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1                   **Living Together in European Intercultural Schools:**  
2                   **the case of the Catalan school system (Spain)**  
3

4                   There are practical difficulties in making intercultural education a substantial  
5                   element of inclusion in both primary and compulsory secondary education in  
6                   Europe. The Spanish education system and, in particular, the Catalan education  
7                   system, have developed a series of strategies in response to the new multicultural  
8                   complexity encountered in both the classroom and society as a whole. In this study,  
9                   several inclusive attempts of the Catalan education system will be discussed. As a  
10                  consequence of their analysis, educational models that are compatible with the  
11                  framework of inclusive education will be presented as an effective means of  
12                  promoting greater social integration and a peaceful coexistence in the school  
13                  context.

14  
15                  **Keywords:** Cultural Diversity; Sociology of Intercultural Education; Immigration;  
16                  Integration; Inclusive Education

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## Living Together in European Intercultural Schools: the case of the Catalan school system (Spain)

Fidel Molina & Núria Casado

### Introduction<sup>1</sup>

The challenge of uniting an increasingly plural and diverse society demands experience and expertise on the part of governments, their administrations and the citizens themselves. In the European context, a theoretical framework that can contribute to social cohesion is especially needed in countries in which cultural diversity is still perceived as a relatively new phenomenon and, more important, as a 'problem' that elicits concern, and even fear, in large sectors of the population. Inevitably, the school reflects the cultural conflicts that are later magnified in the larger community. On a more positive side, it also puts forward strategies and practices that try to counteract cultural divisions and foster social integration within and outside the classroom context. Education and training have been underlined as the bases for promoting civic participation and for overcoming the more divisive effects of today's information society (Niessen & Schibel, 2004), in which the constant exchange and manipulation of information often entail augmenting stereotyped images of 'the Other.' Therefore, analysing the ways in which immigrants are encouraged to socially and culturally participate in the classroom is not only paramount but necessary.

Spain is one of the European countries in which a somewhat recent and swift move towards multiculturalism has revived old social wounds such as racism, while at the same time bringing back memories of a distant past in which religious pluralism failed to succeed. As with other European societies, the contemporary school system in Spain mirrors the impact of multiculturalism on its apparently 'homogenous' nation — this apparent homogeneity should be mostly understood in racial and religious terms, as Spain is a plurinational, plurilingual territory. It is precisely in Catalonia, one of the territories within the Spanish State which bears a distinctive national and linguistic identity, that the increasing number of migrant students in the classrooms is most noticeable, thereby announcing that cultural diversity in Spain — and, by extension, Europe — is 'here to stay'.

This article analyses several strategies which have a clearly European projection and which are currently used by the Catalan/Spanish education system in order to guarantee a successful intercultural dialogue and, hence, a peaceful and enriching coexistence amongst its members. These strategies will first be contextualised through a theoretical framework that is mainly derived from sociological research. Then they will be made more specific by means of the presentation of educational practices that are being implemented in Catalonia through two major inclusive strategies. Finally, a case study will serve as an illustration of the success of these strategies within a particular Catalan community. Despite the importance that is publicly given to education in Catalonia and Spain, educational policies in the Spanish State in general have generally tended to limit the use of formal structures in order to help professionals cope with the school's ever-changing reality in a more dynamic and efficient way. This article hopes to enhance the essential lines of

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1 action that are necessary to improve existing educational practices and which may,  
2 ultimately, promote a more inclusive society in Europe and elsewhere.

### 3 **Intercultural Socialisation Within an Inclusive Framework**

4  
5 In order to establish the theoretical framework of this study, the terms ‘multicul-  
6 turalism’ and ‘interculturality’ should be presented and discussed. Multicultural-  
7 ism refers to a situation of cultural diversity and coexistence, but it does not  
8 necessarily imply communication amongst its diverse members. As Ellis Cashmore  
9 puts it:

10 Multiculturalism has the idea, or ideal of harmonious coexistence of differing  
11 cultural or ethnic groups in a plural society at its core. However, the principal  
12 uses of the term multiculturalism have covered a range of meanings which  
13 have included multiculturalism as an ideology, a discourse, and as a cluster of  
14 policies and practices (1996: 244).

