

Assessment of the Intercultural Competence in Primary Education: A comparative view between CLIL and non-CLIL contexts

Master's Degree in English for Professional Qualification

Master's Dissertation

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Supervisor: Prof. Dr. M^a Elena Gómez Parra

Academic year: 2015-2016





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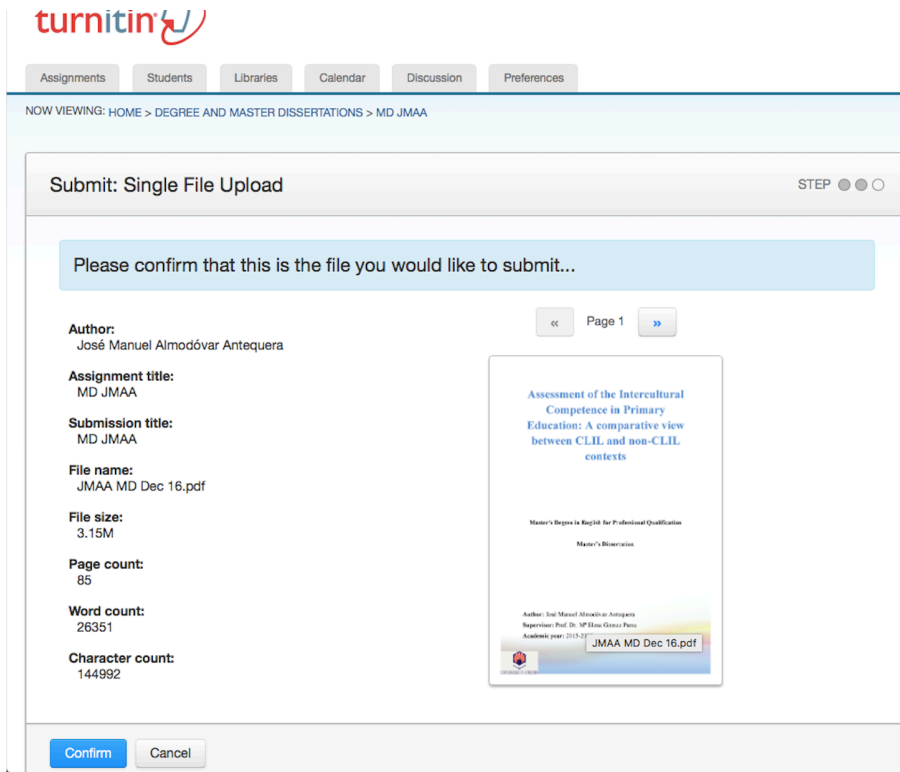
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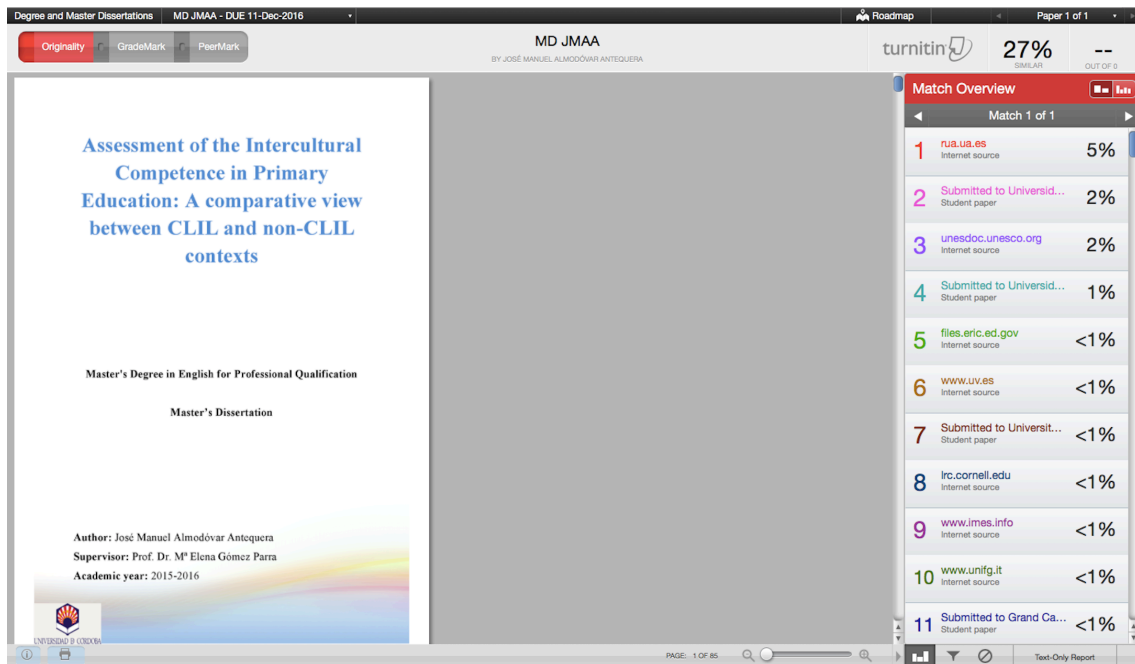
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1. INTRODUCTION

Globalisation is an undeniable fact, which brings about a wide range of consequences that affect societies in general, and political and educational issues in particular. This enormous phenomenon dissolves international walls and it aims to open cultures to a whole context as it brings people from diverse ethno-cultures background into contact, which was unthinkable some decades ago.

In this sense, the world has become smaller since it is much more interconnected and, consequently, cultural diversity is constantly increasing in every corner of the planet. Diversity in societies requires active intercultural citizens.

A change in people's attitude to other human beings who do not happen to share their own cultural affiliations and /or 'racial' characteristics... there is a need to for much greater respect for the inherent dignity, needs and rights of all human beings; a willingness to engage with those who are perceived to have other cultural affiliations; a willingness to speak out against expressions of prejudice and intolerance; a willingness to defend those who are disempowered and disadvantaged; and a willingness to take civic or political action for the greater good if this is required (Byram, Golubeva, Hui and Wagner, 2016, p. 8).

In addition, it places urgent demands among citizens such as the need to be able to communicate in at least one foreign language, and to become more active citizens who can make difference in their communities by taking part in society, respecting others as equals irrespective of their specific cultural affiliations, and, of course, being well disposed to learn about the perspectives and opinions of others.

It is education the main agent that should be in charge of instilling socially adequate attitudes and values. Then, educational systems play a key role in this new reality since they must respond to the demands we have just mentioned and others and they need the corresponding support from both, educational institutions and governments. It is the school the entity that best and directly reflects what is going on in a society. It mirrors social inequalities, cultural conflicts, the diversity of races and beliefs. Due to this fact, the Spanish classrooms are quite heterogeneous, so we need our teachers to be ready to take the most of their pupils because they are the future, regardless their home country.

However, the educator is directly and constantly in contact with the social reality and, therefore, with its educational branch. They carry out the established laws, they put the syllabuses in practice, and they lead the teaching-learning process day by day, so even though there are many factors that influence the rating of an educational system (economic, political instability, vision of society in general education work, centralization or decentralization of education), teacher training is the basis on which either success or failure depends. Teachers are the key to success in the near future, as well as the starting point to change our society to make them aware of this multiculturalism and interculturality.

Thus, teaching methods should provide students with the appropriate mental and procedural constructs, so they can keep learning not only when they are within the educational system, but also afterwards. To achieve this goal, teachers and students need to explore and learn together. Education cannot aim to only train future professionals, but also to prepare citizens to live in society. Increasingly multicultural and multilingual societies undoubtedly have an impact both on education and students' fulfilment. This diversity entails respecting others' languages and cultures, so it is a challenge to schools since they cannot work without serving societies towards progress. Therefore, heterogeneity and diversity should be treated as a source of potential growth rather than detrimental to students' achievement. Learning from each other and valuing possible cultural differences among students should be usual strategies in the daily classroom which are the constructs to achieve a double aim: to acquire better and richer consciousness about one's own culture and to improve knowledge regarding other's cultural heritage.

In this context, Content and Language Integrated Learning (CLIL) arrives in Europe around the middle nineties (Marsh, 1994) and, of course, in Spain with a wide range of aims to achieve due to its complexity. "CLIL type provision is part of mainstream school education in the great majority of countries at primary and secondary education levels... it is relatively widespread in certain countries, including in particular Spain, Italy, the Netherlands and the United Kingdom." (Eurydice, 2012, p. 14).

Its arrival has not occurred randomly but it comes to respond to 21st century social contexts because it meets, among others, the following needs:

- CLIL provides the opportunity of improving linguistic skills in a foreign language so learners can communicate with people from all over the world. CLIL has dramatically changed English Language Teaching (ELT) in Spain because there has been a movement from traditional English as a Foreign Language (EFL) lessons to a CLIL approach that is being implemented in most schools all through the country (Roldán Tapia, 2012) despite the wide range of challenges and innovation that it implies regardless the educational level.

CLIL enables students to maximise the exposure to the foreign language since it is used in non-linguistic content subjects so the learning is more significant and meaningful because it is more connected to different fields of knowledge and it is closer to students' daily routines.

Moreover, it is also positive that it enhances learners' linguistic skills in the foreign language without requiring extra time in the curriculum (it is integrated in subjects such as Social Science, Natural Science, Arts and Crafts, etc.).

- It fosters creative and critical thinking skills, which are needed to construct students' own knowledge, to solve problems, etc. (Hanesová, 2014). "In CLIL lessons the cognitive challenges of language learning are great; much of the content lies outside children's direct experience and is often more abstract ... By being taught specific thinking skills and the associated language, learners are better equipped to deal with the complex academic and cognitive demands of learning school subjects in a foreign language." (Brewster, 2010). This methodological approach also contributes to the development of Higher Order Thinking (H.O.T.) skills so students will learn from remembering to creating, going through understanding, applying, analysing and evaluating processes.
- Effective learning occurs when contents are interconnected because these interactions make the process much fruitful and significant. In this sense, CLIL not only connects linguistic and non-linguistic contents but it also allows the inclusion of cross-curricular themes.
- CLIL builds knowledge and intercultural understanding, and it also develops intercultural communicative skills. This point is the one on which this Master's Dissertation focuses its attention. This axis of CLIL cannot be

forgotten because it gives sense to the whole learning process. Furthermore, as we have mentioned, since we live in a global and interconnected world, it is very important to consider different ways of interpreting the same reality since it enriches students in different ways.

