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INCLUSION AND INTERCULTURAL CURRICULUM

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SUMMARY

The inclusive school is without doubts, a very important topic in the current education, and of main relevance in the society. An issue that has created the rights of minorities for not being discriminated because of their differences¹.

The inclusive school's antecedent is the way of integration. In Spain, this topic has special relevance for the fact that, at the end of the seventies in the "Informe Warnock"² appears the idea of integration in different educative Laws, "Ley Social de Integración al Minusválido" 13/1982 (LISMI), "Ley Orgánica 1/1990 de Ordenación General del Sistema Educativo" (LOGSE), "Ley Orgánica 10/2002, de 23 de diciembre, de Calidad de la Educación" (LOCE), etc. This step has supposed the knowledge and the practice of some principles:

Comprehensive and diversifying learning, opened school to diversity, inclusive school, etc. Independently if the functioning of those educative Laws has been developed in a positive way, they suppose a comparison of rights from the person to get an educative inclusive system, with integration and normalization. But, how long is this legal framework being true and concrete with immigrant students? What strategies in the class are used for doing these principles true? Those questions are set out with the purpose of telling the way in which it is being applied for immigrant students in the Spanish educative system. It is interesting to analyse what mechanisms of integration are used in classes with immigrant students, for doing so, we review the main educative policies which affect this group of students, above all, it is emphasized the interculturality treatment as instrument in the inclusive education from the school curriculum.

Key words: *Inclusion, intercultural education, diversity, curriculum.*

¹ The integration is a term that is used above all, in the issue of special education, for improving the inclusion of people with specific educative necessities. For more information, see Arnaiz, P. (2003). *Educación inclusiva: una escuela para todos*. Aljibe editions: Málaga.

² Elaborated report by a group of experts runs by Mary Warnock in the year 1979 that presents the concept of specific educative necessities for addressing to the previously labeled deficient students.

1. Introduction.

The inclusion is a theoretical concept in Pedagogy that refers to the way that attention to diversity has to be treated. It is a concept that appears in the nineties and it tries to substitute the integration concept, to this moment the dominant in the educative practice. But, the inclusion also refers to human rights. The concept of inclusion is related to getting, doing part, implying, involving, etc. The universality of human rights implies among other things, to respect, to value, to know, to have right for, etc; for López Melero (2009), speaks about human rights is to get the universality of values with the different cultures³.

The Spanish society lives between the inclusion and the exclusion, and between both, above all, in the second one, it is found in public Spanish schools. The school harassment, the segregation and the marginalization are concepts that along the time have been put into practice in the routine life of students.

When it is spoken about education, it is spoken about humanization, inclusiveness or having rights, but also about obligations. The inclusive education is related to the fact that students are accepted, valued, known for themselves, independently from their psycho-emotional features, culture or ethnic group.

The basic case of the inclusive school is that the school has to answer to all students, instead of understanding that are students who have to adapt themselves to the system, integrating them in it. But, what is the inclusive school? Of all definitions, in this report we point out the followings:

It is a way to live, or a way to living together, based on the belief that each person is valued and belongs to the group. An inclusive school will be that where all the students feel included. (Patterson, 1995:6)⁴.

It is an education's system that admits the right for all children and young people to share the educative framework where all of us are valued in the same way,

³ Discussed presentation in Jaén, II Conference of Andalusia for an education with moral values: scholar coexistence and intercultural education: an opportunity for coexisting or living with freedom and equality.

⁴ Patterson, Gh.E. (1995). *Foreword. In R.A. Villa and J.S. Thousand (ed.) Creating an Inclusive School.* Alexandria: ASDC.

independently of the differences of ability, sex, social status, ethnic group or learning style. (Armstrong, 1999, 76)⁵.

Both definitions are characterized by giving the right to participation and the sense of belonging to the group. It is offered the possibility to learn living and working with others to each student, in natural contexts, integrated education and in community, avoiding the segregation. (León, 2005:47)⁶.

