

Cultural Diversity and Education in Spain: The European Context

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Abstract

The objective of the present communication is to make an exposition of social and cultural diversity, its manifestations and forms to be approached in relation to all the society and, particularly to education. The reflection is from a descriptive perspective and with specific reference, to European country, Spain. The method used is as follows: first, an exposition is made of the different forms of the social and cultural diversity in Spain. Secondly, various models of living together, 'native' and 'foreign' are described. Finally, a different model for understanding the diversity in the Spanish educational system is explained.

Keywords: Diversity, Multiculturalism, Intercultural, Inclusion, Equality of Opportunities

The complexity of culture concept is difficult to determine given that we are not sure exactly to what we are referring to, but it is generally understood that we are talking about a whole group of social components, values, beliefs, languages, knowledge and arts, traditions, institutions, living standards. All these elements, signs of a social identity, have been learned from childhood, in a continued socialization process. They are very important for people and for groups because through them they can understand the reality which surrounds them and they can express the meaning of their life.

In a not very remote past, culture, apart from being a sign of identification for a social group, constituted an element of making a difference between different social groups: speaking about a society was the same as speaking about its culture. Nowadays things have changed: cultural diversity, more than the uniform culture, has come to be the differentiating characteristic in any social group.

Diversity, as the result of diverse social processes has become a fundamental element in any society. Among those processes, perhaps one of the most important is globalization: the globalization of the world-wide society is producing the necessity of a greater affirmation of the singularities in every group. The diversity concept responds to the necessity of the individual to affirm himself with respect to the value of his own identity. Together with the globalization there are other phenomena such as the migratory movements, the commercial relations, and new technologies; but also the internal individual process, the form in which the culture is shared by each one. People of a society do not live their culture in the same way; there are structural or individual differences among them, such as age, the economic level, the social origin.

This is an important factor in diversity. Cultural diversity is one of the most important characteristics of all present society, independent of specific characteristic such as size, history, or its significance in all societies. It gives rise to some problems such as management. Some conflicts can appear with greater or lesser intensity between the different groups with diverse cultural signs. The most common strategy is to try not to suppress that diversity but to clarify the rights and duties of every individual and group for an enrichment of the global society.

The global European society is seen as a prototype of a diverse society because of the diversity of nations, their history, their customs, and their languages. It is perhaps difficult to perceive the diversity of the European countries given that we cannot identify precisely the differentiating factor in its culture. Actually, we speak more of European countries than of European states or nations: it means that culture is more important for each group, with which every individual or group tries to identify themselves, more than the organizational policies, economic structures, and common European laws. The intention is not to give a detailed analysis of all that is occurring in Europe, but only in one European country, Spain. The objective is to show the social and cultural diversity, and how it is managed, particularly in relation to education. It will be in three parts: the cultural diversity of Spanish society; social management of the diversity; management of the same in the educative structure.

The Cultural Diversity, a Reality in the Spanish Society

The cultural diversity is a part of the consciousness of the present Spanish society:

The Spanish society of the XXI century is a multiethnic, multiracial, multilingual society, a truly multicultural society that demands that the school socializes, teaches and educates every pupil that receives education independently of the circumstances which they arrive to the educative world and the culture of origin that they come from.¹

Spanish people are in the first positions in the classification of the EU countries in the evaluation of the cultural diversity; they think it can bring a lot of benefits for its respective societies. A survey made by the European Commission indicated that 29% of the Spaniards think that diversity “enriches” and 42% that “it enriches a little” the Spanish society. On the contrary, only a 7% considered that cultural diversity “does not enrich in any way” a society and 18% that “does little to enrich it”. According to a Eurobarometer the most favourable responses to the cultural diversity in Spain came from amongst the youngest people and students. With these answers, Spain is in the fifth place of the 27 member states more in favour of the cultural diversity, only behind Luxembourg, Ireland, Sweden and the Netherlands.

¹ B.O.M.E.C. Número 20 Lunes 13 de mayo de 1996.

Three Indicators of the Cultural Diversity

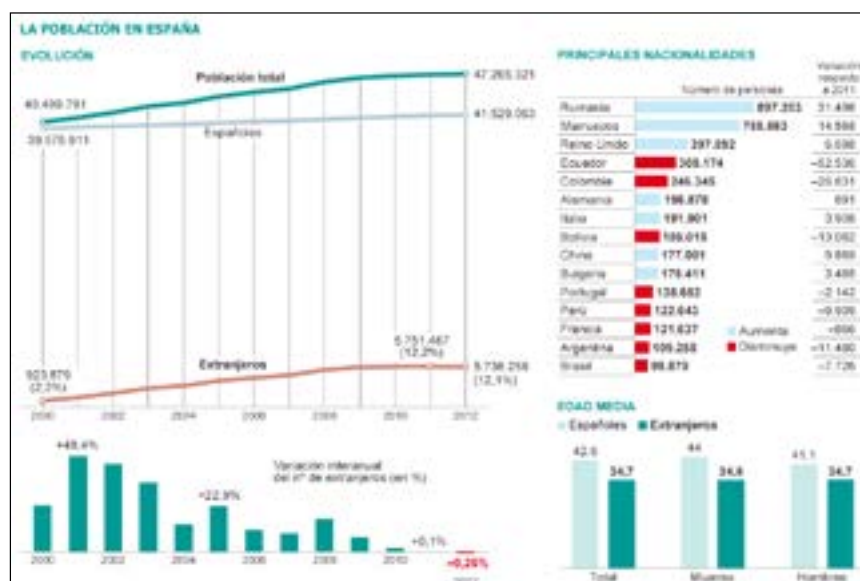
Population Diversity: The Foreigner Population