This Master's Dissertation aims to know whether CLIL students are more competent in terms of interculturality than non-CLIL students taking into account that CLIL incorporates among its main axes the progression of intercultural competence and understanding. To achieve this goal we have carried out an empirical study and we have gathered data using a validated close-question questionnaire (Likert Scale).

The Dissertation has been organised into well-differentiated sections. The first one refers to the context where we describe the roots and evolution of diversity in our country and how it is present in schools. Then, the second part has to do with the theoretical underpinnings of this work. It is subdivided into different sections where we discuss the role of Intercultural Education (IE), its presence in educational policies in Spain, and its principles according to the UNESCO; the definition of Intercultural Competence (IC) and how it should be developed and assessed in Primary Education; and finally, we go in depth into the CLIL approach by paying special attention to its contribution to intercultural knowledge, skills and attitudes. The next section explains in detail the methodology used to gather the data (approach, hypotheses, objectives, design, participants, instrument and statistical processing of the data). Then, results are presented as well as the conclusions reached from them. Finally, the last section of this Master's Dissertation includes the list of references we have used along the process.

2. CONTEXT

2.1. Migratory flows in the International, European, National and Andalusian contexts

Interculturalism is an issue that arouses great interests in societies because it is usually associated with conflicts among cultures (Birsl and Solé, 2004). Nowadays, the phenomenon of immigration is a matter which concerns most developed societies. It has also become an important phenomenon for European societies. Patterns of migration flows can change greatly over time, with the size and composition of migrant

populations reflecting both current and historical pattern of migration flows. There are several reasons why immigrants take the decision of leaving their countries of origin; most of the times this is influenced by a combination of economic, political and social factors, either in a migrant's country of origin or in the country of destination. However, they face difficult challenges because the reason why most of the immigrants abandon is related to the inequality between the different areas in the world; just some of them hold the earth's riches and resources while the rest (the majority) are underdeveloped. Consequently, unfair situations arise due to the lack of cooperation between these two sides of the world. They do not collaborate in order to obtain benefits equally. This should bring about a deep change in intercultural and economic policies, and also, in attitudes, they must act towards respect. Therefore, immigration is often an ordeal for many people; besides the effort they make to adapt to new traditions, habits and customs, they sometimes have to face other difficulties and challenges related to the language of the host country.

As we have said, migratory flows are nothing new. In recent decades, these movements have brought about changes in the composition of increasingly multicultural groups and communities. In the case of Europe, countries such as Germany and France are experimenting an internal conflicts regarding the reception of refugees who escape from the war in Syria and other terrorist attacks (Carnero, 2015); England is plunged into an internal debate caused by their departure from the European Union (Brexit) and the current situation in which immigrants who live there are (Weiler, 2015). However, in Spain, this situation is relatively new even though it has experienced a considerable growth (Serafi, 2006).

Migratory movements entail great social, economic and political significance which brings about different consequences at both levels, national and international ones. According to White (2006), its importance does not only lie in its constant growth and expansion, but also in the great challenges derived from coexistence. Current flows are characterized by their globalism and the underlying causes are as varied as the consequences they entail. To Aja, Carbonell and Colectivo (2000), the existing demographic imbalance between countries (economically) rich and powerful, and the poorer ones is the main trigger factor of immigration. In this sense, economic migration would originate in poor countries with high demographic power addressing to rich countries but with less demographic power (Soto, 2006).

At the continental level, i.e. by looking at the situation of Europe, migration processes have experienced a major turnaround in just two generations. While in the first half of the twentieth century, millions of Europeans emigrated to America in search of a better quality of life, nowadays, these countries have become the receptors of immigrants either by their low birth rate, the need for cheap labour costs or by the attraction of the media in terms of quality of life given by the old continent.

Immigrants also arrive to schools; increased immigration also means an increased rate of cultural diversity. The problem here, which is also common, is the difficulty that they have in building a harmonious cultural and personal identity, when from the beginning they could be marked with stereotyped negative labels (e.g. controversial, lazy, slow...) Immigration changes along the years, so it has undergone a qualitative change related to the immigrants' level of education. By comparing the educational level between the immigrants and that of the national population, it could be said that in terms of secondary and university levels it is favorable for immigrants, whereas in primary studies the better rates go to the national ones. That is why it cannot be said that immigration does not contribute positively to our society. We are receiving an educational capital in which we have not invested our efforts. This is due to the fact that those who are better qualified are the ones that tend to feel the urgent need to prosper, to gain a better life with higher social status. Therefore, immigration contributes positively to our society.

Historically, the relative economic prosperity and political stability of the European Union countries are thought to have exerted a considerable pull effect on immigrants. Although along the last decades they have been receptive countries and they have developed a wide range of laws in order to take the most positive benefits of this situation without discriminating any group, cultural racism still exists, which seeks to justify the rejection of immigrants from a supposed defense of one's way of life and culture. This racism is extrapolated to other contexts, like the school, where the fear to lose their identities still matters.

Therefore, the European Union as an entity faced new competences. Increasing migration means that the greatest efforts are needed to integrate migrant groups in different areas: schools, the labor market and politics. Policy makers in these areas at both national and EU levels are urged to regulate the immigration policy as well as to

improve the access to schooling regardless of the legal status of the student to fight discrimination and to give political rights to long term immigrants.

As for Spain, Cobacho and Sánchez (2003) distinguish three different stages regarding immigration. The first of them comes to 1985. In this period, the vast majority of immigrants came from the most developed European countries (65%) or from Latin America (18%). These last ones used to be people with low income, but they were the ones who best managed to adapt to our country due to the fact that we share the language and religious beliefs. Later, during the second stage, which extends between 1985 and 1999, Spain achieved a major economic growth so it caused a strong power of attraction for those people who pursued higher quality job opportunities that they had in their home countries. These years were characterised by the restructuring of the labour market and the expulsion of people from their countries of origin due to internal conflicts. The third and last period, started in 2000. From then on, Spain has become the second country of the Organisation for Economic Co-operation and Development (OECD) that had received the highest number of immigrants in absolute terms, and the first one in viewed proportionally in terms of the population of the country (National Statistics Institute, 2009)¹.

Taking advantage of this time perspective (Cobacho and Sánchez, 2003), we could add a fourth stage. After the global and national economic collapse that started in 2008, the migratory flow in Spain has suffered a slowdown so it brought about a decline in population in 2014. “El descenso poblacional durante 2014 fue fruto de un saldo vegetativo (nacimientos menos defunciones) positivo en 29.974 personas y de un saldo migratorio negativo de 102.309 personas (se registraron 307.035 inmigraciones procedentes del extranjero y 409.343 emigraciones con destino al extranjero).” (National Statistics Institute, 2015). It means that migratory rate was negative because the number of Spaniards who went abroad in search of better labour conditions was higher than those who arrived to Spain. Nevertheless, despite the fact that Spain is changing from being a country of immigrants to become a country of emigrants, the issue is still relevant since the world continues its natural evolution towards creating increasingly globalised and interconnected contexts and multicultural societies.

As we can see, patterns of migration flows can change greatly over time, with the size and composition of migrant populations reflecting both current and historical pattern of

¹ It was the year when Spain reached the highest position in the ranking.

migration flows. Thus, Spain annually receives foreigners and this is the reason why it is necessary to increase social cohesion in Spain and prevent the segregation of people from different cultures who are sharing experiences in the Spanish educational system.

These migratory flows are reflected in the schools. According to the latest data provided by the Ministry of Education of Spain and included in the annual report *Datos y Cifras. Curso escolar 2014/2015 / Facts and Figures. 2014/2015 Academic Year* (MEC 2015), the number of students with an immigrant origin rose from 460,518 in 2004-2005 to 712,098 during 2015, representing almost the 10% of the total population of the students schooled at non-university educational level (Pérez Gracia, 2016).

The following table and figures show these data according to the distribution of the educational stage where students are enrolled in (see Table 1), and the percentage of foreign students in each Autonomous Communities during the academic year 2014/2015 (see figure 1).

Table 1: Distribution of foreign students in Spanish classrooms between Early Childhood Education and Secondary Education

	Academic Years			
	2004-2005	2009-2010	2013-2014	2014-2015
Early Childhood	85,834	126,939	153,776	148,730
Primary Education	199,023	295,879	246,735	245,684
Secondary Education	124,878	217,194	191,777	179,612
TOTAL	409,735	640,012	592,288	574,026

