MASTER'S DEGREE
FINAL DISSERTATION

The invisibility of adolescent migrants in the classroom: a critical analysis on the social inclusion pedagogical strategies of teachers in secondary high schools in Castelló de la Plana

Student: Renelyn Lastimosa

Director: Dr. Egidio Alcides de Bustamante Azevedo

Tutor: Dr. Irene Comins Mingol

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Dedication

To my daughter Kai Mayari,

Writing this Thesis has a special significance for my future career and personal life because you are part of it. You will be the daughter of an immigrant and a queer woman. You will face joy and sorrow in navigating and constructing your identity. I will be here and your Mamu will be here holding your hand and sharing your journey as you embark on understanding your social complexities as a daughter of an immigrant and from a queer family.

With all my love,
Mama

Acknowledgments

I would like to acknowledge the community that helped me accomplish this Thesis. Without the help of everyone, I would not be able to finish this academic endeavor. I am addressing each and everyone who helped me as the 'community' because it signifies an ecosystem of interconnectedness, and I am a true believer in collective actions in transforming societies.

I am grateful to my Supervisor, Dr. Egidio de Bustamante for always being a supportive mentor and supervisor, he has been prompt and helpful in guiding me throughout my writing process. I will forever treasure the connection that we have created and the lessons that he has imparted. I would also like to acknowledge my tutor Dr. Irene Comins Mingol for answering my queries with regard to the technical aspect of this thesis. Moreover, the help of Dr. Sofia and Adela has also helped me gather the right respondents for this study, without their support it would have been challenging for me to conduct my fieldwork. I'd also like to mention the support of the research group that we have created, Paula V., Luisa, Alex H., Miriam, and Carolyne for encouraging me and for taking the time to show up during our monthly check-ins. I also want to thank Laura Fernanda Merchán Henao in particular for always being there for me when I needed a partner in crime (especially when I needed to have someone to interpret in Spanish during my fieldwork). I would like to also extend my special gratitude to Dr. I-Jin Jang and Dr. Jennifer Murphy for always believing in me and for the valuable lessons that they taught me. All these efforts and support helped me finish writing my thesis. A million thanks to this community!

Lastly, I would like to acknowledge my life partner Pam Daccache. Thank you for the unconditional love and support that you have shown me throughout my academic journey. I am grateful to have shared this journey with you.

My academic journey in the Peace Master has been both professional and personal. The professors of this program have taught me so much wisdom that I will carry throughout my life journey, as a peace practitioner, a mother, a friend, a sister, and as a stranger. I have met people from different walks of life in this program that embodies change and at the same time signifies oppression and injustice, both beautiful and ugly experiences that I had in this program will serve as my learning blocks towards building and promoting a culture of peace.

Abstract

This Master's thesis seeks to understand, contextualize, and promote critical concepts of social inclusion and culture of peace for teachers. To do so, it analyzes the pedagogical strategies of teachers in secondary high schools in Castellón. It starts discussing a critical and decolonial approach to intercultural education and institutionalized approaches; proceeds with presenting semi-structured in-depth interviews with public high school teachers; identifies the problems of curriculum ideology based on neoliberalism and capitalism, characterization of migrant students, language assimilation, and teacher training and concludes with a small project to change current classrooms towards more inclusive and peaceful ones.

Keywords:
Migration, Intercultural Education, Decoloniality, Social Inclusion, a Culture of Peace

Resumen

Esta tesis de Máster busca comprender, contextualizar y promover conceptos críticos de inclusión social y cultura de paz para los docentes. Para ello, analiza las estrategias pedagógicas de docentes de los Institutos de Educación Secundaria en Castellón. Comienza discutiendo una aproximación crítica y decolonial a la educación intercultural y a los enfoques institucionalizados; procede a presentar entrevistas semiestructuradas en profundidad con docentes de institutos públicos; identifica los problemas de la ideología curricular basada en el neoliberalismo y el capitalismo, la caracterización de los alumnos inmigrantes, la asimilación lingüística y la formación del profesorado y concluye con un pequeño proyecto para cambiar las aulas actuales hacia unas aulas más inclusivas y pacíficas.

Palabras clave:
Migración, Educación Intercultural, Decolonialidad, Inclusión Social, Cultura de Paz

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Introduction

1. Motivation of the study

"When in Rome, do as the Romans do"

The statement in the epigraph above has been long used to justify the migration assimilation theory. This theory embraces the universalist epistemological perspective which holds that all differences can be traced back to a single human structure (Pica-Smith, Contini and Veloria, 2018). The classical assimilation quotation promotes that when you are in a new territory you have to 'adapt', and act like them. My personal and professional experiences are my main motivation for carrying out this study and topic. I am from the South of the Philippines, from the island of Mindanao. Where I am from in the Philippines is already a location that is highly stereotyped and has been oppressed for so long, that it is an area that is tagged as needing 'development' in the internal national development discussions. Also, I am a cis abled woman who identifies as queer. I also want to emphasize that although I have been the target of systemic oppression, I was able to find a way to access good education and opportunities to be able to uplift and alleviate my economic and social condition. Additionally, because of where I am studying now in Spain, a layer has been added to my social identity, as someone who comes from a country that is poor and has been colonized.

It all started with my first experience traveling and studying abroad. I was granted a full scholarship to the US to study for one academic year under the State Department funding to encourage student exchanges between the US and countries with a sizeable Muslim population. I remember my first, 'intercultural' orientation, we talked a lot about the history of the US, its culture, etc., and how we should respect and follow their culture so we will be able to assimilate and become like 'Americans'. At the time, I was fifteen years old and eager to see the 'world'. When I was in the US, I felt that I was forced to 'integrate', I had to copy what US American

teenagers do, how they say things, and how they think, so I can be integrated into a US American high school.

Although, with my brown-colored skin I knew I was already 'othered', seen as someone who doesn't belong in their community. This experience changed how I see and interact with the world and the experiences I have been through. After my study abroad for a year, I have been exposed to different programs and people with 'diverse' backgrounds. I have also trained to become an intercultural trainer, I became curious about how we can have a just and more peaceful world, and about what skills we should develop to foster empathy and dialogue among and between each other despite our differences.

This also led me to pursue a career in the social sector. I have been working in the social sector for more than 6 years, engaging with youth development programs, doing training, facilitating, and program development. After working for quite a while in the social sector, I felt that I had to upskill to cope with the demand of 'future' jobs, this led me to study a Post Graduate program in Social Innovation Management in Sao Paulo, Brazil. During my Social Innovation studies, I came across, again, this 'resistance' and a big wall of power against people like me. I felt that I was othered during class. The tools, theories, and opportunities were far-fetched for people like me. This experience made me see myself at the bottom of the pyramid of the so-called, Changemakers.

Now, I am again in a setting that is highly diverse, coming to Europe and studying peace studies with students from different parts of the world, mostly from western European countries. This setting reminded me of what I had felt when I was 15 years old. There is this big 'pull' and imposition from a bigger power and structure that forces me to become like them, act like them, so I can fully realize my potential and eventually be seen and get acknowledge

equally. This led me to deconstruct the learning and experiences that I have gone through, I have to understand what this 'power' means and how it affects my future.

These inquiries led me to look at learning spaces, especially the formal ones, and what happens in a classroom with highly socio-cultural diverse students? In my observation, teachers and or teachers have this assumption that if students who have different cultural and social backgrounds come together, they seemingly have 'equal' voices.

That there is equality and equity in the classroom. In my time studying the concept of Peace and how we can enact peace and make peace(es), I have realized that there are certain layers of systemic oppression that 'classrooms' tend to hide. This entails that, teachers tend to avoid conversations that are conflictual in nature. Also, I have the impression that teachers tend to assume that students understand the same and should achieve the same, regardless of their historical and sociocultural contexts. This brings me to the statement of, Pica-Smith, Contini, and Veloria (2018), that articulates the following:

> Bringing people of diverse cultural backgrounds together to co-construct a new culture sounds ideal, it presumes that people of different racial and ethnic backgrounds come to the table as equals, which ignores power differentials, structural systems of oppression, and historical legacies that impact the ways we interact (Pica-Smith, Contini and Veloria, 2018, p. 17).

This statement is helpful for me to draw my thesis on what social justice, equity in education and a culture of peace look like in the classroom. Furthermore, contextualization is key, the idea of time and space are relevant factors for me in this study, in saying so, it makes sense to conduct my study in the context that I am in right now, Castelló de la Plana. It is also important for me to focus on looking at the mechanisms of social inclusion in the classroom at the secondary level with highly socio-culturally diverse students because young people have always been the population that I am interested in studying. I am convinced that if we transform and critically deconstruct and discuss the different levels of oppression within younger

generations, we will have a future that is better than the one we have now and conceptualize how and what Peace entails in a highly uncertain and complex world.

I would like to do this by focusing on the teachers' experiences and perceptions on the matter of social inclusion in the classroom. How do they perceive students coming from a different socio-cultural background compared to their native classmates, how do they design activities, and what process and decision do they take when designing activities? How the national education system affects their creation of curriculum and lastly if they think about the impact that they have on the students and the society at large.

The complexity and dynamism in the classroom with students coming from different social and cultural backgrounds can give us this micro-level of looking at society and how this can be reflected in the macro context. My inspiration for studying the strategies and mechanisms in the classroom to promote social inclusion and a culture of peace relates to my migration experiences and I would like to connect this to my context in Peace studies and my professional experiences in the development sector specializing in intercultural learning and education, program development and facilitation. I would like to contribute my professional and personal experiences to peace studies in hopes that the results and proposal that I have in this thesis will be used to provide an audit and representation in developing educational activities for the voices in the political margins especially in Spain and in the larger European context.

2. About the Researcher

Studying in a space of 'knowledge creation as a colonized child is an extremely uncomfortable and nerve-wracking feeling. As a researcher whose formative knowledge is centered in the west and social identity and life experiences created in the east. The understanding of Modernity, Development, Power, and societal order creates an image of duality. The split of knowledge occurs when a form of liberal understanding starts to emerge,

my identity as the other and my identity as a western scholar (Tuhiwai Smith, 1999). These are critical realizations to have before embarking on a study centered on Peace and Decoloniality. I want to contribute and reproduce new forms of knowledge that do not repeat and uphold colonial legacies. For this reason, I decided to investigate present phenomena such as migration in western Europe because this is my reality, I am an immigrant in Spain and I would like to understand how the system of social inclusion gets interpreted in different social settings, especially in the classroom. This microcosm social environment offers us (me and the reader) to look at how systems are organized, how power is constructed, and how social identities are treated. This motivation of knowing how knowledge and order is implemented in the classroom has a special interest in my professional and personal journey.

It is also interesting to note that, where I come from the Philippines, and where I am now, Spain has a historical significance. The Philippines was colonized by Spain for over 333 years and was sold to the North Americans (USA) later whose imperial roots are still alive.

Navigating systems of colonial structure as a colonized child needs a strong heart, determination, and perseverance. This research journey is an opportunity for me to create new ways of looking at systems in the eyes of the so-called 'Other' (me).

The issue of migration in western European countries is an issue of active visibility and creating plurality. How do we make sure that we reduce violence in forging new relationships of different social identities given the enduring legacy of colonialism?

> We live at a time in which the responsibilities of citizens transcend national borders. The old modernist notions of center and margin, home, and exile, and familiar and strange are breaking apart, Geographic, cultural, and ethnic borders are giving way to shifting configurations of power, community, space, and time. Citizenship can no longer ground itself in forms of Eurocentrism and the language of colonialism, new spaces, relationships, and identities have to be created which allow us to move across borders, to engage difference and otherness as part of a discourse of justice, social engagement, and democratic struggle (Giroux, 1997, p. 227).

In a world where connectedness transcends national lines, Henry Giroux's statement emphasizes the ongoing production of new identities. However, this creates difficulties, particularly for individuals who are subjected to institutional oppression. Those who are

represented but do not have complete legal rights to thrive. There is more effort to be done to achieve the formation of new spaces, connections, and identities, particularly at a site (Europe) where power and knowledge anchor the world order. The discourse on my country and my people still prevails. This has been evident in the exclusionary nationalism discourse of various extreme right-wing European political groups (Pica-Smith et al., 2019). Beyond cultural positivism and technical rationalism, the complexity of today's society must be viewed from a perspective of peace and decoloniality.

Moreover, studying in the field of Peace allows me to investigate social institutions such as schools to illuminate the interlocking systems that block a certain group of people from fully being recognized as equals.

3. Context of the Study

Migration has been a phenomenon that has changed the makeup of societies; crossing borders is not a new event in human history. We have seen various types of human migration, as well as a changing political landscape. The political discourses we hear about people migrating alter as more and more individuals move from one region to another, some of whom are mostly forced due to unprecedented circumstances (Pica-Smith et al., 2019). People in today's 'modern' and capitalist society need to progress economically and socially, which indicates that people all over the world will continue to look for opportunities for such rapid economic and social changes (Kalemba, 2021).

In 2020, United Nations International Organization for Migration (UN IOM) documented 281 million migrants worldwide, accounting for 3.6 percent of the entire global population. Moreover, the figures reported by UN IOM on Europe, the study's focus point, have tallied 86.7 million migrants since 2020. The detailed statistics for the overall representation of the location of this study can be seen in Chapter one.

Migration for this purpose, according to the UN IOM, is defined as a person who moves away from their regular residence, whether inside a country or over an international border, for a variety of reasons, whether temporary or permanent. This term encompasses the following categories: migrant labor, legally or illegally defined persons in the country or area, various statuses such as international students, and so on. This IOM definition does not imply a universal definition of the term migrant (IOM UN Migration, 2022).

With the increase in migration, the European Union established a program called "Intercultural Cities" and Castellón de la Plana ranked 3rd among cities with less than 200,000 inhabitants and ranked 5the among cities that have more than 15% of foreign-born residents (Council of Europe, 2015). As part of being an intercultural city, the local government of Castellón is committed to creating and promoting intercultural activities that align with the regulations of the Council of Europe. The Intercultural Cities project is a collaboration between the Council of Europe and the European Commission. It aims to investigate the potential of an intercultural approach to integration in culturally diverse communities.

The role of education in understanding the complexity of our societies is an important structure to examine when we want to systematically create change within different social systems. Certainly, the concepts of diversity and interculturalism are now part of modern educational discourse, but only as rhetorical aspects rather than actual practices: present programs do not adequately address the needs of culturally varied students (Bochaca, 2005). It is clear that schools are pillars of identity creation a place where young people develop a sense of self and self in connection to others constitutes an advantageous framework for both youth development and education toward social change and social justice (Pica-Smith, et al., 2019).

The evolution of diversity and inclusion within their educational programs and initiatives across western European countries presents how policies are being shaped in response to the increasing cultural plurality of different European societies.

All contexts taken into consideration for the purpose of this study, the examination of Intercultural Education from an institutional perspective will be presented in Chapter one to show the interpretation of Intercultural Education based on the leading international and national agencies majorly led by Western countries that support and promote modern educational resources and policies. Furthermore, I will also discuss the decolonial interpretation of Interculturality in this first chapter to show the contrasting conception of the above-mentioned concept with current practices of intercultural education. The opinions and observations that I expressed in this chapter are also based on my academic and personal lived experiences as an immigrant student and as a development practitioner. To support my claims on Chapter one, I have used the work and voices of the following authors: Pica-Smith et al. (2019) in their recent book on Social Justice in European Multi-Ethnic Schools, addressing the goals of intercultural education, Freire (1970) in his Pedagogy of the Oppressed will highly be seen throughout, the contribution of Walter (Mignolo & Walsh (2018) on decoloniality and Giroux (1997) on his border pedagogy.

The Chapter two of this thesis highlights the fieldwork conducted with the public high school teachers in greater Castellón, partial transcription was used to present the essential data gathered using a qualitative method by means of a semi-structured technique through an in-depth interview.

Various diagrams and visualization tools were used for data analysis. And based on the data gathered, five conditions were developed and should be taken into consideration when designing and supporting educational activities and programs, the four contextual conditions are neoliberalism and capitalism serve as the ideological basis for educational institutions, characteristics of migrants are essentialized, language-based assimilation strategy and teacher training. As a diagnosis, I will synthesize chapter one's reflections and compare them to the

data from the interviews, which will be followed by my 3Rs of Changing Classrooms into a Space that Promotes Social Inclusion and a Culture of Peace (3RsCC). I will offer a detailed learning framework proposal that integrates the qualitative data I have gathered as well as insights from the literatures I have researched and presented. Further, the 3Rs stand for Reception, Reciprocity, and Reflection, and each of these learning processes will be discussed in chapter three.

The statistical data presented and analyzed hold democratic struggles and emancipatory dreams, for the exact purpose of this study in uncovering systems of invisibilities of students with migrant backgrounds, I have dived into the experiences of the receiving population by means of interviewing public high school teachers in Castellón on how public schools cope with these changing times. In recent decades, social change and migratory movements have significantly and comprehensively transformed societal structures throughout Europe and, more recently, in Spain. (Aguado and Malik, 2001).

4. Research Question

There are various angles to approaching this study and capturing the teachers' experiences in the classroom relating to the experiences of their students. I chose to contextualize the concepts of social inclusion and culture of peace based on the teachers' perspective because this will bridge the gap between what the Intercultural Education policies of the city council of Castellón presented and how these terms are being understood and implemented in classrooms. Furthermore, choosing this question will provide a diverse range of educational viewpoints from teachers of varied social and economic backgrounds.

This research question calls for a qualitative approach to capture human experiences and relate them to the teachers' current realities. This research question should help explain the

phenomenon of migrant student invisibility and encourage reflection and insight among teachers and policymakers.

- How are social inclusion and culture of peace being understood, interpreted, and implemented in the classroom and what can be done?

5. Objectives

The objectives will direct how I structure my studies while also capturing the human experiences of teachers and centering the analysis on decolonial approaches. It is critical to include decolonial work and approaches in the interpretation and analysis of this study as this demonstrates how much colonial (and thus violent) legacies still to be undone.

5.1 General Objectives

To analyze the pedagogical strategies of teachers in promoting social inclusion and a culture of peace in secondary high schools in Castellón.

5.2 Specific Objectives

1. Identify discourses of intercultural education in promoting social inclusion and culture of peace in developing education curriculum and school activities and how these discourses impact students who have migrant backgrounds?
2. Interpret the discourses of social inclusion and culture of peace from the perspective of decolonial thinking.
3. Propose ways to integrate discourses on social identities (culture, gender, beliefs), race and racism, power, and privilege in diverse classrooms when designing an activity, curriculum, and program.

6. Methodology

This thesis aims to analyze the pedagogical strategies of teachers in promoting social inclusion and a culture of peace in secondary high schools in Castelló de la Plana. This study involves gathering primary and secondary data. The primary data is collected by conducting in depth interviews with teachers in the secondary public high schools in Castellón. The teachers are chosen at random to participate in this study, to obtain perspectives and experiences from at least 5-10 teachers from various secondary high schools. I did not attach full transcriptions of the interviews to this thesis in order to make it concise and to avoid a lengthy, unnecessary annex[1].

The in-depth interview is conducted in a semi-structured manner, with the primary goal of eliciting the experiences of teachers in the classroom about social inclusion and a culture of peace, respectively. Likewise, the secondary data supporting this study is gathered through literature reviews.

The structure following this study involves looking at different perspectives from macro, meso, and micro levels of societies. This implies that interviews gathered represent the realities on the ground, and the literatures reviewed are the basis for institutional and community-level perspectives. The data analysis is based on critical theories and a decolonial approach to bring a new perspective in bridging the gap between theory and practice in the classroom on social inclusion practices.

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[1] For a copy of the full transcripts or the recordings, please write an email request to al402803@uji.es.

Chapter 1

In this chapter, I lay out the contextual reality of Spain in terms of its migration statistical data, intercultural educational realities and policies implemented in addressing the upward trend of migration in the country. Moreover, I tackle intercultural education perspectives in both the globalized conception of it and its decolonial critique. To this decolonial critique I include a peace perspective and, lastly, I offer my learning remarks and conclusion towards the end of this chapter.

1. Data on Migrants in Spain and in Castellón

Statistical data on migratory flows are constantly changing, United Nations International Organization for Migration (UN IOM) highlighted that 1 in 30 persons are migrants. The statical data presented in this study visually represent the number of people moving from one region to another however it is not my aim to narrow human experiences based solely on numbers and indicators. The numbers are complementary to the contextualization of the overall migration phenomenon. The statistical data provided for contextualization differs by country and location. Furthermore, because of the restricted internet visibility of recent data, particularly regional data, the statistics shown here are drawn from different year sources.

According to the European Union's immigration census, Spain has received 6.84 million migrants since 2015 (UN IOM, 2020). Also, the *Instituto Nacional de Estadistica* (INE) population figures showed that there was population growth in Spain in 2020, with 465,721 immigrations reported, accounting for the whole country's population of 47 million as of 2021 (Instituto Nacional Estadística, 2021). The non-EU countries recorded that represent a large number of the populations in Spain are the following: Morocco, Romania, Venezuela, Honduras, and Colombia. Moreover, the autonomous communities that registered the most foreigners are Catalonia, the Community of Madrid, and the Valencian community.

In *Communidad Valenciana* (Valencian community) which is the subject of the analysis of the study, the immigrant population from 2016-2020 consisted of 773,010 residents[2](Generalitat Valenciana, n.d.) . As for Castellón, a province of the Valencian Community, the foreign population measured 15.18% of the province's total population which translates to 89,145 registered foreign residents out of 587,064 thousand residents as of 2021 (Banco de Datos Municipal, 2021). The countries with the highest representation of people in Castellón come from Romania (38,377), followed by Morocco (15,208), Colombia (2,434), Algeria (2,197), and China (1,417), and the rest represented other minority groups that are increasingly settling in the city (Ayuntamiento Castellón, 2019).

1.1 Castellón and the EU Intercultural City Program

The Intercultural City program defines intercultural cities as a city that have people from various nationalities, origins, languages, and religions/beliefs, diversity is viewed positively by political leaders and the majority of citizens as a resource. To create the ranking of different intercultural cities in Europe the project created an Intercultural City Index analysis which involves 69 questions divided into 14 indicators and three different types of data. Commitment, education system, neighborhoods, public services, business and labor market, cultural and civic life policies, public spaces, mediation and conflict resolution, language, media, international outlook, intelligence/competence, welcoming, and governance are among the indicators (Council of Europe, 2015).

This project prompted Castellón to engage and create more policies that would foster interculturalism in the city. In 2006, the City Council approved the 'I Immigration and Social Coexistence Plan (2006-2009)', to meet the needs created by the arrival of people from other countries. After the 2006 immigration social coexistence plan, the city establish the II Plan called, 'Plan Castellón Ciudad Intercultural' in 2012. With the guidance of the Intercultural

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[2] Foreigners with foreigner identity card or foreigners with a valid Spanish residency

Cities project framework, the City Council of Castellón de la plana is committed to interculturality as a cultural diversity management model, employing professional mediation, intercultural education, and the promotion of social skills for assertive and enriching communication as reiterated in their council plans, policies, and intercultural city plan report.

The city council of Castellón de la plana as part of their III plan and continuous commitment to upholding their intercultural city status, adopted Mediation as a tool in resolving conflicts with different cultural dynamics, and a framework on how to utilize mediation in this context. In the same line, they have also promoted intercultural mediation in schools to prevent violence and promote programs of positive coexistence through dialogue, school mediation, and the participation of the students' families and environment. In the council plan, they have also outlined objectives that establish educational measures and programs to develop and facilitate the adaptation of inclusive values and participation of students which refers to the identified categories, positive assessment of any type of diversity, respect for human rights, equality, coeducation, interculturality, solidarity, etc. Additionally, there is also a plan to train teachers for the promotion of an inclusive and democratic coexistence, how to create a respectful and welcoming environment that favors learning and participation in equal conditions among all students putting the key focus on the teacher's role as an intercultural mediator that ensures the inclusion of the immigrant population in the educational system in full equality, avoiding segregation and discrimination, and also including the adult population, particularly women; supports actions in the classroom that favor integration, inclusion, and the experience of cultural diversity, promoting activities or workshops so that school children know their rights and duties while also learning dynamics in terms of racial and ethnic diversity (Ayuntamiento Castellón, 2019).

There is certainly a lot to unpack and analyze in the Intercultural document and plans presented by the city council and investigate how these plans relate to the current reality of schools in the city. It is also important to note that the use of language and the design of the measurement of intercultural cities do not represent the diversity of voices. The establishment of intercultural cities is a way for the European Union to integrate the notion of interculturalism and move away from the discourse on multiculturalism (Pica-Smith, et al., 2019). This new governmentality promotes interculturalism as a policy of integration (Pica-Smith, et al., 2019, Guidikova, 2015) this is a new way to manage public city spaces. The creation of intercultural cities forges an advancing way to promote social cohesion and public order.

1.2 Migration and Education

The creation of educational curricula heavily depends on what the state's trajectories are, which is observed in the state's priorities. Intercultural education as a framework has to be thoroughly studied and observed in the classrooms because the concepts, languages, and provisions used might simply hide inequalities and colonial discourses, an alibi to address superficial "cultural diversity" rhetoric and solidifies cultural tokenism (Aguado and Malik, 2001).

The discussion of plurality in the Education sector is important to uncover different kinds of direct violence, in the data presented by UNICEF in their study entitled, Hidden in Plain Sight, bullying is the common form of violence throughout the world, it was recorded that in 106 countries 7-74% among 13-15 years olds are either victims or perpetrators of violence (Ministry of Education, Culture and Sports, 2017, UNICEF, 2014). Spain placed in zone 1 which is considered to be in the intermediate category. Furthermore, a survey conducted by the European Union Agency for Fundamental Rights revealed that people who belong to the minority population (ethnic, cultural, or religious) experience discrimination in various public spaces, including schools. For example, 10% of Roma People, 8% of North Africans, and 6%

of Sub-Saharans reported discrimination in school by classmates or school staff (Ministry of Education, Culture and Sports, 2017, European Union Minorities and Discrimination, 2009).

The interaction of various stakeholders at the macro, meso, and micro levels determines how migration policies and pedagogical practices affect learning spaces.

1.3 Migration and politics

The increase of migration in western Europe especially in the last decades prompted extreme political right-wing parties to rise and influence the overall state policies, especially on immigration. The emergence of extreme right-wing parties in the EU brings sentiments of anti-immigrants, anti-Islam and exclusionary nationalism. The nature of these political parties is contested as democratic because of their political stance which is seen as populist and ultra-nationalist. Nationality is perceived as a stable identity or entity with its own distinct culture (Byram, 2009). These political standpoints eliminate the protection of minorities and cultural plurality.

> The protection of the rights of minorities and liberal principles of a pluralistic society, as well as the separation of powers, come to the last instance in tension with the popular ideology list and nationalist of these parties, which proclaim that the people are culturally or ethnically homogeneous must be sovereign (Akkerman, 2018 p.50)

The far-right parties acquired appeal in Western European countries due to their vow to reduce immigration from non-Western countries and defend their national cultures. Their political momentum although has not been successful has influenced traditional political parties on reevaluating integration policies. The electoral triumphs of far-right parties, as well as increased media attention to the topic of immigration, have put pressure on conventional parties, notably center-right parties, to reconsider their political aims (Akkerman, 2018).

Specifically, in the Spanish context, the political party Vox has garnered major wins in parliament representations and local municipalities. It has been recorded that Vox has 52 MPs in the congress, three senators, four members of the EU parliament, 55 regional

parliamentarians, 526 local councilors, and five mayors (Santana, et al., n.d.). Vox's political manifesto promotes anti-immigration and the preservation of Spanish nationality and traditional conservatism, promising to maintain traditional and religious moral values. An example statement from Vox vice president when interviewed by Euronews, "Spain is under attack from illegal immigration," Vox vice-president Jorge Buxadé (Galloway, 2022).

It is also important to highlight the demographics of their supporters, according to data gathered by (Santana, et al., n.d.) the usual profile of its voters are young, male, and less educated.

This rise of populism ideologies and exclusionary nationalism has been on 'trend' and widely observed in mainstream media and many social media platforms that directly target the younger generation, resulting in a surge in highly polarized communities and hate crimes in various communities across the EU. Furthermore, it is important to point out that there is no substantial evidence that support the Vox vice president's irrational claims about illegal immigration and migrants attacking Spain.

2. Grounding Theories

2.1 Social Justice Education in European Multi-ethnic Schools

The work of the following authors, Cinzia Pica-Smith, Rina Manuela Contini and Carmen N. Veloria (2019) brings an important debate on multicultural education. Their work has heavily influenced the analysis of this study, and their critical voices are very visible in this study because their book brings critical theory to challenges and resolutions within the educational contexts and have critically examined the intercultural education proposed by European Union in the last two decades. They focused on culture, intercultural competence, and discourse throughout the book, and remain skeptical whether it will bring social justice or make schools more equitable settings (Pica-Smith et al., 2019). Consequently, their work also addressed the sociological models of migration theories and the relationship between

multiculturalism and interculturalism. The intention of their work also aligns very well with the research question that I have presented for this study which they have stated.

> When we set out to plan this book two years ago, we did so with a sense of urgency as we observed the increasing rise of anti-immigration, racist, xenophobic, and Islamophobic popular discourses and populist, nativist, and right-wing political rhetoric and movements proposing legislation to fur- ther solidify structural inequality and institutionalized systems of oppression already in place (Pica-Smith, et al., 2019, p.141).

Equally they have provided a critical examination and reflection of the theoretical framework and pedagogy of intercultural education in a European context in their work. Also, Pica-Smith et al., (2019) looked at European organizations and documents dealing with an increasingly multiethnic and diverse society and educational system, which ties in with my research on colonial legacies in the globalized education system. Further, their work has also tackled the flawed the improved intercultural framework in comparison to the multiculturalism notion. They claimed that multiculturalists are perceived as being too pro minority and pro-diversity, which they feel has resulted in societal fragmentation or 'parallel societies,' in which immigrants refuse to completely assimilate into European society (Pica-Smith, et al., 2019).

In their work they showcased that:

> A critical exploration of students' histories and experiences in contextualized spaces is then needed to understand particular linguistic, cultural, and social interactions, which both shape and are shaped by social, political, economic and cultural dynamics (Pica-Smith, et al., 2019 p.143, Fischman, 2009).

Accordingly, their work have highlighted the structures of power and inequity within the intercultural framework proposed by international and national agencies, which they emphasized the need to identify, study, understand, analyse and deconstruct systems of power in order to achieve the transformation in the educational space for social change (Pica-Smith, et al., 2019).

2.2 Interculturality and Decoloniality

The presentation of decolonial perspective on Interculturality helps this study to make an argument in pointing the structures of ongoing coloniality of power[3] in Europe and how this still manifest in different social systems like in schools even nowadays.

The section on interculturality from Walter Mignolo and Catherine Walsh's works is significant since it presented the Abya Yala (Latin America) social movement, which is both complementary to the political, epistemological, and existence-based project of a decolonial praxis (Mignolo & Walsh, 2018). Both the Indigenous Regional Council of Cauca, Colombia (CRIC) and the Confederation of Indigenous Nationalities of Ecuador (conaie) identified *interculturalidad* (interculturality) as an ideological principle and a central component of their political and epistemic projects of struggle in the late 1980s and early 1990s, in direct response to the emergence of neoliberalism in the region (Mignolo & Walsh, 2018). More importantly, it alludes to the emergence of fundamentally different societies, a 'alternative' social order, and structural economic, social, political, and cultural shifts (Mignolo & Walsh, 2018). Interculturality as Mignolo & Walsh explained that it is not synonymous with multiculturalism which they further articulated as:

> (…) multiculturalism as broadly understood in Latin America as the recognition of cultural diversity by governments, states, multilateral institutions, and international nongovernmental organizations, efectuated through a politics of inclusion that, more often than not, is tied to the interests of the dominant order (Mignolo & Walsh, 2018 p. 57).

They have described that 'interculturality' that served the dominant order is called, 'functional interculturality' which was also inspired from Raimon Panikkar's description of multiculturalism with a colonialist syndrome that has cultural superiority (Mignolo & Walsh, 2018). In addition, 'functional interculturality' as further discussed in their work.

> (…) has a benign and condescending hospitality, which it extends its project through individual inclusion, the facade of dialogue, and the discourse of citizenship, functional interculturality constitutes a more complex mode of domination that captures, co-opts, pacifies, demobilizes

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[3] A concept that gives evidence to the fact that, although Europe no longer has colonies, it still exercises power over former colonized countries and peoples nowadays in everyday life (Quijano: 2000)

and divides movements, collectives, and leaders; impels individualism, complacency, and indiference; and shrouds the structural and increasingly compound convolution of capitalism and coloniality" (Mignolo & Walsh, 2018 p.g.58)

The importance of their critical decolonizing view on Interculturality helps my study contrast the dominant discourse of Interculturality which is promoted to 'manage' social inclusion and coexistence among different social identities in the West. Their proposed Interculturality offers a radical change in the dominant order with its foundational base of capitalism, Western modernity and continued colonial legacy. This decolonial perspective bring to light the "lived legacies and long horizons of domination, oppression, exclusion, and colonial diference (ontological, political, economic, cultural, epistemic, cosmological, and existence based), and the manifestations of these legacies in social structures and institutions, including in education and the state" (Mignolo & Walsh, 2018 p. 58).

In this light, it is critical to have an alternative voice on how to address systemic oppression among social identities at the oppressors' site, which is why bringing Mignolo & Walsh's voices into the discussion is essential to delivering a critical analysis of the institutional perspective of Intercultural Education in the West.

2.3 Pedagogy of the Oppressed

In order to bring arguments related to power within and between socially complex spaces like in the classrooms in Europe, the work of Paulo Freire is an essential reference for this study. The study of migration from the Global South to the Global North and its effects in classrooms is a great parallel to a discussion between the fragile relationship of the colonizer and the colonized, which Freire critically articulated in this Pedagogy of the Oppressed; in his work, he offers a critical tool to reflect on and understand the process of what it means to be on the periphery. He offered a critical perspective on education and coined the concept of the 'dominant banking model' where he explained the narrative education that makes students become like 'machines' or 'tanks to be filled' by the teachers. This is a critical point because

this intersects with the complex challenges that a student with a migrant background encounter when moving to a new environment and they are forced to assimilate. In contrast to the 'banking model', Freire proposes a democratic problem-posing education that attempts to enable students' ability to critically assess how they live in the world. (…) "with which and in which they find themselves; they come to see the world not as a static reality but as a reality in the process of transformation" (Freire, 1970 p. 12).

The pedagogy of the Oppressed by Paulo Freire is essential to this study because it also encapsulate my lived experiences as a colonized child navigating the colonizers system. His work allowed me to expressed some of my social convictions on social injustices especially in the education sector. Freire, offered me a critical lense to see how assimilation processes works in the classroom whilst offering an alternative way of looking at social transformation. In his pedagogy, he emphasized what it meant to be a cultural voice., "It is a process that always involves pain and hope; a process through which, as forced cultural jugglers, we can come to subjectivity, transcending our object position in a society that hosts us yet is alien" (Freire, 1970 p. 12).

Furthermore, Paulo Freire's pedagogy provides an intersectional view on how social identities are treated, as he thoughtfully detailed:

> one cannot reduce the analysis of racism to social class, one cannot understand racism fully without a class analysis, for to do one at the expense of the other is to fall prey into a sectarianist position, which is as despicable as the racism that we need to reject." (Freire, 1970 p. 15)

The pedagogy of the oppressed provided me with critical guidelines in analyzing the classroom dynamics reported by teachers from Castellón, which were key for designing my proposed learning framework 3RsCC (discussed later on Chapter 3), which offers a transformative classroom framework that counters hegemonic and oppressive structures that invisibilizes students with migrant backgrounds.

2.4 Border Pedagogy

Another key voice that I have used in this study is Henry Giroux's Border Pedagogy. His Border Pedagogy was particularly useful in the development of my 3RsCC proposal because it provides educational spaces on what it means to 'educate' students beyond simply "reading cultural codes, but also learning the 'limits' of such codes, including those they use to construct their own narratives and histories" (Giroux, 1997 p. 147). The intention here is that public high school teachers in Castellón recognize the boundaries built into all discourses – especially their own, which invites them to take a critical view as an authority. Teachers must connect with the experiences of students with migrant backgrounds, and they must gain the understanding of the concept 'border crossers', recognizing that their migrant students are people who move in and out of borders formed around coordinates of difference and power (Giroux, 1997, Hicks 1998) and, as such, have much to teach their teachers. Henry Giroux further expounded that 'borders' does not only signify the physical spatial limitations but it also indicates the invisible borders of culture, histories, "socially organized maps of rules and regulations that limit and enable particular identities, individual capacities and social forms" (Giroux, 1997 p.147).

This pedagogy shifts the lens of the teacher as it decenters perspectives of power, which is important when dealing with classrooms that are increasingly becoming socio-culturally diverse especially in western European countries. Learning is directly tied to the changing confines of place, identity, history, and power in this pedagogy (Giroux, 1997). This pedagogy also explores the imperatives of a critical democracy, which as mentioned above teachers must gain understanding on the concept of Border Pedagogy so that the understanding of difference in constructions through various "representations and practices that name, legitimate, marginalize, and exclude the cultural capital and voices of subordinate groups (…)" (Giroux, 1997 p. 156).

In addition, border pedagogy integrates the postmodern emphasis on questioning official texts and adopting alternative modes of representation or medium such as art, photography, videography, and so on. It also implies the inclusion of popular culture as a serious object of politics and analysis, with the recovery of knowledge and history that constitute alternative and oppositional 'Others' at the center of its purpose. (Giroux, 199, Said 1983).

This clearly demonstrates how Border pedagogy critically engages students' knowledge and experience in order for them to claim their own voice and create their own social identities; it states that "the knowledge and experiences that constitute the individual and collective voices by which students identify and give meaning to themselves and others, drawing on what they know about their own lives as a basis for criticizing the dominant culture" (Giroux, 1997 p.157). Moreover, by closely analysing representations, history, power, and dominant discourses in education, this pedagogy invites teachers to interact and connect with their students. Apart from decolonial interculturality, Border pedagogy also opposes the hegemonic institutional 'functional' concept and practice of intercultural education.

3. Understanding of Intercultural Education from Institutional perspective

Intercultural discourse is crucial because it enables society to avoid ethnic, religious, linguistic, and cultural divisions and deal with different identities 'constructively' and democratically based on shared universal ideals (Portera & Grant, 2017). With the emergence of multicultural communities, there is a need to delve into how international and national institutions address social spaces like the classroom as sites that can promote social inclusion and a culture of peace. Thus, understanding how intercultural education is interpreted in multiple levels of society (macro, meso, and micro) is critical for establishing strategies to

integrate theory and practice, as well as providing ideas and solutions to these dynamic and changing systems.

