

PEDAGOGY

Ana SATRUSTEGUI ARAMBILLET

**MULTICULTURALISM at school:
Three case studies to approach
this reality in schools: Two in
Spain and one in the United
Kingdom**

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Facultad de Ciencias Humanas y Sociales
Giza eta Gizarte Zientzien Fakultatea

**Grado en Maestro de Educación Primaria
/
Lehen Hezkuntzako Irakasleen Gradua**

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Trabajo Fin de Grado
Gradu Bukaerako Lana

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FACULTAD DE CIENCIAS HUMANAS Y SOCIALES
GIZA ETA GIZARTE ZIENTZIEN FAKULTATEA

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Ana SATRUSTEGUI ARAMBILLET

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Grado / Gradu

Grado en Maestro en Educación Primaria / Lehen Hezkuntzako Irakasleen Gradua

Centro / Ikastegia

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Director-a / Zuzendaria

Benjamín ZUFIAURRE GOICOECHEA

Departamento / Saila

Psicología y Pedagogía/ Psikologia eta Pedagogia

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Preámbulo

El Real Decreto 1393/2007, de 29 de octubre, modificado por el Real Decreto 861/2010, establece en el Capítulo III, dedicado a las enseñanzas oficiales de Grado, que “estas enseñanzas concluirán con la elaboración y defensa de un Trabajo Fin de Grado [...] El Trabajo Fin de Grado tendrá entre 6 y 30 créditos, deberá realizarse en la fase final del plan de estudios y estar orientado a la evaluación de competencias asociadas al título”.

El Grado en Maestro en Educación Primaria por la Universidad Pública de Navarra tiene una extensión de 12 ECTS, según la memoria del título verificada por la ANECA. El título está regido por la *Orden ECI/3857/2007, de 27 de diciembre, por la que se establecen los requisitos para la verificación de los títulos universitarios oficiales que habiliten para el ejercicio de la profesión de Maestro en Educación Primaria*; con la aplicación, con carácter subsidiario, del reglamento de Trabajos Fin de Grado, aprobado por el Consejo de Gobierno de la Universidad el 12 de marzo de 2013.

Todos los planes de estudios de Maestro en Educación Primaria se estructuran, según la Orden ECI/3857/2007, en tres grandes módulos: uno, *de formación básica*, donde se desarrollan los contenidos socio-psico-pedagógicos; otro, *didáctico y disciplinar*, que recoge los contenidos de las disciplinas y su didáctica; y, por último, *Practicum*, donde se describen las competencias que tendrán que adquirir los estudiantes del Grado en las prácticas escolares. En este último módulo, se enmarca el Trabajo Fin de Grado, que debe reflejar la formación adquirida a lo largo de todas las enseñanzas. Finalmente, dado que la Orden ECI/3857/2007 no concreta la distribución de los 240 ECTS necesarios para la obtención del Grado, las universidades tienen la facultad de determinar un número de créditos, estableciendo, en general, asignaturas de carácter optativo.

Así, en cumplimiento de la Orden ECI/3857/2007, es requisito necesario que en el Trabajo Fin de Grado el estudiante demuestre competencias relativas a los módulos de formación básica, didáctico-disciplinar y practicum, exigidas para todos los títulos universitarios oficiales que habiliten para el ejercicio de la profesión de Maestro en Educación Primaria.

En este trabajo, el módulo *de formación básica* se desarrolla a lo largo del estudio de casos. Este está basado en el análisis de la realidad multicultural como fenómeno que ocupa las aulas de Educación Primaria. Por ello, me he servido de las competencias académicas adquiridas en el Plan de Estudios del Grado de Magisterio elaborado por la Facultad de Ciencias Humanas y Sociales. Dicho plan, alberga las características humanas, sociales, culturales, ciudadanas, cognitivas, comunicativas y educativas. Todas ellas me han proporcionado habilidades para abordar el proyecto desde una perspectiva analítica y observacional. Estas dos perspectivas, son muy importantes en la puesta del proyecto ya que se trata de un análisis y observación autónoma donde debes ser capaz de realizar una auto-evaluación sobre tu propio trabajo, sin olvidarnos de la motivación como aspecto fundamental que determina su producto final.

El módulo *didáctico y disciplinar* se concretan en el contenido teórico del proyecto y los análisis prácticos del trabajo, recogiendo las competencias, objetivos y contenidos relacionados con la etapa de Educación Primaria. La forma en la que nuestro objeto de estudio se hace presente en estos aspectos es uno de los recursos principales que conforman la base en nuestro trabajo y queda reflejado tanto en el ámbito teórico del estudio de casos como en el ámbito práctico.

Asimismo, el módulo *practicum* permite enmarcar el proyecto en un contexto determinado ya que, tras observar diferentes centros escolares de distinto régimen institucional y nacionalidad, hemos podido analizar su actuación y respuesta. A su vez, hemos logrado obtener una visión tanto general como íntegra de la realidad del objetivo perseguido en este trabajo fin de grado.

Por último, el módulo *optativo* Mención Lengua Extranjera: Inglés, nos ha permitido poder llevar a cabo la búsqueda académica de información como base teórica que sustenta el estudio y poder transmitir la realidad observada con precisión desde el contexto cultural y lingüístico de la misma lengua.

Por otro lado, la Orden ECI/3857/2007 establece que al finalizar el Grado, los estudiantes deben haber adquirido el nivel C1 en lengua castellana. Por ello, para

demostrar esta competencia lingüística, se redactan también en esta lengua los apartados “INTRODUCCIÓN”, “CAPITULO I” Y “CAPITULO II”, así como el preceptivo resumen que aparece en el siguiente apartado.

Resumen

Vivimos en un mundo globalizado en el que las relaciones internacionales se hacen más próximas y los movimientos migratorios son un hecho que afecta a Europa en su totalidad. A este respecto, la inexistencia de fronteras hace que este continente sea un espacio multicultural donde no existe una cultura absoluta, sino una cultura que convive con muchas otras. Mientras tanto, la educación se ve afectada por los cambios naturales que sufre la sociedad. En este trabajo se recoge información acerca del enfoque multicultural de tres centros escolares de Educación Infantil y Primaria recurriendo a estudios de casos, dos de ellos de la Comunidad Foral de Navarra y un tercero en Liverpool, al este de Inglaterra. El estudio pretende recabar información, interpretarla, analizarla y ofrecer análisis críticos sobre la realidad multicultural como modelo de desarrollo, cambio y futura mejora de la misma en el Sistema Educativo.

Palabras clave: diversidad cultural, integración, interculturalidad, reconocimiento cultural, atención a la diversidad.

Abstract

We are living in a globalised world where international relations increase and migratory movements become a reality which affects Europe as a whole. At this respect, borders are disappearing and Europe develops its journey to be a multicultural area where a single culture is no longer the norm, but instead, several cultures coexist one with another. These natural changes in society affect our schools. In this project we are going to approach the reality of multiculturalism through case studies in three infant and primary schools, two of them in the Autonomous Community of Navarre, in Spain, and one in Liverpool, Eastern England. The aim of this study is nothing but to collect information, to interpret, analyse these, and review multicultural realities in each site. We hope this will serve for our Educational Systems to get on forward to develop, reconstruct, change and improve in order to face the future.

Keywords: cultural diversity, integration, interculturalism, cultural recognition, diversities.

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MULTICULTURALISM at School: Three case studies to approach this reality in schools:
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INTRODUCCION

Este proyecto titulado “MULTICULTURALISM at School: Three case studies to approach this reality in schools: Two in Spain and one in the United Kingdom” es un estudio de casos de enfoque socio-cultural que se ajusta a una corriente interpretativa y crítica de la realidad. El mismo, estudia la realidad multicultural desde una perspectiva escolar global. Debido al contexto en el que nos situamos, el trabajo se ha desarrollado en tres centros escolares de distinto régimen; público, concertado y privado, y nos centramos en los niveles de Educación Infantil y Primaria. La recogida de los datos significativos acerca de este fenómeno tiene como objetivo guiar la observación y el análisis para poder formatear este Trabajo Fin de Grado. Este estudio va dirigido a profesionales docentes o futuros docentes que desean conocer las diversas realidades escolares en torno a las relaciones entre las distintas culturas que conviven en nuestra sociedad y su desarrollo en el contexto educativo.

El trabajo tiene como objeto la realización de una comparativa entre la realidad multicultural e intercultural planteada desde la realidad escolar y conocer cuál es el grado de involucración de los centros educativos correspondientes. Las situaciones personales y sociales que nos ocupan nos llevan a desarrollar aspectos relacionados con los modelos intercultural y multicultural, los retos multiculturales; la atención a la diversidad, la inclusión social, la involucración escolar como institución educativa así como la formación del profesorado en el ámbito de estudio. Se trata de un estudio de observación directa desde el interior y exterior de las aulas, contando con la colaboración profesional del equipo docente, personal directivo y propia experiencia en la práctica docente realizada en dos de los centros escolares. Los distintos enfoques de este proyecto pretenden compartir la experiencia multicultural desde un punto de vista personal y crítico recurriendo para ello a la práctica observacional pero se ha apoyado igualmente en diversos estudios realizados en el campo con anterioridad.

En lo que concierne al ámbito de desarrollo del trabajo, éste ha surgido de análisis prácticos y observaciones realizadas en tres centros educativos, dos de ámbito nacional, misma área de localización, y otro internacional bajo un régimen Europeo. El proceso de selección de los mismos, deriva de mis aportaciones prácticas como docente colaboradora tanto en el primer estudio de casos como en el último, y es la

situación geográfica del primero la que nos lleva a la elección del segundo caso. El motivo es ofrecer una comparativa dentro de una misma zona geográfica de pequeña dimensión y cortas distancias, con otra de mayor dimensión. El método de observación que abarca este estudio, es un método de análisis cualitativo de una realidad dinámica que nos permite estudiar los fenómenos, inferir en las observaciones, comprender la realidad sin ánimo de control y describir y explorar las relaciones que se establecen en ella desde la experiencia del ámbito de estudio, entre otras.

La investigación planteada en el estudio aspira a reflejar la realidad con el recurso a cuatro variables:

- La percepción del personal docente del centro educativo (Jefa de estudios de Educación Primaria, director del centro, vicedirector, psicopedagogo, personal de minorías y profesional docente) en relación a la realidad multicultural de la que participan las instituciones educativas como objeto de estudio. La recogida de información se hace mediante un cuestionario cualitativo.
- En qué medida se contempla la multiculturalidad en la Programación General Anual (PGA) de cada centro educativo y a qué aspectos específicos hace referencia.
- El volumen de alumnado de procedencia inmigrante se establece sobre la base de dos tipologías diferentes: alumno/a con padre y madre nacidos fuera de España/Inglaterra que comparten mismo país de procedencia, y alumno/a con o bien padre o madre nacido fuera de España/Inglaterra (según proceda). Se establece además una tercera tipología para uno de los tres casos estudiados: alumno/a con ambos padres nacidos fuera de España y procedentes de diferentes países.
- El proceso de acceso al centro educativo dependiendo del régimen institucional de los mismos (público, privado o concertado) tomando en cuenta las ideologías, o criterios, que posibilitan su ponderación.

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CAPITULO I. EDUCACION MULTICULTURAL E INTERCULTURAL: DOS PLANTEAMIENTOS ANTE UNA NECESIDAD SOCIAL

1.1. La diversidad cultural como elemento de conceptualización de la multiculturalidad y la interculturalidad

El mundo es un espacio globalizado en el que todos hemos sido, somos y seremos culturalmente inmigrantes, en otras palabras, ciudadanos que acogen y son acogidos bajo el paraguas de una cultura de masas. Este entramado social que se hace presente en la actualidad, es debido a la inexistencia de fronteras que abriendo paso a los distintos movimientos migratorios va dejando una cierta huella (Zufiaurre, Peñalva, 2007). Esta huella la denominamos diversidad cultural, diversidad, que hace referencia a la diferencia, semejanza y abundancia de cosas distintas, y cultural, forjada por el conjunto de costumbres, tradiciones, lenguas, religiones y etnias propio de una cultura.

En este sentido, Gorrotxategi (2005) manifiesta que la sociedad es la esfera en la que se hacen visibles estas diferencias entre los individuos y que por ello, el reto de nuestro tiempo es la integración de inmigrantes en la sociedad de acogida y la presencia de un espíritu de ciudadanía común que una a personas de orígenes distintos.

La presencia de diversas culturas, su reconocimiento y las relaciones que se establecen, es el germen de la creación de espacios multiculturales e interculturales. Los distintos escenarios a los que se abre la realidad multicultural forman parte de la pluralidad de los seres humanos que habitan en este mundo multicultural. Cuando hablamos de pluralidad debemos pensar en aquello que nos hace sentirnos diferentes en cuestiones de formas de vida, ideologías, creencias, aficiones, entre otras. Se trata de un fenómeno que deriva de factores económicos, culturales y de bienestar social que cada persona adquiere o persigue en la vida (Cota, 2001).

Según afirma Elósegui (1997, pp. 24-25), es a partir de esta premisa que nacen actitudes desiguales ante las relaciones que derivan de esta pluralidad cultural.

Elósegui (ibid), expone tres planteamientos acerca de las posturas que la sociedad adopta ante esta realidad; *Asimilacionistas, que defienden *“la primacía, el predominio o imposición de la cultura propia sobre otras”*; *Multiculturales, donde se produce *“una reacción frente al asimilacionismo por parte de una cultura mayoritaria, reivindicándose (desde las culturas minoritarias) el derecho a la diferencia”* y finalmente, las posturas *Interculturales que nos llevan a *“una convivencia en la diversidad (puesto que) detrás de la diversidad cultural hay unos valores comunes”*.

Habermas, J. (1991) nos explica que el origen de los espacios multiculturales no tiene su raíz en la inmigración sino en los llamados Estados Nacionales, los cuales nunca fueron sociedades de población homogénea, por lo que los estados independientes se identificaban y caracterizaban entre sí creando su propia identidad nacional específica.

Sin embargo, según añade Cobo (1999), la versión actual del multiculturalismo, está directamente vinculada a dos hechos sociales nuevos. El primero, trata de la emergencia de grupos sociales que anteriormente eran invisibles, y el segundo hecho, es el rápido crecimiento de conflictos de carácter intercultural, ético y religioso, vinculados al aumento de la diversidad cultural interna de nuestras sociedades.

Esta diversidad en lo que al ámbito educativo respecta, en palabras de Peñalva (2003, p.145) implica que:

“la diversidad cultural se construye en las sociedades en un contexto en el que las sociedades occidentales... se definen en su mayoría como sociedades multiculturales, y que igualmente las escuelas occidentales se conciben como espacio de multiculturalidad y de encuentro cultural”.

La situación multicultural que vivimos en el siglo XXI conforma un solo mundo en el que los seres humanos sea cual sea su lugar de procedencia se mueven en distintas direcciones y por motivos diversos. Estos movimientos culturales de masas llegan a la escuela, dejan de lado la homogeneidad, y dan paso a la heterogeneidad. Por consiguiente, la escuela es concebida como espacio multicultural. La misma autora continúa afirmando que las escuelas son multiculturales en el momento que las aulas

reciben alumnado inmigrante. Este hecho no las capacita, sin embargo, a ejercer el multiculturalismo como tal, a afrontar la diversidad cultural como un acontecimiento de y con varias direcciones, de y con varias explicaciones, marcadas por distintas identidades culturales que conforman las sociedades actuales.

1.2. Enfoque multicultural e intercultural: ¿Dónde subyacen las diferencias?

Los planteamientos multiculturales y los planteamientos interculturales se apoyan en tradiciones históricas diferentes. El primero, tiene su origen en Norte América y el segundo, surge dentro del territorio europeo. La primera diferencia que hallamos es su forma de gestionar la pluralidad cultural. A modo general, el multiculturalismo plantea la diversidad dentro de la sociedad estadounidense y canadiense, que son sociedades plurales en su composición y origen. Mientras tanto, el interculturalismo crece dentro de sociedades europeas como acontecimiento nuevo y complejo cuando el modelo cultural mayor se ve fragmentado con la llegada de pluralidades no nacionales (Peñalva, 2003).

Según Peñalva, A., & Zufiaurre, B., (2008), el momento histórico en el que surge el multiculturalismo es un momento de agitación y de reivindicaciones sociales que se enfrentan a una estática social derivada de la cultura hegemónica mayoritaria. Por el contrario, el momento en el que emerge el interculturalismo está protagonizado por fuertes cambios sociales que plantean la necesidad de una dinámica cultural que empuje a los sujetos sociales a recuperar un papel que han perdido ante los poderes no culturales.

Como sostiene Vallescar (2000), existen diversas formas en las que el multiculturalismo puede expresarse; *asimilación de las demás culturas en una cultura heterogénea*: que genera el uniculturalismo o monoculturalismo; el *multiculturalismo* que busca reconducir el pluralismo cultural, lo valoran positivamente, y crean a partir de él las actuaciones políticas de respeto aceptación y conservación de la diferencia; el *interculturalismo* o promoción de dialogo entre todas las culturas y el *transculturalismo*, cuyo objetivo es formar identidades personales ricas y estables que no puedan ser estructuradas de manera única dentro de los límites de la cultura, sino en interacción entre los individuos que componen las diversas culturas.

Multiculturalismo e interculturalismo están así pues interrelacionados. El primer concepto según sostiene Cobo (1999) se entiende como una manifestación de la diversidad, del pluralismo cultural y de la presencia en una misma sociedad de grupos con diferentes códigos culturales.

En su posterioridad, el interculturalismo toma sus modelos como marco de referencia para evolucionar en la forma de concebir y percibir la presencia de las diferencias culturales en la misma sociedad. Así bien, se convierte en un modelo más inclusivo y de carácter heterogéneo en comparación con el concepto multicultural inicial (Peñalva 2003).

Giménez (2003) sitúa el multiculturalismo y la interculturalidad como dos modalidades dentro del pluralismo cultural. El autor distingue el sentido fáctico del multiculturalismo, y entiende éste como diversidad cultural, étnica, lingüística y religiosa. Su entorno normativo, parte del reconocimiento activo, social e institucional, de la diferencia. En el plano de la interculturalidad, se habla de las relaciones que se establecen entre personas y grupos culturalmente diferenciados y como y cuáles son esas mismas. El primer sentido, se refiere a las relaciones interculturales, interétnicas, interreligiosas o interlingüísticas. Para el segundo, nos cuestionamos cómo deben ser esas relaciones.

