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FROM POLICIES TO PRACTICES. INTERCULTURAL EDUCATION IN SCHOOLS IN BARCELONA

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Abstract

The starting point of this project is the existence and growing prevalence of a culturally and ethnically diverse society, which requires, among other things, an appropriate educational approach. Within the legislative framework, intercultural education is recognized as the pedagogical model best suited to promote inclusion, coexistence, and social cohesion. The research aims to explore the enactment of educational policies related to cultural diversity in schools and to examine the strategies for managing educational diversity implemented in Barcelona schools from an intercultural education perspective. Based on a mixed qualitative methodology that involved interviews with school actors from two schools and classroom observations in one of them, the research reveals disparities between the discourses and practices towards diversity management within educational institutions. Specifically, despite similar social contexts, the approaches to cultural diversity and the strategies employed vary between the two schools. Nevertheless, the strategies of both schools are based on the acquisition of linguistic competence and strategies for conflict mediation. The study identifies challenges in implementing intercultural education in the regulatory framework, teacher training, and access to material and human resources. Overall, there is a need to move towards a truly inclusive system that ensures equal opportunities for all students, not only to access education but also to develop meaningful and successful educational experiences.

Key words: Intercultural education, cultural diversity, policy enactment, attention to diversity, educational inclusion.

Resumen

El punto de partida de este trabajo es la existencia y creciente prevalencia de una sociedad cultural y étnicamente diversa, lo que requiere, entre otras cosas, de una respuesta educativa adecuada. En el marco legislativo, la educación intercultural es reconocida como el modelo pedagógico más adecuado para promover la inclusión, la convivencia y la cohesión social. El estudio tiene como objetivo explorar la aplicación de políticas educativas relacionadas con la diversidad cultural en las escuelas y examinar las estrategias de gestión de la diversidad cultural llevadas a cabo en las escuelas de Barcelona desde una perspectiva intercultural. Basada en una metodología cualitativa mixta mediante entrevistas con actores escolares de dos escuelas y observaciones de aula en una de ellas, la investigación revela disparidades entre los discursos y prácticas para la gestión de la diversidad dentro de las instituciones educativas. Específicamente, a pesar de contextos sociales similares, los enfoques de la diversidad cultural y las estrategias empleadas varían entre las dos escuelas. No obstante, las estrategias de ambas escuelas se basan en la adquisición de competencia lingüística y estrategias para la mediación de conflictos. El estudio identifica obstáculos en la implementación de la educación intercultural en el marco normativo, en la formación docente y en la falta de acceso a recursos materiales y humanos. En general, existe la necesidad de avanzar hacia un sistema verdaderamente inclusivo que garantice la igualdad de oportunidades para todos los estudiantes, no solo para acceder a la educación sino también para desarrollar experiencias educativas significativas y efectivas.

Palabras clave: Educación intercultural, diversidad cultural, aplicación de políticas, atención a la diversidad, inclusión educativa.

Resum

El punt de partida d'aquest projecte és l'existència i la creixent prevalença d'una societat culturalment i ètnicament diversa, que requereix, entre altres coses, un enfocament educatiu

adequat. Dins el marc legislatiu, l'educació intercultural és reconeguda com el model pedagògic més adequat per promoure la inclusió, la convivència i la cohesió social. La recerca pretén explorar l'aplicació de polítiques educatives relacionades amb la diversitat cultural a les escoles i examinar les estratègies de gestió de la diversitat educativa implementades a les escoles de Barcelona des d'una perspectiva intercultural. A partir d'una metodologia qualitativa mixta mitjançant entrevistes amb actors escolars de dos centres i observacions a l'aula en un d'ells, la investigació posa de manifest disparitats entre els discursos i les pràctiques envers la gestió de la diversitat a les institucions educatives. Concretament, malgrat un context social similar, l'enfocament de la diversitat cultural i les estratègies emprades varien entre les dues escoles. No obstant això, les estratègies d'ambdues escoles es basen en l'adquisició de la competència lingüística i en estratègies de mediació de conflictes. L'estudi identifica els reptes per implementar l'educació intercultural en el marc normatiu, la formació del professorat i en la falta de recursos materials i humans. En conjunt, cal avançar cap a un sistema veritablement inclusiu que garanteixi la igualtat d'oportunitats a tots els estudiants, no només per accedir a l'educació sinó també per desenvolupar experiències educatives significatives i efectives.

Paraules clau: Educació intercultural, diversitat cultural, aplicació de polítiques, atenció a la diversitat, inclusió educativa.

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1. Introduction

Migration flows create multicultural and diverse societies and cause profound changes within the population, which affects social relations and create new needs and challenges. Likewise, cultural diversity is shaping the new educational scenario; in recent times, classrooms and schools have transformed from relatively homogenous cultural environments to ones that are clearly plural and heterogeneous (Cortés & Leiva, 2012).

One of the most important challenges faced by the educational systems of migration host countries concerns the great difference between the school success of students according to their social and cultural origin (Gratacós & Ugidos, 2011; Raquena, 2022). As stated by Tarabini (2018), even though our education system is officially conceived as inclusive across all stages of compulsory education, the impacts generated by this system are not always equal or equitable. Research has shown that students from different racial, cultural, and linguistic backgrounds feeling alienated and not having equal opportunities compared to natives. Furthermore, respect and dialogue between cultures is not always adequately promoted within schools (Childs, 2017; Garreta-Bochaca et al., 2020).

Nevertheless, the right to education goes beyond the mere access to schooling, implying the realization of satisfactory and meaningful school experiences (Tarabini et al., 2017). To do this, the creation of school curricula in which everyone can identify and in which each person can contribute something from their personal experience is necessary, as well as the promotion of safe spaces for intercultural dialogue (Hajisoteriou et al, 2017; Requena, 2022).

Many migration host countries have undergone different stages in the management of cultural diversity, from monocultural frameworks that either isolate or assimilate individuals who have different cultural backgrounds into more multicultural and intercultural approaches that prioritize respect and appreciation of other cultures on an equal footing (Garreta-Bochaca et al., 2020). Nowadays, the intercultural model is widely recognized as an effective approach for promoting inclusion, coexistence, and social cohesion of all young people without any exception (Cortés & Leiva, 2012). But the extensive use of the term 'intercultural' in society may have led to ambiguity in its meaning and a lack of shared understanding of the concept of interculturalism and, consequently, of intercultural education (Garreta-Bochaca et al., 2020). More specifically, there is also no consensus on whether intercultural education constitutes a new theoretical model or if it is simply an educational practice made up of specific activities and programs that have arisen to solve specific and transitory problems (Hajisoteriou et al, 2017; Zapata-Barrero, 2017). All this generates heterogeneity of school discourses and practices in relation to intercultural education that sensibly affect students' educational experience.

Another related concern highlighted in the literature is teacher training (Rojas et al., 2021). As argued by Garreta-Bochaca et al. (2020), the inadequate initial and ongoing teachers' education about intercultural matters and the management of diversity is considered by various authors (Allemann-Ghionda, 2008; Luciak, 2006) to be a significant reason for a gap existing between the theoretical principles of intercultural education and their practical implementation within schools. As a matter of example, if we look at the curricular units focused on attention to cultural diversity in the degree in Primary Education of the Autonomous University of Barcelona, we only find two subjects. The first one is a third-year compulsory subject of 5 ECTS called "School linguistic project and plurilingualism" (Projecte Lingüístic de Centre i Plurilingüisme). The second one is a fourth-year optional subject of 6 ECTS called "Linguistic reception in schools" (Acollida Lingüística a l'Escola). As can be seen, both subjects are focused almost

exclusively on the didactics of language and overall account only for 4.6% of the degree's total credits (Facultat de Ciències de l'Educació, 2020).

This research project aims to delve into this debate and explore the initiatives being implemented in Barcelona's schools in response to cultural diversity. By means of in-depth interviews with different school actors, the project seeks to identify how intercultural education policies are enacted within schools as well as to identify good practices and the challenges encountered. More specifically, the objectives of the project are:

- To explore how the school actors enact educational policies regarding attention to cultural diversity.
- To analyze the strategies for managing educational diversity in Catalan schools and detect good practices in intercultural education.
- To determine the main obstacles to implement intercultural education in schools.

The project will be developed in the context of schools located in Barcelona and its Metropolitan Area. The issue is indeed particularly relevant for this context if we consider that the population here is increasingly diverse and that the recent demographic, economic and cultural changes have had a significant impact on the dynamics of schooling processes. In addition, there is a commitment at the state and regional level aimed at the inclusion of migrant students and for the implementation of an intercultural educational model (Rojas et al., 2021). However, as previously mentioned, the ambiguity surrounding the meaning of concepts like intercultural education and cultural diversity leads to the creation of normative texts with excessively broad conceptions, that are diluted as the normative body changes and rarely materialize in school actions (Macia & Torrelles, 2021).

Overall, considering the cultural background, the demography of the students has changed, but has the school changed to the same extent? At a theoretical and legislative level, the educational system has advanced towards a more intercultural approach, but have schools done so in their day to day? In order to find answers, it is interesting, through this study, to know the reading and execution that school actors do of these rather ambiguous texts.

2. Theoretical framework

2.1 Cultural diversity within schools

Due to globalization, there has been a rise in migration movement of people, who often bring with them different languages, cultures, and perspectives. This has made societies that were previously thought of as monolingual and monocultural much more varied in terms of ethnicity, social class, language, and religion. As a result, education systems face significant challenges, as they are now required to address this linguistic and cultural diversity regularly, ensure academic success and successful integration for all children, and foster greater awareness and respect for other individuals (Lourenço, 2018).

This makes the concepts of cultural diversity and attention to diversity part of the daily reality of educational centers. Nevertheless, the widespread use of these concepts does not guarantee a shared and precise understanding of their meanings. On the contrary, there are so many connotations and meanings with which the concept of diversity is used that it is necessary to rethink and relocate it, to preserve its significance and relevance (Tarabini, 2018).

Cultural diversity refers to the presence of a wide range of cultural differences within a society, organization, or group (Tarabini, 2018). This can include differences in ethnicity, race, language, religion, customs, traditions, values, and beliefs, among others; thus, cultural diversity

acknowledges that people come from different backgrounds and have unique experiences that shape their view and understanding of the world (Hajisoteriou et al., 2017).

Defining attention to diversity is a more complex task as it heavily relies on the interpretation of the concept of cultural diversity, as previously mentioned. Tarabini (2018) argues that, in the school setting, diversity can be addressed in several ways, differentiating between diversity as a problem and as a myth.

The idea of diversity as a problem understands that diversity is an anomaly that must be corrected. This understanding builds an educational imaginary based on strong dichotomies between "us" and "others", which has a great capacity for pedagogical and social classification and hierarchization, based on an imaginary ideal of homogeneity in education that conceives everything that escapes from the "dominant norm" in a deficit key. It also entails a "principle of normalization" from which all students who deviate from the "ideal" socio-cultural profile are treated as a problem. One of the consequences of this definition lies in a model of attention to diversity that acts only on those students perceived as problematic and/or with learning difficulties. Attention to diversity, therefore, ends up consisting of processes of assimilation of culturally diverse students to the dominant group. This conception also has an impact on policies, since if diversity is a "problem" and it is a problem of "others", it will only be necessary to act on them (Tarabini, 2018).

Diversity as a myth, unlike the previous one, does not emphasize the negative or problematic aspects of diversity, but rather, on the contrary, praises its virtues and the wealth it generates. The problem is that the goal of educational action is not diversity but equality: equal rights and opportunities to develop a full life and equal conditions to achieve educational success. Therefore, diversity as a myth entails the risk of legitimizing unequal treatment, expectations, and educational results for different social groups precisely in the name of respect for their diversity. In addition, diversity by itself does not generate any kind of enrichment if the socio-political and educational conditions are not created to make it possible (Tarabini, 2018).

Cortés & Leiva (2012) argue something similar when they state that the multiculturalism that defines many schools is a given, real, and objective situation by the certain coexistence of students coming from different places and cultures in common educational spaces; something that at no time generates learning outcomes. Thus, the positive value of diversity, according to Tarabini (2018), does not derive from its presence, but from the conditions that make valuable interaction between different social groups possible.

Carignan et al. (2005) also argue the need for education to go beyond the recognition of the differences and diversity of students (i.e., multicultural perspective) but also of how teachers understand, communicate, and interact with them (i.e., intercultural perspective).

2.2 Intercultural education

This relational and dialogic field stated above is where intercultural education comes into play (Lourenço, 2018). According to Garreta-Bochaca (2020), intercultural education approaches culture and identity as dynamic constructs and conceives diversity as an opportunity for mutual enrichment. Exchanges and interactions form the core of intercultural actions that seek integration and social cohesion.

Thus, the goal of intercultural education is to move beyond passive coexistence and foster a sustainable and evolving way of living together in multicultural societies by promoting understanding, respect, and dialogue between different cultural groups (Cortés & Leiva, 2012).

Here lies the main difference between this model with the multicultural paradigm (Rojas et al., 2021). As mentioned earlier, multicultural education places a central focus on equality for all, whereas intercultural education highlights the importance of dialogue as a key element (Lourenço, 2018).

However, this distinction is not endorsed by all. Some authors argue that intercultural education does not constitute a new scientific theoretical model but is simply an educational practice made up of specific activities and programs that emerged to solve specific and transitory problems (Zapata-Barrero, 2017). Comparing the literature, it is also observed that both terms are often used interchangeably; with the difference that the term "multicultural" is more frequent in the Anglo-Saxon bibliography and "intercultural" in continental Europe (Carignan et al., 2005).

On the other hand, when both terms are opposed, the intentional nature of the term intercultural education is noted. In this comparison, multicultural education focuses on recognizing and acknowledging the existence of cultural diversity but may not necessarily aim to build bridges or promote interaction between cultures. Interculturality goes one step further and indicates that it would be expected that the different groups within society should enjoy equal rights in the various spaces where they congregate, recognize each other, and evaluate their social relations from the perspective of the interests and needs of others. Thus, the intercultural approach implies knowing others, valuing them for what they are, and fostering spaces of dialogue between all actors (Rojas et al., 2021).

Nevertheless, there are also authors who are critical of both the multicultural approach and the intercultural approach, arguing that both models tend to present conflictive issues in schools in isolation from their social and political implications, as well as their dimensions of power. These critics argue that this separation can hide underlying social, racial, and gender issues, thus masking their true nature (Carignan et al., 2005). Based on this critique, their proposal involves the incorporation of intercultural education from an anti-racist standpoint that challenges not only structural inequities but also the notion of cultural difference, which is often perceived as static and confined.

Taking into account this heterogeneity of opinions, for the development of this work, the renewal movement that intercultural education supposes is not conceived as the only valid model and isolated from its antecedents but as an integrating and overcoming alternative that is already included in the legislative framework of our country; so, there is already an established base from which to work.

According to Cortés & Leiva (2012), schools already offer more or less effective resources beyond mere educational compensation and support for linguistic difficulties. They also argue that, involves critical coexistence construction, promoting participation, and fostering curricular and community innovation.

To achieve these goals, developing intercultural competence becomes crucial for effective and appropriate interactions with people from different cultures (Lourenço, 2018). So, various aspects should be integrated, including curricula, teaching methods, materials, language instruction, school culture, teacher training, and school-community interactions (Rojas et al., 2021). This means nothing more than including in the school curriculum the cognitive, affective, and attitudinal aspects of the cultures of immigrant students in the schools (Cortés & Leiva, 2012).

Intercultural dynamics encompass both time and space dimensions. The concept of time encompasses the acknowledgment of the past, present, and future of human achievements, contributions, and civilizations, while the concept of space refers to interactions within and between cultures (Carignan et al., 2005).

Moreover, Garreta-Bochaca (2020) argues that intercultural actions do not only concern minorities and/or immigrant students, rather for all the school community. It contrasts with assimilation, which expects groups to conform to the normative ideals of the host society, disregarding diversity (Rojas et al., 2021).

In the school context, inclusive and critical didactics should utilize active and cooperative methodologies to create opportunities for students, both immigrant and native, to understand, accept, and interact with cultural differences for personal and community development (Cortés & Leiva, 2012).

Classrooms should be open to knowledge and didactic intervention guidelines that allow for the visibility of cultural differences, not as aspects of social or educational inequality, but as opportunities to learn and incorporate new reference points of human knowledge, fostering intercultural coexistence within school spaces (Cortés & Leiva, 2012).

For the promotion of participation, it is essential to approach interculturality from its practical development in the three key agents of the educational community, that is, teachers, students, and families; and for this, a change in didactics and pedagogical practice is necessary (Cortés & Leiva, 2012).

2.3 Normative framework in intercultural education

As mentioned in the introduction of the project, there is a normative framework that seeks to respond to the phenomenon of migration in the school systems. At a local level, there has been a shift towards an intercultural educational model, at least discursively (Macia & Torrelles, 2021).

In Spain, the Organic Law 8/2013 establishes the duty of education administrations to guarantee education as a right to which all children and adolescents who enter the educational system can access (Rojas et al., 2021). This precept presupposes that all students, regardless of their social class, gender, ethnicity or religion, have the same right of access to education.

Among the measures to address cultural diversity specified in current legislation, we find reception classrooms and the figure of a specialized teacher is established, the reception classroom teacher. They provide additional assistance, language support, and guidance to help these students adapt to their new educational setting. One of the key elements of reception programs is to provide support to children in acquiring a level of language proficiency that enables their integration and inclusion in the school system. This aspect involves a combination of language learning and the acquisition of competencies and curriculum content (Rojas et al., 2021).

All the Spanish autonomous communities have promoted these programs because they are seen as vital to adequately deal with migration (Rojas et al., 2021).

In reference to legislation on intercultural education, at the regional level, as early as 1996, the document "Eix transversal sobre educació intercultural" (Transversal axis on intercultural education) was published by the Catalan Ministry of Education. This is considered to be the first significant commitment to interculturalism in education (Macia & Torrelles, 2021). According to this document, intercultural education should not be a superficial educational practice that exists outside the regular curriculum or solely target migrant students. Instead, it should be incorporated into the education of all students, regardless of their background, in all schools. Therefore, this document was in line with the intercultural model's philosophy, which emphasizes that intercultural education should be directed at all students, not just minorities or immigrants (Lourenço, 2018).

In 2004, the approval of the Language and Social Cohesion Plan aimed to promote both social cohesion and the learning of Catalan language. The plan included several accompanying measures such as the establishment of welcome classrooms, the implementation of school adaptation programs, and the formation of Language, Interculturality, and Cohesion Teams to encourage intercultural education in schools (Macia & Torrelles, 2021). Many of these measures are still in effect in schools today. Even though with the approval of subsequent plans, the measures to deal with cultural diversity in schools are being expanded, practically all of them are actions aimed at culturally diverse students to foster their integration and inclusion and focused on actions of linguistic and literacy learning.

All the previous plans mentioned, are accompanied at the level of educational regulations by Law 12/2009, of July 10, which places social cohesion and inclusive education as two fundamental principles of the Catalan educational system. Article 3 of Law 119/2015, of 23 June, on the organization of primary education courses, refers to intercultural education and establishes that primary education must contribute to respecting the right to the difference of people and to critically debate cultural and religious differences from an intercultural perspective. In Law 279/2006, of 4 July, on the rights and duties of students, article 10 states that students have the right to respect their religious, moral, and ideological convictions (Consell Escolar de Catalunya, 2019).

