Plurilingual and Pluricultural Competence: A Theoretical-Methodological Review for Language Education and Teacher Training

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Abstract

This article offers a theoretical-methodological review of plurilingual and pluricultural competence (PPC), discussing its relevance for language education in societies shaped by diversity and the global circulation of languages and cultures. It begins by distinguishing bilingualism, multilingualism, and plurilingualism, highlighting the latter as an individual and social practice that mobilizes linguistic repertoires in an integrated and dynamic way, as proposed by the Council of Europe (2001) and further developed by authors such as Coste, Moore, and Zarate (2009). The text examines the challenges of teacher education in overcoming normative and monolingual models, and argues for strengthening pedagogical practices that value learners' linguistic knowledge (Bagno, 2017; Gonçalves & Andrade, 2007). It then explores the four dimensions of PPC, socio-affective, communicative, learning-management, and interactional, as fundamental components for the development of a critical and inclusive language education. The discussion focuses on pluralistic approaches, interculturality, integrated didactics, intercomprehension, and language awareness, as methodological tools for building PPC, aligned with a didactics of plurilingualism (Candelier et al., 2012). Finally, the article presents the implications of PPC for school curricula and

public policies, advocating the overcoming of the still dominant monolingual paradigm and the adoption of practices that recognize linguistic diversity as a right. The study contributes to consolidating a conceptual and methodological foundation aimed at teacher education and at building a more democratic, plural, and sociolinguistically responsive school.

Keywords: Plurilingual Competence, Pluricultural Competence, Language Education, Pluralistic Approaches, Didactics of Plurilingualism

1. Introduction

Contemporary society is shaped by intense migratory flows, global communication networks, and the growing circulation of symbolic goods, resulting in a context of constant contact among different languages and cultures. In this scenario, language education has been challenged to rethink its practices, aims, and methodologies. The notion of plurilingual and pluricultural competence (PPC) emerges as a response to these challenges, proposing an approach that values individuals' linguistic and cultural repertoires, recognizing diversity as a resource rather than a problem.

This article aims to review the theoretical and methodological foundations that underpin PPC, with particular emphasis on its articulation with the didactics of plurilingualism and with the pluralistic approaches advocated by the Council of Europe. The relevance of this study lies in the need to consolidate a framework that can support teacher education, the design of public policies, and the construction of more inclusive and democratic curricula.

The discussion begins with a reflection on the concepts of bilingualism, multilingualism, and plurilingualism, highlighting the differences among them and emphasizing plurilingualism as a dynamic social practice centered on how individuals mobilize their linguistic repertoires across diverse communicative contexts. Next, the text examines the challenges and needs of teacher education in the face of a plural language education, underscoring the importance of a critical, ethical, and intercultural stance on the part of teachers, as well as the recognition and appreciation of students' linguistic trajectories.

Building on this, the article deepens the definition of plurilingual and pluricultural competence, understood as an integrated set of knowledge, attitudes, and skills developed through multiple linguistic and cultural experiences. Its main dimensions are detailed: socio-affective, communicative, learning-management, and interaction-management. The article then presents pluralistic approaches as methodological pathways for developing PPC, exploring proposals such as interculturality, integrated language didactics, intercomprehension among related languages, and awakening to languages. The analysis of these approaches highlights their potential to transform pedagogical practices toward a more inclusive education that is representative of diversity.

In the final part, the implications of PPC for curriculum and school practice are discussed, arguing for the overcoming of normative and compartmentalized models and for the development of pedagogical projects that recognize and integrate learners' languages and cultures. The conclusion reaffirms PPC as a formative proposal capable of contributing to the construction of a democratic school that is responsive to diversity and committed to the right to difference.

This study adopts a qualitative theoretical-methodological review approach, grounded in a critical analysis of reference works in the field of plurilingual and pluricultural education. The selection of the literature was guided by three main criteria: (i) conceptual relevance to the notions of plurilingualism, pluricultural competence, and pluralistic approaches; (ii) institutional and academic centrality, privileging documents from the Council of Europe and

internationally recognized authors in language education; and (iii) dialogical articulation between European theoretical frameworks and contemporary Brazilian scholarship.

