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ANDEAN WORLDVIEW AND SCHOOL MOTIVATION: A STUDY IN A RURAL PERUVIAN EDUCATIONAL INSTITUTION

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ABSTRACT

This study aims to determine the relationship between the Andean worldview and school motivation among students at a rural educational institution in the district of Sicuani, Peru (2024). A quantitative, descriptive, and correlational approach was employed, using a non-experimental cross-sectional design. The population consisted of 246 first-year secondary school students, from which a stratified random sample of 108 students was selected. Data were collected using a survey technique and two questionnaires, validated through expert judgment and verified for reliability using Cronbach's Alpha. Hypothesis testing was conducted using Spearman's Rho correlation coefficient. The results reveal a moderate and statistically significant positive relationship between the Andean worldview and school motivation ($\rho = 0.502$, $p < .001$). Furthermore, regression analysis indicates that approximately 25% of students' school motivation is explained by their level of Andean worldview knowledge and values. These findings underscore the pedagogical relevance of integrating Andean cultural principles into educational practices, as such integration contributes meaningfully to strengthening students' intrinsic motivation and cultural identity in rural Andean contexts.

KEYWORDS: Andean Worldview; Cultural Identity; School Motivation; Intercultural Education; Perú.

1. INTRODUCTION

The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2006) states that intercultural education should not be an add-on, but rather should consider the entire pedagogical environment, including curricula, teaching methods, student interaction, and teaching materials. This emphasizes that intercultural education is a key element in the comprehensive education of students. The Ministerio de Cultura del Peru (Peruvian Ministry of Culture) (MINCUL, 2020) states that in recent decades, the education system has made significant efforts to transform students from being viewed as objects to participants in the learning process, shifting from a homogeneous school to a space where personal and cultural diversity are valued, leading all peoples to receive education in their own language and culture. This educational policy did not achieve the expected results; therefore, the Ministerio de Educación (Ministry of Education) formulated the National Plan for Intercultural Bilingual Education (EIB), emphasizing its interest in increasing the budget. However, the pedagogy was left aside due to a lack of professional training among teachers. It was also emphasized that there is a carelessness to languages and cultures in Cusco region's schools. Therefore, these educational policies still hold drawbacks that hinder students' educational development.

In response to these challenges, the present study seeks not only to propose strategies for strengthening the Andean worldview among students, but also to address existing educational gaps in the region—specifically those related to the reinforcement of cultural identity, ways of understanding the environment, and the influence of these elements on students' disposition toward learning. Empirical observations reveal that many students exhibit attitudes that suggest a growing detachment from ancestral traditions, encompassing not only cultural practices and mother tongue use, but also the broader system of values and meanings that constitute the Andean worldview.

If this issue remains unaddressed, the cultural roots that shape the identity and lived experience of Andean students risk further erosion, potentially leading to the gradual or accelerated loss of a worldview that has historically defined a culturally, linguistically, and ecologically rich region. Strengthening the Andean worldview within community spaces, particularly schools, is therefore essential, as these institutions play the role of key generators of learning and knowledge. This imperative aligns with the Regional Educational

Project of Cusco (Regional Directorate of Education of Cusco, 2007), which envisions students participating in equitable intercultural education grounded in Andean-Amazonian cultural affirmation and indigenous languages.

As Peruvian citizens who were born and raised in the Andean highlands of Peru and who are familiar with the institutional context in which this research was conducted, we identify closely with this reality, as we possess a deep collective consciousness of identity and a strong connection to our ancestors and Indigenous languages such as Quechua. Several members of the research team have worked as rural teachers, and some continue to do so today; we therefore feel a responsibility to cultivate pride where there was once silence, and to open new pathways without uprooting ancestral foundations. Likewise, we uphold values of respect for nature (Pachamama) that convey ancestral wisdom, constituting an act of cultural affirmation in relation to the history of our ancestors, even before the conquest and the emergence of the state.

From this perspective, education is grounded not in memorization but in lived experience (*kawsay*), which entails a fundamental shift in worldview: understanding the world as a living network of sacred relationships (*kawsay pacha*: living world). When educators adopt this Indigenous perspective, the attitude of children is transformed. Our primary role lies in facilitating students' reconnection with this LIVING WORLD from which colonial education has alienated them. This reconnection is fostered through strategies that embody Andean principles, such as collaborative project-based learning and purposeful activities that go beyond the classroom, such as, visiting riverbanks to clean them and plant native species, thereby caring for our communal garden. Through such activities, mathematics, science, and communication concepts are learned in a contextualized way and imbued with a sense of ethical and communal purpose.

We firmly believe that education is also an act of justice: it entails recognizing that ancestral wisdom is as valuable as any form of scientific knowledge, and that a nation can only truly grow when it honors its Indigenous peoples. From the corners of Peru where we were born and also from the places, we have worked (places often omitted from maps), we affirm with conviction that educating in accordance with the cultural frameworks of Indigenous peoples is to educate for life, for memory, and for the future, and lead us to identify ourselves as part of indigenous peoples.