Diversity is present in the population of Spanish society as well as in its activity. We can see it by going out and stopping at the stores of any district of any city: you can verify that as such, many fruit shops, butchers, clothes shops, have been replaced by Islamic butchers, (telephone booths) frequented by Latin American citizens who live according to the customs of their countries of origin. The market has also quickly adapted the new Spanish society. It is not enough to supply the national population, now it is increasingly necessary to cover the basic necessities of other consumers, the foreigners and immigrants.

According to the report on the foreign population in Spain published by the National Institute of Statistics in January 2013, the cultural diversity that exists in Spain is motivated by the establishments of five types of different foreign communities which are quite different:

- 1) Citizens from Latin American countries, mainly Ecuatorian, Colombian, Argentine, Peruvian, Dominican people
- 2) Citizens from the European Union, with prevalence of British, German, French, Italian and Portuguese people
- 3) North Africans, principally coming from Morocco and Algeria
- 4) European Eastern Europe, mainly Rumanians, Bulgarians and Ukrainians
- 5) Citizens from Asia, India, China, Japan

The following graphic contains the statistical data corresponding to the year 2013:²



Foreign Population in Spain

² INE: 25.Jun. 2013.(actualized 08.July. 2013)

The reasons for the preference for staying in Spain are various: whereas the western European citizens come to Spain, as a rule, in search of a more favorable climate and a level of prices which are more reasonable than in their respective countries (although the Portuguese are the exceptions), the rest of the communities have immigrated to this country to look for some better conditions of life and work that they could not have in their original countries.

Although these data have changed in the last four years as a result of the economic crisis which is affecting everyone across the social spectrum, in reference to the attitude of Spanish people towards the foreigners, there is little rejection on the part of the indigenous population, we can see that attitudes have changed based on the internal situation- in recent data taken from newspaper reports:

Increase in the receptive capacity of the Spanish people towards the foreigners. In conjunction with an increasing immigration present during the last years (leading to an ejection of immigration) the new element of economic crisis has been added. It demands a more restrictive immigration policy, expressed in global terms. The possession of a work contract is now primordial in obtaining other benefits such as a work and residence permit.

Ethnic Minorities

An important factor in cultural diversity is the presence of other ethnic minorities such as gypsies, romanes, as well as other specific ethnics from some geographic places of Spain as “Chuetas” (Balearic Islands), “Vaqueiros” (Asturias), “Maragatos” (Leon), “Pasiegos” (Cantabria).



Location of the Diverse Ethnic Minorities in Spain

Diversity of Languages

One of the characteristics of cultural diversity in the XXI century is the linguistic diversity which can be found in its territory. In addition to Castilian (or Spanish), the official language of the State, other languages are spoken: The Galician language, the Basque language and the Catalan language.



Languages Spoken in Spain

The **Galician language** is the co-official language of Galicia, an independent community of 2,800,000 inhabitants. It is also spoken most in the western areas of Asturias, Leon and Zamora. The consolidation of Galician language did not take place until twentieth century. The recovery of this language as a historical, cultural and literary language was confirmed towards the end of twentieth century, with the attainment of the status of official language alongside Castilian in Galicia, the establishment of an orthographic and morphologic rules, its introduction in the scholastic environment, etc. It is the language of the public mass media of Galicia and at the moment it has its daily presence in commercial and leisure sectors. Nevertheless, at present it also confronts some difficulties, fundamentally in business and even in the familiar contexts of the main Galician cities, in which the presence of the Castilian is necessary and converting into the principal language.

The **Basque Language** is spoken in the northern part of the Iberian Peninsula and in southwest France, specifically in the Principality of Navarre and the Basque Country, both Independent Communities of Spain, and in the southern region of the Atlantic Pyrenees in France. It is spoken by nearly 2,500,000 people. In the Basque Independent Community, the Basque is the co-official language with Castilian (Spanish) with the approval of the Statute of Autonomy in 1979. It also has the character of co-official language in some zones of Spanish Navarre, according to the statutes that determine these zones, regulating the official use of the Basque and, within the framework of the general legislation of the State, and obliges the education in this language. Basque is a unique

language, that is to say, it has not been possible to establish generic relation between it and any other language of the world. Of its origin it can be affirmed that it was a language established from the pre roman times in the same geographical borders where it is still used today. For centuries it remained pure and reduced to local and familiar communication. From the mid 80's there was an attempt, to revitalise and maintain and propagate the language in the Basque Provinces, in addition to the implantation of laws orientated to the linguistic normalization, already in vigor from principles of 80 years.

