

Citizenship Education and Democratic Coexistence. Between the Educational Practices, the School Literacy and Learning in the City

Educação cidadã e convivência democrática.

Entre as políticas educacionais, a alfabetização escolar e a aprendizagem na cidade

Educación ciudadana y convivencia democrática.

Entre las políticas educativas, la alfabetización escolar y el aprendizaje en la ciudad

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Abstract

Scarce studies have addressed the relationship between citizenship education and coexistence. However, this article describes the contribution of democratic education to democratic coexistence. For this review, were selected indexed publications that offered elements to understand the training for citizenship coexistence in Colombia. The analysis results cast three significant trends: (1) The consolidation of educational practices resulting from the struggle between educational policies and the teachers' curricular concertation. (2) The design of citizen literacy programs based on the encouragement of interaction with political institutions and the ways to interact in society, the development of democratic experiences that settle the multicultural and intercultural conflict of living together in diversity, and the use of real problems and drills for democratic discussion and definition of citizen initiatives of participation and coexistence. (3) Reflections that propose: communicate the school with the ways of practicing political culture and establish social bonds that technology and media facilitate; articulate the training and school participation of the community with the regulations learned from the city and the educating city; supplement moral and civic teaching with deliberation and meeting with the others in places of decision; and, strengthen, from the classroom, the civic competencies learned in participatory spaces.

Keywords

education; citizenship; citizenship education; school discipline; school coexistence; curriculum research

Resumo

Escasso estudos têm abordado a relação entre educação para a cidadania e convivência. Não obstante, este artigo fornece uma descrição da contribuição da educação democrática na convivência democrática. Para esta revisão foram selecionados publicações indexadas que ofereceram elementos para entender a formação da convivência cidadã na Colômbia. Os resultados da análise mostram três tendências principais: (1) A consolidação das práticas educativas resultantes da luta entre as políticas educacionais e o acordo curricular dos professores. (2) O desenho dos programas de alfabetização de cidadãos baseados na promoção da interação com o Estado e as formas de interagir na sociedade, o desenvolvimento de experiências democráticas que resolvem o conflito multicultural e intercultural vivendo juntos na diversidade e o uso de problemas reais e simulações para a discussão democrática e definição de iniciativas cidadãs de participação e convivência. (3) Reflexões que propõem: comunicar a escola com as formas de praticar a cultura política e estabelecer os laços sociais que as tecnologias e os meios de comunicação facilitam; articular a instrução e a participação escolar da comunidade com as normativas aprendidas da metrópole e em a cidade educadora; complementar o ensino moral e cívico com deliberação e o encontro com o outro em lugares de decisão; e, fortalecer, da sala de aula, as competências cívicas aprendidas nos espaços participativos.

Palavras-chave

educação; cidadania; educação cidadã; disciplina escolar; convivência escolar; pesquisa sobre currículo

Resumen

Escasos estudios han abordado la relación entre educación ciudadana y convivencia. No obstante, este artículo proporciona una descripción de la contribución de la educación democrática a la convivencia democrática. Para esta revisión se seleccionaron publicaciones indexadas que ofrecieron elementos para comprender la formación de convivencia ciudadana en Colombia. Los resultados del análisis arrojan tres grandes tendencias: (1) La consolidación de prácticas educativas resultantes de la pugna entre las políticas educativas y la concertación curricular de los maestros. (2) El diseño de programas de alfabetización de ciudadanos basados en el fomento de la interacción con el Estado y las maneras de interactuar en sociedad, el desarrollo de experiencias democráticas que diriman el conflicto multicultural e intercultural conviviendo en diversidad y el uso de problemas reales y simulacros para la discusión democrática y definición de iniciativas ciudadanas de participación y convivencia. (3) Reflexiones que proponen: comunicar la escuela con las maneras de practicar la cultura

política y establecer los vínculos sociales que facilitan las tecnologías y los medios; articular la capacitación y participación escolarizada de la comunidad con la normatividad aprendida de la urbe y en la ciudad educadora; complementar la enseñanza moral y cívica con la deliberación y el encuentro con el otro en lugares de decisión; y, fortalecer, desde el aula, las competencias ciudadanas aprendidas en espacios participativos.