The main aspect in the inclusive education is not the respect to the right to be different as something effective, but it directly values the existence of diversity in classrooms. It supposes a type of school where teachers, students and parents participate and develop a community sense among all the participants, having or not disabilities or belonging to a culture, race or different religion.

In this sense, the inclusive school has cultural diversity, which nowadays we have in the Spanish classrooms, product of the immigration that our country is living today. The presence of foreigner students includes more diversity in classrooms, culturally, linguistically, ideologically, in religious terms, etc. Or literal words according to the “Alto Comisionado office”, cultural diversity, it constitutes the “shared patrimony of humanity” (quoted by Awoko, 2009)⁷, also forming a shared patrimony for schools. For this reason, it is needed to mention diversity for that one of the mentioned aspects would be true: *opportunity and equality for all people*.

Consequently, if we are not conscious that through an educative system, that has all students in a respectful framework, coexistence and inclusion among cultures, how can we try that the Spanish society grew in equal conditions and social justice? How can we dream of correct citizens, a person who shares problems and social inequalities, who watches the world with solidarity, tolerance and community sense, not only as European citizen, but also as citizen in the entire world? So, to talk about inclusive education from

⁵ Armstrong, F. (1999). Inclusion, curriculum and the struggle for space in school. *International Journal of Inclusive Education*, 3(1), 77-87.

⁶ León, M. J. (2005). La educación especial en el sistema educativo: hacia la educación inclusiva, en Salvador Mata, F. (coord.), *Bases psicopedagógicas de la Educación Especial*, Aljibe: Málaga, pages. 37-58.

⁷ Awoko, G. M. (2009). El cuidado de poblaciones diversas en el siglo XXI: Formación del contingente de enfermería. En E. Soriano, (Coord.) *Vivir entre culturas: una nueva sociedad*, 237-250. Almería: La Muralla.

the school culture requires to be prepared to change our pedagogical activities so that, each time they are less segregated and more human. (López Melero, 2009)⁸.

2. What happen when the immigrant students arrive to our classrooms?

In the last fifty years, the volume and the importance of the international migration have increased quickly. The globalization implies rises in border flows as the movements of people. The multicultural presence in the receiver countries of immigration implies a great cultural, linguistic, religious and ideological diversity. As consequence, this diversity related to the receiver society is not always shared enrichment, but often, there are intolerant behaviours, xenophobia and racism. It implies segregated and excluded groups.

In the educative issue, the nearest to our context, the multicultural classrooms continue increasing. It is a continuous increase; the Spanish classrooms are being formed by immigrant/migrant students who arrive to Spain for staying and establishing new ways of life.

To get that foreigner students integrate in the Spanish educative system is a challenge for teachers. Taking into account that the change can suppose an imbalance for several reasons:

- The cultural knowledge of immigrant students has to be adapted to a new context along the years at school.
- To accede to a new school system implies different timetables in classrooms, subjects, contents, learning styles and different pedagogical actions, what can take a school imbalance. (Peñaherrera, 2004)⁹.
- New framework and organization of the school. In some countries, for example in Ecuador, at the primary education level tutors, director of studies, specialists etc, do not exist.
- They bring proper educative experiences from their original country, which would have consequences at knowledge level (learning, expectations, experiences, etc.)

⁸ López Melero, M. (2005). Convivencia escolar y educación intercultural: una oportunidad para (con) vivir en libertad y en igualdad. II Conference of Andalusia for an education with moral values.

⁹ Peñaherrera, M. (2004). Propuesta organizativa para atender la interculturalidad en los centros educativos. En E. Soriano, (Coord.) *Recursos para la enseñanza y aprendizaje de la Educación Intercultural*, 49-53. Almería: Diputación Provincial de Almería.