From a theoretical perspective, prior research

highlights the role of the Andean worldview in reinforcing cultural identity within indigenous communities, emphasizing the responsibility of educational institutions in this process (Almeida & Amaru Chimba, 2021). Learning should be grounded in traditional knowledge, mother tongue development, and community-based practices, which is considered fundamental for cultural continuity. Similarly, critical thinking has been identified as an autonomous expression that enables students to adopt reflective positions regarding cultural diversity (Chambi Ancori, 2021). Conversely, homogenizing educational policies have been shown to undermine indigenous values and identities when local ways of life are ignored (Rivera & Paulsen, 2023).

The Andean worldview is understood as the historical and cultural process of Andean peoples, sustained by two fundamental pillars: interculturality and the sustainability of nature (Cruz, 2018). Interculturality emerges from socio-historical evolution and reciprocal learning among humans, nature, and community, while sustainability is reflected in harmonious coexistence with the natural world, conceptualized as *sumak kawsay* (good living) and respect for Pachamama (Mother Earth). These principles, embodied in values such as *Yachay* (wisdom), *Munay* (will), *Llank'ay* (work), and *Ayni* (reciprocity), constitute a valuable epistemological source that can complement scientific knowledge and promotes sustainable forms of coexistence and learning (Flores, 2025; Sotomayor *et al.*, 2024).

School motivation, in turn, is widely recognized as a key determinant of academic engagement and performance. It regulates impulses, persistence, and dedication toward learning tasks (Yana Molleapaza, 2020; Durán Fonseca & Acle Tomasini, 2022). Motivation is shaped by both internal and external factors that influence students' autonomy, self-regulation, and goal attainment (Otondo-Briceño & Medina-Hicks, 2023). From the Andean perspective, the acquisition of *Yachay* (knowledge) is intrinsically linked to *Munay* (intrinsic motivation) and *Llank'ay* (action), emphasizing personal and communal responsibility rather than individual achievement (Chireac & Guerrero-Jiménez, 2021). Consequently, educational systems bear a critical responsibility in fostering learning environments that recognize and integrate Andean values as sources of intrinsic motivation.

Despite curricular advances in Peru, such as the incorporation of intercultural and common good approaches within the National Basic Education

Curriculum (Ministry of Education of Peru, 2016), observable tensions remain between policy intentions and classroom realities. In the district of Sicuani, students have been observed to display limited engagement with Andean cultural practices, including traditional dances, rituals, attire, and the use of Quechua. This context underscores the need to empirically examine the relationship between the Andean worldview and school motivation.

Accordingly, the guiding research question of this study is: What is the relationship between the Andean worldview and school motivation among students at a rural educational institution in the district of Sicuani, Peru? The primary objective is to determine the nature and strength of this relationship. Theoretically, the study contributes to understanding how global paradigms and partial teacher knowledge interact with students' cultural frameworks. Practically and socially, it highlights the relevance of valuing Andean cultural practices as formative elements that shape motivation, identity, and meaningful learning within rural Andean educational contexts.

1.1. Background

Studies have been conducted on the subject globally, such as that by Breidlid (2009), who argues for the imperative need to address the issue of indigenous culture and education in Africa. If the languages and cultures of most inhabitants are almost excluded from the country's curriculum, it negatively affects their confidence and self-esteem, in addition to the ostensible learning challenges this causes in school. In the same vein, Koirala & Khatri (2025) indicate that the learning framework supports cultural and scientific knowledge, which should complement each other for better achievement of cultural knowledge, but this is not becoming executable in the context of Nepal. In Australia, students pointed to connection to country, culture, family and kinship, community bond and well-being, spirituality, and a firm sense of identity, as facilitators of their well-being (Durmush *et al.*, 2021). The Sami are an ethnic group in Northern Europe whose worldview has varied over time, particularly when culture has faced certain crises; however, the relevance of respect for nature and the bond with it, as well as its influence on a unique Sami learning style, has not undergone any modification (Sami Culture, n.d.).

In the South American Andean community, Morales (2025) found that in the Misak world, Colombia, the mode of thought has been integral, and the fundamental cycle that guides all its

philosophical foundation is the cycles understood from their own worldview, as based on this, they have managed to overcome the demands of modern life. Gajardo Carbajal & Mondaca Rojas (2020) delved into Andean orality with intercultural education in the northern zone of Chile. Orality has only focused on compilation and the process of development has been valued, but it has left out the narrators, the grandmother, or the wise people, which leads to the degradation of the figures transmitted over time. According to Meza-Jiménez et al. (2016), current generations of students are digital natives and can become empowered by the worldview of their peoples, under two trends: the first, establishing motivating strategies that allow discovering the hidden aspects of history using pedagogical resources related to digital reality. The second is to generate spaces where they can express their potential for valuing their heritage, how to build identity, and with it, discover their rights and responsibilities in being part of the history of their context.