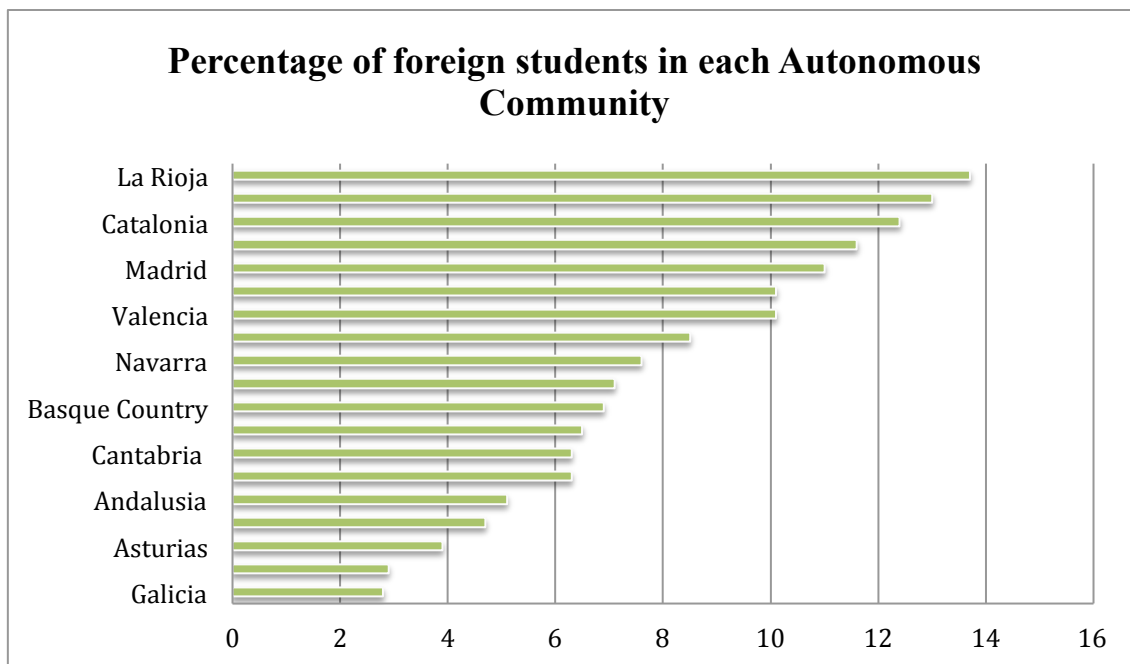


Figure 1: Percentage of foreign students in each Autonomous Communities (2014-2015)

These data show that cultural diversity is transforming the educational landscape of our educational institutions, where there is no doubt that attention to diversity is a major challenge. Thus, the traditional homogeneous composition of Spanish classrooms has changed due to the arrival of students from different cultures. This adaptation process can be seen as challenge to the educational system of our country because methodological approaches should respond to societies' demands. The root of many conflicts arising from a possible negative coexistence among cultures is sometimes assigned to schools because people identify this context as the place where students should be trained to avoid and prevent prejudices and stereotypes despite the fact that some of these convictions are directly connected with families and social communities where the child lives (Aguilera, Gómez, Morollón and Vicente, 1996).

Therefore, it is necessary to strengthen equity and equality in our educational system so immigrants can feel integrated and part of the system. It is also important to stress that it is Primary Education the stage which counts with the highest rate of foreign students.

The current reality does not let anyone to live anymore in close and homogeneous societies; it pushes everybody to learn how to live in harmony with others who are culturally different. Immigrants cut several links with their cultures because they are

afraid of feeling rejection, disdain or humiliation. The real integration will appear when immigrants feel that they are immersed in the society, when they participate in the social, cultural and school life (Pérez Gracia, 2016).

Considering this context, differences among majority and minority cultures should be seen as a strength rather than weakness.

In light with the above mentioned, teachers play a key role since they have to prepare citizens to be able to coexist in diverse societies and to be interculturally competent in social reality. The strategies that teachers must use in order to deal with multicultural contexts have been studied by several scholars (e.g. Banks, 2015; Bliss, 1990). However, there are not many studies about how young students are included in the educational system or based on the analysis of their level of Intercultural Competence (IC) and how crucial it will be in order to get a positive and peaceful coexistence in the classroom. The only studies regarding this competence are closely related to its connection with the linguistic competence (e.g. Günay, 2016; Huang, 2015; Méndez García, 2012; Trujillo, 2002).

Therefore, if we accept the following aspects: (i) the school is the entity which best reflects societies so it a place of interaction and cultural exchange; (ii) the sooner the development of the Intercultural Competence (IC) starts, the better benefits we will get in terms of coexistence; and (iii) IC is closely connected to linguistic competence; we can state the main purpose of this investigation, which is to analyse and compare the level of IC among Primary Education students who work within a CLIL approach, and those who learn through a more traditional methodology. In addition, this analysis will help us to identify possible deficiencies in one or another learning context, so as to formulate suggestions to enhance and promote social cohesion in the classroom.

2.2. Intercultural Education as an answer to cultural diversity

In this context where intercultural interactions and communication processes are increasing in everyday life, Intercultural Education (IE) can be one of the answers to these new societies' requirements.

Moreover, IE (Bell, 1989) bets for the mutual enrichment; respect is the key of the practice because it entails looking for a common social good in a democratic society. It also offers a means to gain a complete and thorough understanding of the concepts of

democracy and pluralism, as well as different customs, traditions, faiths and values. IE takes into consideration both the common objectives of all human beings and specific peculiarities; finally, it transcends the acknowledgement of equal dignity for all humans regardless their skin colour, religion or culture.

Intercultural education offers the opportunity to show real cultural differences, to compare and exchange them in a word, to interact: action in the activity; a compulsory principle in every educational relationship. It provides the immigrant with skills and abilities to manage activities with common norms and regulations. The aim is not assimilation or fusion, but encounter, communication, dialogue, contact, in which roles and limits are clear, but the end is open (Portera, 2008, p. 488).

IE should be understood from an inclusive viewpoint based on the appreciation and respect towards cultural diversity. Besides, this educational approach seeks to reform school in order to achieve equality in education and to overcome racism and discriminatory actions as well as to promote IC and communication (Gil, Aguado and Mata, 2005). Finally, IE also helps to prepare students to be able to appropriately interact in intercultural situations so to be interculturally competent (Bennett, 2008; Deardorff, 2006).

2.3. Objectives

Research studies related to IE have been focused on how teachers deal with students who belong to minority cultures or ethnic groups that are not really representative (e.g. Cardona, 2008; Rissanen, Kuusisto and Kuusisto, 2016). Nevertheless, most of the relevant studies set descriptive overviews of the situations (Louzao, 2006) or direct their attention to Secondary (Gutiérrez, 2014; Pegalajar and Colmenero Ruiz, 2014) or Higher Education (Kislev, 2016; Rodríguez Izquierdo, 2016).

This literature review allows us to reach the first conclusion that research on IE and IC among students of Primary Education is limited, which means that we could be losing valuable and interesting knowledge that gives us information and helps us to understand how younger students live together with foreigners in the classroom, whether they know the main aspects of other cultures and if they tolerate each other.

Moreover, this study aims to analyse to what extent students of the fifth year of Primary Education are interculturally competent and if differences exist between those students who work within a CLIL approach and those who do not.

3. THEORETICAL BACKGROUND

In this society, characterized by the globalization and the high rates of immigration in our schools, IE is consolidated as a response to cultural diversity. At the same time, it is generally agreed that the IC must be promoted among students so that the mere fact of attending school (which is becoming more and more inclusive) is actually a meaningful step (Aguado, Ballesteros, Malik and Sánchez, 2003).

To enter into the merits of this investigation, we will address a review of the literature about cultural diversity, cultural education and its different models, the reflection that IE has in the Spanish and Andalusian legislation, the IE concept and the assessment at both general and IC levels and the CLIL approach, which will close the theoretical review of this study.

3.1. Cultural diversity: the role of education

Cultural diversity has accompanied humans from the beginnings of time. However, in the last years it has been very important for the media and for the main social and political organisation charts, making it seem a contemporary concept that only belongs to the recent history. Nevertheless, for Soto (2006) the novelty is the social evidence and the necessity of regulating the social structures to achieve a peaceful coexistence of different positive cultures.

School institutions, in particular the location and their relationship with the community's own neighbourhood, play a very important role in the relations among different ethnic and cultural groups that are currently part of democratic societies.

The understanding of a crucial aspect such as cultural diversity, interpreted in many different ways, is subject to the domain of two terms we will use profusely: majority and minority culture. We will utilise the definition by the UNESCO (1995b): we understand minority culture as those "*marginalized or vulnerable groups who live in the shadow of majority populations with a different and dominant cultural ideology, the*

majority culture" (p. 37). Another document disseminated by UNESCO (2010) designates the minority culture term mainly to four groups:

- 1) autochthonous or indigenous peoples, whose line of descent can be traced to the aboriginal inhabitants of the country...
- 2) territorial minorities, groups with a long cultural tradition...
- 3) non-territorial minorities or nomads, groups with no particular attachment to a territory...
- 4) immigrants...(p. 37)

In the same way, we will discuss the conceptual differences of the terms "multicultural" and "intercultural", as it is very common to use them mistakenly as synonymous. Multiculturalism is a descriptive term which refers to the fact that some cultures live together in the same space or area, local or international, without having any kind of relationship between them (Kymlicka, 1996). On the other hand, it is difficult to differentiate between "multiculture" and "pluriculture". The main difference is that in a "pluricultural" context, ethnic groups are not separated as they would be in the multicultural context. However, this type of coexistence would not be totally equitable (Walsh, 2001). Finally, interculture (the newest term) is understood as the direct interaction between two or more cultures without having necessarily one of them more rights than the other. The main difference of this context in comparison to the "pluricultural" one is that the perfect intercultural environment does not exist yet, but it still is an idea that we try to reach through concrete and permanent actions. It is a big necessity in any international education system (Aranda, 2011).

The relationship between education and cultural diversity has been investigated by some authors (Cole, 1954; Juliano, 1993; Pérez and Sarrate, 2013; Vivanco, 2015). From these studies we can find several approaches that relate both concepts. However, although in the following sections we will analyse in more depth different approaches, we will briefly discuss the four models which have been the most studied in the literature.

The first one is *Assimilation* that is also known as *anglo-conformity* in Cole (1954), which is about the impact of immigration on the United States. In this model the minority culture tries to suit to the majority culture. This culture accepts the minority group as long as the last one assumes its habits and educative principles. The methodology used by the schools involved in this positioning is based on the fundamentals instilled in the majority culture and it ignores any cultural contribution which comes from the individual descendant of the minority culture.

The next model is the *Differentiation*. In this pattern, the cultural contributions of the minority culture are recognised without having an effect on the curriculum of children who belong to the majority culture; in other words, there is no integration of the contribution that could be given from one culture to another (Cortés and Dietz, 2011). For the first time, the intention of giving importance to minority cultures appears but in a discriminatory or selective way, offering it parallel possibilities of schooling to these children. The coexistence of different ethnic groups is recognised, but practically without cohabitation between them; each one is in its neighbourhood and school. The study carried out by Cole (1954) provided a model which shared aspects with the differentiation; it was known as *melting-pot*. To this author, the nature of the method came from the creation of cultural features which did not appear in the previous cultures.

