Teaching and learning in situations of cultural diversity

Guidelines and strategies
for educational centres

Educación y cultura

Socrates

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ÍNDEX

1.– INTRODUCTION

There is general consensus in recognising that today's social reality is becoming more and more heterogeneous. This phenomenon can be observed through some very different aspects one of them being the cultural factor which is gaining notoriety thanks to shifts in the population, immigration and increased communication and information sharing.

Schools are not alien to this heterogeneity. The educational reality is a reflection of the social reality of which it forms part. Schools are also synonymous with diversity, cultural diversity.

Today it is plain to see that in a large portion of southern Europe, mostly due to immigration, our educational centres are taking in boys and girls from different backgrounds, countries and/or cultures. This cultural diversity, however, has been a part of our schools for some time ever since the incorporation of Roma children. The educational reality facing Roma students however, only resembles that of the immigrant pupil in some aspects. Almost 30 years have gone by since their entry into the school system was encouraged, but the situation of Roma children in schools is still not ideal. What seems to be happening is that they are being outnumbered by immigrant children both in terms of number and diversity of customs, languages and appearances and this, as far as we can tell, instils a certain level of uncertainty among the teaching staff and sometimes gives rise to difficulties on a practical level in the classroom.

In Slovakia, as is the case in Eastern Europe in general, in addition to Roma children in the schools, there is a small percentage of immigrants and a large number of students from the national ethnic minorities (Hungarian especially) that are provided with specific schools and teachers with classes taught in their mother tongue. The Slovakian teachers do not perceive any problems with the immigrant children or the national minorities. The problems that the Slovakian teachers face come from the enrolment of Roma children because of the high degree of absenteeism and learning difficulties manifested by the majority of them.

This document does not seek to be either a theoretical manual or a cookbook providing recipes to solve these difficulties. It is simply a theoretical-practical reflective process on what can be done within the school context to help students to fully and integrally develop all of their potential and this applies to children from ethnic/cultural minorities such as the Roma or the sons and daughters of immigrants and foreigners as well as pupils from the cultural majority. All of them, their teachers and their families, thus have a golden opportunity to learn to live together in diversity.

The aim is to be able to offer teachers support in the form of ideas and hints on didactic, methodological and psycho-pedagogical strategies that, according to our experience and that of other professionals, bear good results in meeting the educational needs of the student body in culturally heterogeneous centres thus aiding in dealing with the uncertainty and the difficulties that these contexts sometimes imply for teachers.

2.– THE EDUCATIONAL SITUATION FACING ROMA CHILDREN AND THOSE FROM OTHER MINORTIES

SPAIN[1]

Education and Roma

The educational level of the Roma population today is lower than that of any social group of comparable size and composition. Few Roma from the older generations have attended school on a regular basis and we thus find a high percentage of Roma over 18 years of age who are completely or functionally illiterate. The illiteracy rate is even higher among women.

One of the repercussions of this low educational level is the fact that many Roma fail to take advantage of numerous opportunities and social programmes that they could benefit from because they are unable to properly receive information. Illiteracy shuts down the array of possibilities and cuts off even more the channels of communication and interaction with the outside world and this has a special influence on relations with educational centres and their professionals.

The incorporation of Roma children in schools today is a fact, fruit of the efforts made by the education administrations, education professionals, associations, centres and families. It is, however, also very recent, taking place over the last few generations, allowing children to reach educational levels that are somewhat higher than those of their parents and grandparents. There is also a small but growing group of young people who embark upon advanced or university studies; in Spain it is calculated that approximately 250 Roma youth are currently enrolled in university studies.

But although the enrolment situation has improved slowly but progressively over the last several years, achievements are still limited when it comes to ongoing attendance, termination of compulsory studies and improvements in academic performance. In many cases, difficulties are encountered as regards full incorporation: attendance is irregular, students find it difficult to follow certain routines and pace, they find it

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[1] Drafted with the help of the following documentation:
  -CIDE (1999) "Las desigualdades de la Educación en España II" Madrid: MEC
  -FSGG (2002) "Evaluación de la normalización educativa del alumnado gitano en Educación Primaria" Madrid: FSGG

hard to bring the necessary school material, relations between the family and the school are infrequent or lacking…; many Spanish Roma have absenteeism problems or drop out of school at the age of 12 or 13 or even earlier, especially the girls.

The causes are mostly cultural. A vast majority of the families do not place the same priority on school as the mainstream population does and parents' expectations in the area of education can still be summed up by the sentence: "if they know how to read and write, that's enough." It is their view that education takes place fundamentally within the family at home because they feel that the school will fail to teach Roma's own, positive values.

The perception that the Roma community has of the school as it is designed today is that it represents a cultural majority and a type of society in which ethnic minorities will have a difficult time finding their place. Our schools tend to be unifying in nature: one official language plus the one spoken in the Autonomous Community or region, one way of transmitting knowledge, a set of instrumental objectives, a standard model of family and family relations, of transportation, of communication, of eating habits… The reality of any European country today, however, is not homogeneous; there are many cultures living together and that are represented in the schools by the Roma children and the children of the immigrants and refugees that are now living along with the rest of the nation's citizens.

The need to help out with the parents' occupations and jobs (especially mobile trading) also has repercussions on the absenteeism and school dropout of the majority of Roma children. The situation is made even worse when the whole family moves due to employment, parents' need for children to help take care of younger siblings, etc.

Parallel to these activities, however, there is a growing tendency to attach greater importance to the school and education as a basic means of social advancement, personal development and as a way to open up possibilities for the future.

The situation has improved with respect to earlier decades. From the vantage point of the educational centres, the education administrations and support organisations are making a concerted effort to achieve this especially in primary grades or compulsory studies.

We should not fail to make mention of the intrinsic difficulties that the educational systems of the different European countries have in dealing with diversity, integration in school and the educational standardisation of all of the children and adolescents although these figure among their priority objectives in the majority of the cases.

The degree of educational standardisation of Spain's Roma population is reflected in the following table with data from the statewide study carried out during the 2000-2001 academic year analysing the different variables. If we convert this data into "percentages of standardisation" we come up with the following:

- 90.76% standardisation in access to school

- 67.11% standardisation in adjustment to pace, routines and school regulations

- 57.1% standardisation as regards social interaction in the classroom

- 70% standardisation with respect to school achievement as a function of Spanish curricular regulations

- 43% standardisation in the participation of the family in the school

- 48.125% standardisation in achievement of the right to be different

As can be observed, there are elements that are clearly improving but there are others that we consider to be very important and the achievement levels of which are quite deficient. Analysis of the study scores leads us to three well-defined groups of Roma students, each one corresponding to a third of this population:

- A completely standardised group: These are Roma students who are enrolled in school, keep up with the pace and adhere to regulations, have acceptable curricular development and a good degree of social interaction. The family participates on the same terms as the rest of the families.

- A group en-route to standardisation: These are students who have gone through an adequate school access process, pace and routines are at an acceptable level but curricular development, social interaction and family participation are still not at acceptable levels.

- A group whose level of standardisation is deficient: These are students with very low levels in all of the variables.

Education and immigrants

The number of foreign students in the Spanish educational system has grown significantly over the last decade and now stands at 1.94% of the total pre-university student population. The majority of foreign student are enrolled in the public school system (75%); of the 133,684 students, 103,848 are enrolled in public schools and only 29,836 attend private schools. This is especially the case in primary education (2.32% of the total), pre-school (1.95%) and compulsory secondary education (1.94%).

From a retrospective point of view, it is in primary education where the growth in numbers has been most clear although it is also quite noticeable at the end of pre-school as well. The most significant increase, however, has been on the compulsory secondary education (ESO) level due to the implementation of the LOGSE (educational plan) making school compulsory for youngsters up to the age of 16 and due to the increase of immigrants arriving to Spain. It can be observed, however, that the figures decline in the non-compulsory secondary-education levels. One exception are the Social Guarantee programmes which are an increasingly attractive alternative for all of those students who have failed to achieve the objectives of the ESO.

O elemento de diversidade que o actual sistema escolar possui devido à presença de filhos de imigrantes é acentuado pela grande variedade de origens nacionais, culturais e linguísticas. Nos estabelecimentos de ensino de Espanha estão actualmente representadas mais de cem nacionalidades. Os alunos provenientes da América do Sul são os mais numerosos, seguidos dos oriundos do Norte da África, da União Europeia, da América do Norte, da Oceânia, da América Central, da Ásia, do resto da África e do resto da Europa.

The children of the immigrant population are adding a growing element of diversity to the school system in light of the variety of national origins, cultures and languages. More than 100 different nationalities are currently represented in the Spanish school system the largest number coming from South America followed by North Africa, the European Union, North America, Oceania, Central America, Asia, the rest of Africa and the rest of Europe.

From among all of these groups, only the children of Portuguese and Moroccan immigrants enrolled in public schools have received educational support from teachers from their country of origin through the different agreements between the Spanish Ministry of Education, Culture and Sport and the respective Ministries of these countries. The Portuguese language and culture programme, fruit of the Spanish-Luso Agreement, is aimed at Portuguese-speaking foreign nationals and Spaniards of Portuguese origin and has spread quickly and been well received by these groups. Moreover, the Cultural Cooperation Agreement between the Government of Spain and the Government of the Kingdom of Morocco favours instruction in the Arabic language with Moroccan teachers outside of the normal school schedule for Moroccan students enrolled in primary and secondary schools.

With respect to the participation of foreign students in the educational compensation programmes, it is important to highlight the fact that not all students belonging to an ethnic minority require ongoing school support. Students from other cultures taking part in compensatory programmes are mostly from non Spanish-speaking countries (Moroccans, Senegalese, Portuguese, Cape Verdians…) accounting for 21% of the total number of students involved in these programmes according to CIDE 1998 sources.

Moreover, a cultural identity problem has been observed in a significant number of cases of students from this group due to abandoning and/or rejecting their culture of origin in an attempt to adapt to the host country; a fact that can lead to problems of self esteem, interpersonal relations, etc.