Furthermore, the scientific literature demonstrates the existence of various studies on the subject in Ecuador, highlighting Almeida & Amaru Chimba (2021) who discovered that the understanding of the Andean worldview improves identity and cultural legacy in indigenous ethnic groups, in which educational policies are necessary to strengthen the knowledge of the Agato community, Imbabura. Similarly, Mayanza & Mora (2022) analyzed the Chakana wisdom and its colors as a didactic tool in Intercultural Bilingual Education. They concluded that the Chakana promotes comprehensive teaching because it cultivates the values diffused in Andean culture with the student's critical thinking; however, when talking about the educational task, it is still an underexplored field.

In the Peruvian context, Chamorro Mejía et al. (2022) determined a weak negative association between the procrastination of Andean culture and the intercultural education of students in bilingual institutions. Likewise, Cubas Barboza et al. (2021) demonstrated that there is a low positive association between knowledge of the Andean worldview and academic performance, since the Pearson coefficient was equal to 0.282. Additionally, Bendezú Rafo & Manrique Muñoz (2019) found a direct, high, and significant relationship between school motivation and students' self-esteem. On the other hand, Arévalo Quijano (2021) concluded that Andean knowledge and the Quechua language present a significant, positive, and very high relationship. In the Puno region, the Aymara worldview seeks an

strategic ally in the school that allows giving sustainability to its ancient essence, so that its cultural manifestations persist over time as a way of life, since said worldview allowed the Aymara inhabitants to connect with their land, their nature, and their being. Therefore, the school should not assume a theoretical role but rather apply an emotional strategy that allows the Aymara child or adolescent to feel and assimilate the work achieved over the years to guarantee the rooting of the Andean worldview and Aymara thought (Bermejo-Paredes y Maquerfa-Maquera, 2019).

In the Cusco region, Mamani Paucar (2019) found that didactic and pedagogical strategies of local knowledge help in strengthening the cultural identity and multicultural capacities of children. Similarly, Quispe (2021) demonstrated that the strategies of the Andean family revitalize the ancestral living school in the training of students from an initial educational institution in Sangarará. On the other hand, Ancco Pichuilla (2021) found that the low stimulus from teachers does not encourage Andean culture in students of educational institution 50169, Huachibamba. Finally, Vigil Oliveros & Sotomayor Candia (2022) demonstrated that if the native language is not spoken out of the school, little will be done for its recognition as a collective right of indigenous peoples.

1.2. Conceptual References

The Andean worldview is conceived as a cultural universe different from Western logic. It is the way the Andean people observe the universe and their environment, through which they understand the reality in which they live. It consists of the way of seeing, living, feeling, representing, and explaining reality, the cosmos, time, and space by the Andean people (Estermann, 1997). The Andean worldview is the reality constructed from a socio-cultural process based on its natural environment and identified by its own traits that distinguish the ways of conceiving the world woven between knowledge and heart (Caral Ramos & Chilinguina Masaquiza, 2020). Andean thought is intercultural and syncretic. The rationality of the Andean worldview is based on what is felt and not on what is thought. This reality is created by bringing together emotions and reasons indicated in Andean spaces. In summary, it is understood as a thought different from Western logic, which easily accepts the qualities of life rather than laws.

The Andean worldview is based on two basic dimensions: a) Knowledge of principles: Principle of relationality. Andean nature is constituted by a link

of associations intertwined with each other, like the synapses of the human brain. The Andean being cares for and preserves the natural world because it has an intimate relationship with it (García, 2004; Mejía, 2011). Principle of correspondence. It is the complement of the principle of relationality: life and death, masculine and feminine, light and darkness, the whole and its parts. These attributes are typical of the Inca culture, being peculiar, liturgical, allegorical, and affective, differing from the cause-effect behavior of European thought (Estermann, 1998; Mejía, 2011). Principle of complementarity. The existence of the universe and the natural world according to Andean thought presents order; there is no struggle of enemies, nor is there mutual destruction, but rather a complementary structure (García, 2004). Principle of reciprocity. Every action has a reciprocal response, which explains that the actions of Andean men are based on reciprocity. It is not limited to human beings but also extends to the relationship with the natural world and the universe (Achig Balarezo, 2015).

b) Knowledge of fundamental categories. It is the classified thought of the Andean doctrine represented in time, natural space, community, and the universe. In this sense, for the Andean person, everything that exists around them is sacred: rivers, mountains, lakes, hills, and nature itself are considered sanctified (Cubas Barboza *et al.*, 2021). In this context, things were appreciated as objects of rite, respect, and celebrations; for this reason, celebration and gratitude actions were performed in their favor (Estermann, 1998).

