%)	25 (8%)	19 (6%)
	Very adequate	104 (35%)	109 (37%)	96 (32%)	102 (35%)
Total		296 (100%)	296 (100%)	296 (100%)	296 (100%)

Of the results shown in the table regarding the levels of intercultural competencies, 9% of the respondents perceive an adequate level, while 91% perceive very adequate intercultural competencies; of these 3% of the men and 6% of the women perceive adequate level, while 56% of the men and 35% of the women perceive very adequate level. With respect to the dimension of intercultural awareness, 9% of those surveyed present an adequate level, while 91% are very adequate; likewise, 5% of the men and 4% of the women perceive an adequate level and 54% of the men and 37% of the women present a very adequate level.

Likewise, there is the dimension of intercultural skills, where 11% perceive adequate level, while 89% very adequate; of these 3% of men and 8% of women present adequate level, and 56% of women and 32% of men present very adequate level. Finally, in the dimension of intercultural sensitivity, we have 7% of those who perceive adequate level, while 93%, very adequate level, of which 1% of men and 6% of women present adequate level, while 58% of men and 35% of women perceive very adequate level to intercultural skills.

Tabla 2. Standardized coefficients of intercultural competencies and representative dimensions of graduate students at a university in Lima

		Parameter estimates					95% confidence interval	
		Estimation	Error deviation	Wald	gl	Sig.	Lower limit	Upper limit
Umbral	[comp=Adec]	-6,853	2,103	9,919	1	0,006	-2,307	-1,600
	[conci=Adec]	-6,949	1,78	9,654	1	0,000	-3,714	-2,815
Ubication	[habili=Adec]	-3,488	0,584	7,432	1	0,000	-4,252	-2,276
	[sensi=Adec]	-6,632	0,615	16,842	1	0,000	-2,777	-0,315
		Cox y Snell: 0,464 Nagelkerke: 0,581 McFadden: 0,4013						

This parameter is set to zero because it is redundant.

In the table, we observe the intercultural competences and the representative dimensions that the master students of a university in Lima have, according to the higher coefficient of the statistician Wald =16,842 and $p = 0.000 < 0.05$. Likewise, the variability or behavior of intercultural competence is due to 58.1% of the dimensions under study. This explains that the dimension with the greatest relevance of intercultural competence is intercultural sensitivity, followed by intercultural awareness and intercultural skills. Furthermore, according to the estimator's signs, all are protective, implying that the dimensions assumed for the variable are adequate and are adequately positioned within the confidence interval.

Table 2. Coefficients of the dimensions and their indicators of the study variable that graduate students of a private university in Lima

		Parameter estimates					95% confidence interval	
		Estimation	Error desviation	Wald	gl	Sig.	Lower limit	Upper limit
Umbral	[Conci_interc = Adec]	-8,949	1,78	19,654	1	0,00	-2,914	-1,815
location	[Com_charact_cult= Adec]	-4,881	0,584	23,218	1	0,00	-2,518	-1,756
		Cox y Snell: 0,444		Nagelkerke: 0,601		McFadden: 0,4013		
Umbral	[Habil_inte = Adec]	-9,493	1,797	29,656	1	0,00	-2,136	-1,149
location	[manej_intera = Adec]	-8,809	0,844	33,181	1	0,00	-2,177	-1,56
		Cox y Snell: 0,514		Nagelkerke: 0,551		McFadden: 0,4913		
Umbral	[Sensib_int = Adec]	-7,698	0,148	32,619	1	0,00	-3,453	-2,178
location	[autorregulation = Very_adeq]	-6,352	0,452	34,975	1	0,00	-2,844	-0,576
		Cox y Snell: 0,541		Nagelkerke: 0,661		McFadden: 0,5913		

Linking function: Logit.

Likewise, the dimensions of the intercultural competences and the indicators of each one of them are observed, in order to identify the indicators that present more relevance and presence in each dimension. In this regard, the dimension that presented more relevance was the understanding of the distinctive characteristics of their culture, according to the highest coefficient of the statistician Wald 23,218 and $p = 0,000 < 0,05$. With respect to the dimension of intercultural ability, the indicator with greater relevance is the management of interaction, with a Wald's coefficient of 33,181 and $p = 0,000 < 0,05$. And with respect to the dimension of intercultural sensitivity, the most relevant indicator is self-regulation, with a Wald coefficient of 34.975 and $p = 0.000 < 0.05$. These results allow affirming that the indicators put under consideration are the most significant for each dimension; moreover, they represent protectors for these and the values are adequately positioned within the confidence interval.