Recently, and more aligned with the theoretical framework described on intercultural education, resolution ENS/585/2017, of March 17, establishes the development and implementation of the Coexistence Project in schools within the framework of the Center Educational Project. The focus of this project is on implementing targeted actions that aid schools in fostering intercultural education across the classroom, school, and community, targeted at all students (Macia & Torrelles, 2021; Resolució ENS/585/2017, 2017). Resolution ENS/2754/2018, of 20 November, by which the program Llengües i Cultures d'Origin is created and advertised. Through this program, the Department of Education wants to promote educational actions that reinforce the plurilingual and pluricultural competence of all students, with the purpose of highlighting the languages and cultures of origin of the students, facilitating learning and academic recognition for all students in the education system, and promoting values of tolerance and respect for diversity (Resolució ENS/2754/2018, 2018).

In Spain, educational policies (both national and regional) prioritize the acquisition and compensation of linguistic skills among foreign students as their primary objective, and on the integration of the difference, as the second. Consequently, these policies primarily target immigrant students and often reflect assimilationist and compensatory perspectives of intercultural education (Rojas et al., 2021).

Based on everything that has been said so far, what are the outcomes? The majority culture of the territory continues to prevail over foreign cultures. This, far from helping the sociocultural integration of immigrant students, contribute to the marginalization and discrimination of these and other groups of students. Spain has all documented practices and structures marked by discrimination and racism that affect migrant students or sons and daughters of migrants, alongside other groups of different ethnicities and the gypsy ethnic group (Rojas et al., 2021).

In this context, as previously discussed, intercultural education serves as the primary normative framework guiding public policies. However, intercultural education approach, in Spain, continues to inadequately address cultural diversity. This is particularly problematic, where there is a tendency among teachers to try to make cultural differences invisible, assuming that this would guarantee equal opportunities (Rojas et al., 2021).

But the reality is that, in general, the migrant population has poorer academic results than the Spanish national population (Rojas et al., 2021). This differences on the results can be explained on one hand from the hypothesis of the effects of pairs (group effects), that states that the groups to which students belong is an important variable that explains academic results (Rojas et al., 2021). On the other, because children from ethnic minorities are taught in a language other than their mother tongue (Salter & Maxwell, 2016). Moreover, more precarious work situations of the parents negatively affect the performance of the students.

Overall, there is a gap between public discourses that address the issue of diversity (linguistic and cultural) and the concrete reality of social contexts, such as schools. Thus, although there has been a lot of normative and discursive progress, the same cannot be said of the concrete measures put in place. In essence, while diversity is an undeniable reality, there lacks a genuine culture of embracing diversity to sustain and support these policies in the long run; instead, racism, stigmatization, and the assimilationist rationality prevail (Rojas et al., 2021).

2.4 Intercultural education in practice: main challenges and pitfalls

Research has shown how the implementation of an intercultural education model based on the aforementioned principles can present some challenges. As Hajisoteriou et al. (2017) states, “school actors’ work towards more intercultural forms depends on their understandings and definitions of intercultural education”.

As mentioned above, in the context of this project, legislation on intercultural education has been developed and there are various regulations in force. However, as put forward by Braun et al. (2011), policies typically do not provide explicit instructions on actions to be taken. Instead, they create circumstances in which decision-making takes place by narrowing or altering the range of available options, or by establishing specific goals or desired outcomes.

Therefore, in the school setting, educational policies are not implemented in a linear manner, i.e., educational policies are not something that someone designs, writes and establishes in the educational regulations, and that schools implement (Beech & Meo, 2016). What really happens is that schools develop, to some extent, their own interpretation of a policy by incorporating elements of their culture or values as well, as considering specific needs within the limitations and opportunities of their context(s) (buildings, budgets, staffing, intakes, etc.) (Braun et al., 2011). Thus, school actors creatively transform the ideas and texts of policies into practices in specific contexts and realities. This is what is known as a policy enactment.

Policy enactment entails a two-stage process that involves the interpretation and translation of the policies. In other words, it involves recontextualizing abstract policy concepts into contextualized practices (Braun et al., 2011).

Interpretation involves an initial analysis, where policy is comprehended and given meaning. It takes into account the cultural and historical context of the institution, as well as the professional biographies of the actors engaged in the process; their historical, institutional and social context, and their position within the local educational system. Ball et al. (2012) describes it as a “process of creation of an institutional agenda” (p. 45). These interpretations, situated within specific contexts, are contrasted with other factors at play, considering the potential outcomes that may arise from taking action or not (Ball et al., 2012, p. 44). Therefore and, as Braun et al. (2011) points, policies are not only texts, but also processes and outcomes.

The second phase involves the translation of policy documents and of abstract concepts from political ideas into situated actions and practices (Beech & Meo, 2016). Additionally, it involves

the creation of tangible artifacts, the adoption of ideas and practices from other schools, the utilization of commercial resources, etc. (Ball et al., 2012, p. 45).

There are different sorts of roles, actions and engagements embedded in the processes of interpretation and translation. Actors in schools are positioned differently and take up different positions in relation to policy, including positions of indifference or avoidance or irrelevance (Ball et al., 2011). It is not possible to predict beforehand whether the school actors will adopt the policies or the potential outcomes, as well as the degree of “freedom” they have (Beech & Meo, 2016).

Braun et al. (2011) argues that there are instances where when analyzing one policy or one text we overlook that other policies and texts are in circulation and the enactment of one policy can impede, contradict, or influence the possibility of the enactment of others. As we have seen in the policy analysis, in the regional context, specific state regulations on reception programs specifically developed for newly arrived students converge with regional regulations that seek to develop the intercultural competence of all students. The confluence of both regulations can affect their enactment in educational centers.

The enactment of policies varies depending on whether they are mandated, strongly recommended, or suggested, and how well they align with the school's ethos and culture. The implementation can range from minimal changes to more transformative and unintended outcomes (Braun et al., 2011). As it has been discussed, the legislative framework for intercultural education is very general and uses very vague language. Terms such as equality or inclusion appear in these documents without a definition. What Salter & Maxwell (2016) call ideographs. These ideographs do not represent the precise definitions of the concepts but rather how they are collectively understood, impeding a clear narrative associated with a particular term (Salter & Maxwell, 2016). Thus, the more abstract an ideological policy is, the less likely it is to be seamlessly incorporated into the context of practice (Braun et al., 2011).

Along with this, the ambiguity of the theoretical framework of intercultural education is transferred to educational policies, where we see measures under the umbrella of interculturality that do not match with the theoretical premises of intercultural education. For example, teachers often label any initiative related to diversity as 'intercultural', including intercultural projects or folkloric activities, which tend to oversimplify and emphasize stereotypes, disregarding the complex meanings that cultural diversity encompasses. Another troubling trend is the tendency among teachers to consider intercultural education as a form of special education exclusively aimed at immigrant students; resulting in planning only specific actions and measures, such as second language education and support, to integrate culturally diverse students (Garreta-Bochaca, 2020).

An additional connected issue raised in the literature is teacher training. The training of teachers in intercultural matters has been excluded from the didactic formation, both in the initial training and in the continuing training of the teachers (Rojas et al., 2021). If teachers are not adequately trained in intercultural education, they may not fully understand the aims and objectives of policies related to intercultural education, which can hinder their ability to implement them effectively. Furthermore, teachers' training in intercultural education can also impact policy enactment by influencing the way in which teachers understand and interpret policies related to intercultural education.

In summary, primary education teachers' training in intercultural education can play a critical role in policy enactment by influencing the knowledge, attitudes, and practices of teachers, and

by providing them with the necessary skills and strategies to effectively implement policies related to intercultural education.

According to Beech & Meo (2016), other aspects that also influence the ways in which policies are put into action are professional discourses, differences between the cultures and traditions of the generations of teachers that coexist in a school, the material conditions of the establishment –both its resources and physical spaces-, and the students.

3. The case of Barcelona and its metropolitan area

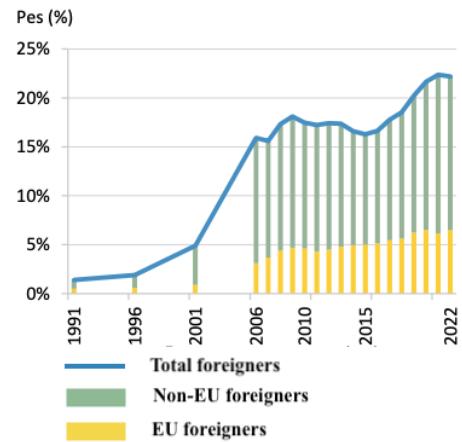
In just a quarter of a century, Barcelona has gone from having a very homogeneous population (in 1991 the weight of foreigners did not reach 1.5% of the total) to having 22.2% of foreign residents of 176 nationalities (see figure 1). This very high presence of different nationalities is a good example of the diversity of the demographic composition of the city (Departament d'Estadística i Difusió de Dades et al., 2022). If we analyze the metropolitan area of Barcelona (which includes, in addition to the city, the urban systems around the city of Barcelona), the percentage of the population of foreign origin increases to 23.85% (Àrea Metropolitana de Barcelona, 2022).

Figure 1. Population born abroad by country, as of 01/01/2022



Departament d'Estadística i Difusió de Dades et al., 2022

Figure 2. Weight of the foreign population according to nationality on the total population



Departament d'Estadística i Difusió de Dades et al., 2022

Regarding the composition of this group, as shown in figure 2, in 2022, residents with a nationality of the European Union represented 29.3% of foreigners, while non-EU foreigners represent 70.7% of the total number of foreigners (Departament d'Estadística i Difusió de Dades et al., 2022).

This distinction is important to understand the magnitude of the educational problem if we consider the poverty risk rate after social transfers, i.e., the percentage of the population with an income below the poverty threshold (considering incomes from public benefits) according to geographic origin. According to data from IDESCAT (2022), for the year 2021, the percentage of the national population at risk of poverty was 14%. This value decreases to 12.8% for EU-27 citizens and increases to 57.8% for citizens of countries outside the EU-27.

This information also holds significance because, as previously mentioned, Eurocentric and racist rationality operates at a cultural-symbolic level, leading to the establishment of hierarchies and inequalities between different groups in society. In particular, racism and discrimination link migration to social issues, resulting in the stigmatization of migrants (Rojas et al., 2021).

Consequently, the treatment received by these students is not homogeneous. According to the same author, generally, African, and Latin American students are the primary targets of this racism.

Another phenomenon that occurs in Barcelona is that the distribution of foreigners is far from homogeneous. Ciutat Vella is the district with a greater presence of foreigners, followed by some of the neighborhoods of Sant Martí that border with El Besòs, Sant Andreu, Nou Barris and Sants Montjuïc (Departament d'Estadística i Difusió de Dades, 2022).

Residential segregation is transferred to the educational field, where we see that socially disadvantaged students are not distributed in a balanced way throughout the school network but are concentrated in certain schools and institutes. In Barcelona, this phenomenon, called school segregation, is higher than residential segregation. The territorial distribution of the schools of maximum complexity, i.e., schools with students from vulnerable families and in a socio-economic situation that can negate their future expectations in terms of access, schooling conditions or educational results (Bonal & Pagès, 2019), is also very uneven. In Ciutat Vella, 81.8 of the public Primary schools and all Secondary schools are of maximum complexity, but in the wealthiest districts (Gràcia, l'Eixample, Sarrià-Sant Gervasi i Les Corts) there are none. The distribution of centers of high complexity is an indicator of school segregation (Segurola, 2020).

As pointed out by Collet-Sabé (2019), those most affected by the concentration, in schools, of disadvantaged children in terms of social class, ethnicity and other dimensions, are these children themselves; and the reality in Spain is that in the schools where there is a significant concentration of migrant students, academic results are worse than in schools with fewer migrants (Rojas et al., 2021). On their side, children of middle and upper-class families do not significantly improve their results by being in homogeneous environments (Collet-Sabé, 2019).

Overall, the school segregation is related to a limitation of equality of opportunities. Àrea de Desenvolupament Social i Econòmic (2019) argues that this leads to the segregated reproduction of social groups and is a barrier to social mobility. Furthermore, the concentration of vulnerable students in certain schools poses a problem for social cohesion and makes it difficult for families from different cultures to establish relationships (Collet-Sabé, 2019).

4. Methodology

4.1. Objectives

This research seeks to explore the initiatives being implemented in Barcelona's schools in response to cultural diversity in relationship with the educational policies. As stated before, the objectives of the project are:

- To explore how the school actors enact educational policies regarding attention to cultural diversity.
- To analyze the strategies for managing educational diversity in Catalan schools and detect good practices in intercultural education.
- To determine the main obstacles to implement intercultural education in schools.

4.2. Instrument

In order to achieve these objectives, a mixed methodology was proposed, based on two instruments: interviews with different school actors as well as observations in the classroom.

More specifically, semi-structured interviews were carried out with teachers from two primary schools in the metropolitan area of Barcelona, as well as with the respective management

teams. In each school, interviews were conducted with one head teacher, the Special Education teacher, and a member of the school management team. The interview had some common questions for all the school actors, and then some specific questions for each one according to their roles and responsibilities within the school (Annex 1).

In addition, in one of the schools, an observation was carried out in the classroom of the head teacher interviewed during the period of two months. The observation was only carried out in this school due to the availability of time to carry out a prolonged observation that allows the feasibility of the method.

Through the interviews, the aim is to perceive the idea that the different school actors have of attention to diversity and try to determine how these ideas relate to intercultural education; in order to acknowledge the practices implemented in schools to prepare students for living in our increasingly diverse society, as well as their needs and requirements to better achieve such a commitment. On the other hand, classroom observations attempt to determine how intercultural education is translated into practice based on the context.

This is so because, to determine the models and strategies that teachers follow, we must know what conception they have of these terms. Therefore, following the framework provided by S. Ball, as cited in Beech & Meo (2016) and Braun et al. (2011), that suggests that policies are understood as a text, as a discourse and as an act; the two-step methodology proposed enables us to capture the two phases of policy enactment: the interviews to capture the interpretation and the observation to capture the translation.

4.3. Participants

The research involved 5 school actors from two different schools, selected for convenience, in accordance with established criteria. The schools that have been chosen are situated in two areas known for their significant cultural diversity: the La Florida neighborhood in Hospitalet de Llobregat, and the Nou Barris district of Barcelona.

The schools chosen were selected based on two criteria. Firstly, as previously mentioned, the location of the schools in areas with a high cultural diversity. Secondly, due to the access to the school facilities and school's teaching team to conduct the interviews and observation.

Selecting two schools enables to compare the outcomes of both against the theoretical framework and identify trends to draw more robust conclusions. Moreover, Ball et al. (2012, p. 40) argue that the mediating factor of policy enactment work in schools is the context, which is specific to each school, even if they appear to be similar at first. In relation to the first objective, by comparing two schools with similar contexts, it can help to determine whether the interpretation and translation of school actors are influenced by the high cultural diversity of the school environment.

School A is in the Nou Barris district. The case of this district is interesting because the weight of the foreign population is lower than in Barcelona as a whole, and its composition is also different, with a predominance of nationalities from South America, Pakistan and Morocco. However, the percentage of foreign students in schools in this district is 27.2% (which reaches 32.8% in the case of public schools). This constitutes a higher value compared to the percentage in Barcelona, which is 17.9% (Departament d'Anàlisi, 2022a). In Nou Barris, the proportion of the population with higher education (15.8%) is much lower on average than the one of the whole city. This has an impact on the cultural capital of families, which has consequences on the educational success of children (Departament d'Anàlisi, 2022b).

At school A, approximately 58% of families are Catalan while the remaining 42% comprise foreigners from up to 20 different nationalities, predominantly from Central and South America, Maghreb, Asia, and Oceania. Most families at the school understand Catalan and Spanish, and these are the languages they use to communicate at home. However, the school acknowledges several other languages as mother tongues, including English, Urdu, Mandarin and Cantonese, Arabic, Polish, Italian, Russian, French, Greek, Nepali, Bengali, German, Dari, Georgian, Ukrainian, Turkish, Portuguese, Bulgarian, Hindi, and Romanian.

School B is in La Florida neighborhood of Hospitalet de Llobregat. This is one of the most complex neighborhoods in Hospitalet de Llobregat. With the highest urban density in Europe in 2019, it is the third neighborhood with the lowest income in Catalonia (Cano-Moreno, 2019). Florida is one of the neighborhoods with a higher migrant population index in the city, its immigrant population represents 50% and its vulnerability index is high (Bravo, 2019). This cultural diversity of the neighborhood is also perceived in the school, and currently, the school welcomes families of more than thirty different nationalities.

Precisely in school B, an observation was carried out in a classroom of the fourth grade of primary school. The group is made up of 24 students. Most of the students were born in Catalonia, however their families are from other countries. Mostly from Central and South American countries, Morocco, India, and Pakistan. This influences the mother tongue of the students and their cultural background.

In order to break down the information obtained in the interviews, in the results section a nomenclature is used to refer to the people interviewed and to be able to maintain their anonymity. This nomenclature is as follows: the actors of school A are called T1 (i.e., head teacher), T2 (reception classroom teacher) and secretary (as this is their position within the management team); in school B we have T3 (head teacher), T4 (reception classroom teacher) and principal.

4.4. Procedures

Regarding the process of the methodology, the study was carried out in the 2022-2023 academic year and consisted of four phases:

- Preparatory phase: in this stage the work was outlined and the instruments for collecting and analyzing information was developed. Then the criteria for selecting the schools were determined and the schools were chosen.
- Data collection phase: At the beginning of 2023, and before starting the interviews, observation was carried out in the classroom. As mentioned before, the observation took place in the interviewed teacher's class; In this way, it was intended to collect the observations before knowing the ideas that the teacher has on the subject, to try to minimize the bias of the observer based on whether she agreed with the information in the interview or not.
- Disposition and transformation of data: the interviews were transcribed verbatim (Annex 2), and the data was selected and dumped into a table, distributing it by topic and separating each school actor interviewed into columns.
- Obtaining results and establishing conclusions: a synthesis was carried out that would allow presenting the most outstanding findings, drawing the pertinent conclusions, and making proposals for improvement.

The interviews were conducted with the participants, paying them the utmost attention, and generating in them a climate of trust so that they could express themselves honestly and without any kind of misgivings. All participants were interviewed for approximately 30 minutes and all interviews were tape-recorded and fully transcribed so that no verbal information would be lost.

Understanding the perspectives of various school actors is crucial because, as Ball et al. (2012, p. 28) argue when assessing the impact of educational policies within a school, one may assume that it works as one. However, the different bodies that make it up can operate independently and not uniformly. Consequently, it is necessary to analyze each of these levels.

Thus, by comparing the results of the interviews of the different actors, it is possible to analyze whether there is a joint and coherent educational line.

As for the observation, it was carried out following a register (Annex 3) according to four indicators: school environment, classroom, teacher-student interaction, and peer interaction and conflicts' resolution. Also, it was made following the students' routine. In this way, it was observed the different subjects that the students take and their interaction with the different teachers who intervene in this group.