Peñalva (2003, *ibid*) afirma que la interculturalidad se plantea por lo tanto desde la multiculturalidad, pero con un sentido de dinámica e interacción cultural del que carece esta última. Hoy en día se presenta como la opción que promueve de forma dinámica y abierta la relación entre las culturas desde la igualdad promoviendo el conocimiento de las características particulares de cada cultura.

El interculturalismo, sin embargo, se enfoca en una realidad educativa dentro de un contexto y una práctica educativa. Rodrigo (1999, p.74), explica que el multiculturalismo es la ideología que propugna la coexistencia de distintas culturas en un mismo espacio, y la interculturalidad, el conjunto de relaciones que se dan entre las mismas culturas.

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Por todo ello, afirma Sáez (2006, p. 875) que “la perspectiva intercultural se sitúa a varios pasos por delante de la perspectiva multicultural, pues, además de constatar y reconocer el hecho de la diversidad cultural –en el modelo multiculturalista las culturas coexisten dando prioridad a la coexistencia de grupos culturalmente diferentes más que a la convivencia de personas diversas-, la interculturalidad sitúa la interacción cultural como un hecho educativo en sí mismo”.

Estos dos modelos educativos que desde el siglo XX han tenido como objetivo abordar la integración educativa en una diversidad cultural que cada vez se hacían más visibles en las sociedades occidentales. La diversidad comienza siendo de tipología étnica en las sociedades plurales y, por otro lado, sufre una transformación para ser más cultural en las sociedades homogéneas de Europa.

1.3. Propuestas para una educación inclusiva en la escuela

1.3.1. Principios educativos

Multiculturalismo e interculturalismo comparten los principios de igualdad y diferencia, si bien es cierto que el interculturalismo añade un nuevo principio que diferencia ambos completamente; el Principio de Interacción Positiva. En palabras de Giménez (2003, p. 22), éste principio trata “no tan solo de superar la exclusión y el asimilacionismo, de respetar las culturas e identidades presentes en la escuela, sino de potenciar lo mucho en común entre todos los niños y las niñas. El enfoque educativo se hace de tal forma que las relaciones entre ellos sean de intercambio, de aprendizaje, etc., para garantizar que niños y niñas sean formados en la diversidad y para la diversidad, y para garantizar también la cohesión social y la convivencia democrática”.

Con ello se trata de enfatizar la interacción del alumnado que presenta diferencias culturales, buscando apoyo en los principios del multiculturalismo, el respeto y la tolerancia, y contando con que las relaciones sean no discriminatorias mientras se establecen relaciones interétnicas como valor añadido.

El mismo autor (Giménez, *ibid*) afirma que el movimiento multiculturalista está enfocado en cada cultura, enfatizan cada cultura, los derechos de cada una y su

sistema jurídico. Tiene sus miras en abordar las relaciones entre las culturas, y para esto, pone el acento en el aprendizaje mutuo, en la cooperación y el intercambio: cómo se da la convivencia entre diferentes, y cómo es la calidad de las relaciones que surgen como fruto de dicha convivencia.

El interculturalismo en educación implica saber distinguir, relacionar y manejar los factores personales, situacionales y culturales presentes en las relaciones y en las trayectorias educativas. Un docente debe conocer los componentes personales, las condiciones sociales en las vidas y trayectorias escolares de niños y niñas, y debe situar las diferencias y semejanzas en lo social sin confundirlas con las igualdades y desigualdades. Un maestro defensor de lo intercultural, será capaz de distinguir entre lo personal, lo situacional y lo cultural, sin dejar de lado el modo en que alumnos y alumnas establecen relaciones. A fin de cuentas, se trata de comprometerse con todo lo que el interculturalismo conlleva (Giménez, 2002).

Como señala Jaussi (1998 p.30) “Un enfoque intercultural en la escuela supone una toma de decisiones que afecta a todos los aspectos de la vida del centro. No es suficiente conocer elementos de “otras” culturas, ni convivir en un mismo espacio. No es sólo el incluir un tema más, ni algo a añadir al contenido ordinario: lecciones sobre otras culturas, jornadas multiculturales,... Se trata de incluir los principios básicos de la educación intercultural a nivel del proyecto educativo y del proyecto curricular, teniéndolos en cuenta en todas sus concreciones y en la práctica educativa”.

La educación intercultural pretende así pues conciliar el principio de desarrollo de la identidad personal y cultural y el principio de la diversidad de individuos y grupos, se trata de un reconocimiento positivo de la diversidad, de la búsqueda del encuentro y contacto entre las personas portadoras de diferentes culturas (Sáez, 2006).

1.3.2. Competencias y habilidades

La educación en palabras de (Sáez, 2006, p.867), “debe motivar a las personas, fortalecer sus capacidades, promocionar su potencial intelectual, físico y emocional, y desarrollar integralmente el potente material y el enorme potencial que cada individuo

encierra". La educación escolar debe proporcionar aprendizaje y conocimiento del mundo y de las personas que lo habitan.

Con esta concepción de la educación como base, diremos que todos los seres humanos habitamos en un mundo multicultural, por ello, las y los individuos de un grupo desarrollan competencias en varias culturas. Cada individuo tiene acceso a más de una cultura, es decir, a más de un conjunto de conocimientos y de percepciones, pensamientos y acciones. Pero cada nueva adquisición no se realiza de manera completa, sino que adquirimos las partes que van unidas a nuestra experiencia, (García, J., Pulido, A., & Montes, A., 1997).

Ahora bien, educar para el presente supone educar para la interculturalidad y desarrollar de este modo una educación que prepare a las personas en la diversidad. Abdallah-Preteceille (2001, p. 58) describe del siguiente modo:

"La educación intercultural está aun rodeada por un halo semántico determinado por las incertidumbres, las dudas, las resistencias y las dificultades que supone imaginar una educación en el marco de una sociedad marcada por la pluralidad, pero también anclada en una fuerte tradición educativa fundamentalmente homogeneizadora".

También Jordán, Ortega y Mínguez (2002, p.36) sostienen que la educación intercultural nos habilita para ubicar el núcleo de la cuestión: "no es el conocimiento de las culturas diferentes, sino la acogida de las personas que, entre otras dimensiones relevantes, son culturalmente distintas".

Comprendemos que educar en la interculturalidad, no solo supone educar a las personas emigrantes o a los niños y niñas culturalmente diversos. Supone educar a toda la población, tanto emigrante como de acogida. Proponemos una educación encaminada a alcanzar una sólida competencia cultural, o con otras palabras, una serie de aptitudes y actitudes que capaciten a las personas para una adecuada convivencia en la sociedad cultural (Sáez, 2006).

Esta tarea concierna a toda la sociedad pero, en mayor medida, a la escuela, y nos recuerda de algún modo que debemos continuar educando en valores, competencias, actitudes y habilidades personales.

1.3.3. Integración escolar de Minorías étnicas

Cobo (1999, p.54) sostiene que “el multiculturalismo es una reacción de resistencia hacia las culturas minoritarias o hacia los grupos de inmigrantes ante el miedo a perder su identidad frente a la cultura dominante”, y continua afirmando que: “en el corazón del multiculturalismo está la defensa de los derechos de las minorías”. Así pues, entendemos que la integración escolar de las diversas culturas, y etnias, nace de su propio reconocimiento social, del respeto ante su propia identidad y de la comprensión cultural de minorías étnicas por parte de los miembros de la sociedad. Y todo ello, lleva a un enriquecimiento cultural, al respeto mutuo y a una mejor convivencia social.

En esta línea, García, J., Pulido, A., & Montes, A. (1997, p.223), indican que la educación multicultural “nace de una reflexión sobre la presencia en las escuelas occidentales de minorías que, además de necesitar un trato adecuado por la distancia entre su cultura y la cultura presentada y representada por la escuela occidental, necesitan una atención especial ante el fracaso continuado cuando acceden a esta última”.

“La diversidad, alude a la circunstancia de las y los sujetos de ser distintos y diferentes. Por ende, se reconoce que no hay homogeneidad como se pretende establecer, pues el ser humano es diferente por esencia” (Fermín, 2007, p. 77).

Tal y como afirman Peñalva, A., & Zufiaurre, B., (2008), en el momento en el que la escuela se plantea el reto de la inmigración, es la dimensión intercultural de la educación la que nos puede dar respuesta a las situaciones que provoca el encuentro entre dos culturas. Este encuentro se puede plantear desde dos vertientes: las situaciones educacionales de la población emigrante y la conciencia creciente de la propia identidad cultural.

En la escuela, al igual que en la sociedad, no reconocer la diversidad cultural lleva a sentimientos de desplazamiento, rechazo y marginación entre individuos. Pérez (2004, p.151) dice que “la diversidad y el respeto a las minorías es tan importante como el

gobierno de las mayorías. El fanatismo es odio a la inteligencia, miedo a la razón. Frente al fanatismo, la tolerancia reconoce el pluralismo de la sociedad y de la vida y lo asume como proyecto de enriquecimiento personal y colectivo”. Es dentro de esta forma de concebir la diversidad donde la sociedad podrá construirse en la inclusión, donde la diversidad humana será valorada y se acepten las diferencias individuales de forma positiva.

Es dentro de este escenario que Jaussi (1998) indica que la sociedad desconoce las características de las minorías étnicas por diversas razones: *por desconfianza (debido a que estas no se hacen visibles); *por la existencia de prejuicios, estereotipos, o también, *por la falta de interés y rechazo de las cuestiones multiculturales. En segundo lugar, la sociedad posee cierto miedo a lo desconocido, y la posibilidad de perder su identidad cultural, formada por la mayoría cultural (normalmente la cultura de mayor poder socioeconómico). Ésta mayoría, se considera como algo valioso, lo que devalúa a aquellas que no tienen tanto volumen y poder, o en situación de pobreza y marginación.

El mismo autor sostiene que las mayorías culturales, solo ven su cultura como algo único e irremplazable y empujan a que las personas que no forman parte de esta misma, la adquieran en su totalidad. Tratándose de minorías culturales, en muchos casos, su propia cultura queda en segundo plano, o desaparece, mientras la adopción de la cultura mayoritaria se considera un éxito social. Esta situación lleva a la aparición de conflictos entre las culturas, y muchos de ellos se sostienen sobre situaciones de poder y factores socioeconómicos.

El único camino de retorno de estas culturas a la sociedad, es la escuela. Todos sabemos que es la mayor oportunidad que estas minorías tienen para poder prevalecer como cultura, una cultura presente en otras, de acogida y bienvenida, y finalmente, una cultura de personas que quieren vivir en un clima enriquecido de diversas culturas.

1.3.4. Tratamiento de las diversidades en la escuela

La diversidad cultural aporta un elemento positivo para enriquecer la sociedad e incrementar las formas en las que las y los ciudadanos/as percibimos y resolvemos los

problemas sociales y personales. Es así pues necesario, educarnos y educar a las y los ciudadanos/as en una visión positiva de esta diversidad (Sáez, 2006).

La escuela supone el escenario de la realidad social donde la presencia de diversas culturas forma parte de su enriquecimiento cultural. La necesidad de tratar la diversidad, es una necesidad de carácter psicológico que precisa de una acción, tanto individual como colectiva. Al respecto, Zufiaurre (2008, p.10) sostiene que: "la diversidad cultural debería plantearse a nivel individual: desde las necesidades propias de cada persona, pero también, a nivel colectivo: desde las necesidades propias de todo grupo cultural de expresar y vivir su diversidad". Pues bien, es el alumno/a el primero en percibir, detectar y transmitir sus propias necesidades respecto a la realidad que le rodea. Pero a su vez, éste necesita de un ámbito colectivo en el que reflejar, posicionar, compartir y aceptar sus propias necesidades con las de sus semejantes.

La escuela en la actualidad no llega a tratar la diversidad de manera adecuada porque no sabe cómo topar con las necesidades individuales de alumnos/as. Como indica Palomares (1998, p. 288), "la posibilidad de ofrecer una educación y formación que pueda dar respuesta a la diversidad, exige que, en las Escuelas, se modifiquen las estructuras físicas y organizativas, por lo que –entre otras medidas- se precisa formar al profesorado".

Esta manera de comprender la diversidad puede servir de referencia para tratar las necesidades. Se trata de crecer en las necesidades, de no segregarlas, unirlas y enriquecerlas. Con ello, conduciremos el entorno escolar hacia un entorno social, y estableceremos relaciones positivas capaces de construir y enriquecer la vida multicultural.

1.3.5. Formación docente como respuesta a la diversidad

Las y los docentes se exponen a los desafíos de la diversidad cultural. Necesitan dar respuesta a las numerosas dificultades que esta supone, y esto reivindica la necesidad de una formación inicial más acorde con la realidad social y educativa en la que nos

encontramos. Mauri (2002), señala la docencia como algo más complejo que el mero hecho de enseñar a aprender. En materia de formación docente apuesta por la propuesta de una serie de competencias que capaciten al profesorado a dar una correcta respuesta educativa ante las necesidades.

Las y los maestros/as deben formarse en la práctica del trabajo cooperativo y colaborativo, deben desarrollar capacidades de reflexión sobre la práctica educativa y la realidad social, deben adoptar una actitud positiva ante las necesidades, y deben presentar un compromiso por la reivindicación de una sociedad más justa y solidaria, en la que no exista discriminación para adaptar su trabajo profesional a los avances del conocimiento en -y para- la diversidad. Consecuentemente, unir la formación inicial con la formación continua es pertinente con el fin de dar respuesta a las necesidades que van surgiendo en la práctica profesional (Palomares, 1998).

Pérez Gómez (1988), nos indica que el docente puede optar por la capacidad de reflexión, experimentación y evaluación propia, y que este es el mejor instrumento para intervenir en el aula. La formación del profesorado siguiendo una perspectiva reflexiva, se sustenta en el principio básico del desarrollo de la capacidad de comprensión situacional de los problemas educativos (Pérez Gómez, 1993).

Lo que se requiere, así pues, son profesionales docentes ágiles para adoptar opciones alternativas, con capacidad de abrirse a nuevas formas de enseñanza, preparados para enfrentarse a los diferentes retos que presenta la diversidad de poblaciones, escenarios, contextos y regiones (Fermín, 2007).

CAPITULO II. DIVERSIDAD CULTURAL EN ESPAÑA: EL CASO DE LA COMUNIDAD FORAL DE NAVARRA

2.1. Procesos migratorios

Con el paso del tiempo, el proceso migratorio deja de ser un acontecimiento excepcional. En primer lugar, vivimos en una sociedad globalizada en el que las migraciones nos invitan a pensar en la humanidad como comunidad de hombres y mujeres, y percibimos el mundo como el lugar que todos y todas habitamos. En segundo lugar, es preciso tener en cuenta que las y los inmigrantes son personas, y que este hecho, es fuente del pluralismo cultural (Saéz, 2006, pp. 862-863).

Como defiende Muñoz (1997, p. 33): “Vivimos en una sociedad multicultural. España es un conjunto de pueblos de diversas culturas y otras lenguas de uso. Pero a nuestro mosaico pluricultural, se siguen incorporando miles de personas con nuevas lenguas y culturas. Todas y todos, estamos además emprendiendo una hermosa y difícil construcción de una Europa unida, compuesta por numerosos pueblos”.

La llegada de personas inmigrantes a Navarra hasta finales de los años 1990 era un hecho casi inapreciable. Es a partir de entonces cuando el fenómeno migratorio se intensifica. Siete de cada diez personas inmigrantes residentes en Navarra llegaron con posterioridad al año 2000 (Andueza et al., 2008, p. 89).

Según los datos estadísticos del Departamento de Políticas Sociales del Gobierno de Navarra (Estrategia Navarra Para la Convivencia, 2014): en enero del año 2014, las personas extranjeras empadronadas en la Comunidad Foral de Navarra eran 59.550, el 9,3% de la población. Marruecos es el primer país con nacionales en Navarra (10.419 personas; el 17,5% sobre el total de extranjeros) y le siguen Rumanía (7.530) y Bulgaria (6.570). El deseo de permanencia de las personas inmigrantes en la Comunidad Foral, se refleja a través del número de personas nacidas en el extranjero que apenas descende los últimos años. En enero de 2014 había 86.404 personas nacidas en el extranjero, el 13,5% de la población. Según el país de nacimiento, Ecuador ocupa la

primera posición (14.550 personas; el 16,8% sobre el total). Después aparecen Marruecos (9.859; el 11,4%) y Colombia (6.859; el 7,9%).

2.2. Los proyectos migratorios: Razones para venir a España y Navarra

El proyecto migratorio constituye un elemento sujeto a cambio. Nace en el país de origen, y se va forjando a lo largo del todo un proceso migratorio con continuos choques entre expectativas y esperanzas con las que se parte, y situaciones que se encuentran en la sociedad de acogida.

El Departamento de Políticas Sociales del Gobierno de Navarra en Estrategia Navarra para la Convivencia (VV.AA., 2014), indica que el principal cambio de la realidad sociodemográfica de Navarra en los últimos años ha venido de la mano de los flujos migratorios extranjeros. En primer lugar, con la llegada, a menudo de manera individual, después, a través de la reagrupación familiar y, por último, en muchos casos, mediante la constitución de nuevas familias. Estos procesos han llevado en muchos casos a la convivencia transnacional, la formación de estructuras familiares y, en definitiva, el asentamiento en los municipios navarros.

Como señalan (Andueza et al., 2008) en una encuesta realizada en el año 2008, es oportuno analizar los factores que impulsan la salida del país de origen de las y los migrantes para venir a España. En primer lugar, se trata de mejorar el nivel de vida como factor inicial que impulsa a la salida del lugar de origen. Las migraciones a España a lo largo de los últimos años, tienen un importante componente económico. Entre los componentes no económicos, encontramos: la reagrupación familiar, la huida ante la miseria, posibilidad de estudios, acceso a tratamiento médico, persecución política o religiosa, conflicto bélico, o finalmente, catástrofe natural.

En el caso de Navarra, las razones por las que la población extranjera desea quedarse tienen que ver con las noticias relacionadas con la situación del mercado de trabajo en Navarra. No obstante, dada la recesión económica, el conjunto del Estado, y por ende Navarra, son lugares menos atractivos para muchas personas. Sin embargo, un aspecto a recalcar es que en general el proyecto migratorio de la mayoría de las personas inmigrantes se mantiene pese a la crisis.