The third procedure would be characterised by the *Integration*. The school starts from an equal treatment for all children, without any damaged or favoured child according to their cultural origin (Vallejo, 1998). All the students have the same material and personal resources on an equal basis when they go to the same schools. The recognition of the students' cultural and educative rights is total; even the most significant aspects of minority ethnic groups are joined in the curricula. To Cole (1954) this method was named as *cultural-pluralism* and it was characterised by understanding cultural diversity as an enriching element for the host community.

Finally, we find a model which explains an authentic intercultural curriculum; in other words, an educative space which includes the cultural contributions of the minority societies present in the classroom and in the most direct context, and at the same time, those cultures which can be understood as distant in terms of space and time would be also reflected in the curricula. According to this option, the procedure and educational intervention planning would assume cultural diversity as wealth, ensuring that from this benefit all the members of all ethnic groups would be favoured (Schmelkes, 2000).

3.2. Intercultural Education

IE alludes to a reformist inclination in the educational exercise which aims to respond to cultural diversity caused by the coexistence between different majority societies and ethnic minority groups. This educational approach arises from the concern of the

international educational community of accommodating and answering to all cultural groups in the official curriculum. However, not all the educational answers which favour plurality are intercultural (Troyna and Carrington, 1989; Todd, 2011).

The definition of IE, as we mentioned before, has its main basis in society; in other words, it does not refer only to a particular situation or ethnic group. IE is understood as an approach, a policy or a philosophy in which the students and the other members of the educational community recognise their interdependence (Leurin, 1987). Then, we will take literally the definition that Gil Jaurena (2002) offers on IE:

(...) es un enfoque educativo, holístico e inclusivo que, partiendo del respeto y la valoración de la diversidad cultural, busca la reforma de la escuela como totalidad para incrementar la equidad educativa, superar el racismo/discriminación/exclusión, favorecer la comunicación y competencia interculturales, y apoyar el cambio social según principios de justicia social. (p. 15)

The intercultural approach in education tries to grow apart from the preconceived idea of diversity, and it explains that the variety of ethnic groups is the norm; in other words, the differences we can find between different groups are not imperfections in themselves, but qualities and distinctive features related to life (Gil Jaurena, 2007). We can define IE as that one which refers to the educational projects and practices set out and carried out with the intention of increasing the performance of the students who belong to the minority cultures, and at the same time, it prepares the students of the majority culture to tolerate and to learn from these ethnic groups (Banks, 1989).

In order to play an important role in our society, IE must start from the students' direct experience and their daily relationships in groups, including their internal conflicts, too (Walsh, 2001). According to Albó (1999), IE must also develop the ability to relate and to communicate with individuals who belong to different cultures, respecting their identity in a positive and creative way. Without fulfilling these determinants, IE could be only a theory not undertaking the social, educational and human transformation.

3.2.1. Education as a helper to the development of the human personality

Education enables men and women humanization (Kant, 1983), so there is a need of IE for the full development of the human personality. Education is an essential instrument

to solve the problems of respect related to diversity, racism or the lack of IC we have nowadays (Sáez, 2006).

IE is a fact in itself and it has the purpose of providing students with the skills they need to cope as citizens of a world which is becoming more and more heterogeneous and global, also understanding that the interdependence with others exists. These qualities will play an important role in the recognition of cultural diversity (Odina, Gil Jaurena and Benito, 2005). As it is established in article 26.2 of the Declaration of Human Rights:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (p.7)

As it is hinted in the previous statement, IE must include alternatives so that the development of the personality will be accompanied by the appreciation and mutual respect for other ideologies and ways of life. According to Delors (1996), education must be a tool which allows everybody to develop all their talents and other creative abilities so that everyone can take responsibility for their personal project.

Furthermore, the Declaration of the European Council coinciding with the Year against Racism in 1997 work towards the fight against racism and xenophobia, some attitudes that are currently present are discussed, so they must be combated by society. Vera, Muñoz and Merino (2002) include in their investigation some conclusions from this document, among which we can quote: xenophobic attitudes are detrimental to social cohesion; pluralism is understood as an enrichment and representative sign of Europe; stereotypes and prejudices must be removed; schools must promote values that favour tolerant, peaceful, supportive, cooperative and respectful attitudes to human rights.

3.2.2. Intercultural Education promotes personal human development

The purpose of IE is to improve the personal and cultural identity development in an individualised way. Each individual should enjoy the right of exercising its culture in a respectful way without feeling oneself discriminated or limited (Fozdar and Volet, 2012). However, other authors (Jordán, Mínguez and Ortega, 2002) defend that IE not

only has the purpose of claiming the cultures of each individual, as this phenomenon could be understood as something stable preventing the integration of any stranger. These authors understand IE as the search of the meeting and contact between people who do not share our culture. Nobody can impose barriers to this principle, preventing reciprocity and flexible dialogue.

Continuing with the idea that IE favours personal human development, we think it is necessary to promote interaction among all those diverse individuals instead of understanding as unique and real the original culture of a context. According to Escámez (2002), human interaction is the key to intercultural understanding. Precisely, it is the prefix *inter* of the word "intercultural" which suggests that the perception we have of another person does not depend on the personal characteristics, but rather on the relationships established between the two.

This is the reason why, from the Council of Europe's Commission, it was stated that IE was aimed to provide each individual with a series of abilities and attitudes so that they could live together in a positive way in any intercultural society. It was also stated that interculturality was not only linked to immigrants or people of different origins, but it is geared to the entire population, regardless emigrants or immigrants. The achievement of this objective would be impossible to carry out without the strengthening of the intercultural attitudes such as empathy, tolerance and the improvement of the personal self-concept.

In conclusion, IE recognises people individually and their ethnic group, their traditions, their history, their values too, fighting, at the same time, against unavoidable conflicts and problems which may arise between different cultures. The objective of this proposal is to train citizens who respect cultural diversity not only facing stereotypes and prejudices but also acting globally taking into account the values, attitudes and feelings of the habitants of a plural society (Nikleva, 2012).

3.2.3. General purposes of Intercultural Education

The purposes or characteristics of IE are numerous. However, we will discuss some statements that are relevant for this Master's Dissertation. Walsh (2001) determined that some general purposes could be applied to any intercultural context. In each one, it could be appreciated that IE promotes a critical and communicative relationship

between different human beings and communities, and it actively collaborates so that global society is definitely plural and equitable. IE encourages the cultural features of all students as their families define; it contributes to the search of a higher living standards and to the equity of everybody; it promotes an educational sphere in which all the students can express themselves under their cultural identity and in which everybody could be enriched culturally; it develops communicative abilities and the equitable dialogue between all the members of the educational community and all different cultural groups.

Díaz Aguado (2003) states the main purposes of IE as: to ensure the compliance of human rights, being these ones unbreakable barriers with regard to tolerate differences; to combat exclusion by providing students, on equal terms, the abilities to face correctly social integration; to maintain the right to one's own identity, assuming that all cultures are acceptable.

Jordán, Castella and Pinto (2001) classify the goals of IE into four big groups that we will summarize herein. The first one is the objective to *cultivate positive intercultural attitudes* and it would include some aspects such as: to value positive aspects of other cultures, to respect different beliefs or religions, to combat prejudices, to understand different perspectives about the gender question that could exist in other cultures, to value and to include positive aspects of other cultures to my own life such as the fact of respecting older people who have some ethnic groups.

The second group is related to the *improvement of the self-concept* especially if the individual belongs to a minority culture and it includes purposes such as: to encourage the participation of all students, avoiding any gesture of marginalization, to highlight publicly the main strengths of each student, to include in the decoration of the classroom cultural elements of all children, and to praise publicly the educational progresses of children who have more difficulties and the students who do not share the language of the host country.

The third challenge consists on *improving the coexistence* between all the students. This purpose would include: to encourage the dialogue and the resolution of conflicts between students, to find out the similarities that exist between different cultures, to integrate students who do not come from the majority culture with the rest of the children through social, sportive and popular activities and games.

Finally, *to ensure equality of academic opportunities* is related to crucial aspects such as: to organise curricular adaptations to respond to the low capacities of these students without pushing the basic level lower, to look for the maximum school performance paying attention to children who belong to minority cultures.

The study carried out by Gil, Aguado and Mata (2005) will be the most important for our work as we will take this theory very seriously into account with regard to the realization of the methodology of the study. They understand that the contents of IE could be catalogued as follows:

In the first group would be the *contents*, among which we could underline: the features of cultural differences; the causes and consequences of migratory flows to societies and individuals; and the main traditions and beliefs of cultures which are much more present in the country and in the local school context.

The second group would include the *abilities* such as: the overcoming of the stereotypes related to certain ethnic groups; the effective communication in the mother tongue and in the official language; the knowledge of cultural features of each culture; the development of positive social skills to live peacefully between different cultures; and the critical assessment of the own culture.

Finally, the *attitudes* would be in the last group and they would include: the respect for the principle of equal rights and social justice; the interest and concern about other cultures; the recognition of values such as empathy, solidarity and tolerance; the development of a positive self-image; the acceptance of different ways of thinking, different behaviours and different cultural expressions; and the positive vision of cultural diversity as an enrichment for the community.

3.2.4. UNESCO: Basic Principles of Intercultural Education

After talking about the main objectives or goals of IE (Díaz Aguado, 2003; Gil, Aguado and Mata 2005; Jordán, 2001; Walsh, 2001), now we are going to carry out an analysis related to the basic principles which must be present in any educational project that establishes IE as one of its essential pillars. To do this, we will follow the study provided by UNESCO in 2010 in which the educational field had three basic principles of IE to guide the international intercultural action.

