

Foster Educational Inclusion  
of Newly Arrived Migrant Children

Rethinking

# INCLUSION

A guide aimed at schools for educational inclusion  
of newly arrived migrant children and youth

Project framework:



Disseminating and scaling up good practices to Foster Educational Inclusion of Newly Arrived Migrant Children- FEINAMC6221545-EPP-1-2020-1-ES-EPPKA3-IPI-SOC-IN

With the support of:



Co-funded by the Erasmus+ Programme of the European Union

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Date: November 2022

Project partners:



CARDET



cesie  
the world is only one creature

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KINDLING A BETTER WORLD

**SÜDWIND**

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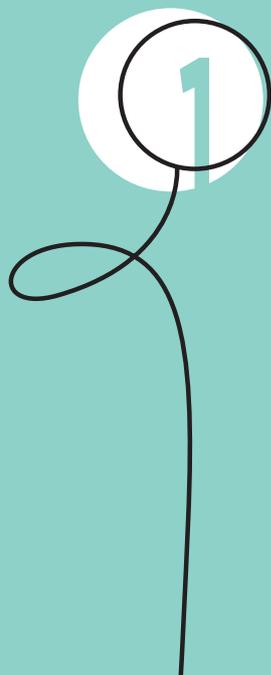
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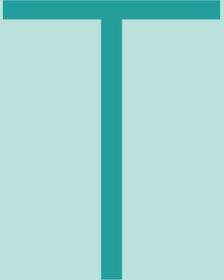
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Hearing the various stories they tell us is a powerful way to connect with a diverse world. These stories are a fountain of knowledge. They are powerful and contain the art of possibility. We need more stories.

bell hooks

# Presentation





The guide you are currently holding in your hands is part of the project ‘Disseminating and scaling up good practices to Foster Educational Inclusion of Newly Arrived Migrant Children’ (FEINAMC)- 621545-EPP-1-2020-1-ES-EPPKA3-IPI-SOC-IN, which is funded by the European Union and implemented in a consortium by five organisations from Austria, Cyprus, Spain, Greece and Italy. The guide is aimed at educational centres and the educational community as a whole and pursues **the objective of providing content and guidance for rethinking our inclusive practices and, in so doing, promoting the educational incorporation of newly arrived migrant children and youth into European educational systems.**

The content that is included in this publication is largely the result of the lessons learned throughout the implementation of the project, but it is also the result of phases prior to it that gave rise to what we have called two good practices, the intercultural mentoring programme and the prior learning assessment tool. Both have been reviewed, adapted, replicated and implemented in new educational centres and contexts in the aforementioned countries.

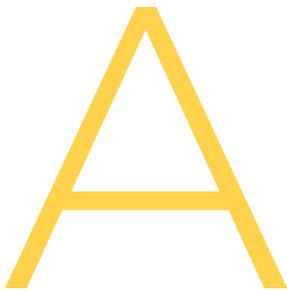
On the basis of this premise, the guide is structured in three major sections. In the first one, we address key elements that can help us to rethink and question our inclusive approach and, consequently, our inclusive educational practices in a general and specific manner regarding migrant students. In the second section, we present the two good practices highlighted at the beginning of this presentation, the intercultural mentoring methodology and the prior learning assessment tool, and provide a framework that can facilitate their incorporation at the level of educational establishments as part of organisational culture. Finally, in the third major section, we point out some conclusions in relation to educational inclusion and take a look at some of the lessons learned as a result of the experience in the implementation of the aforementioned good practices.



**Hopefully this guide  
will help broaden  
your horizon!**

Inclusive education:  
making it a reality with  
newly arrived migrant students





According to data from the European Commission Action Plan on Integration and Inclusion for 2021-2027, around 34 million inhabitants of the European Union (EU) were born outside the EU and '10% of young people (15-34 years) born in the EU have at least one foreign born parent'<sup>1</sup>, this wealth being transferred into societies and consequently to classrooms and educational systems.

Likewise, in 2019 the number of migrant children living in the European Union was 7,258,770, which represents approximately 15% of the total European population - 4.3 million children of which were nationals of third countries, i.e., from outside the EU. The Member States with the highest percentages included Austria (7.8%), Italy (5.9%), Greece (5.6%) and Spain (5.6 %)².

However, the Plan itself already points out some issues that endanger said wealth and reveal the inequality gaps which these same migrants are subjected to, for example, that 21% of young migrants between 18 and 24 years born outside the EU are much more likely not to work or follow any type of study plan. This percentage is 25.9%, i.e., higher in the case of women. Moreover, said document determines that 'migrant women and girls face additional obstacles to integration compared to migrant men and boys, often having to overcome structural barriers linked to their being [...] a migrant' (p.7 ).

As far as *education and training* are concerned, the Plan established by the EU determines that guaranteeing them is essential to order to promote participation in societies, as well as to build inclusive societies. That document also points out the importance of education as a fundamental enabling right in order to promote the inclusion of boys and girls, as well as their families. Similarly, it indicates that '...ensuring that such programmes are equipped to serve culturally and linguistically diverse children can have a strong positive effect on their future educational attainment' (p.10).

It emphasises the different social categories that concern us as people, such as gender, race, religion, sexual orientation or functional diversity, etc., which translate into inequalities and difficulties, challenges and exclusions for migrants. It also recognises how 'EU citizens with a migrant background often face direct or indirect discrimination as well as racism when searching for housing or employment, or in their daily lives at school' (p.8). On the basis of this premise, the need to articulate the Action Plan with other measures and strategies can be seen, as in the case, among others, of the document 'A Union of equality: EU anti-racism action plan 2020-2025'.

The European Union Anti-Racism Plan points out various issues that reveal the inequalities and violence to which migrants are subjected in different fields, thus determining that a large number of inhabitants in Europe suffer discrimination and racism. 'This structural racism perpetuates the barriers placed in the way of citizens solely due to their racial or ethnic origin. Every day, people affected by racism can feel its impact on their access to jobs, healthcare, housing, financing or education, as well as cases of violence.' (p. 2.)

1. European Commission Action Plan on Integration and Inclusion for 2021-2027, pg. 2.

2. Migrant Children's Integration and Education in Europe. Approaches, methodologies and policies, 2021, pg. 17-18.

As far as education is concerned, it highlights how children, regardless of their racial or ethnic origin, should have access to education. It raises the key factor of strengthening teacher training in order to be able to respond to the needs of different origins, as well as everything related to racial discrimination, in such a way that schools become safe spaces, free from intimidation, racism, and discrimination. 'Inclusion and fairness in education will be among the priority dimensions of the European Education Area...' and 'schools have an instrumental role in helping to reduce racial stereotyping and prejudice among children' (p. 13).

Similarly, according to Eurydice<sup>3</sup>, the states and their educational systems face a wide range of challenges which in terms of the inclusion of migrant students, refer to:

- The migration process, including issues related to the context of the new school or the learning process in the country of arrival.
- The socioeconomic and political context where policies that affect the availability of resources in educational systems and educational centres must be taken into account in order to promote inclusion.
- The participation of students in education, including the evaluation of prior learning that must include social, emotional and health issues, as well as support in language learning.
- Strengthening teacher training further in order to promote diversity in the classroom.

The strategic framework for European cooperation in education and training (ET 2020) allows Member States to exchange best practices and learn from each other, promoting equity, social cohesion and active citizenship. In this framework, the key role of education in fostering social relations within the communities of arrival is pointed out as one of the main challenges that all European countries face. In the same way, a report from the Joint Working Group on the integration of immigrants (2017), points out three **challenges in relation to newly arrived migrant students in education**:

- The existence of problems and difficulties in evaluating and recognising prior learning of migrants, which calls for the strengthening of teacher training through training, tools and guidance.
- The obligation to guarantee the right to education and access to education of said students, as well as completion of studies.
- The importance of creating learning pathways and incorporating non-formal learning.

In order to address these challenges, it also calls for strengthening teacher training, and recommends a series of measures that can be applied, among which are methodologies such as mentoring, support in the acquisition of linguistic competence and recognition of prior learning. It also encourages the promotion of existing resources, specifically good practices and peer learning and mentoring activities.

Guaranteeing the inclusion of newly arrived migrant students in education therefore involves facing the many challenges indicated in the European framework and also many others that are found in educational centres throughout our work experience. Among these challenges, racism stands out, racism that is structural, that does not affect men and women equally and permeates the various spheres of life, including education - one of the

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3. Integrating students from migrant backgrounds into schools in Europe: Eurydice Report on national policies and measures, 2019.

pillars in the psychosocial and emotional development of childhood - as well as the need to share and implement good practices and methodologies that favour inclusion. Education is the driving force of change and transformation, a fundamental pillar in order to guarantee social justice and inclusive, equitable societies that leave no one behind, as proposed by Sustainable Development Goal 4 of the 2030 Agenda<sup>4</sup>. And one of the main places from which to generate this change is found precisely in the formal educational system.