The recommendations for the development of intercultural competence and learning are based on the overall framework of intercultural education outlined in the Council of Europe's White Paper on Education for All. This document is a consultative process that promotes an intensified intercultural dialogue within and between European societies, as well as dialogue between Europe and its neighbors. It also intends to offer advice on analytical and methodological tools and standards. The White Article is intended at policymakers and administrators, teachers and the media, as well as civil society groups such as migrant and religious communities, youth organizations, and social partners (Council of Europe Ministers of Foreign Affairs, 2008). The documents stipulates that a common future is dependent on the promotion of mutual understanding through the capacity to defend and develop human rights, as well as democracy and the rule of law. The intercultural approach is regarded as the most appropriate educational model for efficiently managing cultural diversity (Mansouri, 2017).

Various inter-governmental organizations are looking for strategies to enhance intercultural and plurilingual education to accommodate students from diverse socioeconomic and cultural backgrounds and fosters social cohesion and coexistence. The rising multiculturalism of European society complicates the subject of 'culture', and this is a significant starting point in understanding the concept of Intercultural Education.

To establish a contrast between previous paragraph ideas and Byram's critique here. The understanding of 'culture' and the creation of interculturality stipulates an essentialized understanding of one's social identity, as Byram (2009) described that 'essentialized' culture was described as the national group's collective 'legacy' and associated with a certain ethnic group (Byram, 2009). Whereas, in a demotic context, 'culture' is seen as a multifaceted and diverse in terms of its range of values, beliefs, practices, and traditions – some of which may

be recent inventions, making culture negotiable and subject to personal choice, as a dynamic process in which both group and community meanings and boundaries are renegotiated and redefined according to current needs (Byram, 2009). These two opposing understanding of 'culture' were taken by cultural studies which viewed it as both an established entity that belongs to a specific national, ethnic, religious, or other 'group', as well as a dynamic process based on personal choice. (Byram, 2009).

This clearly shows that 'culture' constantly needs to be redefined and renegotiated by a person or community depending on their needs. There should be a space that allows a person to negotiate their 'cultural' social identity. The conception of interculturality was inspired by different encounters of people coming from different socio and cultural backgrounds, therefore Byram (2009) defined intercultrality as:

> the capacity to experience and analyse cultural otherness, and to use this experience to reflect on matters that are usually taken for granted within one's own culture and environment. Interculturality involves being open to, interested in, curious about and empathetic towards people from other cultures, and using this heightened awareness of otherness to engage and interact with others and, potentially, to act together for common purposes (Byram, 2009, p.6 sec 4.1).

This description has a sound resemblance to United Nations Educational, Scientific and Cultural Organization's (UNESCO) definition of Interculturality and their strategies for promoting this understading in the overall framework of Intercultural Education. Intercultural education, according to UNESCO can be achieved through the inclusion of multiple perspectives and voices, as well as the development of inclusive curricula that look at languages, such as issues of language instruction and teaching, and histories that should include the cultures of non-dominant groups in society. Furthermore, the four pillars of education identified by the International Commission on Education for the Twenty-First Century can be stated as follows:

1. Learning to know, a general education is defined as "sufficiently wide general knowledge combined with the opportunity to work in depth on a small number of tasks". A broad education exposes a person to a variety of languages and fields of knowledge, allowing for communication. (Pica-Smith, et al., 2019 p.34 apud UNESCO, 2006 pp. 19-20)

2. Learning to do, in order to "acquire not only a vocational skill but also, more broadly, the ability to deal with a wide range of situations and operate in groups." Learning to do also includes the acquisition of necessary competencies that enable an individual to find a place in society on a national and worldwide level. (Pica-Smith, et al., 2019 p.34 apud UNESCO, 2006 pp. 19-20)

3. Learning to live together, by "developing an understanding of other people and an appreciation of interdependence - collaborating on projects and learning to manage conflicts – in a spirit of respect for the principles of pluralism, mutual understanding... peace" and cultural variety. In other words, the learner must gain knowledge, skills, and values that promote a sense of solidarity and cooperation among society's many individuals and groups. (Pica-Smith, et al., 2019 p.34 apud UNESCO, 2006 pp. 19-20)

4. Learning to be, in order to better develop one's identity and be able to behave with increasing autonomy, judgment, and personal responsibility. In this way, education must recognize all aspects of a person's potential (…) including cultural potential, and it must be built on the right to differ.
These values improve the learner's sense of self-identity and personal purpose while also improving their cognitive capacity (Pica-Smith et al., 2019 p.34 apud UNESCO, 2006 pp. 19-20).

At present, to include sustainability and to align with the development goals of the UN, the fifth pillar was established by UNESCO "to address the unique issue of sustainability: learning to alter oneself and society" (Parmigiani et al., 2022, UNESCO, 2012: 35).

The critical response and perspective offered by Pica-Smith et al (2019). argued that the first guideline expressly coincides with culturally responsive teaching, however, UNESCO does not appear to completely subscribe to the field's non-essentialist understanding of culture. Despite advocating for curricula that convey the 'plural, dynamic, relative, and complementary nature of cultures', the dominant idea in the 2006 document is that culture is a homogeneous attribute that "shapes our frames of reference, our ways of thinking and acting, our beliefs, and even our feelings" (Pica-Smith et al., 2019 p.31). Supported by a quoted definition of 'culture' where the organization offers one definition of culture that appears to contradict the fluidity to which culturally responsive teaching refers:

> [Culture] has been defined as the whole set of signs by which the members of a given society recognize one another while distinguishing them from people not belonging to that society. [...] Culture is at the core of individual and social identity and is a major component in the reconciliation of group identities within a framework of social cohesion. In discussing culture, reference is made to all the factors that pattern an individual's ways of thinking, believing, feeling, and acting as a member of society (Pica-Smith, et al., 2019 apud UNESCO 2006, p. 12).

In summary, Pica-Smith et al. (2019) described that "UNESCO's intercultural education (…) supports students to become competent 'global citizens', able to successfully live, coexist, and navigate an increasingly multilingual, multicultural, international social context by acquiring intercultural competencies" (Pica-Smith et al., 2019 p.31).

The Organization for Economic Cooperation and Development (OECD) is another major international organization that promotes intercultural education (OECD).

This organization fosters global competence while keeping intercultural education as a core objective. Global Competence is defined as:

> the capacity to examine local, global and intercultural issues, to understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development (Parmigiani, et al., 2022 p.3 apud OECD, 2018:7).

Finally, the Council of Europe is a key player in fostering intercultural education in European countries, with a focus on linguistic and cultural diversity. They introduce plurilingualism to their vision of intercultural education. Intercultural education and plurilingual education are defined by the Council of Europe as:

> Access to education and success at school depends heavily on language competences. Some students may be disadvantaged as soon as they start school because their competences do not match the school's expectations: children from disadvantaged backgrounds, children from migrant families, or children whose first language is a regional language. But all, whatever their language repertoire, must learn to communicate in school. A command of the language(s) of schooling is vital to success at school and social advancement (Council of Europe, n.d, homepage).

In the last decades, intercultural education has taken different forms depending on the discipline and perspective of the institutions supporting it, the common terminologies used in promoting intercultural learning emphasizing it as skills to be learned are as follows: cultural

competence, global competence, internationalization, intercultural competence, international skills, 21st-century skills, global citizenship, transversal skills, and multi-cultural skills, transferable skills (Parmigiani et al., 2022).

This being said, it is critical to emphasize the definitions of intercultural learning and competence, as they are inextricably linked to how various intercultural education strategies are carried out by various institutions. Intercultural learning is defined as:

> How we come to understand other cultures and our own through interaction, how we learn and communicate in cultural contexts (…). This type of cultural context awareness is primarily subjective, i.e., it is founded on and includes one's own worldviews (Parmigiani et al., 2022 pp.1-3).

And Intercultural competence is defined as :

> (…) the ability to interact effectively and appropriately in intercultural situations, based on one's intercultural knowledge, skills and attitudes (Parmigiani, et al., 2022, Deardorff 2006, 247). According to Otten (2003), intercultural learning leads to intercultural competence (Parmigiani, et al., 2022 p.10).

Conversely, Pica-Smith et al. (2019) and Biesta (2009) asserted that the skills that comprise this competence embed individuals in a specific way of doing and being, and so they achieve little more than contributing to the reproduction of the present political order. To emphasize his point, Biesta identified the socialization and subjectification functions of education, stating that while the first sees civic learning as the acquisition of predetermined identities, the second can be thought of as enabling young people to become citizens in their own right. Consequently, for Biesta, the critical question is whether the concept of education for citizenship allows for modes of learning that enable political agency, or if it is content with channeling the citizen on a very narrow path (Pica-Smith et al., 2019, Biesta 2009). The institutional definitions presented shape the interpretation and institutional understanding of 'culture' which runs along the lines of, "an examination of, understanding of, awareness of, and engagement with culture on the individual and interpersonal level" (Pica-Smith et al., 2019 p.32). In the literature, the terms culture, interculture, interculturality, and intercultural competency are frequently used (Pica-Smith et al., 2019, Barrett, 2012; 2013; Cantle, 2012;

2015; 2016; Council of Europe, 2008; 2014a; 2014b; Zapata-Barrero, 2011; 2014; 2015; 2016).

An analysis or engagement with issues of power on the interpersonal, institutional, and systemic levels is not included in the framework (Pica-Smith et al., 2019).

These various definitions, understandings, and new terminologies of intercultural education must be considered in order to illuminate various themes, motivations, and interests of international and national governmental and non-governmental players. Despite a recent trend in academic and policy literature on all things 'interculturalism', there is still a lack of conceptual clarity about what the phrase means (and its many variants) (Mansouri and UNESCO, 2017).

This points to the continuous studies and investigations around conceptualizing 'intercultural' projects and programs for the implementation of these intercultural capacities. Moreover, the gap observed in the state-based intercultural implementing policies is the lack of emphasis on local initiatives and city-specific strategies (Mansouri and UNESCO, 2017).

3.1 Policy, Declarations, Recommendations of Intercultural Education

A profound misunderstanding of the complexity and value of human mobility reflects within the policies drafted to endorse cultural plurality in Western societies, which are defined as liberal and democratic. Samples of this managing plurality and social cohesion were perceived through forced assimilation ideologies of the Chicago school within the US and to White Australia with the importance of screening within the country's migration policy (Mansouri and UNESCO, 2017). This was countered by the civil rights movements in the 1960s and early 70s which led to revising policies into a more egalitarian approach that emphasized minority rights, cultural diversity, and multiculturalism (Mansouri and UNESCO, 2017, Mansouri, 2015). With the guarantees of this new egalitarian and appreciation for cultural-diversity policy model, the concept of multiculturalism received criticism mostly due to the new security threats accompanying Muslim migrants in Western societies. This paved

the way for developing another model, 'interculturalism' which will incorporate migrants and minorities towards managing the complexity of diversity within securitized policy agendas.

Reviewing papers relevant to intercultural education laws, recommendations, and declarations is important to create links to how macro (inter and intra) level policies are curated to gradually promote egalitarian societies and cultural plurality. Since 1984, there are many documents of nation-state laws that have various references to push intercultural education (Coomans, 1999). On December 10, 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights[4]. Although this can be a non-binding instrument, in theory, it received widespread approval and acceptance since its adoption. The right to education is addressed in Article 26 of the Declaration. The full text in Article 26 copied from the website of the Universal Declaration of Human Rights states the following:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (Fundación International de Derechos Humanos, n.d.)
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (Fundación International de Derechos Humanos, n.d.)
3. Parents have a prior right to choose the kind of education that shall be given to their children. (Fundación International de Derechos Humanos, n.d.)

The International Convention on the Elimination of All Forms of Racial Discrimination's Article 7 addresses the crucial issue of overcoming preconceptions that cause discrimination. In line with this paragraph, this article explains, that:

States Parties are required to take urgent and effective measures within the domains of teaching, education, culture, and knowledge to promote understanding, tolerance, and friendship among nations and racial or ethnic groups as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the

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[4] Full texts of the Declaration of Human Rights can be read here: https://ihrf.world/en/declaracion-universal-de-los-derechos-humanos/

United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention (United Nations Human Rights , n.d.).

Moreover, the Declaration on the Rights of Persons Belonging to National or Ethnic Minorities, Religious and Linguistic Minorities, adopted by the United Nations General Assembly, should be highlighted. The Declaration's Article 4, paragraph 4 strives to push understanding between a country's minority and other sectors of the population through education.

Paragraph 4 articulates that:

> States should, where appropriate, take measures in the field of education, in order to encourage knowledge of the history, traditions, language and culture of the minorities existing within their territory. Persons belonging to minorities should have adequate opportunities to gain knowledge of the society as a whole (United Nations Human Rights , n.d.).

The Convention on the Rights of the Child Article 29 adds various additional elements to the cultural dimensions of education that weren't present in previous formulations. Article 29, which was copied from the website of the United Nations Convention on the Rights of the Child indicates the following:

a. States Parties agree that the education of the child shall be directed to: (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin; (e) The development of respect for the natural environment. (Office of the United Nations High Commissioner for Human Rights, 1989)

b. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State (Office of the United Nations High Commissioner for Human Rights, 1989).

The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families is another recent instrument. This agreement emphasizes the importance of education for migrant workers and their families' absorption into the market. Later, the United Nations General Assembly passed a resolution in December 1994 declaring a United Nations Decade for Human Rights Education to start on January 1, 1995.

This resolution urged states, non-governmental educational groups, and governmental organizations to implement an UN-drafted Plan of Action. The articulation of the objectives of Decade for Human Rights Education has been formulated within the International Plan of Action.

In parallel to the United Nations (UN) Universal Declaration of Human rights and other international conventions that support the promotion of intercultural education, UNESCO during the overall Conference in 1974 adopted a Recommendation on Education for International Understanding, Cooperation, and Peace, also as Education for Human Rights and Fundamental Freedoms. Part III of this Recommendation begins with a relation to the Universal Declaration of Education's educational goals, as stated in article 26, paragraph 2:

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (United Nations, n.d.).

In other words, Nation States have a responsibility, in line with this Declaration, to ensure that every country's educational resource is trained to combat racism. For many years, the Council of Europe has been an advocate for human rights education in schools and training institutions (Coomans, 1999).

In 1984, the Committee of Ministers agreed on a second-generation migrant recommendation to the Member States. It proposed that governments of Member States support the education and cultural development of second-generation migrants, acting, when necessary, in bilateral cooperation between the receiving and sending countries. The condition and

concerns of national minorities in Europe have received lots of attention from the Council of Europe. States must promote a spirit of tolerance and intercultural discussion, as mentioned in Article 6 (Coomans, 1999).

And within the international security agenda, the goals of education are well-supported by treaty-law and guidelines. Two texts adopted in the Organization for Security and Co-operation in Europe (OSCE) should be mentioned. The OSCE may be a more or less permanent process of consultation between European countries, the US, and Canada on security, human rights, and economic cooperation.

These international and universal recommendations are non-binding and were made by international organizations mentioned above. They are typically addressed to the Member States of an international organization, although they do not bind them legally. In most circumstances, recommendations require states to act in line with the provisions of the suggestion; this frequently entails the approval of a specific policy or a change in national law. Article IV, paragraph 4 of the United Nations Convention on the Rights of the Child requires Member States to submit suggestions to UNESCO's competent authorities within one year of their adoption.

> States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation (Office of the United Nations High Commissioner for Human Rights, 1989).

The Council of Europe's Committee of Ministers, for example, can make recommendations to the governments of the European Union. Moreover, declarations made by these international organizations are non-binding international instruments that serve as suggestions. However, they do have a certain extra value compared to standard recommendations. Such documents are declarative; they do not propose changes to the law, whereas recommendations do.

However, in practice, the distinction between the two is not always evident. Some international documents are labeled 'declarations' although they ask states to take some type of (legislative) action and are thus recommendations (Coomans, 1999). The interpretations of such recommendations, mandates, and declarations governing intercultural education imply obligations for states to progressively realize the aims of such education. These provisions are not justiciable in legal terms. States Parties, on the other hand, are required to ensure that their domestic laws, policies, and practices are compliant with the relevant treaty requirements. This requires non-governmental groups working on intercultural education, as well as teachers, to raise public awareness of these worldwide standards. Grassroots organizations can serve as watchdogs, reminding governments of their willingly agreed norms (Coomans, 1999).

The summary of different international organizations' documents is a relevant form of epistemological understanding of state policies. The main theme amongst those relevant documents especially when adopted within different government states is the economic participation of its citizens. The majority of the documents stated that the purpose of education along this line of 'education shall be directed to the full development of the human personality'. There is an obvious emphasis on the economic role of education. However, Coomans (1999) recommends that there should be a balance between the economic function, social function, cultural function, and pedagogical function. It is the role of professional teachers to give these proposals concrete expression. Every pedagogue will agree that 'complete development of the human personality' cannot be achieved solely by teacher lectures and individual student writing (Coomans, 1999).

3.2 Intercultural Education in Spain

In modern European nations, cohabitation and, at times, clash of diverse cultures has triggered and continues to demand, the establishment of governmental and educational efforts. Based on national intellectual styles, linguistic structures, and legal frameworks, Europe's

approach to cultural plurality differs from that of other continents (Aguado & Malik, 2010). Intercultural education is a risky option because it deviates from the comfortable liberal-assimilationist worldview, requiring both a genuine shift in curricular content and strategies, as well as a shift in cultural competence (Aguado & Malik, 2010).

It's much easier to write mission statements and goodwill declarations than it is to create intercultural education models and materials. The term 'intercultural education' has been misappropriated to hide unfavorable inequalities in the delivery of such programs, and it fails to account for cultural and economic factors, as well as power imbalances and differentials (Aguado & Malik, 2010).

It would be advantageous to connect the discussion of models and ideologies to their practical repercussions through funding research and training programs that allow scholars and teachers from various educational levels to collaborate. Restructure teacher education programs, keeping in mind that instructors will not change their views until they are convinced that it is important and would benefit their work (Aguado & Malik, 2010). In this regard, it is critical to examine what has occurred and what has been implemented in Spain, which is the center of this research. Spain is known for being an emigrant country, however with the recent influx of migrants in Western European countries, Spain has welcomed more migrants from outside the EU. This prompted an examination of how Spanish society responds to current migration trends. Cultural diversity is not a new phenomenon in Spain; in fact, the country has long dealt with various social diversities such as gender, social class, rural/urban, ethnic minorities, particularly the Roma population, as well as linguistic differences. However, with the rise in non-EU migration, there is a need to review legal and educational considerations (Aguado & Malik, 2010).

It is important as well to highlight that between 1960s and 1970s during the last period of the late dictator's regime (Francisco Franco), Spain was characterized by economic

development and social change. This paved the way to a great migratory movements from rural areas to the urban areas. On an educational level, the scenario is one of serious flaws, congestion, and high dropout rates, as well as seeing children from marginalized groups being denied access to education (Bochaca, 2005, p. 265). Consequently, Fernández and Bochaca explained that migrants are categorized in three stages: first, they have been excluded from schools as they are from other institutional and social spheres; second, there is a switch from exclusion to segregation under the 'bridge school' program, which is seen as segregated non transitory schooling; and finally, these migrant children are assimilated into ordinary classrooms using compensatory strategies (Bochaca, 2005, Fernández 1996).

This demonstrates what Aguado & Malik (2010) affirmed in their study, that Spanish educational authorities have not addressed cultural diversity in education using scientific or academic data (Aguado & Malik, 2010 p.152). Socio-political problems, on the other hand, are more important. These include a greater awareness of the country's traditional cultural diversity (linguistic differences, Roma population, and domestic migrations), conflict resolution challenges associated with increased immigration from other countries, and the need to comply with European policies on diversity and student mobility. As a result, despite the society's growing multiculturalism, they lack credible data to create a map depicting the composition and distribution of the school-aged population in terms of numerous sociocultural classifications (Aguado and Malik, 2001).

The following policies are the response of the Spanish educational authority to the increased migration in the country:

1. The Right to Education Law (1985)—*Ley Organica del Derecho a la Educación* (LODE) which refers explicitly to the right of foreigners to be included in the Spanish Educational System (Aguado & Malik, 2010 pp.153-155).

2. General Educational Law (1990)— issued to reform the educational system—*Ley de Ordenación General del Sistema Educativo* (LOGSE)- which lacks a specific chapter on cultural diversity, but does introduce the principles of 'respecting the rights and fundamental freedoms within the democratic principles of cohabitation,

tolerance, and liberty' and 'educating for peace, co-operation, and solidarity', stating that 'a comprehensive education implies the development of skills to live in freedom, tolerance, and solidarity in a critical way within a society with multiple value systems (…) vehicle to promote peace, co-operation, and solidarity' (Aguado & Malik, 2010 pp.153-155).

3. The LOMLOE (Organic Law Amending the Organic Law of Education) went into effect on January 19, 2021. The LOMCE (Organic Law for the Improvement of Educational Quality, 2013) is repealed, while the LOE is modified and updated (Organic Law of Education, 2006) this new policy update is emphasized under five pillars: first is the child rights approach among the guiding principles of the system established in the UN Convention of Rights of the Child, 1989, second is gender equality approach, third is the continuous improvement of schools, fourth is education for sustainable development and global citizenship and lastly, adapting the education system to the digital advances (European Commission, 2021).

Aguado & Malik (2010) articulated that from an intercultural perspective, some of the principles established to regulate educational practice are of particular interest: school autonomy (arts 6.1, 20.3, and 21), parental and community involvement, sociocultural contextualization (title V), and compensatory education to reduce inequalities.

In addition, they have also observed that the Basic Curricular Design (the document that governs all public schools) makes no specific recommendations and the cultural paradigm that underpins it is both limited and narrowly focused. Instead of embracing the idea of multiple cultural entities only partially shared by children, parents, school personnel, and the community, it posits the presence of a single monolithic culture. At the individual school level, cultural diversity is addressed using a deficit and compensatory strategy. In primary and secondary schools, the concept of diversity is addressed as part of a single cross-curricular curriculum called Education for Peace (Aguado & Malik, 2010 apud MEC, 1992).

As reviewed by Aguado & Malik (2010) the approaches such as compensatory education, educational policy, and curricular design as a way of addressing Spain's cultural diversity, are only partial responses to the complex issue of cultural differences.

None of these satisfies the criteria for a truly intercultural approach (Aguado & Malik, 2010). The following are descriptions of the different educational approaches deployed in Spain:

Compensatory education: The majority of the activities taken to address cultural diversity were part of compensatory education programs focused mostly on marginalized groups and the Roma population. The methods employed were determined by the circumstances at hand. In Catalonia, where agricultural work attracted an immigrant workforce in the late 1980s, an exemplary measure was taken. The influence of programs aiming at integrating children with Portuguese teachers, materials, and resources, as well as teacher exchanges between the Spain and Portugal, remains unknown. Since 1988–89, the 'Program for Education in Diversity' has tried to educate Roma children, strengthen family relationships, provide teachers with intercultural training, collaborate with social agencies and other community institutions, and provide teenagers with the appropriate training and skills to enter the labor market (Aguado & Malik, 2010 pp.155-159).

Educational policy: The most substantial endeavor is focused on a compensatory education program for children from ethnic minorities. There are no rules or criteria that may be used to help individuals who are creating culturally sensitive educational materials. There are no programs available to teach the students' native language. Teachers from Morocco's (Convenio Intergubernamental con Marruecos) and Portugal's (previously mentioned) administrations have been brought in to teach their native languages (Aguado & Malik, 2010 pp.155-159).

Curricula design: The Curriculum Guidelines (Diseño Curricular) are developed at the national level, and those guidelines established at the local level in the different Autonomous Communities must be taken into account in each school. The curricular design of intercultural programs encompasses the planning and implementation of those actions that affect all dimensions of the ordinary educational curriculum (Aguado & Malik, 2010 pp.155-159).

Taking this context into consideration Aguado & Malik (2010) suggest that Intercultural education is not a one-size-fits-all approach that can be applied to any school.

It is a collection of guidelines that has an impact on all decisions and aspects of the educational environment. The ultimate goal would be to restructure schools so that all students, regardless of their socioeconomic or cultural backgrounds, have genuine access to high-quality education. Other knowledge and abilities, including communication skills, foreign languages, and social knowledge relevant to the reality in which students and their families live, must be considered in a multicultural and diverse society.

Decisions based on the evaluation process (placement in special groups, mainstreaming or compensatory programs, etc.) should be delayed for at least two years following the start of school. Tests and other forms of evaluation should be given in the child's native language, and the findings should be compared to those of other children of the same age and cultural group. Since the Lisbon Strategy, the European educational policy has been amended and redrafted, with the goal of achieving a smart, sustainable, and inclusive Europe (Ministerio de Educación, Cultura, y Deporte, 2017). The following strategies have been developed: Europe 2020 Strategy (E2020) This plan focuses on economic recovery and the Strategic Framework for Education and Training 2020 (ET2020), a proposed new strategic framework for collaboration via education and training built on the achievements of its predecessor, ET2010.

Following the implementation of these strategies, member states adopted them, and the Ministry of Education, Culture, and Sports in Spain launched the development of the Strategic Plan for School Coexistence, which was created as an educational measure to unite the coordinating efforts of various educational institutions. This strategy's development aims to enable institutional coordination; it is a tool to enable the institutional support coordination so that the educational centers become spaces where school success is guaranteed, that facilitate educational activities for all agents involved in the training of young people, that seeks access to the training of the entire educational community, and that increases the autonomy and openness of educational centers internationally (Ministerio de Educación, Cultura y Deporte, 2017). The school coexistence strategy plan intends to develop a practice that promotes theoretical and scientific knowledge as the foundation for activities and service support of training and activities deployed. This strategy attempts to develop a dialogical production of knowledge in order to achieve social cohesion in training and upskilling teachers.

This will enhance teachers' level of professional performance in schools, and they will be regarded as 'real intellectuals.' The following are the lines of action in making this strategy a success:

1. Observation and monitoring of coexistence in educational centers.
2. Development of educational policies to improve coexistence.
3. Incorporation of Successful Educational Actions and
   practices based on scientific criteria   to improve school coexistence.
4. Training of teachers and other agents of the educational community.
5. Coordination and cooperation between administrations, entities, and institutions.
6. Prevention and control of violent incidents in educational centers and support for victims of violence and harassment.
7. Communication, exchange, and dissemination of information
   and knowledge about the impact of school coexistence in education.
8. Educational and social research in school coexistence.

(Ministerio de Educación, Cultura y Deporte, 2017 p.8)

Ministerio de Educación, Cultura y Deporte (2017) stated in the *Plan Estratégico de Convivencia Escolar* document that education and training policies should enable all citizens, regardless of personal, social, or economic circumstances, to acquire, update, and develop throughout their lives specific professional skills and key competencies required for employability, as well as support lifelong learning, active citizenship, and intercultural dialogue. Educational disadvantage must be addressed by supporting inclusive education and providing high-quality early childhood education and specialized support (Ministerio de Educación, Cultura y Deporte, 2017). Additionally, they have emphasized in supporting the statement of the European Commission (2009, p.5) that Education and training systems should strive to guarantee that all learners, including those from underprivileged backgrounds, those with special needs, and migrants, complete their education, employing remedial education as needed and facilitating more individualized learning. It should foster intercultural skills, democratic ideals, and respect for fundamental rights and the environment, as well as the fight against all forms of prejudice, by providing all young people with the tools they need to engage positively (Ministerio de Educación, Cultura y Deporte, 2017).

4. Teacher's impact and professional agency in Intercultural education

The complexities of increasing cultural plurality in the classrooms ultimately come down to teachers' roles and how these regulations and new frameworks are interpreted in their daily classroom activities. Teachers are viewed by the larger society as knowledge mediators in school settings; they are frequently perceived as such and are frequently not seen as social people whose social meanings and interpretations play a substantial role in the implementation of various classroom activities. Teachers' effect on developing activities is linked to how they perceive and act, which is shaped by their cultural, historical, and social contexts (Hökkä et al., 2012, Lasky 2005; Wertsch 1991), moreover, teachers enter the classroom as social beings who observe and are socialized in contexts where race is a major topic of discussion (Pica-Smith et al., 2019).

The global and national policies pressured by international cooperation and demanding societal changes carry out policies that are often and majorly not translated in classroom settings (Pica-Smith et al., 2019), especially in small cities like Castellón. Therefore, it is crucial to study the agency of teachers and their role in implementing pedagogical activities related to intercultural education and social inclusion. The obligations placed on teacher teachers can be perceived as partly contradictory, causing difficulties in teacher education and teacher employment (Hökkä et al., 2012). This understanding translates to the process of teachers contextualizing institutional demands and policies in their classrooms. There is a need to understand the agency of teachers in carrying out social inclusion and interculturality in their pedagogical activities.

This said, the 'teacher' as a professional identity according to Hökkä et al. (2012) is negotiated in a mutually constitutive relationship between the individual actor and the social context (Hökkä et al., 2012, Lasky 2005; Sfard and Prusak 2005). Negotiated agency of

professional and individual identity is a dynamic process that combines external social context variables with their individual internal expectations as they seek to make meaning of themselves and their work (Hökkä et al., 2012, Beijaard et al., 2004; Cohen 2010).

Additionally, a teacher's professional agency is understood as:

> (…) the capacity to meaningfully construct and display their professional identity within socially defined contexts, in other words, their capacity to negotiate and renegotiate professional identities within their local work practices (Hökkä et al., 2012 p.86)

This implies a complex interaction between teachers' professional agency and the social context given its resources and challenges (Hökkä et al., 2012).

In the current development of intercultural education, teachers are obliged to include the competence of intercultural awareness into all topics and discipline areas throughout all years of schooling. The transition from multicultural to intercultural education signifies a shift in emphasis from knowledge (learning about) to knowledge and practice (learning to do). To achieve this goal, the curriculum requires students to develop three intercultural dispositions or talents throughout their education: expressing empathy, displaying respect, and accepting responsibility (Mansouri, 2017 p.37 apud Acara, 2014). As a result, teachers and schools were faced with the pedagogical issue of developing both intercultural knowledge and practices among students (Mansouri, 2017, Mansouri and Percival-Wood, 2008; Mansouri and Trembath, 2005). This is an invitation to situate the teachers' and school administrators' political location.

This being said, it is crucial to understand how teachers implement activities aligning with intercultural education values and social inclusion policies based on their social interpretations of contexts. Their 'agencies' being teachers as their professional identity renegotiation, particularly in human-centered professions, implies constant reinterpretation of experiences

with profound level shifts in individuals' sense of their professional identity (Hökkä et al., 2012, e.g. Beijaard et al.,2004).

The examples in this section assume that teachers are not homogeneous entities and must thus be analyzed beyond a linear and essentialized character. Research conducted by Schachner et al.(2019) claims that youth immigrants and refugees face many of the same positive and negative experiences as all children, but factors such as teachers' beliefs and pedagogical practices, as well as the nature and strength of both peer and teacher relationships, can affect their developmental and acculturative outcomes in ways that differ from their nonimmigrant peers. Another study revealed that positive intergroup contact (Schachner et al., 2019, Allport, 1954; Pettigrew & Tropp, 2006) in the classroom is characterized by equitable treatment, cooperation and common aims, authority support, and the opportunity to build intergroup friendships, hence preventing prejudice and discrimination by ethnic majority students (Schachner et al., 2019, Beelmann, Heine- mann, & Saur, 2009; Green, Adams, & Turner, 1988). Teachers who take this approach may encourage collaboration and exchange among varied students (for example, by encouraging mixed seating arrangements, diverse workgroups, and cooperative learning), and they may attempt to treat students of all backgrounds equally (Schachner et al., 2019).

Realities in the classroom and how teachers treat students depending on their individual and social beliefs heavily affect students, especially those who are at a disadvantage or those who are seen as the minority.

According to research on teacher views in Germany and Belgium, "colorblind" beliefs are highly frequent in educational settings, usually with the good intention of treating all students equally and highlighting similarities rather than disparities between individuals of different ethnic backgrounds (Schachner et al., 2019).

Furthermore, demanding that race discourse take place in a 'safe' environment is part of colorblindness. This is equivalent to basing racial pedagogy on assumptions about comfort, which swiftly degrades anti-racist education into an image and personal management. (Leonardo & Porter, 2013, Thompson 2003). An example of how teachers have different expectations for students who are migrants or come from a minority background, is found in a study conducted in the Netherlands by Schachner et al.(2019) who discovered that achievement expectations are significantly biased against children of Turkish and Moroccan origins. Biased and negative expectations can lead to a self-fulfilling prophecy, which is especially dangerous for children from already stigmatized groups (Schachner et al., 2019, Jussim & Harber, 2005). Another experimental study found that teachers offered less positive recommendations to students of immigrant origin, despite their equal performance with their non-immigrant counterparts (Schachner et al., 2019, Glock, Krolak-Schwerdt, Klapproth, & Böhmer, 2013; Sprietsma, 2013). This form of discrimination as found out by Schachner et al. (2019) from teachers has been linked to a lowered sense of academic competence and diminished school belonging among students who have migrant backgrounds. Furthermore, emerging adults in Germany highlighted the long-term impact of teacher-based foreigner objectification, a type of microaggression in which national belonging is called into question, which can lead to sentiments of alienation and isolation, as a result of a recent qualitative study (Schachner et al., 2019, Moffitt, Juang, & Syed, 2017).

Similarly, a study discovered that students from migrant groups who had teachers who would speak out against discrimination had better global and ethnic self-esteem (Schachner et al., 2019, Verkuyten & Thijs, 2004).

According to a qualitative study conducted by Salom (2006) on teacher training in intercultural education, in which she interviewed 1207 teachers from Secondary Schools in the

Comunidad Valenciana, 80% of the teachers expressed interest in the fact that they should be trained in intercultural education, highlighting the urgent need to design training and action plans to meet this demand (Salom, 2006). Intercultural teacher training is a growing demand in the initial and permanent training plans of education degrees, not only because of the constant presence of students of immigrant origin in schools, but also because of the need to provide a quality pedagogical response to the challenge of building inclusive schools. (Olivencia, 2012). It's also worth noting that the desire for intercultural training that moves from theory to practice is dependent on training that has so far been simply theoretical and decontextualized (Olivencia, 2012).

Furthermore, according to Comisiones Obreras (CC.OO) (2002), the number of immigrant students participating in the Spanish educational system has increased dramatically over the last ten years, indicating that 8 out of 10 immigrant students are enrolled in public schools (Salom, 2006). The rise in multicultural heterogeneity in the classroom is causing friction in various schools, requiring more creative organizational and curricular methods to meet these needs. This poses a main challenge for schools in today's multicultural and multiethnic schools, responding to the increasing diversity and heterogeneityof individuals and cultures in the educational institutions (Salom, 2006). Borrowing from the statement cited by Salom in her study, Esteve (2004, 2003) expressed that "teaching today is something qualitatively more difficult than it was thirty years ago.

Full schooling means work in a new context, in which teachers have to learn to face new conflicts that put them to the test and that require a strong personal exhaustion" (Salom, 2006 p.76, Esteve, 2004, p. 104). This requires teachers to examine new attitudes and methodological solutions before conducting class activities in order to avoid discrimination or educational disadvantage (Essomba, 2006, Olivencia, 2012). At the institutional and state levels of

Intercultural Education, teachers are seen as more than just mediators of school information, as they must also assume new social responsibilities such as adapting intercultural education and fostering a spirit of tolerance, respect, and coexistence in the classroom (Olivencia, 2012). This also poses a gap between what is implemented in the national level compared to what is being practiced in the microsm of social spheres (classroom), the expectation of macro level policies for teachers to shift into more plural and democratic practices and values hinders the renegotiation of teachers' professional agency further according to Olivencia (2012), intercultural teacher training focuses too much on theoretical and cognitive tendencies, assuming that teachers will be better equipped if they understand the cultures of immigrant students (Olivencia, 2012). This understanding prompted him to look into the emotional and attitudinal aspects of cultural interaction in a multi-ethnic classroom, he proposed different dimensions when preparing for an intercultural teacher training. The following dimensions are as follows: cognitive attitudinal, ethical, emotional, procedural and mediation. These dimensions can offer a multilayered perspective on how teachers perceive their multicultural classrooms. However, we must remember that teacher education must also consider the professional and personal agencies of teachers; the neoliberal ideology, which views education as a mechanistic, static, naturalistic, spatialized concept of consciousness, turns teachers and students into receiving objects (Freire, 1970).

A qualitative analysis of transcription from the study conducted by (Olivencia, 2012) showed the following challenges that teachers encounter when confronted by culturally diverse students:

1. Communication difficulties as the main barriers of teachers when facing or dealing with non spanish speaking immigrant students.
2. Emotional factors, teachers feel toward immigrant students.
3. Conflict resolutions between immigrant and native students.
4. Commitment.

5. Involvement of community to make the school more inclusive. (Olivencia, 2012 pp.12-16)

The identification of challenges above provide great insights into understanding how teachers deal with cultural plurality and how their personal agency affects their decision making and pedagogical practices in the classroom. It's also worth noting what Freire said about language clarity, namely that it's an ideological issue rather than a linguistic one. This calls for a deeper examination of liguistic challenges of teachers in the classrooms when dealing with non-Spanish speaking students.

The key understanding is that teachers having their professional agency will have the right resources and training that will allow them to make sense of intercultural education in their own capacity to put forth multiple perspectives in the discussion of a particular subject.

The curriculum must be transformed by the teacher's autonomous interpretations, introducing new methods of knowing, meaning-making, and understanding into the classroom. (Pica-Smith et al., 2019). This is further explored by Freire (1970) in his theory on education as a banking concept, thus socially transformed classrooms must carry out experiments that stimulates the critical faculties of both teachers and students. Furthermore, classroom interpretations of intercultural education must clarify the larger society's main goals; this raises another question about how societies' agencies are viewed as objects, and thus social transformation from objects to subjectivity is required to critically dismantle oppressive structures (Freire, 1970).

5. Barriers to Social Inclusion

Standing on the shoulders of giants
(Isaac Newton)

Awareness of societal phenomena requires an understanding of institutional and systemic barriers. The emergence of various historical evolutions is heavily impacted by systems and the people who run those institutions.

With the increasing global human migration especially in Western European countries, immigrants face interpersonal, institutional, and cultural discrimination (Pica-Smith et al., 2019). Recognizing the significance of Education as a social institution, key European Union organizations have identified education as the primary driving force and mechanism for disseminating their new political orientation and ideological framework, interculturalism (Pica-Smith et al., 2019, Commission of the European Communities, 2008; Council of Europe, 2014a; European Council & Commission, 2008; European Commission, 2008; EriCarts, 2008; Eurydice, 2004; 2009; Nesse Network, 2008).