Principle I so-called *"Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all"*. Continuing with the structure of this document, the application of this principle could be achieved through:

- The use of curricula and learning materials that:
 - Take advantage of teachers and learners' experiences and build upon the diverse systems of knowledge (UNESCO, 2010).
 - Incorporate their social, economical and cultural aspirations and their histories, knowledge and values (Yupsanis, 2010).
 - Aim at developing respect for the learners' cultural identity, language and values (UNICEF, 1989).
 - Make use of local resources (UNESCO, 1992).
 - Promote among students the understanding and the assessment of their cultural heritage (UNESCO, 1992).
- The appropriate teacher training that aims at:
 - Familiarizing teachers with the cultural heritage of their country (UNESCO, 1992).
 - Using cultural diversity to benefit the learner.
 - Raising awareness of the needs of minority groups (UNICEF, 1989).
 - Developing the ability to adapt the educational contents and materials to the needs of groups who belong to different cultures from the majority group (UNESCO, 2010).
- The creation of teaching methods that:
 - are culturally appropriate through the integration of traditional pedagogies (Declaración Universal de la UNESCO sobre la Diversidad Cultural, 2001);
 - include productive activities linked to the social, cultural and economic needs of their environment (UNESCO, 1992); and
 - are based on practical, participatory and contextualized learning techniques that include activities resulting from study trips and visits to monuments (UNESCO, 1992).
- The participation of the students and their community in the educational process through:
 - the recognition that learners have their own culture (UNESCO, 1976);

- the development of contents and learning materials in a decentralised way to take into account cultural differences from one region to another (UNESCO, 1992);
- the use of the school as a centre for social and cultural activities; and
- the participation of parents and other community members in school management, supervision and control and the implementation of education programmes and teaching materials (Yupsanis, 2010).

Principle II. *“Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society”.* It can be achieved through:

- The guaranteeing of equal opportunities in education via:
 - the elimination of discrimination in the education system;
 - the adoption of measures that facilitate the integration of groups with special cultural needs such as (International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990);
 - the provision of safe and peaceful environments;
 - the provision of equal opportunities for educational participation and the access to secondary studies to all cultures (Daudet and Singh, 2001); and
 - the implementation of special measures to address contexts which can limit the ability of learners.
- The use of curricula and teaching and learning materials that:
 - deliver information about society as a whole to minority groups;
 - aim at eliminating prejudices awarded to minority groups of the country (Yupsanis, 2010);
 - deliver knowledge about history, traditions and language of existing minorities (Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, 1992); and
 - offer educational tools to dominate the reading, the writing and the spoken word so that learners can understand and express their reality and the reality of their social context (Integrated Framework of Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its 28th session, 1995).
- Appropriate teacher initial and permanent education that provides:

- a critical awareness of the role education ought to play in the struggle against racism and discrimination;
- an educational approach based on rights;
- the skills to incorporate pupils from non-dominant cultures into the learning process (UNESCO, 1992);
- a command of appropriate methods to continual assessment;
- a command of techniques of observation, listening and intercultural communication (UNESCO, 1992); and
- the competencies to design, implement and evaluate curricula based on the needs and aspirations of learners and the communities to which they belong.
- Appropriate teaching methods that:
 - integrate formal and non-formal, traditional and modern teaching methods;
 - promote the learners' active participation in the education process (UNESCO, 1999);
 - give confidence to people through concrete projects in order to demystify book-based knowledge promoting an active learning environment; and
 - allow to acquire social skills such as the ability to cooperate and to communicate with others (UNESCO, 1992).

Principle III. *“Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.”*

this principle can be applied through:

- The development of curricula that:
 - understands and respects all domestic ethnic cultures and cultures of other nations (UNESCO, 1992);
 - promotes the awareness of rights and duties incumbent upon individuals and social groups (UNESCO, 1992).;
 - favours the discovery of cultural diversity and respect for cultural heritage (UNESCO, 1995a);
 - helps to understand the necessity for international solidarity and cooperation a (UNESCO, 2010);
 - provides knowledge about cultural heritage through the teaching of literature, languages, artistic disciplines and scientific and technological subjects

- (UNESCO, 1992);
- promotes the awareness of the increasing global interdependence between countries (UNESCO, 2010); and
 - promotes the respect for differing patterns of thinking (Lopintsova, Paloniemi, and Wahlroos, 2012).
 - An adequate teacher initial and permanent education that:
 - facilitates the open-mindedness and the ability to interest the student in learning about and understanding others;
 - promotes the awareness of the positive value of cultural diversity;
 - develops the awareness of the role that languages and social practices play in the construction of the personality of individuals;
 - understands the history of human being to acquire the ability to transmit the idea of cultural plurality (UNESCO, 1992);
 - develops and ability to make the best use of visits to museums for effective intercultural teaching (UNESCO, 1995a); and
 - acquires social competences for the participation of all educative community in the management and assessment of curricula.
 - Teaching and learning methods that:
 - teach in a egalitarian context (UNESCO, 1992);
 - include interdisciplinary projects (UNESCO, 1992);
 - correspond to the values taught (UNESCO, 2010); and
 - treat the heritages equally although it comes from different ethnic groups (UNESCO, 1995a).

3.2.5. Intercultural Education across the educational policies in Spain/Andalusia

Taking into account the relevance of IE and the diversity of Spanish schools' classrooms, it is useful to look over the different educational policies in the Spanish educational system in order to analyse to what extent IE has been considered.

Some initiatives based on IE have been carried out in Spanish schools considering the characteristics of each Autonomous Community. It is also important to highlight that Spain is a decentralised country and educational competences are delegated in the regional governments, so they can adapt the national policy to their contexts.

Rodríguez, Gallego, Sansó, Navarro, Velicias and Lago (2011) present some contributions given by official documents, policies and acts from the last three decades (2011):

- 1980, *Religious freedom act*: it ensures the right that every student, regardless their cultural origin, receives education of their respective religions.
- 1990, *LOGSE (Ley Orgánica de Ordenación General del Sistema Educativo)*: it promotes positive recognition of diversity in school contexts. Moreover, it includes several aims that favour IE. Some of them are: to promote the knowledge of the cultures of the different students; and to enhance plurilinguism. Moreover, in its Preface (1990, p. 28927), it states:

La educación permite, en fin, avanzar en la lucha contra la discriminación y la desigualdad, sean éstas por razón de nacimiento, raza, sexo, religión u opinión, tengan un origen familiar o social, se arrastren tradicionalmente o aparezcan continuamente con la dinámica de la sociedad.

It means that, according to this law, education is the way to prevent and avoid discriminatory actions.

- 1992, *Religious freedom act*: this act focuses on religion. It states that students can miss lessons when they coincide with any religious festivity and they have the right to choose a special diet in accordance to their beliefs (e.g. Muslims).
- 1995, *LOPEG (Ley Orgánica de la Participación, la Evaluación y el Gobierno de los centros docentes)*: “Las Administraciones educativas prestarán especial apoyo a aquellos centros que escolaricen alumnos con necesidades educativas especiales o estén situados en zonas social o culturalmente desfavorecidas.” It

guarantees the education of those children who live in disadvantaged social and cultural contexts.

- 2000, *Act of rights and freedom of foreigners in Spain and their social integration*: this act provides immigrant students with the right and duty to have access not only to basic education, but also to the post-compulsory one. It states that including students in the educational system helps to get their integration both inside and outside the school context, at the same time that it also helps students be aware of the importance of respecting and valuing differences.
- 2002, *LOCE (Ley Orgánica de la Calidad Educativa)*: equal education for all, in the same conditions. This law emphasises equality, which is a value of relevance in IE.
- 2006, *LOE (Ley Orgánica de Educación)*: compensation of inequalities in education. Implementing the principle of equality in the education process by developing compensatory actions in relation to individuals, groups and areas that are in unfavorable situations, to prevent or avoid inequalities arising from social, economic, cultural, geographical or other issues. This is the first time that the term “interculturality” appears in Spanish educational policies: “La formación en el respeto y reconocimiento de la pluralidad lingüística y cultural de España y de la interculturalidad como un elemento enriquecedor de la sociedad.” Therefore, the LOE states the respect towards linguistic and cultural plurality, where interculturality is a key factor in order to get the progression of societies.
- The current educational law *LOMCE (2013)* [whose acronym in Spanish stands for *Ley Orgánica de Mejora de la Calidad Educativa*] does not explicitly include anything related to IE; it includes some related key terms and ideas that are included within this approach, so we are going to refer to them to analyse the real chance of implementing an IE approach in Spanish educational settings.

First of all, it counts with seven key competences and some of them contribute to the development of IC among students (see section 3.3.1). Here it coincides with the previous law because they both agree that education in this field is necessary so as to achieve the evolution of societies.

This law also guarantees the right of every student to have the same opportunities; it does not only benefit those who belong to minority groups, but

it also enriches autochthonous ones and they all can take the best of their potentialities.

This fact of providing everybody with equal opportunities is one of the main goals of IE as well as placing the education as the center of our societies to adapt the educational system to continuous and sensible demands, such as the development of proficient command of foreign languages and the importance of IC.

As a concrete example, the text says that the transmission of values such as tolerance and respect is decisive: “transmisión y puesta en práctica de valores que favorezcan la libertad personal, la responsabilidad, la ciudadanía democrática, la solidaridad, la tolerancia, la igualdad, el respeto y la justicia, así como que ayuden a superar cualquier tipo de discriminación” (LOMCE, p. 19373). These values are in concordance with IE’s principles.

Even more, this policy highlights the need to prepare young people for being active citizens, and to acquire *social and civic competences* (see section 3.3.1). It also bets for a change in methodology in order to give more importance to cross-curricular themes that should be embedded in most of the subjects of basic education with the goal of enhancing their transferability and guiding nature.

There are more examples through the text in which we can find examples of the inclusion of learning of cultural aspects in daily praxis, but they just refer to the national ones aiming to get the integration of foreigners to our context so mutual enrichment do not take place.

Finally, the third article of the LOMCE states the importance of raising awareness among the students and the school community of topics and problems that affect globalised societies such as health, migration, pollution, global warming, racism and inequalities between people, towns and nations. It also highlights the need to value the contribution of different societies, civilizations and cultures to the development of humanity.

