CULTURAL DIVERSITY AND ITS MANAGEMENT IN PRIMARY SCHOOLS ACCORDING TO THE TYPOLOGY OF THE EDUCATIONAL CENTRES. THE CASE OF SOUTHERN SPAIN

Mónica Luque Suárez, Mar Venegas Medina, Elisa Velasco Guerrero & Kiko Sánchez-Miranda

This research focuses on southern Spain, specifically in the regions of Andalusia, Murcia, Ceuta and Melilla. It aims to analyse the strategies that primary schools implement with students and families in relation to cultural diversity in their activities to promote intercultural social interactions. The main objective is to look at the differences between schools according to types of school, i.e. whether they are public or private schools, or private subsidised schools. This research is part of the projects corresponding to the State Programme R+D+i Oriented to the Challenges of Society. A quantitative methodology was used to carry out this study, based on one-factor ANOVA and Student's t-test. The sample consisted of 420 respondents among school management staff. The results show statistically significant differences in the inclusion of cultural diversity activities in the school curriculum, in textbooks and in intercultural education as a reference point in schools.

Keywords: Cultural diversity, Interculturality, Social interaction, Types of school.

Diversidade cultural e a sua gestão nas escolas do ensino básico segundo a tipologia dos estabelecimentos de ensino: o caso do sul de Espanha.

Resumo: Esta investigação centra-se no sul de Espanha, especificamente nas regiões da Andaluzia, Múrcia, Ceuta e Melilla. Pretende analisar as estratégias que as escolas primárias implementam com os alunos e as famílias em relação à diversidade cultural nas suas actividades para promover interações sociais interculturais. O principal objetivo é analisar as diferenças entre as escolas de acordo com o tipo de escola, ou seja, se são escolas públicas ou privadas, ou escolas privadas subsidiadas. A questão a responder é se existem diferenças entre os três tipos de escolas no que diz respeito ao tratamento da diversidade cultural. Esta investigação faz parte dos projectos correspondentes ao Programa de Estado I+D+i Orientado para os Desafios da Sociedade. Para a realização deste estudo foi utilizada uma metodologia quantitativa, baseada na ANOVA de um fator e no teste t de Student. A amostra foi constituída por 420 inquiridos entre o pessoal de gestão das escolas. Os resultados mostram diferenças estatisticamente significativas na inclusão de actividades de diversidade cultural no currículo escolar, nos manuais escolares e na educação intercultural como ponto de referência nas escolas. Também se observam diferenças em termos de distinção entre escolas.

Palavras-chave: Diversidade cultural, interculturalidade, interação social, tipos de escola.

La diversité culturelle et sa gestion dans les écoles primaires selon la typologie des établissements scolaires : le cas du sud de l'Espagne.

Résumé: Cette recherche se concentre sur le sud de l'Espagne, plus précisément sur les régions d'Andalousie, de Murcie, de Ceuta et de Melilla. Elle vise à analyser les stratégies que les écoles primaires mettent en œuvre avec les élèves et les familles en matière de diversité culturelle dans le cadre de leurs activités visant à promouvoir les interactions sociales interculturelles. L'objectif principal est d'examiner les différences entre les écoles en fonction de leur type, c'est-à-dire s'il s'agit d'écoles publiques ou privées, ou d'écoles privées subventionnées. En Espagne, ces trois types d'écoles existent, bien qu'elles relèvent toutes de la même loi sur l'éducation. Cette recherche fait partie des projets correspondant au programme d'État R+D+i orienté vers les défis de la société. Une méthodologie quantitative a été utilisée pour réaliser cette étude, basée sur l'ANOVA à un facteur et le test t de Student. L'échantillon était composé de 420 répondants parmi le personnel de gestion des écoles. Les résultats montrent des différences statistiquement significatives dans l'inclusion d'activités liées à la diversité culturelle dans le programme scolaire, dans les manuels et dans l'éducation interculturelle en tant que point de référence dans les écoles.

Mots-clés : Diversité culturelle, interculturalité, interaction sociale, types d'écoles.

La diversidad cultural y su gestión en las escuelas de educación primaria según la tipología de los centros educativos: el caso del sur de España.