Palabras clave

educación; ciudadanía; educación ciudadana; disciplina escolar; convivencia escolar; investigación sobre el currículo

Introduction

The relationship between civic education and school coexistence in the field of education has been understood as two differentiated and delimited educational formulas, mainly addressing a pedagogical or didactic issue. School conflicts and violence, as practices and interaction processes within the school, have been treated like any other problem that disrupts student attention, teaching conditions, and the possibility of inclusive, democratic, and peaceful development (Adams, 2000; Unesco, 2008; Osher et al., 2010; Fierro, 2013; García and López 2014; Sáez, Figueroa, and Pereira, 2018; Welsh and Little, 2018). Meanwhile, civic education, despite innovative currents proposing democratic training through deliberative, participatory, multicultural, and divergent processes (Sant, 2019), has been understood as a didactic technique that allows the transmission of knowledge about democratic institutions and procedures, enabling future citizens to participate in different political contexts and to reflect and contribute, rationally and critically, to the political and social problems associated with a way of life (Abowitz and Harnish, 2006; Geboers et al., 2013; Lin, 2013). Civic literacy has been reduced to the teaching process responsible for forming a moral citizen, knowledgeable about rights, freedoms, and responsibilities, respectful of norms and laws, participating in school elections and representation as a way to learn to relate to the state and interact democratically in community life (Uribe, 1996; Terrén, 2003; Pérez, 2007; Camps, 2007; Del Rey, Ortega, and Fera, 2009; Sánchez, 2015).

However, in recent decades in Colombia, innovative perspectives on the study of school citizenship have produced a change in the way the school is

understood. This change has not only allowed overcoming didactic approaches to citizenship and practical-control approaches to school conflict but has also advanced in understanding the relationship between citizenship and coexistence. For this reason, to understand this progress, it was necessary to approach hermeneutically the trajectories that shape the Colombian experience in coexistence education from the contributions of research on citizenship in schools.

To this end, the interpretative reconstruction of the itineraries that shape this relationship will be described in the first instance. This includes struggles for the design of educational policy and from the frames of schooling and its integration with the experience of the city. The discussion will conclude with a reflective assessment that allows interpretation of the relationship between the conception of school, research, and training in civic coexistence.

The Dispute over the Design of Educational Policies for Citizen Coexistence Training in Colombia

Different governments have perceived citizen and coexistence education in Colombia as mechanisms that hegemonize individuals and instruct civic values from their particular perspective (Caballero, 2015). Each political group that has held power throughout history conceived and promoted an approach to what the citizen should be, an image of how citizen education would take place, and guidelines for what democracy projects in schools and school coexistence should entail.

Reflecting this struggle, citizen coexistence education in Colombia initially alternated between perspectives promoted by political bipartisanship.

Under some governments, civic-religious education was promoted, seeking the promotion and defense of Catholic doctrine, where political culture was closely related to the virtuosity of Christian ideals. In contrast, other political periods encouraged civic culture, focusing on citizen commitments leading to participation and a high level of knowledge about the functioning of the political system (Sábato, 1997; Herrera et al., 2005; Caballero, 2015). The conservative party promoted approaches mainly centered on the individual, their values, knowledge, and potentialities, while the liberal party endorsed directions more oriented towards social dynamics, participation, and institutionalism (Herrera, 2008; Caballero, 2015; Valencia, Cañón, and Molina, 2012).

Over time, the development of educational policies for citizen coexistence became a contested field, where international requirements and the demands of citizens, especially those of the pedagogical movement (Guerra, 2008; Caballero, 2015), contradicted each other. Government interests began implementing international policies, while the pedagogical movement integrated curricular advances and mechanisms that democratized the design of citizenship and coexistence education.

Although for a long time, the interests promoted by the current government project have prevailed, innovative pedagogical practices from the teaching movement, integrating advances in the management of the school system (Hurtado and Álvarez, 2006), substantially modified educational practices (Caballero, 2015). Mechanisms such as the periodic elaboration and updating of the Institutional Educational Project (IEP), democratic agreements on the coexistence manual, the establishment of a school government, and the representation of students and teachers before various administrative bodies (Caballero, 2015) allowed a dialectical, somewhat unbalanced relationship between contextual needs and demands and the implementation of predefined educational policies by experts.