15 Multiculturalism is close to ‘cultural relativism’ in the belief that cultures cannot  
16 be measured or judged and, consequently, cannot be valued or compared to  
17 others outside their own context. In this respect, in the multicultural project,  
18 there is no need to carry out critical analyses of ‘other cultures’. Multicultural-  
19 ism can be considered as a first step to overcome ethnocentrism, but it can also  
20 foster the consolidation of ghettos, and may lead to segregation and identities of  
21 resistance. Interculturalism, on the other hand, acknowledges cultural diversity  
22 and its positive social value, but it exists in a framework of dialogue and nego-  
23 tiation between different cultures. Interculturalism considers the possibility of  
24 intervention and is based on mutual respect, the recognition of other human  
25 beings and the changing nature of all cultures. Therefore, it denies the rigid,  
26 immutable image of cultural *élites*. In Bolaffi *et al.*’s words, ‘only tolerance of  
27 diversity and interaction with other cultures can result in interculturalism.’  
28 (2003, p. 154)

29 Following these definitions, the contemporary educational reality in Europe  
30 may be justifiably described as ‘multicultural’, insofar as students of different  
31 origins and cultures coexist within the same geographical, socio-political and  
32 educational space. This multicultural context has an educational dimension in its  
33 own right, which is particularly important in formal education. Along these lines,  
34 we must examine one specific aspect of socialisation that is commonly referred to  
35 as ‘socialisation in school’. This concept has four different sociological approaches  
36 (Dubet & Martuccelli, 1996: 527; Molina, 2002), which can be generally pre-  
37 sented as follows.

38 The first approach is closely linked to the Durkheimian concept of education.  
39 In this case, the school is responsible for the transmission of collective values and  
40 modern reason, without any apparent contradiction between the autonomy of the  
41 actor and social integration. School culture appears as a modern, national culture  
42 which is neutral and universal and should not be understood as a class culture. The  
43 notion of ‘socialisation in school’ in this approach is expressed through a profound  
44 homology between phylogeny and ontogenesis, and establishes a clear and harmo-  
45 nious relationship between social structure and school training.

46 When the school is regarded as an apparatus, the sociology of education  
47 presents a more critical vision. In this case, ‘socialisation in school’ is understood  
as a reproduction of social inequality. Here, the supposedly universal and neutral



1 nature of school culture is rejected, identifying, instead, a clear connivance  
2 between the ruling classes and the school codes that legitimate their hegemonic  
3 position.

4 On the other hand, the concept of the 'multiple school' represents an attempt  
5 to escape from the two previous models. This runs parallel to the socialisation of  
6 distancing model, placing strong emphasis on individualism, but also considering  
7 a model for social integration.<sup>2</sup> Here, 'socialisation' is interpreted in terms of  
8 individual activity, admitting the autonomy of the functions of the school and the  
9 notion of school experience. In other words, this other model considers a  
10 'subjectivising' function in the particular relationship that individuals construct  
11 with school culture. In this sense, 'socialisation' cannot be understood as the  
12 process whereby roles are learnt, but rather in terms of the construction of  
13 experiences.

14 Finally, the concept of the 'education market', following Boudon, offers an  
15 alternative interpretation of inequality of opportunity. It presents the idea of the  
16 educational system essentially working as a market, with the balances within the  
17 system not being based on any comprehensive or global purpose, but rather being  
18 the cumulative result of the combined choices of all the individual actors. This  
19 represents a form of socialisation of 'distancing' with a mechanism for systematic  
20 integration. It brings together the combined rationality of all those who make  
21 decisions and choices according to their perceived interests and to the specific  
22 situation. Here, the actor is considered to be an autonomous individual. This  
23 representation of the school, and of society, is framed within the sociology of the  
24 construction of individual rationality, which is at the same time part of a social  
25 framework that is defined as a situation rather than as an interiorised culture. This  
26 would have concomitances with what has been referred to in the U K as 'new  
27 sociology education'. It analyses the micro-mechanisms of socialisation, focusing  
28 on the capacity of the actors to create and adapt, particularly in the classroom.