2.3. Empleo y formación de la población inmigrante

El Consejo Económico y Social (CES), señalaba que en el flujo de la inmigración hacia España han predominado factores de tipo económico, que podrían resumirse en las expectativas de las y los inmigrantes de obtener mayor bienestar relativo, tanto individual como del grupo familiar, o social, al que pertenece.

Como señalan los autores Laparra et al. (2004) en el estudio “Evolución de la población inmigrante extracomunitaria en Navarra”, el empleo es el factor que contribuye de forma indiscutible a la integración social. Como vía principal para la satisfacción de las necesidades básicas, delimita el espacio para el reconocimiento y la interacción social. Sin embargo, el cambio que ha sufrido el empleo durante estos años debido a la situación de crisis económica que vivimos y el difícil acceso al empleo, no presupone una garantía a la integración.

En una situación en la que el mercado laboral se encuentra segmentado en dos: *por un lado, se trata de trabajos con buenas condiciones, salarios dignos, oportunidades de promoción, estabilidad, seguridad, etc; por otro lado, *el mercado secundario caracterizado por ocupaciones de escasa cualificación, malas condiciones laborales, bajos salarios, temporalidad, pocas posibilidades de promoción y, en los últimos años, una notable incidencia del desempleo. El segmento que ocupa a la población inmigrante es este segundo (Andueza et al., 2008).

Las y los inmigrantes se hacen presentes en todos los sectores, el sector de servicios, industria, construcción y el servicio doméstico, en su orden de mención, continúan siendo los que mayor número de inmigrantes ocupados concentran.

Según las cifras que aporta la Secretaria de Empleo y Seguridad Social en Resumen Últimos Datos (VV.AA., 2015), en España 684.937 personas de origen extranjero demandan empleo, 538,304 se encuentran en situación de paro, 642.311 es el número de contratos registrados a personas extranjeras y 1.572.541 están afiliados a la Seguridad Social. Estos hechos ponen de manifiesto la magnitud de la situación de precariedad, y el riesgo de exclusión supone una amenaza para una parte de la

población. Muchos habitantes están perdiendo el vínculo más directo que tienen con el país de acogida; su trabajo.

La encuesta realizada en el año 2008 en Navarra (Andueza et al., 2008, p.125), nos proporciona los siguientes datos que observamos en el *Gráfico 1* en relación a la situación de empleabilidad desde el año 2000 hasta el 2008.

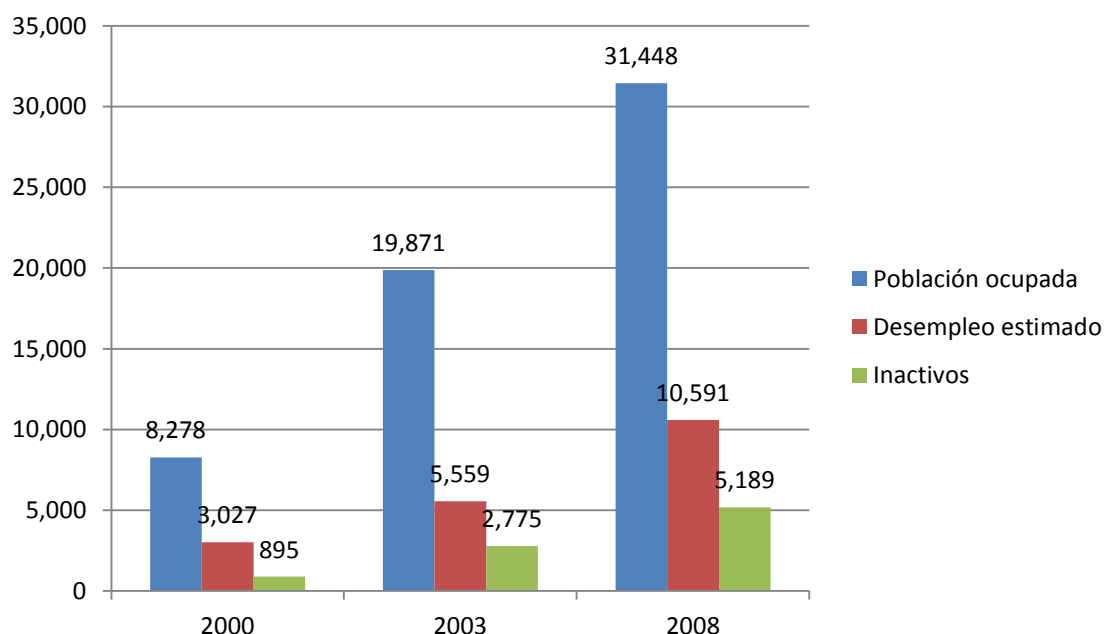


Gráfico 1. Actividad, ocupación y desempleo de la población extracomunitaria en Navarra. Encuesta 2008.

Como se muestra en el gráfico, ha habido un aumento significativo de la población ocupada desde el año 2000 hasta el 2008, y un aumento de la población activa, y del desempleado. Esta última realidad, continúa siendo similar en la actualidad.

2.4. Incorporación de la población extranjera en el sistema educativo en Navarra

A comienzos del siglo XXI, España vivió una etapa de desarrollo económico que confluye en un fenómeno de atracción migratoria unido a una creciente matriculación de alumnado extranjero en el sistema educativo Español y en el de Navarra. Este hecho, ha llevado a la existencia de aulas heterogéneas y al crecimiento de la diversidad. Hoy día, a pesar de la crisis económica, el número de alumnado extranjero

sigue siendo elevado, aunque parece que se ha estabilizado y que su peso sobre el total del alumnado tiende a disminuir.

La presencia del alumnado extranjero en nuestro sistema educativo se caracteriza por su tendencia evolutiva y positiva en los doce últimos años. Desde el año 1999 hasta el 2009-10, el volumen del alumnado ha evolucionado desde 107.303 hasta los 762.420 alumnos/as matriculados/as en enseñanzas no universitarias.

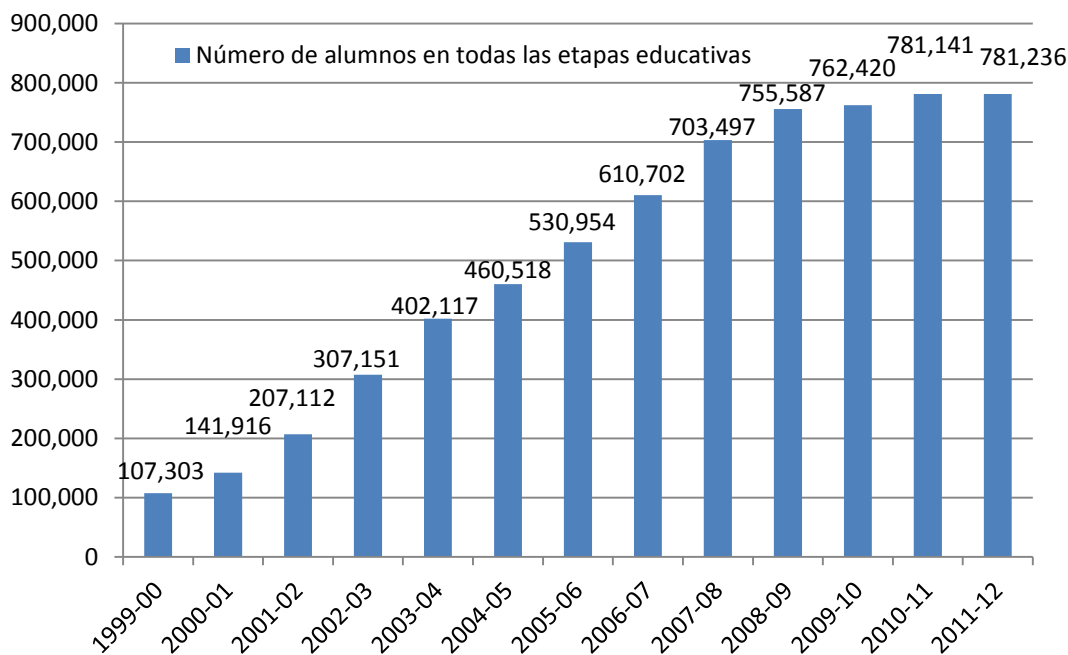


Gráfico 2. Evolución del alumnado extranjero escolarizado en la enseñanza no universitaria en todas las etapas educativas.¹

Como se observa en el gráfico, este número de alumnado extranjero ha ido creciendo a lo largo de toda la serie, aunque en los últimos cursos, en menor cantidad, y se estabiliza en los dos últimos en torno a los 781.000 alumnos.

En relación a los lugares de procedencia del total de alumnado, percibimos que han ido variando durante los cursos pasados. Según datos recogidos del Instituto Nacional de Evaluación Educativa - Subdirección General de Estadística y Estudios (VV.AA., 2014

¹ (VV.AA., Instituto Nacional de Evaluación Educativa & Subdercción general de Estadística y Estudios, 2014, p. 31)

ibid, p. 32): “según el origen del alumnado extranjero en España en el curso 2011-12, y tomando como referencia las doce nacionalidades con más peso, destacan en primer lugar los alumnos marroquíes, 155.926, que suponen el 20% del total, seguidos de rumanos con 97.587 alumnos (12,5%) y ecuatorianos con 79.400 alumnos (10,2%). A continuación irían por este orden: colombianos, bolivianos, chinos, peruanos, argentinos, británicos, búlgaros, dominicanos y brasileños, con menos de 50.000 alumnos y porcentajes entre el 7% y el 2%”.

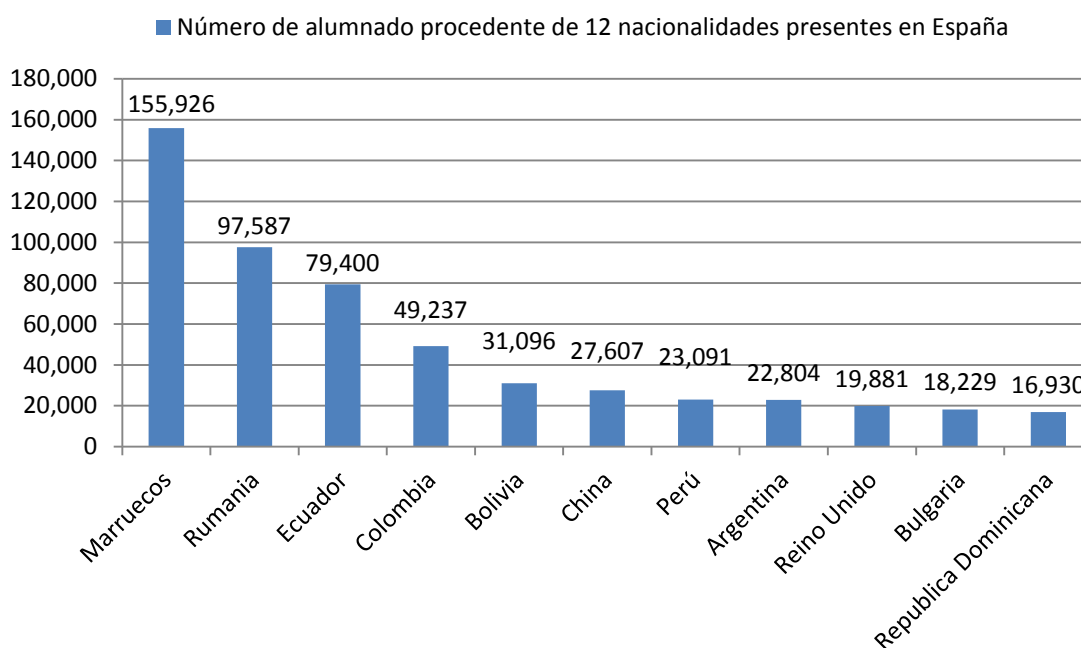


Gráfico 3. Alumnado extranjero de las once nacionalidades con más presencia en enseñanzas no universitarias en España. Curso 2011-12.²

La situación en Navarra respecto a la de España en cuestiones del país de procedencia del alumnado matriculado es muy semejante. La diferencia, como muestra el *Gráfico 4*, es que las y los inmigrantes procedentes del Reino Unido y Argentina no constan en Navarra dentro de este grupo de países con mayor volumen, pero sí lo hacen Argelia y Brasil.

² (VV.AA., Instituto Nacional de Evaluación Educativa & Subdercción general de Estadística y Estudios, 2014, p. 33)

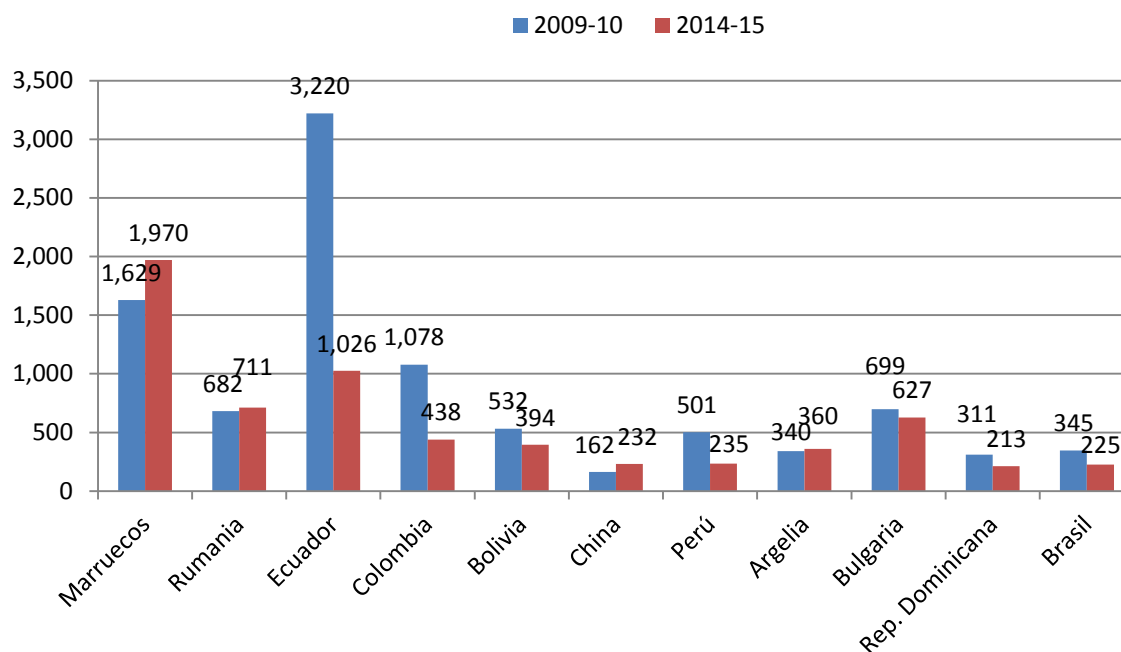


Gráfico 4. Alumnado extranjero según nacionalidad en Navarra. Cursos 2009-10 y 2014-15.³

Cebolla (2012) sostiene que el mapa escolar navarro presenta una distribución desigual de hijos e hijas de migrantes entre centros. A partir de ahí señala que los procesos de concentración debieran ser atajados, pero no porque la concentración implique un rendimiento académico negativo del conjunto del alumnado del centro, sino por su incidencia nociva para la cohesión social en el medio y largo plazo. Del mismo modo, hay que tener en cuenta que las diferencias educativas de las y los estudiantes en función de su estatus migratorio parecen deberse a su origen socioeconómico familiar.

³ (Departamento de Políticas Sociales, 2014,p. 42)

CHAPTER III. CULTURAL DIVERSITY IN THE UNITED KINGDOM: A CASE STUDY IN AN ENGLISH SCHOOL

3.1. Migratory flows

In 2014, 641,000 people immigrated to the UK compared to the previous year when there were 503,000 people. This means that emigration is at its lowest level since 2001. In 2013, 320,000 emigrants left the UK, which is lower than 349,000 people which emigrated the previous year (ONS, 2015).

Table 1: Revised Net International Migration estimates for England and Wales. 2002 to 2011. Office for National Statistics.⁴

	Final migration estimate	LTIM net estimate	New estimate migration	mid-year net	Difference between revised net migration and final LTIM net migration estimate
2001-2002		148.000		171.000	23.000
2002-2003		151.000		173.000	22.000
2003-2004		174.000		190.000	16.000
2004-2005		253.000		302.000	49.000
2005-2006		167.000		217.000	50.000
2006-2007		186.000		252.000	66.000
2007-2008		180.000		244.000	64.000

⁴ (Office for National Statistics-ONS, 2013,b, p. 88)

2008-2009	146.000	181.000	35.000
2009-2010	214.000	220.000	6.000
2010-2011	224.000	237.000	13.000

**The figure above provides at-a-glance comparison of LTIM estimates for England and Wales from 2002 to 2011 time period.*

The ONS (2013, a), with the support of the International Passenger Survey, reports for 2012, that immigrants from many different countries came to the UK. The top five countries were China, (40,000 or 8.7% of all immigrants); India, (37,000 or 8.0% of all immigrants); Poland, (29,000 or 6.3% of all immigrants); USA (29,000 OR 6.3% of all immigrants) and Australia (27,000 or 5.8% of all immigrants).

3.2. Reasons to come to the UK and to England

The relationship between socio-economic circumstances and migration is obviously clear. Individuals with lower incomes are more liable to migrate than individuals with fewer financial constrains. Over the past few years, citizens have migrated to the UK for several reasons. The most common reasons for immigrating to the UK are work-related.

Work is an important part of people's lives. A job can provide a structure and a sense of self-worthy which is essential for our well-being. But for the newcomers it is also important to feel welcome in the foreign country. In terms of national well-being, changing demographics, an effect of immigration flows, represents that having more workers is increasingly important for the communities and the economy (ONS, 2013,a).

According to data compiled by the ONS (2013, ibid), the two main factors to immigrate to the UK were: for formal study (+70,000) and for work reasons (+65,000). From those, (+53,000) were European citizens. The third reason for migration to the UK is

MULTICULTURALISM at School: Three case studies to approach this reality in schools:
Two in Spain and one in the United Kingdom

the family, (+18,000) people migrate to the UK to join their relatives. For that see *Figure 1* provided by ONS (ibid).