Resumen: Esta investigación se centra en el sur de España, concretamente en las regiones de Andalucía, Murcia, Ceuta y Melilla. Pretende analizar las estrategias que los centros de primaria ponen en práctica con los alumnos y las familias en relación con la diversidad cultural en sus actividades para promover interacciones sociales interculturales. El objetivo principal es observar las diferencias entre los centros según su tipología, es decir, si son centros públicos, privados o privados concertados. Esta investigación forma parte de los proyectos correspondientes al Programa Estatal I+D+i Orientada a los Retos de la Sociedad. Para llevar a cabo este estudio se utilizó una metodología cuantitativa, basada en ANOVA de un factor y prueba t de Student. La muestra estuvo formada por 420 encuestados entre el personal directivo de los centros escolares. Los resultados muestran diferencias estadísticamente significativas en la inclusión de actividades sobre diversidad cultural en el currículo escolar, en los libros de texto y en la educación intercultural como punto de referencia en los centros escolares.

Palabras clave: Diversidad cultural, interculturalidad, interacción social, tipos de escuela.

1. Introduction

Cultural diversity is an evident reality in Western countries, including Spain, where this research was carried out, and where this phenomenon has been increasingly apparent since the 1990s (Venegas el al., 2023) as well as in the other part of the world, currently with the war conflicts. Schooling and educational provision for foreign students is one of the main challenges, amongst others, faced by many primary school classrooms in all the Spanish autonomous communities and cities, establishing multiculturalism as a fundamental axis of cultural diversity more as a richness than a problem (Garreta et al., 2022). The cultural diversity in schools only began to be taken into consideration migrants of foreign origin, who first came to the country in the 1990s (Gatti & de Menezes, 2021). Consequently, as Faist (2009) points out, diversity has a profound relationship with cultural pluralism in society, but Vertovec (2012) goes further by stating that 'we are living in the age of diversity' (p. 287), or even 'super-diversity' (Vertovec, 2007).

As a prelude to the above, it can be stated, following Contini et al. (2016), that the process of interculturalities is linked to the migratory trajectory and the management of cultural diversity, pervading the Spanish educational setting by means of plans, projects, programmes and regulations issued by the different autonomous communities and autonomous cities (Ceuta and Melilla), which are also the subject of this research, do not have their own educational competences and are governed by those regulations developed by the Spanish national government. In addition, the Spanish educational system is made up of both state and private schools. However, many of the privately typology schools are part of the free education offer because they are financed with state funding.

The aim of this study is to find out what types of social interaction are being implemented to promote interculturality in primary schools and how this is manifested depending on the typology of educational centres. To study how cultural diversity is integrated and generates the form of a pluralistic culture, thus marking differences and tolerating them, but at the same time establishing bonds of coexistence and creating social justice. This will be analysed through various strategies, namely: the existence of plans, projects and programmes for cultural coexistence and reception classrooms, the ways of communication between the schools and the families of these students of foreign origin, and the cultural and religious diversity reflected in the school textbooks. Internationally, the OECD's Learning Framework 2030

highlights the importance of preserving unity in a society proud of its identity, where today's learners are trained for the future as becoming agents of change. But to address these changes, the first to be trained should be teachers (Singh et al., 2021)

But how are primary schools responding to this phenomenon? Primary schools are particularly important settings in which to study culture (Gelerstein et al., 2018). Authors such as Hofstede (2011) and Hofstede et al. (2014) argue that, by the age of 10, children begin to go through a process where cultural elements – both in form and content – are acquired, and it is at this point that experts state that learning becomes more conscious and values become relatively stable structures.

Nowadays, we live in a society where cultural diversity is a reality, so it is important to know how to take advantage intercultural coexistence (Smith, 2024). Hence, intercultural education is seen as a tool which can be used as a bridge, a link, for the transmission of values such as dialogue in order to help in the construction of a global society based on coexistence and equality (Custodio-Felgueras et al., 2022), this critical perspective is aligned with approaches that question the hegemonic structures of knowledge, proposing an intercultural education that not only recognises cultural diversity, but also promotes a profound transformation of educational institutions towards more inclusive and equitable models (Duarte & Moreira, 2021).