The **Catalan** is the language of Catalonia. In this territory, it is the co-official language with Castilian Spanish as the official language in all the Spanish States. Catalan is also the language of an extensive area of the east of the Spanish State (the Balearic Islands, the Valencian Country and a part of Aragón - the Strip of the West), of Andorra (where it is the only official language), of the south of France (the call "Catalunya Nord") and of the Italian city of L'Alguer. In total the Catalan language is spoken in a territory of 68,000 km² where almost 13.5 million people live. Catalan is the preferred language used in public administrations and mass media of Catalonia, and it is also the language normally used as medium of learning in education. Everybody has the right to use the two official languages and the citizens of Catalonia have the right to know them. The powers of government in Catalonia have to establish the necessary measures to facilitate the exercise of those rights for everybody who wishes to use them. Discrimination of either language is not permitted.³

Models of Coexistence

Culture has been understood as the patrimony that identifies and differentiates human groups,⁴ or, in other words, as "everything that the human species has elaborated in order to be able to survive and perpetuated to extend in the search of new spaces in which to live."⁵ In both cases, as an element of the identity and as an element of permanence, the demands of culture is to change, rather than immutability, whenever it is liable to the constant changes of a determined group. It means that culture, more than a static category is an open process and changing constituent of the history of each group. We have passed from a static comprehension of culture, as an element of a group, to a dynamic concept that is also referred to people with a cultural identity.⁶ This way of understanding culture is more in resonance with diversity in context since now special attention is paid more to the different ways of being, of the groups and individuals, rather than to society as a whole. This diversity will be therefore, the plural expression

³ Los Datos Extraídos De: <http://lenguayculturacional.blogspot.com.es/>

⁴ Kroeber, A.L. & C.Kluckhohn, *Culture: A Critical Review of Concepts and Definitions*. Cambridge: Peabody Museum of Archeology and Ethnology, 1952.

⁵ Cabello, J., *Interculturalidad, Interculturalismo y Educación. Proyecto de Investigación Sobre el Barrio del Polígono de Cartuja*. Granada: Consejería de Cultura, 1993.

⁶ Casanova, M.A., "La Interculturalidad como Factor de Calidad en la Escuela" En E. Soriano (ed.), *La Interculturalidad como Factor de Calidad Educativa*. Madrid: La Muralla, 2005, pp. 19-41.

of differences, but never object of discrimination or exclusion, but of recognition and acceptance, like a part of the same collective entity, including us. The recognition of cultural diversity produces consequently, a diversity of models of coexistence among groups and individuals with a diverse cultural identity. After a general description the forms in Spain will be shown.

Mulculturality - Multiculturalism

The multicultural concept means the coexistence of groups or organizations with diverse cultural origins living in harmonic coexistence of a plurality of cultures, the authentic demographic situation of a social entity. Multiculturalism means the ideal condition of multicultural, or the policy of stimulating the cultural diversity in a multiethnic society, that accentuates, on one hand emphasizing the mutual respect and the tolerance of the cultural differences, and on other hand the peculiar characteristics of the different cultures. It is a concept that designates a model of coexistence in some countries like Canada, the United States, Great Britain, Australia or Sweden. Meanwhile, in continental Europe, it is perceived with some restriction indicating only the coexistence of different cultures in same surroundings, with the danger of a social division.⁷

Multiculturalism was born in the Seventies in the context of a Saxon influence with an important liberal tradition, in which respect for individual freedom is one of the bases of social relations and interactions. Canada, the United States, Great Britain, Australia or Sweden are countries with a legal framework which tries to respect the freedom and opportunities for all the citizens. They are also countries with a migratory and great cultural diversity tradition. Multiculturalism was born like an attempt to evolve from consensualism and assimilationism, towards the pacific coexistence of diverse cultures, comparing the rights and freedom of all its citizens, independently of language and culture.⁸

Intercultural - Interculturalism

The intercultural concept not only means the diversity but also makes reference to cultural coexistence, to the reciprocal and dynamic social process in which the components of diversity are positively impelled to be consciousness of their reciprocal reference, of its interdependence.⁹

The interculturalism concept would be understood as a process in construction, such as a possibility of change in a context of social inequality in answer to the limitations of the multiculturalism. It would add to the great principles of multiculturalism (equality of rights and respect for differences and diversity), this means creating spaces for more

⁷ Ibid., pp. 19-41.

⁸ About the Origin of Multiculturalism, cfr: Javier Paredes, Manuel Oriol (eds), *Los Letos del Muticulturalismo: En el Origen de la Diversidad*. Ed. Encuentro. Col. Ensayos, Madrid, 2009.

⁹ Galino, A. & A. Escribano, *La Educación Intercultural en el Enfoque y Desarrollo del Currículo*, Madrid, Narcea, 1990.

active, harmonic and cooperative relation, based on dialogue and the social coexistence between different cultures. It would modify more traditional multicultural position becoming a model of more active coexistence.