As a result of this struggle, official citizenship education curricula integrated competencies, strengthened content, and added standardized

tests for citizen knowledge. Civic education, on the one hand, managed to include elements such as “education on rights or the idea of citizenship as individual responsibility” (Caballero, 2015, p. 113), values, principles, duties, behaviors, and knowledge necessary to understand and participate in the functioning of the democratic political system, among other adjustments and reforms. On the other hand, standardized assessments began to assess the achievements and challenges of citizenship and coexistence education (Torres and Pinilla, 2005). These assessments questioned students about their evaluative representations, their relationships with others, their ways of thinking and experiencing the city and citizenship, the moral reasoning they employ when making decisions, and the family and school climate in which they operate (Pinilla and Torres, 2006; Caballero, 2015).

This public policy of homogenization faced opposition from some social, teacher, and student movements and saw the emergence of “pedagogical practices and alternative educational theories that questioned these assumptions” (Herrera and Infante, 2004, p. 80). While the pedagogical movement discussed the discourses and procedures in educational policies, each academic institution and teacher began to interpret and implement these guidelines in their way. Each practical contribution began to demand new ways of understanding education in coexistence and citizenship.

Hence, Guerra (2008) asserts that the demands of the teaching profession followed two parallel and complementary directions: on the one hand, the macro level, where the struggle for the meaning of theoretical and normative discourses of educational regulation was promoted; on the other hand, the micro level, where resistance to normalization occurred, with empirical and innovative ways of addressing citizenship education and building citizen coexistence. While different approaches to democracy were debated as the meaning of the political and, consequently, of citizen practice, practical, dissimilar ways of resolving conflicts and building citizen coexistence in schools were conceived.

Thus, on the “Macro” level, the discussion about the context of democratic culture that should exist in schools shaped the design of educational policies for political and coexistence education. From the guidelines, Colombian educational policy insisted on conceiving democracy as a procedure that, as an instrumental method, should resolve conflicting relationships, teach individuals to comply with and adhere to norms, and promote obedient citizens who participate in politics only through representation and voting. Meanwhile, pedagogical movements demanded understanding democracy as a regime, decision-making instances that instituted practices beyond the normative, allowing the resolution of conflicting relationships in society and establishing forms of self-government; that is, a series of democratic practices that would resolve antagonistic interests and set in motion the ability to deliberate and decide, the ability of the citizen to transform policies, and the possibility of instituting practices that allow access to practical autonomy, both individually and collectively.

Simultaneously, at the “Micro” level, Guerra (2008) states that significant experiences have modified and reconstituted traditional practices of citizen and coexistence education. These innovative experiences did not limit or reduce themselves to the procedures of school governance and pedagogical strategies for eliminating school, cultural, and epistemological conflicts. On the contrary, they were educational practices of various kinds that focused on processes of participation and public deliberation, educational resistance processes that founded new ways of approaching school administration, and political organization, favoring the emergence of a new culture of citizenship and coexistence. Aguilar and Betancourt argue that the experiences of teachers show both “creative forms of participation such as school self-government, the projection and connection of the school to the problems and needs of its community” (2000, p. 174) and the development of processes that enable taking everyday coexistence as an object of reflection and pedagogical action within the framework of moral personhood formation.

School Initiatives: From Contents to Learning Practices

In addition to the various ways of designing or influencing the design of an educational policy for citizen coexistence training, there are several practical trajectories that the literature on the subject systematizes. Most of these constructs synthesize different educational experiences, while others express directions and paths that citizenship and coexistence education can take. However, each of these trajectories begins to outline a differentiated but complementary approach to how Colombian schools face the task of fostering citizen coexistence.

Therefore, the first practical trajectory starts with an evaluation of the traditional way of educating in citizen coexistence, asserting that, like human rights education, it has been confined to “the isolation of institutions” (Ipazud, 2009, p. 82) to the decontextualized self-design of civic and experiential instruction. According to the analysis of various Colombian experiences, it is claimed that many educational institutions have addressed the formation of a culture of coexistence and citizenship by limiting themselves to the requirements of educational policies: they reproduce old civic instruction and values education, adhere to themes of peace and democracy, emphasize school governance, or focus on gender diversity, cultures, among other social issues. However, they overlook that the learning of the enforceability of the rights and duties of citizens and the recognition of others with whom we coexist are essential elements of everyday public culture.