To analyze the results, the information obtained is coded and grouped according to the different interpretations and practices. The triangulation between both methods, the interview, and the observation, allows to detect good practices and the main challenges encountered by school actors when dealing with cultural diversity. This also helps to distinguish between actions aimed merely at culturally diverse students and, on the other, actions designed to improve intercultural competence in all students. Then, comparing the results obtained with the legislative framework for intercultural education in the Catalan context explained above, an attempt is made to determine whether the schools in the study follow the intercultural model or not.

5. Findings

In accordance with the objectives of the project, the interview questions were distributed in three blocks depending on the data they aim to obtain.

As stated in the methodology, the nomenclature that I used is the actors of school A are called T1 (i.e., head teacher), T2 (reception classroom teacher) and secretary (as this is their position within the management team); in school B we have T3 (head teacher), T4 (reception classroom teacher) and principal.

The first block includes the teachers' interpretations of cultural diversity and associated policies, which students it involves and which it does not, or which positive aspects and challenges it brings.

To the question "What are the implications of this diversity for the educational experience of the children and for you?", most interviewees referred to newly arrived students. Especially, both the head teachers and the reception classroom teachers have alluded to the newly arrived students, arguing that their presence modifies the learning rhythms in the classroom and causes them to have to adapt the materials. However, the fact that the answer to this question focuses on newly arrived students may be due to the vocabulary of the questions used during the interview.

Other arguments that respond to the implications these actors have of cultural diversity are that this diversity implies that students bring with them different cultural baggage, customs, as well as different mother tongues and different ways of understanding the world. Against this diversity, everyone's differences are respected in the classrooms, and they come together in order to enrich the educational experience of the students.

Contrary to this argument, T3 argued that "The presence of cultural diversity in school has little effect, since it is approached in a naturalized way" and therefore "the implications for learning are few because they are treated the same". T2 agrees with this opinion and says that "the

impact of cultural diversity within the school is minimal, because the teachers can be there for them". In this way, for her, the role of the teacher is very important to ensure a satisfactory educational experience for all students.

They also argued that when students share cultural elements with the dominant culture or with the school culture, "their integration is more fluid" (T4's answer to the question).

Bearing this in mind, according to the principal of school B, with regard to this diversity, the role of educators is to adapt to the needs of the children and to promote respect and tolerance towards their differences. For her part, the secretary of school A says that it is very important to "ensure the emotional well-being of the newly arrived child".

The positive aspects highlighted by the interviewees were that cultural diversity is enriching, both for students and teachers; and allows you to get to know other cultures and perspectives and to learn and appreciate the differences. It encourages solidarity and empathy, coexistence and cooperation between students; and the students have a positive vision and curiosity when a new student arrives, so there is a predisposition of classmates to help.

As for the challenges, the teachers argue that the ratios are very high and that they do not have enough support in the classroom or time the sessions or outside the classroom to adapt the content to the newly arrived students. This results in not being able to provide individualized and constant attention to these students and a feeling of fatigue.

On the other hand, linguistic diversity or having a different mother tongue can create difficulties in understanding and communicating and lead to misunderstandings and conflicts. T2 (who is also part of the management team, is the secretary) explains that "There are groups that are more closed and do not get involved" in children's learning and that this is a challenge to time for the student to progress since he considers that "the only educational experiences" he will have are inside the school; also that "there are more sexist cultures" and this means that we have to work on issues that are already assimilated in our culture because of it. She herself also argues that they are generally families with a low socio-economic level and that this affects access to resources outside the school.

The second block includes the practices that school actors put into practice from the different areas and responsibilities to include this cultural diversity.

The practices mentioned in the interviews that foster an inclusive environment are, on the one hand, cooperative groups; this strategy is carried out in both schools and is based on working in heterogeneous groups that "make everyone participate and encourage them to help each other" (T4). At school B, families are also asked for more information about certain cultures, to understand a little about the implications of each student's cultural traditions in the things they can and cannot do. Regarding this, T3 argues that with knowledge it is much easier to act, and this means that there is no need for "special actions to promote an inclusive school environment" that with respect and "treating it naturally, is the basic norm".

Other more transversal strategies are "trying to fit the most social and playful parts" (T2) when welcoming newly arrived students. Also "to remind students many times of the importance of cooperating, of being empathetic and supportive with colleagues and with everyone" (T1) and get to know the class group to know how its dynamics and how they can provide support. T4 states that not segregating, i.e., "everything happens in the classroom" (School B Principal), is crucial to foster an inclusive environment and that the expectations are the same for everyone.

As for the practices that were observed some that stand out are on one hand, the subject of Literary talks. In this subject, students are assigned weekly readings from a book. They are

required to select a sentence from each chapter, write it in a notebook, and provide an explanation for their choice. During class, students can discuss their opinions. Those interested in commenting on a particular sentence raise their hand, and the student who chose that sentence acts as the moderator, facilitating the discussion. Another one is the assemblies that the school utilizes instead of tutoring sessions. Students have access to a class mailbox where they can anonymously or openly share conflicts, concerns, or comments. During the assembly, a student acts as the secretary, managing the speaking order, while the tutor reads the notes. Another student classifies the notes as positive or negative. Students raise their hands to speak, including the teacher when necessary. The secretary moderates the discussion, addressing the topics raised in the notes.

Both strategies are based on the dialogical model and aim, as the principal of school B argues to "encourage that students, through art, music or literature, can talk about their experience and their perceptions. And this generates very interesting topics of conversation that come from the students themselves, so that their involvement is greater than if the topics are raised by the teacher. And we obtain a lot of information from reality and the closest context of the student.".

In addition, it was asked about the resources that the different actors considered they had to attend to the cultural diversity of the students. In this regard, they all refer to the support that human resources involve (i.e., having more than one adult in the classroom, be it the reception classroom teacher, the special education teacher or the volunteers).

As for material resources, the Individualized Plan (PI), which is a document that brings together the methodological, content and assessment adaptations that each student requires; this plan is made by the special education teacher and is customized according to the needs of the student. Also, visual and technological support. School A explains that they make a collection of adaptations and materials to accompany the content and organized by levels, so that the teachers can use them on a day-to-day basis. The resources observed in the classroom coincide with those discussed in the interviews.

In terms of strategies and actions to involve families, the interviews show that the actors at school A contradict each other when talking about it. On the one hand, they say that their school is very open to families and that "they can always make proposals, and in fact they do a lot of proposals" (T1). But on the other hand, T2 states that "families are the ones you have the least relationship with". The arguments she gives to justify this are that families "don't understand you, they don't come to the school, and there isn't that much involvement". Specifically about the families of newly arrived students, she believes that "unfortunately certain cultures do not attach importance to school and it is very difficult to reach them". Also, that this participation is influenced by the socioeconomic level of the families: those families with a higher level participate more. For their part, at school B, all actors agree that there is a satisfactory participation of families.

To communicate with families who do not master the vehicular languages of the school (specifically families of newly arrived students), school A tries to find a translator or an interpreter, but this depends on the resources they have in the moment. This school also has a project called *Portes Endins* (Inside Doors) that allows families to come in one afternoon and observe what their children do; on this day, sometimes "more specific things are prepared, sometimes you are having a normal class" (T1), and families can participate in what is being done if they want.

A similar action that takes place at school B, but which is more sustained over time, is the volunteers. T3 argues that some benefits of this strategy are that "there are more hands in the

"classroom" and that "is always more profitable". In addition, "the student takes an active role and explains to the volunteer what they are working, and this is still a way of learning".

To communicate with families, school B has a Telegram chat where they make notifications. T3 also explained in his interview that in the *Classroom* platform they publish the content they are working on in the school and simple activities that are entertaining to expand content. These activities can be done at home, "so that the student wants to show the family what we are working on, and the family participates and helps, without it being a burden". Other actions that take place in this school, but outside the classrooms, are *Comissions Mixtes* (Mixed Commissions) in which "a representation of teachers and family members meet in order to make decisions on the various issues that need the opinion of the families". Also, they offer training courses for adults within the school facilities during school hours; these courses are offered to the whole community and not just to the families of the school.

Finally, in relation to the participation of families, comment that if we compare the interpretations made by the actors of the two schools about family participation, it shows that the vision differs. In school A, although it is mentioned that it is positive that families participate, they also think that "they do not get involved" and that "for them, school is a place to spend the day" (teacher B), or that their participation "does not always mean that they participate well" (teacher A); so, the general view seems negative. On the other hand, in school B the view is more positive, in all the interviews it is considered that the participation of families is very positive and that they help the teachers' work. They also talk about considering families as equals to promote children's learning.

To analyze the strategies used when a conflict arises, the tutors were asked, since they are the ones who spend the most hours with the group and the ones who are usually in charge of mediating when there is a conflict.

As for the strategies they use, T3 says he tries "not to turn it into a cultural conflict", but to treat it as a conflict that has arisen between people. He argues that he does this because he considers that when a conflict arises that has to do with the culture or ethnicity of the students it is generally "from ignorance and innocence" and that therefore "it must be dealt naturally". The teacher also argues that the dialogic model that the school follows allows for the students to verbalize the conflicts they have more easily. In addition, in the classroom they have a mailbox that during the observation in the classroom it was detected that the students used frequently, that according to the tutor "allows that from conflicts between two people or a small group, these topics are discussed with the whole class and that there is a learning behind the conflict for everyone".

From her perspective, T1 agrees with T3 that "many times conflicts arise from ignorance and not knowing" and that "if we have to stop and talk about something that is happening, we talk and stop". She argues that "learning to be a person and to live together is essential and perhaps more important than learning" [other contents]. This year, the teacher also comments that with her group they have developed a new project, a Friendship Bench and a Harmony Bench for the playground, to work on the whole topic of empathy and self-esteem, and solidarity and conflict-resolution.

The last block includes the personal experiences of individuals, in order to try to understand how these influence the interpretations they make of educational policies and how they translate them into practices.

About this, they all agree that experience is the most important thing when dealing with this cultural diversity in the classroom. The teachers who have worked in the field of special education

(T2 and T3) also argue that this experience has especially facilitated the ability and ease of making adaptations of contents and activities. Two opinions that I consider interesting in reference to this section are on the one hand when T1 explains that "any experience, both in the educational field and in the real world, helps you to know how to deal with people". On the other hand, T3 argues that what gives him tools is not the experience itself, "it's not spending years in a school; it is the diversity of schools and ways of working" that gives you resources.

Regarding the training, the different participants say that normally in all schools, each year there are specific trainings; also, having done several trainings but none specifically in intercultural education. Reception classroom teachers have received specific training to carry out their role, but this training is very focused on linguistic support strategies for newly arrived students. An interesting approach to this issue is the one made by T4 about training programs offered by the institutions and whether it should be compulsory for the teaching staff to do more training. He argues that "perhaps they should make teacher to do a minimum of training every year", but in that scenario, institutions should make these programs more interesting and "get people who develop training programs that actually add something, instead of recycling 20 that end up having the same information". T1 also says that the training they receive to deal with the cultural diversity is not enough but that "not everyone can be a specialist in everything" and therefore they require cooperation with the rest of the teachers.

6. Discussion

The following section presents a comprehensive discussion of the results obtained from the research conducted. The findings shed light on the enactment of policies in intercultural education within two schools in the metropolitan area of Barcelona, unveiling important insights into the strategies employed, challenges encountered, and potential opportunities for enhancing intercultural practices. This discussion aims to analyze and interpret the results in the context of the research objectives, contributing to a deeper understanding of how educational actors navigate the complexities of cultural diversity in the classroom and the broader implications for fostering inclusive and equitable learning environments.

The first objective was related to the enactment educational policies regarding attention to cultural diversity. In relation to this objective, from the study it can be said that even though both schools have a similar social context and level of cultural diversity, the way in which they incorporate policies regarding intercultural education and management of cultural diversity are very different. This is consistent with the arguments of Ball et al. (2012) and Braun et al. (2011) about policy enactment, when they say that schools and the actors within them interpret policies differently and this determines the outcomes and actions into which they are translated.

One of the differences between the two schools, for example in the way the reception classroom works. At school A, the students are taken out of their regular classroom and the reception program is done outside, with a multilevel group. At school B, on the other hand, the reception program always takes place in the classroom and from the beginning, regardless of the student's mother tongue.

Similarly, multiple interpretations are generated within the same schools. As Braun et al. (2011) say, "For any text a plurality of readers must necessarily produce a plurality of readings". In this way, in the results we have seen how different actors in the same school had interpretations that contradicted each other (for example in school A, with the degree of family participation); and different actions developed to address similar issues. In addition, as stated in the interview

with T2, the way in which cultural diversity is understood and the strategies that are applied "depends a lot on each teacher", so the general perception of the different actors is that incorporating intercultural education into classrooms depends a lot on the teacher. T3 when talking about training also says that carrying out training programs depends on the will of each teacher.

Regarding this, Cortés & Leiva (2016) state that the figure of the teacher is key to establishing an intercultural educational framework. So, strategies such as the dialogic model, which school B applies, can be a good tool to implement educational policies in a coherent and uniform way at all levels of the school, not only those that they have to do with intercultural education, if not all. In this way, a more cohesive educational line is generated.

Moreover, as argued by Braun et al. (2011), we see that the most explicit regulations, such as the reception classroom or linguistic integration measures, apply to both schools. On the other hand, strategies that follow the intercultural normative framework (which is much more diffuse) are not incorporated or they tend to be specific actions, for example the Poetry of Equality activity observed in the classroom, or the Friendship Bank project.

Nevertheless, the actions at both schools are very focused on newly arrived students and of foreign origin and not on the entire student body. They are also aimed at developing the linguistic competence of these students; with the final aim of equalizing the level of all students. So it can be determined that in many of the actions, as we have seen in the results and as we will argue below, they are not an intercultural model.

The second objective was related to the strategies for managing educational diversity, trying to detect good practices in intercultural education.

Regarding the strategies that are carried out, both in the interviews and in the observation in the classroom, it can be seen that most of the strategies are on the one hand at the linguistic level, aimed at improving the linguistic competence of the newcomer students or of foreign origin; on the other, there are the actions and strategies that are carried out when a conflict arises. Thus, in both schools we see that spaces for intercultural dialogue are opened but no actions are generated to promote it. As a result, cultural diversity is not adequately integrated into the curriculum, leading to the absence of a system that recognizes and respects students' cultural and social backgrounds. In short, interculturality is situated only at the level of discourse, and is not effectively translated into institutional structures and practices (Rojas et al., 2021).

A good strategy to generate this dialogue is to open spaces for them to emerge and take advantage of the learning opportunities that present themselves. For example, the subject observed in school B of Literary talks. Another good practice is, as they do at school B, to incorporate Arabic classes into the school timetable. As we have said, interculturality implies the recognition of culture (Lourenço, 2018), and language is one of its components. Considering that the school is a prestigious educational institution, offering Arabic classes within its facilities can be a way of recognizing and giving prestige to this language, and with it to the culture of a large part of the students and the families of the community of this school.

On the contrary, Cortés & Leiva (2012) argue that many attitudes of inhibition or passivity in the face of cultural diversity is a negative key. In this way, the strategy adopted by T3 of removing the cultural or ethnic component of the conflicts or considering that cultural diversity does not have any type of implication, far from making the educational experience more inclusive, maintains the inequality and structural racism that prevails in the schools (Rojas et al., 2021). We must avoid the idea that coexistence generates respect and tolerance (Cortés & Leiva, 2012), so racial and ethnic stereotypes and prejudices must be explicitly addressed, not only when conflicts

arise between students, since in schools with a high cultural diversity (like school B), through the observations we see that there is still racial and ethnic discrimination (hijab conflict).

The third objective intended to determine the main obstacles to implement intercultural education in schools.

Based on the concerns of the teachers interviewed and the review of the literature, firstly, it is necessary that the regulations be more specific to ensure the rights of all students and that it does not depend on the will of school actors to incorporate an education intercultural. Management teams should generate a school project with a flexible curriculum to bring together the contents declared in the curricular framework and the knowledge of groups currently engaged in the educational communities. Also diversify resources, the books, music, artistic resources, the historical characters that are worked on, etc. All the resources used in the school must be analyzed from a critical perspective to ensure that they represent the cultural diversity present in the school (Carignan et al., 2005).

In addition, as we have also seen, the initial and continuing training of teachers is very limited and mainly depends on their will. This means that the competence of the teacher to incorporate diverse cultural experiences into the content is lower, especially considering the workload they have (as they make it known in the interviews). For this reason, it is necessary to expand this training and that, according to the opinion of the participants, it is significant.

Finally, intercultural pedagogy is both school and social. Therefore, interculturality cannot only be a closed element in educational organizations (Cortés & Leiva, 2012). Thus, it is the responsibility of the school to create channels and opportunities for families to collaborate and for them to perceive that their involvement is necessary for the children's education, always from a position of equality between the actors. Also, open spaces for dialogue between the teacher and with families and students for reflection and evaluation of the practices, and its significance.

7. Conclusions

This project sought to examine the ways in which policies in intercultural education are incorporated in schools in Barcelona, with the objectives of analyzing strategies for managing educational diversity, identifying good practices, and identifying obstacles to implementing intercultural education.

The research has revealed that educational policies are not linearly applied in schools, but through the interpretation made by school actors at different levels, they translate into different strategies and actions.

School actors have a certain degree of freedom in interpreting educational policies and introducing them into the school, resulting in varying responses to cultural diversity even in schools with similar cultural and legislative contexts. In the schools of the research, with a similar cultural context and with the same legislative framework, the response given to cultural diversity is different. Moreover, the actions taken to address cultural diversity within a school vary depending on the actor's responsibilities, his professional biography, and his own individuality.

This means that the role of teachers is not as mere transmitters of monolithic school information (and culture), but that they have acquired new social responsibilities in the field of education, the duty to promote tolerance, respect and coexistence. within the framework of the democratic principles of equal opportunities and respect in the construction of identity (Cortés & Leiva, 2012). Education professionals are key agents for the construction of a quality inclusive school, since it is the pedagogical instrument par excellence.

As previously argued, the context of the school is often considered as something static and that determines its functioning (Beech & Meo, 2016). However, we see that there are differences in the results observed in the two schools, considering their context at first similar. In this way, despite the fact that the literature also determines that the context, indeed, has an influence (Brawn et al., 2011), education professionals are the key agents for the construction of a quality inclusive school, since it is the pedagogical instrument par excellence (Cortés & Leiva, 2012). Their role is very important when it comes to analyzing educational policies. Based on this, it would be interesting to analyze the context in more detail or even compare schools in areas with high cultural diversity with other more "homogeneous" ones, to analyze how the school context affects how school actors enact educational policies.

About the second objective, some practices observed in the schools analyzed, that can be framed within the intercultural model include creating spaces for open dialogue where students can relate their personal experience and therefore their cultural background with the contents of the activity; involving families in decision-making processes and daily school life (for example through mixed commissions, volunteering of families in the classes, and offering adult education programs), in such a way that the hierarchy between the different educational agents is diluted. Also give value to the culture of migrant students or students of foreign origin by for example offering non-vehicular language classes within school hours and in the school's facilities (as is the case of Arabic language classes in school B).