The intercultural model was born in France in the 70's. It arose as a reaction to the social reality that the migration movement was performing then. This model arrived in Canada, Switzerland and Belgium, acquiring an international dimension. Based on French republicanism, its fundamental principle is equality - instead of freedom, a prime principle for the multiculturalists. The intercultural model understands that cultural diversity must not be an obstacle for social equality. It is understood as a social common context, in which the cultural differences ought to be developed in private areas. The social context of the intercultural model is different from the multicultural model. It arose in countries without a migratory tradition; however in a short space of time they were forced to respond to a cultural diversity, a new experience for them. The geographic contexts are characterized by the presence of ghettos. Interculturality was born as a model to break these strongly ethnic and cultural social structures. The interculturalism does not look for the mere coexistence, but the coexistence, the interchange, the interaction between people of diverse cultures of same society, defined by the equality of rights and liberties of all their members, leaving aside their particular differences.

We showed before some of the limitations of multiculturalism. But the public policies which try to stimulate the interculturalist model sometimes run the risk of reducing the sign of the differences to the private context, obscuring those differences.

Coexistence Models in Spain

Spain has been more an emigration than an immigrant country for economic or political reasons, to the European or Latin American countries. But at the end of the last century it became an immigration country. In reference to the model of coexistence among native and immigrant people, it has been changing according to the possibilities and the policies of the governments in the management activity.

For this reason public policies on immigration in Spain are very recent. The most relevant of these are:¹⁰

The Plan for the Social Integration of the Immigrants, in December 1994 -

It was without a budgetary support, and the plan was only a declaration of intentions, before the "2º Exceptional Process of Regularization" and the "Contingency for Foreign Workers".

¹⁰ E. Aja, "La Evolución de la Normativa Sobre Inmigración" en E.Aja y J. Arango (ed.), *Veinte años de Inmigración en España. Perspectiva Jurídica y Sociológica*, Barcelona, Fundación CIDOB, 2006, pp. 17-44.; E. Aja y J. Arango (ed), *Veinte años de Inmigración en España. Perspectiva Jurídica y Sociológica*, Barcelona, Fundación CIDOB, 2006.

In March 2001 the **Global Program of Regulation and Coordination for foreigners and Immigration** was approved for the period 2001-2004 that contemplated 72 concrete measures. The basic principles were:

- 1) The campaigns of information for the Spanish citizens with the purpose of strengthening the tolerance and racial acceptance, against racism and the xenophobia;
- 2) The integration of the foreign residents and the families through establishment of guarantees of access to social rights (education, medical assistance, work, etc.) and, among them the religious freedom;
- 3) Regulation of the migratory flows to guarantee coexistence in Spanish society and the improvement of the mechanisms to welcome to foreign people during their first moments of stay in Spain.

The program **ACCEDER** (2000-2006): It intended to facilitate the gypsies' access to the labour market. In the first four years of this project they were assigned more than 14,700 contracts of work. In 2004 the European Council, as well as the Committee Habitat of United Nations, selected this programme as an example of good practices.

Plan of Gypsy Development 2006-2010

This plan developed some programs directed to the labour and social insertion of the gypsies in collaboration with the independent communities, the local corporations and the representative associations of the group.

Strategic plan of Citizenship and Integration 2007-2010:

The Secretary of State for Immigration and Emigration has been working since 2004. It has a budget to Support for the Welcome and integration of the Immigrants. The fund, distributed among the AACC municipalities, is destined to contribute to the financing of the measures developed by the regional governments and city councils to favor the incorporation the population of immigrant origin. The Plan is based on three main principles:

Principle of Equality and no Discrimination: It combines the rights and obligations of the immigrant and native population;

Principle of Citizenship: It recognizes the total civic, social, economic, cultural and political participation of the native citizens and immigrants; and

Principle of Interculturality: It refers to the mechanism of interaction between the people of different origins and cultures, within the valuation and the respect of the cultural diversity.

The Plan sets out the following objectives:

- 1) To guarantee the total exercise of civil, social, economic, and cultural and political rights of immigrants.
- 2) To adapt public policies, specially education, job, social services, health and the housing to the new necessities of the immigrant population.
- 3) To guarantee the access of the immigrant population to public services particularly, education, job, social services, health and housing.
- 4) To establish a system of welcome for the newly arrived immigrants in situations of special vulnerability.
- 5) To foment among the native citizens and immigrants the knowledge and respect for the common values of the European Union, the rights and obligations of the State and the social norms of coexistence of the Spanish society
- 6) To fight against the various manifestations of the discrimination, racism, and xenophobia in all the fields of social life, both public and private.
- 7) To introduce the perspective of gender in the elaboration of policies in the field of integration of the immigrated population and in application of the same.
- 8) To foment policies and experiences of co-development with the countries of origin.
- 9) To foment an understanding of the migratory phenomenon in Spanish people; to improve the intercultural coexistence, valuing the diversity and fomenting values of tolerance and respect; and to support the maintenance and knowledge of the cultures of origin of the immigrants.
- 10) To stimulate the public policies of the different Public Administrations and the civil society that foments the integration and cooperation of the immigrant population.

Spain did not develop mechanisms of regulation of the immigration until the mid 1980s when the first Law of Rights and Liberties of Foreigners was approved. At that time, the foreign community in Spain was near a quarter of million inhabitants and most of them came from countries of the First World, principally from European countries. However nowadays, they are more than 5 million. That first Law was approved six months before the entry of Spain in the European Union when it soon became evident in the Spanish society that this matter required governmental intervention. This supranational political organ became a very important influence in the Spanish acts from that very moment, initially determining a specific type of public policy.