Previous studies carried out by this research team in the southern regions of Spain led to the identification of two models of approaching cultural diversity (Venegas et al., 2023). On the one hand, there is an understanding of cultural diversity as something endogenous in nature; that is, it is understood as a phenomenon inherent to society itself, something that is part of it. Diversity is intrinsic to society. It is an endogenous principle of social structuring. This model has been found only in the autonomous cities of Ceuta and Melilla, the Spanish cities in North Morocco, Africa (Venegas et al., 2025, p.4). On the other hand, diversity can be understood from an exogenous point of view. In this case, it is conceived as something external to the society itself and related to the arrival of people of foreign origin. The discourses categorised in the exogenous model of cultural diversity are characterised by considering cultural diversity as a recent phenomenon, derived from immigration in Spain since the 1990s. Diversity is seen as an exogenous phenomenon rather than as something intrinsic to society. This model is dominant in Andalusia but has also

been identified in the autonomous cities of Ceuta and Melilla. (Venegas et al., 2025, p.6).

The analysis of how cultural diversity is dealt with in primary schools was carried out by addressing issues such as the attention given to the families of foreign students (Ruiz & Gómez-Becerra, 2021). As López-Vélez et al. (2020) affirms, "diversity is also present in their families with their structure, patterns and styles of upbringing, educational expectations, culture, language, background, socio-cultural level, previous history, etc". It was also analysed whether cultural diversity is addressed within the curriculums, whether 'reception classrooms' or 'coexistence programmes' are being implemented (Martin Vicente-Ruiz et al., 2024).

As for previous studies about the responses given by primary schools to cultural diversity according to the typology of educational centres, specialised literature is scarce. In Spain, there are a few reports on the presence, development and results of students of foreign origin in primary schools (Ministerio de Educación y Formación Profesional, 2022). There are some studies which analyse the educational outcomes of the general school population by typology (Choi & Calero, 2012), as well as the school practices to promote integration and well-being among children belonging to the first immigrant generation (Sánchez-Medina et al., 2014), or the profile of foreign students in schools with a high presence of immigrant students (Alkorta & Shershneva, 2021). In Ireland, which like Spain has a Catholic tradition and also shares a growing cultural and religious diversity, a study has been found on how state schools introduce elements of cultural diversity with a degree of development which is not sufficient within the context of the growing secularisation in the country (O'Flaherty et al., 2018). Another paper analyses how the official ethos of multi-faith primary schools is mobilised in everyday school interactions to foster diversity and tolerance (Faas et al., 2019).

However, no studies have been found which analyse the coping strategies of primary schools in response to the cultural diversity of students and their families according to whether the schools are state-owned, privately-owned or subsidised private schools. This gap leads to the research questions that this paper aims to answer, namely: Are there significant differences in the strategies that primary schools deploy in the field of cultural diversity of students and families to promote intercultural social interactions according to the typology of educational centres and the region where it is located? Are these changes related to endogenous or

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exogenous ways of understanding cultural diversity? And, finally, do these diverse perspectives on interpreting cultural diversity have any relation to the types or its geographical location? In this paper, we discuss this phenomenon empirically, based on our research data.

2. Method

2.1. Design and Participants

The analysis aims to delve into the ways of social interaction which take place in primary schools with the objective of instilling interculturality and how they are manifested depending on the typology of educational centres, how cultural diversity is worked on in primary schools in the autonomous communities of Andalusia and Murcia, and in the autonomous cities of Ceuta and Melilla. For this purpose, a descriptive and cross-sectional quantitative research methodology was used because it describes the characteristics of the representative sample by identifying the relationship between variables, thereby obtaining objective data and facilitating statistical analysis and comparison between different variables.

The sample was composed of 420 surveys completed by members of the management teams of primary schools for children aged between 6 and 12 years old in the autonomous communities of Andalusia and Murcia, and the cities of Ceuta and Melilla. Of these schools, 81.7% were state-owned, 3.1% were privately owned and 15.2% were state-subsidised private schools, with a confidence level of 95.5% in the most unfavourable case (p = q = 50%) and a statistical error (SD) of ±2.25%.

The data collection was proportional, i.e. representing the provincial territorial distribution and the public/private/state-subsidised private the typology of educational centres.

For the composition of the sample, the provincial lists were used. These were previously compiled (name of the school, postal address, e-mail address and contact telephone number, type of centres) and a random selection was made until the required provincial sample was obtained.

The profile of the respondents to the survey is that of members of the management teams with a fair amount of experience in their schools (Table 1). It should be noted that 54.8% of the sample surveyed had no specific training relating to the issue of cultural diversity (Figueredo & Ortiz-Jiménez, 2018). In addition, 69.8% stated that they did not have specific teaching staff at the school to deal with culturally diverse

students or to work on cultural diversity with primary school students, while the other 29% did have specific teaching staff.