The corpus analyzed includes foundational texts published between 2001 and 2025, encompassing policy documents, theoretical models, and didactic proposals. Rather than aiming at exhaustiveness, the review seeks analytical depth, emphasizing convergences, conceptual developments, and pedagogical implications for language education and teacher training in linguistically diverse contexts.

2. Bilingualism, Multilingualism and Plurilingualism

To understand the notion of plurilingual and pluricultural competence (PPC), it is necessary to distinguish the related concepts of bilingualism, multilingualism, and plurilingualism, which are often used interchangeably but carry distinct conceptual nuances and implications for the field of language education.

Bilingualism refers, in general terms, to an individual's ability to use two languages. Traditionally, this concept has been associated with the simultaneous acquisition of two languages in family or community contexts. Bagno (2017) points out that bilingualism is characteristic of communities in which two languages are used naturally, especially in interactive contexts and not necessarily mediated by formal teaching processes. However, everyday usage of the term often links bilingualism to the idea of "perfect" mastery of both languages, which reinforces an idealized view of the bilingual speaker as someone with native-like proficiency in two codes, an assumption criticized by several scholars (Grosjean, 2010).

Multilingualism, in turn, refers to the presence of multiple languages within the same territory, social group, or individual. It is a common reality in almost all human societies, although the ideology of monolingualism, "one nation, one language, one people", still prevails in many language and educational policies (Bagno, 2017). As a social phenomenon, multilingualism is marked by the coexistence of different languages, even when they are often restricted to specific domains of use. From an educational perspective, however, it tends to sustain a compartmentalized approach to languages: each one is taught separately, with its own goals, methods, and materials, without articulation among them.

According to Bagno (2017, p. 297, free translation),

"(…) the term multilingualism characterizes the existence, within the same territory, whether or not endowed with political sovereignty, of different linguistic communities. This is, in fact, the most common situation in all human societies. Despite the small number of official languages (around 150 worldwide), situations of absolute monolingualism are exceedingly rare: for example, one may cite the case of Iceland, an island country isolated in the North Atlantic with a population of just over 330,000 inhabitants, virtually all monolingual in Icelandic as their mother tongue. Even so, 2014 statistics recorded, for instance, 3.3% Polish immigrants, which certainly represents a linguistic minority and a context of multilingualism and language contact."

More precisely, multilingualism, even though it is predominant worldwide, is repeatedly viewed as a problem by those who take the ideology of monolingualism as an ideal for unifying a nation, "(…) summed up in the motto: one nation, one people, one language, sustained since the emergence of the nation-state at the end of the eighteenth century" (Bagno, 2017, p. 298).

Plurilingualism, the central concept of this study, shifts the focus from the coexistence of languages in the social space to the ways individuals manage their linguistic repertoires. According to the Council of Europe (2001), plurilingual competence is not the sum of separate competences in several languages, but rather an integrated and dynamic competence that enables individuals to mobilize different linguistic and cultural resources in a complementary way, depending on the communicative situation.

Gonçalves and Andrade (2007) reinforce this idea by arguing that plurilingualism values each individual's linguistic trajectory, acknowledging the heterogeneity of linguistic and cultural knowledge. This perspective breaks with the ideal of the native speaker as a universal model, recognizing that people can, and should, draw on partial and interactional knowledge of languages in order to communicate effectively.

In the Brazilian context (Souza, 2020, Souza; Araújo e Sá, 2022, Souza, 2024, Souza, 2025, Souza; Rutiquewiski, 2025a, 2025b) marked by a linguistic diversity that has historically been repressed, plurilingualism takes on a political dimension. The erasure of Indigenous, African, and immigrant languages throughout the twentieth century, especially during the Estado Novo (1937–1945), still reverberates in social representations of Portuguese as the only legitimate language in the country (Krause-Lemke, 2016). Nevertheless, initiatives such as the Institute for Research and Development in Language Policy (IPOL) and recent debates within the National Council of Education point to a shift in paradigm, albeit a timid one, toward valuing and promoting Brazil's linguistic diversity.