However, reviewing and examining barriers from a system and decolonial viewpoint pave the way for a critical examination of how pedagogical strategies are implemented in the classroom. The distribution of students and school districts reflects the reality of social inclusion barriers. Students with immigrant backgrounds are frequently concentrated in specific schools, which may indicate ethnic segregation in certain neighborhoods. School segregation is exacerbated by so-called "white flight," in which nonimmigrant parents avoid enrolling their children in schools with a high concentration of immigrant background or ethnic minority kids especially those with a high socioeconomic level (Schachner et al., 2018, p. 48).

This school segregation as Pica-Smith et al. explained, makes it more difficult for a school to achieve one of its main intercultural education goals: the development of social integration, intergroup collaboration, friendships, and social relationships (Pica-Smith et al., 2019). Additionally, language problems and divided classes make it difficult for new immigrant youth to make friends and feel accepted by the majority of peers (Schachner et al., 2018, p. 48). In Catalonia and in Valencia Community, where Castellón is located, resistance to adapting

plurilingual education to take into account the socio-cultural origins of migrants in schools poses a double risk: linguistic hegemony of Castilian over Catalan or Valencian, which implies the erosion of Catalan/Valencian culture and identity that the presence of migrants of foreign origin could represent (Bochaca, 2005).

Moreover, diversity policies as presented in above mentioned institutional perspectives of Intercultural education carries different interpretations when it comes to social integration, in a study conducted by Schachner et al.(2018) , 66 Belgian schools were studied, and the results were linked to student outcomes (Celeste, Baysu, Meeusen, Kende, & Phalet, 2017). Color blindness (e.g., emphasizing individual skill), assimilationism (e.g., outlawing headscarves and the use of heritage languages at school), multiculturalism (e.g., teaching and learning about diversity), and equality were identified as four types of policy (e.g., promoting equality as a value). The most prominent policy topics were color blindness and assimilationism. Assimilationist policies such as requiring kids to only use the mainstream language at school are common examples (Schachner et al., 2018).

Pica-Smith et al. (2019) expressed that the intercultural education framework's ambiguities, abstract character, and tensions, present a practice of colonizing education, in which immigrant children were used as learning objects for dominant students to exercise intercultural competency. Teachers are typically hired from their own countries and have significant didactic autonomy, while the infrastructure is provided by the host country (Pica-Smith et al., 2019).

Schools, as a system, represent not only socializing institutions (Bourdieu & Passeron, 1977a, 1990; Bernstein, 1977, 1990; MacDonald, 1977) but also vehicles of economic and cultural reproduction that mediate social practices and cultural beliefs necessary to maintain the dominance of certain groups and power structures (Pica-Smith et al., 2019). This argument is further supported by the capacity of agency which is present in both teachers and students, but do structures and institutions permit it? (Pica-Smith et al., 2019). The evolution of

Intercultural education since its conception and the creation of different typologies such as global citizenship, intercultural competence, 21st-century skills are still embedded in the same structure, and Freire stated, "if the structure does not permit dialogue, the structure must be changed" (Pica-Smith et al., 2019, p. 49 apud Freire, 1970 p. 93).

Looking at the institutional definitions of intercultural education valuing 'diversity' and 'dialogue' is not enough as contended by (Pica-Smith et al., 2019). If intercultural education truly wants social justice and equity then power relations and systemic social-political imbalances must be examined in schools (Pica-Smith et al., 2019). There is little to no evidence that intercultural education in the European context and guidelines is conceived or implemented as a transformational pedagogy for social change. Rather, the emphasis on intercultural discussion, and the mistaken belief that these dialogues are between students who have equal access to power rather than being on unequal footing (Phipps, 2014), serves the end goal of societal cohesiveness for the advantage of the dominant/majority group (Pica-Smith et al., 2019, p. 122). One of the numerous indications of institutionalized racism and xenophobia is the emergence of right-wing and populist movements, which regularly join forces on anti-immigrant political agendas (Pica-Smith et al., 2019). These parties' influence in national and community-based narratives creates a social inclusion barrier to implementing policies that actually encourage cultural plurality and a culture of peace within systems.

The need to investigate the institutional perspective and see community implementation answer the gap between social inclusion policies overarching intercultural education strategies because schools as social institutions have an obligation to provide justice, equity and opportunity to all students regardless of socio-cultural and economic backgrounds. Because if educational systems fail these young people (minority groups) and they do not succeed in school, do not develop the academic, social, cultural, and capital necessary to succeed, lack the resources to rise above their parents' social status, and are unable to find work in their field,

they risk social exclusion, discrimination, and marginalization by the receiving society and its institution (Pica-Smith, et al., 2019, Dalla Zuanna, Farina, Strozza, 2009; Contini, 2012; 2014).

The systemic ideology of majorly European countries is orientated toward neoliberalism which promotes the commodifying of knowledge and privatization of social values which can increase the marginalization of students with migrant backgrounds and can further hinder communities that are already at a disadvantage (Pica-Smith et al., 2019, Pulido et al., 2012). This is not to discredit the ideals of liberalism but to illuminate the historical significance that brought Western European countries into power which includes the creation of Modernity, liberalism, and racial exclusion (Pica-Smith et al., 2019).

6. Decolonial and Peace Perspectives in Intercultural Education

Decolonial and Peace perspectives are essential to emphasize in this study because they allow for a critical examination of the kind of intercultural education practiced within schools in Europe and its strategies as well as an assessment of 'violence' that is not limited to physical or direct oppression. Migration and human mobility have a long history dating back to the colonial era. For instance, the framing of migration and refugee situations have a Eurocentric bias, with more visibility of migration from the East to the West (Nasser-Eddin & Abu-Assab, 2020). The depiction of the Global North as a safe haven, the best place to be, a discourse that parallels economic migration. The northern context is ideal in terms of government and resources, and many people wish to settle there, despite the fact that this is not always true, expressed by Nasser-Eddin & Abu-Assab (2020) in an interview on decolonial approaches to Refugee Migration. Based on the presented literatures on critical theories above the political hierarchy of races and the implementation of universalized ideas of intercultural education made migrant students invisible in Western European classrooms. It's also crucial to consider the epistemological and ontological meanings of the term 'pedagogy', and how it's been

reduced to a mechanized method of managing and controlling students' learning and agency. According to Freire 'pedagogy' is frequently interpreted as a "teaching approach rather than a philosophy or social theory" (Freire, 1970 p.24). Moreover, Panagiota Gounari, a colleague of Freire's, notes that the Greek roots of the term 'pedagogy', *pais*: kid, and *ago:* to lead mean 'to lead a child' which Freire interprets that education is by nature directive and must always be transforming (Freire, 1970 p. 25). This understanding will instruct certain intercultural education strategies developed in Western European countries to maintain social order rather than promote social inclusion, as Freire coined it, "social peace or peace of the elites" (Freire, 1970 p.78). Thus, it is necessary to counter dominant frames with epistemological and ontological examinations of various concepts, as well as to include studies that are typically not included in mainstream academic discourses in Western institutions. Decolonial and Peace perspectives are therefore essential in identifying knowledge gaps and pedagogical practices of teachers in the classrooms in promoting social inclusion and a culture of peace transcending colonial structures.

The decolonial perspective on interculturality confronts the concept of interculturality by international, majorly led by Western-based organizations and institutions, and its application to the most influenced social domain of society which is the Educational institution. According to Mignolo & Walsh (2018), if decoloniality is the process and project of constructing, shaping, and enabling coloniality's otherwise, interculturality—as defined by social movements in Abya Yala—is both a complementary political, epistemological, and existential project as well as an instrument and tool of decoloniality's praxis (Mignolo & Walsh, 2018). They further explained that in the 1980s and 1990s, two indigenous organizations in Colombia and Ecuador began defining what they called *interculturalidad* (interculturality) as an intellectual premise and essential component of their political and epistemological struggle programs. The word refers to the construction of profoundly different societies, of an 'other' social order, as well as

structural economic, social, political, and cultural shifts (Mignolo & Walsh, 2018). The understanding of *interculturalidad* clearly differs from the Western conception of the word.

Interculturality became part of the World Bank's discourse, particularly in its Indigenous-focused policies and politics which began shortly after the 1990 Ecuadorian uprising. With its dominant and top-down conceptualization and application, interculturality is neither transformative nor critical of the existing social, political, or economic order; it is a necessary component of it, as well as of capitalism's current multicultural logic aimed at the expansion of neoliberalism and the market. In contrast to the functional approach outlined above, the critical decolonizing view of interculturality argues for dramatic transformation in the prevailing order and its foundational foundations of capitalism, Western modernity, and ongoing colonial power (Mignolo & Walsh, 2018). Interculturality is not recognized as a pre-existing condition in this view.

It is a continuous insurgence, movement, and construction process and project, a conscious action, radical activity, praxis-based affirmation, correlation, and transformation mechanism. This indicates that intereculurality is not a noun, but rather a verbality that arises from modernity's political borders and beyond, as Rolando Vásquez describes it (Mignolo & Walsh, 2018). This decolonial perspective of interculturalidad supports the explanation of Nasser-Eddin & Abu-Assab that migration issues which is a constant object of opression and subjugation should be looked at as systems of oppression rather than as personalized, individualized experiences of people (Nasser-Eddin & Abu-Assab, 2020). There should be high awareness of the way people are treated based on exclusionary nationalism rhetoric which creates the image of insecurity, enemy and the 'other'. Additionally, decolonial perspective looks at migration and refugee situations beyond the tip of the iceberg, diving into causes and reasons of these migrations, examine why some places are perceived safer than others, and how

the Global North countries and governments are contributing to forced migration and displacement (Nasser-Eddin & Abu-Assab, 2020). This contributes to the demand for significant reforms (Mignolo & Walsh, 2018) in the economic, social, legal, and political sectors, with the goal of building a plurinational and intercultural society that included Indigenous and other historically marginalized cultures, peoples, and knowledges (Mignolo & Walsh, 2018).

As a result, decoloniality and interculturality are initiatives and verbalities that are inextricably linked. They are wagers, proactive proposals, and political, economic, social, epistemological, and existence-based processes and projects that aim to split and crack, as well as construct, evolve, and "walk" in perpetual activity and continual movement otherwise (Mignolo & Walsh, 2018). Meanwhile, the connection to a Peace perspetive in this study is to further explore what Galtung highlights: that the peace researcher must investigate the causes, conditions, and settings in a variety of locations, including Nature, Human, Social, World, Time, and Culture (Galtung, 1996).

As a result, this study presents an exploration of the human and societal interpretation of the 'world'. Peace studies' interdisciplinary nature contributes to a better understanding of human structure and social order, as well as the origins of dominance and subjugation; thus, the link of Peace and decoloniality must go hand in hand in critically navigating different social institutions in European spaces such as classrooms (Cabezudo & Haavelsrud, 2013). Peace studies also investigates violence and how it contributes to the maintenance of colonial hegemonic structures. Thus, transcending a Western view of Peace is required in order to explain many phenomena of violence inside systems, notably in a culture of violence in the classroom (Galtung, 1996).

Peace is seen in terms of what it is not, it is seen as the opposite of violence, and as Galtung theorized, violence comes in three forms: direct, structural, and cultural (Galtung, 1996). Furthermore, peace is discussed as realities ranging from the individual to the global, and it is also viewed as a generally stable condition with improved peace values, as well as a process of interaction inside structures that may be more or less peaceful or violent as Cabezudo and Haavelsrud (2013) explained. Furthermore, if educational spaces, such as the classroom, are subjected to racial and structural discrimination, as well as direct and cultural violence, Cabezudo and Haavelsrud claim that these causes of violence are and most likely can be found outside of today's society's macro reality, and that 'macro' produces 'micro' (Cabezudo & Haavelsrud, 2013).

Vicent Martínez Guzmán's contribution to the development of peace philosophy is especially noteworthy, particularly his inquiry of making Peace(s). His philosophy centers around the epistemological turn proposal and his call for multidisciplinary approach, 'we' need a multidisciplinary approach of several disciplines, as well as a multicultural contribution of many, hopefully all, cultures or ways in which human groups have shown the capability to cultivate relationships among one another and with nature." (Vicent Martínez Guzmán 1999). Acknowledging our situated rationality is important and in promoting social inclusion and a culture of peace, all stakeholders and agencies must do the same. Situating rationalities is an act revealing power imbalances and privilages which will help create discussions that can center on dialouge and social transformation. This is also true to teachers that are dealing with multicultural and multiethnic classrooms. Vicent Martínez Guzmán (1999) also emphasized the intercultural approach, Intercultural which translates to "between", "cultures" and this is where Vicent Martínez Guzmán's performativity discourse comes in especially in the sphere of communication, dialogue and recovering capacities.

Guzmán further said that, it is not enough to acknowledge multiplicity or plurality, peace research and studies need to be submitted to a richness of tensions, nuances, positive transformations of contradictions of cultures or plural knowledge, in order to rebuild dynamically, from recognition, the features that will take shape as we go along, as indicators of the peaceful transformations of the human relations that could entail wars, isolation, misery and exclusion (Guzman, 2001). This invitation is offered not only to peacemakers, but also to individuals who work in social spaces and are concerned with human rights.

Moreover, the psychological phenomenon that describes how civilizations view the world through the lens of their own group called ethnocentricism. This was often referred to as sentiments of supremacy and centrality. This is especially true in a classroom where the majority of the students come from different socio-cultural backgrounds. This is important to mention because this is the notion that Vicent Martínez Guzmán is trying to deconstruct. According to William Graham Sumner (1906): ethnocentrism is the "view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it. This shows us that foreign relations and diplomacy are ethnocentric and thus fostering an "inclusive" community in a multicultural setting is an illusion since "peace" is defined by how the West defined it. This leads to the other cultural aspect of domination, the phenomena called Superiority vs Inferiority complex. How then can we say that the space was created for intercultural understanding and peace? How can we commit to the value of peace when 'we' do not even acknowledge our 'privileges'.

Philosophy for Peace, as suggested, is a framework that can be used by different disciplines across multiple academic fields, and it also serves as a guide for peace practioners and those who work in human-centered fields to be reminded of the fact that peace is possible and that we have to commit to its value. Vicent Martínez Guzmán's philosophy is especially important

because it addresses the learners from the West (this study could be directed to teachers in Castellón), the "beings" who belong to his cultural context of white, privileged people. From this vantage point, we can see that if western learners can restore their capacities to view other "human beings" as subjects rather than objects, to build relationships, and to comprehend that what you do to me impacts you and me, then peace is possible. This concludes that in Peacemaking, Western learners are given a fundamental role in making peace(s), they are given responsibility to recover and create peace instead of inflicting war. Building on a Culture of Peace and values of peace, Boulding (2001) explained that a culture of peace deals creatively with difference and conflict and it is a listening culture. She emphasized that there is a need to create lots of problem solving spaces. This is also proposed by Freire in his pedagogy:

> Men and women acquire their power to see critically the way they exist in the world with which and in which they find themselves; they grow to understand the world not as a static reality but as a reality in the process of transformation (Freire, 1970, p. 12).

Freire further explained that subordination through an imposed assimilation policy is a road that teaches us what it means to have a cultural voice. It is a process that always contains sorrow and hope; a process by which, as forced cultural jugglers, we can arrive at subjectivity, transcending our object status in a society that both hosts and alienates us (Freire, 1970).

In summary, decolonization deals with the process of engaging imperialism and colonialism at multiple levels (Tuhiwai Smith, 1999) and a culture of Peace is a culture that promotes pacification, a culture that includes lifestyles, patterns of belief, values, and behaviors that favor the construction of peace and accompany institutional changes that promote well-being, equality, equitable resource management, security for individuals, families, groups, or nations, and without resorting to violence (Fisas, 1998).

7. Learning Remarks

To foster social inclusion and a culture of peace, it is necessary to investigate how international and national organizations address social spaces such as the classroom. Various intergovernmental organizations are searching for ways to improve multicultural and plurilingual education in Western societies. UNESCO's intercultural education supports students to become competent 'global citizens', able to successfully live, coexist, and navigate an increasingly multilingual, multicultural, international social context by acquiring intercultural competencies. The concept of multiculturalism received criticism mostly due to the new security threats accompanying Muslim migrants in the West. This paved the way for developing the model of 'interculturalism' in the West which will incorporate migrants and minorities towards managing the complexity of diversity within policy agendas. The critical question is whether the concept of intercultural education for citizenship allows for modes of learning that enable (political) agency, or if it is content with channeling the citizen on a very narrow path (Pica-Smith et al., 2019).

With the rise in non-EU migration to Spain, there is a pressing need to review legal and educational considerations. Europe's approach to cultural plurality differs from that of other continents. Intercultural education critical to how it has been done in the West is a risky option because it deviates from the comfortable liberal-assimilationist worldview. It requires both a genuine shift in curricular content and strategies, as well as a shift in cultural competence. The *Ministerio de Educación, Cultura y Deporte* (2017) stated in the *Plan Estratégico de Convivencia Escolar* document that education and training policies should enable all citizens to acquire, update, and develop specific professional skills. From a decolonial viewpoint, reviewing and examining barriers from a system should then pave the way for a critical examination of how pedagogical strategies are implemented in the classroom to secure that all citizens develop their skills.

When it comes to migration and refugee situations in Europe, with more visibility of migration from the East to the West and the Global South to the North, the decolonial perspective on interculturality confronts the concept of assimilationist interculturality of international organizations and institutions, because it argues that migration issues should be looked at as systems of oppression rather than individualized experiences of people. Exploring the issues of social inclusion and a culture of peace through the framework of the dominant discourse, policies of Intercultural Education reveal the relationship of power and agency of systems that contributes to the maintenance of structural, direct, and culture of violence.

Meanwhile, in Peacemaking, Western learners are given the task of creating peace instead of inflicting violence (in the shape of discrimination). After all, a culture of peace deals creatively with difference and conflict and it is a listening culture (Boulding, 2001). From this we can see that recovering capacities of the West to be able to see other 'human beings' as subjects and to establish a relationship and understanding that what you do to me affects you and me, then peace is possible (Guzmán, 2008).

8. Conclusion

The purpose of this chapter was to provide an overview of the relationships between the macro, meso, and micro social systems within the Intercultural Education Framework in Europe. The beginning of the Chapter I presented the statistical data of migration to Europe from non-European countries and narrowed it down to the study's focal point which is Castellón.

It was critical to contextualize the data so that the analysis does not reduce the complex realities of migrants in European countries, specifically in Spain. Moreover, the grounding theories that I have used in this chapter supported the analysis of systems within the oppressor's site, which allowed me to critically deconstruct meanings, documents and linked relationships of power and difference within different socio-cultural boundaries. It was important to establish

a dialogue within concepts of intercultural education, culture, social justice, equity, coloniality and decoloniality of the following authors, Pica-Smith et al., (2019), Byram (2009), Freire (1970), Mignolo & Walsh (2018) and those of others that I used in this research that provided significant contribution with regards to intercultural education in this chapter. Therefore, this chapter also attempted to uncover colonial legacies that still perpetuate inequities within systems of power in the West through critically examining how and what systems support these legacies. The decolonial perspective offered by Mignolo and Catherine helped me investigate these 'hidden' powers of oppression and subordination. Moreover, the examination of schools in Spain and the policies implemented were also key to understanding realities in the country.

The texts in this chapter guided me to draw insights and concepts that I needed in order to design a questionnaire for my qualitative in-depth interview with the public high school teachers in Castellón. The results of my fieldwork are reported in the next chapters.

Chapter 2

1. Introduction

In the first chapter, I discussed the many definitions of interculturality and intercultural education, including policies and regulations established by international, national and regional institutions as well as their practices and criticisms from a decolonial and peace perspective. In this chapter, I'd like to share some firsthand observations using qualitative research employing a semi structured in-depth interview. This method respects both my own (the researcher) and my research respondents' situated realities (the teachers). Because the nature of a qualitative approach allows complex personal stories to be analyzed in detail, it helped me with insights to answer my research questions without reducing or generalizing the experiences of the teachers (Arksey & Knight, 1999). Furthermore, I used a qualitative method because the purpose of this study is to understand and analyze teachers' experiences and pedagogical techniques in socioeconomically and culturally diverse classrooms, which currently are not my immediate work environment, which makes interviewing people the most sensible approach to this study.

I have used a qualitative analysis of in-depth interviews to identify and comprehend the meanings that underpin people's lives, routines, behaviors, feelings, and so on (Arksey & Knight, 1999). These interviews focused on the informants' understandings rather than verifying their interviewers' accounts, as is the case with survey interviews and questionnaires; this method allowed both parties to explore the meaning of the questions and answers involved, which is not so central, and not so often present, in other research procedures (Arksey & Knight, 1999, Brenner et al., 1 985: 3). Moreover, these qualitative interviews looked into the context of what people were thinking, feeling, and doing, and, as Arksey & Knight explained, this can be a useful tool for figuring out how different components of a situation interact (Arksey & Knight, 1999).

Furthermore, my decision to use a semi-structured technique rather than unstructured interviews was based on the study's limited time frame. In addition, the idea behind the semi-structured interview was to elicit information about people's human experiences with guided question prompts to engage the teachers in the conversation and orient the interview to achieve the specific objectives of this study. The respondents were engaged through a voluntary response sampling among the secondary school teachers in Castellón.The main research question for this study focused on *how social inclusion and a culture of peace are perceived, interpreted, and implemented in the classroom and what can be done*. And, for me to answer this research question, I had to examine the teachers' pedagogical practices in promoting social inclusion and a culture of peace in the secondary public high schools in Castellón.

In this chapter, I used Arksey & Knight (1999) work from their book Interviewing for Social Scientists as a reference to the qualitative method and other research methodologies, such as semi-structured style, partial transcribing, and data analysis. I have chosen to use their work because it provided me a critical perspective on how to conduct and analyze qualitative data in social science. Furthermore, for the decolonial perspective of the data analysis I have used, Mignolo & Walsh (2018) voices, as well as Agboka (2014). Additionally, I also included the work of Bartolo & Smyth (2009), Fine-Davis & Faas (2014) and the OECD Education working papers no.198 reported by Forghani-Arani et al. (2019) to provide the context of classroom diversity from different European countries.

2. Preparation for Fieldwork (Interviewing)

To prepare for the in-depth interview, I needed to obtain some documents from the university in order to have the 'legal' and legitimate rights to send an email and ask teachers from public schools to participate. It should be also noted that this was my first-time performing fieldwork in an environment with which I am unfamiliar. Because my knowledge of Spanish legal processes was limited, reaching out to public schools to invite them to participate in my

research required extensive planning. I started by compiling a list of public schools in Castellón and collecting email addresses from the official post of their local government office. While doing that, I had to also acquire an endorsement letter (see Annex 1) from my university tutor and supervisor. In addition, I also had to prepare the interview consent form document to protect the identity of my respondents during and after the interview (see Annex 2).

3. Interview Guide

The design of this interview guide was anchored by the framework of a semi structure interviews wherein I have made it an open-ended questions in order to encourage respondents to share their feelings, views, opinions, and interpretations of their experiences in the classroom, in other words, it allowed for a more informal communication between me and the respondents (Arksey & Knight, 1999). Moreover, Arksey & Knight, advised that the questions should be simple to grasp and tailored to the social or cultural group being interviewed. If terms or phrases are sophisticated, technical, or 'jargonized,' the respondent may become confused and feel incompetent, all of which are counterproductive to the interview's success (Arksey & Knight, 1999).

In order to relate with the respondents, I have reviewed different documents concerning the schools in Castellón as well as the education regulations in the Valencian community. The questions I created for this study were divided into three levels, these levels allowed me to establish rapport, get to know the respondents and delve into their experiences (Arksey & Knight, 1999). The first level of the guide questions focused more on the situated realites of the respondents, which include their socio demographics backgrounds and their primary impression as a teacher in their classroom using the empathy map tool (see description of this tool in Figure x) . The second level was to discuss their teaching methodologies, discover the social make up of their classrooms, understand their challenges and how they cope with them, and proble if they have included topics such as race, power imbalances, gender, privilages and

so on (detailed question can be found in the table below). The last level was to learn about the teacher training programs that they teacher receive. The logic of the questions I created was to answer the main research question of this study. The questions were originally designed in English however because of the respondents language, I have translated it to Spanish (see Annex 3 for the Spanish translation) and the interviews were conducted mostly in Spanish. The interview guide questions seen in Table 1 were used during the interview.

Table 1. Guided questions.

Table 1. Interview Guide Questions (English version)
Level 1- Situating   • What is your name?   • How long have you been teaching?   • Why did you choose this profession?   • What subject(s) do you teach?   Can you describe your classroom? (Inspired by the tool Empathy Map)   1. What do you see in your classroom?   2. What do you feel when you are in your classroom?   3. What do you think when you are in the classroom?   4. What do you usually hear in the classroom?   • What is your motivation to go to class every day?   • What aspirations do you have for your students?   **Level 2 - Social inclusion programs implementation**   • What types of activities do you enjoy the most doing with the students?   • Do you follow any values in the classroom? If yes, what are those? And how did you choose these values?   • Can you tell us some challenges that you usually encounter in the classroom? 2-3 recurring challenges?   • How do you deal with these challenges?

- What ways do you use to integrate students into the classroom?

- What practices do you implement to make sure that all students understand your lesson?

- Do you have students who are not originally from Spain? Where are they from?

- Do you struggle to integrate these students to your class? Why? Or why not?

- What ways do you use to integrate students in the classroom?

- What practices do you implement to make sure that all students understand your lesson?

- Do you talk about current events? And how do you usually involve the class with your topics?

- What societal topics do you include in your lessons? Why did you choose these topics?

- Do you think that the topics of race, power imbalances, gender and privileges are important to include in your day-to-day classroom activities? Why and or why not?

Level 3- Teacher Training

- Do you get professional development training? If yes, how often? Which themes mostly?

- Do you have specific teaching pedagogy that you follow? Where did you learn it?

- Do you take initiatives in developing new ways of teaching? If yes, why and if not, why not?

- Does your school have programs for social inclusion for new students especially those who are not from Spain?

- What role do you play in these programs? (If such programs exist)

- What changes do you wish to see in your classroom or in your school?

- What training programs do you think are important for social inclusion and how often?

4. Selection of respondents

The respondents for this study were majorly from Castellón de la plana and its neighboring towns, teachers of secondary public high schools. The respondents that I have chosen for this study had to fit the following criteria:

- public high school teachers

- secondary high school teachers

- and teachers from the greater Castellón area.

The criteria I have set for this study were specifically designed to capture the right and intended audience (Weiss, 1995). Moreover, I have employed a convenience sampling that is based on a probability basis which provides a useful range of considerations, which indicates that this sampling accepts anybody that responded to my email and my colleague's recommendation that fit the criteria (Weiss, 1995).

In my study the respondents were recruited through referrals by my professors and colleagues in the Master's program. Sampling according to Corbetta (2003) is:

> procedure through which we pick out, from a set of units that make up the object of study (population), a limited number of cases (sample) chosen according cost of data collection; time required for the collection and processing of data; organization, in that there is no need to recruit, train and supervise huge numbers of interviewers, as is the case for a census of population; and criteria that enable the results obtained by studying the sample to be extrapolated to the whole population (Corbetta, 2003, pp. 210-211)

This study's omission of specific social demographics is related to the study's initial exploratory perspective on teachers. This means that all secondary high school teachers in Castellón were invited, regardless of the subject, the level or grade they taught, or professional experience. This, in turn, provided a more in-depth insight into how teachers in various subjects approach their students in class and how they deal with the sociocultural diversity of the classroom depending on what they are teaching.

5. Fieldwork (Interview)

According to Weiss, the process of interviewing requires a great deal of planning, from scheduling, to meeting with the respondents and ensuring that they are comfortable throughout the process (Weiss, 1995). Additionally, understanding the respondents' local everyday vocabulary or colloquial phrase was important for me to have a proper grasp of their responses, which provided me with the appropriate probing questions. (Arksey & Knight, 1999). Since my chosen respondents were Spanish speakers, I had to ask two Spanish speakers to accompany me in conducting the interview, which was also conveyed to the respondents before we met them. For the respondents to feel at ease, it was critical to establish a positive interviewing relationship, which included the way I and my co interviewer acted and interacted with them during the interview (Arksey & Knight, 1999). Furthermore, before I began the interview I have explained the conditions stipulated in the consent form and if they agree and understood those conditions, I asked them to signed it (See Annex 1 for consent template).

Also, I had to use a recording device (for which I have expressly asked for their permission in the consent form) throughout the interview process so that I was able to essentially look out for key words that I might have had missed during the interview and to transcribe data that I need for the analysis (Arksey & Knight, 1999). I explicitely stated during our interview process that if there are words or phrase that I might need to probe further while transcribing the recording, I would have to contact them again to which they gladly agreed.

We have also agreed on location of the interviews prior to our meet up, some teachers invited me and my co interviewer to meet in their school office and others requested to meet in a café or online. It would have been better to conduct all the interviews in their classrooms or institutions so that I could also capture the physical features of their learning settings and include it in my data analysis later. However, because of the respondents schedule and other personal commitments, I have to meet them wherevever was convenient for them.

I interviewed six public high school teachers from public highs in the greater area of Castellón. The interviews lasted 45 minutes to an hour, depending on the follow-up questions answered during the interview.

6. Dealing with Transcriptions

I only produced a partial transcription, following Arksey and Knight's (1999, p.144), because the main purpose was to get a (general) comprehension of the concepts and experiences, rather than an exceedingly detailed report of them. This means that I have only presented some key sections of the recording transcribed and kept the full interview notes (Arksey & Knight, 1999). The partial transcripts and supplemental notes were appropriate because the goal was to gain a sense of what people cared about and also to understand how they make sense of their environment, pedagogical concepts, and social identities (Arksey & Knight, 1999). Additionally, I find that partial transcription best fits my study's time frame.

In the Data Analysis section, I have presented several transcripts from the interview that I have conducted with the respondents. I have organized the transcriptions into five categories which are the following: 1. Background of the teachers, 2. Professional training, 3. Teaching methodologies in the classroom, 4. Challenges and 5. Social inclusion and a culture of peace.

I have structured the transcription based on the framework guided interviews presented above in Table 1. Moreover, the qualitative data collected for this interview is largely in Spanish because the main languages spoken in Castellón were Spanish or Valencian which were the main languages of my respondents for this study with the exception of one or two interviews that I have conducted in English. In the presentation of the partial transcriptions below, I decided to present them in both languages (Spanish and English). Since my knowledge of the Spanish language is limited and I need to fully comprehend the data for my analysis, I have translated the transcriptions into English. The translation was done by a certified translator, to whom I was fortunate to have access. Because English is the primary language of

this study, the transcription is first presented in Spanish in *italicized* format. Below the Spanish transcription, I've included the English version as well. And in case of direct quotation in the following pages below, the original Spanish text was used appearing in *italicized* format as well with the English translation.

It was imperative for me that the data protection of the respondents be apparent throughout the research, that is why I asked the respondents to sign the consent form before I conducted my interview, and so their identity was anonymized by default unless otherwise stated by the respondent in the consent form allowing me to use their first name in a direct quotation. The respect for the rights and welfare of all the different social groups interviewed for the study had to be demonstrated throughout the research process, including dissemination (Arksey & Knight, 1999, p. 126).

7. Data Analysis

7.1 Background of Teachers

The socio-cultural backgrounds of the teachers (respondents of this study) greatly affect their interpretations of their experiences. The issue of social inclusion and factors that invisibilize students with migrant backgrounds can result from the fact that the majority of teachers in Castellón come from a successful academic background and belong to dominant groups in society (Bartolo & Smyth, 2009). Furthermore, Fine-Davis and Faas (2014) provided an example based on Weisman and Garza (2002), that the specific socio demographic of teachers, who are mostly white middle-class teachers, can affect or minimize the reality of racism as well as disregard the knowledge and experiences that shape the lives of minority groups in their class, who are mostly students with migrant backgrounds. This might make it difficult for teachers to understand the perspectives of their students who come from different socioeconomic, cultural, and historical backgrounds (Bartolo & Smyth, 2009). With this in mind, the first set of data that I presented in this section were all about the situated realities of

the teachers. The transcripts presented in this section were based on the following questions, how they see their students, what experiences they've had, and what conclusions they can draw from their daily lives.

The excerpts that I have used in this chapter were used to support the findings of this thesis. For me to understand the teacher's own interpretation of their experiences in the classroom was as important as looking at their experiences, before diving into the critical analysis of their pedagogy and the activities that they have implemented in their classrooms, because this provides a human way of looking at the subjects and avoids objectifying their life experiences as teachers. The transcripts that I have chosen and that are reflected below try to give an overall picture of the respondents. Furthermore, I have included my personal observations towards the end of this section using decolonial and peace perspectives. The critical analysis of this study has focused on a more critical understanding of the system that establishes oppression and objectifies human experiences.

Teacher 1:

Hay que tener más autoridad porque si no tienes autoridad luego te quedas con ellos te explican lo que ha pasado y ellos tendrán razón… no te puedes enfuriar, yo por lo menos nunca entro a nivel personal. Yo he tenido muchas experiencias con gitanitos por ejemplo y son gente que buscaba la confrontación porque no tienen ningún interés pero luego a lo mejor te vas a casa con un mal rollo impresionante porque habéis tenido esto y a los dos días los ves por la calle y (te llaman) se habían olvidado completamente del problema, ellos felices, los más amigos de todos, para ellos eso era una tontería y habían pasado página, yo había sido muy enfadado y muy triste y muy afectado y luego te das cuenta que era una tontería, yo ya no me llevo nada a mi casa.

Translation (EN):

You must have more authority because if you don't have authority then you stay with them and they explain to you what has happened and they are always right... you can't get angry, at least I never go in on a personal level. I have had many experiences with gypsies for example and they are people who seek confrontation because they have no interest but then maybe you go home with an impressive bad feeling because you have had this (encounter) and two days later you see them on the street and (they call you) they had completely forgotten about the problem, they were happy, the best of friends, for them it was nonsense and they had turned the page, I

had been very angry and very sad and very affected and then you realize that it was nonsense, so I no longer take anything home with me.

Teacher 3:

Pues yo intento seguir mis principios y valores pero también os digo que es complicado tocando temas polémicos como la xenofobia la homofobia cuestiones de estas, a veces yo por mi manera de ser no castigó de manera, ya existe o sea existe aunque ellos realmente está xenofobia, está homofobia por ejemplo en mi clase sí que ha habido, lo típico, cuestiones así verbales de lo de "moro" o es que es un "gay" estas cuestiones sí que se han dicho en clase pero claro lo dicen puntualmente y a mí no me gusta abrirles un parte por esto. Simplemente hablo con ellos, intento hacerles razonar un poco y normalizar la situación. Nosotros además tenemos bastante diversidad sexual en el aula, tenemos también una chica que es transexual y que siempre se pasea por allí entonces aquí es difícil también porque; o sea aquí estamos mezclando una persona que tiene un comportamiento… o sea se pasea por ahí en el sentido de se escapa de clase, se va por ahí, tendrá sus movidas, sus problemas pero es disruptiva acosa a los de primero de la ESO porque es de tercero, pero luego claro a saber lo que le pasa por la cabeza, supongo que querrá hormonas, si no se está hormonando ya, ha roto todo o sea nos ha alterado el sistema de lavabos por ejemplo…tenemos que cambiarlo todo o sea no es una transición tranquila a molado porque ahí llega como una avalancha un torbellino la cuestión LGTBI, ha llegado como un torbellino o sea ya había (gente del colectivo LGTBI) pero pasaba desapercibida y ha llegado como un torbellino con una chica que es fantástica porque te la lía parda pero claro a veces es como "ya vale" pero entonces levanta muchas pasiones y mucha gente pues a veces también insulta etc.

O sea, en lugar de insultarla por su comportamiento porque deja de molestar no vengas aquí pues no le dice lo que no le tiene que decir. Entonces es un "aprende cada día" yo no sé cómo hacerlo a veces supongo que lo haré bien otras mal y a mí lo que me gusta es eso, porque yo creo que al final es como cuando vas en bici si tú te encuentras a un tío en un coche que conduce fatal y está a punto de atropellarte, a mí me nace, más de una vez lo he hecho, ir a pegarle una banda de hostias o como mínimo insultarle que eso sí que lo he hecho y me ha pasado (yo incluso ido a juicio por una cuestión que una vez le pegue a un tío que iba en coche) pero luego aprendes y dices "¿y qué gano yo con eso?" que al siguiente que vaya como yo en bici el del coche la siguiente vez que le pase lo atropellara, es que es así, este tío no va a mejorar por yo insultarle al revés, entonces yo pienso lo mismo con estos temas evidentemente a mí ni se me pasa por la cabeza hacer ningún castigo o a lo mejor de abrirle un parte como se dice o llamar a la familia o tal, yo creo que esto no mejorará la situación aún la empeorará y esta persona yo creo que se hará más agresiva, más racista, más xenófoba, más homófoba entonces yo intento pues hacer un perfil más bajo de lo que ha pasado relativizarlo hablar con esta persona y ya está, como cuando tienes un conflicto con alguien en la carretera.

Translation (EN):

Well, I try to follow my principles and values, but I can also tell you that it is complicated to touch on controversial issues such as xenophobia, homophobia, these issues, sometimes because of my way of being I do not punish in a way. It already exists although, the is really xenophobia, homophobia. For example, in my class there have been, typically, verbal issues

such as calling others "Moro" or "gay" these issues have been said in class but of course they say it occasionally and I do not like to open a report for this. I just talk to them, try to make them reason a little and normalize the situation.

We also have a lot of sexual diversity in the classroom, we also have a girl who is transsexual and who always wanders around, so here it is also difficult because…; in other words, here we are mixing a person who has a behavior.... that is, I say "she wanders around" in the sense that she sneaks out of class, she goes around, she must have her problems, but she is disruptive, she harasses the first year students because she is a third year student, but then of course we don't know what is going on in her head, I guess she wants hormones, if she is not already on hormones, she has broken structures, that is, she has altered the system of toilets, for example, now we have to change everything, in other words, it is not a smooth transition, it has been a great transition because the LGBTI issue has arrived like an avalanche, it has arrived like a whirlwind, in other words, there were already (people from the LGBTI collective) but they went unnoticed and it has arrived like a whirlwind with a girl who is fantastic because she makes a mess of things but of course sometimes it is like "that's enough" but then she raises many passions and many people because sometimes they also insult her, etc. So instead of insulting her for her behavior so she stops bothering you don't come here because she doesn't tell you what she doesn't have to tell you. So, it's a "learn every day" scenario. I do not know how to do it sometimes I guess I do it right sometimes wrong and what I like is that… because I think that in the end it's like when you ride a bike if you meet a guy in a car who drives horribly and is about to run you over, I feel like, and I have done it more than once, going to hit him, give him a bunch of punches or at least insult him, which I have done and it has happened to me (I even went to court for an issue, because once, I hit a guy who was in a car) but then you learn and say "and what do I get out of it? "I think that the next time someone goes like me on a bike, the car driver will run him over, that's how it is. This guy is not going to improve because I insulted him, on the contrary, so I think the same with these issues, obviously it doesn't even cross my mind to do any punishment or maybe open a report as they say or call the family or something like that, I believe that this will not improve the situation, it will even make it worse and I believe that this person will become more aggressive, more racist, more xenophobic, more homophobic, so I try to keep a lower profile of what has happened, to relativize it, to talk to this person and that's it, like when you have a conflict with someone on the road.