Also, in the interactions between teachers and students, the cultural diversity of the group is taken into consideration; for example, when issues about their cultural identity are discussed, an effort is made so that everyone can have their say and any conflicts that arise are addressed. However, it has not been possible to observe that this cultural diversity is incorporated into the school curriculum in a significant way; as well as the materials used on a daily basis in the classroom.

However, most of the strategies identified were generally to compensate for linguistic difficulties and focused almost exclusively on migrant or linguistically diverse students. In this way, the actions focused on all the students happened to be very sporadic (for example, the activity of the poetry of equality observed, or actions during the cultural week or the day of peace) or arose when a conflict that had to do with culture happened.

These strategies often lack organization and do not guarantee the development of students' intercultural competence. Therefore, it is necessary that the cultural diversity of the classrooms and of society in general permeate the educational curriculum. Also develop a flexible curriculum, allowing for a flexible approach that personalizes teaching based on students' needs rather than administrative requirements (Rojas et al., 2021).

As for the obstacles, in addition to the need for increased resources, it is crucial to emphasize the significance of comprehensive teacher training when addressing the needs of migrant children. While teachers can recognize the particularities and challenges faced by these students, it does not necessarily translate into curriculum modifications to make the learning experience more accessible (Rojas et al., 2021).

This project has some limitations. As an observer, it is important to acknowledge that my own values and biases may influence the interpretation of the practices, and therefore, the feasibility of the results of the observation conducted. In addition, the mere presence of an observer in the classroom may influence what teachers do and how they interact with students.

To approach the observation with an open mind and with less preconceived notions, it was done before conducting the interviews; so that the opinions I formed from the interviews would

not influence my observation. However, it cannot be concluded that the feasibility of the method is not affected.

It should also be considered that the observation was carried out in the context of some formative practices. So, I developed a bond with the students, as well as with the teachers who participated in the observation.

Furthermore, the presence of an observer in the classroom can alter the behavior of teachers and students, leading to a possible "observer effect" (Samph, 1976). Teachers may feel pressure to perform certain intercultural practices or behaviors to satisfy the observer, leading to an artificial representation of the classroom practices. Additionally, the observer's presence may cause students to behave differently, either positively or negatively, which can also affect the classroom dynamics. More considering that since the students know me as a practice teacher, my figure is no longer that of an external observer; so, I interact with the system that I want to observe.

Similarly, in interactive group dynamics, while the teacher was doing one activity, I was doing another, so I may not have been able to observe student-teacher interactions that could be relevant.

Regarding the obtention of information, despite the fact that an effort has been made to diversify the sources of information for the project, the reality is that the vast majority (due to availability and the need for the specific context) are Western sources, and this can establish a bias in the information. In addition, the intercultural model has been selected since it is the paradigm that is proposed in the local regulations; this does not mean that it is recognized without criticism as the best model or that there are no alternative models. Bearing this in mind, it would be interesting to broaden the focus and analyze other educational models, such as the anti-racist model and determine whether, in the Catalan educational context, they suggest improvements to the intercultural model. I consider this model because, as I have argued, is very critical of currently established models. Taking into account the outcomes of the current educational model presented above, beyond the obstacles mentioned above, a paradigm shift may be necessary.

Regarding these criticisms, Van Dijk (2013) points, among the many practical problems facing both new immigrants and ethnic minorities, racism as probably the most seriously ignored or denied, and that this system of oppression is neither a natural nor a necessary consequence of ethnically diverse societies but is learned. Therefore, just as racism is a system of learned justification, so too can anti-racism be taught; to do so explicit anti-racist policies must be an integral part of all public policies and all decision-making processes (Rojas et al., 2021).

In summary, this project sheds light on the complexities of enacting policies in intercultural education in Barcelona schools. While there are encouraging practices and a growing recognition of the importance of cultural diversity, there is a need for further efforts to integrate intercultural education into the curriculum and ensure the development of students' intercultural competence. By embracing a sociocritical viewpoint of the intercultural model, schools can create inclusive and meaningful educational experiences, contributing to greater social cohesion and understanding in society.

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Annex 1: Interview script

General script:

Objective	Main question	Follow-up questions
O1 (interpretation)	Your school presents high level of cultural diversity, what are the implications of this diversity for the educational experience of the children enrolled and for you?	What is cultural diversity for you? What are the biggest challenges and the benefits of a great cultural diversity at school?
O2 (practices)	How do you foster a school environment that is inclusive and respectful of cultural diversity?	How do you incorporate diverse perspectives and cultural experiences in your lessons and activities? Can you give me some examples? To what extent families and communities in the education of students from diverse cultural backgrounds involved?
O3 (personal experience)	Considering the cultural diversity of this school, what previous experiences do you consider to have helped you in your role as a teacher?	Have you done any specific training to develop your own intercultural competence and awareness as an educator? Before this one, have you worked in any school with similar cultural diversity? How do you think the approach given to cultural diversity at that school differed from the current one?

Specific questions:

School actor	Questions
Head teacher	What tools and resources do you think you have to address the cultural diversity of your class? Which ones do you think you're missing? How do you approach teaching sensitive or controversial topics that may have cultural implications? When there is a conflict that has to do with the culture or ethnicity of the students, how do you work to combat stereotypes and biases in the classroom?
Special Education teacher	How is the linguistic reception of students recently arrived done? What strategies are used to support students who may be struggling due to cultural or linguistic differences? How is the assessment and grading of students done, considering their cultural and linguistic differences?
School management team	What mechanisms do you use in order to establish a common line towards the attention to diversity of the entire teaching staff in your school? How intercultural competence (understanding and cooperation) is promoted among teachers and students? How are the festivities contemplated in the school calendar (Christmas, Carnival, Holy Week, etc.) approached? What position does the school adopt towards typical festivities of other cultures?

Annex 2: Interview transcripts

School A

a. Head teacher

Question: La teva escola presenta un alt nivell de diversitat cultural. Quines són les implicacions d'aquesta diversitat per a l'experiència educativa dels infants i per a tu?

Answer: Jo sóc tutora aquest any de cinquè... clar. Per exemple, fem adaptacions quan... quan no hi ha un dictamen, per exemple. Es pot concretar; tenim adaptacions per nens que no tenen dictamen, però que sabem... perquè és que no tothom arriba a tenir un dictamen i això no vol dir que no tingui dificultats en l'aprenentatge. Doncs en tinc cinc en total. Un sí que tinc PI de nouvingut i un altre que té un TDAH que li han reconegut aquest any. Llavors la resta no, però sí que fem a adaptacions. Les implicacions és no tenir suficients... no tens suport, bàsicament. Tu com a tutora és la que més treballles d'alguna manera, tot i que tenim el mestre d'educació especial i ens ajuda a molt, no sempre passa en tots els centres. En aquest, el que tenim s'està implicar molt i sí que ens adapta... Perquè hem d'adaptar totes les feines, per aquests nens. Doncs, clar; no arribaries si ho fessis sola, la varietat. Altres implicacions també, doncs emocionals. Per exemple, un dels nens que tinc, aquest cap de setmana justament, l'han portat a un centre d'acollida, que han fet la custòdia la família i... i és complicat. Vindrà demà i a veure com està. Ho passes malament, també. A nivell curricular? Doncs fas el que pots, realment. O sigui, deixes més... coses que fas, no? A banda de tenir les feines adaptades, que no sempre... no són totes; no totes les pots adaptar, ja t'ho dic que no. Perquè suport, jo tinc el suport d'educació especial un cop a la setmana. Llavors, tinc 25 alumnes. Intento buscar estones on poder fer les coses amb més calma amb els nens que ho necessiten; o quan ell ve, si que se'ls pot emportar, per tenir més temps i fer-ho més calma, les explicacions. Però realment, sinó... vas tirant com pots.

Question: I a nivell personal a tu, el que hi hagi una diversitat cultural alta...?

Answer: A mi... a mi... o sigui, és que cada nen... *bueno*, és que diversitats... tothom és divers. No només els que estan amb dificultats, sinó que hi ha de tot tipus de diversitat. Jo no ho porto malament. M'agradaria arribar a més, el que no pots és arribar-hi, però ho entenc. Emocionalment és esgotador, però no pas pels nens que tenen una diversitat, sinó és esgotador per tot el context en general. Però no... *bueno*, doncs t'agradaria tenir més temps, més mans, més capacitats per arribar a tots i poder tenir aquest espai com per personalitzar més els aprenentatges. Però a l'hora de la veritat, no és real. Esgotador, és la paraula.

Question: Els reptes ja me'ls has dit, quins creus que són els beneficis de que hi hagi aquesta diversitat cultural?

Answer: A veure, molts. Perquè... per exemple moltes vegades quan fem un treball cooperatiu... la majoria de les vegades, no? I... i treballem en grups cooperatius i sempre doncs intento posar aquests grups perquè s'ajudin. Justament on tu no arribes doncs que siguin una mica els nens que es puguen fer suport. I crec que per tothom, no només pel que dóna sinó pel que rep, també, doncs aquesta diversitat és enriquidora a l'hora d'aprendre. Si tothom tingués el mateix nivell, seria com molt avorrit; i es fomenten uns altres valors que no només tenen a veure amb l'aprenentatge, no? Sinó amb la solidaritat, amb l'empatia, el saber treballar i i conviure amb tothom, justament. O sigui que ho trobo fantàstic, jo, per exemple. No vull una escola amb tot nens iguals [riu]. No, gràcies. I no existeix tampoc, una escola així.

Question: Com fomenteu un ambient escolar inclusiu i respectuós amb la diversitat cultural?

Answer: La veritat és que el grup que tinc és molt heterogeni i tothom... no sé, entre que fas els grups cooperatius... després sempre quan sorgeixen coses, perquè al dia a dia són moltes hores que passem amb els alumnes, no? Doncs, si hem de parar i parlar d'alguna cosa que passa, parlem i parem. Escolta, esta molt bé d'aprendre, però aprendre a ser persona i a conviure és essencial; potser més que aprendre, no? Doncs això ho portem... doncs parlant les coses. És un grup, el que tinc, que és... *bueno*... tenim molta comunicació; sempre que hi ha algun problema... Sí que és veritat que els que els hi costa una mica més, són els que menys venen, és així. Però per sort, en els grups sempre hi ha algú que et pot arribar no? Ja sigui per dir-t'ho en negatiu com en positiu; i això ho has de transformar una mica per saber com treballa aquell grup i per veure com poder donar un suport. Ja sigui doncs, del que més capacitats d'alguna manera té, doncs que faci suport. Els hi dono molt la xapa cada dia de que som un grup, és un vaixell; hem d'arribar-hi tots i no es queda ningú pel camí. Costa, perquè per molt que parlis d'empatia, de solidaritat i de cooperació, al final són nens i, si als adults ens costa, doncs als infants encara més, perquè ells tenen la seva pròpria realitat i no deixes de mirar-te una mica a tu mateix.

Question: Fins a quin punt les famílies i la comunitat educativa participen en aquest procés d'aprenentatge?

Answer: A l'escola que estic ara mateix, no sé si t'ho va comentar l'A. [nom mestra aula d'acollida], és una escola molt oberta a les famílies, molt. Sempre poden fer propostes, i de fet en fan moltes, les famílies que tinc. Però sempre depèn, no?... suposo del nivell... *bueno* cultural i econòmic. Perquè hi ha famílies que col·laboren moltíssim més perquè tenen més seguretat suposo. Hi ha famílies que en un context de un nivell socioeconòmic molt més baix, els hi fa vergonya pensar que elles no poden, o que poden oferir als altres alumnes?... o la por aquesta... o la poca seguretat. Però també tenim familiars que venen a fer experiments o participen de la setmana de la dona científica, que va ser ara fa poc. En aquest sentit, les famílies van participant. No sempre vol dir que participin bé, perquè hi ha de tot. No bé en el sentit... o sigui la relació d'una altra banda amb les famílies... *bueno*, la participació és molt bona... També, per exemple, una vegada al trimestre tenim portes endins. Que és un projecte on tota l'escola s'obra a les famílies i hi entren, una tarda, i veuen el que estàs fent; poden participar si volen o no. De vegades es preparen coses més específiques, a vegades estàs fent classe normal i poden entrar-hi i veure i compartir-ho amb els seus fills i filles. I això sempre, jo crec que és positiu. Perquè perds una mica la por... allò de "què fan a l'escola?" o que no fan. Però *bueno*, la relació entre famílies... de tot hi ha. És complicat, en general. Però com a tot arreu.

Question: Tenint en compte la diversitat cultural d'aquesta escola, quines experiències prèvies consideres que t'han ajudat en la teva tasca de docent?

Answer: A veure, és veritat que normalment he treballat en escoles molt més complexes i tot el que sigui experiència... és igual si... tant en el món educatiu com en qualsevol món. Fins i tot treballar en un forn de pa t'ajuda a saber com tractar amb persones. O sigui, realment, no només el que fas com en l'àmbit educatiu, sinó com a persona tot ajudarà a l'hora de tractar. Perquè hi ha coses que a la universitat justament no s'ensenyen; que és com a fer reunions amb les famílies, com tractar amb les famílies... hi ha famílies molt diverses, amb... *bueno* és tot un món i al final jo tinc vint-i-cinc. I vint-i-cinc no vol dir ni vint-i-cinc famílies, perquè hi ha moltes famílies separades que no es parlen les famílies. Això vol dir fer més reunions i... i també, al final acabes mediant entre famílies. O sigui que tota l'experiència que tinguis és positiva, el que sigui. Vital em refereixo, no només acadèmica. I molta paciència.

Question: I has fet alguna formació específica en educació intercultural a través de les escoles o tu pel teu compte?

Answer: Normalment a totes les escoles, cada any tens formacions específiques de les escoles. I d'alguna manera sempre hi ha una part on es tracta la diversitat. Ja sigui per l'avaluació, he fet. O a nivell d'atenció a la diversitat més específica. Però sempre hi ha una part on això és toca. Crec que no és suficient, és veritat. Crec que vas una mica per sobre de l'aigua, no acabes be d'enfonsar-te o de tocar realment els problemes, o de ser expert. Perquè moltes vegades em passa, que jo parlo amb el mestre d'educació especial i li dic "és que amb aquesta nena no sé com fer-ho" no? Perquè jo no soc especialista d'això i... i demanes d'ajuda. O nens justament que no tenen cap dictamen, que no tens una guia per saber per on anar i llavors demanes molta ajudar. Les formacions no són... o sigui, no són suficients les formacions que fem en aquest sentit, ni molt menys. Però no tothom pot ser especialista de tot, això és veritat. A mi m'agradaria tenir més coneixements, però arribes on arribes al final.

Question: Abans d'aquesta, has treballat en alguna escola amb una diversitat cultural similar? En què creus que l'enfocament que es donava a la diversitat cultural en aquella escola era diferent de l'actual?

Answer: *Bueno* depèn. En altres centres on he estat, al ser de màxima complexitat, hi ha més suports a nivell educatiu. No tant per exemple de necessitats especials però sí que a nivell socioeconòmic, per exemple. No sempre d'aula d'acollida que també... *bueno*, jo he estat en un centre de màxima complexitat amb un noranta per cent de l'alumnat nouvingut i no hi havia aula d'acollida, i això és fort. No pots comparar en termes generals perquè un any pots tenir-ho i un any no. Com es tracta? *Bueno*, a totes les escoles crec que és essencial... no tenen com una cosa... depèn també de l'equip directiu. Depèn molt de les prioritats que marquin, al final també marquen una mica la línia d'escola. Abans potser eren els claustres i els mestres; ara no tant. És un equip directiu el que marca unes línies d'escola i tu segueixes. Pots donar opinions, però no marques línies d'escola, del que s'hauria de fer. I al final la línia d'escola queda entre... d'una manera queda marcada o es va marcant també a mesura que hi ha canvis. Jo potser estic un any i després marxo. I jo em trobo una línia, jo no la marco. Sempre puc donar opinions, no? Però cada vegada també costa més donar opinions a les escoles.

Question: Quines eines i recursos creus que tens per abordar la diversitat cultural de la teva classe? Quines trobes a faltar?

Answer: Com deia una mica abans, o sigui, tenir per exemple adaptacions ajudar molt; i això si no fos per un suport d'un altre mestre no podria ser. Tinc suport de mestres, no gaire; però... *bueno*, fins i tot aprofites si tens un practicant, la veritat [riu]. Molt! Per poder anar una mica més enllà. Però, els materials que utilitzo són adaptacions, temps, és a dir, establir temps diferents. Però hi ha coses, per exemple, que es tracten des de fora de l'aula. Si parlem d'inclusió, no hauria de ser així. Penso jo. No hauries de treure ningú de l'aula per donar un suport. I... i aquí... i es continua fent... a gairebé totes les escoles. A menys que tu decideixis com la tutora i tu lluitis una mica perquè es quedí aquesta persona a l'aula. I al final és un benefici per tothom. Dependent, també, de qui parlem i de l'alumnat, una mica. Pocs; recursos i materials? Doncs una mica això. També, aquest curs, tinc la sort que tenim portàtils per cada nen i em va molt bé. En algun moment que necessites... hem muntat un *Classroom* bastant potent, amb molts recursos i i quan no pots arribar-hi, doncs pots tirar d'aquí i que vagin treballant d'una manera molt més visual, que els hi agrada més. Havent muntat això amb el meu company, doncs podem tirar una mica d'aquí quan ho necessites. És un recurs digital que et pot ajudar molt. Normalment agafem recursos validats d'educació. Que sabem que funcionen i que poden ajudar-te en un moment aquests; per donar una mica suport o per... Intentem penjar això, molts recursos per tothom, perquè no fem tanta diferenciació amb això, però que sempre ajuden. Des de petits vídeos per ampliar informació perquè el temps que tenim és el que tenim.

Question: Quan hi ha un conflicte que té a veure amb la cultura o l'ètnia de l'alumnat, com es treballa per combatre els estereotips i els prejudicis a l'aula?

Answer: De religiosos, jo aquest curs no n'he tingut gaires. Hi ha alguns perquè, per exemple, ara que feiem el... bueno, que era el Ramadà, tinc algun nen que ja ho feia, a 5è... i d'altres es ficaven. Doncs ho abordes parlant-ho obertament i si cal buscar informació... perquè clar, moltes vegades els conflictes sorgeixen del del desconeixement i des del no saber. Doncs parlar-ho obertament; donar informació; el perquè; respectar. I a partir d'aquí... a valors també ho treballem molt, a tutories també ho treballem molt i... i si cal començar més tard la classe perquè hi ha un conflicte i s'ha de parar, crec que és important parar-ho i seguir. No cal fer "vinga hem de fer classe, ja ho parlarem". De vegades és millor solucionar-ho en el moment perquè això pot comportar molta angoixa pels infants. I es tracta a nivell de grup, a nivell individual... bueno, estem fent molta formació també. De fet hem fet un projecte nou que és El banc de l'amistat i el banc de l'harmonia a l'esbarjo, per treballat tot el tema per una banda l'empatia i l'autoestima, i per l'altra la resolució de conflictes i la solidaritat. Llavors des de cinquè, estem fent un projecte per tota l'escola amb això. Però no és fàcil, perquè moltes vegades els hi dic: "molt parlar d'empatia però a l'hora de posar-s'hi...". Però és que és molt complicat, però poc a poc. Jo crec que és com la pluja, no? Que quan plou, algú quedarà mullat. Jo penso així [riu]; si es repeteix molt i soc molt pesada, crec que sí. I el gènere també treballem. Tots aquests aspectes que són importants.

b. Reception classroom teacher and secretary of the school management team

Question: La teva escola presenta un alt nivell de diversitat cultural. Quines són les implicacions d'aquesta diversitat per a l'experiència educativa dels infants i per a tu?