29 The strategies of intercultural socialisation at school that will be analysed in this  
30 article in connection with the Catalan/Spanish school system are clearly derived  
31 from the third and fourth models. Related as they are to these forms of socialisa-  
32 tion in modern schooling, they may result in a proposal for an 'intercultural' rather  
33 than a 'multicultural' form of education that can be useful for other European  
34 territories. In the particular framework of this case study, these strategies mainly  
35 evolve around two concepts that the Catalan Department of Education has been  
36 resorting to: the so-called 'Reception Classrooms' and 'Learning Communities.'

37 Reception Classrooms may be used to reconcile individualisation and sociali-  
38 sation through an analysis of social processes of integration. A Reception Class-  
39 room can be defined as an open, flexible and dynamic space that attends to the  
40 needs of immigrant students who join the educational system. These classrooms  
41 have specialised teaching staff and are equipped with computerised resources,  
42 including made-to-measure programmes and appropriate didactic materials. One  
43 of their main objectives is to ensure the emotional well-being of the newly-arrived  
44 students who need to feel that they are valued, are receiving an appropriate level of  
45 attention, and have at their disposal the basic tools required to join the main  
46 education system as soon as possible.

47 At present, there are 1,155 Reception Classrooms for immigrants operating in  
48 Catalonia<sup>3</sup> which receive the support of specialised LIC programme consultants  
(LIC standing for '*Llengua, Interculturalitat i Cohesió Social*' — i.e. Language,

1 Interculturality and Social Cohesion).<sup>4</sup>This strategy offers an approximation of the  
2 type of proposals that are presented in communicative, awareness-raising and  
3 intercultural theories, and also includes theories involving crossbreeding which are  
4 typical of network societies. The amount of time that students spend in the  
5 Reception Classroom and the kind of students who can use this resource are  
6 aspects which are normally taken into account. The Reception Classroom is mainly  
7 aimed at newly arrived students — normally as a result of migration — and who  
8 need a specific form of curricular adaption. This option is not recommended for  
9 students engaged in infant education or students who are in the first cycle of  
10 primary education. It is recommended that the number of students per group  
11 should not exceed 12 and that no more than half of a given student's weekly  
12 class-time should be spent in these groups. It is also recommended that the total  
13 time that students remain in these Reception Classrooms should be limited to a  
14 maximum of two years. Therefore, they are regarded as a transitory resource.

15 The promotion of Learning Communities, which implies opening educational  
16 centres to the wider community, reproduces a complementary model of school  
17 socialisation that is also being widely implemented in Catalan schools. Developing  
18 a Learning Community entails organising a programme that stresses the need for  
19 everyone to be successful at school and seeks to improve levels of coexistence and  
20 social cohesion. This project is open to volunteers, parents, neighbourhood  
21 entities, social workers, social educators, retired teachers, future teachers currently  
22 involved in training, and ex-students. Its main goal is to bring families into schools  
23 so that they know how they work and become more involved in the schooling of  
24 their children. The first phase of its creation is called 'Dream it, pupils,  
25 teachers, other school staff and parents can explain what they would like the school  
26 to be like. 'Schools for Parents' are also created in line with this model. In the last  
27 few years, several schools in Catalonia have run Schools for Parents where parents  
28 socialise, learn more about the educational system, and unify criteria on how to act  
29 in order to promote target values and instil good habits.