Table 3. Coefficients of the dimensions and study variable that graduate students have by gender

		Parameter estimates					95% confidence interval		
		Estimation	Error desviatio n	Wald	gl	Sig.	Lower limit	Upper limit	
Female	Umbral	[compe = Adec]	-6,786	1,412	6,142	1	0,000	-2,917	-2,128
		[conci = Adec	-8,949	1,78	19,654	1	0,000	-2,914	-1,815
	location	[habili =Adec]	-4,732	0,546	21,435	1	0,000	-2,318	-1,756
		[sensi=Adec]	-4,055	1,594	13,254	1	0,000	-4,055	-4,055
		Cox y Snell: 0,467		Nagelkerke: 0,583		McFadden: 0,487			
Male	Umbral	[compe = Adec]	-5,613	1,484	6,472	1	0,000	-2,139	-2,913
		[conci=Adec]	-9,493	1,797	29,656	1	0,000	-2,136	-1,149
	location	[habili=Adec]	-7,732	0,755	31,241	1	0,000	-2,433	-1,42
		[sensi=Adec]	-3,841	1,519	9,491	1	0,000	-1,999	-2,317
		Cox y Snell: 0,361		Nagelkerke: 0,497		McFadden: 0,315			

This parameter is set to zero because it is redundant.

Finally, the results of the table show the coefficients of intercultural competencies according to the dimensions by gender; with respect to the female respondents, they perceive that the most representative dimension is the intercultural skills because they have a higher Wald's coefficient of 21,435 and the value of statistical significance p value < 0.05 , followed by the dimension of intercultural awareness and intercultural sensitivity. With respect to the Nagelkerke coefficient of determination, the variability of intercultural competence is due to 58.3% of the behavior of the dimensions assumed for the respondents. However, for the male respondents the most representative dimension is intercultural skills with a Wald coefficient of 31.241, followed by the dimension intercultural awareness and intercultural sensitivity. With regard to the Nagelkerke determination coefficient, the variability of intercultural competence is due to 49.7% of the behavior of the dimensions assumed for the respondents. In comparison with the coefficients, women present greater sensitivity than men in the assumed sample since the estimators for all represent protectors for intercultural competencies.

4. Discussion

Nowadays, intercultural competences are taken into account as a basic pillar in the development of human groups, since they constitute a relevant source to help individuals to negotiate cultural borders (Unesco, 2017), for the growth of an intercultural society that holds a great richness, not only in its own cultures, but also in the great migrations of people from other countries and cultures. In the midst of all this, governments have set their sights on them as a path to respect for what is different, taking normative measures that promote them. However, these are often insufficient, since discrimination and racism are daily occurrences. Previous research on the subject exists; intercultural competencies are considered very important in their application as an intercultural responsibility (UNESCO, 2017).

There is research done on basic education teachers and various professionals that shows the lack of such skills. The need arises, then, to investigate the levels of intercultural competencies and the predominance of their dimensions in master's students, inspiring the general objective of this research, to identify the predominance that most interferes with the intercultural competencies of master's students and the general hypothesis, in which it is expected that the predominant dimension of intercultural competence that master's students have in a university in Lima is intercultural ability.

When investigating the level of intercultural competencies in master's degree students at a private university, it was found that 9% of those surveyed perceive an adequate level, while 91% perceive intercultural competencies to be very adequate; of these, 3% of the men and 6% of the women perceive an adequate level, while 56% of the men and 35% of the women perceive the level to be very adequate. In contrast to Ayala Asencio, and others (2019), who found 50% very adequate, 35% adequate and 15% not adequate, and Escarbajal Frutos & Leiva Olivencia (2017), who mentioned that intercultural competencies must be formed as a pedagogical foundation because they are evidently insufficient.

With respect to the dimension of intercultural awareness, 9% of the respondents present an adequate level, while 91% are very adequate, 5% of the men and 4% of the women also have an adequate level and 54% of the men and 37% of the women present a very adequate level. Likewise, there is the dimension of intercultural skills, where 11% perceive adequate level, while 89% are very adequate; of these 3% of men and 8% of women present adequate level and 56% of women and 32% of men present very adequate level. Finally, in the dimension of intercultural sensitivity, we have 7% of those who perceive adequate level, while 93% very adequate level; of these, 1% of the men and 6% of the women present an adequate level, while 58% of the men and 35% of the women perceive a very adequate level of intercultural competencies.

