

INTER PROJECT

A practical guide to implement intercultural education

Needs Assessment Report UNED (SPAIN)

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Universidad Nacional de Educación (UNED)
Coordinating Institution

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NEEDS ASSESSMENT REPORT
Universidad Nacional de Educación a Distancia (UNED)
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This report has been drawn up by the UNED Group formed by the lecturers and graduate students from the Departments of Research and Assessment in Education (I, II) of the UNED Faculty of Education. The report follows the recommendations of the document entitled *Needs Assessment Report*, where its structure, criteria and sources of information to be used in its preparation are specified. The objective of this report is to show the current situation of intercultural education within our local sphere and identify the needs where teacher training is concerned, and more specifically when it comes to making decisions in respect of the teachers training guide that needs to be drawn up and implemented in the later stages of the INTER Project.

The sphere in which we have carried out our study is fundamentally the Community of Madrid, but we also include data on other autonomous communities in Spain by way of complementary information to which we have had access. We need to point out that in Spain the different Autonomous Communities have full powers in educational policies. Each community has its own Educational Board that regulates and controls the educational system, both at the compulsory and the optional levels. The National Ministry of Education, Culture and Sports is responsible for general laws.

Preparation of this report started in January 2003 and has lasted until June 2003. Periodic meetings have been held and we have worked jointly and systematically with the members of CSIC, and UCM, the other two participating institutions located in Madrid. From the beginning a distribution of tasks was laid down by groups of two or three people depending on the various sections covered by this report: the institutional context, cultural diversity map, educational policies, teacher training programmes, identification of resources and practices. A series of meetings have been held to discuss and share information with a frequency of every three or four weeks. The final meeting was centred on discussing the results and answering questions included below under "Discussion".

1. INSTITUTIONAL CONTEXT

Here we aim to describe the institutional context in which our teaching activity develops and in which the training guide is going to be applied. To answer the questions that have been raised in the guide for the assessment of needs, the following sources of information were consulted:

- UNED Statutes.
- Study Plans.
- Career Information Guides.
- Documentation produced by the Attention to Diversity Units.
- Training Courses for Tutors
- COIE (Career Information and Guidance Service for Students): Attention to students' diversity, network of COIEs at UNED's Regional Centres.

1.1. Which are the main objectives of your institution?

UNED statutes set out explicitly that this University adheres to the general legal dispositions (The Spanish Constitution) and in addition they assume other commitments of "Services to Society" pointing out a series of situations that could prevent certain people from following higher study courses; among others they refer to employment, financial, residence reasons and so forth. By way of resources to overcome the limitations that the UNED students could come across, continuous educational programmes or the encouragement and the development of innovative educational models are established. The annexes contain some texts related to the attention given to UNED students from the viewpoint of their diversity.

Analysis of the principles and resources set out in the annexes and comparison of these latter with what happens in practice leads us to conclude that they are not all equally efficient or effective. On the one hand we have to point out the limitations regarding the outreach of this university, although present in many countries abroad, the studies offered must be undertaken in Spanish. The non Spanish-speaking countries where Spain's National Open University has centres are economically developed (United Kingdom, France, Switzerland, USA, and Italy).

On the other hand we have to point out in the same way, the existing awareness of the need to pay attention to diversity; by way of example we would mention the case of adapting examination circumstances when religious considerations impede the process.

Although this question is not expressly addressed in the UNED Statutes, normally, and in general terms, the teaching teams react in a positive way, for example organising special exams when a certain student is unable to take the exam on a specific date, or in the case of closed religious orders, staff will travel to the convent so that the exam can be held there.

- Courses available for people aged over 25 years old: These entail a second chance resource for those persons who for personal, family, employment or other circumstances were not able to follow higher education courses when they were younger than this age.
- Attention to the Disabled Unit: The special characteristics of this university make it an ideal context for those people who suffer from some form of mobility or sensorial problem, and this is why, with the objective of offering these students an attention which is more suited to their needs, this Unit was created, which among other objectives has; handling and coordinating requests for adapted examinations, offering students and teaching teams information on the possibilities of adaptation as well as institutional support in those cases when it is required, providing special apparatus so that the exam can be held.

The training of teachers through UNED includes a programme of specific courses for permanent training. It is called the Teachers Training Programme (TTP) and includes a special course on the implementation of the INTER guide. The courses of this programme are particularly aimed at primary and secondary school teachers, they last seven months (from November to June) and are followed on the Open University format. Written course materials are made available to the students, as are virtual resources and the possibility of personal meetings with tutors throughout the duration of the course.

2. MAPPING OUT CULTURAL DIVERSITY

Under this heading we describe and analyse the cultural map of the school population in Spain. After presenting a general overview of the population of Spain, we will focus on the registered school age population where compulsory education is concerned. The sources of information that we have used are:

- For the analysis of the Spanish population, data has been obtained from the Census and from **Ministry of Internal Affairs**.
 - National Statistics Institute (2001): *Population Census*.
<http://www.ine.es/inebase/cgi/um>
 - Police Headquarters of the **Ministry of Internal Affairs**:
<http://www.ine.es/daco/daco42/migracion/dacoex.htm>
- To analyse the school population, official educational statistics, mainly from the Ministry of Education, Culture and Sport, available on the Internet:
 - Advance Data School Year 2001-2002:
<http://www.mec.es/estadistica/Avance.html>

- Annual reports by the State Schools Board have also been used in reference to the current state and situation of the Spanish educational system, available on Internet: <http://www.mec.es/cesces/inicio.htm>
- Other sources consulted include the IOE Collective
 - Arango, J. (2002): International Migration Statistics: more questions than answers. *Review of Statistics Sources*, 69, November – December (<http://www.fuentesestadisticas.com/Numero 69/paginas/6.htm>)
 - IOE Collective (1997): Cultural diversity and the school. Discussion on attention to diversity with special reference to ethnic minorities of foreign origin. Investigation Report. Madrid: CIDE.
 - IOE Collective (Actis, W., Pereda, C. y De Prada, M. A.) (2002): Immigration, the school and the employment market. An updated X-ray. Madrid: La Caixa Foundation Social Studies Collection No. 11.
 - Spanish Emigration Institute (1990): quoted in Aguado (2002)

1. How is the school population (at the compulsory level) described in terms of cultural diversity in your national context? What categories are used to describe the cultural diversity of the students and the population in general?

If we analyse official documents we find that they do not speak in terms of cultural diversity. When the word “diversity” is used it is generally from a compensatory standpoint, and focused on deficit. Educational statistics are drawn up bearing in mind categories such as:

- The educational level at which the pupil is enrolled.
- The Province or Autonomous Community
- Status/Title of the School

Where criteria for classifying the school population are concerned (diversity variables) we find the following:

- Country of origin (in the case of foreign students)
- Belonging to minorities (gypsies)
- Special education
- Linguistic model used in the school
- Rural environment

The categories used to describe cultural diversity (although it is not expressed in these terms) do, to a great extent, refer to foreign students, within the framework of

compensatory education (as happens in the State Schools Board reports). Thus we find abundant statistics that bear in mind the pupil's country of origin.

We will briefly analyse the population of Spain and then focus on the school population.

Spain's Population

On revising the official statistics on the Census and the Police Directorate General we find that the population is classified according to variables such as the country of origin of the foreign population in Spain, and gender.

The question of **migration** raises two considerations:

- In our country it is generally said that Spain, being a country that traditionally had a high rate of emigration, has become a country with a high inflow of immigrants. This differentiation conceals a reality that is not often referred to: the large number of Spanish immigrants who even today continue to live in other countries. According to data from the IOE Collective (2002) the immigrant population in our country was in the region of 800,000 people whereas the number of Spanish emigrants was approximately 1.500.000 people, almost double the number of immigrants it receives.
- Immigration is a dynamic and ongoing situation, which makes preparation of reliable statistics and a detailed description of the foreign population living in our country a difficult task. The greater part of data relating to the foreign population comes from official institutions, which normally only count the number of people who apply for residence permits or work permits. It is very difficult to know the number of irregular immigrants and people seeking asylum from different countries (Arango, 2002). Likewise the official statistics do not take into account the foreigners residing in Spain who apply for a change of Nationality and who at this point disappear from the statistics (IOE Collective, 2002). Where the irregular immigrant population is concerned, the data at our disposal dates from 1992 (Aguado, 2002) and vary substantially according to the consulted source. Following the review carried out by Aguado (2002), we find the following figures: Report from the University of Alcalá de Henares – 130,000 immigrants; Ministry of Employment 170,000; Solidarity Association 300,000; Cáritas 400,000;

Over recent years, particularly since 1997, the number of foreigners living in Spain has been gradually increasing (approximately 100,000 people per year, 200,000 in 2002). The numbers have gone up from approximately 393,100 foreigners in 1992 to 1,109,060.00 in 2001 (Table 1). The IOE Collective (2002) indicates a population of approximately 1,200,000 people for 2002. The Population Census for the year 2001 (Table 2) shows a total of 1,572,017.00 including community and non-community foreigners. This difference is hard to explain.

The presence of immigrants has had a decisive influence on Spain's population increase, particularly from 1998 onwards, going from 39.8 million in 1998 to something more than 41.1 million in 2001 (Table 3). The percentage of immigrants has increased from approximately 1.36% in 1996 (without counting irregular immigrants or people who have obtained Spanish nationality) to 2.7% in 2001 and approximately 3% in 2002, without counting any of the above mentioned groups, meaning that the real foreign population in Spain would be in the region of 4% (IOE Collective, 2003). Nonetheless, in comparison with other western countries, Spain has a low percentage of foreigners among its population. This 3% or 4% is still a long way away from the proportion in other countries such as Sweden or France (more than 5%), Belgium, Germany, Austria, or the United States (between 8 % and 10%), Switzerland (19%), Australia (24%), or Luxembourg (36%) (IOE Collective, 2002).

Where the countries of origin of the foreigners who arrive in Spain are concerned, the general perception is that most of them come from countries in North Africa or South America. Our appreciation is not that far away from the truth; we do overlook however that a significant number of people arrive from various European countries (414,555 – 37,38%) with the most numerous coming from countries such as Germany, France, Great Britain or Portugal. This group is followed by immigrants from African countries (304,149 – 27.42%) with Morocco being the most representative country of this continent. America follows similar lines (298,798- 26.94%) with the Asian immigrant population being substantially lower (89,519 – 8.07%) and the lowest is Oceania (944 – 0.08%) (Table 1 - year 2001). Until 1997, this difference between immigrants from the so called first world and the third world was not very significant; it was about that time when immigration from the south started to overtake. According to the IOE Collective statistics for the year 2002, approximately "870,000 people came from 'poor' countries and 388,000 from 'rich' countries". In the last five years the population that has increased most is that of people coming from Latin America and Eastern Europe (IOE Collective, 2002).

Regarding the geographical distribution of the immigrant population in Spain, the communities with the highest number of immigrants were Catalonia (280,167-25.26%) and Madrid (231,295-20.85%) respectively, followed by Andalusia (157,157 – 14,17%), Valencia (101.368 – 9,14%) and Canary Islands, (87,483 – 7,89%). These statistics are similar to those offered by the IOE Collective for the year 2002 according to which approximately 47% of the foreign population live in Catalonia and Madrid (as compared to approximately 29% of the total population; in Andalusia and Valencia the proportion is 22% (in contrast to 28% of the total population); in the Balearics and the Canary Islands, the figure is 12% (6% are Autochthonous); and in the rest of the communities 19% of immigrants live (27% of the total population of Spain) (Tables 3 and 4).

Where **gender** is concerned, of the total population in 2001 (40,847,371 inhabitants) including autochthonous and foreigners, 49.02% are male and 50.98% are female according to the Censors (Table 2 - the only source providing information in this respect). This

upward trend in favour of females is maintained in connection with the autochthonous population (39,275,354) with 48.89% and 51.1% male-female distribution respectively. When we focus exclusively on the foreign population, however, this relationship changes although not very substantially and the number of males is higher than that of females. Where community foreigners are concerned (360,181 inhabitants) 50.37% are male and 49.63% are female. This trend is even more significant when we focus exclusively on non-community foreigners (1,211,836 inhabitants) with the ratios changing to 52.53% and 47.47% male-female respectively. In principle, these figures would lead us to presume that the situation of men and women in the countries of origin is different (mobility, the role of the male as the bread winner, etc...) which would explain this trend to a certain extent but not in a totally clear way since the migration of females also seems to be very high.

One of the groups that does not appear in the official population statistics, both general and of school age, is the Gypsy collective. According to information obtained in person from the General Secretariat of Gypsies, the Gypsy population in Spain is approximately 600,000.

2. What is the composition of the school population and how are the students from different cultural groups distributed? (State/private, rural/city, grade, geographical/political areas)

Official statistics tend to be centred on a series of standardised categories that lead us to create stereotypes and lose a large part of the richness of the diversity that we can find in our classrooms. At the same time, and following the dynamics of these reports (although without wishing to stress the need for this type of classification), it is hard to find information on pupil truancy, the number of registered Gypsy students or distribution by gender.

Foreign Students

Of the total students of foreign origin, 71% are receiving compulsory education (44% in primary and 27% in secondary). The rest is distributed as follows: 19% in Infant school, 4% in *Bachillerato* (post-compulsory secondary education) and 3% in Vocational Training and Social Support Programmes) (IOE Collective, 2002). We find substantial differences between the number of registered students at the various educational grades and these differences increase at the higher education level. This fact leads us to ask certain questions: Why does this reduction occur **as we advance through the education system? Are the younger students in the majority?** Does a high proportion leave after primary education and an even higher proportion at the end of compulsory secondary? Will the number of students at the higher grades increase over the years?