Answer: A veure, aquesta pregunta és una mica complicada perquè en el tema vivencial i d'experiència crec que és molt bo. El fet que hi hagi diversitat et permet doncs conèixer altres cultures, altres contextos... perquè realment intentes, no?... que hi hagi una integració. Intentes fer conèixer no només la nostra cultura, sinó d'altres. És una mica els preceptes de l'escola pública. No? El fet de dir multicultural, intercultural..., etc. Però sí que és cert que segons qui col·lectiu... i això és una realitat que t'hi trobes, que és que hi ha col·lectius que són més tancats en sí mateixos. Llavors, com afecten el seu aprenentatge? Molt, afecta molt. Perquè la implicació tant personal com de les famílies, costa; costa molt, llavors ells veuen l'escola com un lloc on passar el dia però no hi ha implicació. Moltes vegades dels infants i majoritàriament de les famílies. Això no treu, que hi hagi nens, obviament, molt *resilient*s, que la seva balsa sigui l'escola, que ho donen tot i s'esforcen al màxim.

Llavors, *bueno*, cara als altres com afecta? Doncs depèn. Si el treball està l'escola podem dir que l'afectació potser és mínima, perquè tu estàs per ells, però si hi ha un treball que sigui més fora de l'escola, aquí ja costa. Costa trobar els espais, perquè vivim en una societat que donem per fet que tothom té accés a internet, que tothom té els seus privilegis, que en realitat, no tothom té. I en aquesta escola el col·lectiu present és molt divers i realment no és una escola que tinguin un nivell socioeconòmic alt, per res; més aviat mitjà a tirar cap a baix. I això es nota, es nota perquè tot el que tu fas pels infants, ho faràs aquí i seran, per molts d'ells, les úniques experiències educatives que tindran.

Question: I a nivell teu personal?

Answer: A nivell meu personal sincerament, el fet de l'aula d'acollida crec que és de les experiències més enriquidores que pots tenir perquè... *bueno*... els nens arriben aquí i estan molt perduts, tu ets la mà que els ajuda, aprenes moltes coses d'ells i els dónes la seguretat... i que ells

aprenen de tu. Pels nens, ets la mà que els està acompanyant en tot aquest procés. Llavors, ells arriben amb moltes pors: lloc nou, tot nou. I estàs tu allà i tot el treball que facis ells ho agraeixen molt. Per tant personalment és súper enriquidor. Això sí, és una mica boig també no? Perquè hi ha molts nivells, cadascú té la seva història, molts nens arriben enfadats, normal. I llavors, *bueno*, els hi costa una mica rebre aquesta ajuda. Però, una vegada has començat, com a mestres és súper, súper enriquidor, per a mi.

Question: Llavors, quins consideres que són els grans reptes i els beneficis d'una gran diversitat cultural a l'escola?

Answer: El repte que es genera sobretot és lingüístic. És així. Perquè molts nens no entenen i tampoc fan res per entendre, no? I llavors que fa, que realment dins de l'aula hi hagi molta diversitat, ja no només culturals, sinó d'aprenentatges. Això fa que l'atenció del mestre s'hagi de diversificar molt més. Això passarà en aula d'accollida en petit grup, que tot i tu estar amb un grup reduït, cadascú té un nivell totalment diferent: està el que s'esforça i està el que no entén ni el "hola"... i dins de l'aula ordinària doncs això comporta que tot va més endarrerit, molt més endarrerit. Llavors els reptes són difícils d'aconseguir perquè ens falten pressupostos, ens falten recursos i ens falten mestres. Però *bueno*, això ho hauràs sentit a tothom. És així, és la realitat que ens toca lidiar.

I de coses bones per l'aula? És que també hi ha de molt bones, perquè aprens coses dels altres no? I aprens certs valors i te n'adones de que per molt que cadascú sigui fill de sa mare i son pare i hagi nascut en un lloc o en un altre, al final aquí tots som iguals i tots hem de fer el mateix. Llavors après una miqueta això no? *Siga* a treballar certes coses com semblen absurdes amb la nostra cultura no? Però el fet del masclisme no? On vénen cultures molt masclistes i nens que s'escandalitzen perquè les nenes juguen a futbol, o nenes que s'escandalitzen perquè companyes seves juguen al futbol. Llavors és un treball que tu fas a nivell grupal, ja no només amb aquests nens, sinó amb tothom. Treballes una mica el gènere, cosa que a ells els hi costa molt... a més, més encara perquè venen de cultures una mica més tancades.

Question: Com fomenteu un ambient escolar inclusiu i respectuós amb la diversitat cultural?

Answer: Com es fomenta? Doncs intentant demanar ajuda als companys; expliquem sobretot no?... aquest nen. Perquè clar, tothom ha de saber que aquest nen té unes dificultats, que no és que no sàpiga, sinó que és nou; que ve d'una altra cultura. Fas una mica conèixer d'on ve, qui és... Llavors a partir de... d'aquesta diversitat, el fet de ell no està acostumat a lo d'aquí, "nosaltres l'hem d'ajudar"... i intentes encabir les parts més socials i parts més lúdiques; més que les d'aprenentatge. Perquè el primer de tot és vetllar que estiguin bé emocionalment i llavors que la classe els aculli el millor que pugui. Llavors dins de l'aula intentes fer això: que hi hagi un acolliment. I el tutor és... no? posar-los i canviar de grup, que conegui diferents nens, que es mogui una mica per afinitats no? El fet d'intentar fer certes concessions i que els companys siguin conscients, una mica de "entre tots l'hem d'ajudar, entre tots l'hem d'acompanyar"... sobre tot "parleu-li català" [riu]... coses d'aquestes. I a vegades difícil és molt difícil, perquè a tu et marquen unes coses, uns mínims per fer; uns objectius a realitzar, uns aprenentatges a fer... I de vegades costa arribar, costa molt. Però s'intenta, això sí! A més, tot moltes vegades depèn del grup; si tens un grup que és acollidor, la cosa és molt més fàcil. Si tens un grup que entre ells tenen molts conflictes, llavors les dificultats augmenten.

Question: Fins a quin punt les famílies i la comunitat educativa participen en aquest procés d'aprenentatge?

Answer: Amb les famílies és amb qui menys relació tens, tu com a mestra. Perquè molts no t'entenen, no venen, no hi ha una implicació tan gran. I qui s'implica, s'implica; però sembla que si, si si, si... però no. Et trobes amb algun pare que si que està més per a tu, està més pel nen i sí que fa cas i es preocupa i fa. Però, en general, malauradament certes cultures no ens dóna la importància a l'escola i costa molt arribar a ells. Ja sigui per problema de llengua, que a vegades, segons quin idioma intentes tenir un traductor, però no sempre es pot aconseguir. Repetim, els recursos són limitats i... i costa, amb certes famílies costa. Trobar un intèrpret, que t'entenguin que te... *bueno*. És una lluita. I amb els pares de nens que no siguin estrangers, tot de... és com els fills, tot depèn. Hi ha pares que són molt inclusius i que fan molt; i hi ha pares que van a la seva i ja està.

Question: Tenint en compte la diversitat cultural d'aquesta escola, quines experiències prèvies consideres que t'han ajudat en la teva tasca de docent?

Answer: El més important és l'experiència. El haver-t'hi trobat en aquesta situació abans i formar-te. És a dir, cada vegada que t'hi trobis, alguna cosa amb el que tu no saps com encabir-ho, forma't! Ja no només amb cursets, format de l'experiència dels companys. Els grups de conversa, el parlar amb els company i dir: "mira és que amb aquest nen no sé com fer-ho" o fixar-te en els treballs d'altres persones... pot ajudar-te. Tot això és una cosa que no pots renunciar-hi i que a la teva vida sempre ha d'estar present. La formació. La formació i la teva manera de fer, i obrir la teva visió, el teu tarannà... i ser el més plàstic possible i adaptar-te totes les situacions; perquè cada curs és diferent, cada nen és diferent, cada grup és diferent... i has de saber adaptar-te tu a ells.

Question: I tu has fet alguna formació específica per desenvolupar la teva pròpia competència i consciència intercultural com a educador?

Answer: Jo per la meva formació personal soc mestra d'educació especial. Llavors, això també em dona un altre punt de vista. Soc mestra d'educació infantil i d'educació especial. Llavors això et dóna un tarannà i una mirar que et cap fa obrir més. A més, si que és cert que a arrel de fer aula d'acollida, vaig començar a apuntar-me a cursets, que has de fer i a seminaris d'aula acollirà i... La veritat és que des del consorci, això és una cosa bona, sí que tens un assessorament de la formadora LIC, que és una formadora, que et va ajudar i et va donant una mica la mà. Però *bueno*, la seva visita és un cop cada mes i mig, dos mesos [riu]. Llavors t'has de fixar molt en els companys i en treballs previs, amb tot això. I tenir curiositat tu. Llegir molt i informar-te sobre aquestes qüestions en el teu temps lliure.

Question: Abans d'aquesta, has treballat en alguna escola amb una diversitat cultural similar? En què creus que l'enfocament que es donava a la diversitat cultural en aquella escola era diferent de l'actual?

Answer: He estat en altres centres, però no com a mestra d'aula d'acollida, sinó com a mestra d'educació especial. Llavors, la tipologia d'infants és diferents; més necessitats cognitives, necessitats comportamentals... i no tant lingüístiques. I si són lingüístiques no són per l'idioma. Però jo crec que no depèn tant del centre, sinó de la persona. La persona que s'involucra. Llavors, estic segura que hi ha companys que ho donen tot i hi ha companys que no fan res. Llavors, com ho treballen en diferents escoles? Segons amb qui parlis, en un mateix centre... [riu] tindràs una realitat o una altra. Jo si que he treballat en centres oberts amb molta diversitat ètnica, de gitans, de russos, de búlgars, es treballa molt diferent; perquè el que es treballa no és la part lingüística, sinó la part del comportament... i a les escoles s'intenta treballar la part més d'aprenentatges. Repeteixo, crec que es treballarà ja no depenen del centre, sinó de la persona que estigui fent aquella tasca en el centre.

Question: Com es fa l'acollida lingüística de l'alumnat nouvingut?

Answer: Doncs, quan arriba un nen nou, un nen que arriba d'un país que és nou, el dia que es fa l'entrevista amb la família, se li fa l'acompanyament al centre. És a dir, es fa un recorreguts, una mica ensenyant els companys, les instal·lacions... Tot això abans de que comenci. Llavors, dins de la classe el que intentem és anomenar un grupet de nens acollidors que diem, que tu més o menys saps que són nens macos i els fas l'encàrrec que han d'ajudar, fer d'amfitrions i dones un discurs a tota la classe i els prepares, els dius que vindrà una persona nova. Perquè quan vingui, no se senti atacat a preguntes o se sentia que tothom va cap a ell. Llavors la tutora li fa el recull a la porta, l'acompanya a la classe, li fa la presentació i li dona aquest momentet de presentar-se, explicar alguna cosa d'ell si vol, etc. i així mica en mica es fa l'acollida dins de l'aula ordinària. Dins de l'aula d'acollida, primer l'agafo jo de manera individual, tinc una conversa amb aquesta persona per coneixer-lo i trencar una miqueta aquest gel. Llavors de mica en mica, la vaig portant amb grups petits i a poc a poc el grup va creixent. Ells es presenten, "que feu aquí, expliqueu-li" i com realment són nens que estan més o menys en la seva situació, ells són els millors acollidors. Un cop ja s'han incorporat al centre, comencem unes proves individuals per veure el nivell de té aquest infant. Tant del llenguatge com de coneixements. A partir d'aquí s'elabora el programa individualitzat per veure cap a on volem arribar si... lingüísticament parlant amb un A1, un A2 o un B1.

Question: El procés és el mateix tant si l'alumne coneix alguna de les llengües vehiculars, com pot ser el castellà, com l'alumnat que ve sense conèixer la cap llengua de l'escola?

Answer: El procés és el mateix, la diferència està en que un és molt més fàcil i amb l'altre costa més [riu]. Llavors amb l'alumnat que ve sobretot de Sud-Amèrica o de llocs de parla que ens podem entendre, tot és molt més fàcil i en general ells s'hi troben més a gust, estan més còmodes, perquè ells poden posar paraules a allò que estan vivint amb bastant sentit. Quan és un alumnat d'origen... *Bueno*, de fet, fa poc va venir un alumne refugiat de Rússia. No d'Ucraïna, perdonà. *Bueno* amb aquest costa més. Perquè ve amb una càrrega emocional pitjor, ve d'una situació més complexa en la que no saps que ha passat... Llavors, a tu com a mestra de l'aula d'acollida et diuen que li parlis sempre en català, però els primers dies, som humans, som éssers humans i els primers dies sempre t'ajudes de traductors, per fer-li saber que estem aquí per ajudar-lo, aprens frases amb el seu idioma, i és quan comences a buscar recursos en el seu idioma perquè se sentia una mica familiaritzat. I amb molt de suport visual perquè comenci a fer aquestes relacions d'allò que ell sap dir amb lo que nosaltres podem entendre i mica en mica vas fent.

Question: Quines estratègies s'utilitzen per donar suport als estudiants que poden tenir dificultats per diferències culturals o lingüístiques?

Answer: Molt... molta cosa visual. Sí, és que bàsicament és així. Visual i fer servir el seu idioma, al començament perquè et puguin entendre i calmar-los. Perquè de vegades arriben enfadats... i del que es tracta és d'establir aquest vincle i un cop s'ha establert, és quan pots començar a treballar. Si no hi ha aquesta relació i aquesta vinculació, ja els hi pots posar tots els dibuixos del món que no... I trobar amb una mica allò que els hi agrada fer. Fomentant estratègies de comunicació alternatives com poden ser dibuixar, i que es comuniquin dibuixant i això també ho fem.

Question: Com es fa l'avaluació i qualificació dels alumnes, tenint en compte les seves diferències culturals i lingüístiques?

Answer: Es regeix en el seu PI. O sigui està tot adaptat, les proves que els fem a l'inici, d'arribada, això sí. Perquè nosaltres necessitem saber si aquest infant... per realment valorar el qui sap i no sap. A partir d'aquí li fas el PI, el programa individualitzat està basat amb el que tu

consideres que ha d'arribar i és una cosa que s'ha de saber que és un programa viu ,és una planificació viva, que al llarg del curs es pot canviar perquè hi ha nens que tenen molta facilitat d'aprenentatge i hi ha d'altres que els costa molt. Per tant, tu fas una quan ell arriba, o ella arriba, però tenim molt present que pot modificar-se en qualsevol moment. Els objectius base que tu li poses són d'expressió oral sobretot, deixant a banda l'expressió escrita en un començament, i tot depenen d'on vingui. Si ve de Sud-Amèrica, evidentment la part escrita i oral és igual. Llavors regeixes l'avaluació en aquesta programació. Hi ha assignatures, com català per exemple, que en un primer moment no se l'avalua; ja quan té uns mínims ja es pot començar a avaluar-se'l però abans no.

Below are the specific questions for the management team. The reception classroom teacher is also the secretary of the school, and she answered the questions addressed to them.

Question: Com a membre de l'equip directiu, quins mecanismes feu servir per establir una línia comuna cap a l'atenció a la diversitat cultural de tot el professorat del vostre centre?

Answer: En teoria el mecanisme hauria de ser el claustre perquè és l'espai on ens hauríem de trobar, però en fem i són insuficients. Sí que treballem per comunitats en la nostra escola; que hi ha la comunitat de petits, de mitjans i de grans, on podem treballar-ho una mica més específicament. Però clar... després hi ha els coordinadors de cada comunitat que traspassen això a l'aparell de coordinació. Però és tant el volum de feina, que realment això de parlar i tenir debat filosòfic de com volem fer o com ens agradaria, no són reals. Perquè de fet molts claustre són informatius. Què vull dir informatius, que no... o sigui es donen informació i, tot i que podem donar opinions, no són rellevants. Els mecanismes són aquests: claustres i coordinació, que serveixen una mica per ajuntar totes les opinions.

Question: Com es promou la competència intercultural entre professorat i alumnat?

Answer: S'intenten fer moltes activitats que promoguin aquesta comunicació, no només entre alumnes i mestres sinó també amb les famílies. Parlar una mica de comunitat educativa, perquè al final, si fas compartiments això no funciona. Intentar integrar a tots els agents, que no sempre és fàcil. Però en aquesta escola intentem obrir-ho molt a tothom perquè es donin opinions, sorgeixin idees i es puguin fer nous reptes a nivell d'escola. A més a més hi ha l'equip d'atenció a la diversitat que reuneixen un cop a la setmana i són qui avaluen, qui valoren i qui fan el seguiment de tots els alumnes amb necessitats especials, que és tothom que necessita una atenció personalitzada. No només els que tenen una necessitat específica d'aprenentatge, sinó també els alumnes dins el pla d'accollida també. En aquestes reunions es parla a nivell individualitzat de com es pot ajudar a cada infant. La mestra d'educació especial, amb tot l'equip, elabora diferents materials, pautes... Tot sempre parlant amb el tutor. També tenim una psicopedagoga del districte que ve a cada reunió i si es precisa d'algun servei extern, també es fa. Així, hi ha un dia a la setmana estipulat que és per a reunions d'aquest tipus.

Question: Més enllà dels mestres d'educació especial i aula d'accollida, hi ha algun mecanisme que impliqui a la resta del cos docent?

Answer: Sí, el mestre... de fet aquest grup d'atenció a la diversitat que s'encarrega de preparar diferents materials per diferents tipologies de nens. D'aquesta manera, hi ha un recull de materials, organitzades per nivells que segons les necessitats del infant, el tutor o el mestre que ho requereixi les pot agafar com a punt de partida per incorporar-ho a les seves activitats. En aquest sentit, és cert que aquest és un mecanisme que va molt lligat a la implicació de cada tutor amb la tasca

educativa dels infants. Però sí que hi ha un banc de recursos en el que ells poden accedir. És voler accedir, però per poder, poden.

Question: Com s'aborden les celebracions contemplades en el calendari escolar (Nadal, Carnaval, Setmana Santa, etc.)? Quina posició adopta l'escola davant les festes típiques d'altres cultures?