PORTUGAL

> "What sets the one who does not see apart from the rest is the fact that he sees in a different way; but in the eyes of the one who does see, the former is still blind"[2]

There is general consensus today that because the school is a reflection of the society in which it functions, "it is one of the areas in which confrontations between cultures and values are most evident, heir to a model created to standardise diverse cultures within the confines of a Nation State".

But, in light of its importance, the school is also "one of the first areas that the social sciences began to look at from the perspective of integration models proposed for immigrants, socialisation methods employed and the conflict-ridden relationships between teachers, parents, students, home communities and majority communities with respect to this socialising function."[3]

With regard to the Roma ethnic minority, we can see that it continues to be characterised by high illiteracy rates, school failure and early dropout. This panorama can be explained by two sets of factors.

On the one hand, those linked to the school system: rigid structure, set hours, assessment by the dominating culture (one that minority group children have difficulty identifying with) and a teaching staff that has little or no academic training in the field of multi-cultural relations (a subject that is left to the free will of the individual).

On the other hand there are those that have to do with the Roma themselves: they often isolate themselves within their culture, habits, traditions and customs and do not make it easy for children to attend school. It should also be pointed out that in a general sense and mostly due to cultural but also economic and social factors, the Roma child "becomes an adult at a young age" and enters the school system later than the rest of the children and this makes accepting the school's system of rules and especially getting used to learning with other children and just one adult more difficult because at home learning takes place with adults – parents, aunts and uncles, grandparents – whose authority is firmly established.

The change of mentality that has been taking place since the 1974 revolution – associated with the settling of these communities, the subsequent lengthening of compulsory schooling to nine years, as well as the very recent implementation of the Guaranteed Minimum Income Benefit for the most needy (this measure obliges children to attend school thus increasing the number of Roma in the educational system but, in some cases, also making their relations with the school more difficult) – has

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[2] Martin Xiberras, "As Teorias da Exclusão Social", Instituto Piaget, Lisboa, 1996, p.50

[3] Reapn, Cies, "Comunidades Ciganas: Representações e Dinâmicas de Exclusão Integração", Relatório de Progresso, 2000.

given rise to a progressive and dramatic increase in the number of Roma children enrolled in public schools

Despite these facts and the changes implemented, there is still a mindset that only considers schooling up to the fourth grade of primary school. This may be because this level of education is considered sufficient to reach their objectives (theirs or those that the society offers them) or because of the different cultural obstacles that they generally run into during the course of their school career. Thus, very few Roma actually gain access to secondary education and almost none reach higher educational levels (to date there are but 2 Roma with university degrees).

Over the last few years, some schools have made an additional effort to create situations that attract these children and show Roma parents that school is important for their children. Each school even has the option of locally organising an alternative curriculum tailored to the needs of its student body but this measure is not often applied to the Roma community because there is a growing tendency to provide incentives for projects that cover a number of different cultures rather than those conceived for only one minority group.

What is certain is that the school, as well as all of the agents involved, will have to open themselves up to alternatives in which diversity, inter-cultural interaction and mutual respect for differences is the aim thus constituting one of the bases for a future, truly multi-cultural society. It is our view that there are no magical formulas but we can follow some guidelines that can be of help such as:

- Developing pedagogical devices tailored to the needs of the different cultural and ethnic groups and that are able to adapt the curriculum in accordance with the cultural differences.

- Integrating curricular content that includes different cultures with dynamic approaches that help both Roma and non-Roma students alike to comprehend concepts, events and people from different ethnic and cultural perspectives.

- Hiring Roma cultural mediators to work in collaboration with the teaching staff and individually with the children with a view to establishing a link between the school and the education professionals.

- Creating the concept of a "multi-cultural teacher who puts a priority on educational equality in or outside of the classroom and who is able to create the same learning atmosphere for all cultural and/or ethnic groups.

- Updating teacher training so as to allow them to develop the attitudes that facilitate inter-cultural relations and to gain a historical and cultural understanding of the ethnic groups they encounter in the classroom.

- Encouraging participation of the entire community in general and especially students' parents and families.

We once again draw attention to the fact that there are no prefabricated recipes showing us the best way to proceed but if one thing is sure it is that the efforts of all of those involved are essential (students, teachers, parents, society and public entities) in order to create a climate of mutual trust and fruitful work. Schools must conform to today's reality, not only with regard to the Roma but also to all young people in general, respecting diversity in the classroom.

FRANCE

The 10 July 1989 Education Guideline Law states that «the right to an education guarantees all young people the acquisition of a general cultural level and recognised qualification regardless of social, cultural or geographic origin».

School is compulsory for all children between the ages of 6 and 16. The specific school centre is determined by the place of residence.

A priority is placed on integration in ordinary classes with the use, if necessary, of pedagogical support.

The quality of the school environment is essential in reinforcing parents' trust and fostering attendance on the part of the students.

Although mastering the French language both in written and spoken form is a priority, another fundamental goal of the school is to teach peaceful coexistence.

The use of follow-up tools on the students' report cards to monitor learning is fundamentally important if school efficiency is to be guaranteed in the case of students from travelling families.

School attendance at the secondary level is still too random. Although there is still a marked demand for instrumental reading and writing instruction, high schools arouse suspicion (academic level and the image that families have of these school centres).

The CNED (National Distance Learning Centre) regularly receives requests for registration allowing for the enrolment of those students for whom continued, ongoing attendance is difficult due to the mobility of their families. This solution, however, cannot and should not become the modus operandi of schooling for these students.

From the parents' perspective the school should:

- Respond to a demand for basic instruction: reading (practical texts), basic math, writing.

- Provide the tools needed to close the gap with the settled sector of the population.

- Be a place that they can fully trust with their children and where teachers are known and recognised.

The principal adaptation problems in the school are culturally related:

- Language: within the family the traditional cultural language or "traveller's slang" is used; a fact that gives rise to vocabulary difficulties. Vocabulary is quite limited and for the most part is reduced to meeting basic needs.

- A different understanding of space and time.

- Mistrust of the settled or non-Roma world.

- Children that are often used to a great deal of freedom of movement and freedom from fixed schedules may present discipline problems in a school environment.

- Books and other forms of writing in the caravans are non-existent or nearly so (oral culture)..

- Their lack of autonomy with respect to their schoolwork means that the child is destined to constantly call on adults or teachers for help.

- Adaptation difficulties stemming from the isolation of the segregated camps on the outskirts of the city and the formation of ghettos.

SLOVAKIA[4]

Education of the Roma population

According to the population census in 1991, 77% of the Roma population has completed their elementary education studies, 8% have done vocational training and less than 2% have gone on to secondary or university education. The 1990 survey found that 56% of Roma men and 59% of the women had not completed grades 1-9 of their elementary education. The majority of the adults who responded had a certain level of elementary education but not all of them had graduated.

Most of the Roma population that wants to continue into secondary studies enters the apprentice schools. If they come from more integrated areas or from those with a better background they have a better chance of entering some special secondary school and of finding a job.

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[4] Drafted with the help of the following documentation:
- Gyarfášová, O. –Krivý, V.– Velšic, M. et la. «Country in Movement. Report on Political Opinions and Values of the People in Slovakia". Bratislava, IVO 2001
- "Romany Poverty and Social Care of them in the Slovak Republic". Bratislava, the World Bank –INEKO– S.P.A.C.E. 2002.
- Jurová, A. "Development of the Romany Population. Status in Slovakia and Questions of their Integration into Society". Bratislava, SAV 2001.
- Asociación Secretariado General Gitano "The Romany Community in Spain and Slovakia. Progresses and activity strategies". Madrid, ASGG 2001.
- Vašeč-ka,M. "The Romany Population in Slovakia". Bratislava, IVO 2002

The fact is that the majority of the Roma population has only got an elementary education or has not completed secondary studies; the educational categories with the highest rate of unemployment in Slovakia.

School attendance

Teachers and schools directors revealed that school attendance by Roma children has been decreasing as of the beginning of the transformation.

Roma children have to overcome more complicated obstacles than children from the other ethnic groups. In addition to the typical difficulties facing poor households such as economic limitations, limited access to good quality education or the educational level of parents, they also have to deal with lower educational requirements, geographical isolation, low expectations from teachers and parents, exclusion and a limited knowledge of the Slovak language. Their chances of ending up in one of the special schools for the mentally and physically challenged is higher than for other children and this fact decreases their future educational level and chances on the labour market.

Very few Roma children from the segregated settlements attend kindergarten. Pre-school attendance is not compulsory in Slovakia and generally caters to children ages 3-6. Most of the segregated settlements do not have a kindergarten. This lack of a pre-school education is a real limitation to Roma children's education later on. Without this preparation they find themselves at a disadvantage because they are lacking basic knowledge and skills and they have problems socialising and communicating with the other children. The greatest handicap for the Roma children who do not speak Slovak is that they miss out on a good opportunity to obtain a basic knowledge of the language. The percentage of these children entering the first grade without having attended kindergarten has increased dramatically.

Roma children ill prepared for elementary school have to struggle with other problems such as adaptation to the school environment. These circumstances lead to increased prejudice from their non-roma schoolmates and teachers; they are stigmatised as not being able to learn and this leads to their elimination from the normal classroom. In most cases they are put into special classes or schools under the pretext that they lack sufficient preparation. Low requirements with respect to educational standards discourages some Roma families from sending their children to school. The reason for this lies in permanent unemployment (a common phenomenon in the Roma settlements), a lack of job opportunities and a failure to comprehend the relationship between education and the labour market. This leads to parents' underestimating the value of education. This is especially true in the isolated settlements where the majority of adults are in a situation of long-term unemployment and it is hard to convince them of the importance of education and encourage them to send their children to school. They rarely help their children with homework and simply are not good role models.