The total number of foreign students receiving compulsory education (142,687 students) accounts for 3.26% of the total school age population at this educational stage (4,376,265 students) (Table 5). The percentage in primary education is 3.57%, and in secondary education it is 2.86%. The following table shows the number and percentage of the total of registered students and the foreign students.

School Year 2001-02	Total nr. students	Foreign students	%
Primary	2.475.027	88.348	3.57%
Secondary	1.901.238	54.339	2.86%
Total	4.376.265	142.687	3.26%

The following table shows the way the foreign pupil distribution has evolved over the last decade:

	1992- 93	1993- 94	1994- 95	1995- 96	1996- 97	1997- 98	1998- 99	1999- 00	2000- 01	2001- 02
Primary Education	29.280 (0.66%)	32.471 (0.76%)	34.862 (0.86%)	38.397 (1%)	35.374 (1.13%)	34.923 (1.34%)	34.017 (1.33%)	43.943 (1.74%)	59.387 (2.39%)	88.348 (3.57%)
Secondary Education	-	-	1.388 (0.49%)	2.490 (0.54%)	7.645 (0.65%)	15.167 (0.9%)	22.558 (1.19%)	29.644 (1.48%)	38.163 (1.97%)	54.339 (2.86%)
Total Compulsory Education	29.280	32.471	36.250	40.887	43.019	50.090	56.575	73.587	97.550	142.687 (3,26%)

Own authorship based on Ministry of Education, Culture and Sports Statistics **MECD (2002)**: *Educational Statistics in Spain. 2001-2002. Non University teaching statistics. Advanced data.* Madrid: MECD, (<http://www.mec.es/estadistica/Avance.html>).

We would highlight the fact that over recent years the overall school population has decreased significantly, with non university students going down from 8,200,000 in the school year 1991-1992 to 6,630,000 students in 2001-2002: a decrease of 1,575,000 students over one decade (IOE Collective, 2002). The foreign student population has increased however particularly from 1998 onwards. This trend could lead us to forecast a considerable increase over the coming years.

One of the advantages that can be found in this increase of foreign students is that "it could constitute a remedy to the reduction in the school population and thereby the possible loss of teaching posts" (IOE Collective 2002: pages 46-47). In principle, although this may be true, we do not agree with this type of appreciation; in our opinion, we should not consider an increase the proportion of immigrants in the general population and in the school age population in terms of economic benefits or the maintenance of social structures that appear to benefit a small number of people; we should instead consider them in terms of social and educational wealth that can have a direct favourable influence on the achieved processes and

products: different points of view, relative thinking, increased tolerance and solidarity, etc. This is why it is essential to convince the teachers of the advantages that diversity in the classrooms can generate.

Regarding the countries of origin of foreign students, Table 6 in the annexes details the number of registered students in non-university education (we have not found specific data for the compulsory educational grades) according to the region of origin. It is clear from the table that the greater part comes from America (44,6%; 1,7% North America; 5,3% Central America; 37,6% South America), followed by students from Europe (25,6%; 15,8% European Union; and 9,8% from the rest of Europe), Africa (24,2%), with the minority being students from Asia (5,6%) and Oceania (0,1%).

Where the distribution of foreign students by Autonomous Communities is concerned, we find that the concentration of immigrants in the general population is reflected in some communities by the proportion of registered foreign students in the schools of the community in question. Table 7 shows that 27,35% of foreign students in Spain are being educated in Madrid, 18,05% in Catalonia, 12,4% in Valencia, 10,06% in Andalusia and 6,78 % in the Canary Islands.

Analysis of the foreign students' distribution according to the type of school (state, *concertados*¹- or private) produces interesting results. The sources that we have consulted include *centros concertados* and private schools within a single category (private)². The proportion of foreign students receiving education in state schools is 80,5% whereas only 66,15% of the total school population is being educated in state schools. We find significant differences when considering the countries of origin of the students. According to the IOE Collective (2002), students from Africa, non-community European countries and Latin America (between 80% and 90%) almost invariably attend state schools, whereas the students from North America and Oceania tend to attend private schools.

On analysing the two types of school, we see that the proportion of foreign students in state schools is 3.97% whereas in private schools it is 1.88%.

School Year 2001-02	Total Nr. of Students in State Schools	Total Nr. of Foreign Students In State Schools	%
Total	2.895.373	114.861	3.97%
Primary	1.647.975	71.565	4.34%
Secondary	1.247.398	43.296	3.47%

¹ Private schools (usually catholic, with exceptions) which receive public funding at the compulsory stage.

² Due to the fact explained in previous foot-note – they are actually private but with state funds.

School Year 2001-02	Total Number of Students in Private Schools	Total Nr. of Foreign Students in Private Schools	%
Total	1.480.892	27.826	1.88%
Primary	827.052	16.783	2.01%
Secondary	653.840	11.043	1.69%

Own authorship based on Table 5

As we can see, the overall proportion of foreigners in the classrooms is still low and distributed throughout the whole of Spain, although with certain exceptions where the proportion of registered foreign students appear unduly high. This should lead us to answer certain questions: Why is there a concentration of foreign students in certain schools? To what extent is this circumstance generated by the social situation (concentration of immigrants in certain quarters of certain cities)? What social and educational consequences will be derived from this situation? Does it favour the relationship between people from different cultural groups? We consider that educational policies ought to be aimed at and achieve a uniform distribution of foreign students among various schools at least among those that are financed by public funds.

Gypsy Students

It is almost impossible to obtain accurate statistical data on the number of gypsy students. The most recent available official data comes from the Ministry of Education and Culture and refers to Gypsy students receiving compulsory education in state schools and contracted schools within the territory managed directly by the Ministry of Education and Culture, covering the school years 1995-1996 to 1999-2000. We reproduce the data corresponding to the school years 1998-1999 and 1999-2000 in Tables 8 and 9 in the annex.

The apparent reduction in the number of gypsy students is due to the fact that the MEC territory was reduced between the two school years. Currently, competence in education has been transferred to all the Autonomous communities and consequently statistics for the most recent school years are not available.

We can see in these tables that the greater part of Gypsy students are educated in state schools ³ (approximately 90% in the school year 1998-1999 and 1999-2000).

School Year	Total Number of Gypsy Students	%
1998-1999		
Total	26.082	100%
State School	23.459	89.94%
Contracted School	2.623	10.06%
School Year	Gypsy Students	%
1999-2000		
Total	11.857	100%
State School	10.807	91.14%
Contracted School	1.050	8.86%

We have also found that **data exists in the attention to diversity departments relating to Gypsy students who need compensatory education**. This fact reveals the difference between the perception and the treatment that students of Gypsy origin receive. Initially it appears that the Gypsy students are Spanish, but in practice we then find a fairly generalised trend to giving these students compensatory treatment.

Special Needs Students

The Ministry of Education, Culture and Sports statistics show data on the numbers of special needs students in the Spanish Educational System, irrespective of whether they are being taught in specific centres or special needs classrooms in ordinary schools. The cultural diversity of this type of student is derived from the special conditions of motor, sensorial, and/or psychological disability.

Taking the data of the general school population in non-university education for the school year 2001-02, we see that 0,4% of the students have Special Needs.

School Year	Total Number of students	Total Number of Students with Special Needs	%
2001-02			
Total	6.830.989	27.241	0,40%
State School	4.614.203	13.238	0,27%
Private School	2.216.786	14.003	0,63%

Source: MECD. *Statistics on Education in Spain. 2001-02*

³ No data is available regarding private centres.

Out of the total number of Students with Special Needs, 48.6% are registered in State Schools and 51.4% in Private Schools, which translates into 0.63% of special needs students being educated in private centres in relation to the total special needs population, and 0.27% in state schools. We find that the trend is different in relation to the foreign students, which tends to be concentrated in state schools. One statistic that we had access to, shows that foreign students in special needs education in the school years 2001 – 2002 account for 0.17% of the foreign student population, as compared to 0.40% of the school population.

Year 2000-2001	Total number of students	Foreign students
Total number of students in non-university education	6.830.989	201.518
Special Needs students	27.241	344
%	0.40%	0.17%

Source: own authorship based on statistics from the Ministry of Education, Culture and Sports. *Statistics on Education in Spain. 2001-02*

If we bear in mind the **distribution of students with special needs by Autonomous Community** during the 2001 – 2002 school year, we can see that Catalonia, Andalusia and Madrid have the highest number in terms of total numbers (Table 10).

Linguistic Diversity

a) Autonomous Communities with two official languages

Some Autonomous communities in Spain have a second official language in addition to Spanish. The treatment of Linguistic Diversity differs from one community to another, ranging from the possibility of receiving tuition in various linguistic models in communities such as Navarra and the Basque country, to the total compulsory linguistic immersion in Catalonia. We do not have data on other communities such as Galicia, Valencia or the Balearic Islands.

Navarra and the Basque country put forward four different linguistic models for the incorporation of the Basque language (EUSKERA) in non-university education².

- Model A: Teaching in Spanish with Euskera as a separate subject at all grades, stages, and modalities.
- Model B: Bilingual teaching, in Euskera, with Spanish as a separate subject and the language of use in one or more subjects according to the teaching, cycle or stage.
- Model D: Teaching totally in Euskera except for the subject of Spanish.

- Model G in Navarra and X in the Basque country: these do not incorporate the teaching of or in Euskera.

In Navarra models A, B and D, are authorised in the Basque speaking region, meaning therefore that teaching of Euskera is compulsory; in the mixed zone models A,B,D and G are authorised and in the non Basque speaking areas Models A and G are applied. The choice of a certain linguistic model when the pupil first joins the educational system means that he will have to continue with said model throughout all his schooling. Any possible changes require the authorisation of the Bilingual Commission, although the situation is different if the change is desired at the end of a stage or during a stage.

The following table show the number of students in each linguistic model receiving compulsory education during the school year 2000-2001.

Navarra: Number of students according to linguistic model in obligatory education, school year 2000-01				
	Primary	Secondary	Total	%
Model A	7.197	2.266	9.463	18.64%
Model B	87	44	131	0.26%
Model D	6.757	3.933	10.690	21.05%
Model G	15.188	15.306	30.494	60.05%
Total	29.229	21.549	50.778	100%

Source: http://www.pnte.cfnavarra.es/estudiante/mapa/erg_modelos.php

Analysis by zones, differentiating between the Basque speaking areas and the non Basque speaking areas, would give interesting results. The available data shows that the higher percentage of students in Navarra does not study Euskera. The percentage of students who study in Euskera and the percentage who study Euskera as a separate subject are similar (in the region of 20%).

The situation in the Basque country is similar, although the number of students in this community who study Euskera or in Euskera is substantially higher.

Basque Country: Number of students according to linguistic model in obligatory education, school year 2001-02

	Primary	Secondary	Total	%
Model A	19.059	26.446	45.505	26.08%
Model B	28.280	19.180	47.460	27.31%
Model D	48.634	31.417	80.051	45.88%
Model X	854	591	1.445	0.83%
Total	96.827	77.634	174.461	100%

Source: EUSTAT and Basque Government Education Department. *Statistics on Education*.
<http://www.eustat.es/spanish/estad/temalista.asp?tema=23>

We see that a minimum percentage (less than 1%) of Basque students does not study Euskera. Approximately half of the Basque school age population study in Euskera. And similar percentages (approximately 25%) take Euskera as a separate subject or receive bilingual teaching (some subjects in Spanish and others in Euskera).

b) Portuguese and Arabic Language and Culture Programmes

Agreements exist with Portugal and Morocco for the implementation of teaching programmes of Portuguese and Arabic – Moroccan language and culture in Spanish schools.

The Portuguese Language and Cultural Programme is carried out in collaboration with the Portuguese Embassy in Spain. Its organisation and functioning is governed by the Instructions approved on 21st October 1996 (Ministry of Education Bulletin 4.11.1997) and it is implemented in schools which have students of Portuguese origin. Native Portuguese teachers are contracted by the corresponding Spanish schools and teach in integrated classes in a simultaneous complementary way according to the various organisational models. The basic learning activities are complemented with student exchanges and study visits to both countries, Portuguese cultural weeks and specific teacher training activities. During the school year 2000-2001 the Portuguese programme was developed in schools in the following communities: Aragón, Asturias, Extremadura, Castilla y León, Cantabria, Galicia, Madrid, Navarra and Basque Country.

Portuguese language and culture programme					
Year	Schools	Teachers	Students targeted		
			Portuguese	Portuguese speaking	Spanish
1995-1996	69	63	1.567	261	2.332
1996-1997	78	65	1.674	252	4.161
1997-1998	84	69	1.811	264	4.840
1998-1999	83	75	1.770	206	5.883
1999-2000	115	78	1.946	401	6.544
2000-2001	108	65	1.825	670	5.358

Source: own authorship based on Reports from the State Schools Board <http://www.mec.es/cesces/texto-informes.htm>

The programme had been increasing continuously over the years except for last year when a substantial regression occurred.

The Moroccan Culture and Arabic Language Teaching Programme is carried out in Application of the Cultural Cooperation Agreement between Spain and the Kingdom of Morocco of 1980 (State Gazette of 10th October 1985). The programme focuses on students of Moroccan origin, registered in Spanish state schools, and its fundamental objectives are the following:

- Encouraging the teaching of the language and the culture of origin.
- Integrating the Moroccan Students into the Spanish educational system.
- Promoting and favouring intercultural education

There are two models (www.mec.es/cide/innovacion/convenios/hispano/):

Model A:

- For schools with few Moroccan students.
- The classes are taught outside normal hours.

- One Moroccan teacher will be teaching in several different schools.

Model B:

- For schools with a high number of Moroccan students.
- The classes are given during normal teaching hours.
- There is normally one native Moroccan teacher for every school.