One of the most evident results of the foreigner regulation was the establishment of different legal regimes for the immigrants, with effects in the statute and the creation of categories. Six months after the approval of the law of 1985, the Treaty of Adhesion from Spain to the European Union was signed. The treaty of Adhesion not only formed the bases for later agreements of cooperation in the matter of security and justice, but it created a special statute for the communitarian citizens out of the statutory law. Spain, as a result of entering in this supranational political and economic structure, applied a special regime for immigrants from the European citizens characterized by the freedom of circulation and the right to make an economic activity in any member state. But this situation of privilege will be amplified seeing the increase of results. This dualistic statute creates the bases for the development processes of civic stratification in the resident communities of foreign origin.

The evolution of the political treatment of immigration in Europe was seen to be significantly influenced in the early 1990s by the development of multilateral agreements of immigration and asylum, in particular, by the agreements of Schengen and Dublin. The Spanish actuation in the matter of control and visa policy presents a concrete direction as a result of the adhesion to Europe.

The control of the borders is combined with the objective of responding to the necessities of the manual labor of the market in Spain; and arising from this came the implantation of measures destined to the labor hiring. These were based on a calculation of the annual draft contingents of workers which were applied with certain regularity and little effectiveness from 1993 and the periodic resource crunch due to the regularizations.

The increase in complexity of the immigrant collective meant an increase in political and administrative performances oriented to the management and the government of the communities of foreign origin through which it is known as the policy of social integration.

In this period, immigration is consolidated as social phenomenon with a deep impact on public administration, as source of institutional transformation at all levels of government, impregnating the action of the technicians, absorbing resources and becoming, in many cases, a cross-sectional matter. This is specially significant in the development of measures of access to spheres such as the social education, housing or services. Nevertheless, it is possible to speak more of actions or integrating experiences than of a policy of integration itself. One would treat, therefore, of a the policy, although it had fixed objectives and lines of performance, still in a phase of consolidation.

From 2000, the immigration policies were experiencing decentralization. The network of factors implied in the development of the policy was extended; characterized by a high degree of fragmentation in the previous stage; they became effective factors of integration. Non-governmental organizations, unions and the associations

of immigrants became implicated, in particular the implication of the peripheral administrations, Autonomic Communities and local administrations. In reference to political actions in the matter of social integration developed during this stage, the rights of the foreigners in a legal situation, to enjoy, amongst other things, public health, and housing as well as social promotion and social services, were recognized.

During recent years, multiple actions with effects in the development of the Spanish policy have been developed. They have been multiplied, the actions directed to the smaller unaccompanied immigrants, the development of temporary agreements of labor with countries of East Europe and of Latin America and the increase of services directed to the foreign communities. A new process of regularization has also been carried out, giving relevance to the labor root; sanctioning measures for the industrialists who contract workers in irregular situation have been reinforced. Today the object of debate are the political rights; it has recently added a new proposal to reform the asylum and refuge legislation in order to include women's protection right because of gender violence.

Immigration appears in Spain, a country traditionally of emigrants, as one of the social phenomena with greater social, economic and political impact. It is most significant, because of its potentiality for the policies of the selection and the possibilities of establishment; it does not refer to the objective of integration, but to the executive competition in the matter of authorizations of work, as well as their participation in the decisions of the State on immigration.

Diversity and Educational Policies

From the first decade of XXI century all children of migratory parents and at school age, have integrated increasingly into the Spanish educative system. In the following graphic we can see the evolution of the foreign students in Spain in the last years

The access to the education, as with other services such as health, can be considered as the angular stone of the actions developed until now in the attention to immigrants.

It is a logical form of proceeding in a democratic society. If it is truly democratic, besides being based on certain values such as equality and freedom, it has to be continually evolving, however the difficulties, towards a communitarian social coexistence, in which those values are shaped and not just reduced to pure words or some verbal proclamations. That hope in a more egalitarian society has to be stronger and more alive in the educative institutions, and particularly in young people, who must be opened to the future. It is in these generations where a society can give strong support to be a society of diversity and of tolerance with respect to the difference. On the other hand, school as the educative context par excellence, should be an excellent and relevant social space for the fomentation of those attitudes of tolerance and those

values of equality and solidarity, foundations of a democratic society with diversity and without borders.

El alumnado extranjero

Evolución del alumnado extranjero

	Cursos			
	2001-02	2006-07	2010-11	2011-12
TOTAL	207.112	610.702	781.141	781.446
Enseñanzas de Régimen General	201.288	594.077	749.288	750.570
E. Infantil	39.048	104.207	133.841	147.228
E. Primaria	87.685	262.415	285.630	272.316
Educación Especial	500	2.205	3.649	3.788
ESO	55.246	169.490	220.052	215.394
Bachilleratos	8.605	25.120	43.918	46.478
FP - Ciclos Formativos Grado Medio	2.368	13.175	27.197	29.872
FP - Ciclos Formativos Grado Superior ⁽¹⁾	2.524	10.322	18.274	18.210
Programas de Cualificación Profesional Inicial ⁽²⁾	1.836	7.143	16.727	17.284
No consta enseñanza (EE, Rég. General)	3.416	-	-	-
Enseñanzas de Régimen Especial	5.824	16.625	31.853	30.876

(1) En el curso 2001-02 se incluyen 114 alumnos de FP II.
 (2) Para los cursos 2001-02 y 2006-07 se refiere al alumnado extranjero de Programas de Garantía Social.