Against this backdrop, plurilingualism presents itself not only as an innovative pedagogical approach, but also as an ethical and political proposal grounded in inclusion, respect for difference, and appreciation of learners' cultural and linguistic repertoires. Its implementation in education requires rethinking curricula, pedagogical practices, and, above all, teacher education, as will be discussed in the next section.

3. Plurilingual and Pluricultural Competence

Promoting a plural language education entails profound changes in how language teaching and learning are conceived, particularly with regard to the professional knowledge and practices expected of teachers. In this context, plurilingual and pluricultural competence (PPC) functions as a conceptual axis that articulates teacher education, pedagogical action, and curriculum design.

Rather than reiterating the definition of PPC already discussed, this section focuses on its implications for teacher education, highlighting the shift from monolingual and normative models toward an ethical, critical, and intercultural professional stance. Teachers are thus understood as mediators of plural forms of knowledge, capable of mobilizing learners'

linguistic and cultural repertoires within diverse educational contexts.

Initial teacher education is still largely shaped by monolingual and normative models aimed at mastering a standard language. This restricted view fails to address the complexity of the multilingual contexts in which teachers work, especially in countries such as Brazil, where Indigenous, African, and immigrant languages coexist alongside regional varieties of Portuguese. Transforming this scenario requires incorporating into teacher education a critical and reflective approach to languages and their social uses.

In this sense, teacher education should encompass three fundamental dimensions: (i) critical language awareness, enabling teachers to understand language as social practice and to reflect on the power relations that permeate language teaching; (ii) knowledge of language policies and linguistic rights, which is essential for confronting inequalities and valuing diversity; and (iii) mastery of pluralistic didactic approaches, which make it possible to develop PPC among those involved in the educational process.

According to Coste, Moore, and Zarate (2009, p. 11, free translation), PPC can be defined as follows:

(…) Plurilingual and Pluricultural Competence refers to the ability to use languages for the purposes of communication and participation in intercultural interaction, where a person, viewed as a social actor, has proficiency, to varying degrees, in several languages and experience of several cultures. This is not seen as the superposition or juxtaposition of distinct competences, but rather as the existence of a complex or even composite competence on which the social actor can draw.

In line with the notion of PPC, individuals possess resources that can be mobilized to deal with linguistic and cultural diversity, as well as with otherness, when they wish to interact in exolingual contexts or adapt to a multicultural community. This enables not only communication and social relationships, but also greater awareness of linguistic and cultural differences between oneself and others. In other words, promoting PPC involves more than diversifying language provision beyond English as the dominant international language; it also requires offering diverse, dynamic, and real sociocultural experiences.

According to Andrade and Araújo e Sá (2001), the development of PPC does not occur exclusively at school, but is grounded in individuals' life trajectories and linguistic experiences. The school's role, however, is to create favorable conditions for these experiences to be mobilized and re-signified. This calls for a teacher with an investigative stance, open to intercultural dialogue, capable of recognizing their own linguistic history and of including students' voices in pedagogical practices.
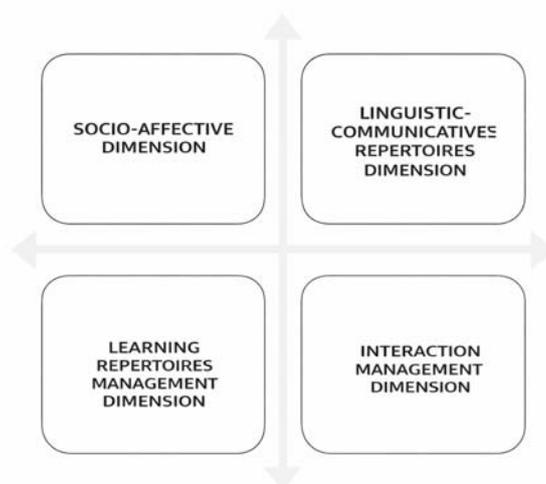
Figure 1. Dimensions of Plurilingual and Pluricultural Competence (PPC)

Source: author's own elaboration, 2023, based on Gonçalves & Andrade (2007) and Andrade & Araújo e Sá (2001).