## 2.1. Conceptual approach: strategies and elements that facilitate inclusion

The framework described above makes us think about the need for approaches that guide educational practices and action in schools. For this reason, the strategies that are presented below are intended to be elements that accompany the centre when it comes to questioning and assessing its own educational practices and actions as far as inclusive education of migrant students is concerned.

This section constitutes a framework in which to rethink the inclusion of migrant students, as well as the interaction between migration and our educational systems. The European Union plans presented in the previous section and the frameworks indicated already establish some measures or point in the direction of some approaches for the purpose of addressing inclusion in education.

**All the strategies and elements raised throughout this section are interrelated and aim to provide other perspectives that make us rethink inclusion, generally, and in the case of migrant students, specifically, our educational practices and projects at the centre from other perspectives.**

### *What are these approaches?*

#### Inclusive education

The concept of inclusive education is closely linked to the right to education and the obligation to guarantee it, preventing the exclusion of any person. It aims to respond to the educational needs of everyone throughout life, an education that gives special attention to the dignity of each person and to equity<sup>5</sup>.

UNESCO (2017) defines inclusion as the process that helps overcome obstacles that limit access and presence, participation and achievement of students and inclusive education as a process of strengthening educational systems to reach all students while leaving no one behind.

When talking about inclusion, it is worth stopping to consider what the thinker Boaventura Sousa dos Santos proposes, when

4. Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. For more information, please refer to: <https://www.un.org/sustainabledevelopment/sustainable-development-goals/>  
5. Education position of InteRed.

Why is what Boaventura points out important?

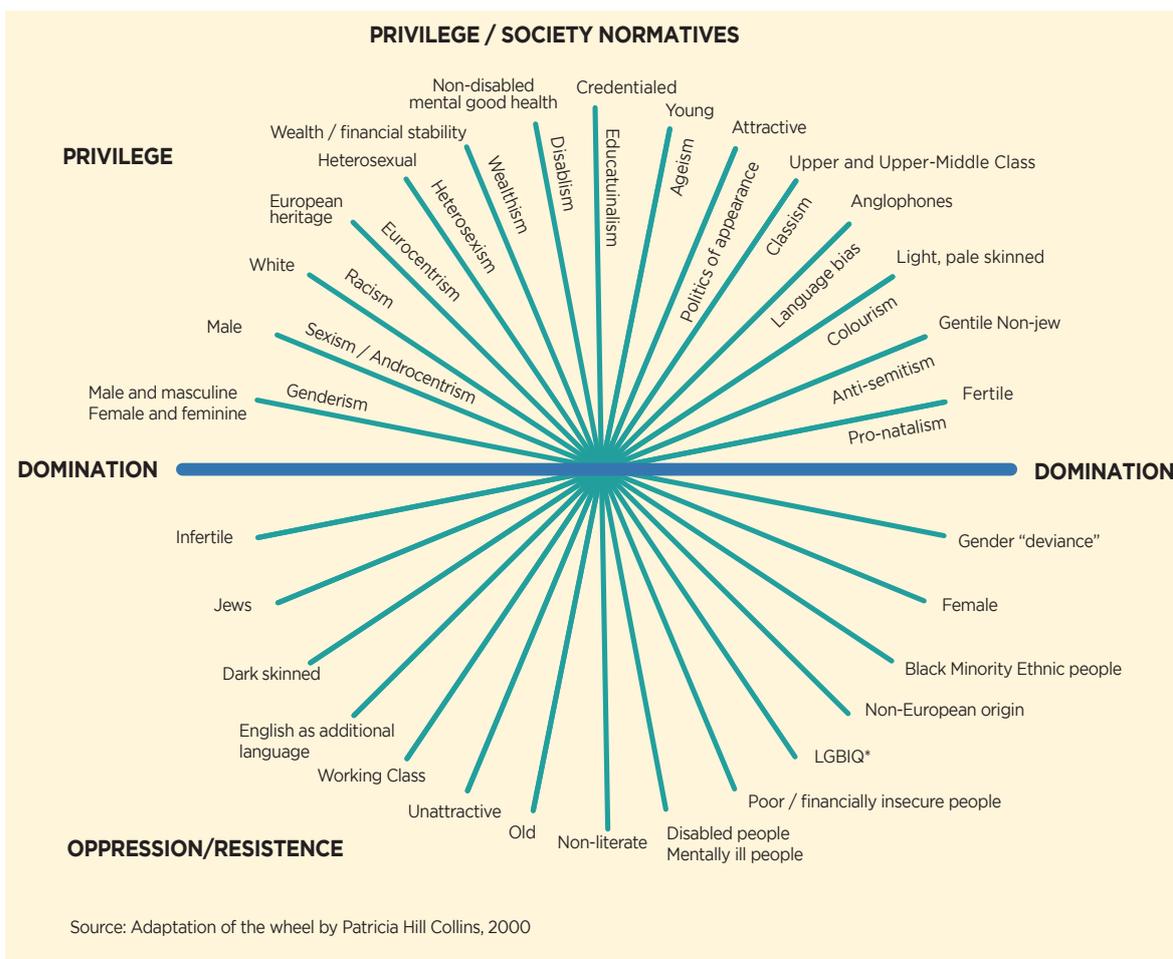
he points out that true inclusion implies denouncing the forms of exclusion, given that on many occasions exclusion operates through policies that are inclusive, but include in a way that is exclusive.

**Given that inequalities are caused in a system that is mainly based on gender, racial and class inequality, if we do not identify them and make them visible, we can be reproducing these inequalities through, for example, educational policies that are called inclusive. So, by not addressing our inclusive practices by treating the root cause of them, we end up reproducing them. For instance, we can reproduce the denial of other forms of knowledge if the curriculum does not incorporate them and if, as teachers, we do not question this fact and do not incorporate other references in our programming, activities, etc.**

## Intersectionality

In order to promote inclusive education, it is important to be familiar with the intersectionality approach, the roots of which are found in research carried out by black feminist theorists in the United States. Kimberlé Crenshaw defined it as 'the phenomenon by which each individual suffers oppression or enjoys privilege by belonging to multiple social categories'. Aspects such as: gender, race, class, functional diversity, sexual orientation, gender identity, age, etc. Each of these aspects intersect differently in each subject and social group and, therefore, must be analysed and addressed in a specific manner. Crenshaw pointed out how racism does not have the same effects on men as it does on black women and how black women do not experience the consequences of sexism in the same way as white women. It started from a primary structure where, in addition to race and gender, social class intersected, to which other inequalities were added, such as the condition of migrant women.

The intersectionality wheel below reflects the categories by which some people are privileged and others are oppressed; educational systems and curricula are not foreign to them, which is why it is important to identify and dismantle them in educational practices:



The wheel is not closed, it is an open tool that should respond to reality, for example, this wheel does not include the categories of anti-Gypsyism, Islamophobia or citizenship status. The wheel is not the final goal, but an analysis framework that helps us to identify the context of our school.

Why is intersectionality in education important?

- Intersectionality provides a fundamental analysis framework when analysing migration processes.
- In migration processes, social categories determine access to rights, as well as situations of privilege or oppression/exclusion.
- The various social, cultural, educational, political and economic inequalities suffered by students intersect moments and situations in their lives, generating discrimination and exclusion or experiences and situations of privilege. Hence the importance of focusing the analysis on the perspective of intersectionality, given that 'these factors and systems affect and condition their experiences, which are developed and configured in unequal social and educational contexts' (Vázquez, 2020, pg. 270).

## Critical interculturality

An education with an intercultural approach means recognising the different pluralities by means of respect, acceptance, self-recognition and the appreciation of other people and cultures, while denounces inequality and generating processes towards greater equality.

A critical intercultural approach puts the colonial difference at the centre of the debate, that is, it questions both power relations and the socio-economic and cultural hierarchy based on the racialisation of people (Walsh, 2009<sup>6</sup>). On the basis of this idea of interculturality, it is possible to make visible and face oppressions and privileges that affect people and, at the same time, place value on the knowledge, know-how, competences of all cultures, in order to promote true inclusion, according to a construct of and from people who have suffered historical exclusion.