1.000.000

The Spanish society of the 21st century, recognizing the importance of the education for the configuration of the diversity that constitutes it, demands from the school to socialize, instruct and educate, independently of the initial origins from which the students arrive to it and independently of their culture of origin:

“The attention to the diversity of the students is one of the basic principles of the reform in the Organic Law 1/1990, 3 October proposed by the General Educative system. Both the new structure of educative steps as well as measures to ensure the quality of teaching which the law proposed amongst other things, aims to promote and facilitate more individual attention towards the student which allows an adjustment in pedagogical help to the needs of the students or pupils.”¹¹

The Law on Quality of the Education of 2002 dedicates VIIth chapter entirely to the students with specific educative necessities and its second section is dedicated exclusively to the foreign students, that is to say, to the students pertaining to other cultures.¹² Article 42 states that :

- 1) The educative Administrations will favor the incorporation into educative system of students coming from foreign countries, specially at age of obligatory schooling. For the students who do not know the Spanish language and culture, or who present serious deficiencies in basic knowledge, the

¹¹ B.O.M.E.C. Número 20 Lunes 13 de mayo de 1996.

¹² BOE» núm. 307, de 24 de diciembre de 2002, páginas 45188 a 45220, 33 págs.

educative Administrations will develop specific programs of learning with the purpose of facilitating their integration in the corresponding level.

- 2) The referred programs of the previous section may be distributed, according to the planning of the educative Administrations, in specific classrooms in centers that distribute lessons in ordinary regime. The development of these programs will be simultaneous to the escolarización of the students in the ordinary groups, according to the level and evolution of its learning.
- 3) For students up to fifteen years with serious problems of adaptation to the Obligatory Secondary Education System may be incorporated into the programmes of professional initiation established in this Law.
- 4) Foreign students will have the same rights and obligations as Spanish students. Its incorporation to the educative system will suppose the acceptance of the established norms with general character, and of the norms of coexistence of the educative centers in which they are integrated.
- 5) The educative Administrations will adopt the opportune measures so that the parents of the foreign students receive necessary information on the rights, duties and opportunities that the incorporation to the Spanish educative system tolerates.¹³

This general law determined a whole set of general principles and norms for attention, but being a very diverse foreign educative population, its application meant the adoption of a great diversity of educative policies by the Autonomic Administrations according to their situation.

Educative Performance

It is necessary to make clear at the beginning, that diversity has determined specific ways of performance in the educative field, similarly to what has happened in other social sectors, as those of the health or of the social services. From the course 1999-2000, the immigrant population increased as never before. In the educative field, it meant the quick adoption of new measures.

A first set of actions which can be called initial are constituted to be adopted at the moment of first contact between the educative institutions like, schools and the students. These acts are not adopted in a uniform way throughout Spain, but take different form, depending on the Autonomic Community.

In the following graphic we can see the type of help, the degree and the number of Autonomic Communities by which it has been adopted:

¹³ Ley Orgánica 10/2002 de 23 de diciembre de Calidad de la Educación Capítulo VII, Sección 2a.

Level development	Inscriptions in programs of educative compensation	Reception forms	Standard schools and social services
All	2	4	2
Half	4	2	2
Little	2	1	2
None		2	3

Table 1: Initial performance by the AACC for foreign students

A second set of performances is determined by the internal structure of the Spanish educative system. Each one of the performances changes in the different autonomies:

Autonomic Community	Treatment in case of idiomatic deficit and / or curricular	Especial classrooms Performance for idiomatic or curricular recuperation	Performances for preventing concentration in public schools
Andalucia	Temporary classrooms for linguistic adaptation	Diversity. It promotes Castilian in a separate classroom. For three months	Ratio reduction ratio for classroom where there are immigrant students
Aragon	flexible groups	Separated classroom for Castilian, joined for some subjects for three months	Four places for immigrants in every center
Baleares	Language and culture workroom	Catalan is encouraged for two months in apart classrooms	It promotes schooling with zonal committees
Canarias	Linguistic workroom	It supports teachers in reference classroom	Two initiatives are determined no realized
Catalunya	Scholastic Adaptation workroom. Reception classes	Scholastic Adaptation workroom may be for a year. Since 2005 there classroom for centers with rate of immigrants around 15%	The reservation of two places by center does not apply to the students be in their environment
Madrid	Classrooms of Compensatory Education	Castilian and mathematics, in separated classrooms. For six months, twelve students / classroom maximum	The ratio was increased by classroom. Three places reserved per class
Murcia	Reception classrooms	Students can remain there for a year	Six places reserved per center and commissions schooling

Table 2: Performances in the AACC with the diversity of the educational system challenges

Performances in Cultural Diversity

The different performances we have spoken about, we could say are determined by the demands of the Spanish educative system: they pretend to adopt the foreign students to them before getting into it. A different criterion turns out to be one of the cultural diversities. But we can find another whole set of performances determined by their culture.