- And at emotional level (interest, motivation, self-esteem, etc) that will affect their school results. (Peñaherrera, 2004)¹⁰.
- Use of new textbooks that brings different information. We refer for example to contents of geography and history from the receiver country and/or from the autonomous community.
- Little or no use of the Spanish language. Even, if they use it, there are some differences in the meaning of some words, grammar framework and use to adapt to the social and nearer context.
- To stay in a different country supposes rootlessness from their original social and cultural customs.
- The breaking-off in the family, because they are far from their relatives (grandparents, uncles, even brothers and sisters), can affect their adaptation and integration in the receiver country, especially if they have been far during a time from their parents, while they were in the original country.

But, when a student from another country arrives to stay in an educative center, he/she is situated at the correct school level bearing in mind his/her age. In our opinion, this system is not always the best, although, the age can be a reference for the school, but not definitely. We believe that the acquired knowledge in the original country plays an important role, together with the emotional maturity and the cognitive development, the personality, their expectations, etc. Many times, all this is not taken into account to achieve a relationship with the Spanish educative system.

In a related investigation to the problems of immigrant students' teaching (Peñaherrera y Cobos, 2010)¹¹, it has been detected the case of an Ecuadorean child who has started his school time in an educative center in the province of Jaén. He has done a great effort to adapt himself to the educative system, motivated by the textbooks that use the correct levels, because he didn't understand some words; the teacher's

¹⁰ Peñaherrera, M. (2004). Propuesta organizativa para atender la interculturalidad en los centros educativos. En E. Soriano, (Coord.) *Recursos para la enseñanza y aprendizaje de la Educación Intercultural*, 49-53. Almería: Diputación Provincial de Almería.

¹¹ Peñaherrera, M y Cobos, F. (2010). *La integración del alumnado inmigrante en la España multicultural*. In press.

Bandura, A. y Walters, R. (1974). *Aprendizaje social y desarrollo de la personalidad*. Madrid: Alianza Universidad.

intervention is motivated by the methodology and the learning's style. Also, as the child's mother confirms the contents "are very advanced". On the other hand, his partners ignore him, because according to the teacher "he is a foreigner". All this allows to detect the possible exclusion of this child to the new school culture, the social relationships with his partners and what for his mother is more important, his academic results "In Ecuador my son was an intelligent child, here, I don't know what is happening".

At the same time, we have another case, an Ecuadorean girl, who the school situated according to the criteria they are following, at the first year of primary education. The girl doesn't feel motivated, because taking into account her opinion, all what at the school they teach her, before she has known it. She learnt it with her teacher in her original country. Moreover, her mother wants to do the possible changes so that, she is at a higher level at the school, because her daughter can do more things and she is used to have another type of learning: "My daughter knows how to add, subtract, copy dictation and here, she is learning the same".

With this framework, the objective of the schools today will be to readjust the curriculum, to adjust the educative offer to the necessities of foreigner students, to design programmes of educative integration that allows a real and an effective adjust to the Spanish educative system.

3. What are the policies of integration for the immigrant students?

The integration plays an important role in all people. It has effects in the social sphere, it is the capacity to communicate and relate to the rest of people, to participate actively using human rights. In the learning sphere, it is even more latent and necessary, many studies show it. The social learning (Bandura y Walters, 1974), as a specific activity of social character is considered as an active process to build knowledge, (Perret Clemont y Nicolet, 1992)¹² experience, information and social interaction. Apart from the knowledge, the social learning makes possible the development of the capacity to create new strategic answers that are more adaptative (Carretero, 1994).¹³

Hence, the consequence of the integration is the normalization, and it is not another thing that offers several options to develop the most of the learning. The objective is to achieve that the person's conditions are as common as possible, that is, to offer a methodology, procedures, resources, plannings, etc; to develop all the capacities.

¹² Perret Clemont, A. y Nicolet, M. (1992). *Interactuar y conocer: desafíos y regulaciones sociales en el desarrollo cognitivo*. Buenos Aires: Niño y Dávila.

¹³ Carretero, M. (1994) *Constructivismo y Educación*. Buenos Aires: Aique.

Therefore, to achieve the immigrant students' normalization is transformed into the last objective of multicultural schools.