Critical interculturality gives the possibility of understanding that the relationships and interactions that occur between cultures occur within the framework of power dynamics such as those described when speaking of the intersectionality approach. '...Part of the problem of power, its pattern of racialisation and the difference that has been created based on this' (Walsh, 2012, p.171).

Critical interculturality focuses on disparities, recognising that the starting point of some groups compared to others when establishing a relationship is not the same. It questions the structural devices and institutional power patterns that maintain inequality in order to build equitable relationships from there.

Why is the critical intercultural approach important?

- It focuses on the existence of different cultural ways of thinking, acting, living and knowing, etc.
- It is a construct of and from the people who have suffered and are suffering from oppression and exclusion.
- It shows exclusion, the privilege of some groups over others or of some people over others when establishing relationships, interactions, while challenging the societal model.

6. Walsh, C. (2009), Interculturalidad crítica y pedagogía de-colonial: in-surgir, re-existir y re-vivir." En *Educación Intercultural en América Latina: memorias, horizontes históricos y disyuntivas políticas*, Comp. Patricia Melgarejo (pp.25-42). México City: Universidad Pedagógica Nacional-CONACYT, editorial Plaza y Valdés.

## Antiracist education

Education is one of the key elements to be able to confront and combat racism and to build more just, equitable and inclusive societies. For this reason, there is a need to promote and encourage an anti-racist education model that promotes reflection and critical thinking, in such a way that it focuses on the causes of inequalities and, consequently, its consequences in people's lives.

Prejudice and racism are reproduced and socialised through different areas of daily life, as well as through the main agents of socialisation, among which one finds schools.

Anti-racist education places discrimination as a structural component, so education must contribute to its eradication. Committing to an anti-racist education means promoting an education that aids students in understanding the origins and causes of racism, both in the past and in the present, so that they can dismantle it and act upon its eradication.

Racism legitimises inequalities and oppressions and sustains them, given that both racism and other forms of exclusion/oppression, such as those related to gender, are key principles in the organisation of the world, which is based on domination and exploitation. For this reason, it is necessary to question the structural factors that maintain inequality, due to gender, race, class, etc.

Why is it important to promote an antiracist approach in education?

### To rethink and review our educational practices:

- By means of methodologies that encourage participation, reflection, cooperation, collective construction and that go through the body: cooperative methodologies, service learning, project-based learning, game-based learning, etc.
- Reviewing the narrative of the curricular contents in relation to migration, as well as historical facts (colonialism).
- Promoting other forms of organisation of educational projects: such as flexible groups, learning communities (Salinas, 2019).
- Reviewing our language.
- Promoting training for the entire educational community as a whole, from students, families, teachers, to administrative staff, the centre's reception area, the people working in the canteen, etc. on racism and racial discrimination. And, therefore, using the experience and participation of families, students and racialised staff of the centre.

## Decolonial education

An education with a decolonial perspective generates a space in which different groups, which are traditionally excluded, represent their vision of the world from their own narratives and imaginations, in such a way that we rethink and reconstruct 'educational environments as spaces for shared knowledge and scenarios for joint thinking.' (Rivas-Flores, J. I., Márquez-García, M. J., Leite-Méndez, A. and Cortés-González, P., 2020, p.52).

Decoloniality, like critical interculturalism, reveals the relations of power and oppression/exclusion that exist, in this case, in the narrative of knowledge and, therefore, in Western pedagogy. It indicates other ways of understanding the curriculum and educational development, with a clear proposal and the need to incorporate in it proposals, alternatives, 'other' visions that are born and built from a logic that is different from that of a curriculum that has been built having the white man and the West at the centre of the universe, while delegitimising any other know-how, knowledge or way of being, thinking and existing in the world.

Freire, in 'Pedagogía de la esperanza' (Pedagogy of Hope) indicated that 'we cannot set aside and disregard as useless what the students [...] bring with them in understanding the world [...]. Their speech, their way of counting, calculating, their knowledge about the so-called other world, their religiosity, their knowledge about health, the body, sexuality, life, death, the power of the saints, their incantations'<sup>7</sup>.

Similarly, as we pointed out in the beginning of this section, all approaches are related, as can be seen in the interrelation between the approaches of critical interculturality, of anti-racist education, and the one we are addressing here - that of decolonial education.

Why is the decolonial perspective important in education?

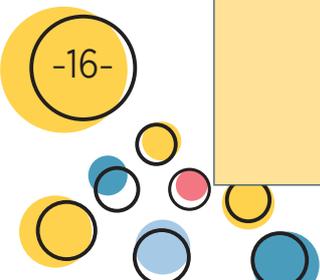
- To review and develop programmes, teaching materials and textbooks, in such a way that they reflect different content, knowledge, skills and references, from different latitudes, know-hows and ways of understanding the world.
- To meet the requirement of including references from non-dominant cultures in compulsory literature, as well as in the epistemology base, recognising their cultural, economic and social contributions.
- Because it allows us to rethink and rebuild educational environments from other rationales and stories.

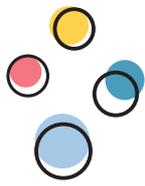
7. Freire, P. (2002), *Pedagogía de la esperanza: un reencuentro con la pedagogía del oprimido*, (A pedagogy of hope: re-encounter with the pedagogy of the oppressed), 21st century, Mexico, pp. 81 through Aguiló and Jantzen, 2017, p.51.



Below, you will find some key elements to understand where the approaches focus and how they complement each other:

APPROACHES	WHERE DOES EACH APPROACH FOCUS?	PARTICULARITIES	HOW DO THEY COMPLEMENT EACH OTHER?
<p><b>Antiracist (Education)</b></p>	<p>Educational practice of and from where</p>	<p>Colonization has left its traces wherever it has gone and its most diverse forms of racism. <b>Racism is a fundamental element of modernity/coloniality.</b></p> <p>Facilitates the understanding that racism permeates the existence of all people, granting privileges to some people and obstacles to others (whiteness vs. blackness).</p> <p>We are taught to be racist, it is a learning process. So white educational agents who intervene in education have the responsibility to see on the one hand, our responsibility in maintaining both racist structures, as well as in the fight against racism.</p>	<p>Understanding that racism is a cornerstone of coloniality/modernity, in this case, applying a decolonial praxis in education cannot separate it from an antiracist practice.</p> <p>Through the relationship between racism and coloniality, <i>can one be decolonial without being anti-racist?</i></p>
<p><b>Decolonial (Education)</b></p>	<p>Pedagogical Narratives of and from where</p>	<p>It is born and built from a <b>different logic than that of a curriculum that has been built with the white man and the West as the center of the universe, delegitimizing any other knowledge or way of being, thinking and existing in the world.</b></p> <p>Diverse groups, traditionally excluded, represent their vision of the world from their own narratives and imaginaries, in such a way that we rethink and reconstruct “educational environments as spaces of shared knowledge and scenarios of joint thinking”.</p>	<p>They invite to see, to walk, to feel other ways of knowing and doing that break the universal truths and unique stories.</p>





<p><b>Critical Interculturality (Education)</b></p>	<p>Interactions and relationships of and from where</p>	<p>It places colonial difference<sup>8</sup> at the center of the debate, that is, it questions both power relations and socio-economic and cultural hierarchy based on the racialization of people.</p> <p>Power relations prevent the development of intercultural relations of an egalitarian nature.</p> <p>Construction of and from people who have suffered historical exclusion.</p>	
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Source: own elaboration through Walsh 2009, 2012; Rivas-Flores, J. I., Márquez-García, M. J., Leite-Méndez, A. y Cortés-González, P., 2020; Josiane Beloni de, P., Magalhães, P.; and Elison, A., 2022.

### Critical thinking

The complex reality of the world which we live in and, therefore, of education and the many stresses it creates and to which it is subject, ascertains the need to examine reality beyond the surface, by reflecting, which implies being capable of analysing more than one side of any issue and being open to new perspectives that may lead to other ways of doing, acting, thinking, or resolving a situation. Anyone who thinks critically questions information, conclusions, and different points of view. In the words of bell hooks '**critical thinking** involves first discovering the *who, what, when, where* and *how* of things...and then using that knowledge in a way that allows us to determine what is most important' (2022, p. 19).

Critical thinking in the context of migration, for example, helps us question the usual narratives in the media that hide the positive effects of migration and devalue the cultures, knowledge, and contributions of migrants. Such as taking for granted that they have not completed any studies or that their studies are not valid and, therefore, that their incorporation into the labour market should be limited and be subject to care work, in the case of women and generating confrontational speeches, which are what contributes to the construction of collective imaginations in our societies.