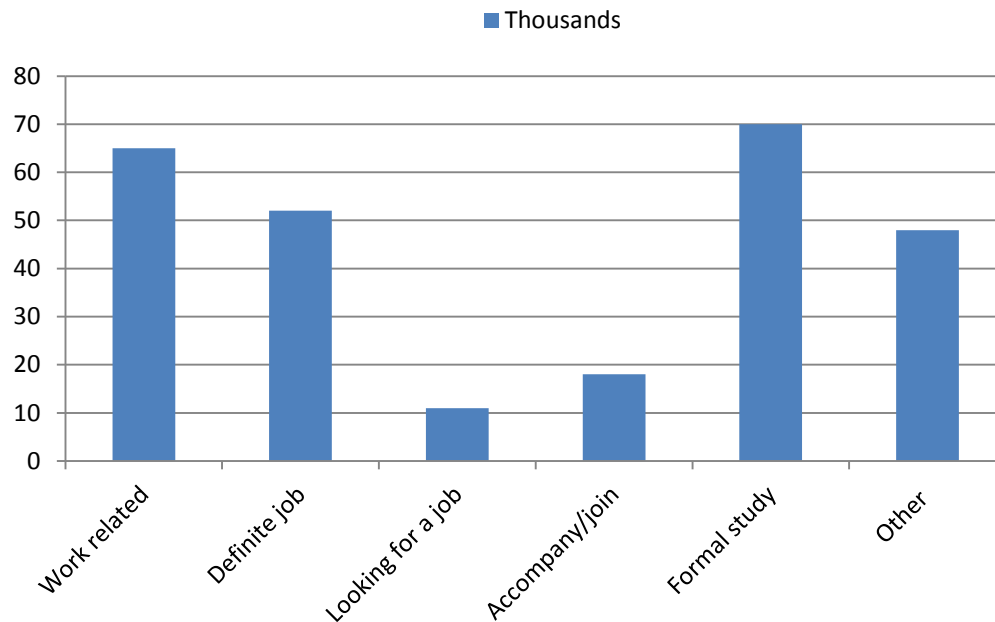


Figure 1. Number of migrations to the UK, by citizenship and main reasons for immigration, June 2013.⁵

In the past few years there has been an increase in the visas issued for work purposes (+152,139), for study purposes (+216,895) and for family purposes (+33,747). When it comes to visitors, 1.9 million visitor visas were issued in 2013. Among those: Chinese (+80,755), Russian (+37,405), Kuwaiti (+23,507), Indian (+20,749) and Saudi Arabian (+18,039) nationals.

3.3. Foreign students' admission to the English Educational System

OECD indicators (OECD, 2012), hold that the UK had one of the highest enrolment rates in early childhood (year 3 and 4) and primary education in 2010. The UK wholly believes that early education is the key to enhance equity and educational opportunities. In 2012, as displayed in *Table 2*, the 97, 7 % of four-year-old kids in the UK were enrolled in early childhood and primary education, an increase of 4.9

⁵ (Office for National Statistics-ONS, 2013,a, p. 28)

percentage points since 2005. Some 79% of these, attend public institutions and 18, 7% private institutions.

According to this information, 80% of students with an immigrant background attend school and, at schools, there are high percentages of immigrant students. About 75% of immigrant students attend schools with large proportions of students who speak a different language at home.

These findings have relevance due to PISA results which show that, in any given school, the higher proportion of students whose mothers have low levels of education show the poorer results in reading performance in those schools. Within the broader ethnics groupings, pupils of any immigrant background have historically been least likely on average in English and mathematics (DfE, 2013).

Apart from this, the UK expenditure on primary increased by 50% between 2000 and 2009, even in a time when enrollments over this period declined 11%. And meanwhile, results from PISA show no improvement in students learning outcomes. In order to narrow the performance gap between disadvantaged children and other pupils in primary education, the UK planned in 2012 to spend GBP: 2.5 billion a year in schools, where needed. Those students who are behind in reading and writing will be offered extra lessons before starting secondary school (OECD, 2012). See for this: *Table 2* below.

Table 2. UK Education Access and Financial Investment indicators. OECD, 2012. ⁶

Indicator	United Kingdom	OECD average	United Kingdom rank*
Educational Access and Output			
<i>Enrolment rates</i>			

⁶ (OECD, 2012, p. 17)

3-years-olds childhood)	(early	83%	66%	12 of 36 countries
4-years olds childhood primary education)	(early and	97%	81%	9 of 38 countries
5-14-year-olds levels)	(all	103%	96%	3 of 39 countries

Financial Investment in Education

Annual expenditure per student

Pre-primary education		6.493	6.670	15 of 34 countries
Primary education		9.088	7.719	9 of 35 countries
Secondary education		16.338	13.728	10 of 37 countries

CHAPTER IV. THREE CASE STUDIES IN SPAIN AND IN THE UNITED KINGDOM: HOW IS THE MULTICULTURAL AND INTERCULTURAL REALITY FACED IN THE SCHOOLS

4.1. Multicultural and intercultural practical study

With the aim of analysing the reality regarding multiculturalism as a phenomenon, our research has been carried out supported in three case studies. The sample study is three Infant-Primary schools from different school system (public, state-subsidised and private). The first two cases, catering for pupils from 3 to 12 years, in the Autonomous Community of Navarre and located in the outskirts of Pamplona (Sarriguren). The first school also has Secondary Education and 101 full-time teachers, however, the second has 44. Neither the first school nor the second have immigrant teachers within members of the staff. The third school is situated in England, concretely in the northern of Liverpool. This is an Infant-Junior Private School which welcomes pupils from year 4 to year 11. In such, we find an immigrant teacher from the seven staff member.

The selection of the three schools has not been done randomly. The first two, were selected for a specific area to study: how different typologies of migrations converged and which differences can be found even if there are short distances between them. The third one has been chosen due to the opportunity given to do my trainees in the United Kingdom. Hence, I could take the advantage of comparing the two countries (England and Spain) in terms of multiculturalism at schools. Even more, I could also expand the views arisen on this matter.

The purpose of the study is to provide an overview about how people from an immigrant background manage to start living in a foreign country, what drives them to choose the place where they are to live, how their learning development process moves, how the newcomers find the newly place, people, culture, customs, and even language. Regarding the schools, the objectives pursued are to find out how the

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foreign students feel in their new environment, what their family background is, how they experience school, which issues are addressed differently in a different country, how they relate with one another and how they build their special ties in their new environment.

Taking all this into account and in order to face our work with evidence, we are going to collect specific data and, to do this, we will focus on the following aspects:

- The information from selected professional staff from each school. A questionnaire with the supervision of the mentor of the school has been designed. This has been distributed through the members of the staff: the Primary Education Advisor, the Deputy Head, the Headmaster, the Educational Psychologist, the staff for minorities and teachers. They have provided the project with relevant information about their experience, perceptions, their daily life and their contacts with foreign pupils. Thus, through this questionnaire what we do, is to look for a real picture of multicultural education in a school atmosphere.
- The analysis of the School Curriculum, the volume of students in each school and their admission process has been supported by accessing to the school data and planning several interviews with the office staff. Working on these issues, we endeavoured to explore how each school works, and how they address multicultural education.

4.1.1. Multicultural students in the three case studies: Data collection and variables of the study

In the three case studies, the initial contact has taken place differently. In the first case, the Primary Education Advisor knew the proposal beforehand. In the second, a regular teacher contacted me owing to the mentor's recommendation. And in the third and last case study, the Headmaster was the first to welcome the project. After having contacted them, we proceeded to speak to the members of the staff to make them aware about the involvement in the project.

The research has been carried out following four specific variables. The first variable set for the project is related to the staff. The objective pursued is that staff members

through a questionnaire can express openly and provide with an overview of their experience and the reality they live within the school. We have chosen some members of the staff as follows;

3 members of staff from each school

A regular teacher/An
English Teacher

The Primary Education
Advisor/ The Headmaster/
The Deputy Head

The Educational
Psychologist/ Staff for
minorities

When it comes to the questionnaires, they were designed at the very beginning of the project to be fulfilled by all the subjects selected in a personal and careful way. It must be made clear that the questionnaires took place in each school during the ordinary timetable and the information collected was considered confidential. Once the interviews were carried out, the items which set about the questionnaire were more than enough to provide us with crucial information concerning the multicultural and intercultural reality of the schools.

Questionnaires were developed according to the following layout:

I.CONTEXT OF THE SCHOOL (objective: to allocate school's facilities, opportunities and positive aspects).

- Factors that influence in making the school a good choice.

II.CULTURAL CONTEXT AND STUDENTS' BACKGROUND (objective: to know the level of immigrant students in the school and their background).

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- Volume of students and place where they come from.

III. STUDENTS' INTEREST AND MOTIVATION (objective: to know how well/bad their learning process is and its causes and consequences.

- Students learning continuation in Secondary Education.
- Immigrant students' performance at school.

IV. SOCIAL RELATIONS IN THE SCHOOL (objective: to know their social interaction amongst students in the school's environment and the issues may be related to immigration).

- Cultural or ethnic problems arised amongst pupils.

V. SCHOOL'S SITUATION REGARDING IMMIGRATION (objective: to know how the school involvement is and how they work with immigration).

- School objectives regarding immigration.
 - Cooperation between families and school.
 - The role of the teacher in terms of student's integration.
 - Teacher's background.
-

Nine members of the staff filled the questionnaires in. In the first school they occurred with the Primary Education Advisor, the English Teacher and the Educational Psychologist. In the second school, questionnaires were distributed to a regular teacher, the Primary Education Advisor and the staff for minorities. Lastly, in the third school, they took place with a former teacher, the Deputy Head and the Headmaster. Their collaboration with the whole project was vital to fulfill our targets owing to they were willing to help with the interviews

The second variable taken has been the School Curriculum. For this, we interviewed the members of the staff. The office staff also took an active part in the project when

providing us with the School official document. Through this, we could see how each school takes multiculturalism into consideration.

The third variable was the volume of pupils with an immigrant background. It was designed according to the following typologies:

Typology of background

Two parents of same ethnic background.	One parent British/Spanish (depending on the school's location) and other of different ethnic background.	Two parents of different ethnic background (only in C.P. Sarriguren case study).
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The fourth and last variable studied was the admission process in the three schools and the criterion they adhered to. We did not encounter any problems when accessing to them due to school's openness and reliability.

At this point, it is worth mentioning that we did not inform parents about the research. We were using anonymous personal data. Furthermore, the nature of the information collected was qualitative and not sensitive at all.

The overall wish of the project is to gather information and to report the reality of how immigrants' school life is in the different schools in the Autonomous Community of Navarre and in the United Kingdom, and raise awareness of current and likely issues surrounding multiculturalism.

4.2. First case study - Infant, Primary and Secondary state-subsidised School; Santa Maria La Real

The first school is a state-subsidised school located in the outskirts of Pamplona. The total amount of students rises up to 1690 and they are distributed as follows; 1st grade of Infant Education 38; 2nd grade of Infant Education 325; Primary Education 657 and

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Secondary Education 665. This School has 32 pupils who come from an immigrant background, that is, 1,89% of the total students. In this School, questionnaires were carried out with the Primary Education advisor, the Educational Psychologist and an English teacher. Furthermore, several interviews were held with the staff.

To understand the School's reality we need to go back in time to know more about their school context which has its roots in the boom of immigration in the 2000. People from South America (Ecuador and Colombia mainly) immigrated to Spain due to the work opportunities of that time in the search of better job conditions. Minorities came from Arabic countries, China and other Latin American countries. In the words of the Primary Education Advisor, the first factor why parents chose this school was (and still is) the option opened for Catholic education.

The information we gathered has been organized in two different typologies: both parents of same ethnic background and one parent Spanish and other of different ethnic background. In the table below, there is no data related to the second typology (one parent Spanish and other of different background). This is due to the fact that the School was unable to provide us with this information, regarding there are total of 1690 the School deemed it unfeasible.

Table 1. Volume of multicultural students

Typology of background	Infant Education	Primary Education	Secondary Education	Percentage of total students
Two parents of same ethnic background	Argentina (1)	Italy (1)	Argentina (1)	1,54%
	Bulgaria (1)	Romania (1)	China (1)	
	Italy (1)		Colombia (2)	
	Romania (1)		Dominican	

			Republic (1)	
			Ecuador (2)	
			Guinea (1)	
			Ivory Coast (1)	
			Moldavia (1)	
			Morocco (1)	
			Nicaragua (1)	
			Peru (4)	
			Portugal (3)	
			Ukraine (4)	
One parent	No data	No data	No data	No data
Spanish and				
other of				
different ethnic				
background				
Total	4	2	29	1,54%

The Primary Education Advisor indicates that families which come from Africa and South America (Argentina and Peru) tend to have a lower educational level than those from Central America (Colombia, Ecuador, Nicaragua and Dominican Republic). The Educational Psychologist states that families who come from Eastern Europe (Romania,

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Bulgaria, and Ukraine) may encounter economical problems but not those from West European countries (Portugal, Italy). These ones only have language problems.

The School covers family's needs in terms of their economy according to different situations. Each student is to benefit from the educational programmes, which are mainly focused on language difficulties. These programmes are addressed to children from St. Maria La Real School and also to children from different schools.

The Primary Education Advisor states that the intercultural mission of the School is to educate the students about cultural diversity. The School cooperates with the Family Assistance Program, the Social Base Service and, the village church. Moreover, The School instils students from Secondary Education into voluntary job, which consists of helping children with educational needs. Secondary students are offered with training and awareness-raising workshops. Voluntary teachers also help with extracurricular classes. Pupils who are in need of improvement take these classes once a week. Not only children from this school can benefit from this complementary resource, but also children from the surroundings.

The Educational Psychologist reports that the school academic efficiency is associated with family breakdown. Depending on cultural customs and attitudes, there is lack of academic support. Because of this, school performance is going to be poorer in those students which come from an immigrant background. When this happens, it is crucial to keep in touch with the family for non-academic aspects. Pupils who come from an immigrant background are immediately integrated with the others. And this is due to the fact that migration is nowadays a common fact in our society.

The English Teacher indicates that this school is known for Catholic religion practices and beliefs. All members of the staff uphold Christian educational practices and social compromises. Their compromise as teachers is the transmission of Catholic values and human rights. These values are: family, education, the youth, respect, equality, solidarity, tolerance, unity, simplicity, dignity, fraternity and work. The School endeavours to develop a multicultural sense and approach their students to Third World countries all over the world. This School keeps in touch with a school from Chad and finances their projects endorsing an African's Campaign against Hunger.

The English teacher thinks that teachers always have the right to intervene in the classroom in terms of school values: respect, solidarity, companionship, and others. She also stands that this can be equally applied to everyone whatever their social condition is.

The three members of the staff interviewed claim that Educational continuity is mostly guaranteed. Almost all the immigrant students finish and are high school graduated. Therefore, they are admitted in several universities successfully.

When it comes to the School admission policy, the School adheres to the national admission criterion designed for public schools. Hereby, the order of priority established in the admission process is as follows;

1. Priority Criterion

- a. Family relationship, if any brother/sister studies in the School or if there is a son/daughter of the staff (4 points).
- b. Student's disability (2 points) and parent's disability (0.5 point).
- c. Home's proximity (4 points).
- d. Low family income (1.5, 1 or 0.5 points).
- e. Large family (1 point).

2. Complementary Criterion

- a. Family former students (1 point).
- b. To be legal resident in the town and same postal code (0.5 points).

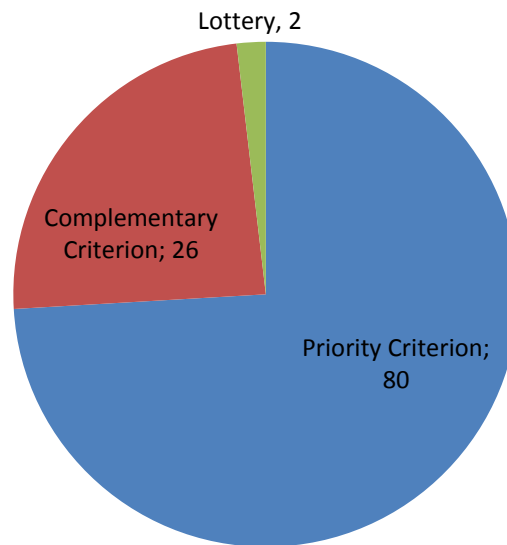


Figure 1. Number of students admitted and its distribution in 2014

In Infant Education, last year (2014), 135 students applied to the School. Only 108 were admitted according to three differentiated categories. The first: 'Priority Criterion' corresponds to the blue section of the figure. From those, 62 pupils were admitted for family relationship (58 bothers/sisters and 4 son/daughter of the staff), 16 for family income and 2 for disability. The second category (in red) is the 'Complementary Criterion', organized in four subcategories; large families + postal code; former students; former students + postal code and large family. Finally, the third one (in green) indicates the two students which were admitted by a lottery among 28 students which fit with the postal code criteria.

When students are accepted to start their studies in this School, they are aware that they should remain in the school until the end of their educational period. The School Commission does not allow pupils to abandon school unless a major reason, such as parent's work mobility, or moving to another home, or new student's arrival. All students have an initial assessment with several contents at the end of the term. May problems be encountered; students are provided with extra support in their ordinary timetable. That is, pedagogues and teachers at the time, work with the children to reinforce their learning. Teachers do also have tutorial sessions with parents, at least once in a month.

Looking at the school curriculum, the School is majorly main stream. This includes all related to school strategies, support processes and general objectives for all the educational stages. In Primary Education, some objectives are highlighted, say for example: to improve academic results in mathematic and linguistic competences, to improve reading skills, to revise the classroom's plan in order to achieve systematic and rigorous assessment, for instance.

The curriculum does not include multicultural education. Nevertheless, families are highly considered in the school so as in the curriculum, when it comes to meet parent's satisfaction, family plans and social work.

English as a foreign language is extremely valuable in the School, and the curriculum includes exchanges with students from England. To some extent, multicultural education is taken into account. This fosters cultural diversity when they experience a different culture.

The school lacks however of resources when it comes to English subjects because none of the support teachers has a very good level of English. Some immigrant pupils remain as such without much assistance. Therefore, some pupils feel uneasy towards English. If they cannot express themselves openly, they feel apart from the others. But despite this fact, they all remain in their classes mixed with their classmates, and they all expend their time with extra material and lower level of exercises. That is why it is difficult to measure how well they are getting on with their own homework and how their learning process is like. Being in a big group, leads teachers to a situation in which they have scarcely time while teaching.