Table 1. Profile of respondents according to teaching experience, gender and position.

Teaching experience (years)	Response rate (%)
Up to 15 years	26.0
From 16 to 25 years	47.1
Over 25 years	26.9
Mean	21.41
Standard deviation	8.411
Gender	*response rate (%)*
Women	57.1
Men	42.9
Team position	*response rate (%)*
Headteacher	49.5
Head of studies	27.1
Secretary	21
Other position	2.4

Source: Authors' own from the test' answer

2.2. Instrument

The instrument used to collect the information was a questionnaire created by the project's own research team on the basis of a previous theoretical-empirical phase.

This questionnaire was validated by three experts with sociological and psych-pedagogical profiles. In order to review and adapt the questions to the objectives of the project, it was administered to people with a similar profile to the final respondents, from different communities and the typology of educational centres, with the aim of verifying the correct understanding and the order of questions to be asked in the questionnaire prior to its administration.

In order to analyse the existence or not of cultural diversity aspects in the questionnaire, closed scale questions were asked. To detect specific actions, such as the existence or not of reception classrooms for foreign students, dichotomous

questions were used. Finally, to detect whether or not they acted on intercultural education, open-ended and multiple-choice questions were applied. Subsequently, statistical analysis was carried out using IBM SPSS V25.0 software, with which univariate and bivariate analyses were performed.

The design and procedure were conducted under the ethical criteria of the call for research grants for 'Research Challenges' R+D+i Projects, corresponding to the State Programme for R+D+i Oriented to the Challenges of Society, within the framework of the State Plan for Scientific and Technical Research and Innovation (Ministry of Science, Innovation and Universities, resolution CSO2017-84872-R).

2.3. Data analysis

For data analysis frequencies and percentages were used for the basic descriptive data. Additionally, in order to determine the existence of statistically significant differences between the variables, a one-factor ANOVA test was used (for the variable 'Community') with a significance level of $p \leq .05$ (Amador et al., 2017), assuming the homogeneity of the alliances beforehand (Gelerstein et al., 2018) and a Student's t-test for independent samples – for the variable 'the typology of educational centres' with the variables 'programme/plan/project concerning the reception classroom for foreign students and for coexistence', 'communication with families of foreign origin', 'reflecting religious diversity in educational texts and in the School Organisation and Operation Regulations (SOOR) or Internal Regulations (IR)'. The reliability of the instrument was quite high, 0.837, obtained through Cronbach's alpha coefficient.

3. Results

First of all, we will present the results of the ANOVA test for the variable 'Community'. This will allow us to find out whether there are significant differences in the dependent variables: 'The cultural diversity existing in society should be better included in the school curriculum', 'Intercultural education should be a point of reference in all schools in their community' and 'School texts should reflect more of the cultures existing in society'.

Table 2 shows statistically significant differences (0.026) in the first variable, 'The cultural diversity existing in society should be better included in the school curriculum', with the highest value being observed in the autonomous city of Ceuta,

followed by Andalusia, the Region of Murcia, and finally Melilla (9,15±27,00 vs. 2,45±7,55 vs. 1,68±,64 vs. 1,57±,53; $p < 0,05$).

In Table 3, the results of the post-hoc test can be seen. There inter-group differences (Bonferroni) can be observed. Specifically, there are significant differences between the following communities: Andalusia versus the autonomous city of Ceuta, and Murcia versus the autonomous city of Ceuta. Thus, there are no significant differences between Andalusia, the Region of Murcia and Melilla.

Table 2 shows the results of the analysis of the question whether intercultural education should be a point of reference in all schools in their community, and we obtain statistically significant differences (0.000) depending on the communities, with the highest value being obtained in the autonomous city of Ceuta, followed by Andalusia, the Region of Murcia and Melilla, by quite some distance (16,85± 36,46 vs. 3,36 ±10,61 vs. 1,80 ± ,75 vs. 1,57± ,78; $p < 0,001$).

We can observe inter-group differences (Bonferroni) for this independent variable (Table 3), with significant differences between the following regions: Andalusia and the autonomous city of Ceuta; Murcia and the autonomous city of Ceuta, and Melilla and Ceuta. Likewise, there are no significant differences between Andalusia and the Region of Murcia, and Murcia and Melilla.