The proposal of the Didactics of Plurilingualism (DP) aligns with this goal by offering an integrative perspective that breaks with the compartmentalization of languages and values the interconnections among them. The teacher thus becomes a facilitator of linguistic movement, promoting activities that encourage reflection on languages and how they work, grounded in concrete and meaningful practices for learners.

In school contexts shaped by diversity, such as Indigenous, quilombola, and riverside communities, which are often excluded from hegemonic educational policies, the teacher's role becomes even more strategic. Teachers need to act as political agents, committed to social justice and to the right to difference, developing pedagogical practices that take local knowledge into account and value multiple ways of being and speaking.

Therefore, teacher education oriented toward PPC requires strengthening an ethical-political stance that links theory and practice and prepares educators to work in a school that is not merely a space for reproducing linguistic norms, but a territory of negotiation, listening, and recognition of plurality.

4. Dimensions of Plurilingual and Pluricultural Competence

Plurilingual and pluricultural competence (PPC), as outlined by the Council of Europe (2001) and further developed by authors such as Coste, Moore, and Zarate (2009), refers to an individual's ability to use different languages and to engage in intercultural interactions based on knowledge, skills, and attitudes built through multiple linguistic and cultural experiences. This competence is not a juxtaposition of separate abilities by language; rather, it is an integrated, flexible, and dynamic set of resources through which the subject acts as a social agent.

Coste et al. (2009) define PPC as the capacity to mobilize linguistic and cultural repertoires, however partial, in a strategic way, in response to real communicative needs. Thus, a plurilingual subject is not characterized by ideal proficiency in each language they know, but by the ability to move across languages and cultures, activating their resources in a contextualized manner.

This conception breaks with the centrality of the native speaker as the reference model and introduces the figure of the plural communicator, capable of constructing meaning through situated interactions, including in contexts of linguistic asymmetry. Such an approach values diversity as a constitutive element of communicative competence and shifts the focus from formal correctness to communicative effectiveness.

Gonçalves and Andrade (2007), as well as Andrade and Araújo e Sá (2001), identify four fundamental dimensions for the development of PPC: (i) the socio-affective dimension; (ii) the dimension of linguistic-communicative repertoires; (iii) the dimension of managing learning repertoires; and (iv) the dimension of managing interaction.

Table 1. Summary of the dimensions of Plurilingual and Pluricultural Competence (PPC)

Socio-Affective Dimension
Ability to understand and respect cultural and linguistic diversity, as well as the capacity to establish effective interpersonal relationships in different linguistic contexts.
Linguistic-Communicative Repertoires Dimension
Knowledge and practical ability in the languages a person has. It involves not only grammatical and lexical competence, but also communicative competence, including knowing when and how to use different registers and styles of language.
Managing Learning Repertoires Dimension
Ability to manage one's own language-learning process efficiently. It includes setting learning goals, choosing appropriate learning strategies, self-assessing progress, and adapting learning approaches based on experience.
Managing Interaction Dimension
Ability to manage interactions in multiple languages effectively. It includes strategies to overcome communication barriers, such as asking for clarification, using simplified language, drawing on other languages, or using non-verbal forms of communication.

Source: author's own elaboration, 2022.

The socio-affective dimension involves emotional and social aspects of language use, such as empathy, curiosity toward otherness, motivation, and overcoming anxieties related to contact with different languages and cultures. Developing this dimension is essential to foster a positive stance toward diversity and to create inclusive learning environments.

The dimension of linguistic-communicative repertoires refers to the ability to use different languages and registers according to communicative situations. It includes grammatical, lexical, pragmatic, and discourse competences, enabling individuals to adapt their language to

the context, the interlocutor, and the goals of interaction.

The dimension of managing learning repertoires concerns the ability to plan, monitor, and evaluate one's own language-learning processes. It includes setting goals, selecting appropriate strategies, transferring knowledge across languages, and building autonomy in one's learning trajectory.