4.3. Second case study-Infant and Primary public school; C.P. Sarriguren

The second school is situated in the same area as the school Santa Maria la Real, just outside Pamplona. It is a public school where nearly a half of the children at Infant and Primary stages come from an immigrant background. Here, questionnaires have been distributed to three members of the staff, the Primary Education Advisor, a School

Teacher and the staff member for the minorities. They have exchanged their views on this subject and we gathered these impressions to create a picture of the school atmosphere.

This public school welcomes children from age 3 to 12, which corresponds to Infant Education: 555 pupils and 416 pupils Primary Education, 971 pupils in total. On mostly of the classrooms the children's` rate is 26.

Overall, there are eleven regular teachers and three assistant teachers for Infant Education, thirteen regular teachers and an assistant teacher for Primary Education. Apart from the regular teachers, some staff is specialized in English (5), Physical Education (2), Music (2), Basque (3) and Religious Education (2). The School also counts with the Physiotherapist (1), Educational Psychologists (2), counselors (3) and staff in charge of minorities (2).

What we enquired in this school was designed according the two specific typologies used for the other two schools (two parents of same ethnic background and one parent Spanish/British and other of a different ethnic background). Yet for this school, considering its high immigration rate, we decided to add a third one. That is to say:

- Two parents of same ethnic background.
- Two parents of different ethnic background.
- One parent Spanish and the other of a different ethnic background.

The office staff provided me with all the subtle information for all the educational levels. As it is a public school, this source of information is generally accessible for everyone and this information is of importance for the school and for the Education Department. The volume of students, and where from, was explained in detail in the corresponding tables. It is necessary to understand that we have labelled as "Unknown" all the data which was not at disposal when it comes to know the countries where parents come from. We lacked of this information due to the fact that parents, when filling child's enrolment they did not refer it.

In the Table, children are distributed according to their educational stage and year, and here attached the specific data gathered from the School census in regard with the volume of students whose parents come from an immigrant background.

Table 2. Volume of multicultural students of C.P. Sarriguren

Typology of background	Infant Education	Primary Education	Percentage of total students
Two parents of same ethnic background	Algeria (3)	Algeria (4)	96%
	Bulgaria (4)	Argentina (2)	
	Dominican Republic (1)	Brazil (1)	
	Mali(1)	Bulgaria (8)	
	Morocco (5)	Cameroon (5)	
	Moldavia (1)	Chile (2)	
	Nigeria (5)	Columbia (9)	
	Peru (1)	Dominican Republic (2)	
	Poland (1)	Morocco (19)	
	Portugal (1)	Moldavia (1)	
	Rumania (1)	Nigeria (10)	
	Senegal (2)	Peru (2)	
	Unknown (102)	Ecuador (7)	
		France (1)	
		Guinea Equatorial (1)	
		Poland (2)	
	Portugal (4)		
	Rumania (3)		
	Senegal (3)		

		Togo (1)	
		Ukraine (1)	
		Mali(1)	
		Unknown (8)	
Two parents of different ethnic background	Argentina- Unknown (1)	Ivory coast-Morocco (1)	2,3%
	Brazil-Unknown (2)	Ecuador- Columbia (1)	
	Bulgaria-Unknown (1)	France-Morocco (2)	
	Cameroon- Unknown (1)	Guinea- Guinea	
		Equatorial (1)	
	Columbia-Unknown (1)	United Kingdom-Peru (1)	
	Nigeria-Unknown (1)	Dominican Republic- Colombia (2)	
		Dominican Republic- Ecuador (1)	
		Dominican Republic- Czech Republic (1)	
		Bulgaria-Unknown (1)	
		Chile-Unknown (1)	
		Equator-Unknown (2)	
		Guinea-Unknown (1)	
		Portugal-Unknown (1)	
One parent Spanish and other of different ethnic background	Germany-Spain (1)	Angola-Spain (1)	14,21%
	Angola-Spain (1)	Algeria-Spain (3)	
	Argentina-Spain (1)	Argentina-Spain (3)	
	Brazil-Spain (1)	Congo-Spain (1)	

Cuba-Spain (1)	Cuba-Spain (2)
Columbia-Spain (2)	Ecuador-Spain (7)
Congo-Spain (1)	Brazil-Spain (4)
Eritrea-Spain (1)	Columbia-Spain (4)
Estonia-Spain (1)	Cameroon-Spain (3)
France-Spain (3)	Eritrea-Spain (1)
Italy-Spain (1)	France-Spain (1)
Morocco-Spain (1)	Italy-Spain (1)
Moldavia-Spain (1)	Morocco-Spain (3)
Poland-Spain(1)	Moldavia-Spain (1)
Dominic Republic-Spain (2)	Portugal-Spain (2)
Unknown-Spain(20)	Dominic Republic-Spain (4)
United States-Spain (1)	Ukraine-Spain (2)
Holland-Spain (1)	Uruguay-Spain (1)
Ireland-Spain (2)	Unknown(7)
Peru-Spain (1)	United States-Spain (1)
Portugal-Spain (1)	Ghana-Spain (1)
Dominican Republic- Spain (2)	Holland-Spain (1)
Venezuela-Spain (2)	Ireland-Spain (1)
Unknown-Spain (30)	Peru-Spain (2)
	Venezuela-Spain (1)
	Unknown-Spain (16)

Total	214	187	40,29%
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The rate of multicultural students in the school is 40, 29% distributed in all educational levels. The most common countries where parents come from are: Morocco (30), Nigeria (16), Argelia (12), Dominican Republic (15), Ecuador (12) and Portugal (9). There is a total of 401 pupils with an immigrant background (same country, or different). Of those, 75 have their mother/father Spanish and 561, whose both parents are Spanish. From the 401 immigrant pupils, 64 have the Spanish nationality, 36 in Infant Education whereas 28 in Primary Education.

This School, has three different educational models according to the languages taught; Model A (Spanish, English and Basque), Model D (Basque and English) and Model G (Spanish and English). We have gathered the information about the teaching models in which multicultural pupils are registered. This is as follows:

- Model A: 106 pupils.
- Model D: 44 pupils.
- Model G: 103 pupils.

The staff member for the minorities, reports that either Model A or Model B are the first immigrant pupils' choice. Multicultural pupils scarcely choose Model D because this involves learning Basque rather than Spanish. A high proportion of pupils which chose Model A and Model G are children born in Spain, but their parents have an immigrant background. Moreover, the vast majority of these pupils come from East Europe, North Africa and South America. She affirms that families call for close cooperation with the School. The School responds to their demands with frequent meetings, contacts via e-mail and individually. Furthermore, parents are fully aware of their routines through the School magazine and blog. They can even take part in several workshops. She continues adding that student`s academic achievement lies upon their cultural and academic background. That is to say, a learning process can delay in multicultural pupils on account of family`s social and cultural situation.

The School Teacher and the Primary Education Advisor, indicate that children's academic performance is directly linked to their economic, social and cultural situation rather than just for the fact of being foreigners. The School Teacher alleges that if families generate incomes and both parents seek for children's best in their personal and educational growth, no differences amongst other pupils are shown. Apart from this, the staff member in charge of minorities suggests that the problems arise in the School may respond to children broad differences at home, language use and their tendencies when relating to teachers and peers.

The Primary Education Advisor and the staff member in charge of the minorities agree that pupils, who are going through a bad situation at home, may not have a blind adherence to school and its duties. Even more, they do not acquire the habit of responsibility and autonomy at School. Some immigrant pupils lack social ability in the School, and show poor motivation for extracurricular activities. Despite this fact, they all are provided with a healthy and favorable environment. That is, full of games, exploration activities, school trips, for instance. In other words, they are offered endless possibilities for learning and socialise.

The School Teacher states that after school, some immigrant pupils tend to socialise with those from the same culture. When this situation happens, teachers foster the classroom's interaction. Teachers take a very positive role since they are fully aware of the difficulties children might encounter. That is why they work to boost their learning and achieve pupil's integration.

The Primary Education Advisor reports that what makes parents to choose the School is the School Project itself and the proximity of either workplace or home. Moreover, all pupils come from the surroundings and the neighbourhood. The School demand does not have to do with parents wish of high academic standard but rather for the sake of child's integral development. For this, the School promotes integration in the school life, they look for problem solving and they make everything at hand to discover their abilities and to give them the opportunity to participate actively in the School. She also highlights that most of them continue their studies in the School, but

sometimes, parents work or personal situations make them move to another place. When it comes to the school teachers, none of them come from an immigrant background. They have some native English Teachers staying in the school for a short period of time.

The School curriculum follows the National Curriculum, the Official Curriculum from the Autonomous Community of Navarre wherein multiculturalism scarcely is considered. Despite this, the C.P. Sarriguren offers the *Diversity Programme*. Thus, it aims at identifying pupils with special needs, monitoring different assessments and proposals while making best use of School resources. Finally, *The Plan for Coexistence* that the School offers includes training teachers in conflicts management. The purpose of this programme is to foster the use of communication skills to resolve school conflicts.

Every year, the School faces a big demand on the number of pupils who want to enter Infant Education. They need to strictly adhere to the school admission criterion for state schools.

The first rate is the Priority Criterion;

1. Family relationship, if any brother/sister studies in the School, or any parent is member of the staff;
 - a. 1ST brother/sister in the school (4 points). This can be substituted if parents/mentors are members of the staff (4 points).
 - b. Each brother/sister (1 point). Having a brother/sister in the school.
2. Disability criterion;
 - a. Student's disability (2 points).
 - b. Parent/mentor's disability (0, 5 points).
3. Home's or parents/mentors' work place proximity.
 - a. Child's home proximity to the school area (4 points). This can be substituted if parents/mentors work place is in the school area (4 points).
 - b. Child's home proximity to the border of the school area (2 points).
 - c. Children from other areas (0 points).
4. Family income.

- a. Same or low income according to the minimum wage (1, 5 points).
- b. Same or doubled low income according to the minimum wage (0, 5 points).
- c. High income according to the minimum wage (0 points).

The second rate is the Complementary Criterion. This only will be applied when the Priority Criterion is not enough to establish children's admission;

- Large family (1 point).
- Same postal code (0, 5 points).
- The School Council will provide with an extra point if any Complementary Criterion is considered.

The 3rd and last criterion is Lottery; the lottery will be held as a public event by the School Council.

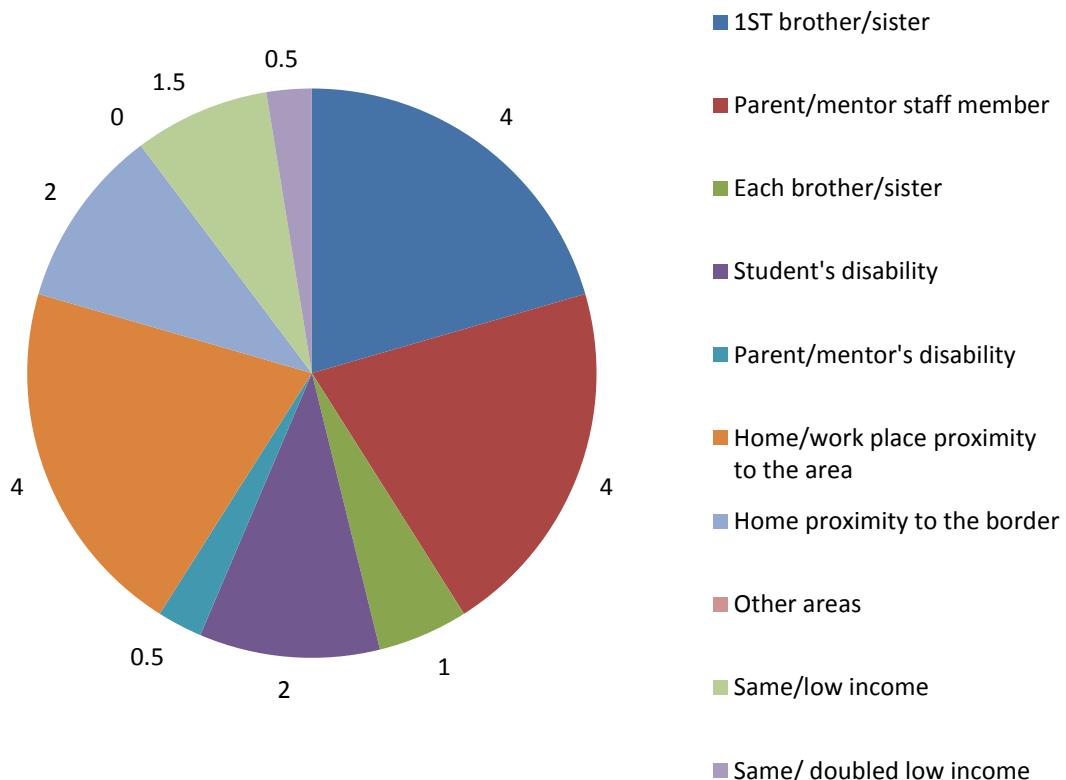


Figure 3. Priority Criterion admission for public schools

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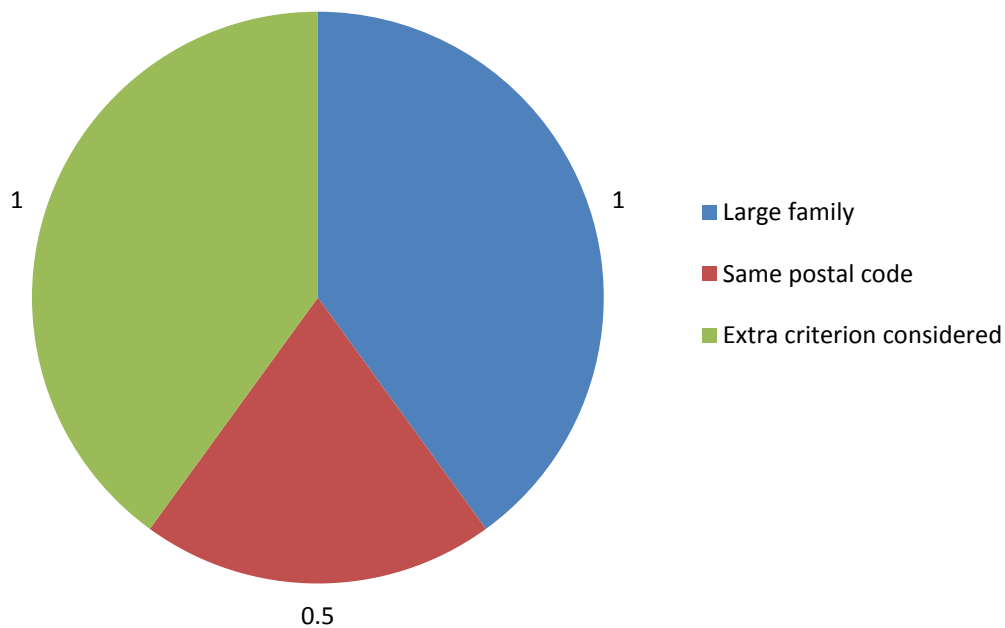


Figure 4. Complementary Criterion admission for public schools

4.4. Third case study –Infant and Junior private school. St. Mary’s Preparatory School: The Mount

The third case study corresponds to an Infant and Junior prestigious private, independent Catholic school in Liverpool, United Kingdom. It has a low multicultural rate in comparison with the schools referred previously. The total pupils are 116, 80 are baptized Catholic, 23 come from other Christian denominations, 6 from other faith and religious traditions, and 7 have no religious affiliation.

The school is located in the north of Liverpool in a very calm residential area. The building itself is a detached house with plenty of facilities. Within it resembles a normal house, and the extremely good conditions of the school make it a perfect place to learn. St. Mary’s Preparatory School: the Mount, has nothing to do with other school typologies. Children can enter when they are four and classes are arranged as follows; reception (age 4-5), year 1 (age 5-6), year 2 (age 6-7), year 3 (age 7-8), year 4 (age 8-9), year 5 (age 9-10) and year 6 (age 10-11). In each classroom, the children’s rate is sixteen, but they are allowed to exceed this digit depending on parents demand.

This school has sixteen members of staff in total; several members are ex-pupils. Seven are regular teachers assigned to a specific class, three are assistant teachers to support teachers regularly, and there is the Deputy Head, the Headmaster, the secretary, the site manager, and the school cook. All staff, including teaching and support staff, has a regular training to work with special educational needs, learning disabilities, or difficulties within the school. Only one member of the staff, an assistant teacher, comes from an immigrant background. Her both parents were born and raised in India whereas she was born in England.

In this third case study, interviews were conducted to the Headmaster, the Deputy Head and a former teacher. The Headmaster is the leading figure in the school. He reports the mission statement of the school and cares about children's individuality. In this school, pupils are fully aware of the values that school tries to transmit. The offer is a broad and balanced curriculum what raises high expectations for the youngsters. The staff is committed to giving all the children every opportunity to achieve the highest standards, and for that purpose, they take into account pupils' varied life experiences, and needs, to ensure about promoting children's individuality, irrespective of ethnicity, attainment levels, age, disability, gender and/or family background.

Table 3. Volume of multicultural students of St. Mary's Prep School-The Mount

Typology of background	Infant Education	Primary Education	Percentage of total students
Two parents of same ethnic background	Sri Lanka (1)	India (3)	3.4%
One parent British	China-United	Iraq-United	5.1%

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and other of different ethnic background	Kingdom(1)	Kingdom (1)	
	Spain-United	Japan-United	
	Kingdom (1)	Kingdom (1)	
		Columbia-United	
		Kingdom (2)	
Total	3	7	8.5%

Looking at the figure of immigrant students, we can admit that the school has scarcely immigration; only 10 students from the 116 come from an immigrant background.

The Headmaster considers that the school is a good choice for children for three main reasons: *the School is filled with a very good atmosphere, classes are small (with an average of 16 pupils) and the school performs at a high standard of academic achievement. When he mentions children's performance, he made no distinction between immigrant and non-immigrant students. What is more, he highlights that they all are nationally above average.