8. Hegemonic mechanism used from the sixteenth century to the present for the subalternization of non-Western knowledge whose mission has been to classify people from a hegemonic point of view, marking the difference and inferiority with respect to those who classify in order to justify colonization (Mignolo, 2001, 2000).



*Why do we need to encourage critical thinking when rethinking inclusion?*

Because it makes it possible for us to hear those voices that are usually invisible and this is where diversity takes centre stage by its demands, needs, realities, situated knowledge. (An example of this knowledge can be found in Ubuntu, an African philosophy based on the belief of the existence of a universal human bond that encourages people to be able to overcome challenges by being connected).

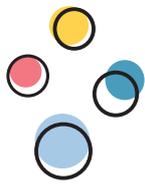
Because it makes these voices protagonists so that the answers given are adjusted to their demands, needs, proposals, in such a way that the strategies to rethink inclusion and generate an inclusive education are carried out jointly and collaboratively.

Because it enables the construction of new narratives in relation to migration and inclusion.

Because it provides the how, acting from other places and ways, with participatory, collaborative, experiential and listening methodologies.

Because it allows us to question inequalities, become aware of them and -from there - question them and dismantle them, in order to promote a truly inclusive education.

***“The driving force of critical thinking is the desire to know and to understand how life works”  
(bell hooks, 2022, p.17)***



## **The hidden curriculum and the absent voices in educational systems: what is not named does not exist**

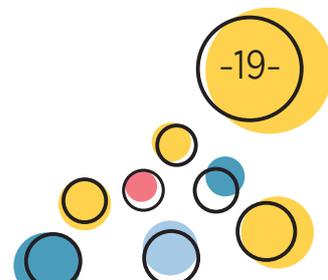
Another important factor when it comes to rethinking the inclusion of migrant students is what is known as a hidden curriculum, which does not transmit and makes invisible everything related to ethnic and cultural characteristics in the classroom, to minorities, who are very often left out of textbooks, didactic materials and programmes. Or, on the contrary, when they are named, this is done in a stigmatising, stereotyped way or with biased views. The same happens with the contents, which are generally approached from perspectives that do not really acknowledge the diversity and the richness of contributions from these diversities to the curriculum. Minority and racialised groups represent the voices absent from the curriculum. Bearing this in mind when addressing the inclusion of migrant students, together with the approaches and elements raised above, can be key when considering any activity, material or methodologies in classrooms and educational centres.

## **2.2. Exploratory questions for rethinking inclusion**

The approaches and the framework presented in the previous section are key to addressing and facilitating the inclusion of migrant students in education. In this way, throughout the next subsection of this guide, some guidelines are presented as a **self-assessment** tool through exploratory questions, which invite schools to reflect on inclusion processes and their educational practices in as far as migrant students are concerned.

Asking these exploratory questions that challenge our approaches and practices does not imply going against the official curriculum of our different and corresponding educational systems but, instead, invites us to question our approaches, reflect on other practices and methodologies that can favour and facilitate the inclusion of migrant students. It helps us to be able to develop the curriculum from other perspectives while, at the same time, it contributes to the creation of societies that are more fair, inclusive and equitable. With our practices and decision-making, from the classrooms and in them, we can contribute to the construction of 'another' school model.

However, putting this self-assessment into practice is an optional matter for the centres, which aims to contribute to reflection both on the understanding of the proposed elements and approaches raised above, and on rethinking the inclusion of migrant students, as well as favouring the implementation of the two good practices that are presented below and that have been developed in depth throughout the project of which this guide is part.



## Self-assessment



### Objective:

To encourage reflection and critical thinking about how we approach the inclusion of migrant students in the school.



### Materials:

Exploratory questions, post-it notes, flipchart, markers..



### Resources and recommended environment:

- Use a quiet space and with enough time to allow reflection.
- It is recommended to gather the perspectives of the entire educational community in the case of reflection on the questions, in a participatory and collective manner, with teachers, families, students, service staff in the centre (administrative staff, cleaning staff, kitchen, reception area, etc.)

Rethinking the inclusion of migrant students in our educational centres is not something that only requires reviewing the spaces or formal documents, but it is important to approach it from a comprehensive perspective of life in the centre, in which inclusion must also be a reality in the school canteen, in the schoolyard, at the entrances and exits of the centre and in how all the people that make up the educational community relate to one another. Therefore, it is important to create a space for participation in which the management team, teachers, families and students, as well as the administration staff, the people working in centre's reception area, the people who run the school canteen or the people in charge of cleaning, all participate.



### Development:

**Step 1:** a heterogeneous committee is created representing the entire educational community, in which we must ensure that there is representation in terms of diversity of gender, race, origins, age, cultural level and socioeconomic level.

**Step 2:** this committee is in charge of generating reflection groups in the educational centre, so that at least one representative of the educational community participates in the reflection. In this way, the groups debate and reflect on each of the blocks of exploratory questions posed below:



## Exploratory questions:

### Theory of change for our centres

#### **Diagnosis: What challenge are we addressing? What change do we want to generate?**

- What is the vision of our educational centre regarding this challenge?
- How does our educational centre approach inclusion and why?
- Does our educational centre consider the deepest structural/systemic root that hinders inclusion? (e.g. working with gender perspective and applying the approach, while being aware of gender inequality and that women and girls consequently face more structural barriers and challenges)
- To what extent do we approach inclusion in a larger framework of social transformation?

#### **Organisational culture / values that constitute and are the basis of our educational project**

- Does our educational centre promote an inclusive approach as is wanted for the world?
- Do we appreciate fully and equally the contributions of all the people who are part of the educational community?
- Have we considered the educational centre as the basis of the intersectionality approach when addressing inclusion, making privileges and exclusions visible?
- Do we approach the inclusion of students from an anti-racist education approach? Do we consider other stories/narratives when producing knowledge for our activities, programmes, textbooks, etc.?
- Do we consider ourselves as an educational center that promotes reflection and critical thinking and asks the big questions of **who, what, when, where** and **how** we are involving everyone?
- Is our centre open to working on inclusion hand-in-hand with other networks, organisations that address inclusion from the perspective of anti-racism, intersectionality, other know-how and situated knowledge? (e.g., with neighbourhood associations of people of African descent)
- Do we understand inclusion as not only present in the classroom, but as something that permeates the life of the centre as a whole?

#### **Our educational approaches and practices**

- What are the assumptions of our educational centre about the role of education for social transformation? Does our school challenge conventional educational notions and practices? Does it incorporate know-how and situated knowledge or knowledge from other latitudes in educational practices? (e.g. Ubuntu<sup>9</sup>)
- Do we incorporate methodologies that encourage participation, reflection, cooperation, collective construction and that go through the body?
- What do power, empowerment and inclusion signify in our educational work?
- On which systems of knowledge is our educational work based? What is our awareness of Eurocentric/colonial concepts of relating to the world and how much do we try to open paths to other knowledge systems and perspectives?
- Do we incorporate the diversity of views, knowledge, community practices as contributions to the centre? (e.g. from neighborhood organisations made up of

9. African philosophy that is based on the belief that there is a link between people that provides that when we are connected, we are more capable of overcoming challenges.

people of diverse origins and ancestry, or people who have migrated) Do we promote inclusive educational practices in non-formal spaces of school life? (e.g. in the administration, reception area, canteen, etc.)

### Narratives of our educational centre

- To what extent is our educational centre (unconsciously) using frameworks and narratives that reproduce an inclusion approach that does not consider dichotomies or systems of inequality based on gender, race and class? (e.g. the North-South dichotomy, us-against-them, man-woman. Dichotomies generate exclusion and discrimination, since they do not represent many people and groups.
- To what extent is our educational centre (consciously?) using frameworks and narratives that reinforce values of alternative futures (for example, planetary boundaries, alternatives to the single development history, alternatives to the Eurocentric vision of understanding the world -unique stories-, like 'Buen Vivir', Ubuntu).

### Challenges and changes in our educational centre

- What changes have we detected that need to be carried out? How do I plan on addressing them? What would be the first steps to take? (For example, drawing up a roadmap which establishes priorities, how the changes are going to be addressed, the rotating committee involved and those responsible for guiding the steps to be taken, a schedule to determine a realistic time-frame within which to implement them).
- For which of the changes have we detected greater resistance as a centre? What are the reasons for this resistance?
- What resources do I have/would I need to induce these changes in the centre?
- For which of these changes do I have allies?