The programme developed throughout the school year 2000-2001 as shown in the following table:

Arabic language and morroccan culture programme, school year 2000-01			
Autonomous Community (Province)	Schools	Moroccan Teachers	Moroccan Students
Andalusia (Málaga)	3	1	88
Canary Islands (Las Palmas, Tenerife)	7	2	264
Catalonia (Barcelona, Tarragona, Gerona)	12	5	319
Castilla y León (Burgos)	2	1	24
Extremadura (Cáceres)	2	1	170
Madrid (Madrid)	16	7	314
País Vasco	2	1	41
Total	44	18	1.220

The State Schools Board suggests that this programme should take account of the fact that many immigrants of Moroccan origin have **tamazight?** as their first language and do not know Arabic.

Rural Schools

The State Schools Board includes a special section on rural schooling in its annual reports on the "state and situation of the Spanish educational system", within the framework of the chapter covering "compensation of inequalities in education". It considers that one of the causes of inequality in education is that derived from geographical circumstances, when the students live in very scarcely populated rural settlements or those which are hard to access.

Given the impossibility of maintaining a school in every single village due to the small number of children in some of them, the educational administrations have adopted two main organisational models to safeguard the students' rights to a compulsory and free education:

- The first model consists of organising the commuting of students every day to nearby towns or villages with a higher population.
- The second model is centred on the pupil remaining in the villages of origin (provided that this is feasible in function of a minimum number of students – 4 according to the State School Board). The teachers travel from one school to another in an itinerant manner. This model is normally organised around the Associations of Rural Schools where the teaching materials, resources, and staff are organised as necessary to meet the needs of the rural population concerned. Each centre comprises schoolrooms in a certain number of localities and a series of school units will be assigned to each centre. The educational level in which this model is normally implemented is Primary Education, since the organisational complexity and the minimum requirements demanded of Secondary Education schools cannot be easily achieved through alternatives of an itinerant nature.

The evolution of associated rural centres, which are all state run, from school years 95-96 until 2000-2001 was as follows:

	Schools	Localities	Units	Students
School year 95-96	404	2.500	5.505	73.204
School year 96-97	451	2.726	5.792	75.379
School year 97-98	454	2.736	5.699	72.167
School year 98-99	456	2.750	5.611	68.785
School year 99-00	675	2.917	7.732	91.846
School year 00-01	532	2.492	6.373	73.203

Source: Report on the state and situation of the Spanish educational system, various school years. <http://www.mec.es/cesces/inicio.htm>

One sees that substantial growth took place in associated rural centres in the school year 1999-2000, followed by a fall in school year 2000-2001: 21% less centres, 15% less localities, 18% less units, and 20% less students.

Different studies have shown how, independently of the economic situation, young people in rural zones have access to less resources and a higher number of them stop studying early. The State Schools Board (2000-2001) puts forward the need for a Rural Schooling Plan with the aim of compensating inequalities, guaranteeing the same possibilities to the rural pupil as the urban pupil receives. It proposes the permanence of schools in the villages, including the specific cases of institutions of secondary education wherever advisable, as well as an increase in the associated centres with more and better itinerant staff.

3. What is the appraisal of this cultural map from the viewpoint of intercultural education?

The first appreciation that comes to mind from this analysis is that, regarding official statistics, diversity is described in the framework of special or compensatory education (except in the case of linguistic diversity in Autonomous Communities with two official languages). This assumption is in direct conflict with the intercultural focus in such a way that, from the perspective that we propose, it would be necessary to modify both the categories that are used and the way in which they are used, since the current classification favours the creation of stereotypes instead of a more individualised perception of the students' reality.

From an intercultural focus it would be more sensible to describe the composition of the student population in terms of significant differences affecting the teaching – learning processes, which are normally variables of a micro-nature favouring an individualised analysis of the students, their families and the environment in which they live. For example, in the context of making educational decisions, it is more important to know what the student's first language and religion are rather than knowing only his or her country of origin.

Other evaluations are:

- Focusing on the foreign population in our country we see that the population analysis **seems to try to divert** our attention to its increase, conceiving it on many occasions as a risk regarding which we should remain alert. It is only rarely that we are capable of seeing things from the other person's perspective and reconsidering the possibilities and living conditions of these people. *We consider that it is necessary to promote interdisciplinary studies so as to allow understanding and knowledge of the causes of migration, what sort of welcome they receive in the new country, the difficulties and advantages that they find, the living conditions, the demands of adaptation that the new country imposes on them. Economic, sociological, anthropological and educational analyses must be carried out so as to obtain a more accurate and realistic explanation of what is currently happening, which in turn will allow us to take steps in search of greater equality for each and every member of our society. Our society is precisely ours, each and every one of us who make it up and probably, although this point often escapes us, it goes far beyond the city, the province, the community and indeed the country in which we live. Understanding this situation demands from us a comprehension of the relationship between different countries as well as situations of inequality that are being currently generated.*
- Turning our attention to the school population, the distribution of students by geographical zones is fairly unequal, and is quite similar to the distribution of the immigrant population in the whole of Spain. The communities with higher numbers of foreign students and those with special needs are approximately the same (Madrid,

Catalonia, Valencia, Andalusia and Canarias). *For this reason they need more human and material resources to achieve an adequate level of attention.*

- We find an unequal distribution of foreign and gypsy students according to the type of schools (80% and 90% respectively attend state schools). On another note, reliable data is not available on the profile of the foreign student who is attending private or *centros concertados*; if available, this information could also indicate a certain trend. The situation in respect of special needs students is very different: more special needs students are found in private schools than state schools. It would be necessary to facilitate policies that guarantee a more equal distribution between the different types of schools. Moreover, it would be necessary to re-examine the social distribution (from different districts of the cities) of the foreign population. This last aspect is probably not one of the objectives of this research, but it could be an objective to be followed in successive studies from an interdisciplinary approach.
- We encountered a reduction in the number of registered foreign students as we advanced up the educational levels, and do not know to what this might be attributable (abandoning studies and so forth). It would be necessary to maintain a control and monitoring process that would make it easier to know the causes and examine the learning processes in such a way that greater continuity of the student population throughout the schooling period could be achieved.
- The information on the special needs student population does not help us to differentiate between the pupil registered at specific centres and those who are integrated in normal schools.
- Where linguistic diversity is concerned, we have only found data on Navarra and the Basque country. Specific legislation is in force, which normally promotes different linguistic models. We do not have information on the possibility of choice (offer and availability in different locations, social or institutional pressures, etc.). Where the Portuguese and Arabic language and cultural programmes are concerned the first of the two appears to be more affected since it is open to all students (not only those students of Portuguese origin). The Arabic programme appears to be aimed exclusively at Moroccan students and on some occasions the classes are given outside normal teaching hours, making it hard to achieve coherent objectives in the context of an intercultural focus (coexistence, tolerance, etc.) that is explicitly sought.

4 What priority needs are derived from the analysis, particularly in respect of teachers training?

- Knowledge and handling of information on the composition of the school age population ought to be included in teachers training courses. It could be sufficient to point the teachers towards the various official sources that offer a description of diversity in the schools (classified as we have seen in this work); this may well help them to take a

personal stance where these different categories are concerned and recognise the limitations of this type of information and the risks that it can entail.

- The teachers who are currently being trained need to acquire knowledge and skills that will allow them to describe the school population that they look after in terms that will facilitate the making of educational decisions, favouring the achievement of worthwhile educational objectives for the whole of the pupil roll. Another effort that we need to make is avoiding empty expressions such as the foregoing: it is necessary to define and specify those aspects and knowledge to which we refer (teaching strategies to be used, evaluation criteria, cooperation with teaching colleagues, contact with the family, etc...) and thus also delimit exactly what we mean by worthwhile objectives for the students (what is scholarly success, what objectives ought we to achieve as well as a reflection on the targets that the teachers set themselves).
- Students' enrolment should not occur within the framework of special needs or compensatory education as currently occurs.
- The description of the cultural map should help to define individualised educational intervention and not merely serve to label students as requiring compensatory education.
- The issue of migration should be studied in depth, analysing its causes and taking into account social, economic, political and personal factors that lead to migration.

3. EDUCATIONAL POLICIES

The aim here is to describe and analyse educational policies developed in Spain to cater to the needs of culturally diverse populations. Our previous consideration is to point out that when we speak of educational policies, we refer to declarations, the assumption of principles, the framework of objectives that the educational system must achieve, legal measures and specific actions aimed towards their achievement. Therefore, it is advisable to distinguish between "educational policies" (intentions incorporated in legislation and management) and "real practices", that is, the practical results of these policies. The sources of information used are:

- Educational reform laws of 1990: LODE, LOGSE, LOPEG
- The Quality Law of 2002
- Autonomous Communities (web pages, official documents)
- Findings of the European Union Economic and Social Committee on "Immigration, integration and the role of organised civil society" (2002).
- International Agreement on Economic, Social and Cultural Rights (UN, 1996)
- Conference of the European Network of School Boards, Mobility, Intercultural Education and

Which legal documents, if any, regulate aspects related to cultural diversity in the school system? Are they in accordance with European recommendations regarding this subject?

The most relevant legislation that we can mention in this respect consists of the so-called "educational reform" that started in the middle of the 1980s and continued throughout the 1990s, the most significant piece of which was the LOGSE; and, more recently, that which is starting to develop, based on the law of quality since 2002. Both sets of legislation offer different approaches to the issue of dealing with diversity.

The educational reform of the 1980s and 1990s establishes, in general, that steps taken to satisfy "special educational needs" should be based on the principles of normalisation and pupil integration (LOGSE, Article 36). The strategies assumed are: assignment of qualified professionals, deployment of teaching materials and means, effective organisation of the schools and adaptation of curricula according to diversity (Article 37). To ensure that the principle of equality is respected, actions of a compensatory nature are laid down (Article 63.1). The model of attention to diversity that is developed through the LOGSE, and more specifically through the Royal Decree 299/1996 is centred on three types of programmes: compensatory education programmes, social guarantee programmes, and maintenance of the language and culture of origin.

Compensatory education programmes can be of a permanent or temporary nature and will be based on the use of complementary support resources (support teachers, flexible organisational formulae, the consideration of preferential attention centres for the guidance teams helping those teachers who educate students in compensatory education). Internal compensation is based on adaptation and curricular diversification; external compensation adopts programmes of proximity to the families and other environmental factors. The social guarantee programmes in secondary education are aimed at those students who do not reach basic educational objectives and aims at giving them a basic vocational training to allow them to access the employment market or pursue their studies in different disciplines, particularly vocational training. The programmes covering maintenance of language and cultural origin (Article 6.2) are based on the right to linguistic plurality.

In 2002, the Quality of Education Law was passed (Organic Law 10/2002, of 23rd December, State Gazette 307, of 24th December). In this law, we find elements that mark a certain continuity with the approaches adopted by previous educational reform measures (compensatory approach, deficit), and even a regression away from the model of an intercultural perspective, through a discourse, which in some cases is contradictory and in

other cases, clearly regressive. The section of the law describing the reasons for its promulgation, sets out aspirations such as the following (p.45190):

"The educational system must strive to have a flexible configuration that can be adapted to the individual differences in aptitudes, needs, interests, and rates at which students mature, specifically so as not to forsake the achievement of quality results for everybody ".

Among the principles of quality that are mentioned in the Preliminary Title of the Law, it is appropriate to mention:

"a) Equality, guaranteeing equality, guaranteeing equal opportunities for the full development of personality through education, in the context of respecting democratic principles and fundamental rights and freedoms.

b) The ability to transmit values that favour personal freedom, social responsibility, cohesion and improvement of society, along with equality of rights between the sexes, helping to overcome any form of discrimination, as well as the practice of solidarity through encouraging students' participation in civil affairs through voluntary activities.

c) The ability to act as a compensatory factor in the face of personal and social inequalities.

...

g) Flexibility to adapt its structure and organisation to the changes, needs and demands of society and to the diverse aptitudes, interests, expectations, and personality of the students".

We find that we are faced with a regressive way of interpreting and implementing these principles. Thus, the law insists, as does the previous law (LOGSE, 1990,) on a compensatory and segregationist way of correcting inequalities, which are incorporated in various articles. The law recognises the students' right to: "f) receive the necessary help and support to compensate the shortcomings and disadvantages of a personal, family, financial, social and cultural nature, particularly in the case of presenting special educational needs that impede or complicate access to the educational system and remaining in it..." (Article 2.2). For this purpose, it sets out strategies such as... "on the basis of the principles of equality, solidarity and compensation, the public administration will cooperate to articulate efficient systems of information, verification and control of scholarships and funding..." (Article 4.4.).

At no point within the extensive documentation of the Law is there any mention or reference to initiatives aimed at intercultural education and we only find one positive element - indirectly-favouring an intercultural focus:

" The State, in collaboration with the Autonomous communities will promote territorial cooperational programmes aimed at educational objectives of general interest. The purpose of these programmes, according to the diverse modalities, is to favour the knowledge and appreciation of Spain's cultural richness on the part of all students, as well as to contribute

to inter-territorial solidarity". (Article 6.1.)

Nonetheless, this declaration raises a question and two different interpretations can be applied: The question is "What is meant by Spain's cultural wealth? Recognition of the existing diversity in Spain, or of a series of "cultural spaces and manifestations" that have been perfectly established and defined?