Thus, the Spanish state is aware of the multiculturality, it has designed social-educative policies regarding to integration. We are going to analyse some of them. The legal framework deals with foreigner students. Hence, there are established the general guidelines in the Spanish Constitution in 1978 the "Ley Orgánica Reguladora del Derecho a la Educación" (LODE) in 1985, the "Ley Orgánica de Ordenación General del Sistema Educativo" (LOGSE) in 1990 and the "Ley Orgánica de Calidad de la Educación" (LOCE) in 2002.

The Spanish Constitution gives all the citizens the education right and it gives public powers, the promotion of the conditions that guarantees the enjoyment to this right for all the citizens with equality.

The "LODE" points that the foreigners who live in Spain have the right to receive the basic education, which allows the development of its personality and the realization of a useful activity for life. It shows that the country and the autonomous communities have to guarantee educative necessities giving an adequate offer of school places.

The "LOGSE" presents some measurements for compensating inequalities in education and it allows public powers to take specific actions for the equality, pointing that the country as the autonomous communities must put their main objectives of remedial politics. The "Ley Orgánica 10/2002, de 23 de diciembre, de Calidad de la Educación (LOCE)", in its preliminary title points out the principles of the quality in the educative system: the capacity to act as compensation element in the personal and social inequalities and it admits the basic right to receive helps and supports to compensate the lacks and personal, familiar, economic, social and cultural disadvantages for all the students.

The "LOCE, in the article 42.4, establishes that "foreigner students would have the same rights and the same obligations as Spanish students and their incorporation to the educative system will suppose the agreement of established rules in general terms, and rules of coexistence in educative centers where they get involved".

In addition, it shows that, for the students that do not know the Spanish language and culture, or with serious lacks in basic knowledge, the educative administrations have to develop specific learning programmes with the goal to facilitate their integration at the correct level.

The majority of the taken measurements in Spain come from the mentioned legislation. Those measurements cause different actions. Those actions are almost common in Spain, as the classes of linguistic adaptation, the intercultural mediators between the school and the educative community, the teachers' formation (courses, conferences, etc) is especially positioned to the intercultural education, elaboration of

prepared curricular materials by unions, ONG's and different social actors that are joined to the issue. However, the most interesting actions related to this information are to analyse the curricular measurements that are made for the immigrant students' integration, because we think that the curriculum is the main tool for the teacher's classroom. This measurement has the goal of adapting the curriculum and ordering the school with regards to the school's groups. The measurement is based on curricular adaptation programmes, workshops, specific programmes of interculturality, out of school activities; specific educative needs schools, etc.

Although the different measurements and laws, that are being developed, point an inclusive type. The reality is that the truth inclusion of immigrant students is a process, it is sometimes slow, other times it is quick, complex and progressive. It requires a gradual structuring, that implies the planning of enough actions and coordination and cooperation of the implied agents in education. It is the only form to achieve a social behaviour for relating and communicating with people around, keeping the contact (Navarro, 1992: 109)¹⁴.

The before-mentioned cases, not only add doubts to some policies related to the age, but also the educative system itself, the curriculum, the organization, the administration of schools, material and human resources, the educative quality of the learning, admitting the diversity, the heterogeneity and the equity that cause quality in schools. Those schools are adapted to changes, improvements, innovation and inclusion.

4. The curriculum as a key tool to build interculturality.

The school has an important and key tool for the education of students, the curriculum. The curriculum has the following functions according to Gimeno (1992)¹⁵:

- To define the demanded learning for students.
- It implies the expression of a cultural type of normalization, a cultural politics and an option of social integration related to the defined culture.
- It guarantees the equality of educative opportunities.
- It orders the knowledge inside the school.
- It is used for specifying some aspects of the cultural tradition, which a social group considers that is part of an individual tradition in each member, so they

¹⁴ Navarro, M^a. J. (1992). *Educación intercultural, currículo y Acción tutorial. Enseñanza & teaching*, 10.