A number of non-governmental organisations and foundations are trying to help solve these issues with projects focusing on preparatory educational levels

Language

According to the experts, approximately 70% of the Roma population in Slovakia speaks one of the Roma languages although we do not know the exact number of inhabitants speaking these languages. The Roma living in the isolated and segregated settlements are extremely disadvantaged because they lack contact with the non-roma population and often times the children from these families have their very first contact with the Slovak language when they start elementary school.

The constitutional right to an education in a minority language was amended by the law on elementary and secondary education that guarantees, in the case of minority group members, their right to receive an elementary and secondary education in Slovakian as well as in the minority language to the degree that this is possible. In the case of the Roma population, this right to be educated in their mother tongue has yet to be exercised for the following reasons:

- The Roma population was not legally recognised as a socially dependent group until 1991.

- There is no educational network offering education in the Roma language.

- There are doubts regarding the codification of the Roma language.

- There are doubts regarding the usefulness of instruction in the Roma language.

- There are doubts coming from the Roma population itself about whether they prefer to use the Roma language in education.

Special schools and classes

The Roma population faces a higher risk of getting a lower-quality education especially as a result of institutional factors leading to a rift separating education for the Roma and non-Roma segments of the population. Due to the reasons described above, many Roma pupils are sent to special classes and schools and are therefore doubly disadvantaged:

- The standards at the special schools are less rigorous and teachers' expectations are lower in comparison with normal schools.

- Labour-market opportunities for graduates of special schools are limited.

3.– CULTURAL IDENTITY AND SOCIAL DISADVANTAGE

It cannot be denied that many school-age children from ethnic minorities go through the same educational process as the rest of the students in accordance with established objectives and do not have any difficulty integrating socially, have no learning problems and do not fall behind with regard to other students.

It is equally true, however, that a large number of them, in addition to the problems associated with belonging to a minority group that has cultural reference markers that are different from those of mainstream society, are also faced with a socio-familiar handicap that gets in the way of an optimal educational process.

A distinction should be made here between "culture" and "social class". These two variables are often confused given the situation of socio-economic marginalisation facing the main ethnic and/or cultural minorities in industrialised societies. The cultural values that these minorities identify with should not be confused with the consequences of a situation characterised by margination, poverty and social exclusion that they sometimes find themselves in.

Nowadays there is increasing concern over how to approach these situations and there is a tendency to use the term "exclusion" more often than "poverty" when the panorama features a wide array of problems. When it comes to intervention, however, objectives focus on problem-resolution often losing site of cultural differences and taking action from the perspective and mindset of mainstream society.

It should be borne in mind that situations of poverty and social exclusion give rise, in most cases, to difficulties in accessing standardised educational processes (i.e., optimal levels for any school-age child). This is due to a number of reasons:

- Behavioural models, expectations, motivations and values that tend to maintain current social differences are transmitted through family differences because in many cases families in situations of social exclusion transmit:

  - A general feeling of insecurity as regards their own competence to exert an influence on their surroundings, fatalist attitudes and mistrust towards other social groups,

  - The perception of belonging to a group lacking the very characteristics valued by society.

– A low standard of living together with high-conflict situations and stress produced by extreme poverty and/or social margination tend to significantly influence family interaction in general and the parent child relationship in particular.

• Low parental educational levels can widen the gap between family and school life and exacerbate difficulties in family-school interaction thus making it difficult for children to adapt to formalised learning situations.

As was mentioned above, these aspects exert a negative influence on educational processes and adaptation of the student from a disadvantaged socio-cultural background. These are some of the most frequent difficulties characterising these students in school:

• Difficulty in comprehending school rules and objectives such as schedules, minimum levels of self-control or understanding the utility of school learning.

• Hyperactive behaviours and difficulty in focusing attention due mostly to lack of motivation, not feeling important and the school's closed structure.

• Lack of achievement-based motivation and low self-esteem: the feeling of not being in control leads to a lack of effort in learning.

• Lack of prior habits and learning schemes needed for school learning and to adapt to scholastic activity.

The teaching staff and the educational centres can compensate for many of these difficulties through an open and flexible curriculum, a suitable design for teaching and learning experiences and through socio-affective interaction.

4.– LINES OF ACTION AND BASIC STRATEGIES

4.1. GENERAL ACTION FRAMEWORKS

4.1.1. Educational standardisation

While the aim of education and our didactic efforts is to foster the personal and social qualities of each one of our students, educational centres are not solely responsible for this task. The educational development of the student body is continuously influenced, motivated, directed, supported or impeded by their environment and by how the child responds to his or her surroundings. Educational centres have a fundamental role to play to the extent to which they specifically take on the task of this development and our society has delegated this responsibility to them.

While universal education has been one of the fundamental objectives on the global agenda over the last several decades, the actual concept and its implications for the educational process have changed: It is no longer a matter of merely providing children with access to the learning centre (registration), but also includes that child's active participation in the task of learning. This participation is determined by different elements, factors and agents present in the student's environment and that intervene in educational processes either fostering such participation or slowing it down. Said factors thus determine each child's level of standardisation in the field of education.

The term standardisation in this context refers to every citizen's right to have access on an equal footing to basic services promoting individual well-being (education, health care, housing, etc.) and that favour his/her incorporation into society. The term **educational standardisation** refers to every child's right to attend public school on an equal footing and thus be provided with the instruments needed to fully develop in those aspects that are going foster his/her academic and social development and subsequent participation as active members of society; aspects such as access to school, acquisition of routines, rules and school habits, achievements related to curricular standards and family-school relations.

The school centre is not solely responsible for attracting students and keeping them actively involved in the school system. The educational standardisation process affects an array of agents and other parties responsible for students.

It is here that that we encounter pockets of the school population that, for a number of different reasons, have greater difficulty dealing with this standardisation process and consequently find themselves in need of greater support. The minimum level that each student needs at each stage of his/her educational process to be able to participate in school activities and reasonably take advantage of this process can be summarised in six basic variables:

1. Access to school: this refers to the set of conditions, situations and actions that affects incorporation of the student into the educational system (access age, circumstances surrounding arrival to the school centre, early education experience, etc.).

2. Acquisition of school pace, routines and rules: the habits considered necessary for proper operation within the classroom environment (regular attendance, punctuality, taking care of school material, etc.).

3. Social interaction in the classroom: this refers to the social status of each student in the classroom and the quantity and quality of relationships established with other students and with teachers.

4. Scholastic achievement as a function of curricular goals: scholastic achievement refers to the degree to which aims set for students in the curricular project are achieved (cycle, classroom or individual as required). This point also includes acquisition of work and study habits.

5. The relationship of the family with the school: this refers to the attitudes and behaviours manifested by the family towards the school both with regard to the specific case of their children as well as to participation in other aspects of school life (meetings, parents' associations, etc.).

6. The right to be different: this refers to respect and consideration in the school context for the cultural peculiarities of the group to which a student may belong (use of cultural elements in school projects and classroom activities, teaching staff's knowledge of such culture and opportunities provided for the child to manifest aspects of his/her own culture).

Educational standardisation and ethnic minorities

When speaking of educational standardisation, we must bear in mind a series of somewhat regulatory criteria that lead us to compare a student or a group of students with a standard that represents an ideal that is considered desirable for the group in question. Therefore, when we speak of the educational standardisation of ethnic minorities we are, in essence, refering to the degree to which these groups of students conform to what the school considers ideal or desirable for any student, those aspects and educational levels that allow for their proper development.

The fact that these focus groups are characterised by ethnic and cultural differences means that we must also appraise achievement of what we consider suitable,

ever mindful of said differences and aware of the difficulties in overcoming them and recognising advances so as to not lose them.

All students entering the educational system should acquire standard development mechanisms within the educational framework. These mechanisms, situations, knowledge, strategies, etc., common and compulsory for all of them, are acquired by means of different processes. These processes are basically rooted in their everyday environment and culture, the same medium in which the educational system has developed.

This situation could give rise to a basic dilemma: when dealing with a student from an ethnic minority (foreign or Roma) in our classrooms, should we set our sights on standardisation thus renouncing all cultural components or should we foster the development of these cultural components even if this distances us from educational standardisation?

The fundamental criteria that should be borne in mind are, on the one hand, the optimum standardisation levels in all educational processes and, on the other, **the right to be different** that entails respect for and fostering of the cultural peculiarities of minority groups. This right may only be guaranteed through the adoption of suitable measures that foster the student's identity and cultural development. In the field of education this means showing respect for the cultural peculiarities of Roma or foreign children in the school and giving these children the opportunity to express and develop themselves. Fundamental to the implementation of this principle is the introduction of cultural content into the curriculum, teachers' awareness of the minority culture (Roma or other) and the opportunities that the children themselves are given to express their uniqueness in the classroom context.

This all leads to the concept of the multi-cultural teacher, a proactive professional who "gives educational equality a special place both in and outside the classroom and who is able to create equivalent learning conditions suited to all cultural and/or ethnic groups. Through the construction and development of pedagogical devices allowing for educational equality, this teacher will meet, accompany and respond to the needs of different groups of students"[5], within the framework of Intercultural Education.

4.1.2. Intercultural education in the school centre

A commitment to diversity in the schools from an intercultural perspective implies change – far-reaching change as concerns not only what is taught but how it is taught as well. Educational policy focusing on integration should seek cultural un-

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[5] Carlos Jorge Sousa (2000) "Encontro temático Sobre Educaçào" Porto: REAPN.

derstanding in the school. One of the basic objectives is to promote positive feelings of unity and tolerance among students and break down stereotypes[6]. Intercultural education also involves the entire school community with the necessary participation of the student body in a critical analysis of the social reality and in the action projects designed to fight against inequality[7].

Intercultural education, therefore, focuses on the systematic education of the entire student body and not only on those children belonging to minority ethnic or cultural groups. Its pedagogical principles are based on:

– Recognition of each student's personal right to receive the best possible differentiated education, meeting personal identity needs.