In The Mount, observation is crucial to support all children. For those children with special educational needs obviously. This is a very valuable tool to begin to decode why the child learns, behaves, moves and communicates in a particular way. Observation will inform the practitioner, and other professionals, about how to do it better to respond to the children's needs. What follows are appropriated strategies to implement, key techniques to assess the children needs and progress, and a School plan accordingly. Regular observations can help to identify the changes in children's development. It is clear that observation and assessment are tools to apply for a graduated approach. Observation and assessment provide with evidence when it is to review the children's progress and when writing Individual Education Plans (IEP) and also Individual Health Care Plans (IHCP).

The School Teacher explains that parents' demands are for an inclusive school, primarily Catholic, even when people of different faiths can be accepted. Children are treated as individuals, that is, the child is cared and the School keeps up to date with National Incentives. When it comes to their academic performance, they do it successfully, they are taught sensibly in different ways according to their needs, following the National Curriculum by the way.

Talking of teachers training in cultural diversity, the Deputy Head admits they care about safe-guard and child's protection. In addition, the School Teacher reports that they have been trained for teaching in multicultural school as part of their degree. When enquiring about the role of the teacher in terms of students' integration, the Deputy Head sustains that teachers have to make sure about children's safety, and that teachers implement the curriculum appropriately. The regular teacher expresses that their role as a teacher is to foster good relationships and to encourage children.

Both the Headmaster and the School Teacher, deny having experienced cultural ethnic problems in the School. They report that pupils' social interaction is good and that there are no issues to face with people from a multicultural background. And if there are any problems, or disputes, these would be dealt regardless of color. The Headteacher remembers dealing with a troubled child with racist attitudes. He was automatically excluded from the School.

The Headmaster and the Deputy Head state that there is a strong cooperation between the families and the school. They all are aware that all children need the support of both, the parents and the teachers, to make good progress. Teachers strive to build positive links with the parents of each child and keep them informed about how the children are being taught and how well they progress. Besides, parents are encouraged to visit the School, join the school trips, and occasionally, eat in the canteen with their children at lunchtime. Needless to say, those from whatsoever background come from, are treated equally. In addition, they believe that the School objective regarding immigrant students is to respect other religions and cultures.

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Religions are part of everyday lessons. In The Mount, they teach two different faiths each year as a part of their Religious Education. Moreover, different languages are taught and the teachers endeavour to bring their culture into the classroom to bring the richness about cultures into the curriculum. The School has links with France, Spain, Poland, USA, Australia and Ireland. They use pen friend programmes, a creative way of communication used to establish intercultural dialogue in schools via post or Internet chats on specific topics.

This year (2014-2015), The Mount has been warmly praised in a school report from Liverpool's Catholic Authorities. The School has been given an outstanding grade in Catholic Education by the Christian Education Department. The report explains that pupils' behaviour is outstanding. Pupils have an outstanding sense of what right and wrong, and this applies in their personal relationships. They take an increasing responsibility for themselves and their actions, and this personal relationships foster positive attitudes in the children.

When it comes to English as a second language, for pupils who do not have English as their mother tongue, some problems emerge. The school believes that all pupils should be fluent English speakers in order to face their academic and social demands. For some children, whose first language at home is not English, the school will seek for support the individual needs and to develop communication skills in English. This may require the involvement of outside agencies. Parents, whose first language is other than English, may request school documents or any written communication in English.

Admission is opened for boys and girls between the ages of 4 and 11 years but it is subject to assessment organised to confirm that the school can meet the pupil's needs. The child is invited to spend a day (or half day) with their peers and to follow the discussions with the class teacher. The Headmaster will discuss his or her performance, and if a place is offered, this is conditioned to a satisfactory report from the school he or she comes from. If they are transferred from another independent school, they will ensure that parents have fulfilled all their contractual obligations. All decisions about admission will be confirmed in writing and a contract for parents to sign.

The majority of pupils tend to join the school in September, but entry is opened throughout the year. Admission policy is carried out with due regard to the School Mission Statement which is as follows; 'The Mount is a Catholic Community which reflects the spirit of Blessed Edmund Rice and aims to inspire challenge and support for all'.

The school reserves the right to refuse admission, with or without explanation, if they feel that admission of a particular pupil can be in detriment to the interests of other pupils' and the educational aims of the school. As a Charitable body, the School has a right to decide whether, or not, sign a contract with parents according to discretion request:

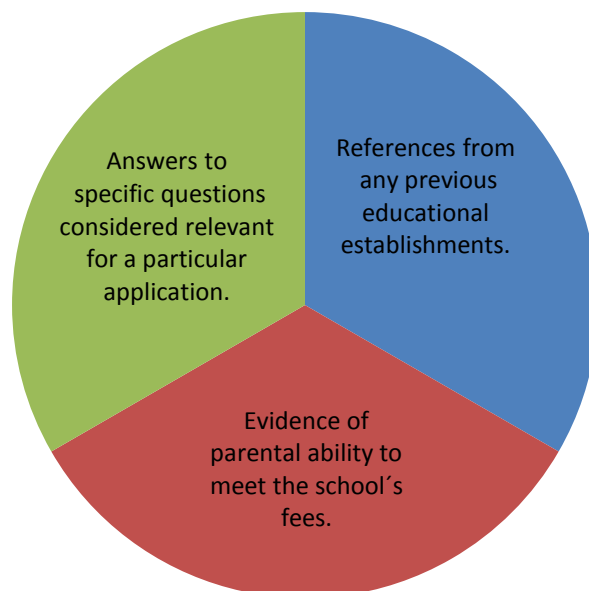


Figure 5. Admission Request Policy

The Mount's considers important what the children learn from the way they are treated and expected to behave. They have a clear value related to multiculturalism; "we value children's uniqueness, we listen to the views of individual children and we promote respect for diverse cultures". Regarding this, the School has a specific aim to

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make it work, that is to say: appreciate and value the contribution made by all ethnic groups in a multicultural society. The promotion of cultural diversity is included in the School Policies, and there are curriculum agreements about:

The *Anti-Bullying Policy* includes racist remarks and exclusion of one or another social group. The aim is to work for a safe and secure environment where all students can learn without anxiety and where measures are in place to reduce options for bullying. For this, all the staff receives training to identify and deal with all type of situations, parents are to support this policy, and pupils are encouraged to intervene about.

The *Policy on Behaviour and Discipline* aims at preparing a school community where all the members feel valued and respected. The School rewards good behaviour and works an ethos of kindness and cooperation.

The *Policy for Special Needs* takes into account pupils` varied life experiences and needs and promotes the individuality of children, irrespective of ethnicity, attainment, age, disability, gender or background. This policy defends an inclusive school to remove barriers to learning and participation and to avoid exclusion. To make this a reality, special attention is given to groups of children such as: minority ethnic groups, children who need support to learn English as an additional language, children with special needs and capable, gifted and talented children.

The Mount is believed to achieve educational inclusion. If the levels of attainment of a child fail significantly below the expected level, teachers plan work in line with the child`s individual needs and by continually reviewing what they do. The key questions they ask about are:

- Do all our children achieve their best?
- Are there differences in the achievement of different groups of children?
- What are we doing with those children who are not achieving their best?
- Are our actions effective?
- Are we successful in promoting racial harmony and preparing pupils to live in diverse society?

Teachers are familiar with equal opportunities and do appreciate and value the differences. They use materials which include a range of social and cultural backgrounds without stereotyping and participate fully regardless of their needs.

CONCLUSIONS AND OPEN-ENDED QUESTIONS

It is really difficult to conduct a research and to carry out a study on multiculturalism. There is little information schools can provide. Whatever is the school status, data about pupil's background and school census is not considered important. This creates gaps in any study you plan about multicultural education and makes research not so real as it should be. How can we reflect a reality when the information is not gathered properly and has not the meaning that you can have access to?

In a research like, when questionnaires are distributed and interviews are carried on with, different members of the staff did not mention intercultural approaches. The fact that nowadays multiculturalism and interculturalism are seen similarly, is perhaps the reason? The three schools we made research with, regard themselves as multicultural just because they welcome cultural diversity and because they have pupils from different ethnic background. Is this reality enough to believe that a school takes a multicultural approach because it has some immigrant students?

In the three schools we made research with there were different perceptions of the multicultural reality. The first case study (a Spanish state-subsidised school) considers itself to promote pupils' cultural diversity, but this it is not an issue addressed properly since this school barely suffers immigration. The second case study (the Spanish state school), is regarded as multicultural because nearly half of the students come from an immigrant background and cultural interaction comes to be guaranteed. The last case study (the private school in the United Kingdom) reports that it is a very inclusive school and that all the pupils have a multicultural sense and respect, but the school does not experience any problem on this matter. Does it mean that we only need to take into account multicultural considerations when we have to face a problem?

As we have experienced in the three schools, one and another case studies can badly be compared with another. What matters is the economic situation, and this is what counts when enrolling into a private school or a state school. No matter where you come from, no matter what level your children have, everything can be manageable as long as you have a high standard of living and face school fees, indeed. Inclusion comes after money payment, and if you cannot afford such privilege, there is no other option

but to public schools. The reality is still the same (or similar) as it was some years ago; immigrant pupils attend public schools and those who do not do so, is because they can be admitted in a prestigious school because their high social status. There is also a big difference amongst public schools, owing to the fact that they are the only ones which really need to face immigration waves, they do have to deal with social-economical family problems which can be seen in the pupil's school performance. Education is a powerful machinery to combat inequalities in our societies. But the educational opportunities for people from poorly educated families are limited in the United Kingdom and in Spain.

After trying to discover multicultural school's realities through different trial and error circumstances we can see the light. Multiculturalism does exist in these three schools but it is more about an eloquent speech they deliver quite far away from reality, that is to say, it looks on paper. Schools face their multicultural realities when they have to show their wide range of objectives, aims, values and purposes. But when schools make reference to information about their multicultural realities, in other words, when they are to reference how to deal with pupils with an immigrant story behind themselves, there are neither policies nor official papers that give a support to an integrated description of this reality.

School curricula do not mention multiculturalism at all. This is the case of the Spanish Official Curriculum which is to be integrated in public state schools and in state-subsidised schools as it is the case of both case studies. And this, disadvantages their intercultural or multicultural practices. From a different perspective, the private school in the United Kingdom makes a slight difference. They design their own curriculum, and somehow, the curriculum makes a short mention to multiculturalism in the three school policies they have: the anti-bullying policy, the policy on behaviour and discipline, and the policy for special needs.

In hindsight, there is little to choose, or mention, in the three case studies we enquire in terms of teachers' multicultural training. Schools need a change in their attitudes towards multiculturalism. In this regard, multiculturalism is not included in teachers'

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daily lesson plan, unless it is related to a religion topic to be covered. It seems that multiculturalism in schools is only linked to religion. Teachers can become advocates for their pupils' success, they can pursue their talents, they can boost their learning, and they can bridge the gap between school and home in the field of culture diversity in terms of partnership.

With this project, we have discovered that there are striking similarities between the two Spanish schools. Both face the tough problem of having some pupils in the need of support from either assistant teachers, or pedagogues, when it comes to subjects delivered in English (science, music, physical education and English itself). None of the two Spanish schools have professionals in this area of expertise with a high level of English to tackle with these major problems. Since pupils are doomed to failure.

Talking of teachers, we have the daunting challenge of giving guidance to pupils during their educational period. Hence, the way teachers treat cultures and consider diversity, is going to influence children's personality, behaviour and practises. Looking upon our teacher's background, only in one of the three schools (the English one) have a teacher from an immigrant background. The Spanish ones only have some native English teachers for brief periods, for the sake of delivering English classrooms. That is why I would like to raise a question which has been spinning in my mind from the very beginning of this research; wherein do we pretend to attain a full integration and social inclusion without counting with teachers from immigrant backgrounds?

We do not only have and need multicultural pupils to help us foster cultural diversity, but also, multicultural teachers to bring and seek to promote diverse experiences in the classroom. Moreover, with the aim of taking multiculturalism into action, we need a qualified staff open to proper multicultural practices, trained teachers and involved in educational guidance department for these actions. It is to be noted here that the Spanish public school we made research with has seven members in such department, whereas the other Spanish school has nine (the Spanish state-subsidised school). Last but not least, the private English school does not have any of these figures at all.

We are born without specific knowledge in the field, everything that we know, comes from the way that we have been taught; the thoughts we have and kept for ourselves

have its roots in a first ideology. Cultural diversity needs to be carefully conceived in a sense that differences enrich life. Cultural diversities give more opportunities to learn, to know who we really are and to understand who the others are. Our society has no sense without differences; uniqueness has never existed, not even in first nations.

We cannot ignore that sometimes we are the ones that create differences by highlighting and pointing out at them and so, but this is not the right path to reach integration. We need to stop considering cultural diversity as something that has to be reached only by the medium of the school curriculum. What schools have to do is to make every school day a multicultural day in which cultural aspects give form and frame the class without making pupils aware of that. Differences enrich the class without lighting them. We need to integrate this as a way to live and feel.

Multiculturalism should be taught in a natural way, not as something that we need to learn just for the sake of being better humans and to believe that through this, we will be enhancing our pupils to make the school a place where everyone is welcomed. Multiculturalism is part of yourself because everyone makes society diverse. Thus, it is high time we opened up our eyes and see that the school is unarguably the actual opportunity we have to make all this come true.

We should not overlook the fact that the fate of multiculturalism is in our hands. Hence, both countries: Spain and the United Kingdom need to create a European inclusive network. And this would have to include general policies for immigrant citizens' integration and specific policies for multicultural pupils' school integration. Indeed, this initiative may provide a way of reducing inequities in education while increasing quality and opportunities. Governments should devote more time to address multiculturalism within their countries. Nobody assures that this is going to be a golden road, but we need to take care of the most valuable treasure in the world: human interaction.

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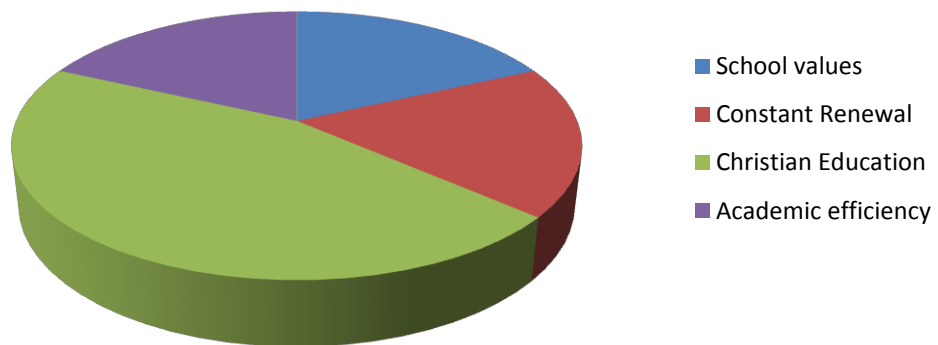
APPENDIX

FIRST CASE STUDY- SANTA MARIA LA REAL: Questionnaires

I.CONTEXT OF THE SCHOOL.

Which are the factors that influence to make this school a good choice?

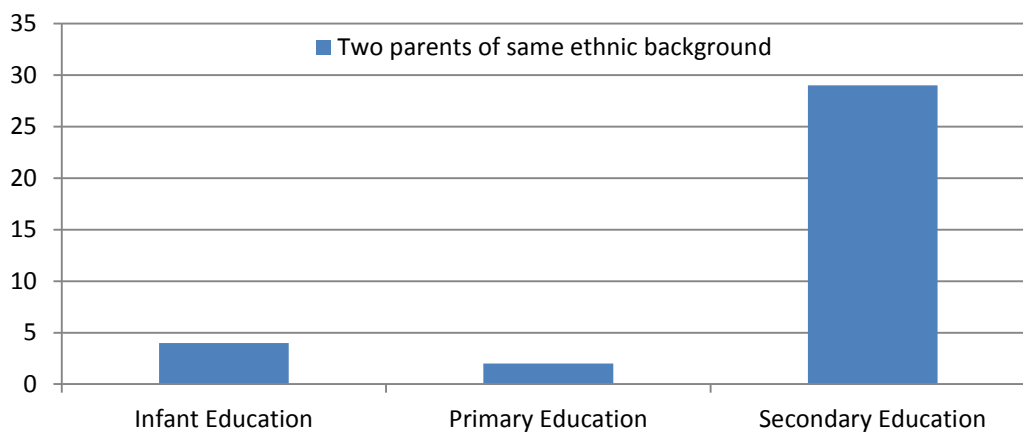
School choice factors



II.CULTURAL CONTEXT AND STUDENTS' BACKGROUND

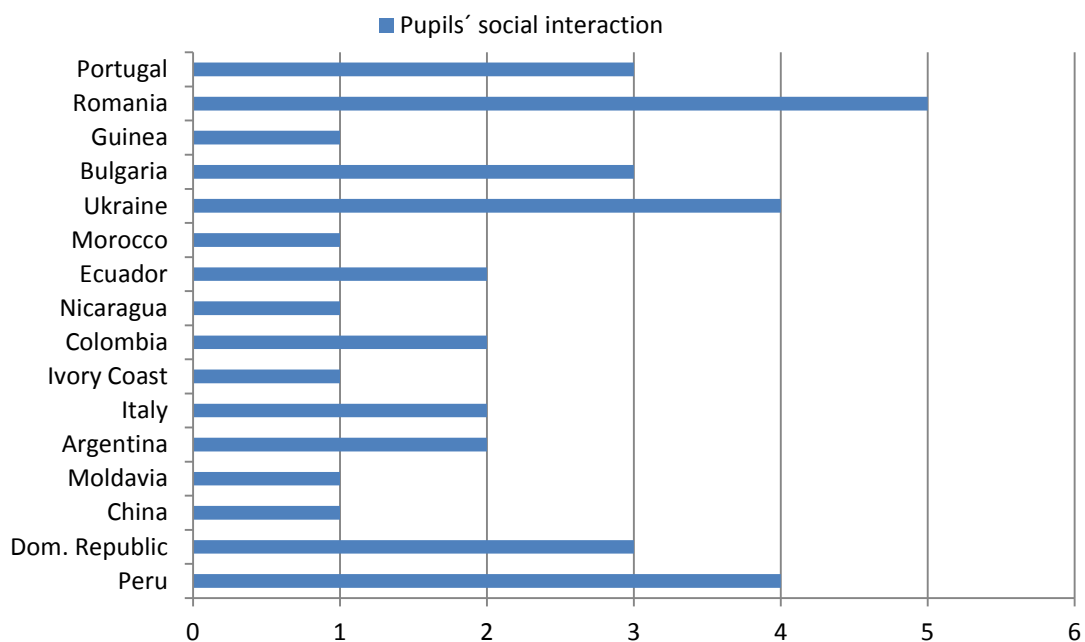
What is the volume of students that come from an immigrant background?