30 All these strategies foster an inclusive education that guarantees quality for  
31 everyone. The objectives underlying the models and theories they follow are to  
32 construct collaborative school communities that encourage all their students to  
33 perform to a high level and to help them break down barriers to learning by  
34 revising existing practices, carrying out consultations, compiling information and  
35 designing a development plan based on the real possibilities of schools. This helps  
36 to establish an 'index of inclusion' with which to systemise the development of the  
37 process of inclusion implemented at centres, taking into consideration the three  
38 dimensions proposed by Booth and Ainscow (2000): the creation of inclusive  
39 cultures, the creation of inclusive policies, and the development of inclusive prac-  
40 tices. Clearly, these strategies establish the basis for a true 'intercultural education,'  
41 namely, one in which teaching 'inevitably has a formative value as regards a young  
42 person's identity' and that is based 'on the communication of an appropriate  
43 attitude towards other peoples' (Bolaffi *et al.*, 2003, p. 153).

#### 44 **The 'Local Education Plan' in Central Catalonia (Spain): a case study**

45 Framed by the theories and models aforementioned, the case study that is pre-  
46 sented and discussed in this article will throw light on the types of strategies and  
47 methods that are currently used in the Catalan school system in order to promote  
48 intercultural education and overcome the limitations of its multicultural reality.




1 The case study technique is useful in this respect. It implies the collection of data  
2 in order to study a given phenomenon within a real life context using multiple  
3 sources of information and it always refers to a real situation which is analysed  
4 within its own context. However, it does not constitute a mere sample: it offers a  
5 way of enriching existing theory and making new generalisations or 'analytical  
6 generalisations', in Yin's words, (1984) 'thereby enabling us to do some justice to  
7 the wealth and complexity of social situations' (Collerette, 2001, p. 102). Amongst  
8 the possible types of case study, the one on which this article is based could be  
9 identified as 'multiple' and 'instrumental,' as it provides a typical situation in which  
10 to verify both the performance of Dubet and Martucelli's theory of socialisation  
11 and that of inclusive education. Through the 'multiple, instrumental case study' it  
12 is possible to identify the factors that contribute to the success of intercultural  
13 education.

14 The focus of this study is the 'Local Education Plan' of a local district in central  
15 Catalonia (Spain). Local Education Plans are being developed by Catalonia's  
16 Department of Education in order to provide a comprehensive, community-based  
17 response to the most important social changes that are currently taking place, such  
18 as the school's loss of exclusivity in the transmission of knowledge; the incompat-  
19 ibility between family- and work-time; migratory movements; the crisis affecting  
20 institutions and authoritarian structures; and the relativisation of values. Local  
21 Education Plans are network projects that receive support and guidance from the  
22 local authorities and the Department of Education, and which also involve the  
23 participation of other civic entities that are active in the local territory. They  
24 attempt to foster an intercultural education based on equality of opportunity and  
25 the right to be different.

26 The scope of the Local Education Plan covers an educational community  
27 constituted by all the educational centres and their respective interrelations. It  
28 includes the educational inspectorate, the local and regional educational services,  
29 those areas from the local and regional autonomous administrations which are  
30 involved with education, and all the neighbourhood and/or local entities and  
31 associations that actively collaborate with them. The relevant agents of socialisation  
32 involved in this process are the family, formal education, non-formal education, i.e.  
33 social education including extracurricular, cultural, sports and leisure activities  
34 and even informal education, namely, community education.

35 The Local Education Plan observed in this case study included the local district  
36 council; the town council; the Catalan Department of Education; and two Primary  
37 and Secondary education centres. By analysing it, it is possible to highlight evi-  
38 dence of intercultural education and inclusive education practices. In this respect, it  
39 is important to underline the fact that the Local Education Plan is not only a  
40 resource aimed at immigrants, but also applies to any newcomers arriving at the  
41 school; in other words, it also aims at children in their first year of primary  
42 education, new teachers, the parents of new students, etc. As the head teacher of  
43 the primary school said in her interview: 'School is for everyone and therefore  
44 everyone has to find solutions for their own academic and personal, needs'.  
45 (IIFH2)<sup>5</sup>

46 There are three key elements in the construction of a case study : the general  
47 framework, the collection and processing of data, and the analysis of the case itself.  
48  (Collerette, 2001, p. 104) The subjects of this particular case study were observed  
*in situ* and a strong emphasis was placed on their perceptions of the experience.