Teacher 4:

Yo lo cuento todo, lo saben todo de mí y mis ideas claro y un día me entrevistaron también los alumnos preguntándome que si era de izquierda, sí claro, estudiar el mayo francés es de progresista a lo mejor soy una burguesa en el fondo, pero por lo menos lo de respetar las opiniones de los demás y el amor libre de los demás y cada 1 tiene que hacer lo que (…) digo lo que opino, todo eso, tienen que respetar a los demás no tienen por qué meterse en la vida de nadie ni criticar cosas que no saben.

Translation (EN): I tell them everything, they know everything about me and my ideas of course and one day the students also interviewed me asking me if I was a leftist, yes of course, studying the French May is progressive, maybe I am a bourgeois at heart, but at least I respect the opinions of others and the free love of others and everyone has to do what (...) I say what I think, all that, they have to respect others they have no reason to interfere in anyone's life or criticize things they do not know.

Teacher 6[5]:

I am so lucky because I teach history and it is so easy to teach current events and societal concepts in my class unlike if you are teaching Mathematics for example, it's difficult to talk about the war in Ukraine. I like to teach values and social reality in my class. Like now we are talking about demography we are exploring the first, second and third sector of society and so we put examples and explain like the labor conditions. I like to do it because it is interesting, and it is important to know what is happening now and students like it as well because it breaks the rhythm of the class. Students also share about the experiences of their parents every time.

I should teach some concepts of immigration, emigration, racism and for example the motivation to change your resident with all that information I make a history but it's all fictional characters to engage my students and simplify the concepts.

7.1.1 Personal notes from the transcripts on Teachers backgrounds

The experiences of teachers presented in this section showed the differences between their teaching experiences, their values and behaviors towards their class, and their interpretations of their experience encounters with their students and with their educational institutions. There were teachers who showed a 'disregard' for the socio-cultural diversity of their classrooms, not necessarily meaning that they did not take notice; it was evident that they were aware that they deal with students and situations that were complex and diverse and yet, the way they managed the situation showed that they dismissed the importance of its complexity. Below are excerpts from the respondents.

Teacher 1:

I have had many experiences with gypsies for example and they are people who seek confrontation because they have no interest but then maybe you go home with an impressive bad feeling because you have had this (encounter) and two days later you see them on the street and (they call you) they had completely forgotten about the problem, they were happy, the best of friends, for them it was nonsense and they had turned the page, I had been very angry and very sad and very affected and then you realize that it was nonsense, so I no longer take anything home with me.

Teacher 3:

For example, in my class there have been, typically, verbal issues such as calling others 'Moro' or 'gay' these issues have been said in class but of course they say it occasionally and I do not like to open a report for this. I just talk to them, try to make them reason a little and normalize the situation.

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[5] This interview was conducted in English, so translation is not necessary.

There were also teachers that were critical in the way they perceived diversity in their classrooms but showed hopelessness and confusion on how to make things better in handling these inequities in the classroom.

Teacher 3:

I believe that this will not improve the situation, it will even make it worse, and I believe that this person will become more aggressive, more racist, more xenophobic, more homophobic, so I try to keep a lower profile of what has happened, to relativize it, to talk to this person and that's it, like when you have a conflict with someone on the road.

It was also evident that in these transcripts, the teachers who have been teaching for more than 10 years showed a little less excitement towards their classes compared to teachers who had 5 or less years of experience. Moreover, I find that teachers were less reflective on their positionalities when they were speaking about their teaching experiences and encounters in the classrooms. With 'reflective positionalities', I have observed that teachers did not acknowledge that they were coming from a position of power in their classrooms and from a dominant group in the society which tremendously affects how they regard socio-cultural diversity and realities in their classrooms. An example of situatedness expressed by a teacher.

Teacher 4:

I tell them everything, they know everything about me and my ideas of course and one day the students also interviewed me asking me if I was a leftist, yes of course, studying the French May is progressive, maybe I am a bourgeois at heart, but at least I respect the opinions of others and the free love of others, and everyone has to do what (...)

7.2 Professional Training

In this section, I selected the transcripts that describe the respondents training and or professional development experiences. This is an important section of this study for me to know, how teachers cope with the increasingly socio-cultural diverse classrooms. Also, what and how they get support from the national and international institutions and society at large.

According to, the report of OECD Education working paper no. 198 drawn from the statement of the European Commission (2013), "there was a general consensus that teachers need to be equipped with relevant competences throughout the teacher education continuum if there are expected to fulfil the growing expectations they face. Policymakers have increasingly sought to define the competences required from teachers by developing frameworks" (Forghani-Arani et al. 2019, p. 13)

Taking this into consideration, it was important for me to know what training the teachers had and what trainings they get to address their socio-cultural diverse classrooms. The transcripts shown below were from the Level two of the guided questions (Table 1 above). I wanted to gain a better understanding on how the Valencian community operates in terms of their educational policies and programs based on the experiences of the teachers. Also, the transcripts were selected in this section because they contain, experiences that relates to the respondents' professional development and or their professional training and how frequently they receive these trainings.

The following are views expressed by teachers about their professional development and training.

Teacher 1:

Nosotros lo que tenemos es que en el centro de profesores, tenemos aquí el CEFIRE, de formación de profesorado hacemos actividades y hacemos cursos de formación para defender las necesidades del centro, ahora estamos haciendo 1 de emociones porque hemos tenido estos años problemas de, sobre todo con la pandemia, problemas de lo que serían intentos de suicidio, hemos tenido problemas de autolesiones porque los alumnos lo han pasado muy mal psicológicamente durante el confinamiento y se ha venido digamos el resultado de todo el confinamiento y con esos problemas lo que estamos es formándonos con el PASE se llama la de formación dentro del centro es un curso de 60 horas sobre emociones. intentar formarnos a los profesores gente externa y gente incluso profesores del Instituto nos dan herramientas para poder gestionar todo lo que sería el campo emocional.

Translation (EN):

What we have is that in the teachers' center, we have here the CEFIRE, for teacher training, we do activities and we do training courses to defend the needs of the center, now we are doing 1 on emotions because we have had in these years problems of, especially with the pandemic, problems of what would be suicide attempts, we have had problems of self-injury

because the students have had a very bad time psychologically during the confinement and it has been the result of all the confinement and with these problems what we are doing is training with the PASE as it's called, the training course within the center is a course of 60 hours on emotions. We are trying to get trained with external people and even teachers from the Institute, to give us tools to be able to manage everything that would be the emotional field.

Teacher 3:

No tantas como me gustaría y también tienes que ser tú el que la busques. Pero si es verdad que, por ejemplo, nos llegó una, nos hicieron una muy interesante de LGTBI también a raíz de todo esto, fue muy buena, incluido una muy potente, de un colectivo de Valencia que se llama… no me acuerdo ahora, pero un colectivo de Valencia muy potente y fue una formación transgresora, yo aprendí conceptos nuevos, un concepto que no me acuerdo ahora pero no lo conocía, yo aprendí conceptos nuevos y fue interesante. Pero fue fuerte (Increíble) porque luego en el grupo de profesores de WhatsApp hubo gente que la criticó diciendo que era mejor, a lo mejor atender a las faltas de capacidades que a esto… En este sentido hay gente conservadora en todos lados, pero aquí el año que viene (...) no la volverán a hacer, ya os lo digo, no creo, pues sí como quizá el equipo directivo sea valiente y la haga. Entonces aquí falta más que formación del profesorado filtros y luego sí mucha formación del profesorado, pero falta la codocencia aquí, falta que la gente entra al aula en pares y aprendamos entre nosotros porque seguro que también aprendería mucho, mucha gente.

Yo eso lo echo de menos también de Cataluña y es que la verdad viví un cambio muy sustancioso, para mí no es otro trabajo pero casi y aquí es un trabajo mucho más solitario en el aula mucho más libre, hago lo que me da la gana, eso también es peligroso porque por ejemplo, creo que me pasó a veces de no seguir ningún tipo de programación y aleatoriamente sacar contenido yo como ya tengo un background de contenidos, yo según me viene o las noticias o tal, a la mejor es la manera de educar del futuro, no sé, pero yo voy sacando contenidos. Hoy creía que podía hacer un laboratorio mañana y digo pues hoy ya explicaré las blood cells y mañana de prácticas de blood cells eso en otro centro en Cataluña no era tan así era más pautado en otros centros quizá tampoco pero aquí es como todo lo que te dé la gana en clase no hay una programación. La programación no la tengo hecha, aquí en este centro nadie me lo ha pedido, la tiene hecha la "CAP de departament" la jefa de departamento y claro eso tampoco lo veo muy normal porque la deberías hacer tú pero aquí la hacen los jefes de departamento y se supone que nosotros la tenemos que seguir pero a mí nadie me pregunta nada nunca, una vez cada 3 meses te dicen cuántos temas te faltan por dar del libro pero como yo no sigo el libro…

Translation (EN):

not as many as I would like, and you also have to be the one to look for it. But it is true that, for example, we received a very interesting LGBTI course as a result of all this, it was very good, and a very powerful one, from a group in Valencia called... I do not remember now, but a very powerful group in Valencia and it was a transgressive training, I learned new concepts, a

concept that I do not remember now but I did not know it, I learned new concepts and it was interesting. But it was wow (Incredible) because then in the WhatsApp group of teachers there were people who criticized it, saying that it was better maybe to attend to the lack of skills than to this topic... In this sense there are conservative people everywhere but here next year (...) they will not do it (this training) again, I tell you, I do not think so, but perhaps the management team will be brave and do it.

So here we need more than teacher training, we need filters and then a lot of teacher training, but there is a lack of co-teaching, there is a lack of people entering the classroom in pairs and learning from each other because I am sure that many people would also learn a lot, many people.

I also miss that from Catalonia and the truth is that I experienced a very substantial change, for me it was not another job, but it almost felt like it. Here it is a much more solitary work in the classroom, much freer, I do whatever I want, that is also dangerous because for example, I think that sometimes I did not follow any kind of programming and randomly take content, as I already have a background of content, as it comes to me or the news or such, maybe it is the way to educate in the future.

I do not know, but I'm taking content... Today I thought I could do a laboratory tomorrow so I thought, "today I will explain blood cells and tomorrow we will do practice on blood cells". Here in this center nobody has asked me for it (lesson planning), it is done by the head of the department and of course I don't see that as normal because you should do it yourself but here it is done by the heads of the department and we are supposed to follow it but nobody ever asks me anything, once every 3 months they tell you how many topics you have left to teach from the book but since I don't follow the book, well…

Teacher 3:

Formaciones para recién llegados? No, para hacer eso no, los profesores no, supongo que te dan el material y te dirán de ir haciendo esto o lo otro. Y habrá reuniones para decir oye pues éste va muy bien se ha acogido muy bien. Porque justamente a eso no me dedico yo.

Y otro tipo de formaciones: yo las que pueda hacer, bueno, hay un organismo que se llama CEFIRE hacen cursos, luego hay sindicatos también que hacen un montón de cursos de todo lo que tú quieras. Hay que pedirlos. También en los institutos hace unos años se ha implantado la modalidad de los profesores en el claustro eligen los temas y luego a veces vienen especialistas a formarte al centro, eso también lo hace en una especie de seminario y viene algún especialista de vez en cuando y luego está el CEFIRE qué es irte tu a la antigua Universidad dónde está la escuela de idiomas, hacen cursos, hay de todo, de nuevas tecnologías sobre todo de eso, el trabajo colaborativo también está muy de moda ahora, en el cole de mi hija trabajan así por grupos, uno es el secretario, el portavoz eso sí que lo hacen todo en valenciano.

Translation (EN):

Training for newcomers? No, we don't have that, not the teachers, I guess they give you the

material and tell you to do this or that. And there will be meetings to say hey, this one is doing very well, he has been very well received. But anyway, that is not part of my responsibilities.

And other types of training: the ones I can do, well, there is an organization called CEFIRE that offers courses, and there are also trade unions that offer a lot of courses on anything you want. You have to ask for them. Also in the high schools, a few years ago, the modality of the teachers choosing the topics and then sometimes specialists come to the center to train you, that is also done in a kind of seminar and a specialist comes from time to time and well there is CEFIRE, well, you have to go to the old University where the language school is located, they do courses, there is everything, new technologies, collaborative work is also very fashionable now, in my daughter's school they work in groups, one is the secretary, the spokesperson, but they do everything in Valencian.

Teacher 4:

Yo he ido a clases, por ejemplo, una que recuerdo con mucho cariño pues era aprender francés a través del teatro pues ya acabamos haciendo una obra. Yo voy a lo que me atrae mucho. El trabajo cooperativo pues también va a haber, lo de trabajar en grupo eso lo llevo regular porque no es fácil, buscar a niños que se lleven bien y lo hagan bien. Nuevas tecnologías pues también, echo en falta por ejemplo en el Instituto que construyan un aula con ordenadores para que pudiéramos ir los de idiomas, hay aulas de informática pero siempre están cogidas y la pandemia ha venido mal para eso y (...) yo estoy muy loca y eso que ahora estoy tranquila pero he hecho obras de teatro que venían los padres, hemos grabado videoclips por la calle de musicales, hemos hecho anuncios que me traía la cafetera Nespresso, siempre está mi cabeza que no para y el libro claro, el libro lo compraban y al final les decía no compréis libro porque no puedo seguirlo, la ventaja es que ellos aprenden pero también es todo muy loco pero bueno claro cuando me tengo que poner seria con un examen me pongo, aunque no soy de hacer exámenes, no mando deberes, soy muy del mayo francés, hablo mucho con ellos eso a lo mejor me ha influido a mí también de esa manera de esa ideología. Hay otros que son más serios y esa barrera (...) pues la rompo un poco, lo intento.

Translation (EN):

I have taken classes, for example, one that I remember very fondly because it was about learning French through theater, and we ended up doing a play. I go to what attracts me a lot. Also, there is training about cooperative work, but the group work is not easy because it is not easy to find children who get along well and do it well. Training on new technologies too, for example, I think at school they need to build a computer room so that we, for language classes could also use it. There are computer rooms but they are always full and the pandemic has been bad for that and (...) I am generally very crazy and now I am calm but I have done plays that parents came to, we have recorded music video clips in the street, we have made commercials where I brought the Nespresso coffee machine, my head is always creating and the book of course, they bought the book and at the end I told them not to buy the book because I can't follow it. The advantage is that they learn but it's also all very crazy but of course when I have to get serious with an exam, I get serious, although I don't do exams, I don't give homework, I'm very French May, I talk a lot with them, maybe that has influenced me too in that way, of that ideology. There are others who are somewhat serious and that barrier (...) well, I break it a little, I try to.

Teacher 3:

Bueno, formación de mediación de conflictos no estamos formados para eso, yo cojo formación de pedagogía, nuevas tecnologías y eso. Bueno, este año hemos hecho un curso de mediación,

muy interesante. Mediación de conflictos en el aula entre alumnos, sobre todo, no se ha hecho hincapié en culturas diferentes ni nada. En eso estamos un poco verdes en este Instituto a lo mejor es verdad que en otro sitio de Castellón hacen más cosas de esas seguro, pero este es un poco elitista, suelen ser de clase alta. De hecho, no nos dan dinero de casi nada porque la media económica de las familias es bastante buena, entonces no es el mejor Instituto, a lo mejor hay otros que hacen más cosas sobre esto.

Translation (EN):

[about teacher training] Yes, I would like that, to tell you the truth because that is a topic that perhaps is not seen as much in this Institute, but it is something that we have that is going to be quite common with time, people move more and if you mean to talk about people coming from outside [of Spain] and the truth is that we are not very informed about that.

I usually take courses, like, my focus is more on pedagogical things that interest me, pedagogy is good if there are new technologies, opera, cooperative work but also in some instances like, we just finished a mediation course this year for example, we have done a mediation course that was interesting so if it comes out and there is something that gets my eye then I sign up for it.

Teacher 4:

pues sí que me gustaría la verdad porque eso es un tema que a lo mejor en este Instituto no se ve tanto pero es algo que tenemos, que es algo que va a ser bastante habitual, cada vez la gente se mueve más y si te refieres a eso la gente que viene de fuera y la verdad es que no estamos muy informados para eso yo lo que suelo coger, me centro más en cosas pedagógicas que me interesan a mí pedagogía, si son nuevas tecnologías, opera, trabajo cooperativo pero no, incluso en alguna vez y alguna cosa de acabar un curso de mediación este año por ejemplo hemos hecho un curso de mediación también muy interesante entonces si sale algo que me llama la atención pues me apunto.

Translation (EN):

Well, we are not trained in conflict mediation, I am trained in pedagogy, new technologies and so on. Well, this year we have done a very interesting mediation course. Mediation of conflicts in the classroom between students above all, but there was no emphasis on different cultures or anything else. In that we are a little underinformed in this school, it is true that in other places in Castellón they do more of those things for sure, but this one is a little elitist, (the population) tends to be upper class. In fact, they don't give us money for almost anything because the economic average of the families is quite good, so it's not the best school (to compare), maybe there are others that do more things about this.

Teacher 5 [6]:

We are like kind of overwhelmed because our work is quite tough and when you finish your hours like you still have to do things, for example, trying to work with projects I have been trained to work in projects but not much maybe as I would like and let's but I work a lot with projects then I have lots of things to do when I finish my classes lots of things to organize and

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[6] This interview was conducted in English, so translation is not necessary.

I am taking courses and then we are like tired and sometimes even what I list they had that feeling that I don't get much of the training that I take because I cannot like put into practice lots of things because of daily tasks and like you have lots of marketing things to do lots of pressure, yeah I mean it's stupid stuff but yeah still I think yeah we tried to why try to get training and I like the system forces me to take some training but I said to take much more training and I'm required because I like.

Teacher 5:

There is an online training for computer skills and new methodologies, we also had project-based learning training, most of which was done online due to the pandemic, but now we may also take presential training.

7.2.1 Personal notes from the transcripts on Professional training

The statements above on the respondents professional training showed that teachers get training depending on what the teacher find useful or interesting.

Teacher 3:

I have taken classes, for example, one that I remember very fondly because it was about learning French through theater, and we ended up doing a play. I go to what attracts me a lot.

The transcriptions revealed that the teacher trainings in Castellón are decentralized. There are professional trainings available, but they are not mandatory for teachers.

Furthermore, *Centre de Formació, Innovació I Recursos per al professorat* (CEFIRE) is a government institution that gives training to teachers as well as materials and other resources for teachers to use in their lectures, as indicated by some respondents. But the trainings mentioned by the teachers did not recognize the different socio and cultural demographics. Furthermore, the LGBTQI+ training highlighted by one respondent can be linked to the new educational organic law established by the Spanish government with a special emphasis on gender equality.

Teacher 3:

we received a very interesting LGBTI course as a result of all this, it was very good, and a very powerful one, from a group in Valencia called... I do not remember now, but a very powerful group in Valencia and it was a transgressive training.

In the transcripts, it showed that the teachers were mostly getting trainings related to new methodologies that support technological advances. There was no particular training that was mentioned by the teachers on social inclusion.

Teacher 3:

Well, we are not trained in conflict mediation, I am trained in pedagogy, new technologies and so on. Well, this year we have done a very interesting mediation course. Mediation of conflicts in the classroom between students above all, but there was no emphasis on different cultures or anything else. In that we are a little underinformed in this school.

Teacher 5:

There is an online training for computer skills and new methodologies, we also had project-based learning training, most of which was done online due to the pandemic, but now we may also take presential training.

Moreover, when I asked the teachers about their interest in receiving a training on social inclusion majority of them were very in favor of this idea.

Teacher 3:

Yes, I would like that, to tell you the truth because that is a topic that perhaps is not seen as much in this Institute, but it is something that we have that is going to be quite common with time, people move more and if you mean to talk about people coming from outside [of Spain] and the truth is that we are not very informed about that.

Another teacher also mentioned that all teachers in Valencian community after six years of service need to have 100 hours of training to get a salary increase.

This is an important aspect to mention because this can also be a variable that motivates teacher to attend training. However, the implementation of those training does not have an 'audit' from the institutions.

Teacher 3:

Here in this center nobody has asked me for it (lesson planning), it is done by the head of the department and of course I don't see that as normal because you should do it yourself but here it is done by the heads of the department and we are supposed to follow it but nobody ever asks me anything, once every 3 months they tell you how many topics you have left to teach from the book but since I don't follow the book.

Based on the transcripts shown above, I find that there was no proper or regulated impact measurement on the implementation of newly gained information and abilities by the teachers as a result of their training. Additionally, although teachers are receptive of trainings, they get an excessive amount of unnecessary information because of the 'demand' of state institutions to 'innovate'. Because of this, they end up doing many trainings without proper understanding them and with poor implementation, and they are left overworked and or overtired.

Teacher 5:

We are like kind of overwhelmed because our work is quite tough and when you finish your hours like you still have to do things, for example, trying to work with projects I have been trained to work in projects but not much maybe as I would like and let's but I work a lot with projects then I have lots of things to do when I finish my classes lots of things to organize and I am taking courses and then we are like tired and sometimes even what I list they had that feeling that I don't get much of the training that I take because I cannot like put into practice lots of things because of daily tasks and like you have lots of marketing things to do lots of pressure, yeah I mean it's stupid stuff but yeah still I think yeah we tried to why try to get training and I like the system forces me to take some training but I said to take much more training and I'm required because I like.

7.3 Teaching Methodologies in the classroom

In this section, I have focused on the teaching methodologies of the teachers in the classrooms. It was important to know the techniques and methodologies that were employed in their classrooms and on how they engage their socio culturally diverse classrooms. These classrooms of today can be described as educational spaces where a school population is made up of different racial, ethnic, linguistic, religious and learning abilities (Bartolo & Smyth, 2009).

With this, it was important to understand know how teachers conduct themselves in these settings especially, as Bartolo & Smyth, (2009) pointed out that universalized education tend to promote a one size fits all standards and curricula to all schools and children (Bartolo & Smyth, 2009). With the changing social and cultural demographics of European society and,

in particular, European classrooms, there is a greater need for teachers to have the skills and abilities to deal with their socioculturally diverse classes (Fine-Davis & Faas, 2014).

In relation to this, it was significant for me to know if teachers, used pedagogies and methodologies that were suitable to 'all' students. The questions answered by teachers in this section were in the level 3 of the guided interview questions (seen in Table 1).

The responses of the teachers presented below showed the various implementation strategies that the teachers employed in class.

Teacher 2:

Pues es que es muy práctico, nosotros tenemos mucha suerte entonces pues es todo muy práctico es por partes de lo que a ellos les gusta, intentas adaptarlo al currículum que tenemos y luego pues estamos tocando entonces es establecido lo fija la autonomía (…) el currículo ahora van a cambiarlo, justo este año lo van a cambiar. Es que adaptamos un tercer nivel la programación que está diciendo él, eso sí que se revisa cada año lo que no va cambiando cada año es el currículum eso está fijo y cada cierto tiempo la comunidad autónoma lo modifica y lo suele modificar cuando hay una nueva ley. Como ahora, hay una nueva ley estatal.

Translation (EN):

Well, it's very practical, we're very lucky, so it's all very practical, it's in part what they like, we try to adapt it to the curriculum that we have, and then we implement it, it's established by the autonomous community (…) the curriculum is now going to change, just this year t'ey're going to change it. It has three levels of the program this means that the curriculum is reviewed every year, from time to time the autonomous community modifies it and usually it modifies it when there is a new law. Just like now, there's a new State law.

Teacher 3:

*(sobre material didáctico para la inclusión) Por ejemplo, las administraciones públicas algo han hecho en Cataluña, así que yo utilizo material de Cataluña, de la Generalitat catalana, que tiene bastante material por la inclusión del Catalán, ellos lo hacen por el tema del Catalán, entonces tienen mucho material preparado. Se llama COMENSEM, lo podéis mirar en internet y hay un montón de materiales abiertos para que se utilicen entonces eso va bien. El COMENSEM es para cuando alguien llega aquí, pues como este chico, sin tener ninguna idea de nada y perdido absolutamente. Luego además hay otra cuestión, que nos obligamos y que en la acogida también se tiene que hacer y no sé si se hace porque yo no estoy allí pero que es el acogimiento emocional porque es que el acogimiento emocional es fundamental o sea hay chavales como (...) que es peruano que lo entiende todo casi, pero casi porque es que a mí el primer día me vino y me dijo "qué significa tío?" porque aquí se dice tío como coloquial pero el que menos se pensaba que le estaban llamando hijo de ****, él no lo sabía porque en Perú es muy diferente, el idioma castellano es muy diferente y este chaval está muy perdido y*

culturalmente es muy diferente, es un shock para él entonces este niño ahora ya pues va haciendo como todos al final, sobreviven todos y supervivencia de adaptación pero al principio necesita un apoyo emocional más que de lengua, pero también de lengua… ya que tener un poco de empatía.

Translation (EN):

(about didactic material for inclusion) For example, the public administrations have done something in Catalonia, so I use material from Catalonia, from the Generalitat Catalana, which has a lot of material for the inclusion of Catalan, they do it because of the Catalan language, so they have a lot of material prepared. It's called COMENSEM, you can look it up on the internet and there are a lot of materials open to be used so that works well. The COMENSEM is for when someone arrives here, like this guy, without having any idea of anything and being absolutely lost. Then there is another issue, which we are obliged to do and which also has to be done in the reception of students and I don't know if it is done because I am not there, but it is emotional support because emotional support is fundamental, that is, there are kids like (...) who is Peruvian and understands everything almost, and I say almost because the first day he came to me and said "what does **tio** mean? because here we say "tio" as a colloquial term but he thought they were calling him son of ****, he did not know because in Peru it is very different, the Spanish language is very different and this kid is very lost and culturally it is very different, it is a shock for him so now this child is doing like everyone else, in the end, everyone survives, survival of adaptation but at the beginning, he needs emotional support more than just language, but also language... and we need to have a little empathy.

Teacher 3:

Escuchar y hablar menos, también intento porque a mí me gusta hablar mucho pero luego intento con ellos escucharlos porque a veces ellos mismos necesitan expresarse y, eso sí que lo sigo, siempre contextualizará al máximo. Para mí eso es, no solo para que funcione, ¡es la clave! Todo lo emocional o natural, contextualizar mucho para que lo vean ellos. En todo, en biología sobre todo contextualizó mucho, no les hablo del Amazonas a veces si pero bueno, ni les hablo de los bosques de Siberia, les hablo del bosque Mediterráneo que tienen al lado de casa. Siempre contextualizar y desde la realidad suya acercarte a los demás pero desde su realidad siempre con el ejemplo, y siempre ejemplos cercanos y si son tus ejemplos mejor, porque les encanta escuchar tu vida. Entonces si ayer me fui al río y vi una nutria, eso hay que explícaselo porque les va a encantar y entonces a partir de ahí vas a poder explicar, qué es una nutria, dónde vive, que hace y por qué está en peligro de extinción.

El currículo español está cambiando ahora ha cambiado otra vez y ahora cada vez tira más hacia las competencias que se hacía lo que nos dice la OSCE de sí aquí pasa se aplica no del todo pero bueno se va haciendo, se tira más hacia los ámbitos y hago matemáticas porque hay una cosa que son los ámbitos que es mezclar Ciencias mezclar lenguas mezclar por ejemplo castellano historia yo hago matemáticas biología. (Sobre programación) yo podría hacerlo, matemáticas y biología todo junto pero no saldría de mi casa, estaría todo el día preparando proyectos de matemáticas biología como Project based todo el tiempo preparándolos yo o buscando en internet quizá haya.

Si hay pero es muy difícil que yo solo me haga esto o sea por eso te digo hasta donde puedes llegar según tu implicación. Puedes estar todo el día o lo mínimo, yo cuando se me ocurre algo, cuando veo algo interesante de matemáticas y biología lo integro y lo explico, mañana por ejemplo haré matemáticas, si estuviéramos dos seguramente sería más fácil que fuera integrante pero el currículo no contempla nada de eso de la metodología, el currículum va hacia la metodología integrada de matemáticas y Ciencias pero no te matiza exactamente, dice que puedes meter por ejemplo las escalas, el concepto matemático, cuando expliques los mapas topográficos y no te mete los mapas topográficos. De hecho en el currículum de primero de la ESO como quieres que las integre sí no te mete en el currículum los mapas topográficos cuando deberían estar porque si quieres integrarlo con matemáticas puedes aprovechar las escalas y las proporciones y no te lo mete, entonces no está. Los currículums los hacen los políticos y supongo que con asesoría pero lo hacen los políticos, y de los currículums a las clases.

Translation (EN):

Listening and talking less, I also try because I like to talk a lot but then I try to listen to them because sometimes they themselves need to express themselves, also something I really follow, I will contextualize as much as possible. For me that's, not only to make it work, but it's the key! Everything emotional or natural, contextualize a lot for them to see. In everything, especially in biology, I contextualize a lot, I don't talk to them about the Amazon, sometimes I do, but well, I don't even talk to them about the forests of Siberia, I talk to them about the Mediterranean forest that they have next to their house. Always contextualize and approach others from their reality, and from their reality always by example, and always close examples, and if they are personal examples, even better, because they love to hear about your life. So, if yesterday I went to the river and saw an otter, I have to explain it to them because they will love it and then from there, I will be able to explain what an otter is, where it lives, what it does, and why it is in danger of extinction.

The Spanish curriculum is changing now, it has changed again and now it is moving more and more towards the competencies that the OSCE tells us that it is applied here, but it is not completely applied, but it is being done, it is moving more towards the "areas of work" and I do mathematics, so there is one thing that is the "areas" that is mixing sciences, mixing languages, mixing, for example, Spanish and history, I do mathematics and biology.

(About lesson planning) I could do it, mathematics and biology all together but I would not leave my house, I would be all day preparing mathematics and biology projects as Project based all the time preparing them myself or looking on the internet maybe there is. Yes, there are, but it is very difficult for me to do this on my own, that's why I tell you how far you can go depending on your involvement. You can spend all day or the minimum required. When I think of something, when I see something interesting in mathematics and biology I integrate it and explain it, tomorrow for example I will do mathematics, if there were two of us it would probably be easier to integrate it but the curriculum does not contemplate any of that methodology, the curriculum goes towards the integrated methodology of mathematics and science but it does not specify it exactly, it says that you can include for example scales, a mathematical concept, when you explain the topographic maps and it does not include the topographic maps. In fact, in the curriculum of the first year of high school, how do you want us to integrate them if it does not include topographic maps in the curriculum when they should

be there because if you want to integrate it with mathematics you can take advantage of the scales and proportions and it does not include them, then it is not there.

The curricula are made by politicians, and I guess with advisors but still, they are made by politicians, and from the curricula straight to classes.

Teacher 3:

En mi caso, me gusta el laboratorio, me gusta salir, hice un debate con el tema de la guerra de Ucrania que salió muy bien. También me gusta explicar y que me escuchen, cuando te escuchan de verdad y todos te escuchan, entonces me gusta pero como eso nunca pasa y siempre hay alguien que no te escucha, si no es que estás en bachiller en cursos superiores hablando de este tema que es más de la ESO es difícil entonces hacer más clases magistrales hoy en día ya es obsoleto aun así a veces todos hacemos y el día que todos te escuchan y que enriquece dices qué guay sabes, sube tu ego pero realmente lo que es mejor, lo que más funciona, lo que más disfrutas, también aprende un montón y pues son dinámicas grupales, actividades más lúdicas no sé cómo va mis fijaciones de estar así o porque el otro no funciona siempre lo digo yo el 90% no funciona.

Translation (EN):

I like to go out and I do a debate like the topic of the Ukrainian war which is an important debate issue also I like to explain and have them listen to me and when they really listen to you, and everyone listens to you then I like it but as that never happens... There is always someone who does not listen to you, if you are not in high school or in higher courses talking about this topic, it is more than difficult and to do more masterclasses today is already obsolete even so, sometimes we all do and the day that everyone listens to you and that enriches you say "how cool" you know, it boosts your ego but really what is best and that works the most and what you enjoy the most also to learn a lot, is doing group activities and more playful activities, I do not know, that's just my fixations of doing that, it's what I know because the other does not work I always say it, 90% does not work.

Teacher 3:

La idea es que nosotros nos agarremos al, a los buenos contenidos y competencias que tenemos que obligatoriamente hay que dar y a partir de ahí tú construyas tu programación pero la realidad es que intentar dar eso como puedes sobre la marcha o hacer una programación que esté muy bien a lo mejor hay gente que lo hace y yo lo he hecho en su momento yo lo he hecho y me ha gustado mucho, pero que al final tampoco lo valoran más que valorar pero tampoco lo ves efectivo porque pierde los contenidos si hace lo que te dice la ley es que es complejo al final y luego la mayoría que lo hacen siguen un libro. (...) De hecho ni siquiera en los libros está lo que te pide el Gobierno pero ellos siguen el libro y luego además es que lo que hablábamos hoy, los libros están tremendamente sintéticos y meten mucha cosa en el mismo entonces cuesta de comprender hasta para nosotros, entonces no tienen el mismo lenguaje los niños cuando llegan al Instituto que tienen los libros no son capaces de interiorizar toda la información.

Translation (EN):

The idea is that we cling to the good content and skills that we have to necessarily give and from there you build your lesson planning but the reality is that trying to give that as you can on the fly or make a programming that is very good, maybe there are people who do it and I've done it back in the time, I've done it and I liked it a lot, but in the end they don't value it, more than valuing it actually you don't see it as effective either because it loses the content if you do what the law tells you, well that is complex in the end and then most teachers who do it, follow a book. (...)

In fact, what the Government asks of you is not even in the books entirely, but they follow the book. And then it is also that what we were talking about today, the books are tremendously synthetic and they put a lot of things in it, so it is difficult to understand even for us, and the children don't have the same language, when they arrive at the school that have the books they are not capable of internalizing all the information.

Teacher 4:

yo lo que hago es dejar de hablar de lo que estaba haciendo intentar pues claro darles mi versión claro, mi versión tampoco es pues no creo que la más correcta, sobre muchas cosas yo por ejemplo les digo que tienen que respetar mucho a los demás. Con las de bachillerato segundo tenemos clase a última hora casi y muchas veces quieren hablar en vez de trabajar, como solo va una, de los 9 solo va una al examen, con los otros hablamos de cosas y hoy hemos hablado de un tema que no me acuerdo pero también lo del aborto en Estados Unidos les he dicho que me parecía que es una cosa que cada 1 puede hacer lo que le conviene, no te pueden imponer que tú tengas un hijo si no quieres a lo mejor hombre ir teniendo abortos alegremente no.

Pues así retos aparte de que aprendan francés que es evidentemente el reto es hablar más francés y hacerlo mejor y que ellos hablen pues también hacerles ser más críticos. Pues pongo textos, se me nota mucho el año pasado tuve un segundo de bachillerato buenísimo solo eran cuatro pero había uno que me encantaba, había otro más de derechas que me costaba más, venía más con esto entonces yo por ejemplo los ponía (...) que es una poema, que luego cantan sobre la guerra es muy famoso. También cosas de Ucrania, pues también, a raíz de lo de Ucrania vimos geografía todos los países de la Unión Europea que no sabían era parte de las 27, lo del Brexit tampoco se habían enterado muy bien, yo siempre aprovecho, voy por las ramas y eso en el libro no puedes estar, no puedes seguir el libro para la gramática es ridículo lo que aparece ahí tienes que pasar, así no van a entender nada estoy 3 o cuatro días explicándolo con dibujitos y todo lo que hace falta y para la vida la historia y todo eso pues también siempre aprovecho, siempre.

Translation (EN):

What I do is stop talking about what I was doing and try to give them my opinion, of course, my version is not the most correct, about many topics. What I tell them, for example that they have to respect others a lot, listen, with the high school sophomores we have class almost at the last hour and many times they want to talk. We talk about things and today we talked about a topic that well, I don't remember, but also about abortion in the United States. I have told them

that I believe that it is something that everyone can do if they needed to, not like a fun thing of course, but that they cannot impose on you to have a child if you do not want it.

Challenges, well, apart from the fact that they learn French, which is obviously the main challenge to speak more French and speak it better.

I also make them become more critical, which I do with texts. Last year I had a very good second year of high school there were only four of them but there was one that I loved and another one that was more right-wing, and I had more difficulty with them, so for example I gave them (…) which is a poem that they then sing about the war, it is very famous. Also, topics about Ukraine, well we studied geography after talking about Ukraine, we saw all the countries of the European Union that then didn't know was part of the 27 countries, and also about Brexit, they didn't know about it very much either.

I always take advantage of it, I go off the track and, in the book, you can't follow the book, for grammar it's ridiculous what you see there, I spend 3 or 4 days explaining it with little drawings and all that is needed and for life, history and all that, well, I always take advantage of current topics.

Teacher 5:

No, Libertad de Cátedra (Academic Freedom) so we can teach as we want there are different movements that started to promote for example, project-based learning but in my school and most of the schools each teacher uses its own methodology but in the training that I organize we are collaborating and we try to work together to get training in different methodology but this is not systemically done by the institution. We usually do it as teachers but its not systemic the school does not propose a particular pedagogy. It depends because you can coordinate with other teachers, but we don't have a one methodology that we follow. They give recommendations but later in your class you can change or modify a lot of things.

Teacher 6:

I have my own way of teaching I don't know which is my form and what pedagogy, I follow a format or a methodology that more or less I do in every class like the same structure. I like to play games; I first follow up on the students if they finish their reading or writing activities and then we correct the activities on the blackboard and then I put like a reward or a positive remark if they do a good job. We have a book from the school that we could follow but it has a lot of information. You can choose on how you will use the book, first, if you follow the book without modifying it you may not be able to finish the book for the semester, secondly, you can simply or reduce the information from the book, I chose to simplify. I make my own activities based on the book. I create fictional characters to discuss a particular topic for example the topic on migration, I think this is a good methodology because students can empathize more if they act or portray the character. I also use online platforms and apps.