In the Andean worldview, the pachamama or mother earth is the protector and provider of food, which hosts possibilities of life, so the Andean person has the obligation to give her an offering. On the other hand, punishment also exists when men do not live according to the established principles, causing calamities that affect life; therefore, the Andean inhabitant must perform payment ceremonies as a sign of repentance. Another relevant conception is the ayllu, whose legacy today is the peasant communities conceived as a group of families descended from the Inca culture, who were assigned extensive lands to work for the state and the army (Cubas Barboza *et al.*, 2021).

Regarding the second variable, motivation, it is defined as a virtue that moves, an impulse of human behavior, a mechanism that stimulates human beings to develop an activity of concrete or abstract origin. It refers to the stimuli that drive human beings to achieve specific activities that involve a series of efforts to achieve their objective (Barrera Cueva *et al.*,

2014). Deci and Ryan (1985) propose the Self-Determination Theory, a macro theory of human motivation, linked to the development and functioning of personality in the social sphere. It examines the extent to which behaviors obey will or self-determination, or the extent to which individuals develop their actions considering a degree of reflection and commit to them based on a choice. In the comprehensive training of human beings, this theory is fundamental for the development of prosocial behavior crystallized through emotional regulation and social skills (Bruce *et al.*, 2016, Benita *et al.*, 2017 and Chou *et al.*, 2017 cited by Albor Chadid & Rodríguez Burgos, 2022). Its objective is to understand behaviors generalizable to all areas in which subjects operate, making it transferable to various cultures. In this way, by being applicable to various contexts such as educational, work, sports, and clinical, it has acquired wide validity (Stover *et al.*, n.d.).

The Self-Determination Theory states that motivation requires the satisfaction of three elemental needs: autonomy, competence, and relatedness (Deci and Ryan, 2000). In the first place, autonomy, conceived by the authors as the ability to act by one's own will, in the Andean context, far from manifesting at an individual level, is oriented towards the well-being of the ayllu. Integrating this Theory with this context requires taking into consideration that students are motivated when they are part of a positive decision for their community. In this way, autonomy, instead of opposing the common good, is strengthened in it.

In the second instance, competence alludes to the feeling of effectiveness in the face of challenges. In the Andean context, being competent is related to the practical contribution to community members. Uniting both conceptions requires valuing the student's ancestral knowledge, which will increase their motivation by feeling capable. In the Andean universe, the individual finds their reason for being in the strong ties with their land, the ayllu, nature, and their ancestors. In this sense, students' motivation is strengthened when what they learn is directed towards the good of their people, becoming a deep and autonomous motivation.

There are also two theoretical currents with different approaches to motivation: behaviorism indicates that motivation does not occur in the person, but obeys an external stimulus; while cognitivism states that it develops within the person through thoughts, attributions, expectations, etc. These internal processes (internal motivation) prioritize the desire for satisfaction of knowing

something different, which responds to a need for recognition capable of controlling this new activity. In this sense, the research was based on the cognitive approach, since motivation is stimulated by different internal actions that generate behavior in students.

On the other hand, school motivation is defined as the developing mental disposition of a child to perform activities with the interest of learning in the school context. It is the student's way of thinking characterized by intrinsic motivation to perform these activities. It alludes to the interest that the student presents in the learning process (Bendezú Rafo & Manrique Muñoz, 2019). In this line, school motivation is constituted as the fundamental pillar of learning, since the student invests energy and deploys necessary efforts to develop a determined activity.

There are three relevant categories in school motivation: a) Achievement motivation, which is an internal drive related to exploration, curiosity, and learning to learn an activity for the pleasure and satisfaction of reaching a personal goal. b) Achievement attributions, which predetermine the future consequences that may arise from decisions made in the past and lead to directing actions to expect positive results in their learning. c) Self-efficacy. It is the conviction of a person to optimally achieve a certain result, taking into account his capacities to organize and develop the activities (Sarango Jiménez, 2018).

In accordance with the above, the main hypothesis of the study is the following: there is a positive relationship between the Andean worldview and school motivation in students of an educational institution in the Sicuani district.

2. METHODOLOGY

This study adopted a quantitative research approach, grounded in the hypothetical-deductive method, which involves formulating hypotheses based on general theoretical premises and testing them through empirical observation (Gotuzzo, 2018). The research was applied in nature, as it addressed a real educational problem related to the partial erosion of the Andean worldview among students and its relationship with school motivation (Ñaupas Paitán et al., 2018). A non-experimental design was employed, since the variables were not deliberately manipulated but observed as they naturally occurred within the educational context (Hernández Sampieri & Mendoza Torres, 2019).

Regarding its explanatory scope, the study sought to establish causal relationships between variables, demonstrating that observed associations were not

due to chance but supported by theoretical and empirical evidence. As the independent variable was not manipulated, the research corresponds to explanatory observational studies, where control is achieved through statistical testing (Supo, 2025). Temporally, the study followed a cross-sectional design, as data were collected at a single point in time to examine the association between the Andean worldview and school motivation.