Answer: Nosaltres com a escola celebrem... intentem no fer celebracions religioses. Però hi ha algunes que sí que es fan perquè són tradicions catalanes. Per exemple, el Tió. A l'escola es treballen unes quantes, que són les típiques establertes, que són les que l'escola ha escollit. Són tradicions catalanes, que com a centre hem decidit celebrar-les. Però nosaltres, a l'aula d'acollida per una altra banda, fem un dia de celebrar tradicions que ens agraden de la nostra cultura. Ho fem en petit grup, és veritat. Ho fem dins de l'aula d'acollida i no ho pots fer amb gran grup perquè realment el temps no et dóna. Has d'encabir masses continguts i potser aquest no és prioritari. Però dins de les mateixes celebracions, es treballen moltes coses que sí que són importants. Per exemple, dins d'un Sant Jordi, tu treballas tot el que és l'escriptura, el llegir, la història, diferents recursos literaris... que jo crec que és important que tothom sàpiga. El concert de nadal, en comptes de dir-li concert de Nadal, li diem concert d'hivern. Però al final els nens *tontos* no són. Pots posar-li el títol que vulguis però això no deixa de ser un canvi molt superficial, en aquest sentit. Però *bueno*... si els nens més petits... a gairebé totes les escoles fan el Tió. Que després m'ha fet gràcia, alguna vegada que he anat al autobús i veient un nen d'una altra... ara fa poc veia un senyor amb una barretina, i un nen molt petit i que es veia que la família era d'un altre lloc deia: "mira mama, el caga tió" [riu], assenyalant el senyor. Em va fer molta gràcia perquè l'associació d'idees de veure allò... perquè no acabem... és més "vinga celebrem", però ningú li explica a ningú aquests elements i fins que no sigui més gran no se n'adonarà. Jo crec que pots canviar el nom però això no implica una inclusió d'altres cultures. Ara per Setmana Santa fem la mona però fem la mona com un treball entre nivells, on els padrins i els fillols es troben i fan unes postres, fan el muntatge, la decoració, s'hi troben... És més un espai de trobada, que no res religiós. Llavors a aquest sentit no hi ha cap tipus de problema perquè ells no ho viuen com una imposició religiosa perquè no ho fem així. És més un moment de trobada amb les famílies, amb els propis infants.

Question: I les altres celebracions que no estan contemplades al calendari escolar i que són d'altres cultures? Per exemple, ara fa poc va ser el Ramadà.

Answer: Aquí hi ha unes celebracions nostres o... digues-li de qui sigui però no s'inclouen noves celebracions en aquest sentit. De fet, no només a nivell cultural... sí que hem parlat perquè... fem una mica de memòria de com han anat les celebracions i es plantegen propostes de canvi. Això es fa a la Memòria Anual de Centre i doncs tenint en compte això... clar són posicions que es troben al mig. Per una banda es vol poder obrir a tot i a tothom, però potser així no s'arribaria a res; i també es vol mantenir la identitat, d'alguna manera... tot i que celebrar el Nadal no deixa de ser religiós, perquè és Nadal. Però a totes les escoles, gairebé, de Catalunya se segueix celebrant com un tret d'identitat del centre. Carnaval? bé, es fan totes les típiques, les que es fan a totes les escoles; lo normal... però no hi ha al darrera un perquè, sinó és com... està instaurat i ho seguim fent. Però realment un plantejament de: "doncs creieu que hauríem de deixar de fer algunes o fer unes altres?", no hi ha aquest debat. Ja està. Que tampoc sabria dir-te com fer-ho, si et soc sincera i si em diguessis "Quina proposta per poder-ho fer?"... a veure si moltes... fins i tot ja et dic que lo del Ramadà, que en teoria no tenen obligació de fer-ho abans dels 12 anys; i hi ha alumnes que ho estan fent amb 8, amb 9. Que això també, amb la família, si no t'informa... que moltes vegades la família no t'informa. A veure el Ramadà ho sabem perquè ho sabem. No perquè se celebri a l'escola o ningú ho digui obertament. Sinó perquè tu als nens els coneixes i saps... i

parles amb ells. Però no s'aborda. El nen només deixa de menjar i de beure aigua; i això és complicat i tu ho acabes sabent per boca del nen, però no hi ha una comunicació amb la família amb això. Suposo que per qüestions també de dir... *bueno* és com si haguéssim d'amagar alguna cosa. És complicadíssim, més del que pensem, sobretot de cara els nens perquè no ho viuen amb naturalitat i ningú pregunta. Ningú explica i ningú pregunta. Però dins de l'aula ho viuen bé. Si dins de l'aula tenim un infant que fa el Ramadà, s'explica a la classe i deixem que sigui ell qui ho expliqui, o nenes que per exemple, de cop i volta, comencen a portar vel. Els hi expliquem: que és la seva cultura, que arriben a una edat que han de portar vel i ho han escollit així i que ho hem de respectar. Llavors en aquest sentit, tot s'ha de dir, ho viuen bé. No ho veuen com... o “fa el Ramadà no pot veure aigua”... No. No pot i ja està. I està bé perquè aprenen. I tot amb respecte, o intentem això.

School B

a. Head teacher

Question: La teva escola presenta un alt nivell de diversitat cultural. Quines són les implicacions d'aquesta diversitat per a l'experiència educativa dels infants i per a tu?

Answer: Just en aquesta escola, jo diria que afecta poc. Perquè tampoc és una cosa que es tingui molt en compte. En altres escoles sí que és possible que si la gran majoria dels infants són del país d'origen, són del mateix barri... val. Però com que en aquest cas es una diversitat... no sols a l'escola sinó en el barri és com... no ho sé, es tracta com *algo* normal. Vaja, com hauria de ser. No es dóna especial... No es fa res especial perquè siguin d'un lloc o d'un altre. Llavors implicacions en l'aprenentatge, jo crec que poques. I es tracta igual. Sí que es veritat que si arriba un alumne nou amb el curs ja començat i el seu nivell és... està aprenent a llegir i a escriure doncs clar, aquí sí que s'han de fer adaptacions fortes per a ell. Però per norma general quan arriben, entren a l'aula directament, i a treballar directament, siguin d'on siguin.

Question: Com fomenteu un ambient escolar inclusiu i respectuós amb la diversitat cultural?

Answer: Doncs no sabria que dir-te. Realment, jo penso que és donar normalitat. És la norma bàsica. Si tu fas algo especial perquè són d'un lloc o d'un altre, ja estàs... ja estàs fent-ho especial. En el moment en que tu tractes de manera... bueno, estem en un món globalitzat i com a món globalitzat, l'escola també és globalitzada. I ja està. Sí que es veritat que nosaltres reclamem més informació sobre certes cultures, per saber per què unes coses; per què unes altres... el tema del vel, el tema del mocador al cap dels nois. Clar, aquestes coses necessitem més informació per entendre una mica per què ho porten, per què no ho porten, si poden fer unes coses, no poden fer unes altres coses. Sí que com a mestres reclamem això i és una cosa que en aquesta escola es reclama des de fa molt de temps. Però realment és una mesura que necessitem nosaltres com a mera informació; però de cara els alumnes tampoc es que es fomenti d'una manera extraordinària. Amb coneixement és molt més fàcil actuar; i amb respecte, sobretot. Però bueno, és el mateix respecte que s'ha de tenir si treballes a Pedralbes, per exemple. O s'hauria de tenir, clar.

Question: Fins a quin punt les famílies i la comunitat educativa participen en aquest procés d'aprenentatge?

Answer: Tenim molts canals perquè les famílies sàpiguen el que estem treballant: hi ha un grup de *Telegram* on fem les notificacions... els alumnes tenen l'agenda i també la utilitzem però aquesta és més una eina perquè l'alumne agafe autonomia i certa responsabilitat que no com a via de comunicació. Quan hem de notificar alguna cosa important els fem anotar a l'agenda però després també ho comuniquem pel *Telegram*. Al *Classroom* també pengem les coses que anem

fent i material extra... però que sigui entretingut... vídeos, maquetes i experiments senzills que puguin fer a casa, de manera que l'alumne vulgui ensenyar a la família el que estem treballant i la família参与 i ajudi, però sense que li suposi una càrrega. Perquè al final moltes de les famílies no poden. Després tenim el tema dels voluntaris, que jo trobo que és una eina molt potent. A nosaltres ens va molt bé perquè hi ha més mans a l'aula i amb els grups interactius... al tenir 4 activitats simultànies, si pots tenir un adult que accompanyi l'activitat doncs sempre és més profitós. Encara que sigui per regular i que els alumnes estiguin atents. A més pot venir qualsevol, des de germans que son exalumnes de l'escola, mares, avis... i al final és igual l'edat... nosaltres els expliquem com funciona l'activitat i qualsevol persona pot fer-la. Els alumnes veuen, no? com no només els mestres ensenyem... a més a més, doncs si l'activitat és de català, els voluntaris pregunten als alumnes que estan fent... i una mica es canvien els rols. L'alumne agafa aquest rol actiu i explica que estan treballant i això no deixa de ser una manera d'aprendre.

Question: Tenint en compte la diversitat cultural d'aquesta escola, quines experiències prèvies consideres que t'han ajudat en la teva tasca de docent?

Answer: Totes. A veure jo porto molts anys, porto 14 anys ja treballant. A més jo vinc d'educació especial com tu ja saps. Jo vaig començar en centres d'educació especial. Vaig estar 2 anys... Bueno vaig estar en un CAE, que es un centre d'especial dificultat a Castelló de la Plana, era mestre de PT, fora de l'aula. Era un entorn on, de 150 matrícules, cada dia en venien 25-30. Llavors, la meua feina pel matí era anar classe per classe, mirar qui havia vingut i planificar segons les prioritats de l'alumne: si jo tinc un alumne que pense que té més prioritat que un altre, intentava donar-li més sessions a aquest. Després centres d'educació especial: 2 anys en València i 3 anys aquí, a Ciutat Meridiana. 5 anys. Vulguis o no et dóna una altra perspectiva de tot. I després a Estats Units vaig estar 3 anys, de primària. Primera vegada fent educació primària però en un altre país. L'educació totalment diferent. Tinc moltes manies agafades d'allà. Bueno, manies en positiu, coses que m'agradaven. I ara després aquí, que és una comunitat d'aprenentatge. Tots els llocs que he treballat, han sigut tant diferents tots que agafes de tots els llocs. I per a mi l'experiència és això. No és passar anys en un *cole*; és la diversitat d'escoles i de formes de treballar. T'agraden o no, sempre pots agafar alguna cosa. Jo crec que de totes.

Question: Has fet alguna formació específica per desenvolupar la teva pròpia competència i consciència intercultural com a educador?

Answer: En relació a les formacions, a l'escola... a nivell de comunitat d'aprenentatge hi ha formacions de comunitats d'aprenentatge. A principi de curs es fa una que són unes jornades per a mestres novells, que van els que són nous van tots, i després els altres poden anar qui vol. I estan molt bé perquè hi ha diferents comunitats d'aprenentatge i contenen la seva experiència en un tema en particular. I després la *Gene* ofereix també moltes formacions. Jo penso que moltes son una mica de palla, que no tenen cap contingut significatiu.

Question: I heu de fer algunes específiques o és a títol personal?

Answer: A títol personal. Quan fas sis anys... si vols cobrar el sexenni has d'acreditat x hores de formació; però amb les obligatòries que fem a l'escola els dimarts, ja les tens. És a dir, qui vol no fer res, no fa res. Així és. Potser haurien d'obligar a cada professor, no ho sé, penso jo a que faci mínim una formació de 30-35 hores a l'any. Una proposta que puc fer jo. Tens tot el més de juliol per fer-la... o al llarg del curs, com tu vulguis. Però jo també penso que si obligues al professorat a fer-les, les formacions que tu estàs *ofertant* haurien de ser més interessants i que realment puguem incorporar en la nostra feina.

Jo crec que aquí hauríem de mirar-nos una mica tots. Perquè el que fa és perquè vol i la *Gene* també viu en una postura molt còmoda, no *ofertant* coses amb més... gastant-se la pasta realment. No ho sé, fes un taller, fes-ho més interessant, agafa gent que faci formacions que realment aporten alguna cosa, en comptes de reciclar 20 formacions que acaben tenint la mateixa informació, per tal de dir que ofertes moltes formacions. Jo crec que molta més gent voldria. No

té relació, però per exemple jo penso que no pot ser que a aquestes altures hi hagi professors que no puguin manejar el Drive. Obliga'ls, posa formacions més interessants d'això. Total, que sí que n'oferten però no és *algo*... ningú et dirà "Marxo que tinc una formació a les 5" [Riu]. Ningú t'ho diu.

Question: Abans d'aquesta, has treballat en alguna escola amb una diversitat cultural similar? En què creus que l'enfocament que es donava a la diversitat cultural en aquella escola era diferent de l'actual?

Answer: Veig diferències... sí i no. Si ho comparo amb quan vaig estar a Estats Units hi ha diferències però són culturals sobretot. Estats Units tots sabem quin país és; és molt diferent al nostre. Sí que és veritat que jo treballava en un centre... en un poble en el que el 70% de la població era d'origen mexicà; i el 5-10% d'origen rus. Hi havia una colònia russa allà, dels *Old Believers*. Clar la diversitat era molt gran, llavors tampoc se donava... molta importància. Se li donava la naturalitat que té viure en una zona amb una immigració molt gran. També era un estat molt progre, molt obert, era en Oregon i allí la gent ho tractava molt bé. Llavors és una mica semblant a aquí. També és tenir sort, no estava en Alabama [riu]. Sí que és veritat que es tractava amb la naturalitat que hauria de ser. El que sí que hi havia allí eren molts recursos, molta *pasta*. Per exemple el menjador era gratuït per a tots, feien l'esmorzar a l'escola. Les portes obrien a les 7 del matí i anaven els nens i podien esmorzar en l'escola; les famílies completes també. Teníem el programa de fruita també, igual que tenim aquí, però des del primer dia. No sé... era diferent, perquè culturalment és molt diferent, però el tracte en el meu cas, en la meva experiència era similar. *Algo* molt natural i molt proper.

Question: Quines eines i recursos creus que tens per abordar la diversitat cultural de la teva classe? Quines trobes a faltar?

Answer: No ho sé. Pense que sóc una persona oberta de ment i que no veig diferències més allà de que cada persona és diferent i crec que aquesta és la eina fonamental, pense jo. No te sabria dir una capacitat que jo puga tenir per a tractar aquest tema. Penso que tractant-ho amb normalitat i amb l'experiència que tens de tants anys i... vulguis o no venint d'educació especial, tens una altra mirada sobre els alumnes... sobre les diferències que puguin tenir les persones; fa que pugues adaptar les activitats, segurament amb més facilitat que una persona que no ha passat per educació especial.

Question: I recursos materials o humans?

Answer: A veure, aquesta escola lo bo que té es que sempre som dos o tres adults a l'aula. És molt més fàcil. Vull dir, ara hem tingut un examen i el que no està preparat per fer-ho per qualsevol motiu, sempre pot tenir una persona que l'està ajudant o fent que aquella activitat sigui funcional, de ser *algo* que no sap fer. Jo a l'escola trobo a faltar potser un programa més... un programa dedicat a nouvinguts. Per exemple, els que estan aprenent a llegir o a escriure o els que estan amb un PI, una adaptació molt més gran. Sí que és *algo* que s'hauria de treballar en un futur; seria on l'escola, penso jo, podria millorar. De recursos personals, l'escola en té. Recursos materials... en tenim bastants, en comparació amb altres escoles. És una escola que degut als premis i tot que ha guanyat, sí que reben molta subvenció i... *bueno* sobretot a nivell tecnològic tenim molt, això sempre ajuda a poder arribar a tothom.

Question: Quan hi ha un conflicte que té a veure amb la cultura o l'ètnia de l'alumnat, com es treballa per combatre els estereotips i els prejudicis a l'aula?

Answer: Primer, jo el que intento, no sé si ho faig bé, és tractar-ho com a... no traspasar-ho a un conflicte cultural; sinó un conflicte... no personal... entre persones, que ha sorgit. Per exemple, si a la A. [nom alumna] li toquen el mocador o intenten treure'l, jo vull pensar també

que el qui està fent això tampoc és conscient de què significa treure-li el mocador. Ella ho va verbalitzar molt bé a l'assemblea i jo crec que la resta ho va entendre. Tot i això, recorde que el B. [nom alumne] li va preguntar... o li va dir que li agradaria veure-li el cabell, o que troben a faltar el seu cabell, o una cosa així, li va dir. També és la innocència dels nens i *bueno* tractar això també amb naturalitat fa que la A. pugui explicar que és una forma de... que utilitza la seva família, o el seu país o la seu cultura per a... per això et dic jo que necessitem més informació. Perquè tampoc nosaltres sabem perquè en aquestes edats ja porten el mocador algunes, i algunes no el porten. Jo intento tractar-ho com un conflicte que ha sorgit a l'aula. Perquè ells tampoc tenen la consciència realment del que estan fent. Poden verbalitzar coses sobre una cultura, sobre una altra, però també des de la ignorància... que si la tenim nosaltres, imagina't ells. I es normal aquesta ignorància. Llavors, intentar treure foc a l'assumpte, una mica i dir "*bueno* ha passat això, a partir d'aquí anem a aprendre" de "això no es pot fer per aquest motiu", que s'expressi també la persona implicada i intentar construir a partir d'aquí un coneixement i que no torni a passar. Tampoc és que... com t'he dit al principi, no tenim la informació que hauríem de tenir. Ja ens agradaria. El que sabem és perquè nosaltres hem buscat, hem investigat o ens han contat. Però tampoc podem preguntar directament a una família, perquè no està ben vist. Jo no puc anar a la família de A. i preguntar perquè ha passat això. Sí que m'aniria bé saber-ho, per què porta mocador. Si és perquè ja s'ha fet gran, si és perquè a nivell familiar han decidit que sigui així o si és perquè ella ha volgut que sigui així, poden haver mil motius darrere i no ho sabem. Llavors, intentar tractar-ho amb naturalitat i que s'expressen també els alumnes entre ells i amb diàleg, que és el mètode del *cole*. Sí que és veritat que a vegades has de fer un pas més no? A vegades els castiguem sense pati o treballant una mica, que no s'hauria de fer. Però es que tampoc tenim més eines per a combatre aquestes situacions o per a que ells entenguin que el que han fet no està ben fet.

A més a més la bústia també fa que a partir de conflictes entre dos persones o un grupet, aquests temes es parlin amb tota la classe i que l'aprenentatge que hi ha darrere del conflicte serveixi per a tots. També et dic que depèn molt del grup. Jo he de dir que el grup d'enguany, és dels que menys profit li ha tret a la bústia i s'han tractat coses molt... sense importància; i les coses amb importància que s'han tractat, tampoc he vist que ells hagin participat d'una manera molt... molt personal. És molt superficial tot. I quan hi ha un conflicte, hi ha 20 notes del mateix conflicte, escriuen per escriure i per tenir una assemblea. En canvi a altres cursos és més intens quan hi ha una assemblea. Jo he estat a 5è i a 6è molts anys i les assemblees... *bueno* jo sortia d'una assemblea contentíssim; de que et dona la sensació que el que s'ha parlat ha tingut un efecte en els alumnes. En aquesta classe no; els falta una mica madurar, *pense* jo. Serveix i quan són més petits és una mica un entrenament, aprenen la dinàmica, aprenen a parlar en públic, a saber expressar com se senten... clar té molts més aprenentatges a part de la resolució de conflictes; i ara hauria de començar a donar el seu fruit, cosa que jo en la meua... en la nostra classe... la veritat és que no. A mi m'agradaria. Però jo crec que *algo* sí que està... quan parlem d'alguna cosa, jo crec que algun aprenentatge treuen i fan reflexions interessants. Vull pensar que sí. No sempre es donarà l'equació perfecta perquè funcioni, però jo penso que algun aprenentatge poden treure d'aquí. Però això requereix una part d'iniciativa dels alumnes. Portem tot el curs marcant les notes positives i negatives amb la intenció de que les notes no siguin només per a conflictes, i aprofitem també per fer una reflexió positiva del grup; a veure si així s'animen a fer més comportaments positius. Clar jo intento no dir-los el que han de fer no? Però ja, marcar cada sessió quants positius i quants negatius hi ha per a que comparen... i que durant tot el curs, els positius continuen sent 0 o 1 i els negatius 20 i 30... ja t'indica que tampoc tenen molt interès, ells, en millorar les assemblees. Ho faig amb tota la intenció de veure si a poc a poc... i sempre m'ha funcionat. Poc a poc les notes positives van augmentant. Però enguany... m'he escalfat molt el cap de dir "*algo* hauria de fer

millor per a que estiguin motivats". Evidentment no és només culpa del grup, aquí entren molts factors i en aquest grup, jo com a mínim, no he trobat la formula per a que tinguin una motivació extra per fer que no només sigui un aprenentatge acadèmic, sinó també personal. No he trobat la formula.

b. Reception classroom teacher

Question: La teva escola presenta un alt nivell de diversitat cultural. Quines són les implicacions d'aquesta diversitat per a l'experiència educativa dels infants i per a tu?