Based on the criterion of cultural diversity, we have spoken about some coexistence models, the multiculturalism model, and the interculturalism model. Now, in a similar way, we can distinguish the concept of multicultural education and of intercultural education as determining criterion of the type of educative intervention in a context of cultural diversity. The concept of multicultural education appeared at the end of the sixties; the second, in the seventies. In a quarter of century they have become an investigation field, in university disciplines and preoccupation of the professors, directors, technicians and politicians of the education.

The birth and growth of the multicultural programs are determined by the specific social problems of different populations. It is certain that the answers to these problems are diverse according to the political and social forces, just with the ideologies that inspire and the theories that guide the executors of the respective programs. The multicultural movement is first of all a political and social phenomenon of vindication of human individual and civil rights by all those groups feeling discriminated or marginalized of the citizen, democratic participation; fight for equality of opportunities in face of the cultural and social groups that show the political and economic power.

Intercultural education tries this new way of relation. The education alone cannot obtain it; it must be and supported by all the society, its institutions and members, but education is an important factor of cohesion and social renovation.

The debate concerning cultural pluralism and the interculturalism arose in the context of the educative practice, to support "integrating models that facilitate the coexistence and the mutual knowledge inside" and outside the classroom. For this reason, it is not strange that some authors emphasize the fact that "the quality of the present and future of education comes necessarily from the intercultural education".¹⁴

We will make an exposition of these two models in the Spanish educative system; but before that, we are going to make a brief reference to the cultural model for the actions described earlier: we can call it assimitnist model; in the end, in a brief way too, we shall talk about another model beyond the multiculturalism and the interculturalism, the inclusive education.

¹⁴ Casanova, M.A, "La Interculturalidad como Factor de Calidad en la Escuela", En E.Soriano (ed.), *La Interculturalidad como Factor de Calidad Educativa*, Madrid, La Muralla, 2005, pp. 19-41.

Assimilationist Model

In the assimilationist model the students of ethnic minorities are taught to leave aside their ethnic identity, in order not to fall behind in their academic course.

Examples of programs according to this model would be: the use of programs of linguistic immersion in the language of the host country and the programs for special groups, ethnic minorities (connection classrooms, for gypsies)

The compensatory education programmes for students of ethnic groups do not include the possibilities of acquiring the cognitive or cultural abilities which are needed to be able to function successfully in the school where the social cultural deficit is recuperated through compensating programmes. In Spain, the education of immigrants, in many places, is in the charge of compensatory teachers or teacher for attention to students with special necessities. This runs a high risk of the theories and practices of compensatory education, widely discussed both in theory and practice.

Multiculturalist Model

The multiculturalist operates on as a basic principle of the necessity of integrating the personal identity to the development of the cultural identity of the people. Cultural pluralism, as ideology or policy, tries to accept all and each one of the cultures, and its preservation and development where there are cultural groups that sustain them. The conviction of the equality and value of all cultures is joined to the conviction that the existence of each culture can only be made sure by ratifying its differences and particularities with respect to the others. It is a logical reaction opposite to the assimilationism that confuses the educative equality with the cultural homogenization. School should promote the ethnic identifications; the scholastic programs must take care of the styles of learning of the ethnic groups and of the specific cultural contents; specific courses of ethnic studies must be to organize and even to establish own ethnic schools that maintain their own cultures and traditions.

The recognition of the cultural identity of the student takes place in diverse forms; namely multicultural curriculum and multicultural competences.

Multicultural Curriculum

Partial or global modifications of the curriculum are introduced so that diverse cultures of the groups are present in the scholastic to which the diverse students belong to. Example of programs according to this model:

- 1) Programs of ethnic performance:** they add the ethnic contents to the academic curriculum, without class of revision or reconstruction

- 2) **The bicultural and bilingual programs:** they start from the hypothesis that the children of ethnic minorities obtain worse results because they don't learn in maternal language
- 3) **Transition programs:** the maternal language in the school is recognized as a first step for education in the host country- the years of childhood and primary education is in some Autonomic Communities in the original language.

Multicultural Competences

It is a model of multicultural education to promote the education as a process by which a person develops a system of competence diversity to perceive, to evaluate, to believe and to do. People learn to behave according to diverse cultural competences. It requires an intense interaction among people of diverse cultures several of which can be found in school. In Spain, as a result of the immigration, in a group of 20 students, we can find ten diverse nationalities. One of the clearer objectives of the multicultural education consists in preparing all the students - independently of their culture - to include/understand, to adapt and to work suitably, as much in the majority culture as in the minority one; that is to say, to generate an authentic "multicultural competition". Example of programs according to this model is bilingualism programs of learning for childhood and primary phases.

Interculturalist Model

As we have mentioned before, the interculturalist model understands culture as a plural, dynamic and changing process. From an antiracist, integrationist and inclusive position, it tries to emphasize the interaction and the dialogue among the individuals with a diverse culture, based on tolerance and respect; in addition to promote particular forms of culture, to understand the culture diversity as a wealth instead of a division factor.¹⁵ The fundamental concept for this model is, beside the plurality, the cultural integration meaning the interdependence among groups of diverse cultures, with capacity to confront and to interchange norms, values, models of behaviors, in participation and as equals.