Volume of immigrant students



Where do they come from?

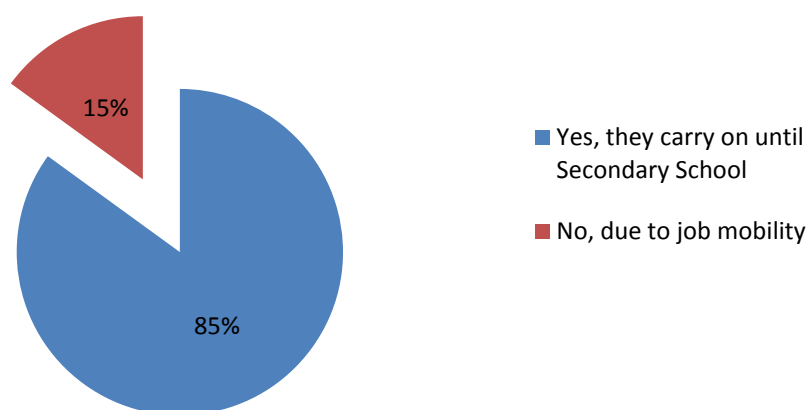
Number of pupils from each country



III.STUDENTS' INTEREST AND MOTIVATION

Do students carry on with their studies in the School until the end of Secondary Education?

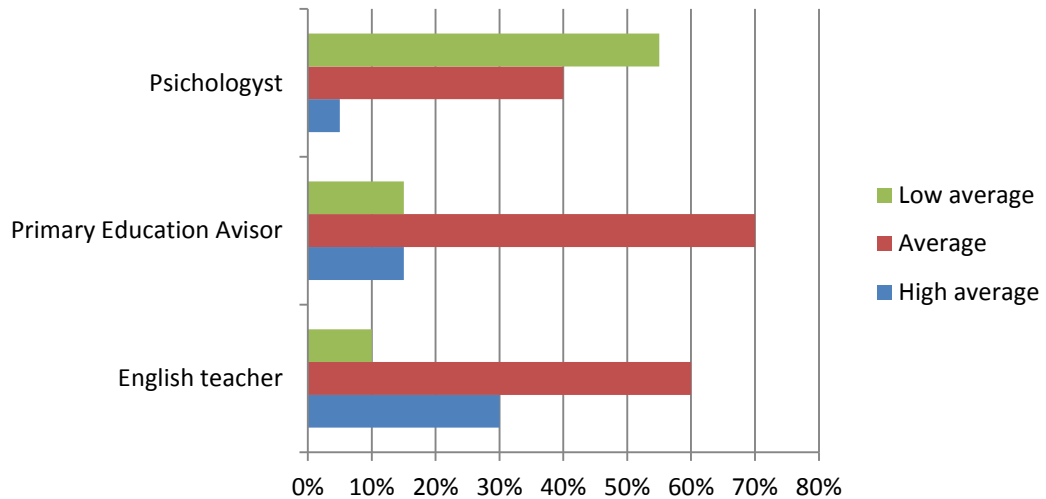
Students' continuation in the School



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How is the immigrant students' performance in the School?

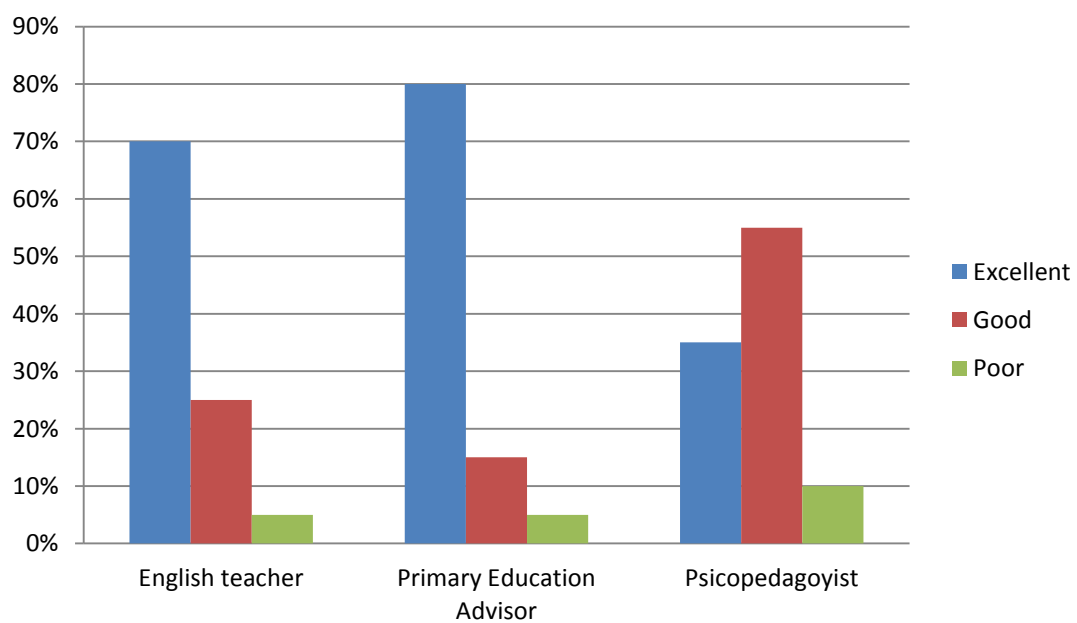
Students' performance in the School



IV. SOCIAL RELATIONS IN THE SCHOOL

How is social interaction among pupils?

Students' Social Interaction

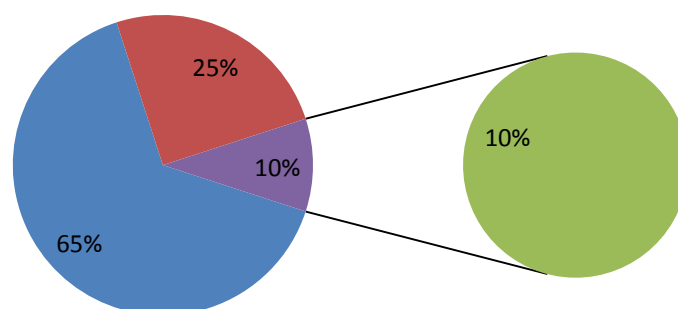


V.SCHOOL'S SITUATION REGARDING IMMIGRATION

Is there any cooperation between families and the School?

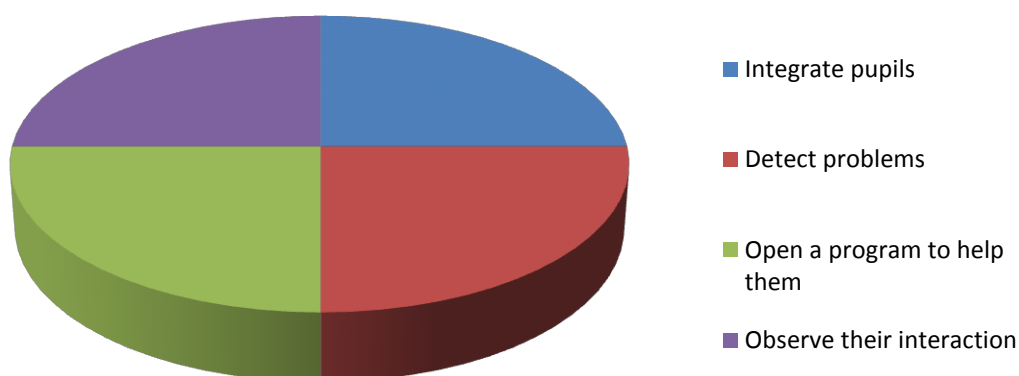
Cooperation School-Families

- Yes, there is a strong cooperation
- Families frequently cooperate
- Families do not feel the need



What is the role of the teacher in terms of student's integration?

Teacher's role

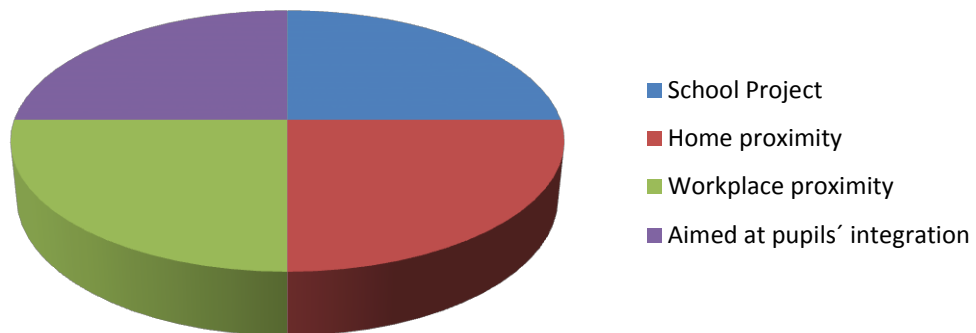


SECOND CASE STUDY- C.P. SARRIGUREN: Questionnaires

I.CONTEXT OF THE SCHOOL

Which are the factors that influence to make the school a good choice?

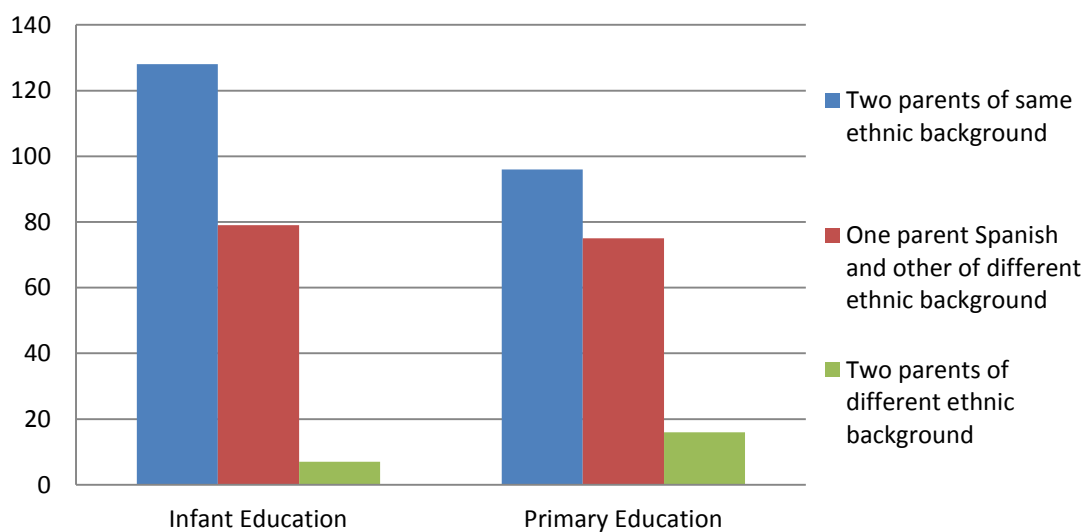
School choice factors



II.CULTURAL CONTEXT AND STUDENTS' BACKGROUND

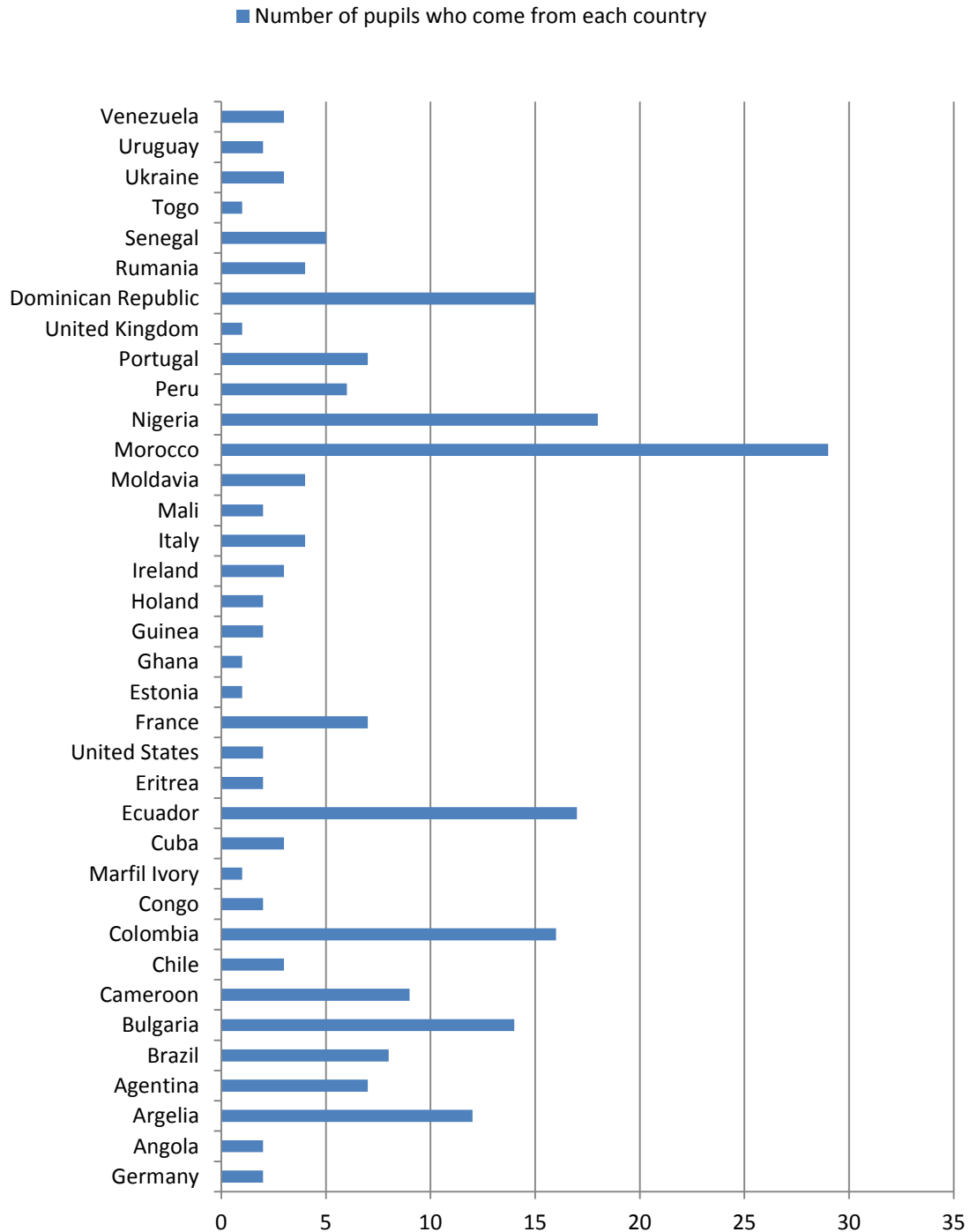
What is the volume of students that come from an immigrant background?

Volume of immigrant students



Where do they come from?

Number of pupils who come from each country

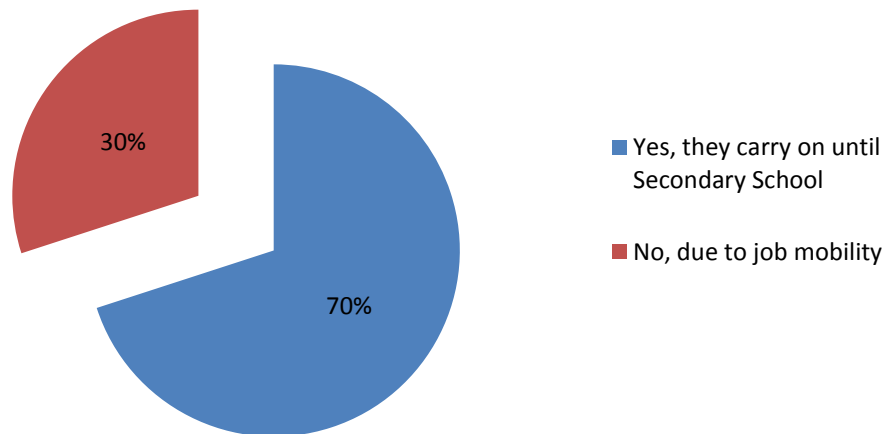


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III.STUDENTS' INTEREST AND MOTIVATION

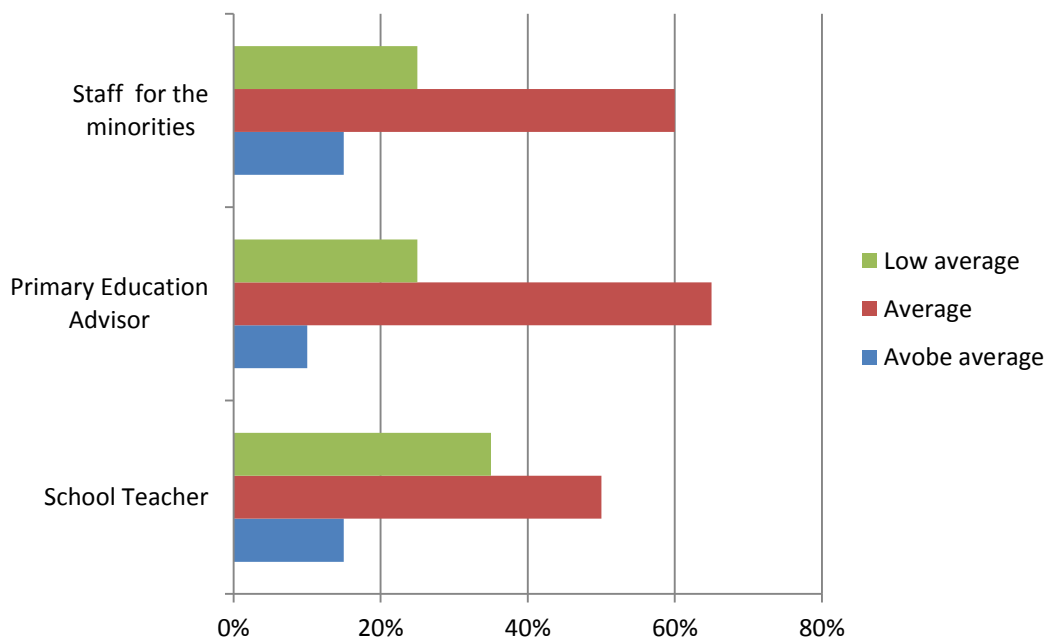
Do students carry on with their studies in the School until the end of Secondary Education?