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1 Data were collected from three main sources: documents and archives, personal  
2 interviews, and direct observation. The documents and archives were studied  
3 through consultation and collaboration with the Department of Education and the  
4 two schools in question. The personal interviews were addressed to a tutor working  
5 in one of the 'reception classrooms'; the head teacher of one of the two centres; a  
6 school teacher; the mother of a secondary school student; and two students, one  
7 from the primary school, aged 12, and the other from the secondary school, aged  
8 15. A discussion group involving five 16-year-old students in the final year of  
9 compulsory secondary education was also organised for the purpose of this  
10 research. Direct observation was carried out with the help of a consultant partici-  
11 pating in the LIC programme and an educational psychologist who was employed  
12 at both centres. As for the analysis of the case itself, and following Yin's claim that  
13 researchers should develop their own style in the analysis, (1984) two basic  
14 strategies were adopted: one was based on theoretical proposals for verification  
15 that follow pattern-matching logic, which enable the comparison between empiri-  
16 cal and theoretical phenomena; and the other one was based on the induction of  
17 theoretical elements through the observation of recurrent phenomena within the  
18 specific context of the study.

19 The main lines of action that were observed in the analysis of the Plan were:

- 20 — the agents' constant monitoring and improvement of the interventions
- 21 — a complete coordination and cooperation between the different institutions
- 22 — decentralisation (i.e. the promotion of the autonomy of centres)
- 23 — a high degree of participation and shared responsibility amongst the different  
24 members of the school community.

25 Considering the areas of intervention and lines of work developed in the Plan, it is  
26 particularly important to highlight:

- 27 — the promotion of equality of opportunity in all practices in order to prevent  
28 any form of marginalisation or exclusion
- 29 — the promotion of intercultural education and education in citizenship based  
30 on equality, solidarity and respect for cultural diversity within a framework of  
31 dialogue
- 32 — the consolidation of the Catalan language as the basis for a plurilingual project

33 As part of the design of the Local Education Plan, the articulation and development  
34 of Reception Classrooms and of 'Intensive Education Plans' could also be observed.  
35 In the context of Local Education Plans, the main objectives of Reception Class-  
36 rooms and Intensive Individual Plans were primarily on a linguistic basis. On the one  
37 hand, they were created to help foreign students learn the official language and  
38 become familiar with local habits and customs. This is supposed to guarantee their  
39 integration within the main stream of the educational system, enabling them to  
40 follow classes in the same classrooms as other students of the same age. On the other  
41 hand, from the perspective of the educational centre, their ultimate aim is to attend  
42 to the diversity and needs of the whole student population.

43 The use of Reception Classrooms and Intensive Education Plans in the Local  
44 Education Plan observed for this study responded to the global policies adopted by  
45 the educational centres, which are decided by working groups and at meetings held  
46 at each centre. In these cases, teachers do not work or take decisions alone; they  
47 always work as part of a larger team, taking advantage of the excellent support  
and coordination that these cooperative projects provide. In the case of the

1 administration, support is provided in the form of training, complementary ser-  
2 vices, materials and staff. Even so, this is normally insufficient. These actions are  
3 first evaluated and then follow-up actions are implemented by both the individual  
4 school and the administration — whether through the local council, the local  
5 district council, or the Department of Education.

6 It is also important to mention that a ‘Diversity Commission’ was observed in  
7 both the primary and secondary school of the Local Education Plans. This Com-  
8 mission meets once a week in order to carry out the monitoring procedure. It is  
9 formed by the head of studies, the tutors, the tutor in charge of the Reception  
10 Classroom, the LIC coordinator, a speech therapist, a social worker, and any other  
11 agents who are in contact with the student(s) who are part of the plan. This  
12 commission and monitoring system do not only work with immigrant students, but  
13 also with other children with learning difficulties and/or problems of behaviour or  
14 other family problems.