Finally, the dimension of managing interaction encompasses the strategies used to ensure communicative effectiveness in multilingual contexts. This may include the use of support languages, reformulations, gestures, visual resources, and other forms of mediation that contribute to mutual understanding and to the progression of interaction.

These four dimensions are not separate, but interdependent. Together, they constitute a complex and holistic model of competence that articulates cognition, affect, language, and culture. PPC, therefore, calls for pedagogical practices that promote critical reflection, metacognition, and engagement in real-life situations of language use in its diversity.

The development of PPC should be understood as an ongoing process, built through meaningful and contextualized experiences. In this sense, the school plays a crucial role by creating spaces for listening, welcoming, and valuing learners' linguistic and cultural repertoires. In the following sections, we will discuss how pluralistic approaches can operationalize this proposal in everyday school life.

5. The *Savoirs*

While plurilingual and pluricultural competence (PPC) provides a broad and integrative framework for understanding individuals' linguistic and cultural repertoires, the notion of intercultural competence and the model of savoirs proposed by Byram (2008) offer an analytical deepening of the attitudinal, cognitive, and ethical dimensions involved in intercultural interaction. Rather than representing a conceptual overlap, the savoirs can be understood as complementary analytical tools that operationalize specific components of PPC, particularly in relation to attitudes, critical awareness, and engagement with otherness.

This attempt to define PPC is beginning to stabilize, yet it still stands as a compelling example of an emerging and innovative didactic concept. Although this perspective has been widely implemented in certain European educational contexts, this does not mean it cannot be transferred to other national realities, since culture, and the pluricultural dimension, permeates the entire world.

As the concept develops over time, we can nonetheless take stock of a set of skills common to all its dimensions and savoirs, understanding that they do not operate hierarchically, but rather exist on the same level.

This approach is grounded in didactic principles that draw on phenomena related to one or more cultural spheres in order to understand different cultures. It also seeks to implement strategies aimed at encouraging reflection on the ways contact occurs between individuals from different cultural backgrounds.

At the end of the 1970s, with the advent of the communicative-competence approach, language didactics became aware that no interaction is possible outside a cultural context (Moore, 2001; Zarate, 2001). This relatively recent concept in the human sciences employs a notion that, when considering interaction between speakers from different sociocultural contexts, points to the possibility of opening oneself to the other while maintaining one's original identity (Salomão, 2012).

For example, multiculturalism (cultural, religious, ethnic, political, gender-identity-related) is a concept that promotes recognition of differences among cultures, with each individual being considered a member of their group. It therefore implies, first and foremost, recognition of an individual identity. Whereas the prefix multi- suggests an aggregation of diverse elements (in this case, individuals and/or cultures), with an emphasis on difference and demarcation, the prefix inter- refers to exchange, to dynamic interaction, to the desire to meet, to know one another reciprocally, and to interact without renouncing one's own identity (Salomão, 2012).

Byram (2008) operationalizes a model of Intercultural Competence (IC) and Intercultural Communicative Competence (ICC) in order to situate this competence within the communicative approach. In this sense, for a speaker to be interculturally competent, they must develop five savoirs, as shown in Figure 2, based on Byram (2008).
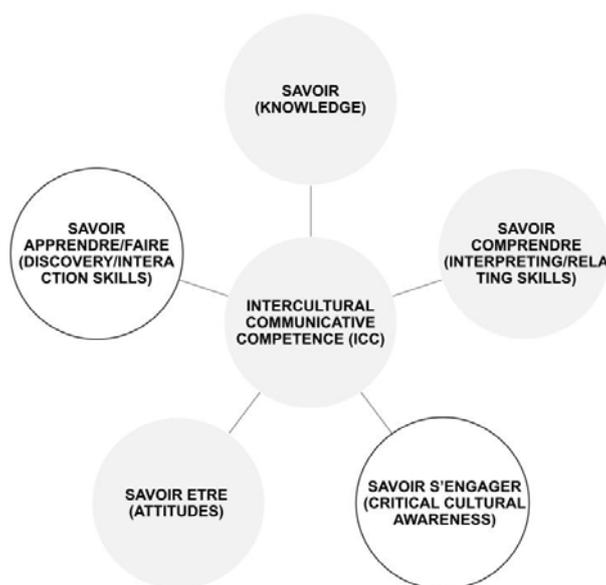

Figure 2. *Savoirs*

Source: author's own elaboration, 2022.