Finally, the variable 'School texts should reflect more of the cultures existing in society' (Table 2) shows statistically significant differences (0.000) depending on the autonomous communities, with the highest value obtained by the autonomous city of Ceuta, followed by Andalusia, the Region of Murcia and Melilla (31,85± 46,60 vs. 2,65 ±7,53 vs. 1,88 ± ,74 vs. 1,43 ± ,53; $p < 0,001$). In addition, for this variable, significant inter-group differences (Bonferroni) can be observed (Table 3) between the following regions: Andalusia and the autonomous city of Ceuta; Murcia and the autonomous city of Ceuta, and Melilla and Ceuta. Likewise, there are no significant differences between Andalusia and the Region of Murcia, and Murcia and Melilla.

Table 2. List of variables related to cultural diversity (CD) and intercultural education (IE) in schools and communities.

Variables on CD and IE	Communities	M	SD	CI (95%)		F	Sig.
				Lower	Upper		
Inclusion of cultural diversity in school curriculum	Andalusia	2.45	7.55	1.64	3.27	3.12	.026
	Murcia	1.68	.64	1.52	1.84		
	Ceuta	9.15	27.00	-7.17	25.47		
	Melilla	1.57	.53	1.08	2.07		
Intercultural education as reference in all schools	Andalusia	3.36	10.61	1.74	3.32	6.56	.00
	Murcia	1.80	.75	2.22	4.50		
	Ceuta	16.85	36.46	1.61	1.99		
	Melilla	1.57	.78	-5.19	38.88		
School texts as a reflection of existing cultures	Andalusia	2.65	7.53	1.84	3.46	33.50	.00
	Murcia	1.88	.74	1.69	2.06		
	Ceuta	31.85	46.60	3.69	60.01		
	Melilla	1.43	.53	.93	1.92		

Table 3. Significant inter-group differences between communities for the variables on cultural diversity (CD) and intercultural education (IE) in schools (Bonferroni).

	(I) Community	(J) Community	(I-J)	Error Dev.	Sig.	CI (95%) Lower	Upper
Inclusion of cultural diversity in school curriculum	Andalusia	Murcia	.78	1.11	.89	-2.08	3.64
		Ceuta	-6.70*	2.31	.02	-12.66	-.74
		Melilla	.88	3.12	.99	-7.17	8.94
	Murcia	Andalucía	-.78	1.11	.89	-3.64	2.08
		Ceuta	-7.48*	2.49	.01	-13.89	-1.07
		Melilla	.11	3.25	1.00	-8.29	8.50
	Ceuta	Andalucía	6.70*	2.31	.02	.74	12.66
		Murcia	7.48*	2.49	.01	1.07	13.89
		Melilla	7.58	3.83	.19	-2.31	17.47
	Melilla	Andalucía	-.89	3.12	.99	-8.94	7.17
		Murcia	-.11	3.25	1.00	-8.50	8.29
		Ceuta	-7.58	3.83	.19	-17.47	2.31
Intercultural education as reference in all schools	Andalusia	Murcia	1.56	1.54	.74	-2.40	5.53
		Ceuta	13.48*	3.21	.00	-21.76	-5.20
		Melilla	1.79	4.34	.97	-9.39	12.98
	Murcia	Andalucía	-1.56	1.54	.74	-5.53	2.40
		Ceuta	15.05*	3.45	.00	-23.94	-6.15
		Melilla	.23	4.52	1.00	-11.42	11.88
	Ceuta	Andalucía	13.48*	3.21	.000	5.20	21.76
		Murcia	15.05*	3.45	.000	6.15	23.94
		Melilla	15.28*	5.32	.022	1.55	29.00
	Melilla	Andalucía	-1.79	4.336	.976	-12.98	9.39
		Murcia	-.23	4.52	1.00	-11.88	11.42
		Ceuta	15.28*	5.32	.02	-29.00	-1.55
School texts as a reflection of existing cultures	Andalusia	Murcia	.77	1.41	.94	-2.87	4.41
		Ceuta	29.20*	2.94	.00	-36.79	-21.61
		Melilla	1.22	3.98	.99	-9.03	11.47
	Murcia	Andalucía	-.77	1.41	.94	-4.41	2.87
		Ceuta	29.97*	3.16	.00	-38.13	-21.81
		Melilla	.45	4.14	1.00	-10.23	11.13
	Ceuta	Andalucía	29.20*	2.94	.00	21.61	36.79
		Murcia	29.97*	3.16	.00	21.81	38.13
		Melilla	30.42*	4.88	.00	17.83	43.00
	Melilla	Andalucía	-1.22	3.98	.99	-11.47	9.03
		Murcia	-.45	4.14	1.00	-11.13	10.23
		Ceuta	30.42*	4.88	.00	-43.00	-17.83