Questions adapted and translated, original idea:  
 Bridge 47, *Transformative Learning Journeys*.  
*Venturing into the wilds of Global Citizenship Education*,  
 2020, p.46-49

## 2.3. Roadmap

Once we have reflected on the different questions raised, the committee in charge of providing impetus for the process will be the one who systematises the reflection of the entire educational community. Responding in this way to the central question of the test:

**What is the challenge that we are addressing?**

**What change do we want to generate?**

The answer to these questions regarding inclusion will determine how we are addressing inclusion in terms of migrant students in the school, what challenges it presents and what we want to change in relation to our way of addressing the inclusion of migrant students.

It may be that the need to change or reflect on various aspects is detected, making it necessary to prioritise and work on a roadmap to define how this change is going to be generated and to develop it in different phases, according to the definition of our priorities.

### **Step 3:**

When drawing up this **roadmap**, it is recommended to:

- Create a rotating committee (shared leadership) that involves the entire educational community.
- Prioritise the changes to be addressed and to start step-by-step.
- Draw up a schedule to determine the timeframes we set for ourselves to address issues, actions, activities.
- Identify those people and organisations, from within our educational community that can help us carry them out.
- Think about what resources we have and include ways to search for more in our roadmap, if necessary.
- Establish alliances with organisations and/or people specialised in the matter.
- Design, plan and develop actions for the implementation of the changes we want to carry out.
- Contemplate an advocacy component in our roadmap, in such a way that we socialise the changes that we have proposed and the reason in all the spaces that we have the opportunity to do so as a school.

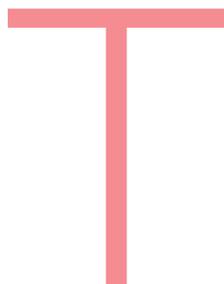
**Step 4:** the reflection generated will be included in the educational project of the school or in the pedagogical document of the centre in which the identity and objectives of the centre are reflected and collected and which is the compass of the centre. Including this in the documents that govern our identity as a centre is part of the commitment that we assume as a centre with the changes that we want to address while, at the same time, guaranteeing that any practice, activity, tool and methodology such as the ones that we propose below, are implemented or developed from the place where we, as a centre, want to address the educational inclusion of migrant students.

**Step 5:** the process will be accompanied by an evaluation that helps the school in the development of the changes determined, as well as facilitates the design or implementation of new actions, activities, etc.



Two good practices  
to promote the inclusion  
of newly arrived  
migrant students





he approaches, elements and self-assessment proposed in the previous sections aim to provide key elements to the educational centres for critical reflection, as well as a proposal for action (a road map) regarding the educational inclusion of migrant students, in order to put this into practice or help the centres when it comes to proposing their curricular content, their activities, educational centre plans, intercultural plans or any methodology or centre policy that has the objective of favouring the inclusion of migrant students in their schools.

On the basis of this premise, below are two good practices that have been developed within the framework of the project: the intercultural mentoring programme and the prior learning assessment tool. Both the mentoring methodology and the evaluation tool have the advantage of proposing processes or materials that stand out for their flexibility and adaptability, hence their application in educational contexts can occur in many different ways and according to their respective realities.

In any case, both good practices promoting inclusion aim, on one hand, to continue contributing to the roadmap of educational centres when it comes to rethinking inclusion, by having all the necessary space for them to be put into practice from approaches, elements, reflection and needs of educational centres, contributing to the two big questions that were raised in the self-assessment regarding the inclusion of migrant students: *what is the challenge that we are addressing? What change do we want to generate?*

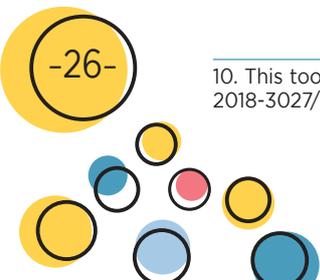
At the same time, both the mentoring and the evaluation tool respond to several of the challenges posed at the beginning of the guide, such as strengthening teacher training, promoting methodologies among peers, rethinking the evaluation of prior learning and exchanging good practices.

However, although this guide proposes the establishment of good practices with a reflection process, as mentioned at the beginning, both are flexible enough to be able to be implemented directly in educational centres, without completing the self-assessment and as centres deem to be appropriate.

### 3.1. Prior learning assessment tool: what does it consist of? and what is its process?

The initial evaluation of newly arrived migrant students is an important and fundamental moment when they enter the educational system. The tools presented below have been developed or re-designed on the basis of this premise and starting from a prior learning evaluation tool developed within the framework of another project<sup>10</sup>.

10. This tool was developed within the framework of the project 'Inclusion of Refugee Children in Education- CIRCLE - 2018-3027/001-001'. For more information, please refer to: <https://circle-project.eu/>



Said prior learning evaluation tools are an instrument that is made available to educational centres with the goals of:

- Promoting inclusion of newly arrived migrant students in educational systems.
- Providing a support tool to educational centres for the evaluation of prior learning, both at a curricular and socio-emotional level.

This educational material has been developed in order to support centres in the process of incorporating new students and is designed for students in the secondary education stage. Similarly, it considers the fact that the vast majority of students may not have any knowledge or may possess a minimal level of knowledge of the language of the country of arrival. For this reason, the exercises are very visual (for example, symbols, images, illustrations) and have a minimal amount of text, or present other methodological proposals to approach the process, as in the case of the tool developed for Austria, where the tool involves the entire class group, for example, and does not focus only on the individual aspect, but has a collective perspective.

The organisations of the five countries that are part of the European consortium in which this project is established, as mentioned at the beginning of this section, used the same tool as a starting point. Based on this good practice and said material, each organisation worked with teachers in each of the countries, resulting in different prior learning evaluation tools, contextualised tools for each of the countries, as well as approaches and revised practices.

### **3.1.1. The tool and its implementation**

The result subsequent to the process described above has been the adaptation of the tool into five differentiated tools, each one according to the different educational contexts in which the revision of the original tool has been carried out and worked:

#### **Tool for the context of Austria**

The upscaled tool has explicitly not been developed as an assessment test, but as an “Exploration tool”, instrument to get to know the child and his/her abilities and competences as well as possible for a best care and support possible. The material is divided thematically along the “axes” of the Sustainable Development Goals, the SDGs, and didactically oriented towards the concept of Global Learning/Global Citizenship Education.

#### ***It is composed of:***

- An exploration tool (My world and I - a discovery journey - Getting to know the personal learning experiences of newly arrived children with migration experience - from 12 years.
- A validation guides that goes along with the exploration tool
- A questionnaire for child’s self-inquiry.

#### **Tool for the context of Cyprus**

The tool was used as an additional help for the teachers in order to better assess and understand the prior knowledge and learning of the newly arrived migrant students and tailor their syllabus accordingly. Considering that there is a prior learning assessment in language, the tool focuses on other subjects, on skills and cultural competence.



### ***The tool is composed of:***

- A tool namely “Discovery Journey” for students aged 12 years.
- Validation guide for the teachers.

### **Tool for the context of Greece**

On the basis of the results of the evaluation of assessment practices and tools used in the partner countries and following a review of international literature on state-of-the-art prior learning assessment tools, two diagnostic tools developed, specifically designed for assessing the prior learning of newly arrived migrant/refugee of primary and secondary school-age children. The tools enable the assessment of the level of knowledge of children with minimal native (and/or English) language skills.

### ***It is composed of:***

- A user manual
- A tool for Gymnasium (Compulsory Secondary Education)
- A tool for Lyceum (Non-compulsory Secondary Education)
- A validation guide for Gymnasium (Compulsory Secondary Education)
- A validation guide for Lyceum (Non-compulsory Secondary Education)

### **Tool for the context of Italy**

The work done resulted in a tool that provides keys for the evaluation of the prior learning of newly arrived migrant students, at a curricular level and at a socio-emotional level.

### ***It is composed of:***

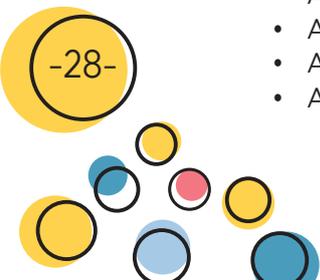
- A user manual
- A tool for “Scuola Primaria” (Compulsory Primary Education)
- A tool for “Scuola Secondaria di Primo Grado” (Compulsory Secondary Education, 1st grade)
- A tool for “Scuola Secondaria di Secondo Grado” (Compulsory Secondary Education, 2nd grade)
- A validation guide for the three level

### **Tool for the context of Spain**

The work process concluded in a tool that offers elements for the evaluation of the prior learning of newly arrived migrant students, both at a curricular level and at a socio-emotional level.