It has been overlooked that democracy and school coexistence imply instilling knowledge and practices and enabling a solid public sphere. Promote the constitution of an effective public coexistence that ensures that, within the framework of the shared life of citizens, people are not oblivious or indifferent to differences. An education that guarantees that school and public settings of social, political, and cultural exclusion, marginalization, and confinement are overcome not only through the instruction of civic and coexistence values but also through the construction, based on the

universalization of human rights, of “a public culture founded on the recognition of others and respect for the differences” (Ipazud, 2009, p. 80).

Therefore, it is the task of citizenship and coexistence education to generate a new civic and public culture that materializes the right to be different in the interactions of new generations. This is not only about recognizing cultural expression but also as a mechanism that integrates social groups, considering their different experiences and expectations of social life (Young, 1996). It is a cultural education that, on the one hand, guarantees the teaching of normative recognition of being different in terms of ethnicity, race, and language, not only recognizing individuals in their dissimilarity but also acknowledging their legal, political, or economic demands without compromising the right of belonging (Rosaldó, 1997). On the other hand, it transmits the knowledge and cognitive processes necessary to constitute intercultural, dialogical, critical citizens who are aware of fulfilling human rights (both their own and others), how they participate in the state system, and how to interact in society.

For another trajectory, “being together” requires the creation of epistemological and experiential bridges (Dietz, 2012) that go beyond teaching coexistence attitudes and values. It should produce accurate recognition of civic otherness and the diversity of worldviews (Samoná, 2005; Skliar, 2012). This is not only because civic otherness can be acknowledged but also because, in learning environments, it is lived, appropriated, and experienced; one comes into the world as a citizen within the community, while the particular way of perceiving and understanding reality (individual subjectivity), in its educational dialectic with the other signifier (cultural or educational other), either accepts or rejects coexistence (Muñoz, Gamboa, and Urbina, 2014).

Therefore, the question of being in one’s own space and being together in a collective scenario must permeate school contents and practices. It is necessary to generate education that transforms cognitive, evaluative, aesthetic, and discursive structures and forms of discriminatory reasoning

(Muñoz, Gamboa, and Urbina, 2014), as well as a series of school practices that promote the experience of intercultural scenarios. It is an education where one learns from and coexists with the other.

Citizen and coexistence education must begin with recognizing intercultural conflict, not necessarily ethnic, that generates negotiation between worldviews (Bogoya and Santana, 2013). It should allow “the affectation of the other and oneself, but the other remains the other” (Muñoz, Gamboa, and Urbina, 2014, p. 24). A curricular design for citizen coexistence and education that responds to the problem of cultural otherness, promoting intercultural dialogue and not based on positive discrimination, access, and respect for the other, but rather on constructing an intercultural us.

However, from a third trajectory, it is asserted that citizenship education must formulate teaching, both from contents and practices, to resolve community and cultural political conflicts. It is not only claimed that meaningful, relevant, and contextually pertinent curricular designs must be outlined, but also the acquisition of conceptual tools that allow participation in the political dimension of the institution, deliberation on sociocultural differences, and the promotion of intercultural scenarios that facilitate learning to think, be, and act in peace. It is indeed affirmed that citizen coexistence must not only emerge from the teaching and recreation of content conducive to cognitive and communicative processes but must also be nourished by designing a space for discussion and defining citizen initiatives (Bogoya and Santana, 2013). Citizenship education must provide training in citizen, democratic, and coexistence values that, through analyzing real problems, develop solid knowledge that can be assimilated and applied in everyday citizen coexistence (Bogoya and Santana, 2013, p. 26). The contents taught must involve problems to solve and simulations of problematic situations in practice so that learners acquire capacities that serve them in solving their everyday conflicts.

A final trajectory asserts that educational institutions must recognize themselves as spaces suitable

for living and practicing democracy and values that attest to coexistence (Puig and Morales, 2010). In school, there can be frameworks of the school experience that, through school routines, interpersonal interactions, opportunities for skill development, and shaping experiences, transform the feelings, thoughts, and actions of students. Transversal projects and school processing processes that allow the experience and appropriation of the way of life and democratic governance.

These experiences can be various spaces for prevention, mediation, and intervention of violence; meetings for participation, deliberation, and definition of coexistence rules, both in classrooms and schools; instances of conciliation and conflict resolution, aiming to ensure a climate of citizen coexistence (Bisquerra, 2008). Alongside mechanisms of citizen participation such as the school board, school constituents, pedagogical plenaries, and internal democratization of management and administrative and curricular planning, instances where the entire academic community has the opportunity to participate and reflect on the educational and cultural program of the school as a citizen institution (Rodríguez, 1997).