From the intercultural viewpoint, the practical measures that are proposed to achieve this "equality of results" give cause for concern because of their segregationist nature. We can highlight two measures that, in an attempt to "compensate" can turn out to be clearly discriminatory: In secondary education (12 to 16 years) compensatory and support measures are proposed (Article 25) aimed at those students who do not reach the objectives for this stage. For those students who after reaching the age of 15 choose not to follow any of the itineraries on offer (Technology, Science or Humanities) a different path is offered, the so-called vocational initiation programme (which is in fact the equivalent of the previous social guarantee programmes), achievement of which is accredited with the title of "Graduate in Compulsory Secondary Education".

Within chapter 7, which addresses the treatment of students with specific educational needs, Section 2 covers foreign students with no recognition of the cultural diversity that exists among autochthonous students: likewise, no consideration is given to the educational needs of the second generation of the immigrant population; that is, the starting point is a totally static and monolithic concept of cultural differences.

So far we have looked at the general Laws that regulate the whole of the educational system; now it is appropriate to offer some observations on the competence for developing and applying the law that is attached to each Autonomous community.

The various Autonomous communities have implemented educational measures designed to develop proposals for Reform within their territory. Centering on the issue of attention to diversity, we have to place particular stress on the trend observed in the analysed autonomies towards developing steps that cater to cultural diversity from the standpoint of a deficiency or special needs requirements that immigrants or people belonging to cultural minorities can present. Thus, one frequently finds measures of a compensatory nature. We set out below some examples:

In 1999, the Community of Madrid approved the Regional Plan for Educational Compensation (although we have not located the precise piece of legislation). Development of this plan is based on the following general criteria: Normalisation / Positive action / Integration and an Intercultural approach / Territorial and sectarian balance / Social participation / Coordination, Integral nature of measures / Continuous review and evaluation. The result has been the creation of the S.A.I. or Itinerant Support Service to Immigrant Students, which takes

charge of everything related to this activity. Another example under this heading, is the approach taken by the Community of Valencia, which states that:

Intercultural education in the Community of Valencia forms part of the Culture and Education Board's Project 2000, which regulates attention to students requiring Compensatory Education.

This project considers students with educational compensation needs as those who present difficulties of school insertion because of the unfavourable situation that derives from their social, financial, cultural, ethnic or personal circumstances. Among these circumstances it mentions:

- a) Falling behind in schooling or not knowing the language of their environment due to being a refugee or an immigrant.
- b) Belonging to an ethnic or cultural minority in a socially disadvantaged situation.

The Autonomous Community of Castilla - La Mancha also develops compensatory education programmes, set out in the White Paper, establishing the paths to follow where intercultural issues are concerned. However, the arrival in certain schools of large numbers of immigrant students, has given rise to a series of circumstances, such as situations in which there is a variety of first languages in the same school, new entrants are admitted throughout the duration of the school year, and the teachers have had no specific training in teaching Spanish as a second language. This has led the Authorities who are responsible for Educational Policy in this Community to take a further step in the direction of new arrivals adapting as quickly as possible to their new schooling environment. For this purpose it has created what are known as EALIs (Linguistic Support Teams for Immigrant Students), through Autonomous Community legislation for the proper development of the relevant norms, contained in the Decree of 8th July 2002, by the Education and Culture Board, which regulates, in an experimental way, the structure, functioning and model of intervention of the Linguistic Support Teams for Immigrant or Refugee Students (EALI) in the Community of Castilla-La Mancha (DOCM, N° 88, 19th July 2002).

The measures taken by the Autonomous Community of Andalusia are in fact quite interesting, although we do not address them here because they are analysed in the Report presented by the University of Huelva.

Are they in accordance with European recommendations regarding this subject?

When we started to collate European Community documentation on this subject, the first thing that we noticed was the difficulty in finding references through descriptive or search terms that are essential concepts at the heart of our study, such as: intercultural education, cultural diversity, cultural mediation, etc. For this reason we have had to resort to other

related search terms (although they are reductive) such as: immigration, integration of minorities, etc. In the context of the European Union, policies aimed at favouring European cohesion and achieving a new concept of European citizenship, linked – not always explicitly – to the intercultural focus, have been directed towards three main concepts, all related to the world of education:

- The development of linguistic competence, multi-lingual capability as a way of achieving an intercultural European identity.
- The fight against racism and xenophobia.
- The development of intercultural education, starting from seeking and constructing a new concept of culture.

The first two core concepts have been most developed, whereas the third is more incipient and still less developed. The various declarations insist on the defence of human rights, development of the principles of equality and the need to adopt measures against discrimination and social exclusion, addressing a series of different circumstances, among others, cultural diversity. These have given rise to what are called immigrant integration policies, which initially have been based on specific measures aimed at immigrants from third non-community countries, to help bring them closer to the language and culture of the E.U. host country. These policies also contain recognition of certain rights, among others the right to be educated, and to protect their cultural identity, promoting knowledge of their mother tongue.

Other parallel steps have been taken towards eradicating and preventing racism and xenophobia in the E.U., and against segregation, fundamentally because the presence of these attitudes in their different forms had appeared. These steps have been aimed at the whole of the population, putting special emphasis on their incorporation within educational systems, and based on the principles of equality and the fundamental rights of all persons. Nonetheless these policies have been developed in parallel with other policies on immigration that have entailed severe restrictions on the entry of workers from poor non-community countries into the European Union.

More recently the actions and measures applied have started to be directed at favouring the immigrants' social integration, through a non-segregated approach, and focusing on their use of the ordinary routes and services in conditions of equality with the rest of the population. Thus a variety of programmes and initiatives have been developed, albeit with imbalanced content where cultural diversity is concerned. The most recent approaches – although still in an incipient way and not coherent in every respect – favour policies close to the intercultural focus as the only possible way to authentic citizenship based on democratic values.

This entails adopting new approaches in the European Community's general policy, which will have to turn around its policies based on taking economic parameters as the priorities and

incorporating new cultural and social values to make cohesion a reality. However, we miss the presence of these approaches in important documents within the educational sphere such as: The White Paper "Teaching and learning: towards a cognitive society" where the term "culture" is still used as a synonym of "education". The White Paper defines two types of response. The first refers to access to the general culture; the second, to developing aptitudes for employment... (Point 4). There is no reference whatsoever to the multicultural reality of European societies and the only elements that could be effectively used for the intercultural focus appear very oblique, because among the five objectives one finds:

- Fight against exclusion, (reinforcing experiences such as those of "second chance" schools through the concentration of resources and capabilities in depressed areas: promoting European voluntary initiatives). (Findings of the Social and Economic Commission on "Immigration, Integration, and the Role of Organised Civil Society" 2002).
- Fluency in three official languages of the European Union (encouraging learning of languages from preschool level and likewise vocational training through the implementation of evaluation and quality guarantee systems in language teaching);

Likewise, it recognises the decisive role of teachers in forming pupil attitudes from a very early age, proposing the exchange of experiences between different teaching institutions to take full advantage of cultural diversity and to improve cooperation. The same paper also proposes to the European Union the need to incorporate these approaches in the European Action Programme, particularly Socrates, the results of which are maintained in the chapter headed Comenius.

Where the third pillar mentioned within European educational policy is concerned, intercultural education as such, the most significant presentation (more because of its content than its practical influence, which is still very limited), which we have been able to find is the Findings of the Regions Commission on "Intercultural Education (1997)". In this document, the terms "multicultural" and "intercultural" are defined and special emphasis is placed on:

"Intercultural education must take as its starting point the recognition of the multicultural nature of European society and the special value inherent to all cultures. For this purpose, it ought to constitute a principle and an approach to resolve those problems and conflicts that derive from cultural and linguistic diversity. This entails an approach that is completely opposed to any form of segregationist thinking or praxis" (Point 2.1.).

"Recognition of cultural and linguistic diversity on the part of the schools and in training means moving away definitively from the erroneous idea according to which the linguistic conception and dominant culture that are taught to the students become the only legitimate form of communication. In this sense it also puts forward the appropriateness of increasing

the support to trans-national networks and cooperation projects such as: the cities against racism project (local collaboration agreement to encourage a culture of responsible citizenship in multicultural urban contexts); the network of cities committed to intercultural education (which encourages cooperation between these cities so as to acquire a common base of experience on the best method to meet the challenges and difficulties derived from the presence of numerous minorities whose first language is not that of the country where they live); or the ELAINE NETWORK, (Interactive network of European Local Entities committed to integration of ethnic minority policies); or the twinning projects (because of their role in encouraging a greater understanding of cultural diversity and reinforcing intercultural cooperation).

Later on, the paper proposes as the tool to better understand cultural differences, a model of analysis that distinguishes four dimensions:

- Distance from power: large-small.
- Individualism-collectivism.
- Male-Female
- Ability to tolerate differences: high-low.

Although the Council of Europe and the European Commission are two organisations that have had an influence on the educational developments related to social diversity in European societies, the impact on national educational policies has been limited, because the European states have not allowed them to interfere in the educational domain, since it is seen as an exclusive sphere of national jurisdiction (Jagdish S. Gundara, 2000). The authors of this study consider that both organisations have focused on issues of social diversity through proposals relating to the education of 'migrants'.

What is the relationship with other international recommendations?

Is there any national legislation regarding this matter? Please specify.

One document that can be considered fundamental is the International Agreement on Economic, Social, and Cultural Rights (UN 1996), which, in respect of the right to education, lays down in Article 13, *General Observations on its application*:

"... The States subscribing to the present agreement recognise the right of everybody to education.

They agree that education ought to be aimed towards the full development of the human personality and the sense of worth, it ought to reinforce respect for human rights and fundamental freedom. They likewise agree that education must enable all persons to participate effectively in a free society that favours understanding, tolerance and friendship between all nations and all racial, ethnic and religious groups".

The States subscribing to this agreement recognise that, with the objective of achieving full exercise of this right, primary education must be compulsory and accessible to everybody and free. In this respect, a General Observation of the Economic, Social, and Cultural Rights Committee of 1999 exists pointing out that: (...) *"primary education must be universal, guarantee the basic learning needs of all children and take into account of the communities' cultural diversity, needs and possibilities"*(...)

We can affirm that these declarations of intent are not reflected in the practical measures adopted by the national and local educational systems. It is clear that attention to cultural diversity is only rhetoric.

How do Educational Policies define cultural diversity in education?

In the Spanish sphere, the two most recent major laws governing education do not explicitly define cultural diversity. The LOGSE model, unifies the idea of "special educational needs" and extends it to a whole group of collectives. But the starting point of this law is not explicit recognition of cultural diversity in society, rather it speaks of autochthonous "cultural and linguistic plurality" (without referring to immigration, for example). Another matter is the coherence of the strategies that it proposes. Thus it states that one of its aims is: e) Training in respecting Spain's cultural and linguistic plurality.

The starting point of the LOCE model, is (implicitly) a restrictive concept of diversity in that it differentiates three specific collectives that require special attention: immigrant students, disabled students and intellectually highly gifted students. Cultural diversity is equated with immigration. When compensatory educational measures are proposed cultural diversity is undervalued because it is associated with deficit.

In the European sphere, the finding of the Regions Committee on the themes of "Culture and Cultural differences and their importance for the future of Europe" (1998) is illustrative. Contradictions are clearly observed when this concept is defined in the way it appears in said finding (see Point 1.5), with a marked ethnocentric slant, whereas in the following point reference is made to *Culture as a* phenomenon that arises from interaction and plurality (Point 1.6. and subsequent):

1.5. "What makes us European is the European cultural heritage... Freedom, democracy, humanism and human rights are features that not even the darkest periods of our history have been able to effectively eradicate. On the contrary, it has been in times of violent and totalitarian situations that our best values have recovered their dominance".

1.6 The culture of any human community is born from interaction with the natural medium of other communities. People learn the customs, beliefs, values, and means of communication – as linguistic and non-linguistic symbols - of the surroundings in which they live. And this is

precisely how they become members of our society. Therefore, they are created in the image of their own culture.

Are there any explicit references to the intercultural approach? Which ones? Please, include quotations or examples.

As we pointed out at the beginning of this document and as can be verified in the references set out throughout it, references to this approach is scarce and on many occasions practically inexistent in both the national and international norms. The scarce references that do exist in terms of attention to diversity or to intercultural education (much less frequent as regards the latter) appear linked to measures that have nothing to do with said approach, as is the case of "compensatory education" or intervention with immigrant individuals or families in situations of "social risk", "non-adaptation"... etc.

Which are the implications of these legislative initiatives?

The educational policies set out by the Reform have been insufficient and partial or incomplete. A significant cause has been the lack of sufficient financing and provision for other complementary initiatives such as teacher training. On a different note, the approaches of "compensation" and "inclusion" have given rise to the generalised treatment and consideration of "cultural difference" as a "deficit" that has to be "compensated"; this has generated other types of inequality in the scholarly progress of students belonging to certain cultural groups and moreover has encouraged the reproduction of stereotypes and entailed classification (labelling) of the students .

The greater part of the foreign pupil population is educated in State schools whereas the contracted private schools only account for approximately 20%. Therefore, the policy of dispersion has not been fulfilled. State schools with a high concentration of immigrant students have not received sufficient resources to be able to respond to this new challenge. Moreover, in the schools themselves the multicultural circumstance is viewed as a problem or an undesirable situation. In addition, recognition and the consideration in terms of "preferential schools" given to those that had "students with special educational needs" have favoured situations in which these same schools educate disabled students, the disfavoured population and immigrant students. Consequently, one can say that there are two networks: a State one, with a very heterogeneous population, and a contracted network, with homogeneous results, product of a concealed system of selection (Blanco, 200?: 235).

On a different note, there is a tendency for immigrant families to favouring "grouping" in certain schools so that their children will be with their compatriots, avoiding them finding themselves isolated or excluded. In turn, there is a tendency to consider that state schools that take in a large number of immigrant students lower the quality levels and for this reason the autochthonous families tend to send their children to schools with a low immigrant

population. Nonetheless, this could be interpreted, between the lines, as a reflection of racist attitudes and fear of differences.