To conclude, despite the fact that IE and IC are not explicitly included along the Spanish educational policies, it is present therein somehow, and it should be taken into consideration by teachers when they organise their planning.

3.3. Intercultural Competence (IC)

First of all, it is necessary to define the term ‘competence’ because it sometimes is understood in different ways. Herein, we will mean by ‘competence’ the combination of knowledge, attitudes and skills to successfully cope with tasks, challenges or difficulties, individually or together with other people (Pérez Gracia, 2016).

Then, there is a wide range of scholars and researchers who have defined Intercultural Competence (IC) as a set of knowledge, affective values and, behavioural and cognitive skills that make people able to efficiently interact in intercultural and diverse contexts without any kind of racist and discriminatory attitude, to peacefully coexist together and to understand and appreciate the richness of existing differences between diverse cultural groups (Bennett, 2008; Deardorff, 2006; Lustig and Koester 2006).

In addition, Deardorff (2011) in accordance with the UNESCO (2010) outlines the requirements that are needed in order to become intercultural competent. These are:

- Respect the “other” and value diversity so as to be capable of counteracting possible emerging stereotypes and prejudices among students.
- Be conscious of one’s own cultural identity. It means to have enough knowledge about your cultural heritage, story and customs and the process in which this identity is built because it enables people to become more empathic with others.
- Comprehend and accept how others can see and understand differently the same reality due to the influence that their cultural background causes.
- Be able to strike up and maintain a respectful conversation with people and organisations from different countries fostering equality and raising intercultural awareness. It refers to what is called “intercultural dialogue” whose relevance is also highlighted by the Council of Europe in the *White paper on Intercultural dialogue. Living together as equals in dignity* that was launched by the Council of Europe Ministers of Foreign Affairs in 2008.
- Adapt to not only live in different places different to your country, but also to help foreigners to coexist in your own cultural context.
- Establish relationships with the “others”.
- Do not underestimate other cultures but to be able to combine esteem and self-awareness.

In addition to these requirements, which embed values, knowledge and skills, there are others related to heritage and cultural diversity, civics and citizenship and human rights and equality that are needed to coexist in 21st century societies.

Finally, the UNESCO not only understands IC as “having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures.” (2013, p. 16), but they also refer to its close connection with the linguistic competence (see section 3.5)

3.3.1. IC in Primary Education

As we have seen in chapter two (Context), Primary Education is the stage where classrooms count with the highest number of students who belong to minority cultures due to the migratory flows. Consequently, this heterogeneous reality in schools can cause different challenges in relation to inclusion. In this context, besides Spanish educational legislation has included among the different laws some strategies and objectives that would reduce these possible risky situations, the current law (LOMCE) does not explicitly include IC. Nevertheless, it counts with seven key competences (linguistic competence, mathematical competence and basic competences in science and technology, digital competence, learning to learn, social and civic competences, initiative and entrepreneurship and cultural awareness and expression competence) and some of them share some relevant points with IC. We refer to two of them:

- Linguistic competence. IC is closely related to this competence due to the fact that the ability to communicate with others by using a foreign language determines how intercultural competent you are. This curricular competence is defined as the result of the communicative action within social practises in which each person acts with other people not only orally but also through texts in multiple forms, formats and media. Moreover it states that this competence is essential for socialisation so it coincides with one of the aims of IC. Finally, linguistic competence in the Spanish national curriculum for Primary Education

explicitly includes the sociocultural component which is divided into: knowledge about the world, and the intercultural dimension.

- Social and civic competences. On the one hand, the social competence implies knowledge to understand and critically analyse ways of life and conduct that are generally accepted in diverse environments and social contexts, and to know the basic concepts relating to equality and non-discrimination between different ethnic or cultural groups, societies and cultures. This competence is closely connected to IC because it highlights the importance of understanding the cultural and socio-economic dimensions of European societies, the cultural and national identities as a dynamic sociocultural and changing process in a context of increasing globalisation. It also emphasises the ability to constructively communicate in different social and cultural contexts and attitudes and values that enhance self-confidence and empathy. On the other hand, the civic competence also shares key points with IC. In terms of knowledge, it is based on concepts such as democracy, history, fairness, equality and citizenship. As for skills, it attaches importance to the ability to efficiently interact with people regardless their origin. Finally, in regards with values and attitudes, it focuses on respect and responsibility in order to be able to accept differences and value different beliefs, cultures and histories.

All in all, we can confirm that IC is somehow present in the curriculum of Primary Education so it should be put into practise. However, most literature about IC has been focused on adults, so there is not much information about how to work this IC in practise. The reason why there are not many studies of IC in early levels of education is “because of the assumption that the attainment of IC presumes a cognitive ability and morality that many young children have yet to acquire.” (Takeuchi, 2015, p. 47). Nevertheless, “there are studies whose outcomes point out that ‘any subject can be taught effectively to children at any stage of development, and thus the issue of IC is relevant for the youngest of children’” (Byram and Doye in Takeuchi, 2015, p. 47).

There are different scholars who agree that IC should be worked continuously and from a cross-curricular perspective. As an example, Byram, Gribkova and Starkey (2002, p. 11) state “everyone’s own social identities and values develop, everyone acquires new ones throughout life as they become a member of new social groups; and those identities, and values, beliefs and behaviours they symbolise are deeply embedded in

one's self. This means that meeting new experiences, seeing unexpected beliefs, values and behaviours, can often shock and disturb those deeply embedded identities and values, however open, tolerant and flexible one wishes to be. Everyone has therefore to be constantly aware of the need to adjust, to accept and to understand other people - it is never a completed process.”

In conclusion, IC can and should be involved in the learning process but it is not enough if we do not consider the key role of the learning environment. It should be supportive, active, peaceful, safe, non-discriminatory and respectful (UNESCO, 2010) in order to promote democratic civic cultures in a more real manner. Then, students should be the centre of the process and they must feel recognised in all senses despite they have culturally dissimilar viewpoints and perspectives. Teachers should awaken curiosity among students to promote dialogues and enhance values such as respect, solidarity and empathy, they should teach through their behaviours demonstrating proper values and they must use student's previous knowledge and experiences to keep on learning about others.

3.4. Assessment

Evaluation will be a key concept in our investigation, since precisely, the interest of this study will focus on this methodological stage. We will assess the IC in the classroom of primary education of two different educational contexts. But previously, we must know: what is to assess and how has educational assessment evolved throughout history. To do this, we will analyse the work carried out by Lukas and Santiago (2004) as well as other experts related to the topic (Cooley and Lohnes, 1976; Cousins and Earl, 1995).

The definition of educational assessment has changed along the centuries, even during the last few years because it always has been attached to different philosophical, epistemological and methodological currents which have been dominant in each era. Some authors (Gronlund, 1985; Mager, 1975), who agree with the ideology of Tyler (1959), understand the educational assessment as that one based on some predefined goals and it only takes into account the goals achieved by the students.

Other opinions, more recent than the previous ones, are not only limited to the goal achieved by the student, but they take into account other educative fields (a project, a centre, etc.) For example, Scriven (1967) defines the assessment as that process by

which the merit or the value of something or someone is attached. While Mateo (1999) expands his definition of the term as the process of collecting information with the aim of doing a value judgment about something with educational importance.

Nevertheless, the interpretation of educational assessment has become more complete over the time. Some definitions of authors such as Casanova (1995) o Pérez Juste and Ramos (1989) ensure that assessment is to collect information in systematic way about a situation or a concrete process to obtain useful data and, later, to make decisions based on the assessment previously given which help us to improve.

Once the concept of assessment and educational assessment has been defined, we will make a historical comparison which will allow us to understand the evolution that this concept has had over time. Although we will not discuss all the approaches on this concept, we will highlight the most important ones.

Over the last hundred years, the improvement experienced in the conceptualisation of educational assessment has been meaningful. However, there are many aspects to solve as Revilla and Angulo (1995) says. This author states that in most developed countries, the educational assessment is a basic instrument in the search for a quality educational innovation, being such an important aspect in the public administration. But he also defends that the way to investigate about educational assessment, in this sense, is long yet. Of all the deficiencies that could be found, Santos Guerra (1993) points mainly two:

- Lack of an appropriate theoretical base; and

- The general lack of evaluating the assessment strategies used; in other words, he considers that it is necessary to evaluate the educational assessment.

3.4.1. Stages

Most authors agree on the establishment of six important periods or ages with regard to the development of educational assessment. The first phase is called *Remote backgrounds (2000 B.C.-1900)*. Around the year 2000 B.C. the educational assessment to control people who accessed to work in the State appeared for the first time in China. Later, in the 5th century b.C., in Greece, Socrates and some disciples made evaluative questionnaires among their teaching strategies. In the investigation carried out by Meliá, Montolí and Pérez (2002), Juan Luis Vives' work is described; he was a great Spanish

pedagogue from the XVI century who defended continuous assessment and, at the same time, he described different instruments to collect information to evaluate students. However, to understand the real progress in this field or area, we must go back to the XIX century, because the arrival of the Industrial Revolution brought economic and technological changes that transformed the structures at social level. As Cronbach and Associates (1980) declare, the changes that we mentioned before involved the appearance of a large improvement of educational and social curricula, particularly in the USA and Great Britain, apart from the democratisation of education and the principle of the educational inspection. The study carried out by Rice in 1897 is usually pointed out as the first formal assessment. This investigation took place in the USA and the data obtained in tests were interpreted. These tests measured the reading and grammatical skills of more than 33,000 students.

The next phase would be *The stage of efficiency and tests* (1901-1929). The arrival of the industrial society increased the necessity of creating accreditation and ranking procedures among students, according to their studies. During this age, there was a great progress in the development of psychological and school tests. In addition, with the aim of improving social services, an efficient assessment is used, in other words, the assessment carried out by experts. Some of the most important investigations of this period are: Ayres' work, which is about writing and spelling tests; and Thorndike's work, who is considered the leader in the development and use of educational tests.