15 Besides the observation of the Local Education Plan practices and archive  
16 work, the interviews revealed complementary information about the development,  
17 finality and possibilities of success of the Plan. All those who were interviewed  
18 agreed that the actions undertaken by the diversity commission helped to enrich  
19 the centre. As reflected in their answers, the main objective of the commission and  
20 the Plan as a whole is to achieve total inclusion. A secondary school tutor proposed  
21 improving the existing system by ‘adding more professionals to the ‘reception  
22 classroom’ and getting social services to provide more help with the integration of  
23 families, since the school cannot assume responsibility for the whole task.’  
24 (IIMT1)<sup>6</sup>. The head teacher of the centre observed that in order to guarantee  
25 improvements, the teaching staff of the centre require permanent, on-going train-  
26 ing: as she said, ‘[they] are continually learning, evaluating, and reflecting on the  
27 practical aspects of the task that is being undertaken’. (IIFH1)<sup>7</sup>. At the same time,  
28 it is important to stress that the school’s teaching staff were totally convinced of the  
29 importance of inclusive and intercultural education. This is clearly reflected in the  
30 work that has been carried out to date and it was evident in the interest that they  
31 showed when being asked about this issue.

32 Another fundamental aspect that was mentioned in the interviews is the partici-  
33 pation of the families in the Plan: ‘their participation is never enough.’ (IIFT2)<sup>8</sup>.  
34 The educators and social workers involved in it are therefore constantly working to  
35 increase the interest and cooperation of parents, and they pursue this objective by  
36 providing publicity and by informing them of the activities and meetings they carry  
37 out. They also encourage parents who are already participating in the process to  
38 speak to the parents of recently arrived immigrants with whom they may come into  
39 contact outside the school. All these efforts clearly reflect the need to raise the  
40 families’ awareness to collaborate and participate in order to help to achieve an  
41 optimal level of integration based on equality.

### 42 **Conclusions**

44 People and social groups integrate and socialise in contexts in which their inter-  
45 actions explicitly or implicitly cause and promote attitudes, values and habits.  
46 Perhaps if more emphasis is placed on supporting, reinforcing and extending  
47 clearly inclusive models such as those epitomised by Local Education Plans,  
48 intercultural education will become a more realistic project. Truly inclusive  
education must be rooted in autonomous projects developed by individual centres

1 and these should be drawn up in a participative way: it is about creating inclusive  
2 cultures and building a community in which everyone feels welcome and in which  
3 all the local institutions are represented in the school.

4 The Local Education Plan of Central Catalonia analysed in this article con-  
5 firms that the best models for attaining inclusive education are those that include  
6 all the students in the same group from the very start. This enables the target  
7 language to be learnt through everyday use and by means of communication  
8 between peer groups. In this respect, the Local Education Plan becomes funda-  
9 mental for the promotion of intercultural relations in the classroom context. As a  
10 central part of these Plans, Reception Classrooms could be interpreted as elements  
11 of temporary segregation. However, they can also be considered as support strat-  
12 egies which help to promote inclusion: they are purpose-specific classrooms  
13 located in the same educational centres as the rest of the school's classrooms, and  
14 they are only occupied on a part-time basis. Efforts are made to ensure that they  
15 are also combined with time spent in common spaces and in contact with the  
16 mainstream of the student population. As a common space for socialisation, the  
17 class group ensures integration and the sharing of work in areas that require less  
18 linguistic competence. These include visual, plastic and physical education, and the  
19 use of ICT. The role of the Learning Community is also paramount in ensuring a  
20 true integration that surpasses the school boundaries.