### ***It is composed of:***

- A user manual
- A tool for 1st and 2nd ESO (Compulsory Secondary Education)
- A tool for 3rd and 4th ESO (Compulsory Secondary Education)
- A validation guide for 1st and 2nd ESO (Compulsory Secondary Education)
- A validation guide for 3rd and 4th ESO (Compulsory Secondary Education)





**Download the tools for each of the countries: Austria, Cyprus, Spain, Greece, Italy!**<sup>11</sup>

## Implementation

The process of implementation of the tool in schools is designed to be carried out at the moment in which there is a new introduction of a student, either at the beginning of the school year or during the year.

The teachers responsible for receiving and welcoming students, together with the educational guidance department of the centres, will be in charge of completing the test with the students. Once the tool or some part of it has been implemented, the teachers will be able to assess the results according to the different criteria established in each of the countries. Regardless of whether the emphasis is placed on each of the tools in the curricular part or in the socio-emotional part, all of them aim to support the centres in their inclusion processes, making them more intercultural, as well as accompanying newly arrived students in their welcome to the schools.

### 3.1.2. Contributions to the evaluation of prior learning

Some educational centres have their own initial evaluations of prior learning, as well as processes and plans for supporting and welcoming newly arrived migrant students while, similarly, some administrations have also prepared some evaluation proposals that are available to the educational centres. Therefore, the tools presented in this guide constitute one more way of supporting centres and students in this process, and attempt to play their part with methodologies and approaches that once again lead to rethinking inclusion.

As was explained and is shown, the reflection process and the result have been different in each of the countries, giving rise to contextualised tools. Taking this fact into account, throughout the next section two key and important elements extracted from experience are highlighted: firstly, on how reflection has been made, continuing rethinking from where and from what point of view inclusion is approached and secondly, putting emphasis on factors that are often not given the attention they should be given when it comes to accompanying newly arrived migrant students. These factors are:

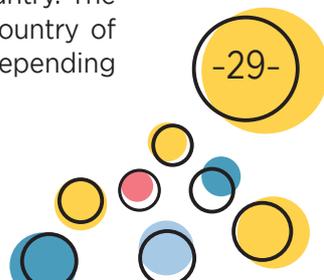
- The socio-emotional field
- Global competence

#### The socio-emotional field

This field is fundamental, so it is important to give it full attention since **newly arrived students face multiple changes and challenges**. For this reason, **some guidelines** are included below, focusing on such changes and challenges, and it is necessary to consider them when carrying out the initial evaluation of the students:

- The **migratory experience**: culture shock; uprooting; separation from family; traumatic migratory experiences or simply the process of getting to know a new country. The migratory experience is influenced by gender factors, the arrival in the country of destination, which is always shocking, in the case of women, can be more so depending

<sup>11</sup>. To download the tool: <https://feinamc.eu/about/>



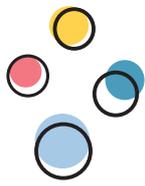
on the country from which they come. Migration can generate changes in gender roles and create tensions within the family that affect migrant students.

- **Lack of knowledge of the language:** as UNESCO points out, everyone has the right to be able to study in their mother tongue, an issue that, in addition to improving and having an impact on learning, also has a great impact on the socio-emotional field. Linguistic diversity is a factor that helps reinforce respect for difference.
- **Coexistence and relationships with peers:** the relationship with peers is a fundamental aspect, which can reinforce the self-esteem of students, the feeling of security in the centre. Likewise, it can also be a factor of segregation, of isolation if pressures are produced in groups with little level of openness, therefore it is especially important to nurture it and work on it<sup>12</sup>.
- **Identity construction process:** stress about how they think of themselves when the thought occurs in contexts in which groups, values or customs diverge from those that constitute the usual references.
- **Socio-economic difficulties of families:** since they generate an important starting point of inequality that affects students and can have repercussions both in learning and in the socio-emotional aspect, as well as in the exercise and access to the right to education.
- **Affective-emotional needs:** identification and expression of the emotions felt; assessment of competences and abilities -self-concept and self-esteem.
- **Racial discrimination:** discrimination, rejection, devaluation, exclusion based on race, colour, ancestry or national or ethnic origin. It is necessary to ensure that students do not suffer from it or do not exercise it through our practices due to the strong socio-emotional impact it has on the lives and bodies of students.

At the same time, there are **strategies and positions** in place that schools can implement in order to pay attention to the socio-emotional environment of students:

- **Implementation of critical intercultural education activities, emotional education:** educational activities and actions to value and make visible the diversity of other know-how, knowledge and ways of being, feeling and acting in the world, to promote emotional development; warmth of the welcoming process.
- **Promotion of the school-family relationship:** actions of the centre to support families and favour the relationship with the centre and the educational community as a whole; Mechanisms for promoting participation in bodies and activities considering that not all people, due to the social categories (race, class, gender, etc.) that we encounter start from the same point in order to participate.
- **Interaction with the closest resources:** educational, psychosocial, municipal support, at the autonomous community level, from civil society organisations, such as organisations of migrants from the neighbourhoods or places where the educational centre is located.
- **Review of practices and documents of the centre:** from a critical anti-racist and intercultural approach, from intersectionality, from critical thinking. Rethinking inclusion from that point.

12. The intercultural mentoring program that we present below provides all the elements needed to be able to attend and accompany this point.



## Global competences<sup>13</sup>

Another approach when carrying out any prior learning evaluation process deals with an approach that does not focus on testing cognitive knowledge, but on knowing and challenging the skills and competences of the students. In a global society like the one we live in, student competences are more important. But **why do we need competences to be global citizens or the so-called global competences?**

Global competence is made up of four basic elements of knowledge, skills, attitudes and values (OECD 2018):

- Examining issues of local, global and cultural importance
- Understanding and appreciating other people's perspectives and visions of the world.
- Participating in open, appropriate and effective interactions between cultures
- Acting in favour of collective well-being and sustainable development. Furthermore, it makes it possible

Within the framework of the four elements that it raises, two issues stand out:

### Living life in intercultural societies

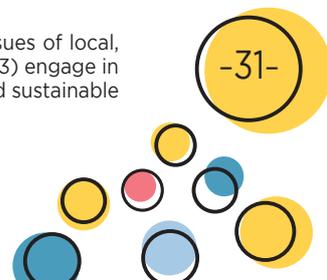
Education in global competences can promote cultural awareness and respectful interaction in increasingly diverse societies. The increasing migratory movements around the world, whether due to war, persecution or climate change, require societies that are increasingly flexible to cope with change. By fostering mutual respect and appreciation, young people can experience what it is like to live as citizens of the world. Education alone cannot end racism and discrimination, but it can make an important contribution to challenging cultural prejudices and stereotypes and to critically reflecting on one's own views again and again, (translated and adapted from OECD 2015, p. 5.) as well as to question and identify the systems that perpetuate inequalities.

### The attainment of the 2030 Agenda for Sustainable Development

The promotion of global competence tries to get as many children, young people and adults as possible interested in global problems and commit to addressing the social, political, economic and environmental challenges that the world faces. The 2030 Agenda with its 17 Sustainable Development Goals (SDGs) recognises the crucial role of education in achieving the SDGs and especially through target 4.7 'guaranteeing that by 2030 all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development' (translated and adapted from OECD 2015, p. 5.)

The application of global competence in the framework of the initial evaluation of prior learning of newly arrived migrant students focuses on a type of evaluation that is considered not individually, but collectively, with the class group, in such a way that it does not only involve assessing the skills of newly arrived migrant students to promote inclusion in

13. "The global competence is a multidimensional capacity that encompasses the ability to: 1) examine issues of local, global, and cultural significance; 2) understand and appreciate the perspectives and worldviews of others; 3) engage in open, appropriate and effective interactions across cultures, and 4) take action for collective well-being and sustainable development." (OECD, 2022, p.11).



educational systems, but that this is carried out collectively and while rethinking inclusion as a global challenge, recognising that a competence like the global one, which is so necessary, is not applied and developed sufficiently among the students as a whole, nor among the teachers.

## 3.2. Intercultural mentoring

The intercultural mentoring programme among peers is a valuable methodology that aims to promote the inclusion process of newly arrived migrant students, with the guidance, accompaniment and support of their own peers, that is, by their own classmates<sup>14</sup>.

### Mentor

A student with considerable experience in the educational system, a migrant or national of migrant origin or ancestry, who wishes to provide support to newly arrived students in their inclusion process within the educational community in order to accompany them in the challenges related to the new educational system.