Extracurricular Trajectories: Commitments to Linking School and the City

Another trajectory proposes that education in coexistence and citizenship needs, initially, a transformation of the school to communicate through mediated interaction with the context. To make citizenship education more effective, teaching and learning processes must adapt to new ways of practicing political culture and establishing social connections. The school system, its processes, and its effects would need to be communicated with extracurricular citizen experience fields to understand and act in new ways of inhabiting the city and establishing cultural and political connections (Martín, 2004).

Hence, the first trajectory that relates the school and the city starts from affirming that, like today, a large part of the training and practices of difference,

coexistence, and urban political participation go through the use of the media and new technologies. The school should “educate for” and “engage with” these new experiential coexistence and citizenship fields. School processes of citizenship education should not only change the vertical and authoritarian communicative/pedagogical model (Kaplún, 1998) to educational practices that embrace dissidence and difference as keys to political discussion and conciliation. Still, they should also teach to read the world as citizens with a critical, questioning, and unsettling mindset. This approach makes individuals think for themselves rather than adopting ideas circulating in media ecosystems (Martín, 2004). At the same time, it should teach to produce and interact with media technicality to participate in the political sphere and establish peaceful coexistence.

Another trajectory argues that the school, in its dialogue with the city, should transform into a new territory to construct citizenship and coexistence among differences (Gadotti, 2005). On the one hand, it should provide citizen training projects and innovative, practical experiences that reaffirm the principles of civilized life. It should become a school that educates “to listen to and respect differences, the diversity that characterizes the city and constitutes its great wealth” (Gadotti, 2005, p. 58). On the other hand, it would be its obligation to create mechanisms for the democratization of management and participatory curriculum planning, spaces for citizen participation, such as the school board, school constituent assembly, and pedagogical plenaries, among others, allowing the interests and needs of individuals in the city to be brought into the school. Meanwhile, the citizen school would engage in a dialogue with the city that educates, guiding and integrating in extracurricular citizen coexistence and participation. Citizens would not only learn from living and exploring the metropolis, recognizing and disapproving of their cultural surroundings, as well as morally judging illegal actions and acts of corruption (Mockus, 2001) or through the creation and adoption of norms and agreements that regulate relationships between people, infrastructure, and urban services (Moncada, 2015) but would also

integrate these learnings into the school to create new social, human, and intersubjective relationships. Simultaneously, citizens would learn, through school democratic experiences, to build complete and active citizenship, to take ownership of the city, and to influence the configuration of the urban environment and the way of living in it (Trilla, 2015), complementing what is learned with new political stimuli and practices offered by the educating city (Trilla, 1997). Thus, the schooled citizen would learn a new urban political culture. Over time, students would culturally reappropriate the city (the need to educate, learn, teach, know, create, and enjoy the city) and break political control by elites by establishing, through democratic school coexistence, a new non-state public decision-making sphere (Gadotti, 2005). They would simultaneously assimilate in their relationship with the civic, cultural, and commercial network the notions of the civilized world, ways of behaving in the density of urban encounters, and the everyday use of metropolitan objects and services. They would learn from “the city as an environment or container of education (learning in the city), as a source or educational agent (learning from the city), and as an objective or content of education (learning the city)” (Trilla, 1997, p. 7).

For another trajectory, citizenship and coexistence education should be delivered through the formative relationship between the academic school environment and institutional spaces for citizen participation. It is claimed that integrating school curricula with urban learning environments would bring about the necessary changes to transform how citizens think, are, act, and coexist.

Therefore, it is proposed that students should experience the development of social coexistence skills in the classroom, and simultaneously, engage in an “investigative stay” in context, within institutional or non-institutional spaces of citizen participation (Rodríguez, 1997; Huertas, 2016). First, skills related to ethics, civility, good coexistence, balance, social harmony, and the development of implications “of both doctrine learning and the debate of gaps, conflicts, and ambiguities of doctrine” (Kennedy, 2012 cited by Huertas, 2016, p. 127)

would be developed. Subsequently, from practical experience, these skills would be complemented with: the visualization of the main ruptures between the situation of political violence and the State; acquiring tools for citizen defense; understanding the main challenges of the city and qualifying strategies for social communication.