21 The analysis of this case study and what it reveals about Local Education Plans  
22 in general is based on integration within existing school classrooms, as well as on  
23 the provision of additional support for students with serious linguistic and educa-  
24 tional problems. To conclude, inclusive education should be a form of intercultural  
25 education and vice versa, because processes of socialisation are developed and  
26 based on interactions that take place in different contexts, and these always need  
27 to be integrating. The global, holistic, contextualisation of this whole process  
28 cannot be based on a paradox such as the one generated by segregating practices  
29 with an integrating purpose; rather, it should be founded on experiences that  
30 dynamise the (educational) community on an equal footing and that promote  
31 democratic and enriching relations amongst its members. The Local Education  
32 Plan in Central Catalonia (Spain), with the support of the Reception Classrooms  
33 and Learning Communities as associated strategies, can certainly constitute a valid  
34 model for this type of contextualisation within the European context and beyond.

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#### 39 40 **NOTES**















- 41 1. This article is the product of reflection and field work carried out in the  
42 framework of research entitled 'Intercultural coexistence in Primary and Sec-  
43 ondary Education in Catalonia: the present and future of inclusive education'.  
44 This formed part of the ARIE-07 Programme, through which the AGAUR  
45 (*Agència de Gestió de Ayudas Universitaria y de Investigación*) provides support  
46 for research (in this case, Project 2007ARIE-00006) and an EU TRESEGY  
47 Project (Sixth Framework Programme — Priority 7: Citizens and Governance

- 1 in a Knowledge-Based Society; Contract n° 029105). The original design for  
2 the subsequent research was organised through the European Union's  
3 'Socrates Intensive Programme "Teaching and Diversity", TeDiv' (27954-1-  
4 2005-BE-ERASMUS-IPUC-2; 2007).
- 5 2. These proposals would be similar to those presented by authors such as  
6 Giroux and Flecha. They are based on initiatives such as Levin's 'Learning  
7 Communities' and the accelerated schools of California, which are inspired by  
8 theories put forward by the likes of Habermas, or even Freire and Giddens.
  - 9 3. Data obtained from the Department of Education, Government of Catalonia.
  - 10 4. The LIC Programme of the Department of Education (of Catalonia's auton-  
11 omous administration) seeks to foster the development of supportive synergies  
12 within the general framework of inclusive education through a series of social  
13 and community-centred interventions.
  - 14 5. It stands for In-depth Interview with Female Headteacher, number 2.
  - 15 6. It stands for In-depth Interview with Male Tutor, number 2.
  - 16 7. It stands for In-depth Interview with Female Headteacher, number 1.
  - 17 8. It stands for In-depth Interview with Female Tutor, number 2.

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1 **Appendix**

2 *Interview Scripts and Group Debates (Teaching Staff, Parents, Students)*











- 3 1. What do you understand by the term ‘inclusive education’?  
4 2. How do you see your centre with respect to this concept? What about other  
5 centres, and the general situation? (in relation to discussions with colleagues,  
6 meetings with the Department of Education, exchange projects, press  
7 reports, etc . . . )  
8 3. What do you understand by the term ‘intercultural coexistence’ (or ‘inter-  
9 cultural education’)?  
10 4. How do you see your centre in this respect? What about other centres, and in  
11 general? (in relation to discussions with colleagues, meetings with the  
12 Department of Education, exchange projects, press reports, etc . . . )  
13 5. What are the main needs and concerns of newcomers (and the local popu-  
14 lation)?  
15 6. What are the main requirements for integration and ‘intercultural coexist-  
16 ence’ and the main barriers that make them difficult to achieve?  
17 7. What are the ‘strong points’ (things that are done well) and ‘weak points’  
18 (things that need to be improved) in the responses provided by the educa-  
19 tional centres?  
20 8. What is your opinion of existing welcoming processes?  
21 9. What measures would you propose in order to improve the integration of  
22 newly arrived immigrants?  
23 10. What measures would you propose to improve ‘intercultural coexistence’  
24 within a model of ‘inclusive education’?

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