The first of these, Savoir-être (knowing how to be), corresponds to attitudes of curiosity, willingness, and readiness to reconsider one's beliefs and disbeliefs about other cultures and

about oneself. Savoirs (knowledge) refers to knowledge about social groups, their products and practices, both those of the interlocutor's country and one's own group, as well as knowledge about general interactional processes in society and in individual experience.

Savoir comprendre (knowing how to understand) involves interpretive ability, knowing how to interpret a document or any event from the target culture and how to establish relationships between events and documents from the target culture and one's own.

Savoir apprendre/faire (knowing how to learn/knowing how to do) relates to skills of discovery and interaction: it refers to the capacity to acquire new knowledge about a culture or cultural practices and to the ability to mobilize knowledge, attitudes (and beliefs), and skills in response to difficulties and misunderstandings in real-time interactions. Savoir s'engager (knowing how to engage) concerns critical cultural and political awareness, enabling one to evaluate, critically and on the basis of explicit criteria, the practices and products of other cultures and countries as well as those of one's own culture.

Byram's (2008) work contributes significantly to studies on interculturality and on ICC and IC. This knowledge, following the five savoirs outlined above, gives us an opportunity to think about teaching and learning in more intercultural terms.

Knowing how to be provides the stance or attitude of openness and reflection toward two or more cultures; knowledge refers to understanding social groups, their products, and their practices; knowing how to understand and knowing how to learn help us mobilize competences to make sense of events from other cultures, to acquire new knowledge about them, and to interact in specific contexts; knowing how to engage requires skills of critical cultural awareness of one or more cultures, along with a commitment to negotiating responsibilities toward ourselves and toward others.

Thus, the target culture no longer appears as an ideal to be attained. Rather, the goal is to develop a set of knowledges, skills, and competences shaped by each individual's characteristics and grounded in each culture, while also seeking a balance between two or more standards, that is, "intercultural" standards, enabling individuals to understand and act within both communicative spaces.

To this end, it is first necessary to lead the native speaker to reflect on their own culture, to present their interpretation to the interlocutor from the other culture, and then to negotiate a possible interpretation for the different parties through an interaction in which each person brings their knowledge and questions.

In this way, the individual becomes an intercultural speaker (Byram, 2008) and, on the basis of interculturality, a system develops between two or more cultures along a learning trajectory, yet the endpoint of that trajectory is not the "target" culture.

Cultural diversity remains a reality from which we cannot escape. The school context is indeed at the center of cultural issues, and teachers need to educate individuals for contemporary and future society. These individuals must reflect the image of society in order to develop the ability to live together, integrating linguistic, social, cultural, ethical, and other

differences. In this sense, reflecting on the notion of interculturality and of ICC/IC is essential for a critical and democratic language education in which individuals are able to see the other, not in an exclusionary way, but as part of an integrated whole.

6. Implications for Pedagogical Practice and the School Curriculum

Implementing plurilingual and pluricultural competence (PPC) in everyday school life entails reconfiguring pedagogical practices and curricula. This means recognizing students' languages and cultures as constitutive of the teaching-learning process, rather than as external or marginal elements. Instead of imposing a single linguistic norm, the school should become a space for valuing diversity and for the collaborative construction of knowledge.

Pedagogical practice oriented toward PPC calls for activities that connect different languages and cultures, fostering metalinguistic reflection, comparisons across repertoires, and intercultural experiences. Such practices help students develop critical awareness of language use, understand the power relations that shape linguistic practices, and appropriate more effective and inclusive communicative strategies.