In some other relevant studies (Escudero Escorza, 2003; Guba and Lincoln, 1989), we can find that the privilege of being considered the first generation of measure is awarded to this stage. Furthermore, these authors point as specific features of educational assessment, from its earliest days until 1930, the following ideas: The terms 'assessment' and 'measure' were used as synonymous; assessment was linked to the quantitative issue and to Natural Sciences; evaluation was focused on the individual differences; assessment was not intended to the improvement of school curricula, it only offered information about the subjects in an individual way; the role of the evaluator was technical, as the owner of measuring instruments.

The following stage is regarded as the most important of this period. It is *Tyler's stage* (1930-1945). The arrival of Tyler (1959) to the educational context and to the assessment area meant a great revolution in the concepts established in this period. To this investigator, the educational curricula must set their objectives clearly because

these ones would guide the assessment (to give a positive or negative value judgement to the goals achieved) after the period of intervention. That is, a good evaluation requires (Escudero Escorza, 2003): clear goals; the expected behaviour and the situation should be clear; appropriated assessment instruments; the interpretation of the results obtained; reliability and objectivity of measures.

According to Tejada (1999), the most notable characteristics of this period are: evaluation is understood as a dynamic concept, not static, which is used to determine the achievement, or not, of the goals posed before; assessment and measure are differentiated, as the assessment needs a value judgement about the information obtained; the evaluation criteria appear when the value judgement is based on specific goals; the principal objective of the assessment is to verify the change experienced in students.

The arrival of the Second World War hindered the progress that had been taking place up to that moment, and it was not until the 1960s when the ideas of Tyler about measure, curricula and assessment appeared again (Martínez Mediano, 1996). The first period is called *The stage of innocence* (1946-1957), where we can find: the development of standardized tests, the measurement techniques, the establishment of the design of tests and the growth of these ones (Martínez Mediano, 1996). The most outstanding features were (Tejada, 1999): education was extended but the interest about assessment decreases; there is a great development in technical aspects of assessment; standardized tests and taxonomies of objectives were developed to use them at a national level; the assessment depends on the local school rules.

The *Expansion stage* (1958-1972) was characterized by the feeling of inferiority of the USA with regard to Russia due to the first satellite launch into space (Sputnik I) in 1957. The North American country stated that in its school system there should be errors if any other nation in the world could achieve better results in any areas of research and technological development. From this point on, the USA started to review all its academic structure and its educational assessment (Popham, 1983). One of the main articles which were published in this period was entitled "*The methodology of evaluation*" of Scriven (1967) where the following ideas appeared: there are two types of evaluation, formative assessment (it tries to improve a project when it is being developed); and summative assessment (it checks the effectiveness of a project once it is finished); Tyler (1959) is criticised because before establishing the objectives, it must

be studied if they are the appropriate ones and if the conditions are right; it is necessary to point in what measure a previous objective has been achieved or not; he differentiates between intrinsic assessment (an assessment of the object itself) and extrinsic (an assessment of the consequences of the object).

Martínez Mediano (1996) highlights the following features of this time: there are some problems due to the use of assessment instruments based exclusively on the objectives; it is necessary to assess the expected or not expected achievements; it is also necessary to take into account the norms and values; a specific vocabulary and literature about educational assessment appeared.

The stage, which we are going through at present, is called *The stage of professionalization* and it started from the year 1973 on. According to Meliá, Rodríguez and Pérez (2000), the previous stages, in which the educational assessment was studied, were a failure due to three issues: the lack of an appropriate training in assessment, the lack of an assessment literature, and the limited means which could facilitate the scientific exchange between evaluators. Since 1975, the assessment started to gain great importance beyond the mere research. This change is reflected in some issues such as: the amount of manuals about assessment; the appearance of specialised magazines (Educational Evaluation and Policy Analysis); some universities from the USA (Boston College, UCLA or Stanford) start to offer assessment courses as a methodology differentiated from investigation; the assessment is no longer focused on the objectives, but in the decision-making; professional associations belonged to the assessment field are created (The International Association for Educational Assessment – IAEA).

However, the work of Meliá, Rodríguez and Pérez (2000) also criticises some aspects of the current educational assessment: the huge amount of assessment models could cause a confusion of terms; the ease of communication between evaluators is translated into distraction and carelessness; there is a risk that evaluators turn into an exclusive and closed guild due to professionalization; the poor cooperation between organisations dedicated to educational assessment; a highly ideological polarization between the positive perspective and the interpretative perspective.

3.4.2. Assessment of Competences

As we have seen previously, educational assessment which promotes transcendence, flexibility and commitment has been confused with instrumental measurement. Classification is a very important aspect. However, it is not a complete interpretation of the whole process involved in educational assessment. This evaluation process must have a theoretical base including the most general fundamentals about the what, why, for what, how, who, when and where; in other words, it must take into account the real practice of the school and its context.

The *American Educational Research Association* in its work *The joint committee on standards for educational evaluation* discusses the characteristics reflected in each evaluation process: it must improve the knowledge about the teaching process so that the decision-making is established; it must be undertaken without much effort; it must respect the rights of all those involved; it must be precise; and it should provide valid conclusions.

In the XXI century, with the concept of assessment defined and professionalized, we continue studying the concept of assessment more deeply: we are in the era of competence assessment.

Competences are interpreted as actions to identify, argue and solve problems of reality in an ethical and appropriate way, incorporating the principles of "to know how to be", the "know-how" and "learning to know" (Rué, 2007). So, competences could be defined as the ability to put into practice skills, knowledge and values that the students acquire during their teaching-learning process in a comprehensive way (Tobón, 2013). Perrenoud (2004) offered another accepted definition:

"The ability to effectively face similar situations, mobilising consciously and in a fast, appropriate and creative way, multiple cognitive resources: knowledge, abilities, micro-competencies, information, values, attitudes and schemes of perception, evaluation and reasoning" (Perrenoud, 2004 in Cano, 2008).

Competence assessment is defined by Quiñones, Castillo and Tumac as a feedback of the pedagogical work which allows us to identify the students' learning level. In addition, this research brings about more features about the assessment based on competences: it is orientated to analyse, in an integrated manner, the students' competences in solving problems or activities in a professional, social and disciplinary

context; it takes as a reference the development of competences in the motivational, cognitive and affective dimension; it has a formative character (strength feedback and some aspects to be improved) regardless of the moment in which this one is performed (at the beginning, at the end or during the process) it must be participatory and reflective (hence the importance of self-regulation); it must take into account the students, giving the possibility to revise the progress and the learning experiences achieved (always according to the norm).

Other characteristics that define competence assessment are (Álvarez, 2008): It is a dynamic process that involves all educational agents (teachers, students, institutions and society); it takes into account the process and the results obtained; it offers quantitative and qualitative results which are feedback; one of its main objectives is to solve the necessities and aims of the students; it recognises multiple intelligences; it is based on objective criteria previously agreed, although there is also a subjective dimension during the process; it is linked to the improvement of the quality of education as it is an instrument that analyses the acquisition and the domain of competencies and it informs about the necessary actions to overcome the deficiencies of this competencies.

Pérez and Bustamante (1996) suggested to think about the development of competence assessment from the participatory approach of co-evaluation (peer evaluation) and self-evaluation (the revision of one's own work). To do this, it is necessary to define the main criteria reaching a consensus among the group as well as including dynamics of dialogue and self-reflection which take into account the planning and execution of the whole process. The participatory approach must incorporate a responsible act by teachers and students. Continuing with this trend, Perrenoud (2001) states that it is wrong to create competences without assessment. This evaluation cannot be subject to a type of assessment carried out through paper, pencil, but it must go through a co-analysis and regulation of the work with the student before being qualified.

3.4.3. Assessment of the Intercultural Competence

Most previous studies about the assessment of IC are based on Secondary and higher education students (e.g. Deardorff, 2006; 2009; 2011; Baiutti, 2015; Chao 2015; Gu, 2016) and the majority of them focus on Intercultural Communicative Competence (Byram, 1997).

Despite the fact that there are different tools to assess it, Bennett is well-known because of the Developmental Model of Intercultural Sensitivity (DMIS) which have been widely used to assess the IC. It counts with six different stages, so competence is, in a way, objectively measured. These stages are (Bennett, 1993):

- i. *Denial of difference.* At this stage, people are not even aware of the existence of cultural differences. Actually, they are rarely able to identify their cultural identity since they just realise of those aspects which are visible and easily represented. The majority of them have not had much contact with people who are culturally different.
- ii. *Defense against difference.* People at this stage recognise these differences, but they can feel threatened by them. They usually have negative stereotypes of other cultures and they are convinced their own culture is superior to others so they cannot even learn more about them.
- iii. *Minimization.* People depreciate cultural differences and they tend to think that everybody is similar to each other, so it makes the acknowledgement of dissimilarities even more difficult.
- iv. *Acceptance.* It is known as the first ethnorelative stage meaning, where the key is the acceptance of the existence of diverse behaviours, ways of thinking, religions, values; people here show interest in learning from each other's cultural patterns even though they do not have to agree with them.
- v. *Adaptation to difference.* People are able to change their perspective and behaviour where they feel the urgent need to interact with foreigners. Bennett mentions in this stage the notion of 'intercultural empathy' because "the ability to empathize with another worldwide in turns allows modified behaviour to flow naturally from that experience" (http://www.idrinstitute.org/allegati/IDRI_t_Pubblicazioni/47/FILE_Documento_Bennett_DMIS_12pp_quotes_rev_2011.pdf).
- vi. *Integration.* It refers to those people who are keen on learning from other cultures; they are more open-minded and they appreciate cultural differences as a positive issue.

This scale can be used in order to design tools to assess this competence at different educational levels. We will apply it to assess IC within Primary Education. Hernández

(2011) is also the reference for our research regarding the design of his assessment tool (see section 4).

3.5. From Linguistic to Intercultural Competence

Another important detail which will be taken into account in our research will be the relationship that the IC shares with the linguistic competence, an aspect that until not long ago was linked exclusively to the subjects of First Language and Foreign Language.