– Positive recognition of different cultures and languages and of the children's necessary presence to be cultivated in the school.

– Attention to diversity and respect for differences without labelling students.

– Non-segregation either within or outside of the classroom environment.

– Improvement in scholastic achievement and promotion of students from ethnic minorities or those facing socio-cultural disadvantage.

– Training and strengthening of the educational community in the human values of equality, respect, tolerance, pluralism, cooperation and social co-responsibility.

– Active fight against all forms of racism or discrimination.

– Prevention of prejudices and stereotypes.

– Active communication and interrelation among the entire student body.

– Democratic co-existence and active participation of students in the classroom and in the school in general.

– Active participation of the parents in the school and increased communication and positive relations among the different ethnic groups.

– Active participation of the school in the local community.

The educational curriculum, common for all students and designed and put into practice each and every day of the school year, forms the fundamental framework and definitive element guiding all school activities. It is this curriculum that should hold the key to school diversity, multi-cultural reality and the development of values

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[6] Antonio Muñoz Sedano (2001) "Hacia una Educación Intercultural: enfoques y modelos". Encounters on Education, 1, 81-106.

[7] Banks, James A. (1986) "Multicultural Education: Development, Paradigms and Goals" Multicultural Education in Western Societies. Ed: Banks y Lynch. Londres: Holt, Rinehart and Winston.

such as respect and solidarity so that the single school system may promote intercultural education, equal opportunities and the personal development of all students.

The importance of the curriculum and the need to tailor it to the daily reality of the student body and the school cannot be stressed enough. This balance and its clear reflection in the curriculum means that both the content of what is taught as well as the behaviours and values surrounding the student body's activities and development must be borne in mind.

The design of a curriculum with the above-mentioned characteristics makes it necessary to implement different strategies that affect education agents, the school's administrative and pedagogical frameworks, the work materials and their evaluation. Some of these strategies may be related to:

- Ongoing training of the teaching staff and teamwork between said staff and other educational agents,

- The design of the curriculum and organisation of the school,

- The development and selection of suitable teaching materials,

- Critical analysis and review of social relations and teaching practices.

At the outset, an intercultural curriculum basically implies:

a) A change in the message transmitted (including conceptual, procedural or attitudinal contents).

b) A change in the processes taking place in the educational institution.

c) A change in teaching methods.

The educational team, therefore, will have to embark upon a revision of certain elements, including some and eliminating others, and adapt the general reference framework and the specific options to the framework of plurality that it seeks to propose. This should be done within a broad understanding of curriculum including a whole set of concepts, procedures and attitudes that affect the educational community as a whole:

- In teacher-student interactions

- In student-student interactions

- In group-class relations

- In the activities developed

- In interaction with materials

At the outset … the curriculum: objectives, areas, content	
Review	Minimum contents regulated by the educational administration
	Teaching programmes (of interest to all students regardless of whether they are from ethnic minorities or not)
	Classroom content should call for interaction with Roma students and with those from other minorities even though they do not live together in neighbourhoods or towns.
	Attitudes and values should be made explicit and should be addressed transversally.
Include	A multi-cultural perspective in the different subject areas, the most common being Social Studies and Language.
	Roma and other cultural themes addressed.
Eliminate	Cultural stereotypes (in illustrations or textbooks).
	Discriminatory language.
	Superior or ethno-centric approach of the majority culture.
Plurality	Change school culture from an ethno-centric to a plural vision by providing classroom content with a different perspective.

Given that education focuses on the student body, the pupils should always be kept in mind during the course of this review and adaptation process to mould the curriculum to the different key aspects that define the student body's form of being, living and learning. It is through these aspects that one may observe more clearly the diversity in the classroom or school and discover ways of working that are suitable to the entire group.

Aspects to be borne in mind when considering student learning	
Pace	Some students are faster and others slower when it comes to classroom work.
Sensorial predominance in assimilating information	Visual, auditive, tactile, kinaesthetic…
Sensorial predominance in emitting information	Oral, graphic, motor…
Grouping	Individual, pairs, small groups … Flexible, permanent…
Prior learning and skills	Differences and similarities in approaching school tasks Control or not over basic study techniques
Motivation	Internal, external, high, low… as regards school work
Attention span and ability to ward off fatigue	Fixed or dispersed attention Persistence and concentration on schoolwork
Autonomy	Degree of independence in activity (amount of instruction and support needed)
Mobility	Capable of remaining in one place. Needs to move around constantly
Physical conditions (external)	Light: artificial, natural… Noise: loud, constant… Temperature: cold, hot
Physical conditions (internal) of the student	Physical health of the student: nourishment, auditive, visual capacity … Psychological health of the student: mood, excitability, level of self-esteem, self confidence …

Aspects to be borne in mind when considering student learning	
Expectations and attitudes of the family towards the school	What does the family want: reading and writing skills, preparation for further studies, enter the labour market …
	What role do they assign to educational agents and their relationship with them
Cultural guidelines of the groups itself	Adult/child relationships
	Relationships between genders
	Types of discipline
	Communication (language used for family communication and type of communication)
	Priority values
Adapted from: Teacher's compensatory education programme in Cataluña. "Materiales del Programa de Educación Compensatoria"	

Mindful of what the student body is like and how it interacts in each school, there remain two fundamental elements to round out this review and to tailor the curriculum to an intercultural perspective: the development of classroom work and the pedagogical profile of the teaching staff. The school has its own culture and its own way of doing things on a daily basis and this should not be overlooked during this process.

It is also necessary to review what it means to **"be a teacher"** in light of the fact that students learn from everything that the teaching staff says and does. Teachers are a direct and ongoing point of reference and this includes values, ways of thinking, ways of acting, etc., every mindful of intentionality as an inherent characteristic of educational work. It is important that decisions not be arbitrary, always giving thought to intentionality:

a) Respect for school culture and the curriculum:

- In prior decisions concerning what is going to be taught;
- In the real academic tasks developed;
- In how to link learning to life within the classroom;
- In how teaching content relates to the outside world;
- As regards relationships within the group;
- As regards the use of materials;
- In evaluation practices…

b) Respect concerning the teaching staff and the curriculum:

- Language used by the teacher;
- Attitudes and values towards ethnic or cultural minorities or towards diversity in general;
- Examples used to explain material;
- Attitudes towards social relationships maintained among students;
- Teacher-student relationships;
- Ways of grouping students;
- Recreational activities outside of the classroom;
- Stereotypes that are disseminated through textbooks or educational material in general;
- How the topic of evaluation is approached…

When it comes to introducing aspects favouring inter-culturalism into the curriculum, the most important elements to be considered are:

- Organisation of space and learning paces;
- Design of motivating and significant activities;
- Academic content itself;
- Classroom methodology;
- Social interaction in both formal as well as informal space and time (recreation time, etc.).

A very important aspect is **classroom work**. That is where the group is interacting on a day-to-day basis, where the teachers do the actual work of teaching and where students have their most direct reference points. It is essential to look into methodological review and approach in the classroom with a view to coming closer to and fostering diversity.

The following are the classroom methodologies that are most in tune with the intercultural educational approach, ever mindful however, that such methodologies are complementary to and not exclusive of one another:

– *Assignment of tasks*: In the case of students with low motivation and poor performance, the assignment of tasks that correspond to their most developed skills is recommended. This is a way to begin developing confidence in their own abilities, individual capacities and the taking on of responsibility in the teaching-learning processes.

– *Reciprocal teaching*: student-student tutoring giving children the chance to teach one another in accordance with their area of competence. This also encourages positive protagonism, development of responsibility, and pro-social behaviours

such as mutual help and solidarity while concurrently fostering greater retention of the lessons learned and taught by the student-teacher.

– *Cooperative learning*: heterogeneous groups of students (bearing in mind all of the diversity-related aspects within the classroom: gender, age, special needs, ethnic group, level of curricular competence, etc.) that cooperate in the learning process and receive recognition for their effort and progress both on the group and individual levels. These methods are more effective not only because they facilitate learning among all students but also because they favour the acquisition of social and pro-social competences, problem-solving skills and the development of interpersonal acceptance and knowledge (that in turn favours the prevention and diminishing of prejudice).

– *Homogenous groups*: when it become necessary to adapt the curriculum or individualise learning.

– *Experimentation with different physical spaces*: with student who play different roles, this will help them with changing perspectives and adapting to different contexts (methods such as workshop learning).

– *Research projects*: carried out by heterogeneous groups of students as concerns diversity, with or without teacher intervention on different intercultural subjects. With these methodologies it helps if the groups leads the learning process from the beginning to the final result stage almost always with some tangible product to then be shared with the rest of the educational community.

– *Area school projects*: by consensus the school chooses a subject for students at all or some levels to develop during the entire academic year. Through a sharing and collaboration process between the school and the community and with the active participation of families and other neighbourhood personalities or entities, a series of "final products" is drawn up that is then presented to the public at a gathering calling on the participation of the entire community in the school centre.

Concurrently and in a more direct way, many methodologies and resources may be used allowing for specific work on intercultural issues and on cultural minorities present in the classroom. Three of these methodologies are proposed below, all focusing on increasing intercultural awareness among all students and developing the cultural identity of the minority children thus favouring their positive participation:

– Single group curriculum: units, themes or courses that present in-depth information on a certain group or culture.

– Topic method: select topics such as heroes, language, science, gastronomy, art… as a way to present information on the study of different cultures, the celebration of special days, special focus lessons, etc.

– Conceptual method: incorporate concepts associated with cultural pluralism into daily work sessions, for example: interdependence, pluralism, prejudice, stereotypes, exploitation, multi-culturalism, inter-culturalism, discrimination, etc

As concerns textbooks which are the most common resource used by teachers throughout the different countries, an exhaustive analysis must be done of their approach to multi-cultural aspects and values teaching prior to choosing and incorporating them into curricular work. This is essential because at times their content and forms of expression can be contradictory to the educational objectives of the centre and the teaching staff, furthering stereotypes and increasing inter-group prejudice thus causing further slight damage to minority students' cultural identity. It is therefore of the utmost importance that the teaching staff analyse the scholastic texts to be used at each grade level and subject area ever-mindful of the fundamental criteria of inter-culturality especially in the case of schools with students from ethnic minority groups.