It has also been seen that "support classes" given to students belonging to cultural minorities (a very frequent recourse in the schools) can also generate discrimination and exclusion, since there is an insistence on treating the difference as a deficit and entails segregation of these students, producing the undesirable effect of labelling (Aguado and others, 1999). It is less frequently found that educational reinforcement is given in the same classroom with more than one teacher.

In the same way, the process of diagnosing and evaluating the educational needs of these students have in many cases been carried out in a biased way, using inadequate procedures or instruments, insisting on treating cultural difference as deficit.

Although the results of academic achievement of students belonging to cultural minorities have not been sufficiently studied and evaluated by the educational administrations, the available statistical data would point to a higher proportion of "scholarly failure". Likewise, two major obstacles have been identified: on the one hand, the lack of training of teachers overall to help them undertake teaching work from an intercultural viewpoint; and combined with this, the lack of adequate educational materials and resources. Overall, on analysing the measures taken to treat cultural diversity, because they are aimed exclusively at minority cultural groups and not at the students as a whole, and because they are not incorporated in the curriculum from the start, we conclude that the approaches taken by the Reform have had a very limited impact on achieving the proclaimed educational equality and are still along way away from a real intercultural perspective.

Have they produced changes in the educational context?

In the Spanish context, educational reform of the eighties and nineties produced certain changes in two senses:

- It contributed to extending a certain awareness, in the world of education, of the need to take action in the face of educational inequalities, particularly in those related to cultural differences.

- In the implementation of some partial measures of "compensation" of these inequalities. These measures have not had a significant effect on the educational curriculum of the students in general and as regards the effects on the students belonging to cultural minorities, although they have not been sufficiently evaluated, they do not appear to have satisfied sufficiently the objective of equality, neither in the results nor in the learning opportunities.

It appears that the reform did not generate significant changes, either in the schools' educational way of thinking and approaches where diversity is concerned, (the school's educational project, curricular project, courses and classroom programming), or in the procedures and methodological aspects of teaching, or in the teachers' conceptions in connection with a culturally diverse student population . On the contrary, the reform persisted with a monolithic conception of schooling, and in general a resistance to change, as well as with attitudes of paternalism, rejection and indifference towards the immigrant population, leading to limited expectations as to the academic success of these students.

3. TEACHER TRAINING

Under this heading we will set out the initiatives developed in Spain in both initial training and continuous training. The initiatives are described and analysed according to the presuppositions of an intercultural approach and bearing in mind the questions raised for the evaluation of needs. The consulted sources were:

A) In initial training

For identifying subjects containing the intercultural issue

- University Information Programme (Círculo de Progreso), through which information is obtained on study plans; name of the subjects, the course or year in which they are given, the number of credits, their nature. (OB, OP)
- By way of complementary sources: training guides and directories.
 - University Teaching Guides (edited by the University-Enterprise Foundation – Fundación Universidad-Empresa)
 - Choose your future (edited by Círculo de Progreso)
 - All the Courses and Careers (de la Fuente, Oliveras, Arimany).

For identifying subjects containing the intercultural issue.

- Finding the proposed curriculum on the web. Interesting addresses:
 - University web pages
 - AIDIPE (**Spanish Association of Research Methods, Differential Pedagogy, Guidance and Assessment in Education**) web
 - Specific pages on Intercultural Education
- Difficulties presented by consulting this information:
 - University pages do not contain links to specific subjects.
 - The AIDIPE web, which includes a specific section on subjects / issues in the **educational research and assessment** knowledge field, they do not include any related to interculturalism.

For information obtained on CAP (a special training course for future secondary teachers, who

have not undertaken specific teacher training): Personal interviews and direct observation.
(Carried out by José Antonio Téllez and Inés Gil).

B) In continuous training

A variety of sources has been used for selecting training proposals:

- Press references
- Internet advertisements
- Personal knowledge of the course
- Publicity through notice boards and bulletins

An opinion survey has been carried out by the students of the Multicultural Education course (drawn up by Teresa Aguado and Inés Gil) to appreciate their evaluation. Their replies are analysed in the last point of this section.

Our attempts to arrange an interview with some of the people responsible for the training programmes were not accepted by the people that we approached and therefore we have not been able to include their own opinions and assessments.

Which teacher training programmes deal with cultural diversity at school? Are they offered for pre-service or in-service teachers?

We cannot affirm that any specific programme exists in Spain within the official teachers' training curriculum focusing on attention to diversity in schools. The training proposals are included as optional subjects, in the large majority of cases, and nowhere does one find a specific specialisation on intercultural education within the qualifications directly related to teacher training. In this study we have specifically reviewed the following qualifications to determine the presence or otherwise of subjects addressing intercultural education directly. (The annexes contain a list of subjects on intercultural education or related topics).

- Basic teaching qualification in all its disciplines (Hearing and Language, Special Education, Physical Education, Music Teachers, Infant Teachers, Primary Teachers, Foreign Language Teachers). The very basic teaching qualification allows one to teach at the infant and primary levels.
- Pedagogy. Those qualified in Pedagogy can develop school guidance work, in Guidance Departments of schools and Secondary Institutes, as well as in Guidance teams (external to the school)
- Psychopedagogy. (Idem.)
- Psychology (educational speciality). (Idem.)

- Social education. Qualification for educators who work outside the schools system. Spheres of activity include adult education.

The option of being trained in the issue of attention to cultural diversity is being assumed by institutions, colleges, associations and organisations that try to respond to the need that has been detected in the schools and among the teachers, derived from, above all, the progressive increase in the number of immigrants in our country. For this reason one notices a continuous increase in the number of courses, seminars, symposiums, workshops and so forth that are staged around this topic. As an example we have selected the following options, trying to offer the usual training alternatives: from those closest to the school (this is the case for training projects in schools and activities organised by Teaching and Resource Centres, to others of a more academic nature (congresses, master); likewise, training options with a different focus and options such as personal, distance, or through the Internet.

- The Third National Congress on Immigration, Intercultural Issues and Coexistence (Cueta Study Institute)
- II International Symposium on Migration and Mental Health (Madrid Association of Couples Therapy and other Human Systems).
- Training activities given by FOCO FOMENTO COMUNITARIO (Community Promotion Forum)
- Course: Intercultural Education: Educational Intervention Strategies (**Association of Guidance and Psychopedagogy**)
- Course: Intercultural Education (CAP Ciudad Lineal)
- Course: Interculture and Education: Educational Intervention Strategies ([Intercultura@-net](#))
- Course: Multi-cultural Education (Teachers Training Programme. UNED Faculty of Education)
- Training in Colleges Project: Intercultural Education: from the PEC to the classrooms (Roldán Higher Studies Institute)
- Master in psychological intervention in educational contexts programmes. (Faculty of Education, Universidad of Alcalá de Henares).

As a novel experience, in teacher-training, we take up the proposal of the University of Sevilla together with the association *Sevilla Acoge (Sevilla Welcomes)*, which is offered within the CAP (**Pedagogical Aptitude Course**)⁴. The teamwork of these entities have allowed to put into place a common project with the objective of including in the CAP programme specific intercultural content. This initiative has been motivated because:

- The majority of the initiatives are centred in primary schools.

⁴ CAP is a course that qualifies graduates from different degrees as secondary teachers, focusing mainly on didactic contents.

- Greater difficulties are unchained, “explode”, at the secondary level.

Therefore, they intend to reduce some of the training gaps in Secondary teachers, by adding to the more traditional content of CAP, new thematic blocks. Specifically:

- Methodology and evaluation for dealing with diversity.
- Intercultural Education.

Nonetheless this initiative is of an isolated nature and we have not been able to find it in the CAP proposals in other universities.

Are they offered in public or private institutions?

The public or private nature of the teaching college is not the most important factor when distinguishing the presence or not of subjects addressing cultural diversity. After analysing the study plans we can point out that this aspect is more available in Universities such as Granada, León or Gerona (public) as well as in the “Don Bosco” University college (private and associated with the Alcalá University). Considering that the number of public Universities where studies related with teacher training are greater than that of the private institutions, one could think that the issue of inter-cultural education is better addressed in the public institutions. Nonetheless, and in simple terms, the representation of multicultural education in the curricula followed by student teachers is so scarce that any attempt to link it to the type of institution could give very slanted data in respect of the real reasons why this is included or not.

Intercultural education is not established as a priority for the administration or for the institutions. In a survey carried out on student teachers who had followed the multicultural education course (UNED) the following opinion was obtained in this respect.

Intercultural education is not established as a priority for either the Administration or for the institutions. The following opinion in this respect was obtained from a survey made of those students who had followed the Multicultural Education Course (UNED):

“They are the programmes that have suffered from the zero deficit policy. I do not have the impression that they are a priority”.

Greater priority is given, for example, to including subjects on religion, as optional subjects within all the study plans for basic teaching qualifications, in both public teachers training colleges and in private ones. The following subjects serve as a good example: Fundamentals of Catholic Doctrine (University of Cádiz), Catholic Morality and its Teaching (University of Castilla la Mancha), Teaching Religion at the Primary Level (Universidad of Extremadura), Study of Christianity (Universities of Granada and Ceuta).

Where continuous training is concerned, the data available makes us think that public bodies pay more attention to the issue, although this is not necessarily a reflection of greater awareness of the question; it is rather the need for having “official” credits (recognised for the purposes of applying for teaching posts, promotion boards, etc.), which determines the choice of courses on offer, in general, in the public institutions.

Are they optional or compulsory in the general curriculum?

Within the study plans for the qualifications that we reviewed we can appreciate the existence of certain cases, the minimum, in which these subjects are of a compulsory nature, as is shown in the following table.

	University	Intercultural Education	Affinity fields
Teaching	Barcelona Autonomous University	Multicultural education (OB. 6 credits)	Psychological bases for education on diversity (T. 12 credits)
	Barcelona		Psychology in education and attention to diversity (T. 12 credits)
Basic Qualification	Basque Country		Being bilingual and education (O. 4.5 credits)
Pedagogy	Santiago de Compostela	Intercultural Education (OB. 4.5 credits)	Bilingual education (OB.4.5 credits)
	Basque Country		Being bilingual and education (OB. 6 credits)
Psycho-pedagogy	Barcelona Autonomous University	Intercultural Education (OB 4 credits)	
	Lleida		Being bilingual and education (OB 4.5 credits)
Psychology	Girona		Culture, knowledge and difference psycho-social analysis (OB. 4.5 credits)
	UOC		Cultural and semiotic bases of human development (OB. 6 credits)
Social	Castilla la Mancha	Interculturality and education (OB 6 credits)	
	Huelva		Cultural bases for education (OB 8 credits)

The availability of material related to intercultural education is basically included among the **optional** subjects, whose training rating normally varies between 4 and 6 credits. Nonetheless, one does notice that the relationship between optional subjects and optional credit or free configuration credits is very unequal. As a general rule the teacher trainee can choose one subject per course, two in the best of cases (in the more advanced courses). In

some universities no optional subjects are available during the first year of teacher training. As an example we include the following cases:

University	No. of optional subjects offered	Optional	Free configuration
Lleida	100	30 credits	21 credits
Extremadura	60	18 credits	22.5 credits
Burgos	55	17 credits	21 credits

What are the objectives, contents, activities and resources that the programmes promote?

Where initial training is concerned the subjects listed below are analysed. The selection criteria were based on the accessibility of their programmes' information, because in the majority of cases the possibility of consulting was restricted or more detailed information on the training proposal simply did not appear. Specifically, the subjects that we analysed were:

- Multicultural education. (University of Sevilla. Basic Training - Language Teacher)
- Multiculturalism and education. (University Oberta. Psycho-pedagogy)
- Comparative intercultural education. (University of Valladolid. Social Education)
- Intercultural education. (University of León. Psycho-pedagogy)
- Education and socio-cultural diversity (University of León. Basic Teacher Training Qualification)
- Interculturalism and Education (University of Granada. Pedagogy)
- Psychology of multicultural education (UNED)

Comments on the curricular proposals. Objectives, content, methodological aspects, activities, assessment.

Objectives

(***) Basically common (**) in some cases (*) exceptionally

- **Conceptual:**

- Establishing a conceptual framework from which treatment of socio-cultural diversity is addressed. (***)
- Knowledge of concrete experiences. (**)
- Knowledge of the influence that the teachers' attitudes and beliefs on cultural diversity have when it comes to successfully educating minority students. (* University of León)

- **Procedural:**

- Observation / analysis (**) / assessment (**) of concrete experiences / curricula.

- Input of strategies and skills (**)
- Analysis of the influence of the media (* Open University)
- Development of practical applications (*. Open University)

- **Attitude based**

- Awareness / development of positive attitudes (**)

Contents

(***) basically common (**) in some cases (*) exceptionally

- Origin and development (**). Functions and objectives (**). Situation within the Educational Sciences framework.
- Social and anthropological bases (**) / culture (***) / cultural conflicts (**) / diversity (normality, prejudice, stereotypes, racism, xenophobia, human rights, educational policies) (*)
- Models of intercultural and multicultural education (**)
- Need, significance, characteristics and modes of intercultural education (*)
- Values and attitudes (*)
- Institutionalisation in schools (**)
- Teachers Training (**) / Research (*)
- Specific Situations (Europe (**) / Latin America (**))
- Work Proposals (**)
- Immigration and social exclusion / immigration from a gender perspective (*. University of Granada)

In some cases one observes structuring according to teaching projects of university lecturers (University of León); consequently, the program is characterised by its higher theoretical content.