Answer: La diversitat cultural per a nosaltres és un enriquiment. El que fem nosaltres és que no distingim. Simplement fer-los partícips del nostre projecte d'aprenentatge i sempre ho veiem d'una manera enriquidora i intentem veure... doncs... i a partir de les diferències doncs millorar l'ensenyament de tothom. O sigui que respectem les diferencies de tothom i les aglutinem per tal d'enriquir l'aprenentatge de tothom.

Question: I quins serien, segons el teu parer, els beneficis d'aquesta diversitat?

Answer: Doncs molts. Perquè comparteixen... comparteixen experiències, vivències; comparteixen fins i tot la llengua, la cultura. Nosaltres som una comunitat d'aprenentatge i fem diferents actuacions d'èxit, entre d'altres per exemple són les tertúlies literàries, que aquí quan participen doncs exposen des del seu punt de vista, des de la seva vivència i des de la seva cultura i entre tots intentem millorar els valors de tothom.

Question: Com fomenteu un ambient escolar inclusiu i respectuós amb la diversitat cultural?

Answer: Doncs en primer lloc no segregant. És a dir nosaltres atenem la diversitat sempre dintre de les aules a través d'aquestes actuacions d'èxit. Els grups interactius en els quals, com a grups heterogenis aprofitem que hi hagi alumnes que poden tirar dels altres, alumnes amb més dificultats, alumnes *intermitjós* i que barregem i fem partícips a tothom i s'ajuden els uns als altres. És així com funcionen, a través del diàleg igualitari entre ells. També procurem que hi hagi un adult a cada grup que és el que dirigeix l'activitat.

Question: Fins a quin punt les famílies i la comunitat educativa participen en aquest procés d'aprenentatge?

Answer: Intentem que participin. Hi ha un gran percentatge de la de famílies, prop de cinquanta per cent de famílies, que participa de la dinàmica de la comunitat, tant en grups interactius, com a les comissions mixtes com en les diferents actuacions d'èxit. També tenim formació de familiars, ja sigui... si, nosaltres tenim... un dels objectius del projecte de direcció és això, que参与 el màxim de famílies possibles i... al comptabilitzar-les al final de curs, ens dona això, un percentatge de prop de cinquanta per cent.

Question: Com és el funcionament de les comissions mixtes?

Answer: El tema de les comissions mixtes és que es reuneixen una representació de professors i de familiars per tal de decidir els diferents tipus de temes, des de les festes... sempre que hi ha algun tema en el qual necessitem l'opinió dels pares i de l'alumnat, llavors es generen aquestes... es convoquen aquestes reunions.

Question: I l'Escola de Vida és només per a les famílies de l'escola o...?

Answer: Per a l'entorn. és per les famílies dels alumnes però també per a l'entorn. Vam començar i abans de que es digués i que fos una escola d'adults, vam començar oferint activitats dins de l'horari lectiu per a famílies dels nens, per exemple formació en informàtica i a partir

d'aquí, l'ajuntament es va fer eco de l'activitat i llavor van pensar d'implantar d'una escola d'adults, que li diem així, escola de vida, finançada a partir de l'ajuntament... de les subvencions que ens donen.

Question: Tenint en compte la diversitat cultural d'aquesta escola, quines experiències prèvies consideres que t'han ajudat en la teva tasca de docent?

Answer: A veure, sempre que ets membre o tutor d'aula d'acollida fas una formació inicial per tal d'apropar-nos a com fer... a com adreçar-nos a aquest tipus d'alumnat i es proposen una sèrie d'activitats en les quals es genera la participació de l'alumnat i sempre es forma per a l'atenció de la diversitat. A més són molts anys d'experiència els que porto en ensenyament i vulguis o no el que vas aplicant a les aules, tant abans que s'atenien fora com ara que s'atenen dintre les aules, doncs l'important és fer-los partícips de tots els seus aprenentatges.

Question: Abans d'aquesta, has treballat en alguna escola amb una diversitat cultural similar? En què creus que l'enfocament que es donava a la diversitat cultural en aquella escola era diferent de l'actual?

Answer: Les diferències són abismals. Però ja no cal ni comparar aquesta escola amb una altra, sinó com va començar l'aula d'acollida en aquesta escola i com és ara. Abans agafàvem un grup de 7-8 alumnes de diferents cursos i els treies de l'aula, els segregaves de la seva aula, dels seus companys; i intentaves dintre d'una aula externa, intentaves ensenyar-los allò que tu creies que els convindria per tal d'aprendre la llengua. A partir d'activitats bastant lúdiques i participatives, intentaves fer-ho així. Però clar, després hem comprovat que l'atenció dins de l'aula amb els seus companys, amb un contacte amb la llengua del 100% de les hores i no només en aquella estona que se'ls treia... hem comprovat que és molt més beneficiosa per l'alumnat. A part no la descontextualitzes del seu ambient, ni del que estàs treballant en aquell moment. Perquè clar, jo quan els treia de l'aula, com que eren de cursos diferents i... doncs havies de fer una activitat que no tenia res a veure amb... bé, intentaves que si estaven fent una tipologia de text determinada, doncs continuar amb aquesta tipologia, però és impossible perquè programem diferent als diferents cursos i tot i que els continguts s'assemblen, potser en un grup estem treballant una tipologia, en un altre grup potser en un trimestre o en un altre. Amb la qual cosa doncs sempre anàvem una miqueta... no anava amb consonància amb el que estaven fent a les classes. I ara saps que allò que s'està fent és el mateix currículum que treballa la resta i que al final sí o sí l'aprenen, malgrat la dificultat. Ja sabem que hi ha molts nivells de dificultat a l'aula d'acollida nosaltres ja hem establert tres nivells: en el pla individualitzat intensiu hi ha un nivell inicial per als que... aquells que no saben ni llegir ni escriure, un nivell 2 que son per als que coneixen la llengua o de parla romànica... bé, el nivell 2 són per alumnes de parla romànica però que el català encara no... i el nivell 3 és per aquells que tant a nivell de comprensió com d'expressió, doncs ja estarien més o menys preparats per passar unes proves objectives que es passen ara a finals de maig, que són les proves A2 de nivell d'usuari bàsic i resulta que si les passen ja promocionarien a l'aula ordinària i ja podrien seguir el nivell del curs.

I a nosaltres encara que tu vegis que els nens estan participant de totes aquelles activitats igual que els altres, el mestre tutor i els altres ja sabem quins nens són de l'aula d'acollida i quin nivell tenen. Però clar, ells participen en tot moment del que està fent tothom i no els treus i s'enriqueixen de les aportacions de tots.

Question: Com es fa l'acollida lingüística de l'alumnat nouvingut?

Answer: El procés és integrar-lo a les primeres de canvi. Només entren, jo com a mestre de l'aula d'acollida el que sí que faig és una, depèn d'on venen, els fas una evaluació inicial per saber si dominen la seva llengua i si coneixen l'alfabet llatí. A partir d'aquí si ja veiem que el nivell de

lectura i escriptura és l'idoni, ja sabem de que s'adaptarà ràpid. Bé, està clar que li costarà perquè això és tot un procés que no és de la nit al dia però sabem que... el problema és quan hi ha un desconeixement de la llengua materna i quan també a nivell de coneixement de l'alfabet llatí.

Question: Quines estratègies s'utilitzen per donar suport als estudiants que poden tenir dificultats per diferències culturals o lingüístiques?

Answer: Com t'he dit, quan veiem que el nivell de llengua... que té dificultats, llavors aquí ja incrementem la part de... bé, això ho fem sempre no?... Perquè a part de l'atenció dintre de l'aula, si veiem que necessita algun tipus de recurs extraordinari li donem perquè vagi treballant a nivell de vocabulari, a nivell d'estructura, li donem un material que nosaltres tenim perquè vagin fent. I en aquests encara més, perquè el que interessa és això de que assoleixin quan més abans millor la lectura i l'escriptura.

Question: Com es fa l'avaluació i qualificació dels alumnes, tenint en compte les seves diferències culturals i lingüístiques?

Answer: S'avalua en funció del seu pla individual intensiu. S'avalua a partir d'aquí i nosaltres anem a mirar els progressos que va fent i cada trimestre es valora. El que sí que és veritat és que, com t'he dit abans, a final de curs és quan es passen aquestes proves que són unes proves molt exhaustives i te n'adones en quin nivell està d'assoliment dels objectius tant a nivell de comprensió oral i escrita, com d'expressió oral i escrita. Te n'adones de l'evolució i a final de curs veus a on està per poder superar el nivell A2 que és el que li permetria seguir el nivell del curs. I la veritat és que la majoria progressa adequadament i alguns van promocionant. Depèn de clar, el temps que porten aquí a Catalunya, de la base que portaven, etc. Per exemple, els alumnes que venen de parles no romàniques tenen tres anys de permanència a l'aula d'collida. Els que són de parles romàniques, doncs són dos anys. En un gran percentatge, ja quan porten dos anys, molts aproven ja les proves A2.

c. School management team (principal)

Question: La teva escola presenta un alt nivell de diversitat cultural. Quines són les implicacions d'aquesta diversitat per a l'experiència educativa dels infants i per a tu?

Answer: La diversitat cultural és una realitat molt important de la nostra escola... I implica que els alumnes porten amb ells diferents bagatges culturals, costums, així com diferents llengües maternes... En definitiva, diferents maneres d'entendre el món. Això és una oportunitat per a enriquir l'experiència educativa dels alumnes i... per a nosaltres també i ens obliga com a educadors a adaptar-nos a les seves necessitats i a promoure el respecte i la tolerància cap a les seves diferències.

Question: I quins serien, segons el teu parer, els reptes i els beneficis d'aquesta diversitat cultural?

Answer: Els reptes de la diversitat cultural... *bueno*, són molts i variats. Un dels reptes més importants és que els alumnes amb llengües maternes diferents... és a dir si parlen el castellà la seva integració en el grup generalment és molt fluïda, però si no s'entenen amb els companys, al principi poden tenir dificultats per entendre i comunicar-se. A més nosaltres no els traiem de l'aula per tant... Això a la llarga sí que permet que la integració sigui més ràpida i es crea una dinàmica on els mateixos alumnes s'ajuden molt entre ells, ja que rebem forces alumnes de matrícula viva. Però al principi aquesta manca de la llengua pot portar a malentesos i conflictes. I si amb el professorat tampoc es pot comunicar... també hem d'estar molt atents amb el benestar emocional de l'alumne. Que se senti acompanyat i que pugui contar amb nosaltres i amb els seus companys pel que necessiti.

Question: I els beneficis?

Answer: Molts. Quan arriba un alumne nou, sempre trobem la manera de que se senti acollit. Com he dit, al llarg del curs rebem diversos alumnes nouvinguts o d'origen estranger i els companys sempre ho reben des d'una visió molt positiva i amb molta curiositat per conèixer-lo. Si algú del grup compta la llengua amb l'alumne nou, tenen molta predisposició a traduir i ajudar-lo. També a més a més, permet als alumnes conèixer altres cultures i perspectives, i entre tots aprenem a respectar i valorar les diferències.

Question: Com fomenteu un ambient escolar inclusiu i respectuós amb la diversitat cultural?

Answer: El més important és que tot passa dins de l'aula. Tots els alumnes fan les mateixes tasques i amb grups heterogenis per assegurar que puguin ajudar-se entre ells. No agrupem per nivells, ni fem activitats diferenciades segons el seu nivell de llengua ni altres circumstàncies. Les expectatives són iguals per a tots. Això sí, sempre es té en compte les diferents necessitats i estils d'aprenentatge dels alumnes. Pot semblar contradictori però no ho és. Els grups interactius ens permeten desgranar els continguts en activitats de diferent tipologia i reduïdes de temps, de manera que es pot *abarcar* els diferents ritmes d'aprenentatge degut a la diversitat cultural de l'alumnat i no només d'aquesta. Això genera per una part un clima escolar tolerant i respectuós i fa que els alumnes interactuin entre ells independentment del seu bagatge cultural. Es relacionen tots amb tots. També generem molts espais de diàleg entre l'alumnat. Seguint el model dialògic, els alumnes fan tertúlies de diferent tipus, fan tertúlies literàries, musicals, artístiques... i aquestes es pensen com a assignatures, de manera que tenen un continuïtat i no són elements esporàdics. A les tertúlies, es fomenta que l'alumnat, a través de l'art, la música o la literatura, pugui parlar de la seva experiència i les seves percepcions. I això genera temes de conversa molt interessants que surten dels propis alumnes, de manera que la seva implicació és major que si els temes els planteja el mestre. I a nosaltres ens dóna molta informació de la realitat i el context més proper de l'alumne.

Question: Fins a quin punt les famílies i la comunitat educativa participen en aquest procés d'aprenentatge?

Answer: *Bueno*, la participació de les famílies i la comunitat educativa en l'educació dels alumnes és essencial per a crear un entorn educatiu inclusiu. Com a comunitat d'aprenentatge, tenim les actuacions d'èxit i moltes d'elles requereixen de la participació de la comunitat. Tant l'escola de vida, on poden venir les famílies i altres persones a formar-se... s'ofereixen cursos de llengua, informàtica... aquests van canviant en funció de les necessitats de les persones del barri. A més a més tenim les comissions mixtes, on famílies i professorat es reuneixen i treballen junts per tal de portar a terme diferents coses... ja poden ser les festes, les activitats extraescolars que oferim...

També els voluntaris. La metodologia de les nostres classes funciona per grups interactius, això implica crear 4 activitats simultànies per sessió i necessita la presència de múltiples adults a l'aula. Si bé el professorat ja programa les activitats en funció de les persones que hi haurà i es desenvolupen activitats autònomes, acceptem... *bueno*, demanem que les persones vinculades a l'escola que s'impliquin i vinguin de voluntaris per dirigir les diferents activitats dels grups interactius. Qualsevol persona pot venir, a la pàgina web de l'escola tenim un formulari per apuntar-se i també a través de la paraula. Venen pares, germans, antics alumnes de l'escola que estan a l'institut, familiars del professorat... Els alumnes ens diuen per exemple: "la meva germana diu que si pot venir demà de voluntària" i s'organitza les activitats perquè pugui venir i es compta amb aquest suport. Quan més mans tenim a les aules, millor, i creiem que tothom pot

ajudar en l'aprenentatge dels alumnes. Les portes de les classes sempre estan obertes, i els passadisos... Si t'has fixat, al passadís, sobre la porta de les classes posem una foto dels voluntaris que venen durant el curs i és per reconèixer la seva feina.

Question: Tenint en compte la diversitat cultural d'aquesta escola, quines experiències prèvies consideres que t'han ajudat en la teva tasca de docent? Has treballat en alguna escola amb una diversitat cultural similar?

Answer: A l'equip directiu no, però com a mestre, he treballat en altres escoles amb una gran diversitat cultural i això et dóna pràctica. Són molts anys d'experiència i això t'ajuda a desenvolupar una sèrie d'eines i estratègies pedagògiques per adaptar l'ensenyament a cada alumne. Fa que siguis més flexible també en les pròpies sessions, veure si l'alumnat realment esta involucrat amb les activitats i entén els continguts; i sinó adaptar *in situ* la planificació que havies fet de la sessió per assegurar que sigui profitosa per a ells. Tot això m'ha permès entendre millor les necessitats educatives dels alumnes i també ho hem pogut incorporar en el projecte de direcció per proporcionar una educació inclusiva efectiva. Però és important que cada escola té la seva pròpia manera d'afrontar la diversitat cultural i, per tant, l'enfocament que es dóna és diferent d'una escola a una altra i... cada escola, cada classe i cada alumne funciona de manera diferent. I les interaccions que hi ha també són diferents. Per tant al final s'ha de provar. L'experiència et dona un bagatge molt gran d'activitats i recursos, pràctica de com *mediar* els conflictes que puguin sorgir... però fins que no les portes a terme i no avalués els resultats que obtens, no pots saber si funcionaran en el moment en que ho fas.

Question: Quins mecanismes feu servir per establir una línia comuna cap a l'atenció a la diversitat de tot el professorat del vostre centre?

Answer: Un dels mecanismes que utilitzem són les proves d'avaluació interna. Són unes proves que mantenim des de fa bastants anys perquè ens assegura una línia pedagògica. Les proves d'avaluació interna són sobretot per analitzar si s'està treballant allò que considerem que s'hauria de treballar. O sigui, si l'alumnat és capaç de reflectir en una expressió escrita o en una comprensió lectora tot el que nosaltres creiem que hauria d'haver assolit és que anem bé. I si no, doncs el que sí que fem després de passar les proves és analitzar els resultats i si cal doncs fem unes propostes per tal de millorar-los, si es que els resultats no són els adients. Però no estemvaluant els nens; aquí avaluem el procés i avaluem sobretot si el professorat està aplicant o no els nostres plans de llengua, i també fem de matemàtiques. Amb aquestes proves, els mestres saben de que han d'aplicar allò que s'estableix en els plans de llengua i de matemàtiques i també que nosaltres fem partícips als mestres de que es conequin, perquè tenim molt detallat quins són els continguts i objectius a assolir en cada un dels nivells. Llavors per això serveixen aquestesvaluacions, per saber si efectivament s'estan assolint els objectius marcats. Des d'aquí nosaltres li donem molta importància a aquesta avaluació interna. Però va més adreçada a l'alumnat general que no a l'alumnat de l'aula d'acollida que tenen el seu pla individual intensiu a part. Que aquí és on apliquem nosaltres els nivells, que no venen marcats per normativa sinó que nosaltres establim. A l'escola vam establir tres nivells d'assoliment del procés d'aprenentatge de la llengua per a alumnat nou vingut. El J.A. t'ha parlat d'això suposo.

Sí.

Doncs ja ho saps. Per a nosaltres, totes les proves internes i l'assoliment de les competències bàsiques són la base del nostre centre. Nosaltres treballem molt perquè l'alumnat assoleixi els objectius dels nostres plans de llengua i de matemàtiques establerts per cada un dels nivells però també al final de l'escolaritat quan... a 6è, el nostre objectiu és que el màxim de l'alumnat assoleixi

les competències bàsiques. Sempre les nostres actuacions van dirigides a un assoliment del màxim... sempre volem treure el màxim profit de tot el que fem.