Teacher 6:

Y bueno la visión de la mujer también muy bien y en el tema por ejemplo de homosexualidad esos dos temas que yo los he intentado tratar bastante sobre todo el tema del feminismo porque

ahí sí quedó un poquito más de información entonces me siento un poco más cómoda en esos dos temas sí que es verdad que la mayoría de la gente tiene o por ejemplo hicimos una actividad sobre el amor y era sobre el amor romántico entonces la hicimos en tutoría entonces consistía en que se pusieran todos aportamos todas las mesas y se ponían todos en fila en el centro y yo decía una frase y entonces si estaban de acuerdo con esa frase se ponían a un lado y sino al otro lado y pero tenía que ser rápido y luego habríamos debate y podían cambiarse si habían cambiado de opinión entonces eran frases pues típicas del amor romántico de El amor todo lo puede por mi pareja lo hago todo eh yo no soy feliz y él no es feliz bueno cosas así un poco pues tóxicas Nobel no tengo amigos porque a mi novio le molesta sabes cosas así pero había algunas que eran así más leves pero había otras que eran fuertes entonces la mayoría prácticamente todos

vamos al lado bueno o sea súper bien pero había 3 chicas que era super super toxico súper tóxico 3 chicas más mayores las tres repetidoras sí que una tiene 16 y las otras 15 esas son amigas, son amigas y aunque abrías debate porque había veces que a lo mejor algún chico o alguna otra chica se ponía en el lado de lo tóxico pero luego cuando hacías debatir y tal se cambiaba la idea pues mira he pensado esto al principio pero ahora no, me habéis convencido, no eso no puede ser así y a estas mira que yo lo he intentado no les hacías cambiar de opinión nada entonces era como un poco frustrante porque decías madre mía aunque me contentaba porque claro miraba y todo el mundo estaba al otro lado entonces digo bueno son solo 3 sabes pero en esos temas si no luego por ejemplo también que han venido a hacer muchas charlas de asociaciones externas sobre pues orientación sexual, respeto, también que ellos también conozcan no que hay otras orientaciones y que y que respeten que es una cosa totalmente normal que cada persona elige o siente

Translation (EN):

The vision of women is also very good and in the topic of homosexuality, for example, those two topics that I have tried to deal with a lot, especially the topic of feminism because there was a little more information there, so I feel a little more comfortable in those two topics, it is true that most people have opinions or for example we did an activity about love and it was about romantic love, so we did it in tutoring and it consisted of everyone lining in the center and I would say a sentence and if they agree with that sentence they would go to one side and if not, they would go to the other side and it had to be quick and then we would have a debate and they could change their minds if they had changed their minds so they were typical phrases of romantic love like for example, can we do everything for a partner, I do everything for my partner, I am not happy and he is not happy, well things a bit toxic, I have no friends because my boyfriend bothers them, you know things like that but there were some that were agreeable but there were others that were hardheaded so most of us practically all go to the good side that is super good but there were 3 girls who were super toxic, 3 older girls who were repeaters yes one is 16 and the others 15 they are friends and although you would have debates because there were times that maybe some guy or some other girl would get on the side of the toxic statement but then when you debated and such they would change well look I thought this at first but now you have convinced me, now that cannot be so but these girl, well look I have tried, you couldn't make them change their mind at all so it was a bit frustrating because you said "oh my god" although I was happy because of course I looked and everybody was on the other side so I said well there are only 3 you know but in those topics, if not then for example they have also come to do many talks from external associations about sexual orientation, respect and also for them to know that there are other orientations and that they respect that it is a totally normal thing that each person chooses or feels.

Teacher 6:

a mí me gustaría tratarlo pues colarlo más lo que digo es que lo intento siempre meter me gustaría abordarlo más tanto en las clases de historia como las de Geografía y también las de tutoría no solo a nivel de pues eso de mis clases sino también en la hora que tenemos de tutoría que es una hora a la semana abordar un poco más estos temas yo creo que eso sí que sería más interesante luego también tener más formación para poderlo explicar mejor y tener más base para también saber guiar un poco que es 1 de los problemas que me he encontrado no solo en este tema sino en otros que hemos tratado de temas de valores por ejemplo actividades que hemos hecho relaciones con feminismo a raíz del 8 m del 25 de noviembre etcétera yo o sea cuando no a mí no me gusta cómo explicarles algo como en plan imposición siempre intento plantear preguntas y guiando un poco el debate entonces

me he notado un poco verde en cómo guiar el debate porque hay gente que sí que tiene opiniones la mayoría de la gente son muy tolerantes pero hay gente que tiene una mentalidad muy cerrada y hay veces que sueltan muchas barbaridades entonces sin llegar a imponerme pero de pero dejando entender que eso está mal o me visto como un poco verde a la verde se entiende como sin experiencia sin experiencia para cómo gestionar ciertos comentarios que han hecho algunos alumnos de decir si fueras mi amigo te lo diría de forma clara pero soy tu profesora entonces tengo que no puedo decirlo tan claro porque no puedes tampoco imponer tu opinión pero tienes que dejar entrever que lo que tú piensas no está bien.

Translation (EN) :

(Social realities and current events) I would like to try to deal with it more, what I am saying is that I always try to put it in my classes, I would like to address it as much as possible, both in history and geography classes, and also in my tutoring classes, not only at the level of my classes, but also in the one hour of tutoring that we have, which is one hour a week, to address these topics a little more, I think that this would be more interesting. Then also to have more training to be able to explain it better and have more basis to also know how to guide them more. One of the problems that I have found is not only in this topic but in others that we have dealt with issues of values for example activities that we have done in relation with feminism following the 8M of November 25 etc. I mean I do not like explaining something to them as an imposition I always try to ask questions and guide the debate a little bit so I have felt a little bit uninformed in how to guide the debate because there are people who have opinions, most people are very tolerant but there are people who have a very closed mentality and sometimes they say a lot of outrageous things so without imposing myself but letting them understand that this is wrong or address it as a woman. I see myself as inexperienced on how to manage certain comments that some students have made, what to say, if you were my friend I would tell you clearly but I am your teacher so I cannot say it so clearly because you cannot impose your opinion either but you have to let it be understood that what you think is not right.

7.3.1 Personal notes from the transcripts on teaching methodologies

This section on teaching methodologies gave me an understanding on how teachers interact with their students. It was interesting to observed that when I asked teachers about their

pedagogies, majority of them did not really have a specific description on what kind of pedagogies they follow in school.

Teacher 5:

We usually do it as teachers but it's not systemic the school does not propose a particular pedagogy.

Teacher 6:

I have my own way of teaching I don't know which is my form and what pedagogy, I follow a format or a methodology that more or less I do in every class like the same structure.

In addition, there seemed to be a confusion on what a pedagogy is compared to methodology, when I asked them on their teaching philosophy and specific strategies.

This was important to highlight because this signifies that schools in Castellón implement certain teaching methodologies but does not necessarily have their main teaching pedagogy clear. This reminded me of what Freire argued on the "the term he employs to summarize his approach to education, pedagogy [which] is often interpreted as a teaching method rather than a philosophy or a social theory" (Freire, 1993, p. 24).

This insight is noteworthy to me because it indicates that the respondents 'follow' a supposedly 'objectified' method of teaching rather than a transforming method. This is consistent with Freire's argument about the "banking method of education," in which teachers regard students as a "vacuum" to be filled (Freire, 1993), transforming them into objects, rather than seeing students as complex social entities with diverse sociocultural and historical contexts.

After learning about how they implement their classroom activities this confusion does not come as a surprise as a large majority of the teachers operate with full autonomy in the classroom.

Teacher 5:

No, Libertad de Cátedra (Academic Freedom) so we can teach as we want there are different movements that started to promote for example, project-based learning but in my school and most of the schools each teacher uses its own methodology.

This means that their institutions do not follow a specific pedagogy and teaching methodology, despite their 'curriculum' specifies certain contents that need to be prioritized or changed depending on the directives of their regional community which in this case is the Valencian community.

Teacher 2:

The curriculum is now going to change, just this year they're going to change it. It has three levels of the program this means that the curriculum is reviewed every year, from time to time the autonomous community modifies it and usually it modifies it when there is a new law. Just like now, there's a new State law.

Teacher 3:

The Spanish curriculum is changing now, it has changed again and now it is moving more and more towards the competencies that the OSCE tells us that it is applied here, but it is not completely applied, but it is being done, it is moving more towards the "areas of work" and I do mathematics, so there is one thing that is the "areas" that is mixing sciences, mixing languages, mixing, for example, Spanish and history, I do mathematics and biology.

According to my observations, the state institutions' top-down approach disregards the realities of teachers in the classrooms, resulting in uncertainty and overwhelming feelings among teachers, which frequently results in student detachment.

Teacher 3:

The curricula are made by politicians, and I guess with advisors but still, they are made by politicians, and from the curricula straight to classes.

Also, it is clear that the strategy used by societal entities such as government bodies, is still top-down, which hide inequities in classrooms by providing more content-based information to teachers. This is evident in the materials provided by the region, such as books and other materials that were not necessarily relevant to the teachers needs and lessons.

Teacher 6:

We have a book from the school that we could follow but it has a lot of information. You can choose on how you will use the book, first, if you follow the book without modifying it you may not be able to finish the book for the semester, secondly, you can simply or reduce the information from the book, I chose to simplify.

Teacher 3:

the books are tremendously synthetic, and they put a lot of things in it, so it is difficult to understand even for us, and the children don't have the same language, when they arrive at the school that have the books they are not capable of internalizing all the information.

The transcripts above demonstrate that teachers are experiencing confusion, hesitation and perhaps uncertainty towards the effectiveness of their teaching methodologies which can result into the invisibility of the needs of students with migrant backgrounds.

Teacher 6:

I see myself as inexperienced on how to manage certain comments that some students have made, what to say, if you were my friend, I would tell you clearly but I am your teacher so I cannot say it so clearly because you cannot impose your opinion either, but you have to let it be understood that what you think is not right.

An overarching pedagogical approach in school is important because it should guide teachers on how to create different teaching methodologies. And in European schools where inequities are prevalent and migration is constant, defining a transformational pedagogy should be given a priority when reforming educational laws.

Because schools are 'sites of identity', as Steinitz and Solomon (1986) point out, schools are primary space where young people construct a sense of self and self in relation to others (Steinitz and Solomon 1986, Pica-Smith, et al. 2019). These are key considerations for teachers and educational institutions when developing and implementing teaching methods.

7.4 Challenges

This section discussed the difficulties that teachers face in their classrooms and when teaching. I chose transcripts that reflected the section's aims, which are to get a comprehensive understanding of the common challenges that teachers face in their socio culturally diverse

classrooms in Castellón. The questions answered in this section are seen in Level 2 of the guided questions. This section covers the challenges of the teachers face in the classroom, as well as their impressions on their students. This section also includes the most prevalent issues or challenges they face in the classroom with their students or between students.

Teacher 1:

Hay un canal oficial siempre hay en los equipos docentes son los profesores muchas veces que es una política, que sé, que se tiene en unos centros más y otros dicen no es que si supiéramos lo que hay detrás y muchas veces no te lo cuentan oficialmente porque tiene miedo de que se expanda y que sean son cosas de que son personales pero yo creo que el equipo docente de somos profesionales y tenemos que ser conscientes de que de que las cosas que se pueden tener una Junta de evaluación son como secreto de abogado no o sea no no van a salir pero hay algunos tutores que son los que tienen la información que son reticentes a información ciertas cosas yo creo que falta un poco de comunicación.

Translation (EN):

(when students have conflict with each other or going through something) There is an official channel to report conflict or problem situations; there is a policy in place for all of the centers; some have more than others. But we don't know how the process is confidential for the students in that channel. However, I believe that teachers are also professionals when it comes to handling personal information since I believe it is critical to be aware of what our students are going through. I think there is a lack of communication.

Teacher 2:

Ayer, por ejemplo, ayer no, el viernes me crucé con un alumno que acaba de cumplir 16 y le dije "Raúl porqué no has venido", porque no había venido toda la semana y él me dijo "no es que ya tengo 16" estaba contentísimo, "ya no voy a volver", pero bueno tampoco es que estuviera desmotivado es que venía a clase hasta que pasara el tiempo y cumplir los 16. nuestra materia es muy amable para ellos que no es una asignatura que sea difícil, que esto es la motivación a nosotros en general el que nos viene desmotivado ya va desmotivado casi a todas no no es un alumno que diga "música no", es muy raro sí que los hay pero que no no suele ser y ya que hablas de que vienen alumnos de diferentes partes del mundo suelen haber clases más diversas

Translation (EN):

Yesterday, for example, on Friday I ran into a student who just turned 16 and I told him why didn't you come to class because he hadn't come all week and he said no, no I am not coming because I'm already 16, he was very happy and he said he is not going to come back, but it's not that he was unmotivated, he just came to class to pass the time until he turned 16.

Our subject is very nice for them that it is not a subject that is hard, that this is the motivation for us in general the one who comes to us unmotivated is already unmotivated almost to all of

them, it's rare that a student says "music no", it is very rare yes there are but it is not usually the case and since you mention that students come from different parts of the world there are usually more diverse classes.

Teacher 1:

Para ello lo que encuentro es que hay alumnos que ya vienen un poco marcados o sea desde el colegio y vienen aquí y si siguen la rutina en casa por equis motivos no han tenido una vida de estudio no han tenido un ambiente de trabajo no han tenido un, no sé, intentase ver un poco que hay por detrás y es por el tiempo, el barrio, el tipo, su contexto socio económico cultural hay alumnos que saben que no van a sacarse la ESO y están aquí porque están aplicados eso está claro y intenta ofrecer esas opciones, porque aquí tenemos muchos programas, el tema es el fuerzo, tenemos ayuda pero hay algunos alumnos que por mucho que hagas ellos lo que están pensando es hacer 16 años y sencillo ahora está trabajando en la cafetería aquí al lado, otro que es de otro país y que también dice yo no voy a ir más es que estoy aquí me voy a ir a Serbia estoy ganando dinero estoy viendo la obra y al bar por la tarde, él estaba aquí porque le obligan legalmente a estar pero él tiene las ideas muy claras. La gente que te la dirá muy clara o sea es que mi padre tiene una empresa de construcción y yo quiero hacer esto y van a tener trabajo. El problema son los alumnos que a lo mejor no tienen otra alternativa que que es lo que deja pero hay muchas, luego está la prueba de la ESO los ciclos formativos para acceso a los 25 años y todas estas, todas estas cosas que se ofrecen pero claro son así que van pasando y ellos van perdiendo opciones lo normal sería que todos sacarán graduado en la ESO porque al final la ESO es como las entrantes aquí en España. O sea hombre estudiando por tanto que deberían estar 16 años mínimo. No hoy en día, pero antes con el graduado encontrar trabajo y algún día si no no vamos a tener nada pero es que incluso con el graduado hoy en día encuentras cositas y es trabajo, de todo, de los pintores y superiores del equipo de negociación que tiene que ir entrevistando a los otros están un poco más perdidos para ofrecerles la gama de todas maneras.

Translation (EN):

What I find is that there are students who already come a little bit influenced at home for some reasons they have not had a life of study, they have not had a work environment, they have not had a job, we try to see a little bit that we have to understand because of maybe time, their neighborhood, their socioeconomic and cultural context that some students know they won't finish high school. Here we have a lot of programs, we have help but there are some students that by far what they are thinking of doing when they turn 16 years old is simple, now a student of mine is working in the cafeteria here next door and another is from another country and he said that he is not going to school anymore and I am going to go to Serbia, I am earning money,

I am in my construction job in the morning and the bar in the afternoon, he was here because they legally force him to be in school but he has very clear ideas, people who will tell you, you know, the problem is the students that maybe have no other alternative than what is left but there are many, then there is the test of the ESO the formative cycles to access when you are 25 years old and all these things that are offered but of course they are passing and they are losing options, the normal thing would be that all will graduate in the ESO because in the end the ESO is like the entrance here in Spain. In other words, studying therefore they should be there at least until they turn 16 years old.

Before, not anymore today, with a graduate degree you find a job and someday if we don't have anything, well, but even with the graduate degree today you find little things and it is work, of everything, painters and the heads of negotiation teams who have to interview the others, who are a little more lost, to offer them the range anyway.

Teacher 3:

Es complicado o sea hay cosas que tú no puedes solucionar la mayoría hay otras que tú puedes contactar con los padres hay otras que yo derivo normalmente a la orientadora cuando veo que la cosa es gorda, derivo a la orientadora del centro y hay cosas que son tonterías que simplemente pues intentar resolverlas con palabras y con buenas intenciones y que se solucione allí es que hay mucha diversidad de cosas o sea desde un drama familiar muy gordo (…) madre que acosa a lo mejor a su hija etcétera o incluso maltrato en un ámbito familiar o falta de alimentos o cuestiones serias a grandes chorradas pero que para ellos también son un mundo. A veces el que tiene cosas fuertes chungas en casa llega y estoicamente da la cara y está en clase y está bien y no te enseña que realmente tiene un drama en casa y luego hay otro que tiene una puñetera chorrada y para esta persona es un drama, pero hay que entenderlo también, por ejemplo se le ha roto la botella de agua porque otros se la han tirado, ya es un drama es que es tratar con adolescentes y adolescentes en la peor edad digamos. El otro día por ejemplo también cómo fue el tema de los preservativos hice un comentario. Es que me pasa todos los días, me pasan a mí historias para contar.

Translation (EN):

It is complicated, in other words, there are things that well, you cannot solve most of them, there are others that you can contact the parents, there are others that are usually referred to the guidance counselor when I see that they are big issues, I refer them to the center's guidance counselor, and there are things that are nonsense that you simply try to solve with words and good intentions and that are solved there. But things like a mother harassing her daughter, etc., or even abuse in a family environment or lack of food or serious issues, but for them it is also a world. Sometimes the one who has strong things at home comes and stoically shows his or her face and is in class and is fine and does not show you that he or she really has a drama at home and then there is another who has a very silly problem and for this person it is a drama but you have to understand it too, for example the water bottle broke because others have thrown it, it is already a drama. That's what it is dealing with teenagers and adolescents at the worst age, let's say. The other day, for example, I made a comment on the issue of condoms. It happens to me every day, I have so many stories to tell.

Teacher 4:

Ahí pasa que siempre hay gente más sensible y otros que sueltan alguna animalada sabes animalada tipo es un ******* de ****** sigo yendo pues yo parado la clase digo a ver que están otros por ejemplo ese es 1 de los temas que siempre salen les gusta luego pues hubo una temporada que 1 entraba ahí cantando cara al sol que es la canción que cantaban los que apoyaban a Franco no a los franquistas, pero también no sé, solo historias.

Translation (EN):

There are always some people who are more sensitive and others who say some bad things you know bad things like ******* of ****** I keep going because I stop the class and say let's see what others are doing for example there is one of the topics that always comes out, they like it then there was a season when one went in there singing "Cara al Sol" which is the song that

those who supported Franco sang, and those who do not support the Francoists, but also I do not know, just stories.

Teacher 6:

There is one theory called individual teaching if you study the Master of Education, you see that the theory is super beautiful, the individual education and I think that that's perfect but it's not possible to do it if you have a lot of students in one class. Another challenge is the learning polarization of students like for example, I have ten people more or less they are super good students, and they work hard and they're so intelligent and they are perfect, but the other people were horrible like they are not motivated, and their level is so low.

Sometimes there are conflicts between students, big and small conflicts we have a mediation program in school and if students get into conflict, they can go to a mediator to resolve their conflicts. The different conflicts could be bullying and insults.

Teacher 6:

Vale un conflicto entre 2 chicas que hubo de mi tutoría las dos y pues me die de la forma de hablar primero con una que ella me contaba lo que pasaba o cómo se sentía ella luego hablé con la otra chica lo mismo y luego hable yo con la orientadora del centro porque yo claro no tengo yo tampoco formación entonces pues ya estoy orientan mucho y medio unas pautas a seguir entonces luego las junte a las dos y fue muchísimo más fácil de lo que yo pensaba que sería y expusieron las dos cómo se sentía y quedó zanjado el problema o sea luego se hicieron super amigas sí sí en estas edades un poco lo que quería decir es que en castellano claro es preguntó mejor lo que quería decir es que en estas edades muchas veces hay conflictos pero son conflictos que a lo mejor dejas pasar unos días y ellos mismos aprendan a gestionarlo porque muchas veces son tonterías pero claro muchas veces de pequeñas tonterías sí que se hacen cosas grandes y sí que ha habido problemas no en tutoría pero en otros grupos de problemas fuertes de bullying hacia el aspecto físico de las personas hacia hacia por ejemplo la nacionalidad también hacia el nivel académico o por ejemplo el desarrollo físico de de ser un niño muy pequeño en segundo de la eso que se metan con él por por verle más débil no más pequeño entonces sí que sí que hay conflictos gordos también en el centro pero la mayoría son tonterías pero sí que hay gordos.

Translation (EN):

Okay, there was a conflict between 2 girls during tutoring class, both of them, so I decided to talk first with one of them who told me what was going on or how she felt, then I talked to the other girl she said the same thing and then I talked to the guidance counselor of the center because of course I have no training either, so I am already very much oriented and I have some guidelines to follow then I put them both together and it was much easier than I thought it would be and they both explained how they felt and the problem was solved, that is, they became super friends, yes, yes, in this age group, what I wanted to say is that in this age group there are many conflicts a lot of the time, but they are conflicts that are not always easy to solve.

There are many conflicts but they are the sort of conflicts that you can let pass for a few days and they themselves learn to manage it because many times they are silly arguments but of course many times from small silly things they become big things and yes there have been problems not in tutoring but in other groups, like big problems of bullying towards the physical aspect of people, for example towards the nationality of other people, also towards the academic level or for example the physical development of being a very small person in the second year of high school that they pick on him because he is weaker, not smaller, so yes, there are big conflicts in the center but most of them are nonsense but there are big ones.

Teacher 3:

Hay de todo siempre hay unos más conservadores y que no piensan las cosas porque se las pensarán y dicen lo que escuchan en casa también pues así de racismo "ese negro" y no sé qué cosas, pero bueno estos institutos bastante… sé que hay cosas peores por ahí, por ejemplo escucho en la radio que hay institutos que tienen que ir a especialistas para explicarles la guerra civil y todo eso porque se creen que Franco no hizo… que era *** (bueno). Franco fue igual que Hitler o Mussolini, también se cargó a muchísima gente durante la dictadura y eso pues los políticos de ahora hay una parte que están de ese lado y les interesa suavizarlo. Yo estaba almorzando con los compañeros ya ha pasado y dice Franco todavía me cae peor de lo que me caía antes, digo muy bien me parece muy bien que te caiga peor.

Translation (EN):

there are always some who are more conservative and who do not think about things because they will think about them and say what they hear at home too, some racist comments "that black guy" and I don't know what, but well these schools are quite... I know there are worse things out there. For example, I hear on the radio that there are schools that have to go to specialists to explain the civil war to them and all that because they believe that Franco did not do... that he was *** (good). Franco was the same as Hitler or Mussolini, he also killed a lot of people during the dictatorship and well a part of today's politicians that are on that side and they are interested in softening it (the narrative about Franco). I was having lunch with my colleagues, and it has already happened, and someone says I like Franco even less than I did before, I say very well, very good, I think that's good that you like him even less.

Teacher 5 :

Well especially with Muslim students not with me but between students I can observe that they have some challenging relationship I don't perceive an explicit conflict but sometimes very rarely many times male students sometimes female but most of the time they are male who are like insulting and provoking and the other ones with their religion, their traditions and sometimes they are close minded with where they come from with the skins they are like yeah because my professional I can't get angry with the topic and the other ones are provoking and then there is kind of a discussion but in the end they have a good relationship and it's not like they have to fight but sometimes I have observed some rarely discussions like they say, I'm not going to talk with you, and sometimes students say you are a 'moro' and you cannot understand my religion and that's all you don't understand my point of view and I'm not going to share love with you etcetera (…).

> And with Latin American students I have observe in some cases that they are having a problem because the level of studies that sometimes they have problems, I have had more students who are newcomers not second generation and then they can adapt with the language but the level of studies with so many exams they are having difficulties.

7.4.1 Personal notes from the transcripts on Challenges

The challenges highlighted in this section were situations that teachers experienced with their students as well as with their institutions, in teaching, and conflicts noticed between students. In this part, I'd like to capture teachers' thoughts of their students, as well as how they perceive a challenge or conflict when dealing with their students.

The preceding transcripts gave me the impression that teachers were 'afraid' and unsure how to cope with students who were 'socio culturally' different from them. Below is a statement of a teacher that showed 'uncertainty' when dealing with students.

> Teacher 3:
>
> It is complicated, in other words, there are things that well, you cannot solve most of them, there are others that you can contact the parents, there are others that are usually referred to the guidance counselor when I see that they are big issues, I refer them to the center's guidance counselor, and there are things that are nonsense that you simply try to solve with words and good intentions and that are solved there.

Moreover, the teachers also showed to be 'less responsible' for the effects of discrimination and or oppression with their students with regards to incidents of conflicts between students. The establishment of counselors within the school was mentioned several times by the respondents when dealing with conflicts. This was also raised by Forghani-Arani, et al. (2019) in their work which stipulated that many teachers are unprepared to deal with students from diverse socio, cultural and linguistic backgrounds (Forghani-Arani, et al. 2019, Gay, (2010; 2000) and Darling-Hammond, 2012 ; Adair, J. K., Tobin, J. & Arzubiaga, 2012). Below are statements of teachers that showed the observation I made with regards to teachers preparation and sense of responsibility.

> Teacher 1:

There is an official channel to report conflict or problem situations; there is a policy in place for all of the centers; some have more than others. But we don't know how the process is confidential for the students in that channel. However, I believe that teachers are also professionals when it comes to handling personal information since I believe it is critical to be aware of what our students are going through. I think there is a lack of communication.

Teacher 6:

Sometimes there are conflicts between students, big and small conflicts we have a mediation program in school and if students get into conflict, they can go to a mediator to resolve their conflicts. The different conflicts could be bullying and insults.

This raises the question, on how socio culturally responsive the guidance counselors are and what methods of mediation or conflict resolution they use in order to resolve social conflicts between students. As a result, it is vital to be more critical of educational systems, as teachers and other educational personnel should be aware of the increasing shift in many European classrooms.

Furthermore, teachers reported that bullying occurred frequently in their classrooms. The following are the teachers' observations and experiences.

Teacher 6:

There are many conflicts but they are the sort of conflicts that you can let pass for a few days and they themselves learn to manage it because many times they are silly arguments but of course many times from small silly things they become big things and yes there have been problems not in tutoring but in other groups, like big problems of bullying towards the physical aspect of people, for example towards the nationality of other people, also towards the academic level or for example the physical development of being a very small person in the second year of high school that they pick on him because he is weaker, not smaller, so yes, there are big conflicts in the center but most of them are nonsense but there are big ones.

Teacher 3:

there are always some who are more conservative and who do not think about things because they will think about them and say what they hear at home too, some racist comments "that black guy" and I don't know what, but well these schools are quite... I know there are worse things out there.

Teacher 5:

Well especially with Muslim students not with me but between students I can observe that they have some challenging relationship I don't perceive an explicit conflict but sometimes very rarely many times male students sometimes female but most of the time they are male who are like insulting and provoking and the other ones with their religion, their traditions and sometimes they are close minded with where they come from with the skins they are like yeah because my professional I can't get angry with the topic and the other ones are provoking and then there is kind of a discussion but in the end they have a good relationship and it's not like they have to fight but sometimes I have observed some rarely discussions like they say, I'm not going to talk with you, and sometimes students say you are a 'moro' and you cannot understand my religion and that's all you don't understand my point of view and I'm not going to share love with you etcetera (…).

These incidents are from a small sample of teachers in Castellón; a larger study was conducted by Fine-Davis and Faas (2014), who conducted a cross-cultural comparative study of the attitudes of secondary school students and their teachers in six European countries, including Spain, and they chose 320 students and 208 teachers.

And in this study, they discovered that 43.3 percent of students and 37.6 percent of teachers in their sample of 528 respondents were perpetuators of bullying, with religion, ethnic background, and sexual orientation being the top 'areas' of bullying or discrimination (Fine-Davis & Faas, 2014). The experiences provided by teachers in this study are critical to comprehending the actual and continual discriminatory instances that occur in classrooms.

Furthermore, the discriminatory experiences that students from minority backgrounds have had position them at a disadvantage, and if these students stop coming to class or become demotivated, they are then seen as failures when they are oftentimes not the problema. Teachers tend to view these students as consequence of problems experienced by the students' community or family rather than a delinquent response of their educational environment and lack of proper handling of the school and teachers. Furthermore, according to Bartolo & Smyth (2009), failures frequently belong to minority groups that have historically been discriminated against by the majority group, which does include teachers. Minority students are also blamed

for their own failure and are referred to as 'drop outs' rather than being 'pushed out' by a series of disregards of school personnel (Bartolo & Smyth, 2009).

Below are examples of this interpretation.

Teacher 2:

Our subject is very nice for them that it is not a subject that is hard, that this is the motivation for us in general the one who comes to us unmotivated is already unmotivated almost to all of them, it's rare that a student says, 'music no'.

Teacher 1:

What I find is that there are students who already come a little bit influenced at home for some reasons they have not had a life of study, they have not had a work environment, they have not had a job, we try to see a little bit that we have to understand because of maybe time, their neighborhood, their socioeconomic and cultural context that some students know they won't finish high school.

Teacher 5:

Latin American students I have observe in some cases that they are having a problem because the level of studies that sometimes they have problems, I have had more students who are newcomers not second generation and then they can adapt with the language but the level of studies with so many exams they are having difficulties.

Discrimination or subordination of minorities in social settings, particularly schools, can have a substantial impact on their educational and social opportunities on personal, cultural, institutional, and structural level (Bartolo & Smyth, 2009). Responding to the need to be more equitable space for 'all' students is not only the responsibility of the teachers, but of the entire educational community in Europe.

7.5 Social Inclusion programs

This part focused on the social inclusion programs available in the schools of the respondents. This part addressed the second level of the guided questions listed in Table 1. The transcripts I have chosen for this section showed how school inclusion programs were implemented. It also emphasizes teachers' understanding of social inclusion and their participation in such programs. This section provided me with valuable insights into school

social inclusion programs (if any exist), which I have further developed in the later part of this study and established as a basis for my project proposal, which can be found in Chapter 3 of this study. Below are the selected transcripts for this section.

Teacher 1:

Lo que tenemos es una convivencia que funcionaba muy bien que cuando tenemos un conflicto ahí luego ponemos lo que son partes de incidencias depende de la gravedad del retraso a la gravedad se toman una medida o la medida más grave es una experiencia que te pueden expulsar desde 5 días hasta un mes depende de la gravedad. Nosotros yo creo que en lo que llevamos de año no ha habido ningún expediente y parte tampoco pero sí que normalmente todo el año por ahí de 12 o 15 expulsados y luego había un aula especial que desapareció por el COVID no se puede no se podían juntar alumnos de diferentes clases la convivencia son 3 o cuatro profesores que están un poco más especializados en él resolución emocionalmente los alumnos por ello desde hace un poquito de reflexión un poquito de terapia seguir a ver les ponen también las medidas de digamos que tener que cumplir y siguen a ver si hacen la continuidad de los y siguen las medidas o no y si intentan solucionar de esa manera ya.

Translation (EN):

What we have a coexistence that worked very well that when we have a conflict there then we create a report about the incidents depending on the seriousness and what measurement was taken or the most serious measure is an experience that can expel you anywhere from 5 days to a month depends on the seriousness. I think that so far this year there has been no file and report of it either, but normally the whole year there are 12 or 15 expelled students and then there was a special classroom, which disappeared due to COVID, it is not possible, students from different classes could not be brought together, the coexistence is 3 or four teachers who are a little more specialized in it, the students resolve emotionally, for this reason, for a little reflection, a little bit of therapy they continue to see they also put the measures, let's say, that they have to comply with and they continue to see if they continue and follow the measures or not and if they're trying to fix it that way.

Teacher 2:

El valenciano no tiene sentido el primer año o sea no tiene que cursar valenciano y luego depende del nivel y de donde vengan salen unas horas a lo que se llama el programa base hay un programa especial que se llama pase a ser PASE así así así que tiene les enseña las lo básico de sumar de leer escribir y para que al año siguiente programa se puedan formular lo normal tengo un alumno en cuarto de eso que ha venido hace 3 semanas y es adaptativo pero no habla nada nada (...) otra clase con un grupo reducido de 2 o 3 alumnos que tienen problemas con el idioma y con lo básico y los intentan subir un poco el nivel de lo que sería la comunicación para que el año siguiente ya pueden incorporarse a un programa que será un curso normal no será un tema o un programa de curso diferente.

Translation (EN) :

Valencian language does not make sense in the first year, that is to say, they do not have to learn Valencian and then it depends on the level and where they come from, they go out from

our classroom for a few hours to what is called the Basic program, there is a special program that is called PASE so it teaches them the basics of adding, reading, writing in Valencian and so that the following year they can integrate to the normal program I have a student in fourth grade who came 3 weeks ago and he is adaptive but he does not speak the language at all. The class has a reduced group of 2 or 3 students who have problems with the language and with the basics and they try to raise a little the level of what would be the communication so that the following year they can join a program that will be a normal course it will not be a subject or a different course program.

Teacher 3:

A mí me transmiten ilusión ganas de vivir es ganar de aprender algunos casos pero también es verdad que hoy en día es muy complicado gestionar, es muy complicado porque o bien haces la escuela de toda la vida del conductismo, del castigo, de todos en silencio que esta escuela pues funciona para unos cuántos pero desmotiva a una gran mayoría de mi punto de vista o bien haces una escuela más participativa una escuela la escuela moderna escuela competencia la escuela que quiere la sede pero con esto también es verdad que hay muchos que se quedan fuera que es muy difícil gestionar la grandísima diversidad que hay que ahí entra lo vuestro entiendo y la grandísima las ratios de alumnos que nos ponen que bueno tampoco en mi caso no son tan altas no puedo dejar pero en general son altas y si tuviéramos 10 por aula sería mucho más fácil de gestionar veo diversidad vio riqueza vio que es verdad que ya el solo hecho de estar ahí juntos él mejor que estar en casa ahora que hemos vivido la pandemia hemos visto que sin formación o sea así sin escuelas del mundo no funcionaba y veo que esa sola interacción y el hecho de estar ahí el hecho de comunicación el hecho de tal sabes, ya les enseña a vivir se enseña a convivir y yo creo que es riqueza diversidad lo que pasa es que claro a la hora de explicar conceptos de educar es muy es desquiciante o sea entras en propias no sé cómo incluso en cuestiones propias tuyas que tenías como principios lo rompe y por ejemplo e intentó siempre hablar valenciano en el aula pero hoy por ejemplo ya había momentos que es que o sea Por otro lado me me rompo porque tengo que hablar castellano para que haya un chiquillo que se llama **** que es ecuatoriano esto no es perdón peruano él y claro él entiende el castellano acaba de llegar recién llegado pero no entiende el valenciano y entonces es como complicado y al final yo intento que haya inmersión lingüística pero es muy difícil si no nos ponemos todos de acuerdo y si no hay una previa inclusión de este niño en un aula de acogida como en otros en las regiones para que se integren en la lengua entonces es muy constante aprendizaje y, ya me callo, contacto constante aprendizaje.

Translation (EN):

To me they transmit illusion, desire to live, desire to learn in some cases but it is also true that nowadays it is very complicated to manage, very complicated because either you do the traditional school style of behaviorism, of punishment, of everyone should be silent, that school works for a few but demotivates a great majority from my point of view. Or, you do a more participatory school, a modern school, the school of competences, the school that the head office wants but with this it is also true that there are many who are left out that it is very difficult to manage the great diversity that there is, and that is where you come in, in my understanding, and the huge ratios of students that they set for us that well in my case are not so high that I cannot manage but in general they are high and if we had 10 per classroom it would be much easier to manage. I see diversity, I see richness, I saw that it is true that just being there together

is better than being at home now that we have lived the pandemic we have seen that without training I mean without schools in the world it did not work and I see that this single interaction and the fact of being there, the fact of communication, the fact of you know, already teaches them to live together and I believe that it is richness, diversity, what happens is that of course at the time of explaining concepts, of educating, it is very unsettling that is to say you enter into personal matters, I do not know how even, in your own personal issues that you had as principles, it breaks it and for example and I always try to speak Valencian in the classroom but today for example there were already moments that is that on the other hand I break it because I have to speak Castilian so that you know, there is a little boy whose name is **** who is Ecuadorian, sorry I mean he is Peruvian and of course he understands Spanish, he has just arrived but he does not understand Valencian and so it is complicated and in the end I try to have linguistic immersion but it is very difficult if we do not all agree and if there is not a previous inclusion of this child in a reception classroom as in others in the regions so that they are integrated in the language then it is very constant learning and constant contact with learning.

Teacher 3:

Hay formaciones en tutoría, tratamos estos temas como el tema de LGBT lo tratamos tanto pero el de migración que lo trata aún mucho porque yo tenía mucha diversidad en el aula, yo he tenido al principio de curso un marroquí que no hablaba nada entonces tenía un conflicto gordo y otro que hablaba castellano que venía de la parte española y entonces tenía que hacer yo ahí triple traducción, hablar valenciano luego tenía que hablar castellano a este o le hablaban castellano a este y luego éste le hablaba árabe al otro y no tiene ningún tipo de apoyo desde fuera, muy fuerte, no tenía ninguna traducción no tenía ningún intérprete no tenía ningún apoyo en aula. Esto es complicado y es para escribir un artículo.

Ahora tenemos por fin en nuestro Instituto gracias a toda la presión que ha habido y que han llegado los ucranianos y tal, hemos abierto un aula de acogida, pero claro se abre el aula cuando llegan los ucranianos, no se abre el aula acogida cuando están todos los árabes, cuando estaban yo qué sé todos los rumanos y al final esa aula de acogida no se ha llenado de ucranianos se ha llenado de árabes.

Es lo que yo viví otro día más que hay sobre todo árabes continuará viendo no hay Ucrania en él por lo que sea porque no han llegado aún porque yo tengo una en la lista que me ha venido, pero sí el fuerte ha habido también racismo institucional. Creo que en este caso porque tiene narices que se inviertan más recursos cuando lleguen, es que hemos tenido este problema y lo seguimos teniendo y hay que invertir recursos en aulas de acogida y en hacer que estos niños se sientan integrados en el aula hacer aulas inclusivas de verdad o sea yo entiendo yo quiero tener aula, pero no puedo tener.