In contrast to Ayala Asencio, et al (2019), who found in her control group respondents that, in intercultural awareness, 15% have a low adequate level, 40% adequate, and 45% very adequate; in intercultural ability, 15% have a low adequate level, 35% adequate, and 50% very adequate, and in intercultural sensitivity, 10% have a low adequate level, 40% adequate, and 50% very adequate.

Likewise, that the dimension of intercultural sensitivity (Wald = 16,842), due to 58.1% of the dimensions under study, is the one that has the greatest predominance over the variable of intercultural competencies. Therefore, the research hypothesis was rejected. Results differ from those found in Ayala's work, in which two of the dimensions, intercultural sensitivity and ability, also show predominance.

It also corroborates the assertions of Sanhueza Henríquez, Paukner Nogués, San Martín, & Friz Carrillo (2012) and Ayala Asencio (2019), who refer to intercultural sensitivity as having an affective sense, centered on the person and his or her emotional world, or the variations of feelings originated by one's own experiences, individuals and the

environment. It has its foundation in that the human being who manifests intercultural competence has the capacity to show, as well as be receptive to positive emotional responses in the intercultural interaction before, at the time and after such interaction.

With respect to the specific objective one, which sought to determine the predominant indicator of intercultural awareness of graduate students from a private university in Lima and the specific hypothesis one, which expects the predominant indicator of intercultural awareness of graduate students from a private university in Lima, it is that, according to the results, the indicator understanding the characteristics of other cultures (Wald = 23,218.) is the one that has the greatest predominance over this dimension. Therefore, the first specific hypothesis of the research is accepted. These results are far from those found in the work of Cépeda García, Castro Burgos, & Lamas Basurto (2019), who found the relevance in valuing and consolidating their own culture before others. Likewise the coincidence with the results of the research of Véliz-Rojas, Bianchetti-Saavedra, & Silva-Fernández (2019), who highlighted the need for cultural understanding of the other different.

With respect to the specific objective two, which sought to determine the predominant indicator of intercultural ability of graduate students from a private university in Lima, and the specific hypothesis two, in which the predominant indicator of intercultural ability of graduate students from a private university in Lima is expected, it was obtained as a result that the interaction management indicator (Wald = 33,181) is the highest level on that dimension. Therefore, the second specific hypothesis of the research was accepted. Unlike Véliz-Rojas, Bianchetti-Saavedra, & Silva-Fernández (2019), who expressed the lack of this management, placing priority on its development as a means to facilitate understanding and healthy ways of acting in relation to others who are different in culture.

On the other hand, in the dimension of predominance of intercultural sensitivity with respect to specific objective three, which sought to determine the predominant indicator of intercultural sensitivity of graduate students in a private university in Lima, and the hypothesis specifies three, which expects that the predominant indicator of intercultural sensitivity that master's degree students in a Lima university have, is self-regulation with a coefficient of Wald = 34.975 over the other indicators. Therefore, the third specific hypothesis of the research is accepted. The results emphasize, in a certain way, a great advance because this one is of great importance for the promotion of mutual understanding, peace, democracy and development (UNESCO, 2017).

These objectives must be translated into the daily practice of cultivating intercultural sensitivity and solidarity while fighting intolerance, stereotypes, discrimination, the discourse of hate and violence. Likewise, Sanhueza Henríquez, Paukner Nogués, San Martín, & Friz Carrillo (2012), when referring to sensitivity, express the need to have great teachers influence the ethical formation, in order to transmit a special sensitivity in facing complex communication situations, which can be educated.

Also Ramirez Lopez (2017) shows its importance by mentioning that individuals with a certain level of intercultural sensitivity show the desire to motivate themselves to understand, accept and appreciate the differences between the different cultures with which they live in order to achieve positive results in intercultural interactions.

We also have Campos Cardoso, Urbay Rodríguez, & Gallardo López (2018), who, although they agreed that intercultural competencies are satisfactory in the training of professionals, since they allow interaction between different cultural systems in contexts of diverse cultures, providing suitable solutions to conflicts that arise from these professional relationships, highlight their need for self-regulation, which makes it different from the finding in this research.