Methodological aspects:

(***) basically common (**) in some cases (*) exceptionally

- Teacher Presentations (***)
- Individual and Team assignments (***)
- Videos (**) / NNTT (**)
- Documents analysis (**)
- Visits to schools of interest (**. University of León / Granada)

This section omits certain proposals

Activities:

(***) basically common (**) in some cases (*) exceptionally

school integration", *"the prevention of racism"*. On a different note, knowledge of the resources and support means for intercultural education occupies a different place within the thematic priorities of these courses.

Regarding the proposed work methodologies, we would highlight *"active participation"*, *"interchange of experience"*, *"internal debates"* and *"practices"* as the teaching strategies preferentially highlighted for training in handling the question of interculture. Along these same lines, the scheme of these courses gives the student teachers the possibility of participating in awareness forums such as those contained in the course offered by Interkultur@net.

The means and resources included in the various courses respond to the need to address the question of intercultural circumstances from a variety of perspectives. For this reason, in most of the courses, a wide bibliography and other documentary sources for study support are provided.

Do they match the assumptions of the intercultural approach?

One of the difficulties we encountered in this study was precisely accessing the type of training or approach that are found in the subjects denominated as intercultural education or related fields. Nevertheless, we were able to extract certain information which proves the fact that intercultural education is conceived in a variety of ways, without any coincidence as to a shared focus on the part of the institutes that offer training in this respect. It is sufficient to look at the proposals put forward by Social Education, for example, to see that in most cases this education is conceived as education for immigrants and ethnic minorities. The idea of "inter", meaning that we all have to integrate, can hardly be inferred if the "recipients" of this education are already a specific group. The subject titles *Pedagogical guidelines for schools catering for a gypsy population* (University of Murcia. Pedagogical Faculty), or *Social and educational challenges derived from immigration* (University of Alcalá de Henares. Basic Teacher Training Course) certainly lead us to question the idea of an intercultural approach such as we assume in this project.

In very broad terms, within the subjects related to the phenomenon of interculturalism, we differentiate those which coincide directly with this theme (under the name of **intercultural/multicultural education/pedagogy**, as the most used expression in its denomination).

We also differentiated other subjects that, according to their approach could to a certain degree fall within the scope of multicultural educational content; examples are:

- Education for peace and coexistence (University of Córdoba. Basic Teacher Training Course)

- Ideologies: Society's Multicultural Expression (University of Córdoba. Basic Teacher Training Course).

We would also stress the fact that in those Autonomous Communities that have another official language in addition to Spanish, we find for example material such as *Education in a bilingual environment* (University of Lleida. Psycho-pedagogy) where, training to reinforce the community identity is suggested rather than an intercultural education.

In the same sense, a series of subjects appear within the **Basic Teacher Training Course**, mostly of an optional nature, of the following types (examples taken from Special Education):

- Andalusian Culture: teaching of the social and cultural environment
- Canary Islands Art / Canary Islands Culture
- Teaching adults Euskera

*The following doubt arises: can training of this type be considered to be aimed at reinforcing **cultural identity** in the context itself? If this is so, would it favour the development an intercultural approach? How can people be trained to combine both perspectives - local identity/intercultural surroundings?*

On a different note, we highlight some subjects whose names appear strange or, at least, represent a rather special kind of **intercultural approach**, either through their links with other thematic areas or due to the specific nature of the context. Such is the case in:

- Environmental and intercultural pedagogy. (Universidad de Oviedo. Pedagogical Faculty)
- Multicultural phenomenon in English-speaking countries: teaching applications at primary level (University Ramón Llull. Basic Teacher Training Course).
- Multicultural phenomenon in French-speaking countries: teaching applications at primary level (University Ramón Llull. Basic Teacher Training Course).

As regards continuous training, one appreciates a certain trend to reduction when it comes to presenting certain proposals; although the starting point is a wide theoretical framework as regards what is understood by cultural diversity, we find on occasions an excessive polarisation towards the field of immigration or as well the consideration of "culture" explained as an excessive simplification of variables. This is revealed by the very name of the subject or the Training Event as in the case of the National Congress on *Immigration, The Intercultural Phenomenon and Coexistence*.

The fact that intercultural education is interpreted from a variety of viewpoints is clear from the opinions of the tutors who have participated in one way or another in training activities

on this theme. Along this line, and going back to the survey to which we referred earlier, we can point out various categories that are used when people speak of cultural differences and try to describe their students in relation to their cultural characteristics: *where they come from, age, religion, language, family model, socio-economic level, ethnic origin, diversity generated by affective problems, adoption and gender*, for example are the name labels used to describe the diversity of the student population. Nonetheless, use of these categories is not always aimed at knowing the person; frequently they entail the affirmation of some generalities that have little to do with respect of the difference:

"hard-working, responsible, trustworthy – foreigners-; lazy, dirty and irresponsible in general –gypsies-"

"hardly self-supporting. If in addition to being special needs students, they are of gypsy origin they are normally lazy, somewhat dirty and scarcely motivated"

"because the majority of my students are gypsies, lack of interest and motivation due to their social medium, difficulties in interacting with people who are not gypsies. Many difficulties in accessing society's oral language"

When diversity is perceived as something that characterises all men and women and that has always existed, without clinging to migratory movements, other descriptive terms are used in favour of the personal difference: *expectations, personality, abilities, ways of communicating, ways of seeing and interpreting the world.*

The very construction of the term diversity will let itself be seen in the various opinions on what the basic schools objectives would be. Appreciation of diversity as a problem or diversity as the norm will be the starting point that signals qualitative differences when it comes to addressing the theme from the educational viewpoint. Thus, we find the following groups of differentiated objectives:

"palliate differences" ; "compensate differences"

"recognise, accept, assess,.... integrate" (more extended idea).

"equal opportunities"

"bear in mind that it is an ever present factor and modulate teaching measures according to such diversity".

What kind of changes would have to be made in order to introduce the intercultural approach in these programmes?

We would like to highlight under this heading some of the strategies set out in the CAP of the University of Sevilla together with *Sevilla Acoge (Sevilla Welcomes)* of interest for teacher training in intercultural education.

Within the thematic contents it is appropriate to stress the innovative introduction of *critical incidents* by way of examples of situations in which cultural shock is generated. Through these examples an attempt is made to work on the necessity of moving away from a single point of view; from this point an attempt is made to understand the attitude and ways of understanding other people's world without forgetting our own identity.

One of the elements to be stressed within the programme is the inclusion of practical experiences which allow knowledge of specific realities and give clues on how to handle the theoretical assumptions from which we start. They are aware of the fact that some of the experiences presented implied a series of organisational changes that are not within everybody's reach, but despite this fact they can always start to include slight changes supported by the teamwork of some colleagues among whom a greater consensus may exist.

The methodology of the training sessions ought to favour dialogue and common examination of different stances. Finished solutions are not presented to any of the questions that are raised, rather the course seeks dialogue and reflection in such a way that the student teachers themselves start to question their own way of understanding the world. One comment that we recorded in the class of teaching Spanish as a second language is an interesting example of this; *on the basis of some materials that had been distributed in the previous session questions were raised for debate or discussions took place by couples.*

Likewise we highlight the need of practice in schools for the development of intercultural competence. In addition to these recommendations we highlight some ideas put forward by the student teachers following the multicultural education course (UNED) who underline very positive aspects of the training received and which, therefore ought to be considered in other proposals on this theme.

Principally the student teachers underline the critical nature of the course as a worthwhile element, allowing them not to be left with mere application of formula, rather it encourages interest and personal construction of the inter-cultural approach.

"It helps to encourage personal reflection and review of ones own work, because it questions concept and attitudes that are assumed to be correct due to lack of self criticism".

"It helped me to be more critical and more aware".

In combination with this, and not in a totally contrary sense it is suggested that what is needed is more resources, more activities to take into the classroom, more concrete clues. For this reason when the student teacher stresses the strong points of other courses or training activities in which they have participated in connection with cultural diversities, they stress above all the value of meetings with other professionals, interchange, real applications inside the classroom, knowledge of new methodologies and different forms of acting when faced with diversity.

The practical application of intercultural education, to a certain degree, depends on the training received in this matter. In this sense the ideas and proposals received in training courses and activities, when applied later in the classroom, centre fundamentally on the following points: *"working in groups strategies", "cooperative learning", "friend techniques", "individualisation", "open school", "ways of assessing", "social skills"*.

The inclusion of materials that allow one to address education from a multicultural perspective would be another recommendation, without it being treated simply as theoretical. Rather it would be a case of seeking adaptation and the possibilities of its application in diverse contexts. *"Rosa Sensat materials", or "Peters cartography", in addition to "stories", "films", "posters", and "computer programs", among which the "CLICK", stands out (possibly because of its ease of access).*

PROVOCATIVE QUESTIONS

The intention under this heading is not to offer conclusions on the data extracted from that plot of reality on which we stayed. The information set out would not be sufficient to reach conclusions and obtain generic lines that could summarise the panorama of teachers training as regards inter-cultural education. Nevertheless, part of the data that is offered raises certain questions that could help to set up a dialogue on what is really being done and how it could be done in a different way.

In this sense, the following questions arise:

- The invaluable linking of the issues of immigration – interculturalism probably offers a reduced perspective. Another reason why it is reduced is because it would not affect a large part of teachers and students through the mere fact of belonging to the same country where the school is located.
- What is needed to understand the intercultural issue as a common concern? What is needed to extend the idea that all men and women ought to integrate? How should the training be given to eliminate the roles of recipient and newcomer? Is training in intercultural affairs a theme that initially falls within the sphere of attitudes?
- How should awareness of teaching transformations be contemplated in the proposed training?
- Does one have to identify one's own background to be able to accept new situations? Is training in a local culture a good way to prepare for intercultural situations?
- How does one achieve real motivation so that the teachers become committed to training in intercultural education? We consider that this theme has been absent from initial teacher training and proposing it would probably be a consequence of a situation in the workplace. Therefore, do the teachers look for precise answers to

classroom situations that frequently are experienced as problematical? If this is so, what should the training priority be? Would it be sufficient?

- Considering the need for interchange of experiences, support, and ideas as questions of key interest for the development of continuous training, what measures should be contemplated so as to encourage a more permanent participation and contact among the persons involved? Would training in schools be an adequate route for this objective?
- Should we bet on the development of participative and collaborative research projects as alternative ways of combining different points of view aimed at the training, implementation and evaluation of intercultural education initiatives?
- Insisting on the question of teamwork we ask about the appropriateness of the interdisciplinary approach where intercultural training is concerned.

4. IDENTIFYING PRACTICES AND RESOURCES

Under this heading we describe and analyse the practices and resources in the schools at the compulsory education levels, as regards cultural diversity. The sphere of our study has been the COMMUNITY OF MADRID. By way of complementary information we have had access to data on schools located in the City of Zaragoza. Our objective has been to access schools that maintain a philosophy or commitment to principles of intercultural education. The sources of information that we have used were:

- Visit and interviews with educational executives from the Community of Madrid (EDUCATION BOARD – TEACHING RENOVATION DEPARTMENT)
- Analysis of the content of the CD Rom “Madrid crossroad of cultures” edited by the Community of Madrid, showing a presentation of practices and resources in intercultural education.
- We have also been given information on those schools that develop programmes and initiatives of intercultural education (Madrid programme “**Between ¿o among? cultures**”). We have also obtained information on teaching resources and training financed by the EDUCATIONAL BOARD.
- Personal observation and interviews carried out in eight primary and secondary schools located in the centre of Madrid and in Zaragoza. Access to these schools was made possible by personal contact with senior members of staff or the school’s management. Also through information obtained in the Community of Madrid.
- Searching the Web using Google. The descriptive terms used were intercultural education, multicultural education, intercultural pedagogy, diversity and equality in education.
- Consulting distribution lists and data bases: edualter, mecd, cnice, eurosur.

The instruments used to gather the information in a systematic way were:

- Adaptation of instruments: scale of observation of school practices and the questionnaire given to teachers (Aguado et al, 1999).
- Register of observations carried out in schools during February to May 2003.
- Interviews with the teachers, students and management teams of the schools that we visited during this same period.
- Preparation of a documentary resources based under Filemaker-Pro format.

The following paragraphs set out replies to each one of the questions raised initially in the guide to prepare the needs analysis. An analysis of the information is presented, illustrated by literal quotations taken from the observations register and the interviews carried out during the study. The quotations appear in italic type throughout the text. In each case it is made clear whether the words are those of the interviewee or notes made by the observer.

What practices are developed in schools in response to the needs of culturally diverse students?

The interviews with officials from the Administration (Community of Madrid) and with the school's management team reveal that, generally speaking, as regards **structural measures** addressing cultural diversity:

- Diversity is identified preferentially as a problem and a difficulty, resolved through support groups and compensatory classrooms. In a more concrete way it is associated with immigration (of a certain social economic profile), gypsies and families considered as having special characteristics.
- In those cases where these groups are not present in the school, the student population is considered as "culturally homogeneous". In both informal conversations and in formal interviews we observed that "cultural diversity" is associated with "linguistic problems", lack of fluency in the Spanish language. They do however, recognise and take into account to a great extent the diversity of capability, skill and maturity of the students.

The schools task is seen as a "work of craftsmanship" in which every pupil is a "unique piece". The schools director is the daughter of the school's founder. There is a strong component of family tradition and vocational teaching. She affirmed that it is not easy to maintain a school of these characteristics and that quite obviously it is not financially profitable. She has gone through various crisis and has been on the point of closing down on one occasion; if she has not done so it is thanks to the support of the pupil's parents, who she defines as "having made a great effort". (extracted from the interview with the school director).

Immigrant students are assigned mostly to state schools and in particular to certain schools. This situation encourages the creation of ghettos with severe social and educational consequences.