In a recent study done in Spain[8], it was shown that, although significant progress has been made with respect to former decades on aspects related to values education (care for the environment, road safety, gender equality...), and both quantitative as well as qualitative advances have been made concerning references in illustrations (photographs and drawings) and texts depicting individuals or groups from non-majority ethnic groups, these texts continue to lack a specific and transversal approach to inter-cultural education, fail to introduce elements representative of the minority cultures present in our society and, on occasion, their content is contradictory to the objectives of inter-culturalism. This study's principal results indicate that:

a) certain significantly large groups in this society such as the Roma or North Africans continue to be excluded;

b) on occasion the references in illustrations and written text transmit information focusing solely on situations of marginality, exotism or folklore of certain groups or reinforce already-existing stereotypes;

c) there are few instances in which people from other cultural groups are depicted playing active roles or making contributions to the rest of society;

d) there is an obvious lack of representation of families from other cultures or mixed families: members from other ethnic or cultural groups are usually depicted alone or in small groups although in many cases these are multi-cultural;

e) most inter-cultural information focusing on values education is transmitted at the second and third educational levels especially focusing on textbooks for subjects such as social studies and Spanish language

f) some cases were found of values transmitted through stories depicting violence or intolerance;

[8] Abascal, Andrés y Baraja, (1998) "Escuela tolerante e intercultural". Madrid: IMSERSO and the European Union (unpublished).

g) in many cases references made to lifestyles or cultural elements of other groups are not updated, are out of context or focus on past history often following an ethno-centric approach.

These conclusions can serve as criteria in the selection of educational and support material for use in centres both with and without cultural diversity applications in their classrooms.

4.2. THE SOCIAL CONTEXT: A SPACE FOR EDUCATIONAL AND INTERCULTURAL STANDARDISATION

Advocating participation of the student body in the educational process from this perspective of standardisation and inter-culturality forces us to bear in mind that the school centre caters to students that form part of a socio-familiar context with a determined awareness and motivation regarding school, external social reference markers that support or impede their participation in school, other non-regulated agents that are involved in the education process and a predisposition and social implication towards culture, learning and the school.

All of these elements point to two important needs

– A need for agents involved in all that surrounds students (families and social agents) to reinforce our students' levels of educational standardisation.

– A need for concrete, direct and clear reference markers in schools' educational projects so that the work being done by outside social and educational agents makes good sense in approaching the task of standardisation.

Agents involved in educational standardisation

We encounter a number of different agents involved in the process of educational inclusion and standardisation. The fact is that all of them contribute something to this process but not all are committed to it.

• THE SCHOOL CENTRE: host and integrator, the school is the basic reference marker in this process. To the degree that it assumes this role and relates and coordinates with its surroundings (from discussion to reflection and programming), the standardisation process becomes more feasible, responsibility more shared and commitment levels deeper.

• THE FAMILY: different sorts of motivation towards the school and educational processes and with different ways of understanding and putting learning processes into practice.

• SOCIAL SURROUNDINGS: undefined element that does not boil down to specific individuals or actions but does establish schemes of behaviour, motivation and ways of approaching school and its initiatives. To the degree to

which these schemes are more positive, standardisation becomes more effective.

- SOCIAL AGENTS: There are many social agents physically close to educational centres that, although lacking a direct intentional effect on the scholastic framework, do contribute to non-regulated educational processes or informal meeting and learning opportunities that are able to promote and provoke behaviour and motivation in the direction of standardisation.

- SOCIAL AGENTS IN THE EDUCATIONAL FIELD: We find social agents (educators, associations, administration, volunteers, etc.) that have a direct and definitive responsibility in this task. Each one pursues its objectives that, if increasingly shared, will speed up the standardisation process.

A key figure recently incorporated into the field of social intervention with ethnic minorities is that of mediators whose interventions in the field of education focus mostly on direct relations with the families. This figure is usually a person from an ethnic minority (Roma, for example), women in the majority of the cases, and their function is mostly to serve as a bridge between the family and the school, heightening parents' awareness as to the benefits of education and facilitating bureaucratic process and the educational process itself.

4.3. WORKING EXPERIENCES IN THE FIELD OF EDUCATIONAL AND INTERCULTURAL STANDARDISATION

Numerous and diverse educational standardisation initiatives have been implemented in different facets of education. There are also many institutions, individuals and programmes that have sought to support this process focusing on different aspects and offering practical, tested and assessed solutions.

By way of a basic outline of the scheme, what follows is a set of measures and experiences that are classified according to intervening agents and the aspect or variable that they focus on.

a) Access to educational centres

Under normal conditions, access to kindergarten or primary school or to a secondary school simply requires parents' collecting information on the characteristics of the centre (number of classrooms, extra-curricular and cafeteria services, type of religious beliefs taught, type of methodology used, etc.) and the subsequent registration of the student who then joins his/her class and embarks upon the educational process.

From the perspective a minority family, however, the gathering of information about the school centre becomes more complex: in addition to the information described

above, parents are concerned about the treatment received by the school and teaching staff as concerns cultural groups, reference markers found regarding their own culture, classmates' willingness to accept their son or daughter, the language used in the classroom, etc.

Everything that the educational community (school, teachers, administrative team, administrative support personnel or extra-curricular services, parents' or alumni associations) is able to do to facilitate proper access and incorporation of ethnic minority students in collaboration with external agents will be a boost to a suitable standardisation process in the case of the rest of the variables. What follows are some practical examples.

Intervening agents	Access to schools
Learning centre	Information on new-student school registration campaign. Information for families with registered students Registration criteria and classroom assignment Attention/motivation for families and students Accompaniment in initial visits to the school Reception: foster trust
Family	Collect information regarding the principal characteristics of the centre Introductory visit to the centre Motivation towards school Reflection on education and the school Initial accompaniment/participation with sons and daughters Dialogue with teacherss
Student body	Direct motivation Nearby positive educational reference markers in the form of other students and adults Prior school preparation activities (visits, fiestas...) Initial accompaniment
Social surroundings	Information regarding registration processes and locations Nearby positive reference markers (students and adults) Explicit positive positioning

Intervening agents	Access to schools
Social agents	School familiarity campaign
	Information regarding registration processes and locations
	School registration requirements
	Explicit positive positioning
Educational agents	Help in the registration process
	Motivation for families and students
	Negotiation with centres
	Solving documentation problems
	Help with the processing of assistance requests
	Registration follow-up
	Accompaniment during school familiarity activities

b) Acquiring pace, routines and school regulations

From the teachers' standpoint, this may be the variable in educational standardisation that marks the greatest difference between minority background students and those of the cultural majority. They are aspects related to the so-called "hidden agenda": they are implicit, are learned through observation or inference, they are not negotiable a priori and they have a influence on the learning process to the degree to which they allow for or hinder the participation of the student and permit the teacher to carry out his/her duties.

The most noteworthy problems in this area centre around attendance (level of absenteeism), communication strategies (listening, responding, turn taking, etc.), resolution of conflicts with classmates and teachers, hygiene and personal care and respect for rules concerning installations, schedules and resources.

What follows are some guidelines that the different agents can implement in development of this variable.

Intervening agents	Acquisition of pace, routines and school regulations
Learning centre	Explicit explanation of school regulations
	Review of Internal Regulation Regimen
	Presentation on uses and ways to behave in the school centre
	Explanation / rules consensus / compensation / sanctions in conjunction with the students
	Ongoing initial attention when it becomes evident that the student cannot keep pace
	Seek support from external agents
	Review of needs and organisation of material
	Review / management of support services
Family	Support in keeping up with the pace
	Basic social education
	Support in meeting student needs regarding basic educational resources
	Knowledge of regulations and pace
	Proper family environment
	Negotiation/commitment to meet obligations
Student body	Attendance accompaniment
	Positive nearby reference markers
	Reinforcement activities
	Explicit explanation of rules and behaviours
	Participation in the elaboration of regulations
	Awareness and responsibility for self
Social surroundings	Attendance support
	Free time activities that reinforce the need for pace and regulations
Social agents	Require regular attendance
	Require pace and routines in participatory activities
	Support in resource allotment
	Negotiation between the social and educational spheres
	Education / family motivationr

Intervening agents	Acquisition of pace, routines and school regulations
Educational agents	Attendance support
	"Wake-up" and accompaniment service
	Reinforcement of routines
	Reinforcement of regulations
	Mediation / negotiation
	Explanation and work in outside socio-educational spheres regarding school pace and regulations
	Require adherence to pace, routines and regulations in their actions
	Visualisation of benefits
	Awareness heightening of family members

c) Social interaction in the classroom and school centre

The degree of social integration of Roma students and those from other ethnic minorities depends on the type of relations that they establish with their classmates and teachers that can be of two types: superficial relations calling for very little interpersonal commitment and close friendships implying high degrees of commitment and personal interaction.

This latter type of relationship can lead to better social integration for minority students thus pointing to the need to foster situations within the educational context that would not normally tend to occur (curricular and extra-curricular activities) that allow for inter-group contact with sufficient intensity and duration leading to the establishment of close friendships with classmates from other ethnic groups and that also give rise to experiences through which members of different groups acquire similar status and cooperate in the achievement of the same objectives. These situations can be fostered through methodologies such as:

a) Cooperative learning that seeks to encourage the establishment of inter-ethnic friendships based on the attraction between members of different ethnic groups when they make an effort to achieve shared goals;

b) Discussion and representation of conflicts arising from prejudice through texts on how these prejudices came about and the damage they do. The purpose is to develop tolerance of diversity and empathy towards groups that suffer discrimination;

c) Cooperation in shared entertainment-type activities (school recess, free-time...), creating new games and situations in which children have comparative skill levels and/or collaborate in the acquisition of such skills;

e) Democratic participation adapted to the student body on aspects related to school life with a view to fostering learning how to resolve conflicts in a constructive manner and taking decisions on how to better get on with one another.