In this way, the combination of instruction and citizen practice and coexistence from the school setting to the participatory spaces of the city would generate “new ways of thinking, acting, so that they would lead to new ways of taking, addressing, and understanding relationships between people in all fields in which human beings could unfold” (Huertas, 2016, p. 127). In both processes, cultural changes directed toward conciliation and harmony for citizen coexistence would be generated. These cultural transformations would result from conceptual reflection on social complexity, the exercise of social conflicts, individual violations, and the precariousness of perspectives, as well as discussions, conflicts, and crises experienced in school and extracurricular spaces of citizen and coexistence practices (Huertas, 2016).

A final trajectory asserts that citizen coexistence is learned by exercising practical intelligence daily, or practical political reason, in educational and community scenarios of the city while refining and enhancing it in school settings through participation in deliberation and judgment in the act of choosing and opting, within the framework of community plurality and diversity (both in perspectives and proposals and social groups). It extends from the learning practices of the educating city to citizen education through schooling. Civic virtues, community service ethic, participation, deliberation, and justice would be exercised and consolidated. For this path, factual citizen or political education would be learned by building together, living in difference, and transforming society. A practical intelligence education in citizenship that would be built through action with others. Individuals would acquire cognitive competencies and live simulations of governance and democratic life in school coexistence. At the same time, they would

meet, deliberate, and decide in spaces of citizen participation and education; they would inform and express opinions; they would consume and produce campaigns for human rights awareness and peaceful living; they would interact with the State and build and achieve, through their exercise, goals aligned with the common objectives of citizenship.

It is asserted, then, that education in citizen coexistence should focus on developing the capacity for collective organization or, in other words, on the protagonism of the commitment that the citizen has to achieve peaceful and critical coexistence throughout society (Gómez and Cabrera, 2005). This civic identity would allow the construction of bonds of solidarity, high levels of trust, and communicative, dialogical, and social enjoyment capabilities. It would also help clarify differences, resolve conflicts, and celebrate daily agreements, both in the school and extracurricular contexts.

In Conclusion: School, Research, and Civic Coexistence

The content presented throughout this article provides an approach to the trajectories taken when addressing education in citizenship and coexistence. In different sections, each trajectory identified a theoretical and practical framework for the relationship between coexistence and citizenship education, both in real and potential practices. This outlined different but complementary approaches to the research object discussed here.

However, with a more detailed analysis, a particular conception of the school could lead to a framework for investigative and practical approaches to coexistence and citizenship education. Thus, if the school is understood as a set of processes arranged for the transmission of knowledge, virtues, and modes of acting (predetermined, ideal, accurate, and validated), emphasis is placed on civic instruction, whose research problems would revolve around didactics and ways of controlling and resolving conflict as noise in the educational process. If the curriculum and school organization are understood as the result of the historical struggle between the

implementation of educational policies and the resistance and innovative initiatives of pedagogical movements, practices in civic coexistence education would be the factual result of the struggle for the school as a social space for politics. This would lead to a historical inquiry into changes, normative, curricular, and practical on-site, influenced by the outcomes of these struggles.

Similarly, suppose the school is seen as a structure of social reproduction that acts on the community (as a container of difference, conflict, and otherness). In that case, the curriculum and school spaces become objects of design and management for the best ways to learn, practice, and appropriate coexistence and citizenship. Instead, research would focus on recognizing, from practical approaches, the successes and failures of educational experiences. Finally, suppose the school is understood as part of the community. In that case, efforts will be made to give it meaning in its articulation with the context, either by adapting it or opening it to the social dynamics surrounding it or by articulating it with other spaces of civic coexistence and political participation driven by urban policies for building civic culture. This would shift the investigation to evaluating the periods of articulation between urban policies for coexistence education and school strategies for articulation with the educating city.

Undoubtedly, this assessment of the trajectories in which education in coexistence and citizenship has been approached in Colombia shows that, despite theoretical differences in conceptual and investigative approaches (Garcés, 2020), it is possible to construct a pedagogical macro-project that acts from different educational strategies. The resulting integration of a well-planned adaptation and assembly of different approaches could set the tone for achieving innovative education in coexistence and citizenship. A curriculum and experiential design that, by combining various school and extracurricular settings, would aim for a change in ways of thinking, being, and acting in contexts of conflict, difference, otherness, and participation. A type of education in citizenship and coexistence

that, through multiple learning experiences, would achieve a democratic, participatory, critical, and deliberative community that extends beyond the school setting.

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