In this sense, the school curriculum must move away from treating language teaching as an isolated and compartmentalized field and begin to conceive it as a cross-cutting axis present across all areas of knowledge. Languages should not be seen merely as content, but as means of accessing the world, producing meaning, and engaging in social interaction. Curricular integration of pluralistic approaches and PPC contributes to a more democratic education that better reflects students' lived realities.

In Brazil, documents such as the Base Nacional Comum Curricular (BNCC) still adopt a limited perspective on linguistic diversity. Although they acknowledge the importance of regional variation and the valorization of local culture, they lack concrete guidelines to effectively promote plurilingualism. The absence of a national plurilingual education policy, as noted earlier, underscores the need for local and state-level initiatives to fill this gap (Souza, 2020, Souza; Araújo e Sá, 2022, Souza, 2024, Souza, 2025, Souza; Rutiquewiski, 2025a, 2025b).

Experiences of bilingual education in Indigenous schools and intercultural education projects in border regions, as well as language teaching practices in immigrant communities, show that there is potential for building plurilingual curricula. However, these practices remain sporadic and face structural challenges, such as the lack of specialized teacher education, scarcity of didactic materials, and limited awareness of existing legislation and guidelines.

For PPC to become a reality in schools, it is essential to invest in public policies that include continuing teacher education, the production and dissemination of plurilingual pedagogical materials, and incentives for research and didactic innovation. PPC should be incorporated into schools' political-pedagogical projects as a guiding principle for the collective construction of curricula and pedagogical practices.

In sum, the implications of PPC for pedagogical practice and the school curriculum are deep and far-reaching. They require a paradigm shift that goes beyond simply adding new content

or activities and promotes a transformation in conceptions of language, teaching, and the learner. The next section presents the concluding remarks of this review.

7. Final Remarks

Reflecting on plurilingual and pluricultural competence (PPC) points to the urgent need to reconfigure pedagogical practices and educational policies toward a language education that recognizes diversity as constitutive of individuals and societies. Throughout this article, we reviewed the theoretical and methodological foundations that support this proposal, linking concepts, dimensions, and approaches capable of fostering a critical, inclusive, and transformative education.

PPC is not limited to the multiplicity of languages spoken by an individual; it involves the ability to mobilize linguistic and cultural repertoires in diverse communicative contexts, with sensitivity to otherness and critical awareness of the power relations that traverse language use. It is, therefore, a situated, dynamic, and deeply political competence.

This conception shifts the traditional focus from formal proficiency toward a language practice committed to listening, negotiating meaning, and co-constructing significance. In doing so, it challenges normative and monolingual paradigms that have historically shaped language education.

The pluralistic approaches discussed in this article offer concrete pathways for building PPC in school contexts, proposing pedagogical practices that value linguistic diversity, promote metalinguistic reflection, and recognize historically marginalized languages.

In the Brazilian context, promoting PPC also represents a political struggle against the legacies of institutionalized monolingualism, especially throughout the twentieth century, which rendered Indigenous, African, and immigrant languages invisible and naturalized Portuguese as the only legitimate language in school (Souza, 2020, Souza; Araújo e Sá, 2022, Souza, 2024, Souza, 2025, Souza; Rutiquewiski, 2025a, 2025b). Overcoming this paradigm requires public policies committed to plurality, initial and continuing teacher education that is sensitive to linguistic and cultural diversity, and curriculum restructuring so that curricula reflect local and regional sociolinguistic realities. More than introducing new content, this requires transforming the logic of language education as a whole.

By promoting PPC, the school ceases to be merely a place for transmitting content and becomes a space for coexistence, negotiation of meaning, and identity construction. This is an ethical commitment to plurality and social justice that should permeate all dimensions of school life. Recognizing learners as plurilingual also means recognizing their histories, territories, experiences, and rights.

Thus, PPC emerges as a formative horizon capable of responding to the challenges of the contemporary world, contributing to the education of critical subjects who are sensitive to diversity and prepared to act in multicultural and multilingual contexts. Moving in this direction is not only an educational necessity, but also a democratic and epistemological urgency.

Acknowledgements

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