All of these aspects, but mainly those related with cooperation, conflict resolution skills and democratic participation, are objectives that allow for the development of important personal capacities throughout the entire student body and can be addressed by both formal as well as informal educational experiences, after official school hours, in and outside of the school environment and as complementary activities. There are a number of entities and agents that have been developing programmes related to these topics under the denomination of socio-educational programmes, support programmes, school follow-up programmes or external compensation programmes.

Moreover, there is sometimes the risk of low teacher expectations of students from minority backgrounds which could result in the establishment of a negative relationship. This is usually caused by difficulties that occasionally crop up in properly dealing with heterogeneity and disruptive students in the classroom. This all points to the need to push for a change in the role assigned to teachers so that control of the activities is no longer focused on him/her but rather is shared by the entire class thus transforming the teacher into someone who is available to facilitate the construction of values and who can work at improving the quality of relations established at school thus increasing teacher satisfaction.

It is worth noting, however, that children from minority backgrounds, especially Roma children, may have a greater need for affection than the rest of his/her classmates either due to a disadvantaged socio-family situation (although this is not always the case) or because this is a more intrinsic quality of their culture.

Intervening agents	Social interaction in the classroom
Learning centre	Open spaces for interaction both in and out of the classrooms
	Work/tasks/transversal activities in formal and informal settings
	Programming focusing on values and tolerance education
	Use of diversity as an educational resource
	Morality discussion on cultural differences
Family	Relation/participation in the educational setting
	Relation with other families
	Participation in open social settings

Intervening agents	Social interaction in the classroom
Social surroundings	Active participation in inter-group activities
	Leadership in situations where there is equal competence among students
	Collaborative games
Social agents	Open invitation and participation
	Inter-cultural activities
	Direct educational support
	Participation/protagonism according to competence area
Student body	Positive discrimination and social disadvantage compensation initiatives
	Negotiation/consensus
	Encouragement of open participation
	Socio-cultural activities
	Accompaniment
	Explicit invitation to participate
Educational agents	Inter-cultural relation activities
	Transversal actions
	Actions that are open to diverse and culturally heterogeneous situations
	Training in communication, social and conflict resolution skills

d) School achievements

Acceptance of diversity in levels, abilities, interests and cultures in the school context means accepting an academic curriculum that should first and foremost be flexible and adaptable to equal opportunities for all students. It is important to remember that students are starting off from different points (in this case Roma and other minority-group students) so as to not force them to choose between their culture and the school culture with all that this implies as far as risking educational standardisation and their own personal development.

Classroom teaching programmes must be designed and developed in such a way so as to take diverging abilities, interests and motivations of a particular group into consideration. The fundamental principles of attention to diversity in inter-ethnic educational contexts should be included in the Educational Project itself. This focus requires curricular adaptations at different specific levels (curricular project of the

centre and age levels and classroom programs). These adaptations may entail: organisation of flexible working groups, an increase in material or personnel resources and changes in organisational and methodological elements and modifications concerning relations, activities, contents or objectives. It should be mentioned that these adaptations should favour optimal development for all students (not only minority group students).

The collaboration of all those involved in the process of promoting the optimal development of each student (teacher and main support vehicle, psycho-pedagogical counsellor, multi-professional team, social agents…) as well as open channels of communication with the family are essential. Collaboration between the main teacher and the support and compensatory teacher within the classroom is a suitable strategy to favour the development of tolerance and achieve better results in academic performance and social relations in students facing a situation of socio-cultural disadvantage or those belonging to ethnic minorities. The habitual system of putting disadvantaged students in classrooms specifically designed for compensatory education could promote the labelling of these students by their classmates or by the teachers themselves thus reducing expectations as to their academic abilities and increasing the risk of isolating students and making less of an effort to help them. The students facing disadvantaged situations themselves run the risk of interiorising these assessments thus decreasing their academic expectations of themselves and their sense of personal competence.

One of the most important processes in the provision of academic attention to disadvantaged or minority students is the initial diagnosis or assessment of their academic needs paying heed to their social and family environment as well. A correct and timely assessment is essential in the adoption of the proper pedagogical measures, curriculum adaptation and the use of necessary resources to allow these students to develop their potential as is their right. In this sense it could prove useful to create a system of formal written information including the student's academic history, annotation of educational initiatives implemented for that student and results obtained by means of a close and precise follow-up procedure.

With a view to adapting the curriculum and making it context-specific to the characteristics of the students, it is necessary to design curricular situations and materials that favour:

a) significant learning (when the student comes up against tasks and content that is only slightly different from what he is familiar with or when he can relate this new material with previously acquired information);

b) the development of experiences that students can relate to from the perspective of their everyday experience;

c) the direct handling of objects followed by a process of reflection and abstract formulation that they should become involved in thus preventing the risk of depriving students of the opportunity to acquire the more complex intellectual instruments that they need to properly adapt to our society. There are a

number of important scholastic objectives focusing on the acquisition of said instruments (that are not easily acquired outside of the school environment);

d) Academic experiences that allow for active protagonism, success and social recognition as a reward for effort made in the learning process with a view to stimulating proper development of motivation, effectiveness and self-discovery in school activities;

e) Activities that lend themselves to learning the whole sequence of activities related to the accomplishment of a task (proposal of an objective, drafting of a plan, execution of a sequence of activities that entails effort and evaluation with recognition.

In this sense the flexibility and diversification of teaching methods contributes to overall student motivation because it breaks the monotony of one single teaching-learning method. Methods based on group work and cooperative learning provide an excellent opportunity for disadvantaged students to discover more motivating and significant activities, learn by means of cooperation and take advantage of immediate nearby help in the form of their own classmates who are instrumental in making material more easily comprehensible. Students acting as tutors in turn have the satisfaction of seeing their effectiveness in explaining content to their classmates and they cognitively organise what they've learned much better, assimilate it more deeply and develop qualities of empathy and tolerance through collaboration. Both learners and tutors learn to make an effort in tackling academic tasks, cooperating with classmates that, at the same time, are both equal and different.

This type of methodology has another added value: change in the students' perception of the teacher's role because in the case of cooperative learning the control of classroom activities does not lie exclusively with the teacher but is rather shared by the entire class favouring the development of personal responsibility on the part of the students and transformation of the teacher into someone available to facilitate the process of constructing knowledge and values.

Intervening agents	Scholastic accomplishments based on curricular regulation
Learning centre	Significant learning
	Cooperative learning
	Teaching resources
	Literature
	Educational compensation actions
	Individualised school reinforcement
	Student-student tutoring

Intervening agents	Scholastic accomplishments based on curricular regulation
Family	Participation in training processes
	Provision of educational space/time for children at home
	Provision of needed material
	Positive reference markers
	Reinforcement through success in learning and study habits
	Communication with teachers and other agents
Social surroundings	Educational support
	Significant learning
	Learning through experimentation
	Cooperative learning
	Individual and group creativity as an educational resource
	Adaptation to students' curricular level
	Support/compensation for initial disadvantage
	Student-student tutoring
	Acquisition of work habits
Social agents	Positive and nearby reference markers
	Individualised educational support (follow-up)
	Reinforcement of families and awareness heightening
Student body	Motivation as concerns scholastic achievement and passing on to the next educational level
	Aspects of positive discrimination
	Educational support
	Provision of material and other resources
Educational agents	Individualised or group support in educational activities
	Academic reinforcement
	Motivation to better oneself and personal competence development
	Family mediation
	Support for the acquisition of work habits

e)   The family's relationship with the school

Family-related aspects have a crucial effect on the student's adaptation at school and in all school activities including academic performance. In this sense parents can help their children to progress and can contribute to assuring the effectiveness of formal education which is why everything possible should be done to favour family-school collaboration by providing suitable means to do so and from two complementary directions:

a) by opening the doors of school centres facilitating cooperation with the educational community of outside agents that work directly with minority cultures;

b) through minority visibility schemes in the school context by developing more sensitive and inter-cultural learning centres where these groups feel represented and where their active participation is facilitated as concerns educational processes as well as their day-to-day dealings in the school.

Taking stock of the student's family and socio-cultural background will help the teacher to better understand the student's history and personal and social characteristics and improve understanding of difficulties faced on the home front that undoubtedly have repercussions in the school context. In this sense, learning centres should act as compensatory mechanisms countering prior situations of socio-cultural disadvantage.

The reality of our learning centres, however, shows that for the most part families are only contacted when problems arise which tends to make parents feel unarmed, fearful and guilty. Furthermore, in the case of families in a situation of socio-cultural disadvantage, the case of many ethnic or cultural minority families, the school usually does not consider the possibility of working with the family, no compensation is made for language differences in communication mechanisms used in addressing them and problems are usually put in the hands of Social Services. At the same time communication between the family and the teaching staff is difficult adding to the latter's frustration because parents do not seem to appreciate their work.

Cultural, socio-economic and educational differences between the family and the school can lead to explosive situations between these two worlds; situations that, in many cases, are due to differences in points of view and different uses of language as well as the negative on non-existent school experiences of the parents themselves. These situations are also sometimes produced when parents blame teachers for poor student performance and teachers blame parents for the cultural, economic and/or racial differences that he/she considers the cause of school problems.

The establishment of a relationship based on collaboration and open channels of communication between parents and the school and overcoming any possible mutual accusations will certainly help to resolve the students' educational difficulties. In this sense it is important to encourage parents to seek information from the school and for the schools to inform parents of the progress being made by their children

from the very outset thus motivating their initial involvement and participation in the decision-making process concerning relevant aspects of this process. This helps parents to better understand their children's formal education and makes them feel part of the process thus increasing their sense of responsibility. This, in turn, will make it easier for them to comprehend the educational objectives and the hidden agenda, helping them to painlessly adapt to their own development.