The study population consisted of 246 first-year secondary school students enrolled at a rural educational institution in the district of Sicuani, Cusco, Peru. The sample comprised 108 students selected through simple random sampling, ensuring equal probability of selection for all participants. Inclusion criteria considered students officially enrolled in the first year of secondary education across all sections, while exclusion criteria applied to students who were absent during the weeks in which data collection was conducted. This sampling strategy enabled valid generalizations to the target population, given its moderate size (Noor & Golzar, 2022).

Data were collected using the survey technique, employing two structured questionnaires. The first instrument measured students' perceptions of the Andean worldview, while the second assessed school motivation. Both questionnaires were developed based on a theoretical review of the variables and prior validated instruments proposed by Guzmán et al. (2021) and Sarango Jiménez (2018). Content validity was established through expert judgment, involving three specialists, and quantified using Aiken's V coefficient, which yielded a value of 0.82, indicating adequate validity.

Prior to the main data collection, a pilot test was conducted with 20 students to assess reliability. Internal consistency was evaluated using Cronbach's Alpha, resulting in coefficients of 0.808 for the Andean worldview questionnaire and 0.839 for the school motivation questionnaire, both of which indicate satisfactory reliability.

Following data collection, responses were coded and entered into a database using Microsoft Excel. Data quality control procedures were applied prior to statistical analysis. The Statistical Package for the Social Sciences (SPSS) was used for data processing and analysis. Reliability analyses were confirmed through Cronbach's Alpha.

To determine the appropriate inferential tests, data normality was assessed using the Kolmogorov-Smirnov test, given that the sample size exceeded 50 participants. Results indicated non-normal distributions for both variables ($p < .05$).

Consequently, non-parametric statistical techniques were employed. Spearman's Rho correlation coefficient was used to estimate the strength and direction of the relationship between the Andean worldview and school motivation, assuming a monotonic association (Ñaupas Paitán *et al.*, 2018).

Additionally, linear regression analysis was conducted to examine the predictive capacity of the Andean worldview on school motivation. The adjusted coefficient of determination (adjusted R^2) was used to estimate the proportion of variance in school motivation explained by the Andean worldview. This analysis facilitated a clearer interpretation of the level of influence and the extent to which changes in the independent variable predict changes in the dependent variable (Dagnino, 2014).

This study was conducted in accordance with the university's research guidelines. Since it did not involve vulnerable populations or access personal, family, religious, or clinical data, it was exempt from review by the ethics committee. Furthermore,

informed consent was obtained from each participant in the research.

3. RESULTS, ANALYSIS AND DISCUSSION

3.1. Andean Worldview Level

The Andean worldview variable is composed of 20 multiple-choice questions based on a five-category Likert scale (1 = never; 2 = almost never; 3 = sometimes; 4 = almost always; and 5 = always) distributed in two dimensions (knowledge of the principles and knowledge of the fundamental categories). Both dimensions consist of 10 questions respectively. To establish the criteria for the level of Andean worldview in categories of high, medium, and low; the maximum and minimum values and the 30th and 70th percentiles of the sum corresponding to the values of the Andean worldview variable were established, thus obtaining the scale: low [54 - 83], medium [84 - 89], and high [90 - 96].

Table I: Level Of Andean Worldview of Students.

Level	Frequency	Percentage
High	24	22.2%
Half	49	45.4%
Low	35	32.4%
Total	108	100.0%

These data reflect that most students are at an intermediate level, suggesting that they perceive themselves to have moderate knowledge of Andean principles, norms, and ways of life. However, it is important to note that only one-fifth of student's report having a high level of knowledge on this topic.

3.2. Level Of School Motivation

The variable school motivation is composed of 18 multiple-choice questions based on a five-category Likert scale (1 = never; 2 = almost never; 3 =

sometimes; 4 = almost always; and 5 = always) distributed in three dimensions (achievement motivation, causal attributions of achievement and self-efficacy). The three dimensions consist of 6 questions each. To establish the criteria for the level of school motivation in categories of high, medium and low; the maximum, minimum values and percentiles 30 and 70 of the sum corresponding to the values of the variable school motivation were established and thus the scale was obtained: low [43 - 64], medium [65 - 71] and high [72 - 86].

Table II: Level Of School Motivation of Students.

Level	Frequency	Percentage
High	27	25.0%
Half	45	41.7%
Low	36	33.3%
Total	108	100.0%

In this regard, it can be stated that most students report a moderate level of academic motivation in areas such as achievement, causal attributions of

success, and self-efficacy. It is also important to notice that only a quarter of students report a high level of academic motivation.

Table 3: Correlation Between Knowledge of Principles and School Motivation.

Spearman's correlation (Rho)	Knowledge of the principles	Knowledge of the principles	School motivation
		Correlation coefficient	1
		Significance (Two-tailed)	0.000

		N	108	108
	School motivation	Correlation coefficient	0.339	1
		Significance (Two-tailed)	0.000	
		N	108	108

The correlation finding suggests that a greater understanding of Andean worldview principles leads to improved levels of school motivation. However, it should be noted that the low correlation

is due to the various influencing factors of school motivation, including pedagogical and emotional aspects, the student's context, and their family environment.