60% of the student population is immigrant, and they join the school, little by little throughout the school year. During the last school year (2001/2002) 100 children arrived after the period for registering had expired, and in total the school has 309. The Madrid Community created welcome classrooms in January 2003. From my point of view they constitute a scandal, they have been placed in centros concertados and receive a special teacher, computer equipment, an allowance of 3,000 Euro, 12 students to a classroom. The immigrant students will be there for 6 months and then sent to the state school to which they correspond. I am indignant about these special classrooms that they call welcome classrooms; why don't they assign teachers' money and resources to us? (The words of a director of a state primary school located in the centre of Madrid)

The link classroom described by the director, together with the compensatory classrooms are the administration's response to the arrival of immigrant students in state primary schools, in both cases they are measures for state schooling (including *centros concertados*).

The teacher is very motivated by his work in this classroom, he recognises that he scarcely has any special training to appropriately address the needs of these students (in intercultural education) although he stated that he has always been involved in matters of a social nature, he thinks that the approaches of the NEW SCHOOL are not far away from the philosophy that ought to guide this type of initiative, he does not have much faith in "recipes"; he hopes to continue with this classroom next year (he is a supply teacher) and according to his way of thinking when he has to face up to new immigrant students he approaches the dynamics of his class from point zero, since the children will be different, with different characteristics from those of this year, and therefore he will have to adapt according to the necessities. (Extracted from the transcription of an interview with a teacher in a link classroom in a primary school).

In the state schools the compensatory classrooms receive, during one hour a week, the boys and girls who are two years behind in the curriculum or who do not speak Spanish. The rest of the time they are in their ordinary classes. The assessment procedures that are used are varied. According to the norms they are selected beforehand by the form teacher and assessed by the compensatory teacher.

The compensatory teacher explained to me that in this classroom (separate group) there are 8 students, most of whom are gypsies, there is only one non-gypsy. She explained to me that the group of reference of these students (the classroom that they come from) is exactly the same - the "segregated" students; according to her the main advantage that the teachers encounter in this type of resource is the reduction in the number of students, in such a way that each one of them becomes "more manageable"; the major disadvantage is

that the students in this classroom see themselves – logically – as discriminated, since they are “marked” as “deficient” (they are at least one year behind in curriculum terms) and their fellow students, although alike, remain in the ordinary classrooms. (Notes taken in a primary school).

Curricular diversification is proposed at the level of compulsory secondary education, in other words, adapting the curriculum to specific learning needs through establishing flexible groups.

The groups of curricular diversification currently have 8 students (they are practically all immigrants – Latin Americans), according to the guidance counsellor they do not really fit well in what she considers should be the DC pupil, in other words a boy or girl with learning difficulties but with an interest and desire to overcome them. (Recorded in an interview with a school counsellor in a secondary school).

Up to this point we have looked at measures of a structural or institutional nature. As regards the actual practices developed in the classrooms that reflect the teaching/learning processes, we have resorted to making systematic observations with the use of the observation scales (Aguado y cols. 1999), which are available on the virtual platform. The objective of the scale is the identification of those practices that conform to the principles and objectives of intercultural education. The information that we gathered allows us to describe the practices developed in each one of the following dimensions: school climate, curricular design, methodology, diagnosis, assessment and relationships between the school/family/community.

School Climate:

As regards the school climate we found that it was normal in the schools that we visited for practices to be derived from sporadic and isolated decisions in connection with cultural diversities. These practices are embodied in providing opportunities for developing positive self-esteem, underlining human similarities and in using expressions of the pupil's languages.

In some cases (one of the analysed schools) we noticed a climate of closeness, respect and trust between the teachers and the students.

Teachers and students use the familiar form of address and call each other by their first names. In the classroom one finds a “controlled disorder”. A large amount of teamwork is undertaken and there is a high level of participation. We noticed that in between classes the teachers knock on the door before entering the classroom. They will not reprimand a student in public but will take him/her to one side. On various occasions a pupil that was disrupting the lesson was ordered to leave the classroom; the argument used has always been something like “you are getting excited, go into the corridor and calm down, when you

think that you can continue with the class come back in". (Observation made in a primary school).

Activities aimed at encouraging self-esteem and understanding of other people are carried out, particularly in tutorials.

At the beginning of the school year we ask our students to draw up two lists: one with the things that they do best and another one with the things that they find hard or think that they do not do well, including all sorts of things, daily activities, games, sports, school activities in general. The students with low self-esteem tend to make a long list of the things that they do badly and a very short list of what they do well. Then they are shared and there is always one classmate who will point out things that the other student does well (you always win at tag or you draw very well and things like that). (Transcription of an activity told by a teacher).

Dialogue and negotiation are encouraged as a strategy to resolve conflicts. Teachers try not to intervene in these cases other than as mediators, they try to ensure that students resolve their own problems.

The children are seated at two benches of eight, each bench shares two cans with paint and pencils. They are colouring a drawing and Sarah one of the students asks for grey paint, which she does not have in her can, from a classmate on the other table, who refuses to give it to her. Sarah starts to protest: the teacher approaches and asks what is going on. She explains. The teacher asks the boy why he will not give her the paint. He answers that Anna Delia, another classmate on Sarah's bench, didn't return some paint that he had given her the other day. The teacher asks Sarah to reply: she is not Anna Delia and intends to return the paint. The teacher then encourages the boy to talk about the questions with Anna Delia. Finally she gives back the paint of the day before and the boy gives the grey paint to Sarah. (English class second grade primary).

A welcoming plan is developed for the reception of newly arrived students.

The class group is prepared prior to the arrival of the new pupil. For this purpose the teacher talks about where he comes from, a welcome card is prepared, etc. Once the pupil is in the class the children are asked to volunteer as hosts, the child is asked to tell the others about where he comes from, positive self-esteem is encouraged, information is exchanged on games and customs, songs.... (Primary school plan).

Curricular Design

In terms of establishing objectives in official documents, most schools do not pay explicit attention to the cultural diversity of all students. In one case, the priority objective is stated

in terms of achieving “personal autonomy”. The objectives at each level adapt to diversity by always ensuring that they have “a practical application for life”. In other cases, the cultural difference of “others” is taken into consideration and the proposal is to:

... develop cooperative habits, to ensure that all cultures participate in activities, to help cultural minorities command the oral and written language so as to break down communication barriers, to welcome children of other cultures and help them to integrate... (Primary school plan).

Teachers insist that their students should follow and learn the standard curriculum requirements; however, we observe that in the majority of cases official curricular objectives are not taken into account when considering a pupil's minimum achievements. Priority is given to reading, writing and mathematics, as basic strategic tools.

Classroom tasks include reading and calculus, one day we study mathematics and another language. My job requires that I evaluate, transmit concepts, follow the standard... curriculum... but, sometimes, I can't, my students need other things... help, listening; I am more of a social worker, that's how I feel... I am a companion... the tutor demands that they learn to subtract taking, for example,... and I don't think it's that important, but... am I out of line? (Compensatory teacher).

The only philosophy or goal is “coffee for all”, that they learn the basics, learn Spanish fast, but there are other communication needs that are not taken into account. (Therapeutic teacher who supports immigrant students).

One of the visited schools suggested, in response to diversity, the “diversification of stimuli”. Activities that **do not form part** of the official curriculum are considered important and time is allocated to them in the school schedule.

Gardening rota are organised amongst students of the first two Primary grades within school hours. In the classroom there are also pots that the children have planted, and in some cases there are pets (fish, silkworms, guinea pigs), that the students are responsible for (looking after and feeding). Residence at school-farms and youth camps including diverse activities and workshops are proposed as part of the curriculum: until second grade in primary school there is an outing of 3 days a year, and from this grade onwards 2 trips of 4 days. The aim is to develop cohabitation and autonomy.

In some cases, group work and cooperative learning is encouraged. In all grades, students are in groups, generally of four, although also of eight, three or two. Sometimes there are also activities that group together students of different grades.

Teaching methodology

Teachers adapt their approaches and instructions to the level of skill of the students, in relation to personal experience (family situation, community, friends) as well as academic experience; exchange activities are organised (parties, cultural weeks, exhibitions); the teacher is conscious of prejudices and anxieties; discipline and personal proximity are combined. However, changes that could alter the way of transferring knowledge and motivating the student are not put into practice.

Children are always placed in groups that vary throughout the academic year on the basis of various criteria; different academic levels are mixed, in such a way that in each group there is at least one pupil who can help the others, and personal affinities are also taken into account to try to avoid disturbing behaviour. She says that it is difficult, decisions are taken collectively as a team and records are kept of previous groupings and how they operate so as to study changes. (Conversation with a teacher).

The teacher introduces the concept that the students will work on, for example percentages. Instead of explaining the concept, she will ask for the students' opinion of what they represent, how they can be expressed, where and for what purposes they are used, and the problems to which they are applied. The students actively participate in the discussion. None of the ideas that arise are excluded or dismissed, rather a general consensus is sought. Afterwards, homework is evaluated in groups. Each group compares their results and if all of them do not coincide, they search for the error; if they do not find it, they will ask the nearest group; only if there is doubt and disagreement will they consult the teacher, who walks meanwhile from table to table. Finally, they evaluate their own performance. (Observation of a mathematics lesson in 6th grade of Primary school).

English teachers of secondary and third grades organise alternating and joint activities: reading or conversation. The students are given a choice between the two and two groups are formed using children from both grades. During residences at youth camps and farms, groups from different grades are also formed. (Observation of a 3rd grade English class at Primary school).

Significant and interdisciplinary learning is encouraged. Importance is given to experimentation and manipulation.

In successive classes of geometry, parallel and perpendicular lines are drawn, angles, polyhedrons and spherical bodies. The teacher will use toys and daily objects to introduce the basic concepts of geometry. For example, the teacher will draw an imaginary plan of a neighbourhood on the board and the students will name the streets. Then, they will take it in turn to pretend to be a tourist asking for directions to a particular street, and another pupil will respond, using perpendicular and parallel indications. Another game consists in finding various right angles, sharp and obtuse angles in human anatomy and in the classroom (open legs, bent elbows, windows). They discuss why it is said that people are "sharp" or "obtuse". In the case of polyhedrons and spherical bodies, homework will consist of bringing to the

classroom objects that have these characteristics. (Observation of various at 4th grade maths classes in Primary school).

Assessment

No procedures or instruments that take into account cultural diversity are available. In general, standardised assessment tests are used to assign students to specific groups. Improvement in specific terms as compared to the initially diagnosed level is in fact evaluated.

The assessment of whether a pupil has special educational needs is made through tests that have little to do with his real needs so much as with the most conventional school. For example, the WISC test is still used to evaluate maturity. (Interview with a therapeutic pedagogical teacher in a primary school).

Well, I should start by saying that I am not a compensatory education teacher, I am an infant teacher. And because I am on supply ... this is what I got. What was the first thing I did? See what sort of children I have: nationality, culture, religion,... then I made some initial evaluations, to know where we were and adapt as appropriate...I have been grouping them by levels, those who were in fourth grade, or sixth grade, some of them a long way behind, ... after seeing what languages they speak, ... I grouped them by levels, zero for children who have not learnt how to speak, then those who speak no Spanish at all, the recent arrivals to Spain, ... and I have children who know some Spanish but who are way behind the level corresponding to their age...(interview with a female compensatory teacher in a primary school).

To overcome these differences, a "flexible" proposal is made: to adapt the curriculum and engage a speech therapist and a psychologist. A preliminary evaluation is made of each new pupil in terms of capacities as well as personal autonomy, and objectives are set adapted to each individual "from a practical point of view" (Primary school director).

Two examples of the scales used to diagnose the curricular level of the students are included in the annexes.

Evaluation

No attention is given to the students' differences in terms of skills, previous schooling experience or knowledge of the school language. In some cases, systematic use is made of self-evaluation and self-examination marked by students at all grades. In all events we have not found any evidence to prove that this personal evaluation has any influence on the final evaluation of the pupil. The practice is used more as a measure of the degree of coincidence between the teacher's criteria and that of the pupil. It is not used to "negotiate" these criteria and review them according to the pupil's judgement in respect of his own work.

Examples of tests and/or evaluation criteria used in primary and secondary are included in the annexes.

Family / school /community

Contact is maintained with the families, particularly with the students' mothers, throughout the school year. This is normally derived from the pupil's behavioural problems or under-performance. The family patterns of the students are taken into account. Occasionally the schools have to resort to volunteers who speak the same language as the parents. No encouragement is given to the families in terms of participating in activities, commissions, school council etc.

In some cases a meeting between the teacher and a group of parents is systematically held at the beginning of the school year, and another with one family at a time throughout the rest of the year. The parents are duly notified of the availability of the teachers for appointments and they can be requested at any time through the School Secretary. Access to the teachers for a brief or informal discussion is made easy because they are normally in the playground or the building vestibule at the end of the school day. More formal meetings with parents are almost invariably held in their children's classrooms. The parents are invited to see and examine the work and materials on display in the classroom. Parents are allowed unrestricted access to all parts of the school (classrooms, play areas, dining rooms).

Parents are invited to promote and participate in school excursions. Likewise they can propose and carry out all sorts of activities in the classroom (reading or telling stories or history, talking about their jobs or professions, showing some form of manual work, etc.).

Some out-of-school activities are programmed for groups of parents, such as the theatre. Periodically (once or twice during the school year), a "Parents' School" (Escuela de Padres) is organised, covering subjects such as infancy, adolescence, coexistence among adults, etc.

What resources are used in these contexts?

The available **documentary resources**, including those published by the Administration itself, are not distributed in an adequate way. And once they reach the schools, in the majority of cases they are left in store in the administrative offices or in the staffroom.