Hay momentos que tiene que salir del aula yo creo en la ilusión pero o tienes una persona más en el aula ayudándote bueno a ver inclusión o a esta persona como mínimo la sacas unas cuantas horas si no hay inclusión posible porque llega un momento que es que yo no sé a mí mi aula me desbordado porque luego me vino otro, luego una estudiante, también a mi gusto, es esto en los institutos públicos cómo está y matricula abierta todo el año que viene gente y no te viene uno que solo te habla castellano como ha venido ahora a mí que bueno eso es lo de menos casi pero al final son castellano y no me da la gana y no quiero cambiar yo el sistema

educativo eh que intentas hablar una lengua minorizada como el valenciano porque no haya apoyo para que esta persona sabes ahora esta persona sí que es cierto que llevaba unas clases por la tarde entonces pues se supone que ya lo va entendiendo también a mí me va entendiendo y bien muy complicado y no damos abasto y yo porque desconecto y por qué creo que al final la experiencia se va haciendo pero realmente quisiera llegar a todo podrías estar 24 horas pensando en su fulanito benganito en cómo hacer con sotanito lo peor de todo es que lo intentarías hacer lo mejor posible y te saldría mal porque ya había algún uno concretamente en mi tutoría que tenía un gitano que tiene también un drama en casa lo típico no, pues muchos hermanos nos hacen cargo del casi intentando salvar a este niño por aquí de por pasiva intentado hacer 1000 historias para motivarlo al final lo han apuntado a clases de repaso también lo he puesto solo, acompañado, conmigo, le he hecho clase particular a él. Y no hay manera entonces a veces también te das cuenta de que por mucho que inviertas no sale y a veces no inviertes y sale te desmotiva claro y tampoco eres su padre ni su madre entonces como esto están haciendo hay que relativizarlo yo creo y hacer lo que podamos hacer, hacer a lo que lleguemos porque es que no podemos meternos en sus casas y a veces hay cosas que nos que nos superan como docentes totalmente… la mayoría de las veces.

Translation (EN) :

There is training in tutoring, we deal with these issues such as the LGBT issue, we deal with it a lot, but the migration issue that still deals a lot with it because I had a lot of diversity in the classroom, I had a Moroccan at the beginning of the course who did not speak anything so I had a big conflict and another who spoke Spanish who came from a Spanish country and so I had to do triple translation there, speak Valencian then I had to speak Spanish to this one and then he spoke Arabic to the other and he has no type of support from outside, very strong, had no translation, had no interpreter, had no support in the classroom. This is complicated and it is to write an article.

Now we finally have in our Institute thanks to all the pressure that there has been and that the Ukrainians have arrived and such, we have opened a reception classroom, but of course the classroom open when the Ukrainians arrive, the reception classroom did not open when the Arabs arrived, when I didn't know all the Romanians were there and in the end that reception classroom wasn't filled with Ukrainians, it was filled with Arabs. It is what I experienced the other day that there are mainly Arabs, they will continue to see there is no Ukrainian in it for whatever reason because they have not arrived yet because I have one on the list that has come to me but yes, the strong one has also been institutional racism.

I think that in this case, because it has to be invested more resources when they arrive, I am not saying that, but we have had this problem and we continue to have it, and resources must be invested in reception classrooms and in making these children feel integrated in the classroom make truly inclusive classrooms that is, I understand I want to have a classroom, but I can't.

There are times when you have to leave the classroom, I believe in the illusion that inclusion created, but either you have just one person in the classroom helping you, well, to see inclusion, or you take this person out for at least a few hours if inclusion is not possible because there comes a time I don't know, my classroom overwhelmed me because then another one came to me, then this other student, also to my liking, this is public school, that's how it is, and enrollment is open all year people are joining, and only one does not come to you, speaks Spanish to you, that's good, that's almost the least important thing, but in the end its Spanish and I don't feel like it and I don't want to change the educational system, you're trying to speak a minority language like Valencian because there's no support so that this person, you know,

now this person yes it is true that he had some classes in the afternoon so it is assumed that he is already understanding it, also he is understanding me and it is very complicated and we cannot cope because why did I disconnect and why do I think that in the end the experience is getting better but if I really would like to get to everything you could spend 24 hours thinking about your this person and that person, on how to deal with that other one, the worst of all is that you would try to do your best and it would turn out badly because you know. There was already someone specifically in my tutoring who is a gypsy who also has a drama at home, the typical thing right? Because he has many brothers who take charge of almost everything to save this child around here, passively trying to make up 1000 stories to motivate him at the end they have signed him up for review classes I have also put him alone, with company, with me and I gave him private classes. But hey, there's no way, then sometimes you would also realize that no matter how much you invest it doesn't come out and sometimes you don't invest much and it comes out well, it's demotivating of course I'm not their father or mother either so since they're doing this you have to relativize it I think and do only as much as we can as far as we get, because we cannot get into their homes and sometimes there are things that totally surpass us as teachers, most of the time.

Teacher 3:

Medio evidentemente los trato como uno más el alumno es diferente los alumnos de fuera dices yo estoy muy contento de mi clase porque al final de mi tutoría hablo porque la verdad es que yo creo que a ver todos se consideran iguales también es verdad que es más fácil porque todos son de su padre y su madre cada 1 es de un sitio el otro día a raíz de la en por ejemplo en la dinámica esta que hicimos de lo de la guerra de Ucrania claro empezamos a preguntar la de la procedencia de cada 1 y cada 1 era de un sitio entonces no es difícil pues sí hay muchos de Europa pero hay otros tantos de África y hay de Latinoamérica y hay de varios lugares entonces como yo creo que hoy en día la inclusión no me gusta hablar tampoco integración pero al final como hay tanta diversidad es más fácil de gestionar el yo era yo no no marcó diferencia es que no sé cómo lo hago pues simplemente sin hacerlo sin manifestar diferencias no lo hago y hasta no sé pero sí que es verdad que cuando me resultó curioso aquello porque pregunté yo tampoco sabía ni me interesaba pues veía apellidos y tal pero no lo sabes pero luego no te pones a analizar realmente aquí por ejemplo de mi tutoría insisto es que yo no sé si hay alguno de Villarreal cien por cien no hay ninguno no hay ninguno entonces pues no puede no debería de haber racismo poder puede haber pero no debería haber racismo.

Programas hay, pero al final son papel mojado, los programas luego no se aplican en el aula y si se aplican, vamos desbordados. También existe más de lo que se pueda gestionar y entonces muchas veces no se enteran de que de que tienes que decirlo tú como tutor que tienes un alumno que no está entendiendo nada, en otros centros o en otras comunidades autónomas, éste tiene que hacer un programa especial, aquí no, te lo sueltan y bueno yo tengo un fulano que mañana igual llega y que seguro no hablará nada.

Translation (EN):

Evidently, I treat them equally, different the students from outside you say, I am very happy with my class because at the end of my tutoring I speak because the truth is I think everyone considers themselves equal it is also true that it is more easy because they all belong to their father and mother, each one is from a different place the other day as a result for example, in

the dynamics that we did about the war in Ukraine, of course, we began to ask about the origin of each one and each one was from a place so it is not difficult because yes there are many from Europe but there are as many from Africa and there are from Latin America and there are from various places so as I think that today

I don't like to talk about inclusion or integration but at end as there is so much diversity it is easier to manage. What did not make a difference is that I do not know how I do it because simply without doing it, without showing differences I do not do it and I even do not know but it is true that I found that curious why I asked I didn't know nor was I interested because I saw surnames and such but you don't know, but then you don't really analyze here for example from my tutoring I insist that I don't know. Is there is a student originally from Villarreal one hundred percent there is none, none of them because there can't be, so there shouldn't be racism there can be but there shouldn't be racism. There are programs, but in the end, they are worthless, the programs are not applied in the classroom and if they are applied, we are overwhelmed. There is also more than can be managed and then many times they do not realize that you as a tutor have to say that you have a student who is not understanding anything, in other centers or in other autonomous communities, he or she has to do a special program, not here, they release it to you and well I have a guy who will come tomorrow anyway and surely he won't say anything.

Teacher 3:

Concreta que han hecho en mi centro sí yo no sé si a nivel de valenciano también sí claro sí claro lo han hecho claro digamos que lo han activado por esto pero ahora gracias a eso hay mucha gente que se está beneficiando lo entendéis por eso lo critico porque lo han activado ahora y ahora se o sea realmente está llena de marroquíes digamos pero era para los ucranianos no era la realidad a ver yo es que lo que he visto últimamente es eso ahora es que este que vino que no hablaba se fue entonces ya no va que a lo mejor se fue por eso ello no sé por qué se fue de repente desapareció este chico claro yo tenía que traducirle todo bueno al otro y el otro le traducía en árabe entonces era un cacao porque encima claro y encima había procedentes incluso esto insisto creo que se abrió que se quejaban porque en mi aula se hablaban varios idiomas decían no se puede hablar árabe en el aula están hablando tío y cómo quieres que se entere fulani el este no voy a decir el nombre si no le traducen a nada a ver cómo se va a enterar que flipas entonces claro yo lo que hacía era los ponía juntos a un árabe que hablaba castellano y al otro que no y a otro que entonces 1 le hablaba al le traducía al otro estaban siempre juntos pero claro en medio una clase se acostumbraron y cuando ellos hablaban y eso a algunos les molestaba porque decían que estaban diciendo es como bueno pues mira asume ese riesgo que estarán diciendo pero es que tienes que tiene que traducirle si no se entera de nada es que fue una inversión yo creo en la inversión en legal y de verdad una inmersión lingüística en todos los sentidos de que llegue sí bueno y es duro al principio pero al final los chavales son muy rápidos y muy buenos la mayoría y enseguida lo pillan todo pero o sea es que esto era una inversión nivel muy bestia y aún así este chiquillo hacía y hacía cosas y en matemáticas era bueno nada matemáticas sea bueno mejor que muchos. Normalmente hacen dos porque los días son ya libros, cuestiones preparadas donde el alumno sobre todo es aprender la lengua o las lenguas en este caso aprender el valenciano, castellano pero claro lo hacen de esta manera porque es que la gente primera no está formada para estar en la obra de acogida.

De hecho en nuestro centro están habiendo o sea la gente que habla de ayuda son gente de para que os hagáis una idea de peluquería porque no cubren las horas ahora que se han ido los de FP de formación profesional a las a prácticas entonces se ponen allí o sea no son maestros encima y además aunque lo fueran si yo estuviera allí yo haría lo mismo haría un 12 o algo así porque claro cómo te puedes comunicar si no sabes la lengua o sea si fuera algo

sabes, si fuera inglés en mi caso o castellano y simplemente tengo que ir a valenciano, pero no, es ucraniano que no tengo ni idea, pues y árabe no tengo ni idea, entonces tienes que ir con dibujos y con cuestiones así y hay mucho material preparados o si por lo menos hay material preparado. En este sentido entonces funcionamos con eso al principio para que los alumnos se vayan haciendo la idea al material o sea la lengua y cuando tienen un cierto nivel y entonces cambias la dinámica, pero al principio es simplemente lo más básico ya sea dibujos de la mesa, el profe, del alumno, lápiz y así

Translation (EN) :

Specifically, what they have done in my center, yes, I don't know if at the Valencian level also yes of course they have done it of course let's say they have activated it for this, but now thanks to that fact there are many people who are benefiting you understand, that's why I criticize it because they have activated it now and now I mean it is really full of Moroccans let's say but it was for the Ukrainians it was not a reality let's see what I have seen lately is that now this one who came who did speak the language left maybe that's why he left I don't know why he left suddenly, this boy disappeared of course I had to translate everything well to the other and the other translated to him in Arabic so it was (very inconvenient) because on top of that of course and on top of that there was even this, I insist I think that's why it was opened. They were complaining because several languages were spoken in my classroom, they said you can't speak Arabic in the classroom they are speaking and how do you want the student to understand anything, I'm not going to say the name, if they don't translate it to him. I want to see how they would understand anything otherwise, then of course what I did was I put together an Arab who spoke Spanish and another who didn't and the other who then spoke to him and translated to the other they were always together but of course in the middle of a class, I got used to it and when they talked and that bothered some of them because they said they didn't know what they were saying, but it's like, well, look, you're assuming that risk that they'll be talking, but you have to translate for them if they don't understand anything. It was an investment for me. I believe in investing in a legal and truly linguistic immersion in all the senses since their arrival. Yes right, it's hard at first but in the end the kids are very fast and most of them are very good and they get everything right away but it is what it is, it was a very huge gamble and even so this little boy did and did things and in mathematics he was good and in mathematics he is good, better than many. Normally they do two because there are already books, prep questions when I was a student, above all learning the language or languages, in this case learning Valencian Spanish, but of course they do it this way because the first people are not trained to be in the reception work.

In fact, in our center there are either the people who talk about help, they are people who for example do hairdressing because they don't cover the hours now that the professional training (FPs) have gone to the internships, so they put themselves there, that is, they're not teachers on top of that, and besides even if they were if I were there I would do the same I would do a 12 or something like that because of course how can you communicate with them if you don't know the language, that is, if it were something if it were English in my case or Spanish and I simply have to go to Valencian but it's not Ukrainian I have no idea and Arabic I have no idea so you have to do it with drawings and questions like that and there is a lot of material prepared for it at least if there is material prepared in this sense then it works.

We work with that at the beginning so that the students get the idea of the material, that is, the language and when they have a certain level then you change the dynamics, but at the beginning

it is simply the most basic basic basic level, whether it is drawings of the table, the teacher and the student with a pencil.

Teacher 4:

Muy pocos pero en el Instituto se les llama "nouvinguts" porque son recién llegados. Los "nouvinguts" en Valencia y hay pero no mucho, un Instituto que reciba muchos alumnos así nuevo, hay los que apoyan que sean árabe de origen pero han nacido aquí ya son españoles yo tengo dos marroquíes en origen marroquí en clase bueno y una de argelina y nos ella ya nacido aquí a todo y Valencia y todo porque no tengo no me lo suelo tener así alumnos que vengan algún pakistaníes llegan de vez en cuando algún ucraniano pero nuestro centro por ejemplo ucranianos no ha venido ninguno y se cayó otros institutos que sí pero usted no sé si es porque es pequeño o el director dice no por favor que es muy pequeño y claro cómo no quieren con lo del coronavirus que no sé si pondrá esa excusa o algo pero no vienen mucho igual los pero sí con los que vienen es lo que te refieres no les dan clases particulares de castellano y poco a poco de valenciano también que lo ha limpiado tú y otra cosa interesante en el Instituto me lo iban a proponer a mí menos mal que no porque tengo mucho trabajo.

El año pasado vicedirector me lo dijo hay un una comisión de igualdad en cada centro del Instituto y varias comisiones la de medio ambiente son profesores y a parte de sus horas de docencia y guardias y todo pues también sacan tiempo para coordinar esas cosas y hay una chica que lleva las que me lo iban dar a esa persona pero menos mal que no porque es mucho trabajo en la comisión de igualdad y ella todo lo que cosas del Ayuntamiento de charla del LGTB y lo que sea el día de la ella también muchas actividades el 8 de marzo por supuesto el año pasado cuando yo llegué el año pasado a este colegio Instituto pues por ejemplo están los nombres y las puertas de todas las mujeres asesinadas han hecho algo también con mujeres importantes en la historia van haciendo cosas.

Translation (EN):

(Receiving students not originally from Spain) Very few, but in the Institute they are called new arrivals because they have recently arrived "nouvinguts" in Valencian but not many in the Institute, the ones that receive many students like this, those who support it there are students with Arab origin, they were born here, I have two students of Moroccan origin in class well and one of Algerian and she was already born here in Valencia and all and because I don't have it I don't usually have it that there are students who are Pakistanis who come from time to time some Ukrainian but our center for example we don't Ukrainians and other institutes have said, yes, but I don't know if it's because our institute is small or the director said no, because it's very small and of course they don't want to have the coronavirus, I don't know if they made that excuse or something, but no they don't come much at the same time but to those who come they don't give them private classes in Spanish and little by little in Valencian also that you have cleared everything. And another interesting thing at the Institute they were going to be propose it to me, luckily, they didn't because I have a lot of work.

Last year the deputy director told me there is an equality commission in each center of the Institute and several commissions, the one for the environment are professors and apart from their teaching hours and shifts and everything, they also take time to coordinate those things and there is a girl who takes the ones that were going to give me, but luckily not because it is a

lot of work in the equality commission and she has all the things from the City Hall of talking about LGBT and whatever it is about on that day and she also has many activities on March 8, of course, last year when I arrived last year at this Institute, for example, there are the names and the doors of all the murdered women, they have also done something with important women in history, they are doing things.

Teacher 6:

In the center, there are a lot of courses that they offer, like Generalitat Valencia and Jaume University (UJI) there are more options online specific to your subject although not a lot in empathy or inclusion.We have social inclusion in our school, but I don't know exactly what it is, there is a program for the entire Valencian community *called Programación de alumno recien llegados* a reception program to accept newcomers. We don't do cultural activities but more for the language but not organized by the school only by the teachers.

Teacher 6:

Entonces en esos temas también la mayoría es muy bien muy muy tolerantes muy muy respetuosos muy muy normalizando lo que es normal pero también te encontrabas gente que era un poco el homófobo agua sí o que lo hacen un poco de broma porque estas edades juegan mucho con la broma con hacerme el gracioso o la graciosa pero no sabes hasta qué punto lo dicen porque lo piensan o lo dicen porque se quieren hacer los graciosos yo creo que es una mezcla de las dos entonces en esos dos temas sí que hay gente muy cerrada muchas veces porque les viene de familia y yo creo que en estas edades mayormente porque eres mi familia porque ellos ahora están empezando a formarse a conocer y a y a ubicarse no en en un lugar o en otro pero pero la gran mayoría así como conclusión positiva la gran mayoría tienen una mentalidad bastante abierta y entienden que vivimos en una sociedad multicultural YY que y que eso encima nos hace ricos no nos enriquece o sea cuando hemos tratado temas de ahora por ejemplo busca eso con la demografía que estoy explicando ves que y también como ellos muchos son hijos de inmigrantes aunque ya sean de nacionalidad española o tiene una doble nacionalidad yo creo que es un tema el tema del racismo que está bastante normalizado al menos en mi centro

Translation (EN) :

So in these issues, the majority are also very good, very very tolerant, very very respectful, very very normalizing what is normal, but you also found people who were a bit homophobic, yes, or who make a joke of it because these ages they play a lot with the joke with being funny but you don't know to what extent they say it because they think about it or they say it because they want to be funny. I think it's a mixture of the two so in those two topics yes there are many very closed-minded people. Sometimes because it comes from the family and I think that at this age mainly because they are their family and they are now beginning to learn to know and to locate themselves not in one place or another, but the vast majority. To end in a positive conclusion, the vast majority have a fairly open mindset and they understand that we live in a multicultural society and that, on top of that, it makes us rich, it does not enrich us, that is, when we have dealt with current issues, for example, search that with the demographics that I am explaining, you see that and also like them, many are children of immigrants, although they are already

Spanish nationals or have dual nationality. I believe that the issue of racism is an issue that is quite normalized, at least in my center.

7.5.1 Personal notes from the transcripts on Social Inclusion programs

The insights and experiences of teachers regarding social inclusion programs in their schools revealed their disconnection to 'educational' policies established by international, national and regional agencies regarding intercultural education and quality education for 'all' mentioned in chapter one of this study.

There are assumptions in the teachers' responses that all schools follow the programs created by the Valencian Community, but the interviews themselves showed otherwise. Below are statements that showed different realities in schools.

Teacher 6:

In the center, there are a lot of courses that they offer, like Generalitat Valencia and Jaume University (UJI) there are more options online specific to your subject although not a lot in empathy or inclusion. We have social inclusion in our school, but I don't know exactly what it is, there is a program for the entire Valencian community *called Programación de alumno recien llegados* a reception program to accept newcomers. We don't do cultural activities but more for the language but not organized by the school only by the teachers.

Teacher 2:

there is a special program that is called PASE so it teaches them the basics of adding, reading, writing in Valencian and so that the following year they can integrate to the normal program I have a student in fourth grade who came 3 weeks ago and he is adaptive but he does not speak the language at all.

Teacher 3:

There are programs, but in the end, they are worthless, the programs are not applied in the classroom and if they are applied, we are overwhelmed. There is also more than can be managed and then many times they do not realize that you as a tutor have to say that you have a student who is not understanding anything, in other centers or in other autonomous communities, he or she has to do a special program, not here, they release it to you and well I have a guy who will come tomorrow anyway and surely he won't say anything.

The transcripts above also revealed that schools in Castellón were more focused on 'integrating' students through learning the Valencia language. In which they call, 'Reception' program which was highlighted in several documents that I presented in chapter one regarding

strategies of Castellón for implementing interculturality in the city. These are critical factors to look at in this study because it answers some of my inquiries with regards to the interpretation of social inclusion and intercultural education in the micro level.

The experiences shared by the teachers also revealed systemic barriers for students of migrant backgrounds, which was elevated by racism in the implementation of their reception programs. An example, shared by a teacher revealed that some schools opened the 'reception' program because of the arrival of Ukrainian students fleeing from the Russian invasion of Ukraine.

Teacher 3:

our Institute thanks to all the pressure that there has been and that the Ukrainians have arrived and such, we have opened a reception classroom, but of course the classroom open when the Ukrainians arrive, the reception classroom did not open when the Arabs arrived, when I didn't know all the Romanians were there and in the end that reception classroom wasn't filled with Ukrainians, it was filled with Arabs.

Meanwhile, the majority of the teachers interviewed in this study expressed their understanding of diversity and inclusion. I wanted to highlight the teacher's interpretation of such concepts, the transcripts are seen below.

Teacher 6:

To end in a positive conclusion, the vast majority have a fairly open mindset and they understand that we live in a multicultural society and that, on top of that, it makes us rich, it does not enrich us, that is, when we have dealt with current issues, for example, search that with the demographics that I am explaining, you see that and also like them, many are children of immigrants, although they are already Spanish nationals or have dual nationality. I believe that the issue of racism is an issue that is quite normalized, at least in my center.

We don't do cultural activities but more for the language but not organized by the school only by the teachers. In the center, there are a lot of courses that they offer, like Generalitat Valencia and Jaume University (UJI) there are more options online specific to your subject although not a lot in empathy or inclusion.

Teacher 3:

I believe in investing in a legal and truly linguistic immersion in all the senses since their arrival.

I see diversity, I see richness, I saw that it is true that just being there together is better than being at home now that we have lived the pandemic we have seen that without training I mean without schools in the world it did not work and I see that this single interaction and the fact of being there, the fact of communication, the fact of you know, already teaches them to live together and I believe that it is richness, diversity, what happens is that of course at the time of explaining concepts, of educating, it is very unsettling that is to say you enter into personal matters.

The results of the transcripts presented above showed that there is a need for schools in Castellón to go beyond just 'reception' programs.

8. Decolonial Perspective

Decoloniality is crucial because it provides a framework within which marginalized individuals are not disregarded, allowing for a truly inclusive approach to the issue of migrant students' invisibility in European classrooms, as I mentioned in Chapter one.

Teachers' classroom experiences in Spain and how other social identities (students) are treated in a highly socio-culturally varied classroom are crucial features in a decolonial project for which the process of decolonization as described by Mignolo & Walsh, (2018):

> decoloniality as a point of arrival or an end in and of itself, a perception that works to negate and/or minimize the power of coloniality and its continual regeneration and shroud the ever-constant struggles, actions, and constructions—the decolonial pedagogies—that fissure or crack the modern/colonial matrix of power. (pg.76)

As such, decolonial approaches can contribute to the resolution of emerging problems such as social justice, knowledge research and production, ideology, culture, and power (Agboka, 2014). Additionally, decolonial techniques are critical for illustrating how colonialism continues to operate and affect people's lives in new and novel ways, as well as for demonstrating the unmitigated damage caused by past colonial activities (Agboka, 2014). This was my orientation with this study because, as Agboka (2014) stated a decolonial approach breaks and challenges the political economy of knowledge creation, which grants certain forms

of knowing specific privileges and legitimacy while dismissing other knowledges or, in this case, the perspectives of study participants regarding the visibility of students who have migrant backgrounds in the classroom.

Furthermore, Agboka (2014) elaborated in his work that the decolonial approach also strives to generate a new understanding of how colonialism has worked and continues to work to enslave, commoditize, and generally exploit unenfranchised people, groups, and nations' culture, knowledge, and other resources (Agboka, 2014). The decolonial approach allows for a critical examination of the assumptions, motivations, and values that guide research activities (Agboka, 2014, p. 20).

This demonstrates my intention as a researcher on why I have specifically chosen to work with decolonial voices and approaches, as Linda Tuhiwai Smith expresses in her work that decolonial methodology is a framework for self-determination, decolonization, and social justice, and it is a way of "researching back" that has characterized many post- and anti-colonial literature (Tuhiwai Smith, 1999). Moreover, the ability to "research back" involves agency, and in this case it goes not only for the students of public schools in Castellón with a migrant background but also from me as as the researcher from the Global South in Spain.

It is also important to note that this study must be viewed through a reverse or decentered lense because the researcher (me) is usually the only subject in scientific studies. Everybody else becomes mere objects.

However, in this case, the teachers, who are native to Spain, are the subjects of the analysis of this study, together with their students with migrant or refugee backgrounds – at least in the way I am indirectly working with and for them with this thesis; as a result, it is important for me to offer and enact reflexive and thoughtful processes in which the respondents can express their agency (Agboka, 2014).

With this, the research aims to bring the discussion of social justice and equity in the classroom amongst teachers to visibilize social inequalities, inequities, and colonial structures taking place in Castellón. My thoughts about this lead me to believe that this approach to education is more human-centered.

9. Data presentation

I have designed the guided questions for the interviews as open-ended questions to search for meanings and understanding of the respondents regarding their environment, experiences as a teacher, and their social identities. Furthermore, open-ended questions bring the informant's attention to questions and issues that may not have been considered previously (Agboka, 2014).

The fact that I chose to give a partial transcription in this study reflects my judgment of what is important (Agboka, 2014). The interview transcripts that I have selected in this study were the primary source of the data analysis, supplemented with my observations during the interview and research (Agboka, 2014).

Below in Table 2 is a summary of the specific data that I collected from interview. I proposed eight categories that are significant in establishing the analysis of this study in presenting the teachers' situated realities.

Table 2. Specific data coded for the situated realities of the teachers.

Age	YoTexp[7]	Race	Language	Sexual Orientation	MoTech[8]	Subject of teaching	Activities
41	20	Caucasian	Castellan, Valencian	Cis Male	He is good at it and loves music	Music	More practical in learning instruments
45	18.6	Caucasian	Castellan, Valencian	Cis Female	She loves music and teaching	Music	More practical in learning instruments

[7] Year of teaching experience.
[8] Motivation to teach

46	7	Caucasian	Castellan, Valencian, English	Cis Male	Because of the economic crisis and was able to get training to teach	Biology and Math	Active experiential learning (outdoor and experimental teaching)
47	18	Caucasian	Castellan, Valencian, French	Cis Female	Less hours of work and was looking for a teaching job	French	Mixed methods, technology like using apps, singing, discussions
48	20	Caucasian	Castellan, Valencian, English	Cis Female	Inspired by her experience while assisting in an English school	Business and Economics	Trying to implement project-based learning, used mindfulness, check in activities, games
26	10months	Caucasian	Castellan, Valencian, English	Cis Female	Her family has a teaching background, she always loved to interact with people	History, Arts, Geography, Valencian	Role playing, reading, discussion and interactive learning

The categories in the table above represents the personal context of the respondents in this study. I organized the categories such as age, year of teaching experience, race, language, sexual orientation, motivation to teach, school status, subject that they teach, and pedagogy or methodologies that they follow or practice to highlight the importance of the teachers' personal backgrounds in learning spaces especially in classrooms that are highly socio culturally diverse. For instance, the teachers' age and years of experience in teaching vary so much on how they deal with their students.

Based on the interviews that I conducted, for teachers who have significant year of teaching experience (more than 10 years) and who are in their 40s, I have observed that their perception of teaching is more 'automated' and are more focused on finishing the content as opposed to focusing on the individual needs of their students. Also, I have put an emphasis on race as a

category in this table because it gives this study an argument on representation and thus, invisibilization of students who have different racial backgrounds from their teachers. Similarly, I classify language as a context because it informs the study on the teacher's historical backgrounds as well as their social capacities in dealing with social identities whose primary languages are different from theirs.

Furthermore, the sexual orientation was added to demonstrate the social demographics of the teachers. Although I did not go into it in depth as part of my analysis for this study, I believe it is necessary to provide the sexual orientation data of the respondents. The inspiration and drive of a teacher can also be linked back to how and why they opted to enter the teaching profession, which is why I have put 'motivation to teach' as another category. Regarding the focus subject that they teach, I also categorized them to provide an overview of the respondents' diversity in terms of teaching thematic, it was important because in the interview it showed that some teachers especially those who don't deal with history or arts find it difficult to engage their socio-cultural diverse students or even dismissed the fact that their students are from different socio-cultural backgrounds.

This last category was important because, teachers showed adaptability to the emerging technological methodologies, most of them mentioned using apps or online platform to engage their students. Most teachers mentioned using active and dynamic methodologies which involved student participation, however, during the interview, only one teacher out from the six teachers interviewed highlighted the importance of contextualization of activities. This implies that dynamic activities do not necessarily address inequities and quality of learning for 'all' students.

Correspondingly, I also created another table (Table 3 below) to illustrate the teacher's institutional context.

Table 3 Specific data coded for the situated realities of schools where respondents (teachers) are based.

School	Status	Socio-cultural diversity	Language	Social Inclusion programs
S1	Public (IES)	Yes, *Asian, eastern Europeans, North African, Latin Americans origins*	Valencian, Castellan	PASE
S2	Public (IES)	Yes, *Asian, eastern Europeans, North African, Latin Americans origins*	Valencian, Castellan	PASE
S3	Public (IES)	Yes, *North African, Latin Americans origin*	Valencian, Castellan	None
S4	Public (IES)	Yes but a few, *North African origins*	Valencian, Castellan	None
S5	Public (IES)	Yes, *Latin Americans, North African*	Valencian, Castellan	Not sure
S6	Public (IES)	Yes, *Latin Americans, North African Asians, Eastern Europeans*	Valencian, Castellan	Yes, a compensatory program that support students to integrate in school, Mentoring programs by higher students to lower-level students, *Programacion de Alumno recien llegados*

Following the personal context of Table 1 above, it was also necessary for me to illustrate an overview of the teachers' institutional setting. I have categorized the institutional context based on the following factors: school status (public), sociocultural variety (the number of ethnic origins/races represented in the classroom), and the predominant language spoken in class and social inclusion programs. The first category was to present that all respondents interviewed in this study were from public high schools or commonly called in Spain as *Institutos de Educación Secundaria (IES)*. The third category was to reveal the classroom socio cultural demographics which also support this study in claiming that public high schools in Castellón are highly socio culturally diverse. Finally, I added the respondents' school's social inclusion programs, which, as seen above, suggest that the majority of the schools where the

respondents teach do not have programs that accommodate or recognize the socio-cultural diversity of their students.

I also utilized another tool to learn more about the respondent's underlying beliefs and classroom experiences. I used a tool called Empathy Map to guide me through the data collection process during my interview with the respondents. The basis as to how I used this tool to ask the questions is shown in Table 1. Table 4 is an attempt to delve deeper into the experiences and to understand where they are coming from in terms of how they experience and interpret their classroom environments.

Table 4. Teacher Empathy Map (Tabulated)

Think & Feel Beliefs and Inspiration	Hear Observations, Recommendations	See Classroom environment, views of the class	Say & Do Behavior/Activities
I see myself in them because I went through the same experience as a student before and when I get angry at them it makes me reflect	I think there is a lack of communication	What I see are twenty or so kids who are there with a great desire to learn, sometimes more, sometimes less, but well.	Once you start asking about them and getting to know more about what is happening to them and you understand, and you treat them differently and they act different too
I went home with a headache because everything sounded very out of tune and well sometimes well no I didn't have the tools to control the class and now little by little I adapted	My class is very noisy	I think the groups are different I'm not talking about this course but in general every year every even within the same year each group is treated in a different way	It is true that there are many who are left out and it is very difficult to manage where there is great diversity.
When you realize that some students going through deep emotional stress maybe a family problem you understand why they are acting that way and you try to understand	The school has a lot of hierarchy, and this is a little bit boring because the students cannot really effect change or recommend much of changes in the school. Students tell me that it is hard to submit project proposals.	I see diversity, I see richness in that, and I see that just the fact that being in the classroom together is better than being at home (online) because it showed that the online model during the pandemic was not effective.	Harder to adapt to classes that change every hour with 25 students, I am used to 1 on 1 before

I like the class a lot, because I have very good memories of my time at the Institute		My classroom can accommodate 25 students and it is arranged in a classical way where there is a table for a teacher in front of the students.	We have to speak Valencian in class, and I tried to do that most of the time but then sometimes I feel I can't because for example I have a student from Peru who still does not speak Valenciano.
It is complicated to teach because you are torn between following the traditional way of teaching or experiment and make it better.		I see young students who are moving a lot and looking for fun things and who are not much interested in serious things they usually get Economics because it is quite interesting and relevant for their daily lives, the secondary students are more serious because they have more exams. I see more interested people in general, they are focus. The younger wants are more curious on what I am teaching, what things can we do.	It is hard to retain their attention, you look at them and you think they are all delinquents, but it is not true you have to get to know them.
I was nervous at first but as you teach more you feel a little bit better.			
I normally feel excited and challenge, nervousness sometimes but this year I feel tired. But in general, I like my classes I even prepare extra projects even on the weekends.		There are 8-10 students in the first year who are impolite and misbehaving this makes me feel anxious, demotivated.	Students constantly interrupt me, and they tell me bad things, they discredit my work, and they say it's boring.
I think that the students are not very receptive of the lessons. I have to observe how the students are behaving before introducing an activity, but I am always thinking that I have to finish a content.		I normally see that students are not always in the classroom and not very focused.	I don't usually report them because there are a lot of things to be done.

		There is no human follow up when I take training and when I implement it in the classroom. I send reports if I implement the new activity but that's it.	Since I am new in the school, I'd like to be more involved in what is going on in the center.
I don't feel the involvement so much in the center because I am new and next year I will have to transfer to another school.		I see a lot of people talking and standing up and a little chaos. The arrangement of the class looks like a bus set up because of COVID.	Once I am stable in a school, I think it is interesting to be involved in the activities and programs of the school.

The different categories that I have shown in this tool reflected the on-the-ground experiences of the teachers. During the interview I asked the teachers how they felt and what they thought when they are in school or in their classroom, depending on their interpretation of the questions, the teachers provided me with different insights that allowed me to gained better understanding on their beliefs and inspirations as teachers. I also asked them on what they hear or what observations in their school and classroom.
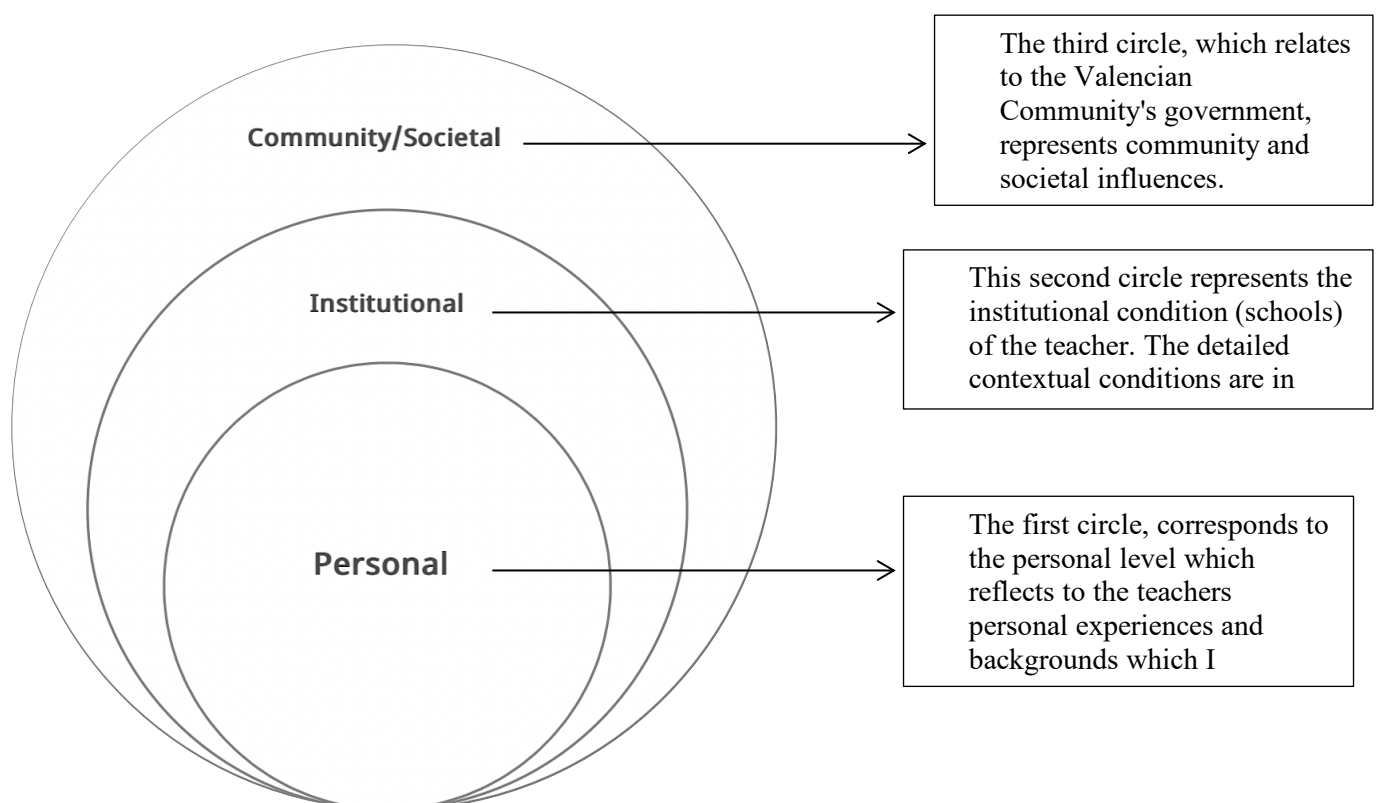
I asked them how they see their class, and this could be about their students or the aesthetics of their classrooms, how the chairs are arranged, how they see their students, etc. Lastly, I asked them about what they usually do in the classroom and in their school, the answers could range from activities, engagement, involvements, etc. The data presented was translated to English from the original transcript in Spanish.