Table IV: Correlation Between Knowledge of Fundamental Categories and School Motivation.

			Knowledge of fundamental categories	School motivation
Spearman's correlation (Rho)	Knowledge of fundamental categories	Correlation coefficient	1	0.339
		Significance (Two-tailed)		0.000
		N	108	108
	School motivation	Correlation coefficient	0.339	1
		Significance (Two-tailed)	0.000	
		N	108	108

Note: ** The Correlation Is Significant at the 0.01 Level (Two-Tailed).

The association shown in the table above reveals that a greater understanding of the principles improves academic motivation. In other words, the more deeply ingrained the Andean doctrine related to time, nature, Mother Earth, existence, and the parts

of the Andean world is in the student, the greater their willingness and interest will be in investing energy and effort in their learning.

3.3. Hypothesis Testing

Table V: Normality Test.

	Kolmogorov a - Smirnov		
	Statistical	gl	Next.
Andean worldview	0.403	108	0.000
School motivation	0.436	108	0.000

According to Table 3, since the total sample size was 108, larger than 50 observations, the Kolmodorov-Smirnov normality test was applied, which resulted in a p-value (Sig. = 0.000) less than the significance level of 0.05 for each variable. Therefore,

the variables did not have a normal distribution. Therefore, the nonparametric statistical test: Spearman's Rho correlation was performed to estimate the relationship between the research variables.

Table VI: Correlation Between Andean Worldview and School Motivation.

			Andean worldview	School motivation
Spearman's correlation (Rho)	Andean worldview	Correlation coefficient	1	0.502**
		Sig. (Bilateral)		0.000
		N	108	108
	School motivation	Correlation coefficient	0.502**	1
		Sig. (Bilateral)	0.000	
		N	108	108

Note: **. The Correlation Is Significant at the 0.01 Level (Two-Tailed).

According to Table 4, it is evident that the association between the Andean worldview and academic motivation presents a medium and significant positive relationship (Sig. 0.000; Rho = 0.502**), which indicates that when the Andean worldview increases, it directly affects academic motivation; therefore, it is inferred that, in the context

of the research, there is a certain relationship between the study variables, but it can improve if teachers assimilate the Andean worldview from a curricular perspective, together with the operational part of a didactic that allows including the context of the Andean student.

Table VII: Impact Of the Andean Worldview on School Motivation: A Summary of the Model.

Model Summary				
Model	R	R squared	R corrected square	Typical error of the estimate

1	.502 to	.252	.245	6.202
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Note: a. Predictor variables: (Constant), Andean worldview

Table 7 presents the influence of the Andean worldview on students' school motivation. According to the adjusted coefficient of determination (adjusted R² = 0.245), approximately one quarter of students' school motivation is directly influenced by the knowledge and values inherent in the Andean worldview – Yachay (wisdom), Munay (will), Llak'ay (work), and Ayni (reciprocity) – which constitute core pillars of the students' cultural identity. The remaining 75% of the variance is attributable to other factors, such as family-related, academic, and personal influences, among others.

In this regard, it is important to underscore the pedagogical task of preserving and sustaining the Andean worldview, as reflected in the explained

25%. This proportion may increase if teachers internalize and adapt the distinctiveness of Andean values within the teaching-learning process by employing instructional materials, techniques, and learning strategies that foster critical and reflective thinking about the learners' ancestral essence. Consequently, whenever rural teachers incorporate elements of the Andean worldview into their pedagogical practice, they engage a profound motivational dimension that encourages students to value, respect, and enact this characteristic strength of will of Andean men and women as agents of personal, communal, and environmental development.

Table VIII: Coefficients Of School Motivation According to the Andean Worldview.

Coefficients to									
Model	Unstandardized coefficients		Standardized coefficients		t	Next.	Correlations		
	B	Typical error	Beta				Zero order	Partial	Semi-partial
1	(Constant)	53,000	3.725		14.230	.000			
	Andean worldview	.257	.043	.502	5.972	.000	.502	.502	.502

a. Dependent variable: School motivation

Note: Dependent Variable School Motivation

Mathematical equation: School motivation = 53 + 0.257 × Andean worldview

Table 8 reports coefficients of 0.257 and 53.00, both of which are positive, allowing the inference of a direct and positive association between the values derived from the Andean worldview and school motivation. These coefficients also enable the specification of the mathematical model or equation. The intercept of the equation is 53, which represents the theoretical baseline level of school motivation when the Andean worldview equals zero—that is, when students possess no knowledge of or appreciation for the Andean worldview.

However, according to the model, increases in knowledge related to the Andean worldview are associated with a statistically meaningful increase in school motivation by 0.257 units. Therefore, the Andean worldview exerts a significant influence on children's learning; although it is not the sole factor, its contribution is substantial. Furthermore, the educational institution employs instruments and contextualized materials to operationalize concepts such as Munay as a transformative force for change and as an incentive for intrinsic motivation. Such motivation, in turn, strengthens willpower as a central axis of the Andean worldview.