### Accompanied student:

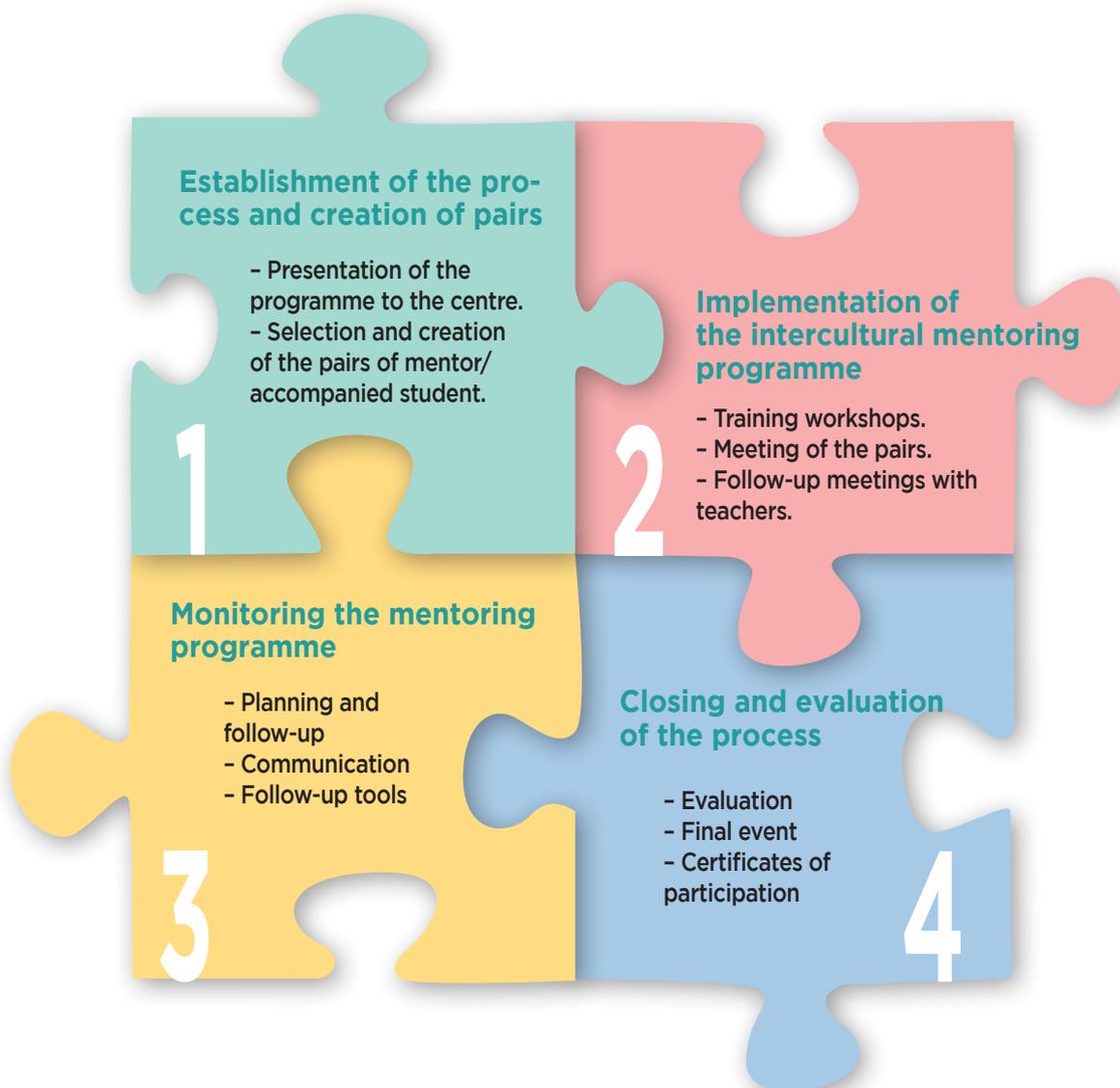
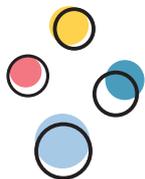
A migrant student who has newly arrived in the educational system, who expresses the need and desire or agrees to be accompanied by another student.

Given that the development of the methodology and, therefore, both this section and the following one, have been included in the document *Including newly arrived migrant students through peer mentoring-Guidelines for Teachers*, we present only a few brief comments, without going into detail about them again, while inviting the reader of this guide to refer to the aforementioned document in order to obtain more detailed information.

### 3.2.1. How is it implemented?

As this section has been developed in the document *Including newly arrived migrant students through peer mentoring-Guidelines for Teachers*, the intercultural mentoring methodology in the framework of educational centres is proposed according to the following steps:

14. The implementation of the methodology can also be carried out in a group, therefore, accompaniment is not necessarily done in pairs.



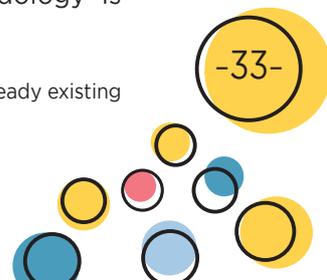
For more information, please refer to: *Including newly arrived migrant students through peer mentoring-Guidelines for Teachers.*

### 3.2.2. Steps for its incorporation into the educational project of the centre

In view of the fact that the guide for teachers has included the implementation methodology of mentoring in centres, what will be expounded in the next section is, therefore, a proposal for reflection which facilitates the incorporation of a methodology and practice like intercultural mentoring at the level of the educational centre, in the educational structures and projects of the centre.

Therefore, the process that is proposed below has the objective of generating sustainability<sup>15</sup> within the educational centres when incorporating a methodology such as intercultural mentoring into their educational projects. The incorporation of the methodology is

15. By sustainability we mean that it is not a specific action, but a process that is articulated with others already existing in the educational centre aimed at promoting inclusion.





proposed so that these centres can adapt and modify it according to their needs, reality, context and structures.

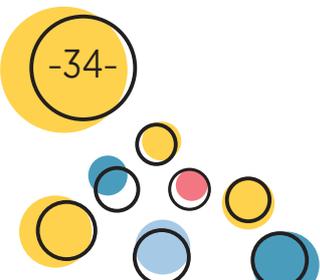
Similarly, the proposal that is provided below aims to go beyond mere implementation, and accompanies the centres so that it forms part of the organisational culture of the educational centres in the documents that govern their structures, identity and goals.

One step of these characteristics requires the following:

- Consensus and commitment by the educational community as a whole in order to incorporate the mentoring programme.
- Involvement of management teams.
- Alignment with the policies of the centre.
- Commitment and time to be dedicated to the process.

This process, at the same time, has the purpose of promoting competences in educational centres, as well as create appropriation of the methodology, analysing its characteristics and what could be done to make it part of the cultural centre and sustainable.

For this reason, we propose an activity that includes a proposal to carry out precisely this process.



## Activity



### Objectives:

- Provide a space for work and dialogue in the educational centre so that the intercultural mentoring programme and its methodology are included in the Educational Centre Project, thus forming part of the organisational culture of the centres.
- Establish the intercultural mentoring programme with other agencies/areas (interculturality plan, welcome plan, volunteer areas, etc.) of the school.
- Generate sustainability within educational centres when incorporating a methodology such as intercultural mentoring into their educational projects.



### Materials:

Paper, post-it notes, pens, flip chart, markers.



### Required resources and recommended environment:

Choose a quiet work-space that promotes group work.

It is recommended to carry out the activity in 2 sessions of 1h and 30 minutes each, in such a way that in the first session steps 1 to 4 are addressed and in the second session, steps 5 to 7.



### Development:

**Step 1:** Generate a work space between the teachers and the management team of the centre that promotes working together.

**Step 2:** It is proposed that, based on the approaches, as well as the analysis and reflection proposed throughout this guide and, while using the teacher's guide for the implementation of intercultural mentoring as reference, everyone discusses and answers the following questions as a team:

- What is the intercultural mentoring programme?
- What is its meaning within the framework of the educational system?
- And in our centre?

**Step 3:** Based on the steps in which the implementation of intercultural mentoring<sup>16</sup> is established, the working team will carry out an analysis of its structure and the steps it proposes, in order to identify:

16. Please refer to the diagram in section 3.2.1. of this guide, as well as section 3 of the document Implementation of the intercultural mentoring programme between peers - A guide for teachers.

- If its approach fits in our educational centre.
- Which issues do not fit and, therefore, would need to be modified, readjusted, redone, etc.