¹⁵ Gimeno, Sacristán, J. (1992): *El currículo: ¿los contenidos de la enseñanza o un análisis de la práctica?* En Gimeno J. y Pérez Gómez, A. (coord.) *Comprender y transformar la enseñanza*. Madrid: Morata.

can participate in community life. And it is the aspect, especially, that we want to point now, “the cultural tradition”, as knowledge and the culture itself.

The curriculum is the selection and pedagogical adaptation of the cultures, which cause at schools, to make possible the assimilation by all the members and each one of them (Lorenzo Delgado, 2004: 84)¹⁶.

Through it, all the members are able to have an active life for the development and integration in society.

On the other hand, the intercultural education, according to the Irlanda guide for the Technology of the Information and the Communication (ICT) of the curriculum in primary education (NCAA, 2004:4, quoted by Grant 2009)¹⁷, express the following:

In itself, the intercultural education has two main points: an education that respects celebrates and admits the normalization of diversity in all aspects of human life. It raises students' awareness about humans who have naturally developed diversity in ways of life, customs, and worlds' points of view. This range of life enriches all of us.

From this perspective, it deals with teaching people from the curriculum to value the cultural differences in the same aspects. Bearing this in mind, interculturality is built as a joined and shared process. In this way, the interaction among people is very important for the cognitive development, emotional-affective as well as the attitudinal, in which the teacher is the mediator between students and culture. It implies that intercultural education must fill each one of the elements of the Project in the school admitting the cultural diversity richness.

In the Curricular Project has special relevance the Orientation Plan and the Tutorial Action, because they are tools that allow teachers to include the reception programmes and the specific actions, to help the integration process in the case of ethnic minorities of students and the measurements which contribute to avoid the rejection attitudes, intolerance or discrimination.

¹⁶ Lorenzo, M. (2004). *Instituciones y escenarios para un currículo multicultural. Bordón*, 56, 1.

¹⁷ Grant, C. (2009). *Una voz en Pro de los Derechos Humanos y la Justicia Social: la educación intercultural como herramienta para promover las promesas y evitar los riesgos de la globalización*. En E. Soriano, (Coord.) *Vivir entre culturas: una nueva sociedad*, 25-48. Almería: La Muralla.

We believe that interculturality must be included in the curriculum. The guided principles to do it might be:

1. To try to favor, promote, facilitate the process of development in cases of ethnic-cultural identity of students, the cultural pluralism and the education for citizenship. The reflection and the personal critic analysis is an essential content in the process of identity development.
2. To start with a personal reflection about the own identity and after to be able to know the other person, in order “to feel as the other person”.
3. To address to all the students.
4. The positive construction and the assessment of the identity have a *positive effect in the self-esteem and in the self-concept of the students*. The interculturality has an impact in the development of the emotional-affective, attitudinal, cognitive aspect and the development of moral values.
5. To adopt the concept of culture as something dynamic and no static, flexible and opened.
6. To develop curricular contents dealing with intercultural contents, the natural context of the classroom where are taken learning processes.
7. To realize the educative purposes and the curricular contents of the educative center.
8. The intercultural contents, which can be taken depending on the necessities of the centers and the groups of learning, can be among other, the followings:
 - a) Sensitize about the migratory phenomenon.
 - b) Democratic culture (Respect to diversity)
 - c) Citizen education (Belonging to a community)
 - d) Knowing himself/herself (Identity)
 - e) Democratic culture (Coexistence, identity and respect)
 - f) Social justice (Human rights)

5. Conclusions.

In the last years, the Spanish state has designed socio-educative politics related to the multicultural phenomenon, which point a new conception. They are treated in an intercultural project that relates to the integration of ethnic and cultural minorities, keeping its own culture and with a continuous relationship among them. However, the effort must be continuous and not only in the school center, but also in all the educative community and society in general, where the interculturality is an alive tool, backbone of moral values as equality, respect, human rights and cultural recognition.