The following are the results of the Student's t-test for independent samples for the variables: 'Having any programme/plan/project in primary school regarding the "reception" classroom (or similar) for foreign students', 'Having any programme/plan/project in primary school regarding coexistence', 'Communication with families of foreign origin', 'School texts should reflect more the religious diversity (we do not mean teaching religion) existing in society' and 'Cultural diversity has been taken into account in the School Organisation and Operation Rules (SOOR) or Internal Regulations (IR)'. These analyses will allow us to find out whether there are significant differences in the way cultural diversity and intercultural education are implemented depending on the typology of educational centres, specifically, whether it is a state school or a state-subsidised private school. We discarded the private schools without a subsidised system because they have not shown statistically significant results for the study.

In Table 4, we observe significant differences in these variables with regard to the typology. We observe, for example, that 'programmes/plans/projects regarding reception classrooms for foreign students' are more common in state schools (.19± .467 vs. .11± .403, p < 0.012). However, it is in private subsidised schools where 'programmes/plans/projects regarding coexistence' are more emphasised than in state schools (.83 ± .380 vs. .65 ± .478, p < 0.000). The same applies to the variable 'communication with families of foreign origin' (5.77 ± 20.846 vs. 2.36 ± 9.131, p = 0.000).

It should also be noted that there are significant differences in terms of 'school textbooks should be more reflective of the religious diversity (it should be emphasised that this is not about teaching religion) existing in society' (14.84 ± 32.080 vs. 4.22 ± 10.369, p < 0.011), with the highest average in state-subsidised private schools.

Finally, it is in state schools that 'cultural diversity is taken into account in SOORs or IRs' (4.42 ± 14.665 vs. 2.22 ± .86, p < 0.000).

With regard to the topic we are dealing with in this research, significant differences in interaction in primary classrooms through cultural diversity are observed in the communities of Andalusia, Murcia, Ceuta and Melilla. Specifically, they are observed in the autonomous city of Ceuta, when asked about the inclusion in the school curriculums of aspects related to the cultural diversity existing in society, about

whether school texts should reflect better these cultures, and about whether intercultural education should be a reference point in all schools.

Table 4. Relationships between CD and IE variables and the typology of educational centres.

Variables on CD and IE	Typology educational centres	M	SD	Standard Error	F	Sig. (Levene)	Sig. (bilateral)	CI (95%)	
								Lower	Upper
They have a programme/plan/project in primary school regarding a 'reception' classroom (or similar) for foreign students	State	.19	.467	.025	6.391	.000	.012	-.032	.192
	Private subsidised	.11	.403	.050					
They have a programme/plan/project in primary school regarding coexistence	State	.65	.478	.026	57.775	.000	.000	-.285	-.257
	Private subsidised	.83	.380	.048					
Communication with families of foreign origin	State	2.36	9.131	.493	20.100	.000	.000	-6.54	.471
	Private subsidised	5.77	20.846	2.606					
School textbooks should reflect more of the religious diversity (we don't mean teaching religion) existing in society	State	4.22	10.369	.560	107.36	.000	0.11	-18.70	-2.53
	Private subsidised	14.84	32.080	4.010					
Cultural diversity has been considered in the School Organisation and Operation Rules (SOOR) or Internal Regulations (IR)	State	4.42	14.665	.792	4.790	0.29	0.06	.628	3.768
	Private subsidised	2.22	.806	.101					

4. Discussion

The data analysed in this study belong to a nationwide R+D+i study, in which cultural diversity in primary schools has been investigated. In this publication we focus on the four southernmost administrative regions of Spain: Andalusia, Region of Murcia, Ceuta and Melilla. This southern area connects the autonomous cities of Ceuta and Melilla, in North Africa, and the autonomous communities of Andalusia (in southern Spain) and the Region of Murcia (in southeastern Spain). These data are interesting, as Ceuta is a city located in Northern Africa, right on the border with Morocco, and where cultural diversity in the classroom occurs in an endogenous manner, that is, in a normalised way, inherent to society itself (Tapia, 2008; Venegas et al., 2025), without a clear perception of the existence of such diversity. However, it is surprising that both the Region of Murcia and Melilla (the last one also located in North Africa, near Ceuta), with a high proportion of students of foreign origin, have not shown significant values in this respect. As argued by Etxeberria and Elosegui (2010), this may be due to the fact that a higher proportion of these students in state schools may hinder their integration in school. Hence, there is a demand for more programmes/plans/projects in terms of 'reception classrooms' (or similar) in public schools, as can be seen from the results.