**Step 4:** Carry out an analysis of the strengths and weaknesses of the centre that facilitate or hinder the programme from being carried out and forming part of the organisational culture of the centre<sup>17</sup>:



When this has been completed, the strengths and weaknesses will be analysed and organised into the system.

**Step 5:** Once the analysis of strengths and weaknesses has been carried out, we will think about those strengths/contributions that we can make, first individually, and then collectively, as a group that represents the entire centre in order to be able to contribute elements that facilitate the incorporation of the intercultural mentoring programme in the centre.

**Step 6:** Taking into account the reflection that has been made above, it is proposed to reflect on the following:

- What is needed in order to be able to implement the intercultural mentoring programme in the educational centre?
- Which structures are already existent within the center and into which the programme could fit? What could it be aligned/articulated with?
- How do we involve the rest of the educational community?

**Step 7:** In light of the foregoing analysis that we have carried out, we collect all the elements and return to step 3, in such a way that we can reflect better when proposing a structure that fits more with our centre, and we will have achieved alignment with other structures and documents of the centre. This will make it easier for it to form part of the organisational culture of our educational institution, guaranteeing its sustainability over time.

The intercultural mentoring programme has all the elements needed in order to be executed in response to the challenges that have been raised throughout this guide, as well as a perfect scenario for the implementation of the approaches and elements proposed.

17. In the case of those educational centres that have previously carried out the proposed self-assessment, it is recommended to incorporate it into this analysis of strengths and weaknesses.

# Conclusions and lessons learned





## Conclusions

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ethinking inclusion in our educational centres is not an easy task and requires identifying and dismantling many narratives in relation to migration and some of the systems that generate inequality and exclusion based on race, gender and class. If these systems are not dismantled in the educational field, we are allowing them to operate through education and undermine any attempt to promote inclusion. For this reason, along these lines we have tried to provide elements, approaches, that can accompany us in this process, always starting

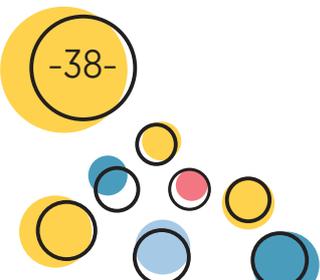
from the possibility of questioning and reflection on such a great and important challenge - which in turn, we believe, responds much more to the multiple and diverse realities in which educational action is developed in schools. In many aspects, this transcends the walls of educational institutions, requiring new views and ways that they must be accompanied by public policies that encourage and enable them, opening the educational systems to all the absent voices.

Likewise, being able to turn the aforementioned into reality requires training of teachers, as well as training the educational community as a whole which, in turn, implies a commitment and responsibility on the part of public administrations, since for this to occur, the following are necessary:

- Support and accompaniment.
- Time: to promote inclusive processes, teamwork, critical thinking, for training focused on approaches, methodologies, etc.
- Reformation of initial teacher training.
- The teaching staff must possess educational references that represent the diversities (ethnic minorities, Afro-descendants, etc.), providing situated knowledge and know-how.
- Training focused on gender, intersectionality and anti-racism approaches etc.
- Working from methodologies that encourage participation, reflection, cooperation, collective construction and that goes through the body.

## Lessons learned

With the lessons learned that are provided below, we only intend to contribute and share some lessons resulting from the experience arising from the implementation of the project, which can help and guide educational centres both to rethink inclusion, and to implement the good practices provided.



## Prior Learning Assessment Tool

- Exploring the option of proposing the initial evaluation of prior learning from a group methodology and not from an individual aspect, involving and sharing the whole class, focusing not only on cognitive learning but on knowing and challenging the abilities of the students and from global competence, is a novel approach that can be empowering for students.
- In addition to considering the curricular aspect, focusing the initial evaluation of students on the socio-emotional aspect as its central axis, is considered as fundamental. This issue will affect student learning in a significant and very positive way.
- In certain education systems, as a result of the prior learning evaluation, newly arrived migrant students are placed in a lower grade when compared to that in their country of origin. This fact has a strong emotional impact on students.
- Aspects like pictures and icons used should reflect the effort towards inclusion of newly arrived children.
- For Newly arrived children, haven an “assessment” as a first tool of inclusion can be chocking.
- The tool should be flexible enough, not appear as a test and be used by students from the host country so that it does not discriminate against the newly arrived migrant students.
- The tool should be language inclusive and take into account the cultural differences of the migrant students.

## Intercultural mentoring

- From the experience of the project, it can be deduced that a peer-to-peer methodology such as intercultural mentoring constitutes an idea of accompaniment and support among peers that impacts the self-esteem and self-concept of students and has a very positive impact on their learning.
- Students who have participated in the mentoring programme in some way constitute a community, and it is precisely in the community that learning occurs. At the same time, this constitutes a safe space that is created collectively.
- Those who participate in the experience somehow become benchmarks for the educational community, which turns the students into protagonists, making their absent voices visible.
- Generating this community, working on group cohesion, prior to forming pairs or groups between mentors and the students they accompany is highly recommended.
- The involvement and commitment of management teams is essential for the proper functioning of schools. Also, having equally committed teachers, who have quality time to coordinate and follow up on it.
- Through participation in the programme, students strengthen both their global competence and their intercultural competence.

- The fact that some of the mentors speak the same language as the newly arrived accompanied students is a positive factor in the sense that learning in that space occurs in their mother tongue.
- Training of the teachers and the centre on approaches such as anti-racism or intersectionality is deemed as an important factor. In this manner, they can become aware of their own prejudices and their causes and dismantle them, which is essential when working with students with diverse ethnic-cultural characteristics.

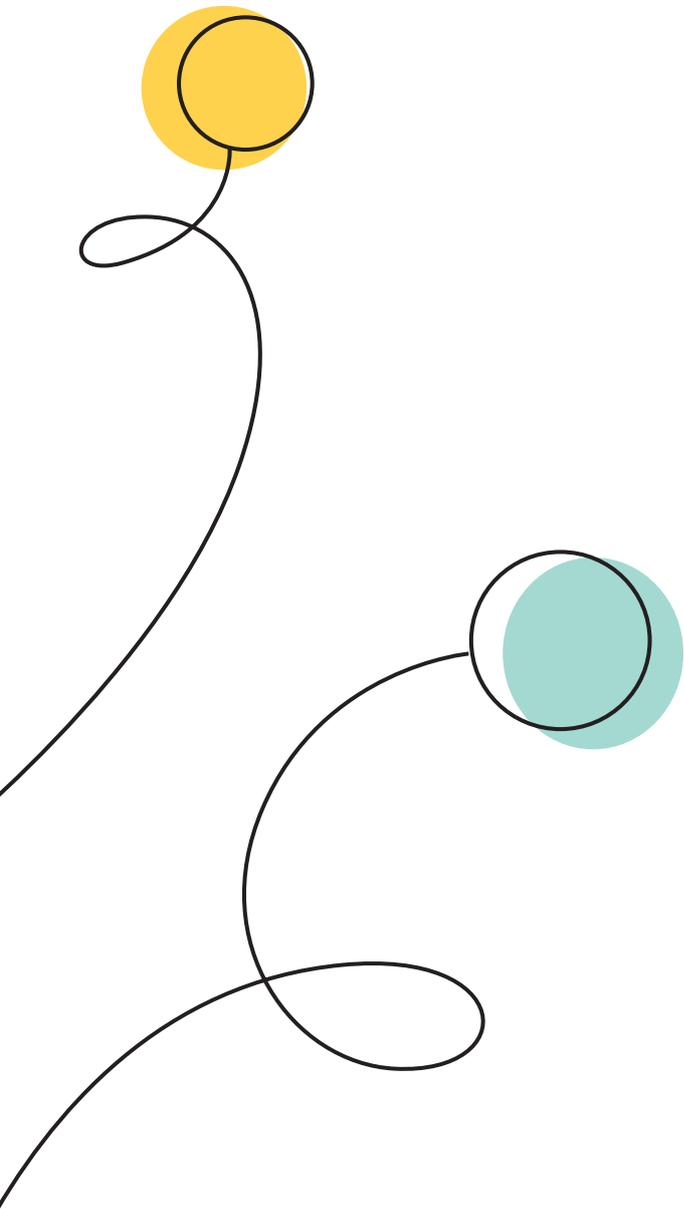
It is, therefore, the states' obligation to guarantee and rethink inclusion in education, eliminating structural barriers, such as gender inequality or racial discrimination and inequality based on class, etc. that undermine and increase gaps and pockets of exclusion.

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Co-funded by the  
Erasmus+ Programme  
of the European Union