Question: Com es promou la competència intercultural (comprensió i cooperació) entre professorat i alumnat?

Answer: Nosaltres fem cada dimarts fem una formació interna en el centre, en el qual abordem el nostre propi projecte educatiu. És a dir, com a comunitat d'aprenentatge portem a terme una sèrie d'actuacions d'èxit i aquí les valorem. I en traiem propostes que després apliquem. Tant en resolució de conflictes, com a nivell de grups interactius, com de l'extensió del temps d'aprenentatge. Aquí allarguem el temps d'aprenentatge amb activitats com és el TEA, la biblioteca tutoritzada per voluntaris, aquí sense distinció de ningú i les aportacions de tothom són ben rebudes. Sempre estem oberts.

Question: Com s'aborden les celebracions contemplades en el calendari escolar, com pot ser Nadal, Carnaval, Setmana Santa, etc.?

Answer: Aquí és fent partícips a les comissions mixtes sobretot. O sigui, les comissions mixtes analitzen com *s'avi... bueno*, sempre es fa una valoració... quan s'ha fet una festa, perquè això de les festes de cada any són més o menys les mateixes, les que es programen. Doncs cada any es fa una valoració de com ha anat i es fan propostes de millora. L'any següent llavors es convoca la comissió mixta de festes i aquesta comissió mixta analitza com va anar l'any passat, les propostes que es van fer per tal de programar les noves festes tenint en compte les propostes i si es veu necessari, de noves.

Question: I quina posició adopta l'escola davant les festes típiques d'altres cultures? Per exemple, fa poc va finalitzar el Ramadàm.

Answer: Totes aquestes festes... a veure, en definitiva no impedim de que les facin. Si formen part de la seva cultura doncs mira, perfecte. De fet, fa poc van fer un reportatge aquí a l'escola sobre el Ramadà, que està publicat a la web de l'escola i aquí doncs nosaltres en cap moment vam dir que no. Van venir, el van fer i perfecte. De fet, va haver-hi una època que durant la setmana cultural feiem una trobada de menjars del món. Aquí les famílies preparaven els seus menjars i els portaven. Es dividien els menjars per continents i després famílies i alumnat anaven passant i anaven agafant allò que els hi agradava. Era una manera d'aglutinar les diferents cultures. Ara ja no ho fem perquè en el seu moment ens ho vam plantejar i a nivell sanitari... *bueno*, podríem haver tingut problemes. *Bueno*, cada any ens plantegem diferents tipus d'actuacions per tal d'aprofitar la diversitat cultural de l'entorn.

Annex 3: Observation register

School environment
<p>School environment: Are the materials and resources present in the school common areas reflective of the students' cultural backgrounds and experiences? Do they represent a diversity of cultures and perspectives? (Posters, books, etc.). Cultural diversity in the arts (music, plastic arts). Parents and community involvement in promoting cultural diversity.</p> <ul style="list-style-type: none">- As a learning community, within the school there is the school of life that offers education to families and people in the neighborhood. They offer Catalan, Spanish, IT and other classes within the school's facilities.- The school works following an interactive group methodology and is open to the community and allows the participation of volunteers (family members, people from the school environment, etc.) as volunteer teachers. Above the door of each class there is a poster on which is pasted the photo of the face of the volunteers who have participated at some point during the course.- Two days a week, during the lunch break, Arabic classes are offered to the students. They take place inside the school. Students from middle and high cycle do it together.- On the walls of the corridors there are multiple maps with activities carried out by the various grades: in the gym about the typical sports of different countries; in the canteen, recipes for typical dishes from different countries; in the upper cycle corridor one that talks about characteristics of different countries. The information provided is generally similar. There is a piece of paper pasted over the country with the name of the sport or dish, for example, and a QR code that provides more information, developed by the students.- There is a poster hanging in the language classroom with the word peace written in different languages. According to what it says, it was made for the Day of Peace last year.- Evidence of art activities: in the corridors are hung the productions made by the students in the plastic arts subject; there are self-portraits and on the occasion of Women's Day, they hung portraits of the women that the students considered to be important in their lives.- Literature: The class has a portable library for the 4th grade which is divided into two pieces of furniture: one for books in Catalan and another for books in Spanish. The books that predominate are books from different series, such as <i>El Vaixell de Vapor</i> and <i>El Barco de Vapor</i>, <i>Col·lecció Tucà</i>, the <i>Tina Superbruixa</i> series, Gerónimo Stilton, <i>Els Futbolíssims</i>, etc. As for the authors, practically all of them are European. In the Spanish library there is a book titled "<i>Culturas del mundo</i>", which talks in general terms about different cultures that can be found in the world but from a very Eurocentric and stereotyped view, which describes their features as "curiosities".- During the beginning of Ramadan, no poster was put up in the school to congratulate the holiday, nor at any time was reference made when it began.
Classroom
<p>Diversity of materials used in the classroom. Classroom discussions and activities: Are students encouraged to share their cultural backgrounds and experiences during classroom discussions and activities? Are there opportunities for students to learn about and appreciate cultural diversity, such as through cultural celebrations, food, and music?</p> <p>Classroom climate: Is the classroom environment welcoming and inclusive for all students, regardless of their cultural background? Are students encouraged to be proud of their cultural heritage? Religion/values subjects.</p>
<p>Student grouping:</p> <ul style="list-style-type: none">- In the main classroom, the students are divided into four groups of 6 children. Each table is an interactive group. These groups are heterogeneous and organized in such a way that there are different learning paces so that they help each other. Also, they try to have the students who have an individualized Plan (i.e., need educational adaptations) distributed and not in the same group.

- Literary talks grouping. In the subject of Literary talks, the students and the teacher sit in a circle. The circle must be closed and there can be no empty chairs between the students. They are seated in order according to the birthday date.

Visual suport in the classroom:

- On the walls of the classroom, there is a lot of visual support for the different contents they are working on.
- Present supports: a poster of how the hours are said in Catalan, under the clock; how to describe a person and a landscape; types of sentences; parts of a story and sentences for each part; connectors; key words to understand math problems and know what operation to do; the writing process (planning, writing and revising); spelling norms; etc.
- These supports are both in Catalan and Spanish.
- In the activities of the different subjects, if students have doubts that they can solve with the support, the teacher reminds them to look on the walls for explanations and clues. In exams, they can also consult the posters at any time.

Digital board:

- The class has a digital board. The tutor uses it a lot for explanations and to guide the work they must do.
- In the interactive groups, at the beginning of the class, the teacher explains the three/four activities they will have to do and writes the title of each activity on the board.
- In *Medi* class, they have to draw a chart in their notebook, and then brainstorm what they know about the economic sectors. The teacher, while explaining the activity, draws on the board a notebook and how they must make the chart on the sheet.
- In a Catalan class, they have to make a recipe and the word green beans comes up. Some students say they don't know what green beans are. The teacher searches for a picture on the computer and projects it onto the digital board. He says that in Spanish they are called *judías verdes*. A student says that he only says *judías*. The teacher explains that in Catalan it is called green bean to differentiate them from white or dry beans; in Spanish, on the other hand, different words are used: *judías* and *alubias*, so it is not necessary to say green. Then, he shows the students a picture of white beans.

Literary talks Lazarillo de Tormes:

- In this school they do a subject called *Tertúlies literàries* (literary talks). The group does it on Thursdays and now they are reading an adapted version of El Lazarillo de Tormes. The language in which the subject is developed is Spanish. The way this subject works is that every week they have to read a chapter of the book at home, they have to choose a sentence from the chapter and write it down in a notebook and explain why they chose the sentence. In the classroom, the teacher first goes through the list and asks the students to show their homework. Then she asks who wants to comment on their sentence; several students raise their hands, and the teacher writes their names in a notebook. Then, the first child on the list says where the sentence they want to comment is located (page and line), the rest look for the sentence in the book and then the student reads the sentence out loud and the opinion. From here, a speaking turn opens to comment on the phrase that the classmate has chosen. The dynamic is: students who want to comment on the sentence, raise their hand and the student who has read the sentence, moderates the speaking turn; if another student has chosen the same sentence, between the two they manage the conversation. When the class ends, if someone on the list has not been able to read their sentence, priority is given to them in the next class; the following week, these students are asked if they want to read their sentence: if they want, they start, if they don't want to, they are crossed off the list.
- In the class where they do this subject, hanging on the wall, there are posters with sentences that the students can use to introduce their opinions, show agreement or disagreement with a classmate's opinion, etc.

- Based on a fragment of the book that talks about praying to God, a student comments "I chose this sentence, because I also pray to God to take care of me". Seven more students intervene to say that they also pray or what they believe God helps them about. The teacher moderates the conversation by explaining that there are multiple religions apart from the Christian one so that students who are not Christians can intervene. A student explains that she is a Muslim and says that when she prays, her God also takes care of her. There is an exchange of similarities and differences of both religions among the students. The teacher makes the students reflect that there are people who do not believe in any god, she does not take a position on her religion.

GI Activity the Earth and its representation:

- In this activity, the students are shown an Earth globe and a world map with the Mercator projection, and it is explained that they are the two instruments we have to represent the Earth in 3D and 2D respectively; at no time is reference made to other projections that exist or the conflict of the Eurocentric point of view it has.

Catalan activity, tomato rice recipe:

- The teacher asks what kind of rice they will use and when a student says normal, the teacher argues that the term normal is not informative since the rice that is usually used and that we consider "normal" here, is far from the 'rice used for example in Thailand, so if we want everyone to be able to understand the recipe, we have to use more descriptive and less ambiguous terms.

Linguistic reception of a new student:

- A new student arrives from El Salvador. According to what the tutor tells me, he has gone to school very little. The school does not have a reception classroom where the newly arrived students take classes, but everything is done inside the classroom.
- On the new student's first day of class, the tutor explains to his classmates who he is and where he comes from; he asks the student if he wants to explain something and then shows him where he will sit and the names of his tablemates. The class starts and he is incorporated into the activities just like the rest. When the explanation ends, they start doing a group activity and the teacher explains in Spanish what they have done so far and what they have to do to this student. He asks the group to do the activity together with him.
- The same week that this student arrives, the school conducts an internal test of competence in mathematics, where the students have to solve mathematical problems. He is asked to take the test just like his classmates (the questions are in Catalan). During the test the teacher realizes that he has a lot of difficulty reading and does not understand the numbers. Then, the teacher, together with the person responsible for the linguistic reception of the students (who is the school secretary and who conducts the internal tests), write the number 6 on a piece of paper and ask the student what number it is; he answers "nine". Then they write the number 9 and he says "nine" again. They tell him that he doesn't have to take the test and give him some calligraphy worksheets.
- When the class has to do the Catalan language competence test (a written expression where they have to describe a landscape from a Picasso painting), he is asked again, just like his classmates, to do the test. For 30 minutes he does not write anything (during this time, the teacher walks by and tells him to try to write what he can); after this time, the teacher tells him that he does not need to take the exam and tells him to continue with the calligraphy worksheets.

Teacher-student interactions

Does the teacher demonstrate respect for students' cultural backgrounds and experiences? Are teachers responsive to students' needs and cultural preferences in their teaching practices? Is the linguistic diversity of the pupils considered?

Vehicular Language:

- In all the subjects except for English and Spanish subjects, the teachers speak Catalan with the students. Nevertheless, the language the students use to communicate with each other and with the teachers, both on the playground and in the classroom, is Spanish.
- If the teachers ask questions in Catalan, the students answer in Spanish, and in no case are they asked to repeat the answer in Catalan, except for the Catalan subject and not uniformly. In Catalan, when they are doing joint activities and the students come up with the answers in Spanish, the teacher helps them to say it in Catalan.
- There are some subjects, such as the assemblies (the name given to the tutoring subject) or the literary talks, which are held in Spanish since they are spaces where students must talk about thoughts, emotions, and interpretations spontaneously. The tutor explains that this is done to remove barriers to student participation; if they did it in Catalan, they would have an added difficulty, and many students would not participate.
- At the end of the term, the person in charge of the school's language reception gives the students an internal test of the Catalan language school, which has two parts: a reading comprehension and a written expression. The whole school takes this test, which is appropriate for the grade level. The purpose of the test is to assess the students' competence in the Catalan language. The test is the same for all students, regardless of their origin and whether they present a newcomer individualized plan or not. They must face the test alone and the teachers who supervise it cannot help or provide any kind of guidance. There are students who are very nervous and who are not able to take the test.

Exams:

- There are students who raise their hand and tell the teacher that they do not understand the question. Then, the teacher reads them the question and gives them directions. He asks them if they understood it and if there are any words they don't understand. If it is not part of the evaluable content, he explains the meaning in other words or provide the Spanish translation.

English subject:

- There is a student who is from India who is comfortable with the English language as he speaks it at home with some of his relatives. The teacher often asks him to help his group or to assist and start the activities that the teacher proposes, and model for his classmates. The student seems to have a good predisposition to participate and intervenes more often spontaneously than in other subjects.
- The English teacher often mispronounces the name of a student from India (confusion 3rd student?). The student never corrects the teacher, sometimes joking with some classmates about the fact that the teacher does not pronounce the name correctly. The student answers the teacher's questions. Number of times this situation has been observed: 8. This situation is likely to be repeated since the student in question is fluent in English and the teacher often asks him to intervene. The last time this situation is observed, the teacher is explaining the activity they will have to do in groups and, when she says the name wrong, the student shouts at her that that is not his name. A classmate intervenes and tells the teacher that the classmate's name is not pronounced the way she says it, that she should not mispronounce the name because the classmate does not like it. The teacher says her name again, changing the pronunciation but still not saying it correctly, other classmates tell her the same. The teacher then continues the explanation by saying "he" instead of the student's name, when she refers to other classmates, she does refer by their names.

Catalan subject:

- Recipe writing activity. Groups are asked to write a recipe for a dish of their choice (all group members must agree). Two groups choose a typical dish from the country of origin of one of the students in the group. One of these groups chooses to write the arepas recipe; the teacher asks them if they know how to make it and when they say no, he asks them to change the dish to a simpler one so that they know all the ingredients and amounts, and the process. A group chooses pasta with tomato and meat, the teacher also asks them if they know the ingredients

and preparation of the dish and the students say more or less; since the teacher is familiar with the dish, he tells them that he will help writing the recipe.

Peer interactions and conflicts' resolution

Classroom rules. How does the teacher address any incident of bias and discrimination? Beyond the interpersonal conflict, are ethnic stereotypes and prejudices approached?

- The language used by students to interact with each other is Spanish.
- The class rules speak generally of "respecting everyone at school" and "treating each other well, with respect and politeness". They make no reference to culture or ethnicity.

The club of the brave:

- To manage conflicts, the school follows a common line that is based on the story of the book *El club dels valents* (The club of the brave). In the classroom there is a poster with the title *El club dels valents* and two sections: the brave section and the other is not brave; in the brave section there are all the students in the class (each one has a drawing of the body of a superhero with a picture of their face). When there is a conflict (a student insults or makes fun of a classmate, a student does not work well in a group, etc.) the classmates take the side of the victim and help resolve the conflict; if the aggressor does not manage the conflict well and does not apologize, the classmates can put a "magic curtain" on them, which means they ignore and pretend the student is not there (if it happens during class, they also do it, since conflict resolution is prioritized over curricular content). This student goes to the club poster and remove themselves from the brave section. It is a way for the tutor to see that a conflict has occurred. When the conflict is solved or when the day ends, the student returns to the brave club, all students have multiple learning opportunities to manage conflicts and learn to live together.

Assemblies:

- The school doesn't have an hour of weekly tutoring, instead they hold assemblies. The class has a mailbox where students can write on a piece of paper the conflicts, concerns, or comments they have anonymously or not. Every three weeks or when the tutor considers that there are enough things to discuss or some urgent conflict, an assembly is held. In this activity, a student (the secretary) manages the speaking turn, and the tutor reads the notes that the students write; another student classifies the content of the notes based on whether they are positive or negative comments. As the tutor reads the notes, students who want to speak raise their hands and the secretary writes their names on a blackboard. If the teacher wants to intervene, just like the students raise their hand and wait their turn. Once all the notes have been read, the secretary moderates the speaking turn in order, and they deal with the topics that come up in the notes. If there is a specific conflict between two students (e.g., a student makes an accusation against another), an attempt is made to resolve it and the tutor gives priority to the children involved. At the end of the assembly, a count is made of the number of positive and negative notes; there are 20 negative notes (mostly conflicts in the playground, in extracurricular activities and in class) and two positive ones (one for thanking a classmate for helping with group activities in class and another for apologizing for insulting a classmate). The tutor ends the assembly by making the students reflect on conflict resolution, asking for forgiveness in person instead of through the mailbox and using the mailbox to make positive comments.

Playground interactions:

- Conversation over the breakfast. At playground time, students bring their breakfast in a lunch box. One day a girl brings Moroccan sweets and dates for breakfast. When a classmate sees the dates, she asks the girl what those are and says that, for sure, they don't taste good, that they look like cockroaches. Then, the girl tells her that they are good and explains the taste. The colleague calls me and says (pointing to the dates) "Doesn't that look disgusting? Surely they are horrible". I answer that I have eaten some and that I like them, that they are sweet. The girl

who brought the dates tells her if she wants to try some and her friend says no. They go to play talking about the filling of the Moroccan sweets.

Conflicts:

- Newcomer student conflict. A student from El Salvador has arrived who, despite being 10 years old, has only been in school for a very short time. At the beginning, the reception of the rest of the class is very good; after a week or so and at the root of different conflicts that the student has with three classmates (according to the tutor's interpretation they are due to a lack of school routine and the absence of limits) by making jokes that do not like, take things from classmates without asking and occupy the work space of classmates, a conflict occurs at the group level where the majority of the class takes a position against the new student. To resolve the conflict, the tutor talks to the newcomer student on the one hand, to explain what the maladjusted behaviors have been and on the other hand, he talks to the whole group and makes them reflect on the child's reality: the change so big that it involves changing countries, with the culture shock that it involves and that he is not used to the school routine that they have and that, while they have the support of the group, he is alone. The teacher asks them to put themselves in his place and think how they would feel.
- Hijab conflict. In an assembly, a student who wears a hijab, comments that one day a student said to her "Why are you wearing a headscarf? Take it off, you look like a monster." She explains that she didn't like being told this; a classmate raises his hand and replies that what the classmate said to her doesn't make sense, because she's the same with or without the hijab; other classmates agree with what the classmate says and disagree with the situation explained by the girl. The tutor tells the group that whoever said that to her, it's not right and it's offensive; that no one can interfere with whether she wears hijab or not, that the decision only concerns to her. The student explains that in her religion, for someone to tell her to take off her headscarf is an insult. The tutor says he knows and asks the student when it happened and if it was a classmate. She replies that it was the week before and that it was someone from class. The tutor intervenes to tell the class that regardless of the intention of the comment, the implications go further and create real and lasting harm to a classmate; he asks the person in charge to talk to the colleague at some point and apologize. He also tells the student that has exposed the conflict that he will talk to her individually to find out who it was and manage the conflict.