Pluralist cultural integration means the explicit recognition of the right to the cultural difference; recognition of the diverse cultures; relations and interchanges between individuals, groups and institutions of the several cultures; shared construction of common languages and norms that they allow to interchange; establishment of borders between codes and common and specific norms, by means of negotiation; the minority groups need to acquire a minimum of own technicians of the communication and negotiation (written language, means of diffusion, public association, vindications before courts, manifestations, participation in political forums...) in order to be able

¹⁵ Muñoz Sedano, Antonio, "Programa y Modelos de Educación Multicultural." *Cuadernos de la Fundación Santa María* 11, 1993.

to affirm like cultural groups and to resist to the assimilation. The integrationist educative policy contributes to the search for cultural understanding in the school. Its basic objective is to promote positive feelings of unity and tolerance among the students and to reduce the stereotype.

Among the educative proposals according to these principle established in the Spanish educative system, we can emphasize the following ones:

- 1) Programs of development of the ethnic and cultural identity (model of multi-cultural direction)
- 2) Programs of human relations in the school
- 3) Oriented programs to value the difference and to live the diversity.
- 4) Linguistic multicultural programs (intercultural model) that would prepare not only the immigrants but all the students to live in a society of the cultural diversity

Inclusive Education

The inclusive education purposes to pay particular educative attention that favours the development of all the pupils and the cohesion of all the members of the community. The educative community is integrated by all the people related to the center: students, teachers, and families, professionals working in the center, educative administration, local administration, social institutions and organizations. All components of the educative community collaborate to offer an education of quality and to guarantee the equality of opportunities to all students to participate in a process of permanent learning.

The educative inclusion is guided by the following fundamental principles:

- 1) The school should educate the respect of the Human rights and, to do this, to organize themselves and to work in agreement with the values and democratic principles
- 2) All members of the community collaborate to help in the growth of individual personal and professional development, and, simultaneously, the development and cohesion between the equals and with the other members of the community
- 3) The diversity of all the people who compose the educative community is considered as a valuable fact that contributes to enrich to the entire group and to favor the interdependence and the social cohesion.
- 4) Its objective is to the search for the fairness and the excellence for all the students and it is recognized as a right to share a common educative context in which each person is valued equally

- 5) The objective of educative attention is to promote the improvement in the learning of all the pupils, because of this it has to be adapted to the individual characteristics
- 6) The educative necessity becomes apparent when the educative offer does not satisfy the individual necessities. Consequently, the inclusion implies an identification of, and to diminish the difficulties of learning and participation and to maximize the resources of educative attention in both processes

The form in which the inclusive model is integrated in the Spanish educative system is different from other models. We find declarations of the recognition of its value, affirmations relative to its value, inclusive programs, but it is not possible to say that it is an incorporated model in an effective and systematic form. The economic situation in Spain in recent years, a situation of deep crisis, is becoming an obstacle. Nevertheless, we can find centers and institutions that, despite the difficulties, try to adopt the inclusive education as the model of educative praxis.

Conclusion

In accordance with our initial objective, we have tried to reflect in our exposition the content of the title of our contribution: an exposition of the diversity culture and its relation with the Spanish educative System. First, we showed the forms of diversity which can be found; after that we made a brief review of the models of management of the coexistence among the different social groups. In the third part we described the topic of diversity in the field of education. The limitation of space has conditioned the form in which we have done our exposition, necessarily generic and limited in some aspects.

Therefore, we arrive at two conclusions:

We have spoken about different models of attention to the diversity in education in Spain; assimilationist, multiculturalist, integrationist and inclusivist. Nevertheless, we can reduce them to two extreme tendencies opposed clearly that they include an ample repertoire of programs and particular interventions. On one hand, the assimilationist education that considers the differences of the diversity as a social limitation for the coexistence, like a cultural deficit in a certain sense. And another one, the integrating global intercultural education that contemplates the difference as a wealth source, and where equality supposes the right of each person to choose to be different and to be educated in his/ her own difference. An intermediate tendency would be the multiculturalist that contemplates diversity as a positive cultural contribution. The problem presented by the policies of the multiculturalism type is that it is understood as a position of amalgamation, that remains in the coexistence and tolerance of the cultural diversity without reaching integration, to the configuration of a common

culture that gathers the contributions of all the ethnic and cultural groups. This approach is the one that would try to cover the intercultural tendency that foments integration.

But perhaps problem lacks an established definitive solution. The assigned function to the intercultural tendency does not guarantee the attainment of its objective. In a certain sense it understands the diversity as an instrument and not as an objective; the objective being the integration, means that diversity can be put at risk. That does not occur in the inclusive education in which it is as important to guarantee the diversity as to resist the isolationist or fragmentary tendencies, fomenting actions of synergy, integration, complementariness. It is because, and not; we understand it is necessary to pass from the integration to the inclusion; from the integrating education to the inclusive education. This is the direction of the investigation, of some experiences in the private sector, and even of some decisions adopted by the public administrations.