Students' continuation in the School



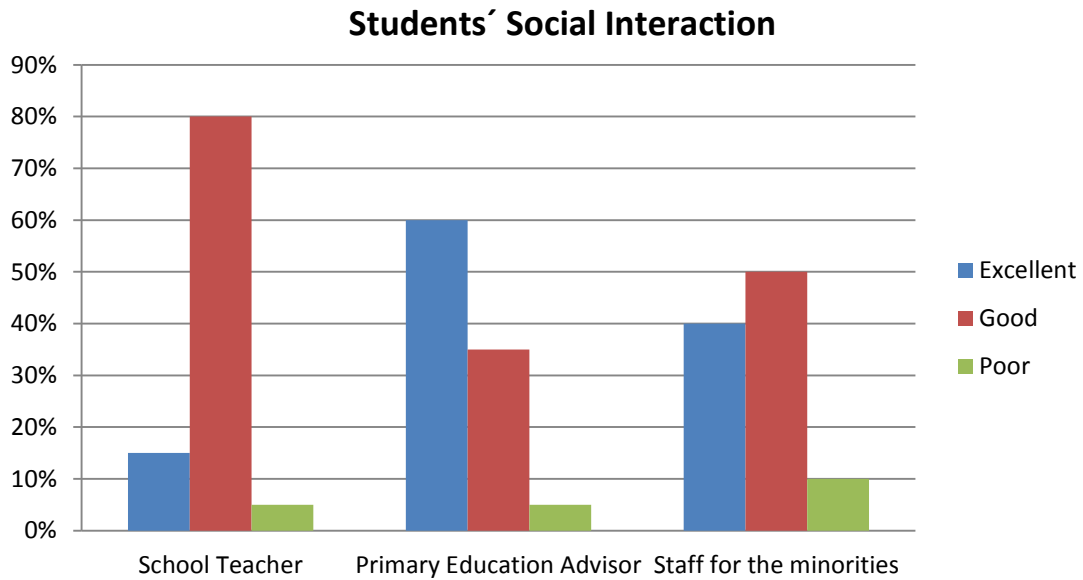
How is immigrant students' performance in the School?

Students' performance in the School



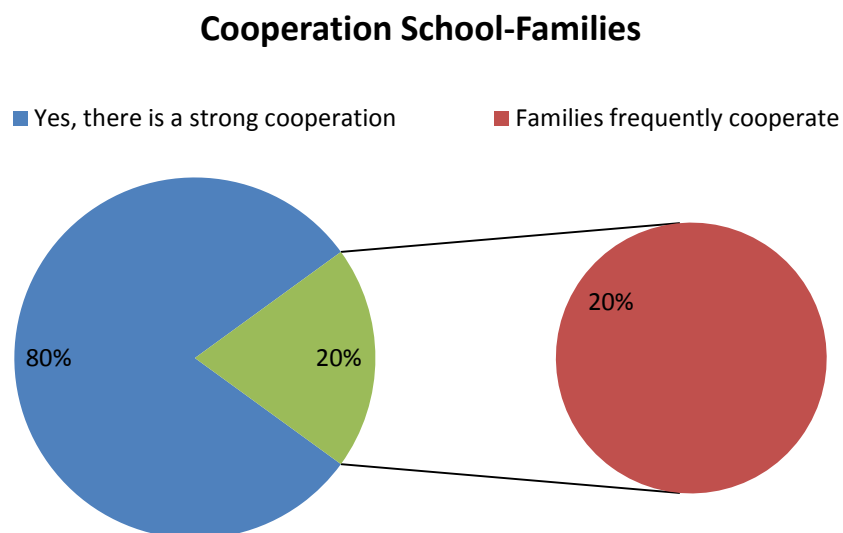
IV.SOCIAL RELATIONS IN THE SCHOOL

How is the social interaction among pupils?



V.SCHOOL'S SITUATION REGARDING IMMIGRATION

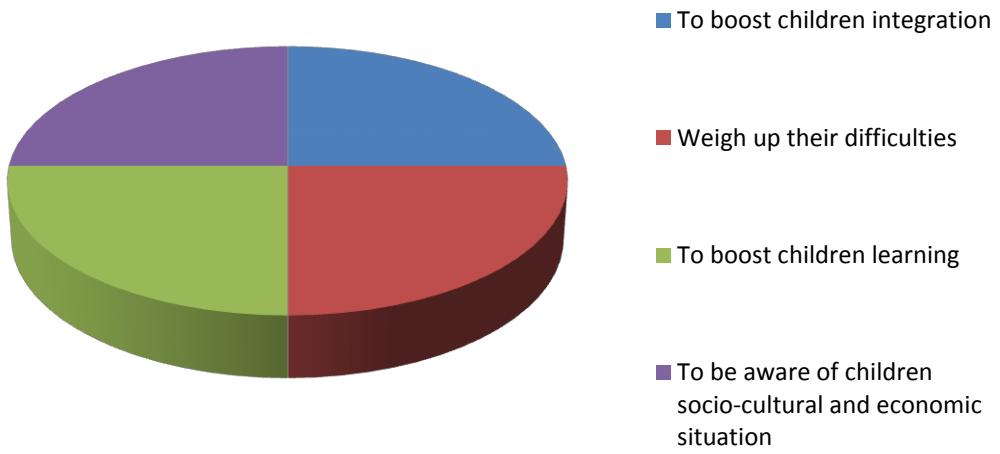
Is there any cooperation between families and the School?



MULTICULTURALISM at School: Three case studies to approach this reality in schools:
Two in Spain and one in the United Kingdom

What is the role of the teacher in terms of student's integration?

Teacher's role

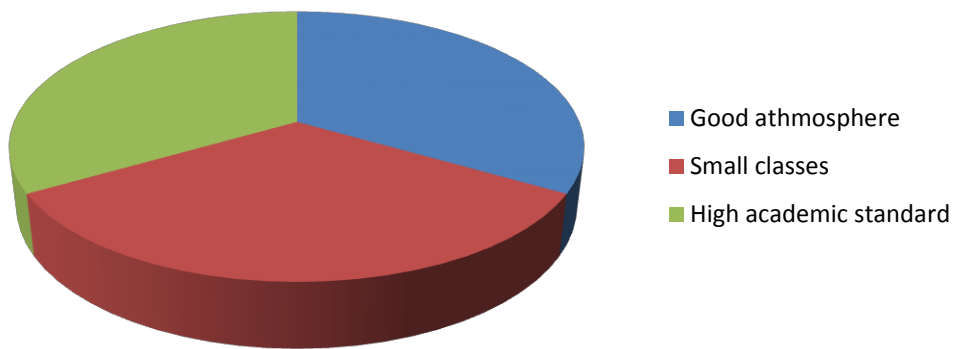


**THIRD CASE STUDY- ST. MARY'S PREPARATORY SCHOOL-THE MOUNT:
Questionnaires**

I.CONTEXT OF THE SCHOOL.

Which are the factors that influence to make the school a good choice?

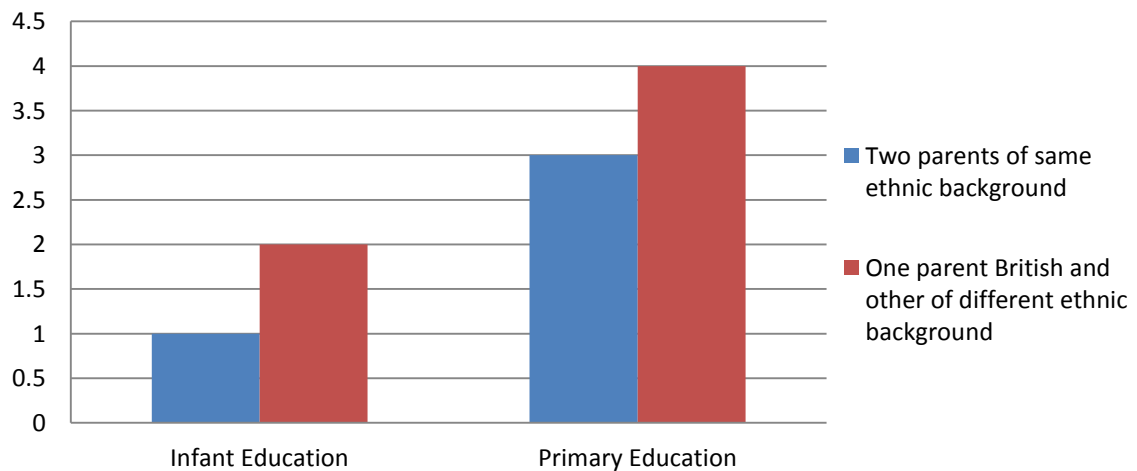
School choice factors



II.CULTURAL CONTEXT AND STUDENTS' BACKGROUND

What is the volume of students that come from an immigrant background?

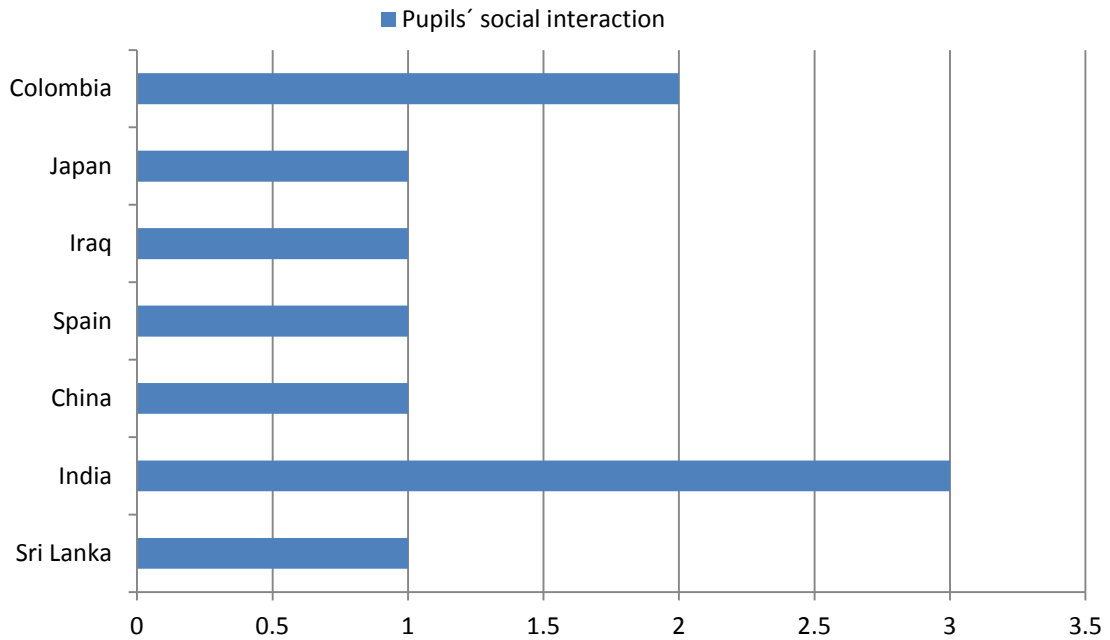
Volume of immigrant students



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Where do they come from?

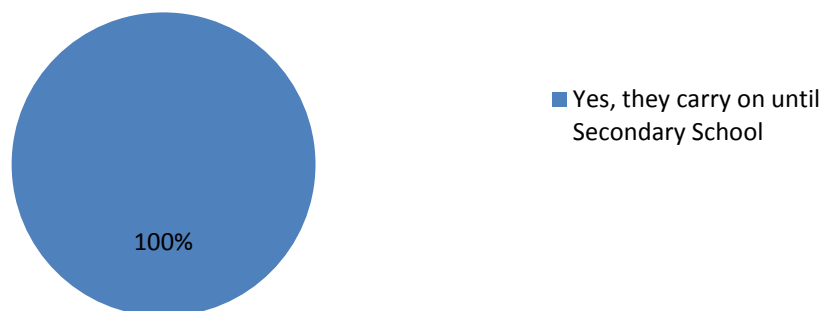
Number of pupils who come from each country



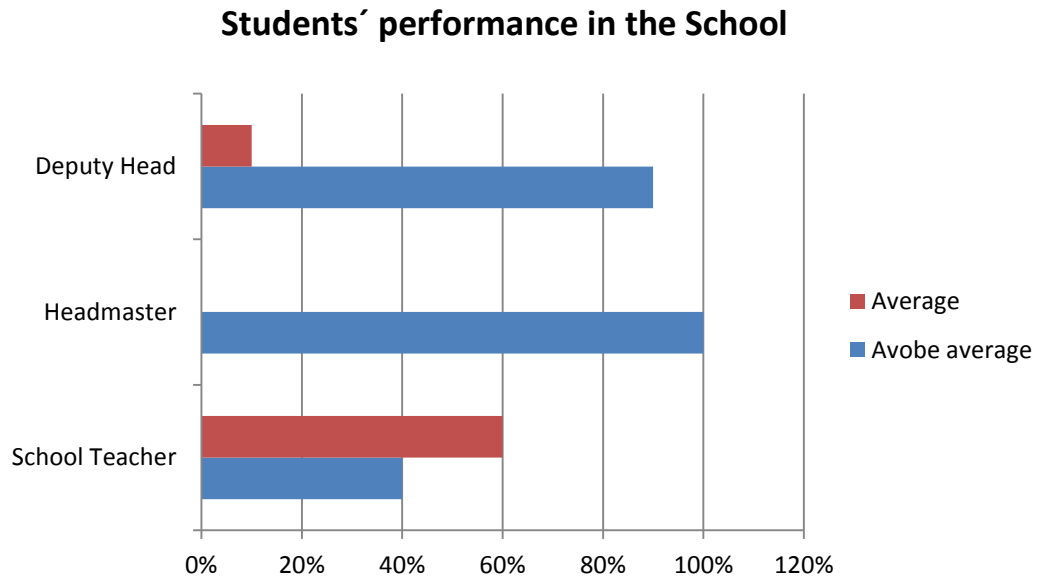
III.STUDENTS' INTEREST AND MOTIVATION

Do students carry on with their studies in the School until the end of Secondary Education?

Students' continuation in the School

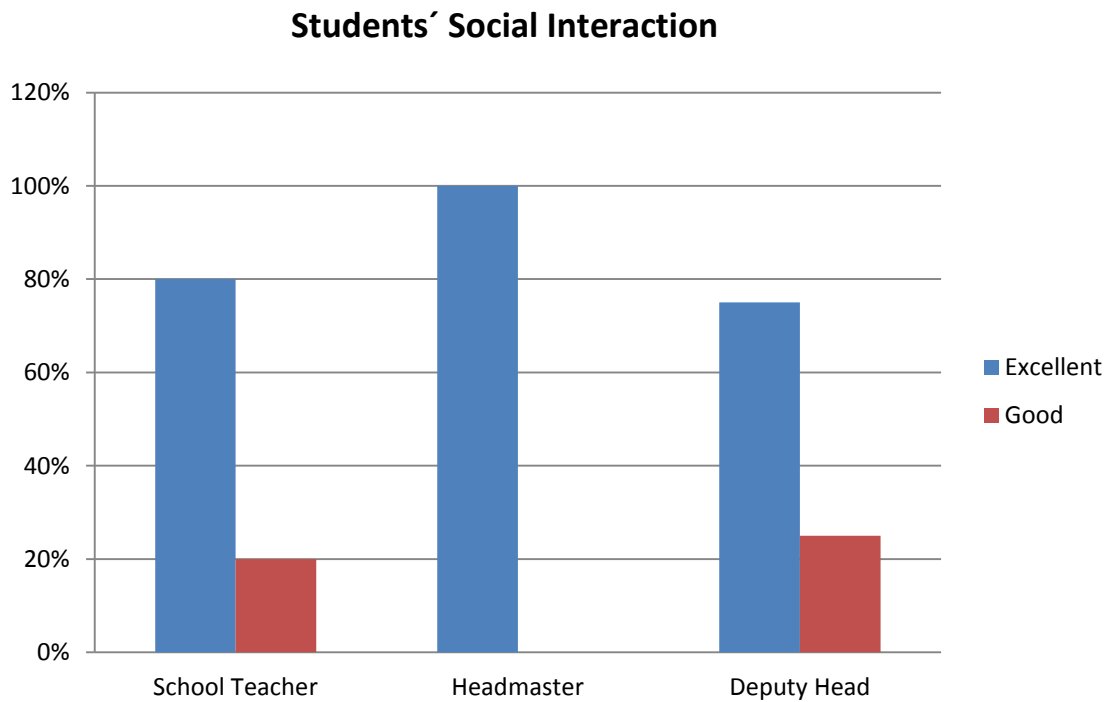


How is immigrant students' performance in the School?



IV. SOCIAL RELATIONS IN THE SCHOOL

How is the social interaction among pupils?

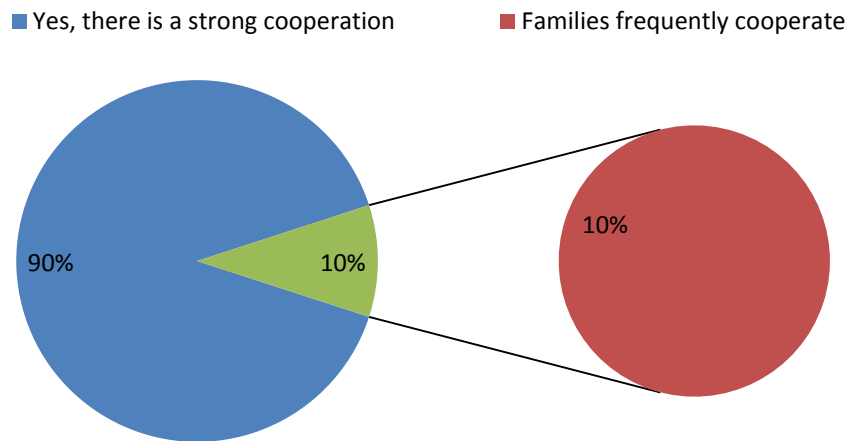


MULTICULTURALISM at School: Three case studies to approach this reality in schools:
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V.SCHOOL'S SITUATION REGARDING IMMIGRATION

Is there any cooperation between families and the School?

Cooperation School-Families



What is the role of the teacher in terms of student's integration?

Teacher's role