This insight tool was developed by design thinkers to get to know their users and in my case, the respondents. Once I have transcribed the data after the interview, I have plotted those data in the table seen above. Because the initial empathy map template was too small for the quantity of respondents I got, I had to resort to adopting a table format. I have attached the original template of the Empathy Map in Annex 4.

The Empathy map is frequently used by user designers to create service apps and other user-based experience platforms, but it is rarely employed in academic data collection approaches. I have decided to include this tool in my data analysis because it helped me gain insights (empathy) and allowed me to look for opportunity space on how to approach my proposal for this study which is detailed in chapter three. The opportunity space that this tool gave me was to design a learning framework and/or a project that encourages more inclusive pedagogies, acknowledgment of someone's reflexivity or situatedness, and that promotes a culture of peace, I believe that this tool is helpful in order to capture the teachers' experiences and insights in the classroom just like any other user of a platform or service.

Before I discuss further how students become invisibilized in the classroom, I would like to highlight the impact of multiple contextual conditions with excerpts from the transcripts as evidence. This framework presents the summary of the different contextual factors that impact students with migrant backgrounds. The multilayered framework I adapted below captures contextual influences that contribute to students' marginalization.

Figure 1. Multi layered contextual framework of different levels of influence of teachers in Castellón.

The third circle, which relates to the Valencian Community's government, represents community and societal influences.

This second circle represents the institutional condition (schools) of the teacher. The detailed contextual conditions are in

The first circle, corresponds to the personal level which reflects to the teachers personal experiences and backgrounds which I

The multilayered contextual framework presented here illustrates the different contextual factors that affect the teachers' decisions, methods, and approaches towards their sociocultural diverse classrooms. I have drawn these contextual factors from the answers of teachers during the interview. In the first circle called, personal, I have observed that teacher's negotiated identity is highly influenced by their contextual experiences and social identity. I have chosen some transcripts below that relate to the contextual factors I have presented in the first level of the multi-layered framework.

Teacher 4:

I tell them everything, they know everything about me and my ideas of course and one day the students also interviewed me asking me if I was a leftist, yes of course, studying the French May is progressive, maybe I am a bourgeois at heart, but at least I respect the opinions of others (…).

Teacher 3:

I try to follow my principles and values, but I can also tell you that it is complicated to touch on controversial issues such as xenophobia, homophobia, these issues, sometimes because of my way of being I do not punish in a way.

That enriches you say "how cool" you know, it boosts your ego but really what is best and that works the most and what you enjoy the most also to learn a lot, is doing group activities and more playful activities, I do not know, that's just my fixations of doing that (…).

Teacher 6:

I like to play games; I first follow up on them if they finish their reading or writing activities and then we correct the activities on the blackboard and then I put like a reward or a positive remark if they do a good job.

I create fictional characters to discuss a particular topic for example the topic on migration, I think this is a good methodology students can empathize more if they act or portray the character. I also use online platforms and apps.

According to the transcripts I showed above, personal context, such as a teacher's own personal experiences that they bring to their classroom, influences how they make decisions about what content/information to teach and how they teach it. Genuine interest from the teacher, as well as ability to know what the students are interested in depending on the ability

of the teacher to see the student, connect with them and, for that, often times age gap, familiarity with the students' culture, and even certain values get in the way of the teacher-student relation.

In the second circle of the framework (Figure 1), I have selected the institutional context which refer to the school, the contextual reality in schools also influences the way teachers interact with their students especially students whose socio-cultural backgrounds are different from theirs. I have selected key words that best represents the context for this level, location of the school, public institution, secondary high school (ESO), Curriculum that they mandate teachers to follow, no. of teaching staff, no. of students with migrant backgrounds, school resources e.g., materials (books), reception program, socio cultural demographic of the school and their institutional values.

The selection of the institutional context was important in interpreting the data since it was reflected in the experiences provided by the teachers during the interview. Below are the selected transcripts from which I have drawn this contextual level from.

Teacher 3:

We also have a lot of sexual diversity in the classroom, we also have a girl who is transsexual and who always wanders around, so here it is also difficult because in other words, here we are mixing a person who has a behavior.

Here in this center nobody has asked me for it (lesson planning), it is done by the head of the department and of course I don't see that as normal because you should do it yourself but here it is done by the heads of the department, and we are supposed to follow it but nobody ever asks me anything.

There is an organization called CEFIRE that offers courses, and there are also trade unions that offer a lot of courses on anything you want. Huge ratios of students that they set for us that well in my case are not so high that I cannot manage but in general they are high and if we had 10 per classroom it would be much easier to manage.

I had a Moroccan at the beginning of the course who did not speak anything so I had a big conflict and another who spoke Spanish who came from a Spanish country and so I had to do triple translation there, speak Valencian then I had to speak Spanish to this one and then he spoke Arabic to the other and he has no type of support from outside, very strong, had no translation, had no interpreter, had no support in the classroom.

Teacher 6:

I should teach some concepts of immigration, emigration, racism and for example the motivation to change your resident with all that information I make a history but it's all fictional characters to engage my students and simplify the concepts.

conflicts we have a mediation program in school and if students get into conflict, they can go to a mediator to resolve them.

Teacher 5:

I organize we are collaborating, and we try to work together to get training in different methodology, but this is not systemically done by the institution.

The transcripts I have selected for the second circle (institution) showed that the contextual factors of schools (detailed above) affect the teachers' interactions towards their students. It showed that teachers in Castellón had to adapt and become more creative in dealing with their socio-cultural diverse classrooms –unfortunately, not successfully. The transcripts also showed that schools in Castellón implement different programs to their teachers in aiding them in dealing with their students. Furthermore, the number of students per classroom as shared by the teachers affect the quality of learning that students get.

In the third circle of this framework, I presented the community/societal level which is focused on the Valencian communitym and Castellón. The community context also played a significant role in terms of school policies, migration policies and resources. Clearly, resources could be better directed to the needs identified within the community. Below are the experiences shared the teachers.

Teacher 1:

we are doing is training with the PASE as it's called, the training course within the center is a course of 60 hours on emotions. We are trying to get trained with external people and even teachers from the Institute, to give us tools to be able to manage everything that would be the emotional.

there is the test of the ESO the formative cycles to access when you are 25 years old and all these things that are offered but of course they are passing and they are losing options, the normal thing would be that all will graduate in the ESO because in the end the ESO is like the entrance here in Spain. In other words, studying therefore they should be there at least until they turn 16 years old. Before, not anymore today, with a graduate degree you find a job and

someday if we don't have anything, well, but even with the graduate degree today you find little things and it is work, of everything, painters and the heads of negotiation teams who have to interview the others, who are a little more lost, to offer them the range anyway.

Teacher 2:

there is a special program that is called PASE so it teaches them the basics of adding, reading, writing in Valencian and so that the following year they can integrate to the normal program

It has three levels of the program this means that the curriculum is reviewed every year, from time to time the autonomous community modifies it and usually it modifies it when there is a new law. Just like now, there's a new State law.

Teacher 3:

we received a very interesting LGBTI course as a result of all this, it was very good, and a very powerful one, from a group in Valencia.

I also miss that from Catalonia and the truth is that I experienced a very substantial change, for me it was not another job, but it almost felt like it. Here it is a much more solitary work in the classroom, much freer, I do whatever I want.

the public administrations have done something in Catalonia, so I use material from Catalonia, from the Generalitat Catalana, which has a lot of material for the inclusion of Catalan, they do it because of the Catalan language, so they have a lot of material prepared. It's called COMENSEM.

The Spanish curriculum is changing now, it has changed again and now it is moving more and more towards the competencies that the OSCE tells us that it is applied here, but it is not completely applied, but it is being done, it is moving more towards the "areas of work" and I do mathematics, so there is one thing that is the "areas" that is mixing sciences, mixing languages, mixing, for example, Spanish and history, I do mathematics and biology.

Teacher 4:

In that we are a little underinformed in this school, it is true that in other places in Castellón they do more of those things for sure, but this one is a little elitist, (the population) tends to be upper class. In fact, they don't give us money for almost anything because the economic average of the families is quite good, so it's not the best school (to compare), maybe there are others that do more things about this.

Teacher 5:

There is an online training for computer skills and new methodologies, we also had project-based learning training.

Teacher 6:

There is one theory called individual teaching if you study the Master of Education, you see that the theory is super beautiful, the individual education and I think that that's perfect but it's not possible to do it if you have a lot of students in one class

The transcripts provided for this level revealed that regional educational initiatives such as PASE (a newcomer reception program) were not always implemented in all of Castellón's schools. Furthermore, with the priority of Gender Equality discourses, new state laws are also taking effect. This is especially detrimental to marginalized students who need these initiatives more than others.

This multilayered contextual framework actively demonstrate that various contexts such as personal, institutional and community/societal conditions influence how students with migrant backgrounds are treated in the classroom. Based on my observations those multilevel contexts presented above, contribute to the marginalization of migrant students in classrooms. The interconnectivity of the circles that I presented above was intentional to show that these contexts affect each other with hierarchal considerations.

10. The invisibility of the students with migrant backgrounds from a decolonial perspective

The concept of 'invisibility' in this study describes how social identities (students with migrant backgrounds) are treated in the classroom and what we can learn from it based on teachers' experiences and documents published by national and international state agencies.

The findings of the in-depth interview revealed a complex interaction between several institutional and personal contexts developed to manage the existence of migrants in Spain and in educational spaces. Teachers' lived experiences and the way they make sense of the world influence how they approach students who are 'different' from them (Bartolo & Smyth, 2009). The classical concept of the teacher-student relationship, as critically examined by Paulo Freire

in his Pedagogy of the Oppressed (1997), sheds light on the multi-faceted problems of students of non-Spanish racial and ethnic backgrounds.

Moreover, the presentation of different levels of contexts in the personal, institutional, community and societal level describe the factors and conditions that contribute to the invisibility of students from migrant families. After carefully examining the various contextual factors that contribute to the invisibility of students with migrant backgrounds in Castellón, I chose to identify the patterns that emerged from the data given in this study based on my observations. The themes that I have observed are, neoliberalism and capitalism serve as the ideological basis for educational institutions., characteristics of migrants are essentialized, language-based assimilation strategy and teacher training. I've elaborated each theme below.

10.1 Neoliberalism and capitalism serve as the ideological basis for educational institutions.

The first theme that I have identified is centered around the ideological basis of neoliberalism and capitalism in education. Speaking from a macro level perspective on educational policy, Western European countries' aims are to improve economic conditions by reproducing more citizens who engage in the free market, which has an underlying ideology of a neoliberal model (Arriazu, 2015). It is important for me to point out the ideological basis of the European education policies in this study because it guides me in my critical understanding on how students of migrant backgrounds get invisibilize.

The European educational policies as explained by Arriazu (2015) has a foundational liberal ideals which constitute two central aspects of neoliberalism: 1. State economic freedom and 2. Political individualism (Arriazu, 2015, Brown, 2005). As such, educational policies based on neoliberal ideas prioritize competition and excellence over equal rights and social cohesion (Arriazu, 2015).

With this in mind, I contest that the development of intercultural education in Europe follows such ideology, wherein competences and acquiring skills are central to their strategies. Furthermore, neoliberal educational ideology serves the capitalist system by promoting practicality, competitiveness, and economic advantage in the labor market (Arriazu, 2015).

This was seen evident within the documents of the Lisbon strategy and the Europe 2020 strategy which I have elaborated in chapter one of this study. The Lisbon strategy "lays a foundation for building a more competitive and uniform educational system with a set of measurable objectives" (Arriazu, 2015, p. 34). It demonstrates that the Lisbon plan was developed using competitive models of efficiency and growth. Additionally, the Europe 2020 strategy follows the same 'tune' as "its predecessor the 2000 Lisbon Strategy it preserves the neoliberal ideology that the free market and consumption are central to economic recovery and the well-being of citizens" (Arriazu, 2015, p. 35).

I find that the work of Arriazu (2015), whose research focuses on European Education Policy was fitted to introduce in this section because he provided a retrospective and critical analysis on several educational policy decisions in the European Union, emphasizing on neoliberal ideology and mentioning examples such as the Lisbon strategy and the Europe 2020 strategy, which I also presented in chapter one. I have laid out the ideological foundation of the educational policies in Europe so that I can easily convey my own observation on the ideological contribution of neoliberalism and capitalism to the social inequities in the classrooms. According to the qualitative data gathered in this study, teachers are often overworked in public high schools and quality learning and education towards inclusive education is often overlooked.

Teacher 5:

We are like kind of overwhelmed because our work is quite tough and when you finish your hours like you still have to do things, for example, trying to work with projects I have been trained to work in projects but not much maybe as I would like and let's but I work a lot with

projects then I have lots of things to do when I finish my classes lots of things to organize and I am taking courses and then we are like tired and sometimes.

Besides that, macro level educational policies also direct the creation of curricula in different nation state, like in Spain where they had just implemented a new reform to their educational priorities.

Teacher 3:

The Spanish curriculum is changing now, it has changed again and now it is moving more and more towards the competencies that the OSCE tells us.

The Spanish government has modified the Organic Law of Education to improve educational performance in compliance with European Commission, OECD, and 2030 Agenda requirements. This new educational update focuses on the five pillars listed below. 1. Child Rights Approach based on the 1989 United Nations Convention on the Rights of the Child 2. Taking a gender-sensitive approach with the goal of reducing gender violence and promoting respect for emotional and sexual diversity, 3. Greater personalization of learning processing through a transversal approach, 4. Sustainable Development and Global Citizenship, and finally, 5. School digitalization.

Equity and excellence are the guiding ideals of this educational change (CDE Almería, 2021). This reform is important to highlight in this study because this is exactly what we had to unpack underneath the iceberg model. The usage of the concept 'Equity and Excellence' as their guiding principle upholds the ideology of capitalism which strive for more competition and commodifies lived experiences of people. It manifests itself in the standardization of knowledge in the classrooms through exams and other merit-based practices.

Teacher 5:

I have had more students who are newcomers not second generation and then they can adapt with the language but the level of studies with so many exams they are having difficulties.

The challenges that students with migrant backgrounds encounter in their new educational system are rarely highlighted in the context of migration and/or intercultural education policies. Meanwhile, Giroux, (1997) explains that our modern technological society is progressively transforming the majority of us into objects and covertly programming us to adhere to the logic of its system to the extent that we are also entering a new "culture of silence" (Giroux, 1997). This leaves a lot of people behind which contradicts the statement that promotes 'equity'. Additionally, the updated educational reform and its implementation on the ground can be described as " the egoistic interests of the oppressors" as described by the pedagogy of Freire (1993) which further explained that it is the "the egoism cloaked in the false generosity of paternalism", (Freire, 1993, p. 54). It is not to reduce the social inequities among native Spanish population however the systemic barriers faced by migrant population are heavier than those of their native Spanish counterparts.

The continuation of neoliberal machinery with capitalist ideology makes the oppressed the objects of its humanitarianism, which in turn sustains and embodies oppression (Freire, 1993). The fine lines of educational policies that treat social identities as 'objects' support this characteristic of narrative education, the 'sonority' of words, does not constitute a transforming power (Freire, 1993). Prioritizing "competencies" to adapt to a rapidly changing competitive market eliminates human understanding of lived experiences, especially for young migrants who go through multiple and pressured processes of familiarizing themselves with their new environments and are frequently confronted with confusion and marginalization.

Freire (1993) explains ;

> (..) it is in education spaces wherein, an "educated individual is the adapted person because she or he is better "fit" for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it (Freire, 1993, p. 76).

Based on the data presented in this section, I affirmed that the competitive world in western countries which they extended outside of its center, through its colonial expansion was dubbed

'globalization' in a modern way. The global adoption of Sustainable Goals and Global Citizenship competencies feeds the value of universalism, which further supplies this 'culture of positivism', numbers rather than persons, plainly demonstrating dominance and the maintenance of the social order.

> *"At the core of this perspective is the recognition that advanced industrial societies such as the United States iniquitously distribute not only economic goods and services but also certain forms of cultural capital, i.e., "that system of meanings, abilities, language forms, and tastes that are directly and indirectly defined by dominant groups as socially legitimate," (Giroux, 1997, p. 6)*

As a result, it is critical for me to highlight the institutional policies established by both national and international state agencies. For example, the new reform of the Spanish government has subtly shifted its focus to a more generalized form of coexistence and equity; the elimination of 'cultural inclusion' and or discussion of race in the curriculum will perpetuate more racial division and an increase in anti-immigrant sentiments from the 'receiving host communities'.

The ideology of European humanism, often known as liberalism (which we see in the everyday experiences of migrants in every western European country), usually implied that only Anglo white Europeans were humans (Pica-Smith, et al., 2019). This is clearly seen in policies drafted across national and international documents as 'we' the people are 'born' equal statement.

The neglect of the needs of students with migrant backgrounds result into a more confused outlook on life, forcing them to take a leap of faith to enter the competitive market of the industrialized country, depriving their life experiences, self-reflection, and even their voice to being processed and heard. Here's an excerpt from a teacher that shared about their student, who left school at the age of 16 and went to work instead.

Teacher 1:

some students know they won't finish high school. Here we have a lot of programs, we have help but there are some students that by far what they are thinking of doing when they turn 16 years old is simple, now a student of mine is working in the cafeteria here next door and another is from another country and he said that he is not going to school anymore and I am going to go to Serbia, I am earning money, I am in my construction job in the morning and the bar in the afternoon, he was here because they legally force him to be in school but he has very clear ideas.

This often denies the subjugation, objectification, and historically exploited people outside of the Anglo European sites who now want to 'live' and thrive in the 'industrialized world' also known as the 'immigrants.

10.2 Characteristics of migrants are essentialized

The second theme that I want to discuss is the essentialization of migrant characteristics. Below I have shared some excerpts from the interview transcripts.

Teacher 1:

What I find is that there are students who already come a little bit influenced at home for some reasons they have not had a life of study, they have not had a work environment, they have not had a job, we try to see a little bit that we have to understand because of maybe time, their neighborhood, their socioeconomic and cultural context that some students know they won't finish high school.

Teacher 5:

Well especially with Muslim students not with me but between students I can observe that they have some challenging relationship I don't perceive an explicit conflict but sometimes very rarely many times male students sometimes female but most of the time they are male who are like insulting and provoking and the other ones with their religion, their traditions and sometimes they are close minded with where they come from.

The chosen excerpts above demonstrate that often teachers see 'students' with migrant background as a single monolithic group, known as the 'other' which in turn reduces the multiplicity of social identities among migrant communities in Spain. According to Pica-Smith, et al. (2019), 'Othering' is "a term that not only encompasses the many expressions of prejudice on the basis of group identities, but we argue that it provides a clarifying frame that reveals a

set of common processes and conditions that propagate group-based inequality and marginality (Pica-Smith, et al., 2019 p.92).

Based on my perception of the interviews, there is no denying that migrant students are generally perceived as different, powerless, and single formed, regardless of where they come from as long as they are not native from Spain.

According to Pica-Smith, et al. (2019) essentializing 'Others' creates dichotomies in which 'Others' are viewed as filthy, impure, and even animalistic, and are thus symbolically and basically distinct from the in-group (Pica-Smith, et al., 2019). This reduces the experiential and personal complexities of a student who are navigating their own understanding and construction of their realities.

The discourse around the integration and assimilation of students from migrant backgrounds is that they must be 'integrated,' 'incorporated,' into a healthy society from the society that they have abandoned (Freire, 1993). The outcomes of 'othering' are experienced because the educational system is linked to the "global economic imperatives are the lingering effects of colonial engagements, which are linked to immigrants being targets of deculturalization processes motivated by prejudice, marginalization, and covert and overt racism" (Ladson-Billings, 1998; Spring, 2001b, Pica-Smith, et al., 2019 p. 92).

The concept of migrant and the formation of its identity is a selection and arrangement of events and interpretation that reveals what separates 'us' from 'them,' that provides weight to that separation, and that assigns meaning and worth to categories of difference (Cornell, 2000, Pica-Smith, et al., 2019).

10.3 Language-based assimilation strategy

The third theme I identified in this study is the use of language learning assimilation strategies to 'integrate' students from migrant backgrounds, particularly newcomers to the Spanish education system. I observed that in the Valencian community language learning is

more pronounced since the main language in school is Valencian and not Castellan, this means that even students from Spanish speaking countries have to learn the Valencian language.

The primary focus of the schools for new students who don't speak the Valencian language is for them to learn the language so they can easily be integrated into the classroom. The *Programa de Acogida al Sistema Educativo* (PASE), which is part of their welcome program to the Valencian Community school system, is one example.

> Teacher 2:
>
> there is a special program that is called PASE so it teaches them the basics of adding, reading, writing in Valencian and so that the following year they can integrate to the normal program I have a student in fourth grade who came 3 weeks ago and he is adaptive but he does not speak the language at all. The class has a reduced group of 2 or 3 students who have problems with the language and with the basics and they try to raise a little the level of what would be the communication so that the following year they can join a program that will be a normal course it will not be a subject or a different course program.

This program segregates new student from the rest of the class for 1-2 hours to study the language, after which the language teacher determines whether the student is ready to be 'integrated'. This process is commonly referred to as assimilation, in which a person is urged to adapt to or learn their new 'culture' and environment without first processing their feelings about the transition. This shift becomes more complicated for young adolescent who are still forming their identity as a person in the world.

Assimilation prevents a relationship between teachers and students with a migrant background because it does not provide a thorough understanding of where both are coming from (Pica-Smith, et al., 2019). Besides, with the neoliberal curriculum established in school, the classroom environment is not conducive for such dialogue or deep reflection among social identities (Giroux, 1997). The pedagogical contexts that allow students to develop knowledge in the classroom or at school are critical, but if institutional barriers fail to establish this dialogic

variable about linguistics, the banking method approach, which has been employed in classrooms for a long time, is established (Freire, 1993).

Consequently, language assimilation is a form of subordination that restricts an individual's ability to communicate their way of understanding the world, which has already been heavily influenced by the colonial past. As a result, the ties between material distributions of power and recognition politics are maintained, and human standards are lowered (Fraser 1997, Leonardo & Porter, 2010).

This also states that denying a student the opportunity to engage in an inquiry process is a form of violence since it alienates them and limits their ability to make decisions about their lives, thus turning them into objects and this 'invisibilizes' them in the classroom.

10.4 Teacher training

Teacher training is the final theme I have identified. This theme is focused on the professional development training that teachers get. I also decided to look into it further to see if teachers were equipped to deal with their sociocultural diverse classrooms.

According to qualitative data that I have gathered from the interviews. Teachers have different training opportunities throughout the academic year. They have a main training center in Valencia called the *Centre de Formació, Innovació I Recursos per al Professorat* (CEIFRE) that offers many trainings and teaching resources, which I touched on, in the data analysis section on Teacher training above.

> Teacher 3:
>
> well, there is an organization called CEFIRE that offers courses, and there are also trade unions that offer a lot of courses on anything you want.

Moreover, a teacher also shared during the interview that for teachers to get a salary increase after six years of teaching in a public school, they are mandated by the government to take 100 hours of training units.

Teachers can choose from a selection of government-provided education training resources. Teachers can also attend training provided by organizations, teacher unions, and public universities, some of which are paid for by teachers themselves.

After getting to know the training that the teachers get, I have come to a conclusion that teachers have the autonomy to choose different courses offered by the Valencian community and other entities public and private. I have also noticed that the prioritization of the skills provided for teachers is still top-down level and does not necessarily relate to the realities of the teachers on the ground.

With this in mind, I have found out that majority of the training the teachers get recently were more skill-based training. Also, the data I have collected with regards to training content, the teachers did not get any 'training' on socio cultural diversity and how to deal with students who have different socio-cultural backgrounds. The skill-based teacher training reflects on the neoliberal systems''measurement' of excellence heavily rely on academic performances, which translates into a positivist way of measuring success.

This signify that the focused of teacher training is not necessarily for the 'development' of teacher's treatment if their students but rather to make teachers become more effective in 'filling' the knowledge of their students to pass their rigid academic structure. Which success tends to explain behaviors from a utilitarian, pragmatic, and ultimately productivity-oriented perspective, teacher training plays an important role (Hughes, 2019).

Besides, when I asked teachers if they get training on interculturality and training on how to handle students who have immigrant backgrounds. They stated that they had no prior training in this area.

Teacher 3:

Training for newcomers? No, we don't have that, not the teachers, I guess they give you the material and tell you to do this or that.

The interview transcripts also revealed the teachers' training experiences, highlighted their class' 'static' reality. In my observation, despite receiving new students every academic year, teachers tend to treat students the same way following the content that the school require. The 'system' gives them information that the government requires them to obtain and prioritize, without really engaging with reflections and dialogue with their students. As a result, teacher training continues to establish an 'imaginary' image of students that they are all 'equal' in the classroom.

This means that, the contents the teachers received from their training still creates the alineation between students' different realities and thus further creates the aesthetic form of interculturality.

The majority of the teachers interviewed in this study expressed that their focus is based on the subject that they teach and thus does not extend to how they treat students in the classroom. Which can be reflected on the teacher training that they receive. What is overlooked is how those venues enable the required explorations and experiments that go beyond the traditional humanities and social sciences' rigid and mostly self-imposed disciplinary and Eurocentric limitations (Maldonado-Torres, 2011).

It was also interesting to find out that none of the teachers discussed a particular pedagogy that they follow or the schools follow, as well as a training on different pedagogies that they can apply in their classrooms. I also find that there was no emphasis on the importance of dialogue and reflections with their students as part of understanding power relations within the classroom. According to a paper published by Bartolo & Smyth (2009) on teacher training in European countries, there is a need to integrate teacher training to a more critical understanding of diversity in classrooms. (Bartolo & Smyth, 2009). This observation of training teachers to be more critical on how they treat social identities in the socio cultural diverse classroom is necessary and crucial to including 'all' students in discussions and classroom activities without

alienating or invisibilizing their voices. Especially in schools when teachers come from a predominantly homogeneous population (Bartolo & Smyth, 2009). Continuous teacher training is vital in critically examining ways to build more equitable spaces for students who are generally not visible in the classroom, in this case, students with migrant backgrounds whose experiences are substantially different from those viewed as 'regular' students in the classroom.

As a result, the teacher's situated positionalities was thoroughly investigated because it contributes to the invisibility of students from migrant families. Furthermore, the teacher has the power to regulate student behavior and to determine whether or not a student's behavior is socially acceptable (Hughes, 2019). For this reason, it is quite important that teacher training also tackles social dynamics and continued examination of their positional power towards students.

11. Learning Remarks

Based on the data presented in this chapter, the perspective on decoloniality brings social justice into light, making the colonial power accountable to what it has done to a lot of the colonized by critically opening their systems inside their territory. The idea of 'researching back' is talking about the superficial integration policies that was set to manage migrants rather than liberate them from colonization (Tuhiwai Smith, 1999) .

The data that I have acquired in this study through in-depth interviews allowed me to see what elements and conditions contribute to migrant students' invisibility. The colonial ideology, physical and symbolic elements are easily noticeable at the study's social site, known as the 'schools. The critical examination in this chapter on how public high school teacher perceive and treat students with migrant backgrounds allowed this study to explore the relationship and political realities in the classroom. Furthermore, this study satisfies the

research question addressed in the study, which is how social inclusion, and a culture of peace are understood, interpreted, and implemented in the classroom, as well as what may be done.

Social inclusion refers to the critical analysis of various classroom approaches used in sociocultural diverse spaces; also, the culture of peace was determined by the instructors' values, beliefs, conflict management, and political situatedness. Finally, what can be done in the research question refers to the recommendations and proposals that can be developed based on the data collected and the analysis carried out in this study. Moreover, the data collected in this study also revealed colonial elements, racist and discriminatory practices that is established in the overall structure of the system, which is seen in forms of, racial isolation, citizenship, assimilation practices, denial of cultural and identity formation (Pica-Smith, et al., 2019).

The maintenance of this social order, particularly at the site of the 'colonizer' and or oppressor, creates and "maintains this difference and justifies the empire's ultimate goal of civilizing the world's people; those who lived under Roman law were human, while those who lived outside Roman law were less than human" (Pica-Smith, et al., 2019, p. 94).

The four conditions defined in this study based on the results of the interviews constitute colonial legacies in various education initiatives, which are manifested in language assimilation programs, curricula ideology, that are significant components of the white Anglo Europe civilizing project. (Pica-Smith, et al., 2019).

This claim is supported by, (Pica-Smith, et al., 2019) with the statement that:

> "Creating multi-ethnic diverse classroom spaces demands a balancing act that involves the logistics of welcoming practice, setting up the language environment, creating systems of support, and inclusive curricula, all while attending to the sociopolitical context of schooling. Such contexts include disparaging messages about difference and race or "race talk" that refers to peculiar linguistic manners and rhetorical strategies, linked to technical and powerful tools that allow users to articulate frames and story lines (Bonilla-Silva, 2003a, p. 53). If left unchallenged, these storylines, or what critical race scholars call "master narratives," enter classroom spaces where educators may or may not be prepared to engage them in a critical manner that can potentially lead to transformative conversations around difference, race, culture, power, and injustice. (Pica-Smith, et al., 2019, p. 5)

With this, it is clear that young 'migrants' face special struggles in their formation of identities which Pica-Smith, et al. (2019) emphasized and their belonging especially if their struggles are not heard and seen in spaces that are 'supposedly' environments for socialization, formation and liberation.

12. Conclusion

My goal in this chapter was to present and qualitatively examine the data from the interviews with teachers from Castellón. Before I started doing so, I have shared the study's methodology, a qualitative method based on a semi structured in-depth interviews. Moreover, I've included the outline of the guided questions I used during the interview, which were shaped as open-ended inquiries, to allow the respondents' experiences, interpretations, underlying values, and beliefs to be fully expressed.

In this chapter I have, however, presented only partial transcriptions as so provide focus on which elements I identified and analysed within the teachers interviews that are relevant to students with a migrant background. The elements I identified and analysed were the background of teachers, professional training, teaching methodologies, challenges, and social inclusion programs. In addition, I used a variety of visualization tools to organize the data I gathered. I started with a table grouping and organizing the teachers data to summarize the elements relevant to be discussed further. I reinforced the multilayered contextual framework figure 1 with data, which can be found in tables 2 and 3 for teachers' specific situatedness and schools, respectively.

Following that, I used the empathy map to highlight the teachers' classroom experiences. I showed extracts of teacher's sentiments, experiences, and thoughts. Basically, the tool highlighted teacher experiences in the classrooms, and it also allowed me (the researcher) to comprehend and situate also the teachers' own, personal classroom experiences. Table 4 provides the details.

Continuing my presentation of several approaches to understanding qualitative data, I provided my personal interpretation by discussing the various situations, context, and variables that contribute to the invisibility of students with migrant backgrounds from a decolonial perspective.

Accordingly, I have summarized the issues found in classrooms with in the four larger issues that directly affect the life of migrant students in Castellón. The themes are: neoliberalism and capitalism as the ideological basis for educational institutions., essentializing characteristics of migrants, the strategy of language-based assimilation and inadequate and excessive teacher training.

In the following chapter, I propose the three elements for changing classrooms into a space that promotes social inclusion and a culture of peace as a learning framework.

Chapter 3

1. Introduction

In this chapter, I would like to present a learning framework project to promote social inclusion and a culture of Peace in school classrooms. I came up with this project after taking 3 steps:

1. discussing the ideas of Pedagogy of the Oppressed of Paulo Freire, Border Pedagogy of Henry Giroux and the Decolonial inputs of Walter Mignolo and Catherine Walsh in chapter one,

2. collecting classroom data in chapter two via interviews with teachers in Castellón and, finally,

3. reflecting on following four themes that emerged from the data analysis in chapter two:

   a. Neoliberalism and capitalism serve as the ideological basis for educational institutions;

   b. Characteristics of migrants are essentialized;

   c. Language-based assimilation strategy;

   d. Teacher training.

Considering the steps above, I decided to call my learning framework project 3Rs of Changing Classrooms (3RsCC). Within 3RsCC, the different Rs stand for *Reception, Reciprocity and Reflection*). I will address each of them further ahead in this chapter.

2. Summarizing the Problems for 3RsCC

One of the reasons teachers 'couldn't' relate to the experiences of their students who came from sociocultural backgrounds different from theirs, was their disregard for their own situated realities and how it affects relations in their work environment; consequently not allowing them

to act adequately over migrant students difficulties. The teachers I interviewed for this study came from a homogeneous socio-cultural group, primarily white and native Spanish nationals with successful academic backgrounds.

Moreover, the curricula followed in public schools were 'generalized' content that eliminates the acknowledgement of socio-culturally diverse social identities. Finally, teacher training and professional development in public schools do not always meet the demands of increasingly sociocultural diverse classrooms. With the growing number of migrants in Spain (statistics in Chapter 1), public high schools cannot continue to disregard social and cultural diversity in the classroom and treat social identities the same way they treat their local counterparts. There is a need to change and restructure classroom approaches so that 'all' students can participate without eliminating their lived experiences.

> Bringing people of diverse cultural backgrounds together to co-construct a new culture sounds ideal, it presumes that people of different racial and ethnic backgrounds come to the table as equals, which ignores power differentials, structural systems of oppression, and historical legacies that impact the ways we interact (Pica-Smith, Contini and Veloria, 2018, p. 17).

At the macro and meso levels there are plenty of documents and approaches that discuss intercultural education. In this work I explored societal policies, programs, and their adaptability to Castellón, Spain. I explored UNESCO's Intercultural Education, the Universal Declaration of Human Rights Art. 26, the overall framework of intercultural education outlined in the Council of Europe's White Paper on Education for All, The Lisbon Strategy, Europe 2020 Strategy (E2020), Council of Europe's plurilingualism project, the intercultural cities initiatives in Castellón, the Spanish Ministry of Education, Culture, and Sports in their development of the Strategic Plan for School Coexistence and lastly the Spanish Organic Law amending the Organic Law of Education. These are structures that were established following the accommodation of the increasingly rising socio-culturally diverse classrooms but their application in practice can be a big challenge. Besides the lack of preparation to deal with migrant students on part of the teachers, The national and the international educational

documents that promote social equity in Spain specifically in the Valencian Community, in Castellón do not describe the realities in the classrooms. I have included some excerpts from the transcription seen below.

Teacher 3:

Here it is a much more solitary work in the classroom, much freer, I do whatever I want, that is also dangerous because for example, I think that sometimes I did not follow any kind of programming and randomly take content

Here in this center nobody has asked me for it (lesson planning), it is done by the head of the department and of course I don't see that as normal because you should do it yourself but here it is done by the heads of the department and we are supposed to follow it but nobody ever asks me anything, once every 3 months they tell you how many topics you have left to teach from the book but since I don't follow the book.

Training for newcomers? No, we don't have that, not the teachers, I guess they give you the material and tell you to do this or that.

(intercultural training) Yes, I would like that, to tell you the truth because that is a topic that perhaps is not seen as much in this Institute, but it is something that we have that is going to be quite common with time, people move more and if you mean to talk about people coming from outside [of Spain] and the truth is that we are not very informed about that.

Teacher 4:

there is training about cooperative work, but the group work is not easy because it is not easy to find children who get along well and do it well.

Teacher 5:

I am taking courses and then we are like tired and sometimes even what I list they had that feeling that I don't get much of the training that I take because I cannot like put into practice lots of things

There is a lack of collaboration between teachers and school administrations and representation in the Spanish educational system.

Teacher 1:

But we don't know how the process is confidential for the students in that channel. However, I believe that teachers are also professionals when it comes to handling personal information since I believe it is critical to be aware of what our students are going through. I think there is a lack of communication.

The active engagement and participation (and, consequently, visibility and integration) of migrant populations in the Spanish public system are still non-existent; for example, the majority of public high school teachers are primarily locals. This illustrates the difficulties that a student with a migrant background may encounter. Thus, invisibilizing the existence of these social identities in the classroom.

The intercultural education and/or global citizenship only promote the unclear and abstract goal of assessing diversity and dealing with coexistence in educational spaces. This reinforces the superficial notion of cultural differences, as this type of educational framework does not address the socio-political context of power imbalances intended for the contact between groups which leaves the system of inequality intact (Pica-Smith, et al., 2019). Below I have provided from the excerpts that support this superficial notion of cultural differences.

> Teacher 2:
>
> Valencian language does not make sense in the first year, that is to say, they do not have to learn Valencian and then it depends on the level and where they come from, they go out from our classroom for a few hours to what is called the Basic program, there is a special program that is called PASE so it teaches them the basics of adding, reading, writing in Valencian and so that the following year they can integrate to the normal program.
>
> Teacher 3:
>
> I try to have linguistic immersion but it is very difficult if we do not all agree and if there is not a previous inclusion of this child in a reception classroom as in others in the regions so that they are integrated in the language then it is very constant learning and constant contact with learning.
>
> but the migration issue that still deals a lot with it because I had a lot of diversity in the classroom, I had a Moroccan at the beginning of the course who did not speak anything so I had a big conflict and another who spoke Spanish who came from a Spanish country and so I had to do triple translation there, speak Valencian then I had to speak Spanish to this one and then he spoke Arabic to the other and he has no type of support from outside, very strong, had no translation, had no interpreter, had no support in the classroom.
>
> There are programs, but in the end, they are worthless, the programs are not applied in the classroom and if they are applied, we are overwhelmed. There is also more than can be managed and then many times they do not realize that you as a tutor have to say that you have a student who is not understanding anything.

Teacher 6:

I am explaining, you see that and also like them, many are children of immigrants, although they are already Spanish nationals or have dual nationality. I believe that the issue of racism is an issue that is quite normalized, at least in my center.

The way students are treated in the classroom, for example, with the grading system and examinations, assumes that they have equal access to power and understanding, rather than being on an unequal footing that solely serves or helps the dominant group (Pica-Smith et al., 2019).

Teacher 5:

And with Latin American students I have observe in some cases that they are having a problem because the level of studies that sometimes they have problems, I have had more students who are newcomers not second generation and then they can adapt with the language but the level of studies with so many exams they are having difficulties.

Teacher 6:

I have ten people more or less they are super good students, and they work hard and they're so intelligent and they are perfect, but the other people were horrible like they are not motivated, and their level is so low.

The present curriculum, regardless of the reform being made by the national government still does not serve the students' needs, especially students with a migrant background. To which Henry Giroux added that (..) "the hidden curriculum, class, and gender reproduction, ideology and culture, and theories of the state and schooling, educational theorizing remains trapped in a dualism that separates issues of human agency from structural analysis" (Giroux, 1997 p.71)

This research observed that human agency and subjectivity are suppressed, and variables are not thoroughly investigated, revealing oppression and unfair systems via the experiences of teachers, students, and the communities. This study's research topic on the invisibility of students with migrant backgrounds from the experiences of their teachers explains that the

curriculum and school activities, including national and international policies for social cohesion and coexistence, only serve the dominant group.