Possible suitable strategies could include open reports providing pleasant, positive news trying to bring parents closer to the schools; the creation of the father/mother classroom coordinator figure who would act as a sensor of sorts to get a feel for how the classroom is performing; periodic distribution of family satisfaction questionnaires where the treatment of diversity would be reflected; promote accessibility for families to inspections not necessarily concerning serious conflicts; and provide information on legislation, appeals and how to gain access to these tools so that families can effectively claim their rights.

In addition to the school itself, all agents from different fields that work with the Roma community or with other ethnic groups (social services, associations, etc.) should become involved in the task of improving the expectations that families have of schools and their involvement in the educational process. This work would be much more effective to the degree that it is done in coordination with learning centres and to the degree that members of the minority community itself actively participate and serve as a bridge between the different interested parties. There is a large degree of consensus today that to achieve this coordination the attitude of the teaching staff is of fundamental importance.

The concept of life-long learning is not limited to the school as the only area for development. Progress must continually be made in the direction of more open type initiatives in the neighbourhoods where students reside based on cultures and local resources in order to develop capacities allowing for integration into a society in constant progress, stimulating and assessing experiences and projects that give impetus to integral development, maturation and operability of learning. This proposed openness on the part of learning centres and their professional teams to community or neighbourhood-based activities will give rise to a greater degree of student and family participation, placing the activity of education into the encompassing socio-cultural context. The socio-educational agents and the associations working within these contexts can also be an effective point of reference for learning centres in the achievement of these objectives.

Intervening agents	Participation of the familiy in the school
Learning centre	Presentation of centre and visits Personal relationship with teaching staff Student body assessment meetings Participation in activities Participation in representative bodies General citations Individual/group tutoring School for parents Social actions and get-togethers General information
Family	Motivate participation Accompaniment Familiarity with centre Student accompaniment Response to invitations from teachers Open lines of communication
Social surroundings	Information follow-up Information / involvement of parents Information on the status of the centre
Social agents	Participation activities Inter-family familiarity activities Positive reference markers
Student body	Support for participation Participation negotiation / requirement Contexts for participation
Educational agents	Accompaniment in participation Motivation Negotiation/monitoring of interest taken by families for their children School for parents

f)   The right to be different

The most frequent criticism levelled at programmes designed to promote educational standardisation for ethnic minority students points out that those programmes simply try to adapt the child to the school system without making any attempt to change that system; i.e. without incorporating values and elements of the Roma culture or those of other ethnic minorities into school activities or course material which would considerably reduce the enormous deficit that these children face when they arrive to school. Moreover, it is a blatant contradiction to seek to teach tolerance and diversity without considering, and therefore respecting, the values of the different cultures from which students come. Learning centres tend to equalize students when it would be much more constructive and in line with inter-cultural education to search for common aspects and come to a consensus.

The consequences of the wide gap between subject matter and the family life of disadvantaged minority students are not only cognitive. When these two worlds are clearly incompatible, the child may be forced (or feel that he is being forced) to make the difficult choice between: adapting to school with ensuing social rewards or identifying with his own cultural group.

The proposal is to transform school activity through the design of curricular situations and materials that tend to close the gap between minority cultures and inter-cultural education:

1) This incompatibility may be overcome through the design of curricular contents and activities that are more similar to the contents and activities that students face outside of the school context thus lessening the excessive existing discrepancy between family and school activities. In this sense, the study of minority cultures takes on special meaning providing all students with an excellent opportunity for a multi-cultural education.

2) The study of other cultures, especially minority cultures, provides an excellent opportunity for inter-cultural education favouring the development of tolerance by stimulating understanding of different ethnicities as forms of adaptation to different socio-historical contexts. This provides a useful intellectual tool against racism when understanding is gained as to its underlying causes based on situations of marginalisation that victims are usually faced with.

3) Problems of identification with their own ethnic group sometimes suffered by ethnic minority students seem to be rooted in the special sensitivity that some children have when they perceive attitudes of rejection or inferior social status of their group. These problems can also be prevented with proper educational intervention along the lines described here.

4) The introduction into the classroom of course content and activities focusing on minority culture elements could be the first step towards the needed democratisation of the curriculum and the school in general:

- a curriculum designed in such a way so as to admit and reflect cultural diversity allowing the student to find connections with his own cultural assets;

- a multi-cultural curriculum comprised of values of a democratic society respectful of pluralism and that contributes to the achievement of a universal perspective throughout the entire educational community where differences among people are recognised but similarities and shared objectives are highlighted.

5) Attention to cultural diversity should be integrated into the Educational Project and into the rest of the plans and documents as one more educational process. Its content should be adopted by the entire team of professionals offering a coherent framework for its development and facilitating subsequent assessment mechanisms as part of a generalised and ongoing educational quality improvement process.

6) In order to carry out this curricular transformation, material designed and published by different entities could be very useful (educational administrations, Roma associations, other ethnic-cultural minority associations and other non-profit entities) that focus on the principal aspects contributing to knowledge of a cultural group. In the case of Roma, this could include: origin, their standing in the country (historically speaking and today), family organisation, customs, lifestyles, artistic creation, beliefs, language, etc. Participation of representatives from different cultural groups should be fostered in the design of these materials.

Intervening agents	Right to be different
Learning centre	Initial and ongoing teacher training
	Educational training and innovation projects in school centres
	Administrative team leadership
	Revision and consensus of the Centre's project
	Cooperation between teaching staff and other professionals
	Exchange of best practices between centres / teachers / other professionals
	Organisation of space / classroom and extra-classroom schedules
	Cultural activities
	Transversal activities
	Specific teaching units
	Incorporation of "collaborators" from minority groups

Intervening agents	Right to be different
Family	Collaboration with the centre Presence and participation Explicit presentation of cultural characteristics and contributions Reflection on family attitudes towards cultural diversity
Social surroundings	Motivation to participation Diversity as an educational resource Culture as a forum for socialisation Explicit manifestation of cultural characteristics Exchange
Social agents	Recognition of the social reality of Roma and of other minorities Recognition and examples of cultures
Student body	Support for participation Motivation to take part in cultural activities Cultural recognition
Educational agents	Organisation/support for opportunities for cultural manifestation Support for transversal cultural relations (classroom, centre, social centre) Cultural workshops Cultural activities

5.– BIBLIOGRAPHY OF RESOURCE MATERIAL

In Spanish

Bibliography for consultation purposes

– DEL CANTO, ANA Y COLS.

La educación Intercultural: un reto en el presente de Europa

Madrid: Directorate-General for Educational Promotion, Educational Council, Community of Madrid, 2002

Commentary: This document was the fruit of a Socrates Comenius project and was drawn up with the reflections of the participating experts on the incorporation of inter-cultural education into teacher training. It includes chapters on theoretical considerations and practical application.

– FUNDACIÓN SECRETARIADO GENERAL GITANO

Evaluación de la normalización educativa del alumnado gitano en Educación Primaria

Madrid: FSGG, 2002

Commentary: State-wide research based on a sample of 1,000 Roma children with a view to assessing the educational situation with respect to the most important variables that comprise the standardisation process. In addition to the quantitative data on different indicators, it includes a comparison between the Autonomous Communities of Madrid and Andalusia and a final chapter with conclusions and intervention guidelines.

– SANTOS ASENSI, Mª CARMEN y otros

La cultura gitana en el currículo de infantil y primaria

Salamanca: Ediciones Amarú, 1998

Commentary: This document focuses on intercultural education and seeks recognition for the Roma culture in the entire school curriculum. The work proposal begins by suggesting a revision of the Centre's Educational Project and Curriculum by offering material reflecting on the recognition of this culture in the Centre's documents and subsequently implementing this into the classroom. As concerns resources, it proposes different activities contained in materials published for work with the Roma population or for work on tolerance through children's stories, etc. And finally, a series of annexes is proposed: texts from the Romance gitano (Roma ballad), the play entitled El pedimiento y la boda gitana (The Petition and the Roma Wedding), a selection of reading texts with accompanying discussion and a selection of inter-cultural education texts with accompanying discussion.

Material and programmes

– THE ADARRA GROUP OF TEACHING PERSONNEL WORKING WITH ROMA

The role of the primary school teacher working with Roma children
Key issues in tailoring the school to the reality of Roma children (1)
Cuadernos de Adarra, 30; Bilbao: Colectivo Adarra, 1990

Commentary: Support document for teachers focusing on the role of teachers working with Roma pupils. This material provides information on the Roma culture, on the school registration status of this community and the family-school relationship and provides guidelines for classroom work to be developed in document 2 through a concrete proposal for the inclusion of content into the primary school curriculum.

Distributed by: Collective of teachers working with Roma

– THE ADARRA GROUP OF TEACHING PERSONNEL WORKING WITH ROMA

Specific centres of interest with Roma children
Materials for their inclusion in school work
Key issues in tailoring the school to the reality of Roma Children (2)
Cuadernos de ADARRA 31, Bilbao, 1989.

Commentary: Part of a research project on subject content to be included as a Centre of interest and revision of school-level or classroom programmes (of interest for the student body in general and aimed at closing the gap between Roma and non-Roma students even though they may not live in close proximity to one another; enlargement of level-wide programmes with Roma culture topics). Suggests starting from centres of interest or subjects proposed by the students.

Distributed by: Collective of teachers working with Roma

– FERNÁNDEZ MADRIGAL, Luis (Coord.)

Marginated population consortium

Material, support and proposals for work with socio-culturally disadvantaged students

Madrid: Marginated Population Consortium, 1998. Socrates Comenius Accion II. Folder with six notebooks and a calendar.

Commentary: Includes proposals for work with Roma families, development of school support and follow-up programmes, use of games as an educational resource, organisation of inter-cultural weeks, work with Roma culture, etc. and contains material on Roma culture such as children's stories.