The results also indicate that, in state schools, more account is taken of cultural diversity in the school's rules of organisation and operation or internal regulations. As we said at the beginning of this paper, migration has given meaning to cultural diversity in Spain and it is in state schools where there is a higher enrolment of migrant students. Faist (2009) regards diversity as a new mode of incorporation.

We can see that the private subsidised schools are the ones which have some kind of programme/plan/project in primary education related to coexistence and are more accessible in terms of communication with families of foreign origin, although, as we have said, there are more enrolments of these students in public schools. These results show that there is also an increase in enrolments in these types of schools and, as Duarte & Moreira (2021) argues, coexistence strengthens social interaction. An organisational culture must be created in the classroom, i.e. cultural elements must be tolerated and cultural diversity in the classroom must be valued in order to have less conflict and more coexistence (Khamung et al., 2019) and the work of teachers is very important for this, and they must inform themselves about

the existing cultures in their classrooms in order to generate social cohesion inside and outside the classroom (Luque et al., 2023)

Finally, state-subsidised private schools report that textbooks should be more reflective of the religious diversity existing in society. This may be due, according to Watson (2010), to the lack of attention to religious education in state schools. This has led to an increase in denominational schools by communities which want to maintain and convey their faith to the next generation.

5. Conclusions

The large increase in the number of families and pupils of foreign origin since the beginning of the 21st century in both public and private schools has brought new challenges for the education system. The arrival of immigrants, and the profound impact this has had on schools, has led to a series of changes and greater concern on the part of both educational administrations and schools to cater for these pupils. It is therefore necessary to insist that Spanish schools include intercultural education in their documentation and in their specific classroom activities, in order to prevent the imbalances that may occur from having repercussions on coexistence and on the social justice and cohesion of the community.

On the contrary, there is a Spanish educational model that was not prepared to face the wave of migration and precisely what we want to do is to work hard on knowing how to face this problem in the most beneficial and enriching way that cultural diversity has.

Therefore, it is necessary to insist that Spanish educational centres include intercultural education in their classrooms in order to achieve a more equitable coexistence and social cohesion in the community.

The data analysed in this research suggest the challenge of multicultural schools has not yet been resolved in public, private or state-subsidised schools. There are still many aspects to be faced (teacher training, effective inclusion of all student diversities, curriculum and programmes that consider the diversity of the school community, academic failure and segregation in classrooms, etc.).

The typology of educational centres, at least between public and charter schools, does not seem to be a variable that indicates major differences in terms of diversity in the classroom. There are lights and shadows in both. We can see a road that has been travelled, but it is a road that has been started and is not finished. In order to

achieve a school being the seed of equal opportunities and social justice in the society of superdiversity, more profound and courageous choices still need to be made. In this sense, all schools, regardless of their the typology, must take firmer steps towards inclusive and intercultural education.

A proposal for improvement regarding future research would be to provide a more qualitative perspective, in order to delve more deeply into the differences which can be found depending on the types of school. It would be interesting and enriching to establish comparative tables on plans/programmes/projects on cultural diversity in terms of how they work in other countries.

Another proposal would be to further investigate, on the basis of the data obtained, school textbooks, where religious diversity is included in this respect.

Mónica Luque Suárez

Universidad de Granada. Campus de Melilla

ORCID: https://orcid.org/0000-0003-0712-3217

Email: mlsuarez@ugr.es

Mar Venegas Medina

Universidad de Granada

ORCID: https://orcid.org/0000-0001-7500-8005

Email: mariter@ugr.es

Elisa Velasco Guerrero

Universidad Internacional de La Rioja (UNIR)

ORCID: https://orcid.org/0000-0001-8148-4833

Email: e.elisav@go.ugr.es

Kiko Sánchez-Miranda

Universidad Internacional de La Rioja (UNIR)

ORCID: https://orcid.org/0000-0002-4092-2494

Email: franciscojavier.sanchez@unir.net