Table IX: Statistical Significance of the Incidence Model (ANOVA).

ANOVA a						
Model	Sum of squares	gl	Mean square	F	Next.	
1	Regression	1371.625	1	1371.625	35,660	.000 b
	Residual	4077.144	106	38,464		
	Total	5448.769	107			

Note: a. Dependent variable: School motivation, b. Predictor variables: (Constant), Andean worldview

Table 9 shows that, based on the t-statistic and the level of significance (p-value = 0.000), the validity of the linear regression model is demonstrated, allowing the establishment of a statistically significant causal relationship between the variables under study. Likewise, the F-statistic (F = 35.660) confirms that the model fit is adequate (p-value =

0.000 < 0.05), indicating that the model is statistically robust and that a tangible relationship between the variables effectively exists.

These findings empirically support the propositions of Andean theory: Munay (will or intrinsic motivation) is nurtured by Yachay (ancestral knowledge). The mathematical equation further

confirms that strengthening the Andean worldview in schools is not merely an act of cultural preservation, but also an effective pedagogical strategy for enhancing school motivation among Andean students.

Based on the analysis conducted, the general hypothesis is accepted, asserting that there is a direct and significant impact between the Andean worldview and academic motivation among students at an educational institution in the Sicuani district, with a confidence level of 95%.

The findings of this study show that there is a positive, medium and significant relationship between the Andean worldview and academic motivation, reflected at a significance level of less than 0.05, thereby accepting the research hypothesis. These results are corroborated by Cubas Barboza et al. (2021) and Almeida & Amaru Chimba (2021), who found that the Andean worldview and academic motivation are related in a positive and significant way. Likewise, they are related to the study carried out by Meza-Jiménez et al. (2016), who demonstrated that, if playful motivational strategies are established, the empowerment of cultural and natural heritage can be achieved. In this sense, it is concluded that academic motivation is conditioned by the Andean worldview, This fosters a deeper and more community-oriented motivation, in the sense that the student feels more motivated if what he learns is useful to help his community, contributing to and strengthening his cultural knowledge that allows him to care for the nature that surrounds him and feel capable in his own cultural context.

Likewise, it was determined that the level of knowledge of the Andean worldview of the students is average, which coincides with Quispe Quispe, (2021), Ancco Pichuilla (2021), Vigil Oliveros & Sotomayor Candia (2022) when they emphasize that knowledge of the Andean worldview presents minimal progress in students who live in the high Andean areas. This reveals little support from parents, teachers, and educational policies for revaluing ways and means of living. These findings reveal a reality that has been gradually developing for decades and, with the rise of technology, seems to be advancing at a dizzying pace: the Andean student's worldview—a worldview deeply rooted in Pachamama (Mother Earth), nature, and the sacred—is changing. This is due to multiple reasons, including increasing alienation, the ongoing migration from the highlands to coastal cities that began in 1940, and the overwhelming influence of technology and globalization.

Likewise, it was concluded that the students' level

of academic motivation is average. These results are similar to those of BendeZú Rafo & Manrique Muñoz (2019) and Mamani Paucar (2019), who also highlighted that academic motivation is based on the multicultural capabilities of the Andean world, focusing on achievement motivation, achievement attributions, and self-efficacy, which resulted in average results. In this sense, the level of academic motivation is not adequate, and internal and external motivation is not optimal in the students.

Furthermore, it was found that knowledge of the principles of the Andean worldview and academic motivation present a medium and significant positive relationship, reflected by a p value less than 0.05, thereby accepting the research hypothesis. These findings coincide with Chamorro Mejía et al. (2022), who claim that there is a relationship between knowledge of the principles and academic motivation. In this vein, knowledge of the principles plays an important role in students' academic motivation. Although knowledge of the principles of the Andean worldview plays an essential role in school motivation, it is important to consider that when students achieve an understanding of the principle of relationality, they perceive learning as part of a process intrinsically linked to their community, their peers, and, above all, their sociocultural context. This perspective fosters the development of motivation at both social and, particularly, cultural levels. Likewise, understanding the principles of correspondence and complementarity enables students to develop a sense of belonging within their social and academic environments.

In this regard, it becomes crucial to move beyond a purely theoretical treatment of these principles and to adopt an experiential approach. Accordingly, the learning process should begin with contextualization grounded in the Andean worldview, thereby allowing students to actively participate in their own learning, as it emerges from their lived reality and prior knowledge.

This finding aligns with gaps identified in the existing literature on the topic, as the Andean worldview has been examined predominantly from an anthropological perspective. Moreover, there is limited pedagogical support to facilitate the assimilation and accommodation of the Andean worldview in learners' cognitive frameworks, enabling them to construct their personal and cultural identities from the perspective of Andean values. Consequently, these results contribute to a deeper understanding of the relationship—albeit modest—between the Andean worldview and its

influence on the development of adequate school motivation.