With this, I would like to probe further on how, based on the qualitative data gathered, we might introduce techniques that can mitigate the invisibilities of students with migrant backgrounds while also opening up spaces for teachers to examine their power relations and situated positionalities in order for them to become more aware of different conditions of students in their sociocultural diverse classrooms.

3. Proposing 3RsCC as a Solution

3Rs of Changing Classrooms into a space that promotes social inclusion and a culture of Peace

Guided by the critical frameworks of Paulo Freire's pedagogy of the oppressed and Henry Giroux's border pedagogy. I would like to propose the 3RsCC learning framework and present it to public schools in Castellón and to the representative of the Ayuntamiento of Castellón who handles the Intercultural Program initiatives in the city.

 I have created this framework to provide a critical examination of systems that marginalize students with migrant backgrounds. I would also to present the concept of decoloniality to teachers, school administrators and public officials so that they will be more aware of their situatedness when developing programs for any social public institutions especially in schools. I believe that in order to oppose neoliberal education, transformational pedagogies must be used in learning spaces to address issues of justice, injustice, power, and privilege, as well as how identities are produced within the sociopolitical context of the classroom (Pica-Smith, et al., 2019).

I divided this proposal into three components, which do not have to be in any particular order. That is, the 3Rs of Changing Classrooms (3RsCC) is a learning framework that a school

or teacher can use to improve their social inclusion programs or while designing a classroom activity to make it more truly inclusive.

3.1 Reception

The first R is for welcoming students and establishing the overall social inclusion activities at the start of the school year or semester. The 'established' idea of reception in the Valencian educational system relates to the accommodation of newcomers to the school, notably students from a different socio-cultural background. Language learning is a common reception program in Castellón to initially integrate new students into the Valencian educational system, it is important for students to assimilate the Valencian language because it is the primary language of the Autonomous Community of Valencia (*Communidad Autonoma Valenciana)*.

Diagram 1. Illustrates the process of the current Reception program (*Programa de Acogida al Sistema Educativo*, PASE) (Generalitat Valenciana, n.d.)
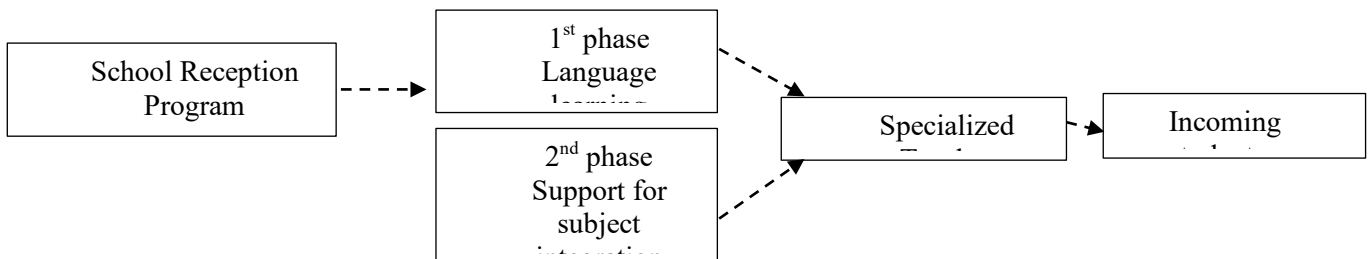
This diagram depicts the one-way relationship of the school's reception program, which downloads information to the new student. This approach demonstrates that the system expects the student to get all pre-established programs that decision-makers unfamiliar to the students feel are required for the students, despite not understanding their life experiences or social complexities. This one-way learning process subjects students to an imposed learning process, which reinforces educational inequity and social injustice. With this, the study would like to propose a new Reception learning program process.

The Reception program I propose deals with understanding the student's social and life complexities which stipulates that the teachers in the school should go through a reception workshop where they learn about the social and historical backgrounds of their students prior to welcoming them. This proposal allows the two-way understanding between the teacher and the student and hopefully should go beyond just learning but rather transform and acknowledge the complexities of different social identities in the classrooms.

Diagram 2. Proposed structure for the Reception Program
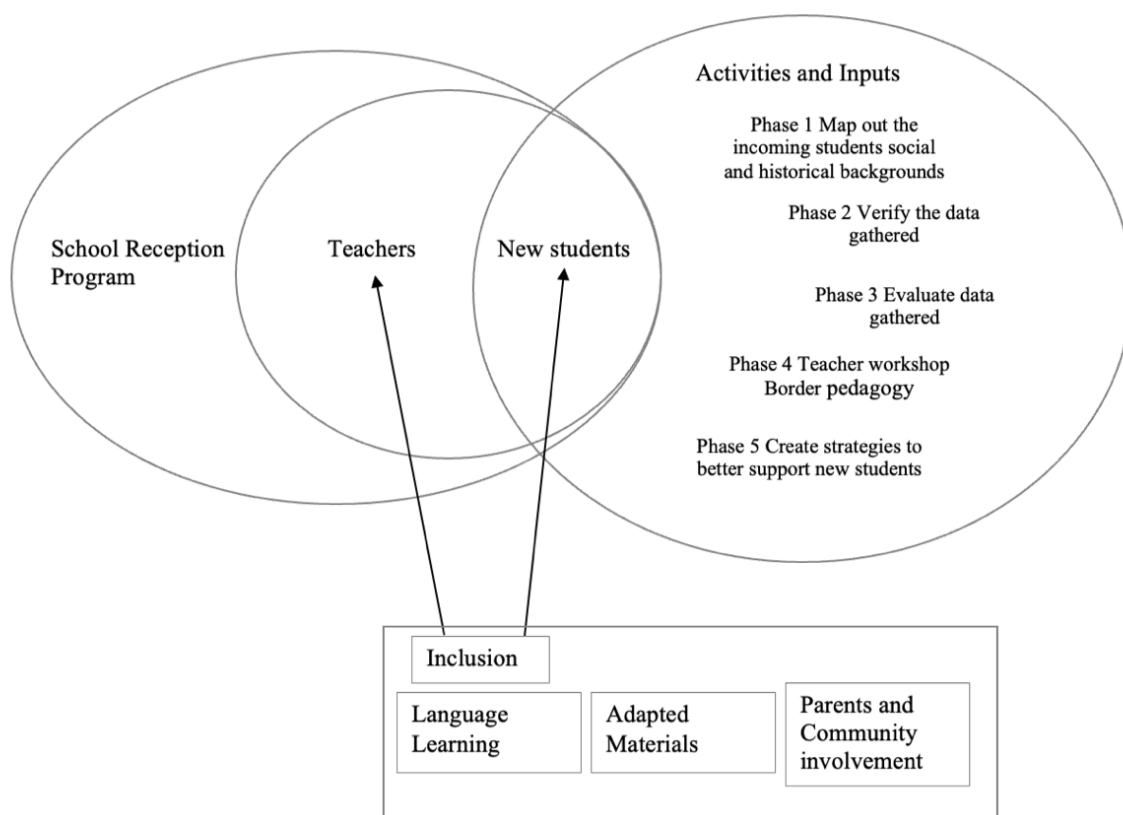
Diagram 2 above depicts the proposed Reception program of this project study. This diagram illustrates the interconnected variables required to develop a more inclusive and transformative reception program. The oval shapes signify the cyclic relationship of the overall program to the activities and inputs produced. This means that the creation of the reception program should heavily rely on the teachers and school administrators gathered data from the incoming students. In this proposal, five phases are introduced,

1. Map out the incoming students social and historical backgrounds. This is a crucial point of the reception program so that teachers are aware of the student's particular circumstances, get to know the demographics of their students and where are they coming from so that the activities created to interact with the realities of all students and not just with the dominant group.

2. This is the continuation of the mapping out phase; once the teachers have mapped out the social demographics of the students, it is also important to verify this information from their communities such as families, peer groups, organizations, and so on. The verification component is important because the majority of public high school teachers do not necessarily represent students with migrant backgrounds.

3. Evaluate the data gathered, once teachers have mapped out and verified the data gathered about their students it is important to make some evaluations on what to prioritize, what needs the student have in order to fully participate in the classroom, what activities and teaching methods can the teacher employ in order to foster a more inclusive classroom.

4. The Border Pedagogy Workshop is essential for teachers to understand the psychological, physical, and experiential aspects that a student from a migrant background goes through when forced to assimilate to their new 'culture' at school while also being pressured to maintain their national identities from their 'native' land. This pedagogy is explained by Giroux:

> Border pedagogy both confirms and critically engages the knowledge and experience through which students author their own voices and construct social identities. While past experiences can never be denied, their most debilitating dimensions can be engaged through a critical understanding of their identity construction. Such experiences can be deterritorialized in the interest of social imagery that dignifies the best traditions and possibilities of those groups who are learning to speak from a discourse of dignity and self-governance (Giroux, 1997 p.157).

5. The final aspect of this plan is strategy development; this phase provides teachers with the opportunity to structure and restructure the reception program in their school based on the needs of their students. The development of strategies should be flexible and adaptable, including input from students' voices and experiences as well as input from teachers' classroom experiences.

The reception programs should benefit both teachers and students, and there should be a dialogue about the approaches and activities designed to welcome new students and 'integrate' them into their new environment. Furthermore, the method of developing activities for social integration must incorporate Kimberly Crenshaw's concept of intersectionality. The concept of intersectionality according to Pica-Smith et al., (2019):

> "Intersectionality" is a widely used concept that enables us to recognize the fact that perceived group membership can make people vulnerable to various forms of bias, yet because we are simultane- ously members of many groups, our complex identities can shape the specific ways we each experience that bias. (p.97)

This can be a great benefit for teachers and school administrators navigate the social complexities of their students, as well as better understand how power and privilege are associated with various dominant and marginalized identities, and how these intersect in significant ways with people's ability to access institutions (Pica-Smith et al., 2019, p. 122).

3.2 Reciprocity

The second R in this concept alludes to the power dynamics that exist between teachers and students when making decisions in the classroom. The findings in Chapter 2 demonstrated that teachers continue to use the traditional banking method in which teachers emphasize narrative teaching of memory to students in order to earn good merit. For teachers, the relationship between authority and power is represented not just in the degree to which they legitimize and

impose control over students (a core concern for conservatives), but also in their ability to influence the working environment (Giroux, 1997).

This power suppresses the voice of students in the creation of activities for which the imbalances of power between students and within the institution are highly visible. For this reason, equity and transformative pedagogies should be employed in a classroom that caters to different social identities and or that is highly social and culturally diverse. So that, imbalances of power between the subjects and institutions are addressed and transformed.

To give voice to the needs of the students, they should be given a space where they can express their thoughts on the activities implemented by the teacher. Teachers will be able to grasp their students' experiences beyond the numbers and rigid structures imposed by the system. A simple evaluation done anonymously from the students to the teacher is a great channel for students to express their concerns, needs, and or appreciation to the teacher.

This evaluation should be presented to the class multiple times over the semester, between 3-to 4 evaluations divided across the duration of the semester.

This simple process of what students think and feel towards the end of the class can tremendously help the school in creating a space of inclusion, recognition, and transformation. There are so many ways of doing evaluations, 1. Simple Survey forms, 2. Comment box inside the classroom where students can drop their evaluations, 3. Open discussions co-facilitated by another teacher aside from the teacher conducting the evaluation.

This simple act of reciprocity, if the teacher allows, can initiate a dialogue and examination of power between the teacher and student relationship. Reciprocity in Paulo Freire's work is a central element in the search for conditions that allow the oppressed to overcome their situation of oppression (Ramis 2005, Freire, 1970)

This opportunity for students to 'evaluate' their teachers will give them the space to express and share their experiences in the classroom. In addition, this should hopefully open a window of transformation in the classroom.

3.3 Reflections

The final R in this inclusive learning space framework is reflection. This final R is essential for teachers to exercise their human agency and examine their negotiated identity as 'teachers'. Individual or group reflection offers the opportunity of knowing and establishing a place to transform learning settings, which is critical for teachers who work in a classroom that is extremely social and culturally diverse. If teachers and school administrators are willing to take the time to do 'Reflection' this already signifies their commitment to changing their institutional spaces in order to accommodate new social identities aside from the dominant group. To reflect means to critically assess what happened in the classroom, what experiences the student had, what problems they faced, and how they made sense of the classroom activities.

This last part can only be established if teachers and school administrators are willing to look beyond the grading numeric system established, and open space for Reciprocity from the students. This reflection calls for a two-way dialogue between institutions (school administrations, teachers) and students.

Diagram 3. The reflection process should look something like this.
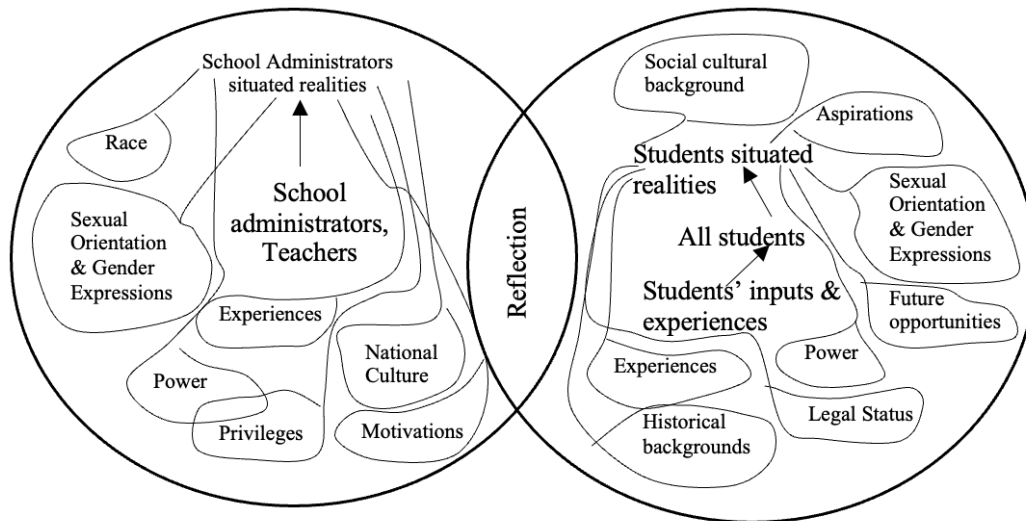
The third diagram above emphasizes the significance of a person's situated realities. This means that in order to enable Reflection, teachers and school administrators must consider their situated realities and that of their students. Situated realities explain a person's background and how we see the world. If we acknowledge that the way we see the world is greatly influenced by our past experiences, we can gain a critical awareness of an individual's multifaceted identity rather than assuming that we are all 'created' and born equal, as the neoliberal and capitalist systems support and promote.

The diagram above shows that when we examine or go through a dialogue all these contextual conditions and realities affect our decision-making and the way we see the world. This will help create more opportunities for social identities to be more visible, in the works of Pica-Smith, et al argue that "commitment to social change includes an examination of inequity and inequitable pedagogies in the school, including a focus on power relationships, systems of privilege and how they affect differences in systems of curriculum, instruction, support, and discipline. Rather than figuring out how to "integrate" immigrants into a hegemonic, dominant Eurocentric school and society, (…) schools should have the responsibility to do the important

work of supporting education for democracy in the most equitable and progressive manner, not to teach young people how to succeed in a competitive, segregated, unjust school and society but to work to change institutions such as schooling towards the goal of social change" (Pica-Smith et al., 2019, p.122)

Throughout the school year, school administrators or teachers should create a space for them to examine their past decisions, share their classroom experiences with one another, and debrief what has happened as a result of their decisions on their students, including the impact and influence they have on their students.

4. Conclusions

The topic of migration in Spain and the educational regulations and policies need to be thoroughly examined in order to visibilized systems that oppress people. Social sites such as the classroom are a critical space to look at colonial legacies and structures. This is a microcosm representation of what the larger society looks like and if we continue to ignore and or perpetuate a system that invisiblizes a population that is already at a disadvantage, our collective push for equity will remain on a superficial level.

It was critical for me to advocate for pedagogies that include the voices of all social identities because migration towards the 'Global North' will continue to increase due to unprecedented circumstances of countries that are victims of climate calamities, armed conflicts, economic degradation, and so on. The continued globalized propaganda of the 'Global North' of being developed, rich, and industrialized will continue to be the sought-after ideals of a lot of post-colonial countries.

As I have established in chapter one Spain is an increasingly immigrant country, thus, the education system has to adapt and critically assess what 'integration', 'inclusion' and

'coexistence' means in order to foster a country that truly respects human rights and social justice.

In this study's chapter two I presented insights, experiences, and practices of public high school teachers, allowing this study to analyze and create a proposal that might potentially support teachers and schools to become more inclusive and promote a culture of peace. The 3Rs of Changing Classrooms into a space that promotes social inclusion, and a culture of Peace (3RsCC) learning framework is based on the perspectives and experiences shared by the teachers interviewed for this study project. The 3RsCC are as follows:

1. Reception is a process in which schools have to restructure their welcome activities for their incoming students instead of following a one-way welcome approach as shown in Diagram 1, this proposed Reception goes through five (5) phases which will allow school administrators and teachers to fully engage with their students' complex social identities as shown in Diagram 2.

2. Reciprocity, the second R, is a two-way dialogue strategy in which students are provided a space and a channel to express their views, feelings, and experiences about the activities that are created and implemented in the classrooms.

3. Reflection, this last R emphasizes the human agency of both teacher and student. This process has to be implemented in all learning sites in order to critically examine systems of power and privileges among and between social identities, Diagram 3 presented a sample contextual condition of both teachers and students.

This framework tries to address the problem identified in this study, which is a gap between what is happening in the classrooms and the Intercultural education frameworks proposed in international and national education documents. Despite the national government's reforms, the current curriculum does not meet the needs of students, particularly those from migrant backgrounds. The invisibility of students with migrant backgrounds, as seen through the

perspective of their teachers, explains why the curriculum and school activities primarily benefit the dominant group and continue to marginalize those who are already at a disadvantage.

The conditions experienced by both teachers and students should be part of the decision-making process of different educational reforms. In this regard, the proposed 3RsCC can be an integrative model for schools in Castellón to produce materials, design new activities and implement programs that include everyone in the community. Transformative pedagogies must include human agencies, there is a need for teachers to go beyond the neoliberal and capitalist ideologies in order to treat students with human dignity and promote social justice and equity, thus promoting a culture of peace.

Conclusion

The motivation for this thesis stems from my experience as an immigrant student. I was curious to know how teachers 'see' or 'don't see' different social identities in their classrooms. My situatedness influenced me a lot in choosing my research question because I was entering a learning process as a student in a highly socially and culturally diverse classroom here in Spain, and I am from a formerly colonized country. I began to wonder, how do teachers design their activities, and do they consider students who have different socio-cultural backgrounds? What are the influences of the larger society in promoting social equities and justice in the classroom? It was intentional for me to tackle migration and education for the obvious reason that I'm on this journey myself as a migrant and a student, and now that I've been given the opportunity to examine and explore these crossing concepts, I feel encouraged to convey my worldview in this location that has such an impactful shared colonial history with my country of origin.

With this, I designed my research question around the understanding and implementation of social inclusion and a culture of peace in the classroom and what can be done to address it. I focused my research on public high school teachers in the greater Castellón area. I wanted to learn more about what was going on in the classroom, what activities were being used, and what circumstances contributed to the invisibility of students with migrant backgrounds. To accomplish this, I opted for a qualitative method as I believe it was primordial for me to engage with the participants of my research rather than just relying on theories. For this, I used a semi-structured in-depth interview approach to conduct my fieldwork and so, I spoke with six public high school teachers coming from diverse socio-demographics.

Then, in order to guide me in answering my main research question, I formulated the main objective of my study, which was to investigate teachers' pedagogical practices in fostering

social inclusion and a culture of peace in secondary high schools in the greater Castellón area. To achieve this main objective, I broke it down into three specific objectives: first, I identified discourses of intercultural education in promoting social inclusion and a culture of peace in developing education curricula and school activities, as well as how these discourses affect students from migrant backgrounds as seen in chapter one; second, I offered my interpretation of social inclusion and a culture of peace from a decolonial perspective; and finally, I proposed a learning framework that I called 3RsCC which integrated the topics of social identities (culture, gender, beliefs), race and racism, power, and privilege in socio-culturally diverse classrooms when designing an activity, curriculum, and program. It was truly important for me to include the decolonial perspective in the interpretation and analysis of this study because it examines how much colonial (and consequently violent) legacies still need to be addressed.

The data for this study was acquired from both primary and secondary sources. I gathered the primary data through a semi-structured in-depth interview approach with teachers from Castellón's secondary public high schools. I chose the respondents (teachers) based on their willingness to participate, with the primary purpose of eliciting teachers' classroom experiences with social inclusion and a culture of peace, respectively. Similarly, for my secondary data, I have reviewed various literature which I presented and discussed in chapter one. The data that I have gathered in this study, both primary and secondary, was intended to provide several perspectives from the macro, meso, and micro levels of society.

The goal of this study was to learn more about how social inclusion is practiced and understood in classrooms, particularly in Castellón's public high schools. For me to provide a holistic understanding of social inclusion, I had to tackle intersecting concepts that contribute to the creation of social inclusion programs. These concepts were Migration and Education. I have found out, throughout my research, that these two concepts are inextricably linked, and

the issue of migration is an issue of education. And so, if migration in the 'Global North' continues its upward trend, the education sector must also adapt to the changing societal makeup.

In general, it is clear that schools are pillars of identity creation, a place where young people develop a sense of self and also a sense of self in connection to others which constitutes an advantageous framework for both youth development and education toward social change and social justice (Pica-Smith, et al., 2019).

The evolution of diversity and inclusion within their educational programs and initiatives across Western European countries shows how policies are being shaped in response to the increasing cultural plurality of different European societies.

There are well-established intercultural and diversity programs for social integration in the macro levels of society as I have presented in chapter one of this research. However, based on the qualitative data that I have gathered and analyzed, the micro-levels of society such as public schools do not necessarily have a full grasp of what intercultural education means, and how to deal with their socio-cultural diverse classrooms. The concepts of diversity and interculturalism are now part of modern educational discourses, but only as rhetorical aspects rather than actual practices: present programs do not adequately address the needs of culturally diverse students (Bochaca, 2005). It seems it is much easier to write mission statements and goodwill declarations than it is to create actionable intercultural education models and materials.

In this sense, the institutional perspective of intercultural education based on the leading international and national agencies majorly led by Western countries that support and promote modern educational resources and policies interpret interculturality as competences and skills that young people have to develop in order to navigate this multicultural society. The increasing multiculturalism of European societies complicates the concept of 'culture', and this is an

important first step in comprehending Intercultural Education. In a western paradigm, culture has been essentialized rather than understood as a renegotiated and redefined identity of a person or a group based on their needs.

Besides, intercultural education has taken different forms depending on the discipline and perspective of the institutions supporting it, the common terminologies used in promoting intercultural learning, emphasizing it as skills to be learned are many, for example: cultural competence, global competence, internationalization, intercultural competence, international skills, 21st-century skills, global citizenship, transversal skills, and multi-cultural skills, transferable skills (Parmigiani, et al., 2022).

These skills, which are made up of competences, are internalized by individuals in a particular manner of doing and being, and hence contribute to the maintenance of the current political order. The gap observed in the state-based implementation of intercultural policies is the lack of emphasis on local initiatives and city-specific strategies (Mansouri and UNESCO, 2017). The universalized and dominant discourse of Interculturality promotes this management of social inclusion and coexistence among different social identities in the West.

For this reason, the presentation of another interpretation of interculturality was necessary for this study to contrast different epistemological conception of the word. The presentation of the decolonial perspective on interculturality allowed me, in my research, to make an argument in pointing out the structures of colonial powers in Europe and how this manifests in different social systems, such as schools. Because, the term 'intercultural education' has been misappropriated to hide unfavorable inequalities in the delivery of such programs, and it fails to account for cultural and economic factors, as well as power imbalances and differentials (Aguado & Malik, 2010).

In a decolonial understanding of 'interculturality', if the interpretation of this concept serves the dominant order, they call it, 'functional interculturality' which was also criticized in Raimon Panikkar's description of multiculturalism with a colonialist syndrome of cultural superiority (Mignolo & Walsh, 2018). Likewise, the proposed decolonial interculturality offers a radical change in the dominant order with its foundational base of capitalism, Western modernity, and continued colonial legacy. This decolonial perspective addresses the "lived legacies and long horizons of domination, oppression, exclusion, and colonial difference (ontological, political, economic, cultural, epistemic, cosmological, and existence based), and the manifestations of these legacies in social structures and institutions, including in education and the state" (Mignolo & Walsh, 2018 p. 58).

Right after addressing the interpretation of intercultural education in both the 'dominant' definition of the concept and the decolonial approach to interculturality, I then had to narrow its significance to the focus of my study which was Spain. In the last decades, Spain was known for being an emigrant country, however, with the recent influx of migrants in Western European countries, Spain has been on the receiving end of migrants from outside the EU.

This prompted an examination of how Spanish society responds to current migration trends. Cultural diversity is not a new phenomenon in Spain; in fact, the country has long dealt with various social diversities such as gender, social class, rural/urban, ethnic minorities, particularly the Roma population, as well as linguistic differences. However, with the rise in non-EU migration, there is a need to review legal and educational considerations (Aguado & Malik, 2010). There was evidence in the literature I have reviewed that Spanish educational authorities have not addressed cultural diversity in education using scientific or academic data. Socio-political problems, on the other hand, are more important. These include a greater awareness of the country's traditional cultural diversity (linguistic differences, Roma

population, and domestic migrations), conflict resolution challenges associated with increased immigration from other countries, and the need to comply with European policies on diversity and student mobility. This observation was also evident in the interviews I conducted with the teachers in Castellón.

These interviews with the teachers provided me with a lot of affirmation and valuable insight on how social inclusion policies manifest in the classroom. Furthermore, my decision to highlight the identity of a teacher in my study was essential to bring forth their 'humanized' identity in the broader context of education. Consequently, the perspective of 'humanizing' was influenced by the peace studies I am pursuing and from where I am also currently situated. The interdisciplinary nature of peace studies contributes to a better understanding of the human structure and social order, as well as the origins of dominance and subjugation; thus, the link of Peace and decoloniality must go hand in hand in critically navigating different social institutions in European spaces such as classrooms (Cabezudo & Haavelsrud, 2013). I found that the inclusion of teachers' positionalities was critical to this study because, in general, teachers are viewed by the larger society as knowledge mediators in school settings; they are frequently perceived as such and are frequently not seen as social people whose social meanings and interpretations play a significant role in the implementation of various classroom activities.

The impact of teachers on developing activities is linked to how they perceive and act, which is shaped by their cultural, historical, and social contexts (Hökkä et al., 2012, Lasky 2005; Wertsch 1991), moreover, teachers enter the classroom as social beings who observe and are socialized in contexts where race is a major topic of discussion (Pica-Smith et al., 2019). This said, the 'teacher' as a professional identity according to Hökkä et al., is negotiated in a mutually constitutive relationship between the individual actor and the social context

(Hökkä et al., 2012, Lasky 2005; Sfard and Prusak 2005). Additionally, a research conducted by (Schachner et al., 2018) claims that youth immigrants and refugees face many of the same positive and negative experiences as all children, but factors such as teachers' beliefs and pedagogical practices, as well as the nature and strength of both peer and teacher relationships, can affect their developmental and acculturative outcomes in ways that differ from their nonimmigrant peers.

Furthermore, as seen in my research, the interpretation of social inclusion relates to a critical examination of various classroom practices employed in socio-culturally diverse settings. In addition, the teacher's values, beliefs, conflict management, and political situatedness influenced the identification of a culture of peace. Thus, according to Boulding (2001), a culture of peace is characterized as a process that deals with creative differences and conflicts, and it is a listening culture. Based on my interpretation of the data, with a particular emphasis on the situated realities of the teachers and other contextual factors in Castellón, this study revealed colonial elements and racist and discriminatory practices that are established in the overall structure of the system, which is seen in forms of, racial isolation, citizenship, assimilation practices, denial of cultural and identity formation (Pica-Smith et al., 2019). I supported this claim by categorizing emerging contextual themes collected and interpreted from the qualitative data. I came up with four contextual themes, which were *neoliberalism and capitalism serve as the ideological basis for educational institutions, characteristics of migrants are essentialized, language-based assimilation strategy, and teacher training*. Each contextual theme was elaborated in chapter two of this study. The contextual themes identified in this study describe colonial legacies in various education initiatives, which are manifested in language assimilation programs, and curricula ideology, which are significant components of the white Anglo Europe civilizing project. (Pica-Smith et al., 2019).

With this, it is clear that young migrants face special struggles in their formation of identities and their belonging, which Pica-Smith et al. (2019) emphasized, especially if their struggles are not heard and seen in spaces that are supposedly environments for socialization, formation, and social equity.

Based on this data, I have proposed a learning framework that I called the 3Rs (Reception, Reciprocity, and Reflection) for Changing Classrooms into a space that promotes social inclusion and a culture of Peace. This learning framework is drawn from the idea that 'all' students should thrive in multicultural and democratic societies. Everyone should be given the necessary resources they need in order to be successful in life. This means that they must be recognized for the way they view the world, and their needs should be the basis for developing the content of classroom activities. With this, my proposal is intended for teachers, school administrators, and public officials so that they will be more aware of their situatedness when developing programs for any social public institutions, especially in schools. I believe that in order to oppose neoliberal education, transformational pedagogies must be used in learning spaces to address issues of justice, injustice, power, and privilege, as well as how identities are produced within the sociopolitical context of the classroom (Pica-Smith et al., 2019).

Moreover, this learning framework can be used to design social inclusion activities in public high schools. The 3Rs should not necessarily be implemented in any particular order, that will depend on the contextual situation in the school. This learning framework can be adapted depending on their educational realities, however, the significance and goal of this framework should not be reduced.

The 3Rs are:

- first, Reception which is a process in which schools have to restructure their welcome activities for their incoming students instead of following a one-way

welcome approach as shown in Diagram 1, this proposed Reception goes through five (5) phases which will allow school administrators and teachers to fully engage with their students' complex social identities as shown in Diagram 2.

- The second R is Reciprocity, it is a two-way dialogue strategy in which students are provided a space and a channel to express their views, feelings, and experiences about the activities that were created and implemented in the classroom.

- Lastly, Reflection, this last R emphasizes the human agency of both teachers and students.

This process has to be implemented in all educational spaces in order to critically examine systems of power and privileges among and between social identities, which is why in Diagram 3, I presented a sample contextual condition of both teachers and students.

This study, in my opinion, should be further expanded to include multiple perspectives and experiences, not only from teachers but also from students, school administrators, and government officials in charge of social integration and inclusion activities. Likewise, the data, both primary and secondary that I presented in this study, reaffirmed the assumptions that I had in terms of project implementation and governmental policies. Also, I believe that an ethnographic approach would have been another helpful method to discuss the several factors that affect migrant students' invisibility. I also wish to pilot the learning framework that I created for this research to assess if my proposed framework can address and accommodate the results that emerged from this study. I would be interested to know the feedback and impact of the proposed 3RsCC.

Consequently, the perspective of decoloniality should be included in the development of education policies, because if Western Europe truly and genuinely wants to be transformed to provide social equity and justice, all stakeholders should be included in the decision-making process of forging a more equitable society.

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Annex 1: Endorsement Letter for Schools

Interuniversitary Institute of Social Development and Peace

INTERNATIONAL MASTER AND DOCTORATE IN PEACE, CONFLICT AND DEVELOPMENT STUDIES

A quien corresponda:

Nos complace avalar a la Sra. Renelyn Lastimosa, estudiante del Máster Universitario en Estudios Internacionales de Paz, Conflictos y Desarrollo de la Universitat Jaume I, para que realice su Trabajo Final de Máster (TFM) titulado: "La invisibilidad de los adolescentes migrantes en el aula: un análisis crítico sobre las estrategias pedagógicas de inclusión social del profesorado de institutos de secundaria de Castellón de la Plana".

Le rogamos que le permitan realizar una entrevista con su profesorado como parte de los objetivos y el diseño de su investigación.

Atentamente,

Dr. Egidio Bustamante
TFM Supervisor

Dr. Irene Comins Mingol
TFM Tutor

COMINS MINGOL IRENE - 19005488J

Firmado digitalmente por COMINS MINGOL IRENE - 19005488J
Fecha: 2022.04.27 17:27:55 +02'00'

Signature:

Email: al402803@uji.es

Annex 2: Consent Form

Dades personals / *Datos personales*

Nom i cognoms / *Nombre y apellidos*   DNI

....

Nom del TFM / *Nombre del TFM*

La invisibilización de los adolescentes migrantes en el aula: un análisis crítico sobre las estrategias pedagógicas de inclusión social de los educadores en los institutos de secundaria de Castellón de la Plana

Nom i cognoms de l'estudiantat / *Nombre y apellidos del estudiantado*   DNI

Renelyn Lastimosa   *Y8194032C*

Programa de màster universitari / *Programa de máster universitario*
MÁSTER UNIVERSITARIO EN ESTUDIOS INTERNACIONALES DE PAZ, CONFLICTOS Y DESARROLLO

MANIFESTE / *MANIFIESTO*

Confirmo que les cites de l'entrevista es poden utilitzar en l'informe final de recerca i altres publicacions. Entenc que s'utilitzaran de manera anònima.

Que les dades incloses en aquest formulari, juntament amb la resta d'informacions que són objecte del projecte, s'inclouran com a annex al TFM el responsable del qual és la investigadora Renelyn Lastimosa de la Universitat Jaume I, amb la finalitat de dur a terme el projecte de recerca "La invisibilització dels adolescents migrants a l'aula: una anàlisi crítica sobre les estratègies pedagògiques d'inclusió social dels educadors als instituts de secundària de Castelló de la Plana".

Que puc exercir els drets que la llei em reserva davant la investigadora (al402803@uji.es).

Confirmo que las citas de la entrevista se pueden utilizar en el informe final de investigación y otras publicaciones. Entiendo que estos se utilizarán de forma anónima.

Que los datos incluidos en este formulario, junto con el resto de informaciones que son objeto del proyecto, se incluirán como anexo al TFM cuyo responsable es la investigadora Renelyn Lastimosa de la Universitat Jaume I, con la finalidad de llevar a cabo el proyecto de investigación "La invisibilización de los adolescentes migrantes en el aula: un análisis crítico sobre las estrategias pedagógicas de inclusión social de los educadores en los institutos de secundaria de Castellón de la Plana".

Que puedo ejercer los derechos que la ley me reserva ante la investigadora (al402803@uji.es).

COMISSIÓ DEONTOLÒGICA

Conformitat personal
Conformidad personal

La persona interessada
La persona interesada

Investigador/a principal del projecte o director/a de la tesi doctoral o del TFM
Investigador/a principal del proyecto o director/a de la tesis doctoral o del TFM

...., ... d .... de 20..........

| Informació bàsica de protecció de dades |
| *Información básica de protección de datos* |

Responsable *Responsable*	*Renelyn Lastimosa*
Finalitat *Finalidad*	Gestió d'informació generada en les entrevistes a docents i recopilació d'experiències i opinions anònimes Gestión de la información generada en las *entrevistas a docentes y recopilación de experiencias y opiniones anónimas*
Legitimació *Legitimación*	Investigació científica Investigación científica
Personal destinatari *Personal destinatario*	Divulgació científica, respectant el dret a la intimitat *Divulgación científica, respetando el derecho a la intimidad*
Drets de les persones interessades *Derechos de las personas interesadas*	Pot exercir els drets que la llei li reserva davant Renelyn Lastimosa, DNI Y8194032C i correu electrònic al402803@uji.es. *Puede ejercer los derechos que la ley le reserva ante Renelyn Lastimosa, DNI y8194032C y correo electrónico al402803@uji.es.*

Annex 3: Spanish version of the Interview Guided Questions

Table 1.2 Interview Guide Questions (Spanish version)
Nivel 1- Situar - ¿Cuál es su nombre? - ¿Cuánto tiempo lleva enseñando? - ¿Por qué eligió esta profesión? - ¿Qué asignatura(s) enseña? ¿Puede describir su aula? *(mapa de empatía)* 1. ¿Qué ve en su aula? 2. ¿Qué siente cuando está en el aula? 3. ¿Qué piensa cuando está en el aula? 4. ¿Qué suele escuchar en el aula? - ¿Cuál es su motivación para ir a clase todos los días? - ¿Qué aspiraciones tiene para sus estudiantes? **Nivel 2 - Inclusión social y aplicación de la cultura de paz** - ¿Qué tipo de actividades le gusta más hacer con los alumnos? - ¿Sigue algún valor en el aula? En caso afirmativo, ¿cuáles son? ¿Y cómo ha elegido esos valores? - ¿Puede decirnos algunos retos que suele encontrar en el aula? ¿2 o 3 retos recurrentes? - ¿Cómo afronta estos retos? - ¿Tiene alumnos que no son originarios de España? ¿De dónde son? - ¿Le cuesta integrar a estos alumnos en su clase? ¿Por qué? ¿O por qué no? - ¿Qué formas utiliza para integrar a los estudiantes en el aula? - ¿Qué prácticas implementa para asegurarse de que todos los estudiantes entienden la lección?

- ¿Hablan de temas de actualidad? ¿Y cómo suele involucrar a la clase con esos temas?

- ¿Qué temas sociales incluye en sus lecciones? ¿Por qué ha elegido estos temas?

- ¿Cree que los temas de raza, desequilibrios de poder, género y privilegios son importantes para incluirlos en las actividades diarias en el aula? ¿Por qué y por qué no?

Nivel 3- Formación docente

- ¿Recibe usted formación para su desarrollo profesional? En caso afirmativo, ¿con qué frecuencia? ¿En qué temas principalmente?

- ¿Tiene una pedagogía de enseñanza específica que siga? ¿Dónde la ha aprendido?

- ¿Toma iniciativas para desarrollar nuevas formas de enseñanza? En caso afirmativo, ¿por qué y en caso negativo, por qué no?

- ¿Tiene su escuela programas de inclusión social para los nuevos estudiantes, especialmente los que no son de España?

- ¿Qué papel desempeña usted en estos programas? (Si existen programas)

- ¿Qué cambios le gustaría ver en su aula o en su centro educativo?

- ¿Qué programas de formación cree que son importantes para la inclusión social y con qué frecuencia?

Annex 4: Original framework of the Empathy Map

This template was obtained from the internet, and the presentation of the empathy map template was to display the original tool canvas. The map's origin story can be found here.: https://xplane.com/the-empathy-map-a-human-centered-tool-for-understanding-how-your-audience-thinks/