Initial teachers training in respect of questions of diversity is very limited. Training while they are teaching is sporadic and tends to take place in separate teaching centres with no particular link to the school where they work. It is presumed that the only teachers who need it are those who work in special or compensatory education (in the Community of Madrid compensatory teaching posts are accessible without differentiation).

As far as the **teaching resources** used in the analysed schools are concerned, it was found that in general, they are chosen and used without any preferential consideration for the extent to which they suit the students' diversity. In the case of compensatory education they use text books for the grade two years below the real age of the pupil in question. "Special" text books are also used as curricular adaptation for "special" students.

In some cases, materials exist that have been produced by participation in Comenius projects (COMPAS Project) and resources supplied by non-governmental organisations (General Secretariat of Gypsies), or found on the Internet. However, there is no evidence that they are used by teachers or even, that they are aware of their existence.

We have a budget of 200 Euro per year for purchasing school equipment, and this includes everything, chalk, paint, cards, paper... (Director of a public school).

Something should be done with the publishing business, so that we can produce our own material, but not resort to so many photocopies from wherever... (Primary school teacher-monitor).

Electronic resources are used in a sporadic way and their use depends on accessibility and functionality.

(There is one computer in the compensatory classroom). The teacher says that she uses it, for example, when students have finished their tasks so that they can go to the computer and use game programmes... I use the CLIC because it is what I know... at primary level as well as at compensatory level... (interview with a compensatory teacher).

The **human resources** that the public education system dedicates to cultural diversity is of an auxiliary, remedial and/or compensatory nature. They consist of support staff to teach Spanish as a second language, compensatory teachers and support teachers in link classrooms.

In a complementary manner, school monitors diagnose and follow-up students subscribed to compensatory or link classes. Two of the schools visited have the participation of a social mediator and form part simultaneously of a specific SAI project (Itinerant Support Service for immigrant students).

SAI support consists in a mediator meeting with the parents to inform them of the resources available and how to request them. SAI's help is directed at the Spanish teaching centre: they send one person per week to teach Spanish to immigrant students that do not know Spanish and facilitate information on resources or programmes to teach Spanish that teachers can use. SAI also issues tables with the equivalent of education given in Spain and that which has been received by non-Spanish students in their countries of origin. (Interview with the Directors team of a Primary School).

The teachers who are assigned to compensatory education do not receive any specific training and are always primary teachers of any speciality: infants, primary, therapeutic pedagogy, music. Thus the variety of perspectives and approaches with which teaching is developed in the classrooms is wide and depends on the teacher's training and attitudes.

He speaks to me about gypsy students – who “don't give any problems”. He has been working with them since 1987 – at first he found it hard to get the parents and students to trust him but now he acts as a mediator. He is currently teaching about 47 gypsy children, almost all of whom are receiving compensatory education, as well as some immigrant students. He told me about the way he works with the children: common research projects – they are now investigating medicinal plants – they gather information in the library, go out to the country to collect samples (there is a bench in the classroom covered with cans full of leaves), they consult the Internet. He uses the countries of origin of the immigrant students to study aspects related to Geography: latitudes, meteorology, etc. For example, one of the students is from the Ivory Coast and in the computer classroom (of which he is in charge) they take out information on the Internet, they locate the country on a map– they see its situation in relation to other African countries and in relation to Spain – they study the tropics, etc. They also study significant aspects for the gypsy students, – he admits that in the textbooks and in teaching in general they are “invisible”.

They have studied the history of the gypsies – situating the supposed origin of the race on a map of India; the trades or crafts that they have traditionally worked in (for example when speaking of metals one of the students commented that his grandfather worked in something to do with metallurgy). Likewise, when studying other subjects that are not related directly to their history or their origins they work in an interactive and significant way with different resources– for example they will watch a video about animals, relate it to other contents that they are working on (if they are learning to read – letters, phrases, etc.). They make little use of exercise books (referring to the text books with activities to be completed in writing published by conventional publishers). (Compensatory teacher in a primary school).

What is the evaluation of these practices and resources from the perspective of intercultural education?

Analysis of the described practices and resources allows us to establish that in the majority of cases they are a response to an approach to cultural differences that considers these differences as associated with a problem or a special need. They are normally “specific” practices and resources for “specific” students, defined according to the labels that they have been given (nationality, ability, religion, language, ethnic origin).

This is also the view encouraged by the educational administration. The programmes that are labelled intercultural are a long way away from responding to the principles, objectives and strategies of intercultural education. On a different note, the value of the individual effort put

in by the teachers and other professionals when it comes to developing intercultural practices and resources are clearly observed. These teacher initiatives are scarcely valued or reinforced.

Generally speaking, when a visible presence of immigrants exists (of certain socio-economic characteristics) or of ethnic groups (gypsies) one does not find a serious concern translated into practices and resources with giving a quality education to everybody. The objectives of attention to cultural diversity give priority to respect, tolerance, cooperation, a positive self-conception, and acceptance; but they do not demand the achievement of curricular/academic objectives for all the students. Shows, exhibitions, cultural weeks and similar are staged but the ordinary curriculum is not modified, meaning that the practices and resources developed in the ordinary classrooms and the normal activities of the school remain unchanged.

In fact, the so-called curricular adaptations are in some cases more a question of "legitimising" the falling behind of certain students rather than measures aimed at modulating the way in which they are taught and, therefore, to achieving worthwhile academic objectives. It is significant that the schools do not analyse performance rates of their students bearing in mind the profile of the student who achieves the best results. What type of student passes exams? Why? What characteristics are discriminated?

The analysis changes when the school's students are described by the teachers in terms such as "normal" or "Spanish", even when the group includes certain students who, although they are of different nationality, do not give "problems" or present "difficulties". In these cases, the approaches to learning that are used, resort to carrying out projects in cooperation, flexible grouping (according to abilities and skills), interchange and contact with diverse people (inside and outside the schools).

Teaching strategies are not always, or even in the majority of cases, adapted to the pupil's levels of skills, communicative style and motivation. With a certain frequency, we find teachers who refuse to question or modify their practices, even when recognising that their student population has changed over the years. They simply hope that the pupil will "adapt" to the system as soon as possible.

In various cases (compensatory classrooms, link classrooms, and in the ordinary classrooms of two schools) we have observed the use of indirect control techniques (working plans, agreed assignments, responsibilities); discussions and debates are encouraged, formulae for welcoming the new arrivals are put in to practice, cooperative learning is encouraged and mediators are used.

The choice and use of documentary and other types of teaching resources does not always take into account the cultural diversity of teachers, students, parents and the community. The monopoly that certain publishers have in the field of text books is simply alarming. In some cases, we can almost confirm that it is the publisher who determines the curriculum

and that there are hardly any alternatives for adapting it to the specificity of the context. It is a shame that interesting resources produced by associations or international cooperation projects (such as Comenius, amongst others) are neither shared nor distributed.

Teachers and other educational centre professionals maintain contact with the pupil's parents through meetings and regular discussions. These tend to be geared towards presenting the school's programme and the class timetable and to commenting on the pupil's potential difficulties. In some cases, parents participate in the school's activities (workshops, talks to students, support during excursions and trips).

What are the priority needs that have been concluded from the analysis, especially as regards initial teacher training?

1. To ensure that teachers have access to the available resources and are trained to use them in a significant manner, that is to say, in relation to their own work conditions. In a first instance, to make available data bases and strategies useful in their professional activity.
2. To suggest a focus that tackles cultural differences on the basis that these are standard, or characterise us all. To overcome and refute a vision of the difference as a lack or problem associated to certain social groups. To formulate theoretical-conceptual bases to support the proposal.
3. To assume the democratic principles of equality and participation in all decisions taken by the educational centre: structural and operational. To analyse who benefits from the decisions taken.
4. To analyse official curricular plans and take them in to account when setting the yearly plans for the school, cycle and classroom. To revise the minimum required objectives established by official norms. The official curricula itself insists on the acquisition of skills that can be obtained by means of diverse contents and activities.
5. To set steps towards developing cooperation and exchange in teaching/learning, amongst students as well as teachers and volunteers, and other community representatives. It is necessary to describe the rules and strategies to set teams of supervisors. To give indications as to the objectives and operating procedures.
6. To give teachers the opportunity to work in a group, exchange information, select material and reach a consensus on evaluation criteria. It is decisive that the teacher collaborates with other professionals and assumes the need to evaluate and to be evaluated (share activities with others, jointly analyse interaction with students). To highlight the benefits of this collaboration.
7. To standardise implementation in all cases of practices and resources in accordance with the intercultural model. Some of these are practised in an isolated manner in centres or classrooms (compensatory, link, or diversification): work plans, cooperation, revision of academic evaluation criteria, to make styles of teaching flexible, to resort to diverse sources and materials, to establish exchange within the community.

8. To offer criteria for selecting and using teaching resources and sources of documentation. To issue recommendations for the production of materials and their use in the classroom.
9. To avoid activism, doing for the sake of doing (because I read it, I saw another colleague do it, because this is what I did as a pupil), in catering to diversity. It is about adopting a philosophy, or a former compromise, that gives meaning to the objectives, plans, activities, resources and evaluation criteria assumed by the school.
10. To analyse personal and institutional mechanisms that promote discrimination in school centres. To revise the sources of institutional racism (unequal division of power and influence) and individual racism (prejudice, personal experience).

6. DISCUSSION

How would you describe the current state of the implementation of the intercultural approach in your local context concerning the former points?

The first consideration suggested by the analysis performed is that diversity is persistently and firmly associated with deficiency, special education or compensatory education. And it is thus, in terms of legislation as well as in terms of statistics and demographic data, teacher training programs offered, practices and resources used in school.

The term intercultural is used to describe educational proposals that do not usually conform to the principles and objectives of an intercultural focus. In some cases it is used in an incongruent manner to refer to compensatory models or special education needs for special students, whether they are immigrants, of gypsy origin, itinerants, etc.

What are the priorities and implications according to the main assumptions of the intercultural approach?

The analysis makes it evident that there is a lack of coherence between the reality in the sections described above and the implications derived from assuming the principles of intercultural education in compulsory schooling. It is a basic priority to situate cultural differences at the heart of educational consideration, and reflection on school practices. It is necessary to question the concept of culture itself and to stop using it as an adjective that describes and classifies according to characteristics that are separate from the individual. It is about describing cultural differences as social and dynamic constructs, defined in relation to and not as essential characteristics.

Intercultural education is directed at all members of society, it is not special education for special people. Its objectives involve offering quality education to all and not only to guarantee access to the school system. In the same way, it involves the development of intercultural skills, which involve acquiring knowledge, attitudes and skills for life. Last, but

not least, it is necessary to permanently analyse mechanisms of personal and institutional racism.

What are the implications of the former analysis concerning each one of the dimensions in order to make decisions about teacher training from an intercultural approach?

Teachers undergoing training need to acquire knowledge and skills that will allow them to describe the students that they are teaching in terms that facilitate the making of educational decisions in order to favour the achievement of worthwhile educational objectives for the whole student population. Another effort that we ought to make is avoiding the use of empty expressions such as the preceding one. It is necessary to be specific about the aspects and knowledge we refer to (teaching strategies to be used, evaluation, cooperation with other colleagues, contact with the family, etc.) and thus also define what we understand as valuable objectives for the student population (what constitutes academic success, what objectives must be achieved, and facilitate reflection on the objectives the teachers set).

The description of the cultural map must facilitate specialised educational intervention and not serve merely to label students as requiring compensatory education. The issue of migration must be studied in depth, analysing the causes of such, taking into account the social factors, as well as economic, political and personal factors that lead to migration.

Which are the priorities to take into account when making decisions about the INTER Guide?

As has already been mentioned elsewhere in this report, teacher training at UNED includes a programme of specific courses for continuous training. It is called the Teacher Training Programme (TTP), and the students enrol in the same year that the INTER guide is to be applied. The programme's courses are aimed at primary and secondary school teachers especially, last for seven months (from November to June) and are based on the distance learning methodology. The student has access to course material on paper, online resources and the possibility of face to face sessions throughout the course.

The suggestion is to use the guide in both its formats (paper and virtual) in an integrated fashion, the standard approach of UNED, which combines conventional resources with the electronic version of courses as well as personal sessions. The content and structure of the guide must respond to the demands of different methodologies and the diverse audiences to which it will be targeted. As suggested at the first meeting in Madrid, there will be a common part and another specific part adapted to the needs of each participating institution.

We believe it is a priority that the guide should serve as an instrument for reflection, and that it should challenge some of the recurring ideas surrounding cultural diversity in education. We have seen how some key ideas such as the concepts themselves of culture, cultural diversity and inter-culturalism, are used in an ambiguous and rhetorical manner. We propose that each module or theme of the guide should tackle a relevant issue in intercultural education, by formulating a dilemma, a provocative idea, or critical incident.

Every module or theme of the guide will develop one topic. Among others:

- Key concepts (culture, cultural diversity, migration, intercultural issues).
- Conceptual and Theoretical Assumptions regarding Intercultural Education.
- Structural and Individual Discrimination and Racism: Processes, Factors, Consequences.
- Educational policies in relation to cultural diversity: local and European level.
- Communicative skills, group work, cooperation.
- Teacher planning: design, methodology, elaboration of documents.
- Teaching-Learning Strategies.
- Assessment and Evaluation.
- Family/School/Community Relationships.
- Human and Material Resources.

The structure of each module should include: 1) a dilemma or initial problem, 2) a section with relevant information on the topic, 3) activities or suggestions for reflection and self-analysis, 4) proposals for activities in collaboration with others, 5) specific resources, additional documentation.

UNED is preparing the electronic version of the guide on the virtual platform already used this year for the INTER community project.