– ASOCIACION SECRETARIADO GENERAL GITANO

Programme for work on tolerance and respect for diversity in compulsory secondary education

Madrid: Asociación Secretariado General Gitano, 1997

13 notebooks in a ring binder

Commentary: Teacher support material designed to foster positive attitudes towards individuals and social groups perceived as being different for reasons of ethnic background, culture, religion, social class, physical characteristics, personal history, etc. The proposal is to promote tolerance based on self awareness, interpersonal awareness, conflict resolution, participatory democracy and inter-cultural awareness with four dossiers on the Roma, Bantu, Islam and Chinese cultures.

Contact entity: Fundación Secretariado General Gitano, photocopy material that can be found in the teachers' rooms.

– FUNDACIÓN SECRETARIADO GENERAL GITANO

Educating for tolerance and communication among cultures: Are we all on board? Primary education.

Madrid: FSGG, 2002

Socrates Comenius Accion 2

Commentary: Work programme on inter-personal communication, conflict resolution and peaceful coexistence providing activities and exercises for all three levels of primary education with methodological and teaching guidelines for teaching staff.

Distribuited: FSGG - www.fsgg.org/educacion

– DIAZ-AGUADO M. J., BARAJA A., MARTINEZ R. UNIVERSIDAD COMPLUTENSE

Education and tolerance development. Programmes fostering educational interaction in heterogeneous ethnic contexts.

MADRID: Ministry of Education and Science, 1993

Kit: 4 books + VHS

Commentary: I. Theory: theoretical framework precursors leading to the development of the intervention programme. II. Intervention handbook: cooperative learning, discussion and representation of social conflict, familiarity with minority culture and significant learning. III. Research: On the effectiveness of the programmes described. IV Assessment instruments. Video: contains images of the different research experiences showing how to apply it in the classroom.

– DIAZ-AGUADO M. J. y cols. UNIVERSIDAD COMPLUTENSE DE MADRID

Education programmes focusing on tolerance and the prevention of violence among young people

Madrid: Ministry of Labour and Social Affairs, 1997

Kit: 4 books + 2 VHS

Commentary: Volume I: Theoretical background; Volume II: guidelines and intervention units; Volume III: complementary material; Volume IV: Assessment and research instruments. VHS I: Documents of classroom application and VHS II: Training the trainers.

Literature

– GARRIGA C., GIMENEZ A. ASSOCIACIO DE MESTRES ROSA SENSAT

Ostelinda. Yo vengo de todas partes (Ostelinda, I'm from all over)

Barcelona: La Galera, 1998

Commentary: Very suitable story to increase familiarity with the Roma culture without focusing on marginality or acclaim for cultural characteristics but rather from an everyday standpoint. Written in language very similar to that used by 12-year old children as if Ostelinda herself, a 12-year-old Roma girl, had written her life story. It lends itself to work on Roma culture. Two complementary documents are also available, "Algunos rasgos generales sobre los gitanos" and "vocabulario Caló" (Some general characteristics of Roma and Roma vocabulary). These materials also approach aspects such as discrimination, prejudice and margination.

– CARPI Pinin; PICO ESTRADA Paula/ tr.

La gitana de la selva

(A story of wild animals and magic in the green forests painted by Henri Rousseau).

Barcelona: Edhasa, 1980

Commentary: Based on Rousseau's pictorial work and the characters created by the author, this is a beautiful tale in which a Roma girl plays a very prestigious role in the story that can be used to work on a number of academic topics related to nature and art. Moreover, the story is constantly interrupted by the children who are listening to it. Very suitable for reading to the youngest learners or to be read by older children.

– OSORIO Marta

Romaníes (cuento gitano)

National Children's Literature Prize. Recipient of the Lazarillo award for children's literature

Madrid: Anaya, 1988

Commentary: In this book, as she has done in her other works focusing on Roma, Marta Osorio compiles lyrics from songs from popular poetry. It is a very appropriate book to introduce the Roma culture. It does a good job characterising the concept of family, trades, ways of understanding life, etc. It also reflects the racist persecution that Roma has suffered throughout history. It focuses on the value of school and the importance of attendance for all boys and girls, the dreams of a young Roma girl who, just like any other girl, "wants to be... when she grows up". Age: as of 10 years old.

– OSORIO Marta; MONREAL Violeta/ ill.

Manuela

Barcelona: Edebé, 1992

Commentary: Here we have a compilation of popular flamenco music verses by Marta Osorio that lead us into the story. This book allows us to work with our youngest students on the fear of getting lost, the family, the nomadic lifestyle... This work has a lot of teaching potential over and above the simple joy of reading it. Recommended for youngest readers.

In portuguese

Bibliography for consultation purposes

– MONTENEGRO, Mirna (org.)

Roma and Education

Cadernos ICE, Setúbal, 1999

Summary: Collection of texts organised by Mirna Montenegro (ICE), presented by Rui Canário (FPCE of the University of Lisbon) and written by Pedro Bacelar Vasconcelos (currently the Civil Governor of Braga), Abílio Amiguinho (ESE from Portalegre), Teresa Fernandes and Lina Viegas (ICE), Vítor Marques (Unión Romaní Portuguesa), José Manuel Pires and Elisabete Mateus (Santa Casa de la Misericordia in Lisbon), Tiago Martins (Oficina Romaní), the Roving Instruction Team of Almada and Cristina Passos (EB1 n.º 20 de Setúbal). This is a collection of varied and poignant texts that introduce the reader to Roma culture and heighten his awareness so as to better understand that culture and its relation to society especially in the field of education

– CATRIM, A. (Coord.)

Concepts and practices in Portuguese schools

Coordinating Secretariat for Multi-cultural Education Programmes, Inter-cultural Education Collection, Lisbon, 1995.

Summary: Study carried out by the Inter-cultural Secretariat in 125 schools from levels 1 – 3 of primary education (students from 6 to 14 years of age), on concepts, school structuring and teaching practices within the framework of inter-cultural education.

– COSTA, E. M. Lopes da

The Roma people in Portugal, from past history to school – a kaleidoscope of information

CIOE / ESE, Setúbal, 1996.

Summary: This book describes the origin of the Roma People, its "trajectory" and presence in Portugal for approximately five centuries. It also presents the essential milestones of the culture and the social organisation of Roma communities with a view to aiding in the understanding of many of the attitudes and behaviours manifested by these communities. It also deals with the subject of the image created in the literature and written press. And finally, it focuses on the school with a view to pointing out what needs to be done as opposed with what has been done highlighting the resources available to promote insertion and school success. References are made to specific projects, associations and organisations that work in some way towards the advancement of the Roma communities. It also includes bibliographical resources.

Material and programmes

– CARDOSO, Carlos (Coord.)

Inter-cultural curriculum management (levels 1 – 3)

Coordinating Secretariat for Multicultural Education Programmes, Inter-cultural Education Collection, Lisbon, 2001.

Summary: three-volume collection. This instrument was designed for all first to third-level primary education teachers (students from 6 to 14 years of age) containing theory and practical suggestions on how to teach from an inter-cultural perspective.

– CHAVES, M. H. Torres (Coord.)

What luck! Roma in our school!

Coordinating Secretariat for Multicultural Education Programmes, Interface Collection, Lisbon, 2001.

Summary: This book presents different stories, references, projects and experiences pointing out the educational wealth of values, customs and traditions of the Roma people.

In slovak

Bibliography for consultation purposes

– ZELINA, M.

Strategies and methods for the development of children's personality

IRIS, Bratislava 1996

Analysis of procedures and methods on how to develop, change improve and perfect personality through the KEMSAK method – cognitive, emotional, motivational, socialisation communication, axiology and creativity factors.

– RADIČOVÁ, I.

Hic sunt romales

Analysis of the possibility for social policy as concerns the regulation of the problems faced by the poorest of the socially disadvantaged in Slovakia. This publication deals with social marginalisation and the role played by those suffering from this situation. This study is based on the preparatory study on the status held by Roma in the society.

– VALACHOVÁ, D. Y COL.

Educating roma

SPN, Bratislava 2002

This publication represents one of the first attempts at making a detailed description of Roma education en Slovakia. It is comprised of three parts: the first deals with Roma peculiarities; the second focuses on research done on Roma education by the authors; the third contains proposals on how to improve on the education of Roma children, especially at the pre-school level and during grade one of primary education.

Material and programmes

– BANGA, D.

Romano hangoro- The roma primer

Goldpress Publishers, Bratislava 1993

Romani and Slovakian language handbook.

– BANGA, D.

Genibarica – Reading handbook

Goldpress publishers, Bratislava 1993

Complementary reading in Romani and Slovakian for primary school students.

– HÜBSCHMANNOVÁ, M.

Amari abecedario – Our alphabet

Goldpress Publishers, Bratislava 1995

A book for all of those who want to check, confirm or practice their reading knowledge of Romani and Slovakian.

– BANGA, D.

Farbindi romani čhib – Illustrated romani

The illustrated Romani-Slovakian dictionary. Children learn vocabulary and basic expression in the two languages through pictures

– CANGÁR, JÁN

The roma family

Crocus, Nové Zámky 2002

A support text on the history and life of Roma for 7th to 9th grade primary and secondary school students published as part of the Interface collection with the support of the Ministry of Education of the Republic of Slovakia

Literature

– RAVASZ, J.

Jileskero kheroko – The little house in the heart – Szívházikó

Romani cultura, Bratislava 1992

Tales in three languages: Slovakian, Romani and Hungarian.

– HIVEŠOVÁ –ŠILANOVÁ, D.

The glass bear bird

Goldpress Publishers, Bratislava 1996

Stories based on Roma songs along with the music score and text in Romani andSlovakian.

In french

– FOL 31 (2001)

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– FAS (1994)

Compte-rendu « Journee de l'accompagnement scolaire »

– UNICEF (1994)

« Les tsiganes, enfants des minorites »

– ONISEP (1997)

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