Finally, it is evident that knowledge of the fundamental categories and academic motivation present a positive and significant relationship, with a *p* value less than 0.05, thus accepting the research hypothesis. These results are consistent with those of Arévalo Quijano (2021) and Mayanza & Mora (2022), who indicated that there is a positive and significant relationship between knowledge of the fundamental categories and academic motivation. Therefore, the natural world related to human beings, and its form of interdependence and reciprocity, is related to academic motivation, from the perspective that students appreciate the customs of their environment. And relate what they learn to nature and their community. In this way, learning does not emerge merely as an obligation; rather, it becomes connected to who they are and how they understand the world. Respecting this self-conception, acknowledging students' cultural knowledge, and orienting learning toward the common good strengthen school motivation, transforming it into a form of motivation grounded in identity and commitment to the community.

The research faced some limitations, such as the students' restricted awareness of lifestyles, customs, and cultural identities, which could have biased the study results. Therefore, the survey was conducted in person to help resolve any questions they had about the questionnaire. Another limitation was the students' limited understanding of their internal motivation and their difficulty in clearly differentiating the principles of relationality, correspondence, complementarity, and reciprocity that comprise the basic knowledge of Andean society, a fact that could have influenced the research results. For this reason, students were given prior training, and they were instructed to answer honestly about this knowledge and their true motivation.

Some strengths of this study include presenting innovative research linking the Andean worldview and academic motivation in the high Andean region of Peru. It gathers relevant data on knowledge of fundamental principles and categories of lifestyles in the Peruvian high Andean regions, which enriches the specific knowledge of these regions regarding the importance of practicing the Andean worldview in their motivation for learning.

4. CONCLUSIONS

The Andean worldview constitutes an element that must be cultivated, preserved, and safeguarded as part of the cultural heritage of Indigenous peoples,

and assimilated by future generations, with the educational system serving as the primary vehicle for this purpose. The present study determined that the Andean worldview exerts a direct, positive, moderate, and statistically significant influence on school motivation. This finding indicates that higher levels of engagement with the Andean worldview are associated with improved school motivation. Additionally, it was confirmed that students' level of knowledge of the Andean worldview is moderate. These results provide insight into the moral principles and fundamental categories that, taken together, explain the Andean way of life. It was also concluded that the level of school motivation is moderate, suggesting that learning driven by intrinsic stimulation, causal attributions, and self-efficacy contributes to knowledge acquisition.

In this regard, for the Andean worldview to endure over time, sustainable actions are required through the implementation of educational policy guidelines that incorporate Andean values not merely as historical references, but as living sources that complement cultural and environmental development. This entails the use of technology grounded in ancestral knowledge transmitted across generations. Accordingly, the Andean worldview, through its values, seeks to perpetuate *Yachay* (wisdom), which reflects ancestral knowledge as part of a cultural and social heritage; *Munay* (will), expressed through resilience, discipline, and perseverance in personal and communal character throughout Andean history; *Llank'ay* (work), manifested in acts of solidarity and environmentally responsible attitudes; and *Ayni* (reciprocity), embodied in mutual aid between the Andean people's care for nature and the sustenance it provides.

These principles can be translated into sociocultural learning, as proposed by Lev Vygotsky, wherein learning emerges from the cultural exchange among learners. Such exchange enhances levels of knowledge, renders learning more meaningful, and, above all, contextualizes it within students lived environments. This approach must be embraced by educational stakeholders capable of adapting the experiential knowledge of Andean peoples to classroom settings and of promoting social laboratories that integrate ancestral wisdom.

Accordingly, several recommendations emerge. First, schools should conduct institutional cultural diagnostics to identify and value the knowledge resources contributed by educational actors. They should also promote physical and cultural spaces conducive to learning and revitalize Indigenous

languages as tools for communication among community members and as instruments of cultural expression. Second, teachers should transform and adapt their curricular areas to social and cultural realities by implementing Andean pedagogies, including community-based learning, experiential pedagogy, and culturally contextualized assessment. In addition, continuous professional development in intercultural pedagogy is required, along with the development of skills to extract community-based learning and to implement classroom-based action research articulated with the community. Finally, educational policymakers are encouraged to implement or update regulatory frameworks that position the Andean worldview as a cross-cutting axis within Institutional, Local, and Regional

Educational Projects, as well as to establish an intercultural career pathway that provides support, monitoring, evaluation, and recognition for teachers.

Lastly, it is recommended that future research adopt qualitative approaches to analyze phenomenological aspects of how the Andean worldview can be integrated into a national curricular design, together with diverse didactic and pedagogical strategies that contribute to the generation of meaningful learning. Such efforts should be promoted through competencies and capacities that empower all students within the educational system to appropriate their own Andean worldview and, consequently, their personal, local, regional, and national cultural identities.

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