The present research gave positive results with reference to the variable intercultural competencies with a predominance of the dimension of intercultural sensitivity, which is enriched with the analysis of the dimensions by gender; of which, in the female gender, intercultural skills were the most representative dimension (Wald = 21,435), followed by intercultural awareness and sensitivity. However, for the male gender, the most representative dimension was intercultural skills (Wald = 31,241), followed by intercultural awareness and sensitivity. In comparison with the coefficients, the predominant dimension, intercultural sensitivity, in which women present greater sensitivity than men, because as De Santos Velasco (2018) said, he highlighted intercultural sensitivity as that motivation that drives the value of other cultures. In response to the concern expressed by Canaza-Choque & Huanca-Arohuanca (2018), who found the non-existent integration of the communities in the system, but with the hope that the plan for intercultural education is possible, public policy measures were taken.

The variable intercultural competencies presents a very adequate level, greater than the adequate, shows that the measures taken by the house of studies up to the moment are directed towards improvement, but it is important to

increase strategies to reinforce those indicators of each dimension that have been left behind, as well as to balance the divergences evidenced in the analysis of the coefficients by gender and that are necessary for a good practice of the intercultural competencies in our work.

Escarbajal Frutos & Leiva Olivencia (2017) emphasized that we have already gone beyond the cycle of filling ourselves with concepts and becoming aware, therefore, it is time to contribute to the growth of training between cultures and professional areas of an active society, emphasizing self-knowledge for a healthy acceptance of the other so different from me that it allows a better level of tolerance and flexibility of behavior, so that, consequently, one experiences more involvement in the interaction, not limiting ourselves to waiting for the other to come to me, but rather going to meet the other.

In this way, there will be no communication barriers that repeatedly obstruct the ideal progress of these, as asserted by Van der Hofstadt Román (2005), since the transformation of the individual's thinking about his environment will be forged through the understanding of the particularities that distinguish him, as mentioned by Sanhueza Henríquez, Paukner Nogués, San Martín, & Friz Carrillo (2012) and Ayala Asencio (2019), in the hope of no longer being part of a society that is often discriminatory and class-based.

Achieving through these authorizations the sharing of consciousness of self and others with others, eliminating risks such as the creation of a vision, only of my cultural essence, seeking the multiplication of stereotypes, in favor of a healthy free intercultural interaction and accepting the fullness of the different driven by our need to seek the common good and the generation of peace (Unesco, 2017).

5. Conclusions

The respondents present a very adequate level of intercultural competencies; they present predominance in intercultural sensitivity, but when analyzing the coefficient according to the dimensions by genders the result finds evidence of the dimension intercultural skills, as the most representative in both genders followed by intercultural awareness. In addition, there is a strong incidence of the intercultural skills, of the intercultural consciousness and of the intercultural sensitivity towards the intercultural competences; of it the women present greater sensitivity of perception than the men surveyed to the study variable.

6. Recommendations

The present research has shown us the very adequate level of existing intercultural competencies, which is very positive in reference to research carried out in other environments, but it is important not to lower our guard, since in each of the proposed dimensions (intercultural awareness, ability and sensitivity) the indicators of predominance must be observed, which show a high rate of growth in understanding the characteristics of other cultures, interaction management and self-regulation respectively, so it is recommended to take into account the remaining indicators in each of the dimensions for their reinforcement, rescuing above all the deepening of the identity of their own culture, as a basis for all intercultural interaction.

Thus, in this sense, it is necessary to reinforce in the institutional curriculum, the development and strengthening of these would be generated by creating renewed strategies such as narrative circles, focus groups, through awareness talks and artistic expressions in all its forms, in intercultural competitions and festivals of high importance. At this time these can be virtual and reinforce the value of acceptance and self-esteem. Whose funds serve for the planning, organization and execution of collective workshops of emotional intelligence carried out by prepared and interdisciplinary teams, which in the first instance will be developed in the diverse faculties of the institution of origin, to later be projected collectively to the community of the surroundings as part of the social projection of the house of studies to institutions of diverse types like schools of low resources, clubs of mothers, projects of care of the environment and sectors of high vulnerability. In this way, it will allow the expansion of the growth of the intercultural competences in the interaction.

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