Teaching is a process which involves planning and it obeys to a specific system. The actions that are taken within this process try to respond to the requirements determined by the pre-defined objectives that, at the same time, are related to the contents and the assessment (Trujillo, 2002). For this reason, it is crucial to reflect critically about educational objectives.

According to Stern (1983, 1992), the teaching of foreign languages recognises the need for such reflection in the language teaching objectives:

“The identification of objectives and contents as an important component in interpreting language teaching (...) has become, since the seventies, a major focus in language teaching theory and practice.” (Stern, 1983, p. 504-505)

“In recent decades, the definition of language teaching objectives has played an increasingly major role in the development of second language curriculums.” (Stern, 1992, p. 63)

The words of Stern help us to understand that the evolution of the objectives in language didactics has been important in the last fifty years. To make a good interpretation of this change, it is essential to assess some aspects which have been incorporated to the present time.

One of the elements that are currently more present is the so-called IC. In the foreign language area, especially, in language didactics in general, this concept is considered as one of the most important objectives in the teaching-learning process (Deardorff, 2009). However, after the appearance of IC, some interpretations of the relationship between culture and language arose.

The first dichotomy of related terms was introduced by Chomsky, competence-performance (Brown, Malmkjaer and Williams, 1996). Therefore, it is proposed a distinction between the knowledge of language rules and the manifestation of these norms in the use of language. Nunan (1988, p. 32) summarised this duality in this way: “For Chomsky, competence refers to mastery of the principles governing language behaviour. Performance refers to the manifestation of these internalised rules in actual language use.”

On the basis of the dichotomy previously discussed, the previously mentioned authors defined competence as the objective of teaching, in other words, students are intended to dominate the language rules because they directly influence their linguistic performance.

At the beginning of the use of the term ‘competence’, only the linguistic competence with its phonological, morphological and syntactical, semantic and lexical components was linked to foreign languages (Belinchón, Gómez and González, 1994). However, since the early seventies, Hymes (1972) analyzed a series of ethnographic studies about the relationship between culture, society and language which would end up into communicative competence, an aspect that is currently important in any educational area.

Frequently, the considerations about the sociolinguistic and sociocultural character of the language have not been present in second language teaching. However, in the last decade, the IC and the studies about IE came to Spain due to globalization paradigms and migratory flows.

Attitudes have also been almost ignored, attaching then more importance to the teaching-learning process and the purely linguistic components. For example, Trujillo Sáez (2001) explained that the teaching of foreign language in the early stages of education is not sufficiently justified by studies about the language acquisition, but by the development of positive attitudes towards cultures and different languages.

Language teaching is characterised by its dialogic and interactive nature; for this reason it is an ideal context for the development of a more complex IC which has greater educational value. According to García Castaño and Granados Martínez (1999) the IC is defined as the process by which a person develops several skills in many cultures. This

fact requires the teacher to include cultural diversity and critical analysis in their teaching planning.

One of the most meaningful steps in the evolution of the term IC is its differentiation from the sociocultural competence. Knowledge is not strictly related to the local culture, but the concept involves also the person who studies a foreign language in their cognitive and attitudinal aspects, which are specific to other cultures, working with the linguistic aspect simultaneously (Kramersch, 1998).

3.6. Content and Language Integrated Learning (CLIL)

This research will be carried out in two schools that will almost entirely share the social context which surrounds the school and the daily life of their students. The main difference, which is important for our comparative study, is that only one group from our sample will develop the curriculum through CLIL approach.

Content and Language Integrated Learning (CLIL: “Aprendizaje Integrado de Contenidos y Lenguas Extranjeras” – AICLE in Spanish) is today the most avant-garde method for the teaching of second languages in Europe and it has been an important advance in comparison with the traditional education. This term has been studied by several educational researchers and professionals at both international (Marsh, Coyle, Mehisto) and national levels (Perez Cañado, Pavón). It was, precisely, David Marsh who adopted the CLIL concept which “refers to situations where subjects, or parts of subjects, are taught through a foreign language with dual-focused aims, namely the learning of content and the simultaneous learning of a foreign language” (1994, p. 27). Some time later, Marsh and Langé (2000, p. 2) assured that “This approach involves learning subjects such as history, geography or others, through an additional language. It can be very successful in enhancing the learning of languages and other subjects, and developing in the youngsters a positive ‘can do’ attitude towards themselves as language learners”. Therefore, to understand this educational approach, it is necessary to highlight that it is not only orientated to the teaching of second languages, but it provides parallel learning (language and contents) differentiated from the immersion programmes in which the focus of learning is situated in both, language and contents. In this way, CLIL teachers use the foreign language as a vehicle to convey the contents of

their subjects, so their language and methodological training must be appropriate to meet the targets posed by the bilingual education.

The CLIL approach integrates four dimensions whose interaction makes effective and efficient the learning of contents and of a second language. For this reason, these dimensions must be taken into account not only for the planning of didactic units, but also for daily sessions (Coyle, 2007). These are the so-called '4Cs' of the curriculum (Coyle, 2006; 2009):

Content. It refers to the subject in general and the specific topics of a curriculum. It enables students to advance in knowledge and its construction.

Communication. Students use the second language to communicate their thoughts, opinions and attitudes related to the contents they are working on. In such way, they use the language to learn while they learn to use the language properly.

Cognition. It is related to the development of critical thinking abilities that students use to understand the contents, to build relationships between the concepts and the language, to solve problems, etc.

Culture. Since contents are culturally neutral, this approach favours the integration of different perspectives and tolerance with the aim of developing intercultural awareness and to encourage students to understand themselves as citizens of the world respecting themselves and 'others'.

Since this last axis of the methodological approach aims to enhance students' intercultural understanding and awareness (Coyle, 2009), it is supposed that students who learn using this approach not only progress in content acquisition, communicative and cognitive skills, but they also develop knowledge, skills and attitudes in regards with interculture.

In addition, Coyle (2007) suggests that the CLIL practice is effective when the basic premise is fulfilled: there is a progression in knowledge, abilities and the understanding of contents; the communicative context is characterised by being very interactive, the students develop the appropriated language and cognitive skills (critical thinking) when they acquire an intercultural awareness. Moreover, Coyle states "the 4Cs Framework holds that it is through progression in knowledge, skills and understanding of the subject matter, engagement in associated cognitive processing, interaction in a communicative context, developing appropriate language knowledge and skills as well

as acquiring a deepening intercultural awareness through the positioning of self and ‘otherness’, that effective CLIL takes place whatever the model” (2009, p. 106).

The CLIL approach has many peculiarities which distinguish it from the most classical methodologies with regard to the teaching of foreign language. We will also discuss briefly three of the basic principles which characterise the CLIL practice in the classroom.

The first one consists on identifying the use of the language as significant, to understand that it is not the only objective of learning, but there is a double objective. In other words, language is used to learn the contents of different subjects but also we must learn the language to understand and to communicate. For this reason, the teacher must take into account both the curriculum of the subject and the language required, a concept that Dalton-Puffer (2007) defines as ‘language curriculum’.

The second principle is based on giving more importance to fluency than to grammatical and language accuracy in general. This fact does not mean that the teacher must not take the opportunity to correct the language form if the situation requires it (because continuing mistakes can hinder the understanding and production of the contents of the subjects). However, this position is useful so that the double learning (contents and foreign language) could be developed with confidence. A term that is very important to improve the language form of the students is ‘scaffolding’, related to the theories of Vygotsky (1980). These theories divide students’ problem-solving capacity into three categories: the tasks that the student can perform independently; the tasks that they cannot perform even with help; and the tasks they can perform with help. Precisely, it is in the last category where scaffolding is placed. This category is characterised by the structures, activities and support strategies that the teacher provides to the student so that he or she can achieve the objective of learning and build the knowledge needed. Moreover, Pavón (2014) states that language scaffolding is among the main methodological strategies to contribute to effective content learning in CLIL, so teachers need to ensure that their students control the sufficient language resources to deal with content acquisition.

The third principle would be to understand that the subject which the teacher delivers will determine the type of language that the student needs to learn. In other words, the kind of speech and the language skills (listening, speaking, writing and speaking) would

be defined by the subject that is taught (Llinares, Morton and Whittaker, 2012). For example, the subjects on sciences have their own language and specific vocabulary.

Another aspect that must be highlighted in our analysis about the CLIL approach is the numerous benefits that it provides to educational systems at an international level. Then, we will summarize those advantages that could be important and which stand out in some researches in relation to this subject (Navés and Muñoz, 2000; Wolf, 2007): The cognitive abilities of students are stimulated when the ability to use more than one language is developed; the amount of time of exposure to foreign languages increases significantly; the teacher immersed in this approach agrees to develop the language communication of their students; the students' motivation increases because they are challenged, and they have been trained to solve problems using the second language in situations which are close to their reality; the type of competence that the student acquires by practising the second language is aimed at the working world and it allows them to complement the language they acquire in the subject of 'language' and which is more aimed to daily situations; apart from the educational strategies that are usually used, (cooperative learning, autonomous learning which involves searching, selection and presentation of information, the use of ICT) strategies of professional development are added and they situate these students at the forefront of educational innovation; it decisively puts an end to the curricula separation between different subjects and it promotes collaboration and synchronisation among teachers. Moreover, according to the comparative study of Tragant, Marsol, Serrano and Llanes (2015) between a course which used the CLIL approach and another one that used a traditional methodology, we can ensure that in most cases, the mental schemes and concepts which the CLIL students build are more complex. In addition, these students show an equal or higher performance in relation to the contents of the subjects taught in the second language.

On the implementation of this method, there are different reasons that lead a country and its educational system to opt for the implementation of this methodology at different levels. The mere fact that Spain belongs to the European Union influenced this decision, as the European Commission includes among its main objectives the promotion of multilingualism as an essential element to achieve a real and efficient social cohesion. Another force, perhaps the most reactive, is related to the low level of foreign languages among Spanish students in comparison with the demands of Europe and the immediate need of being those ones more competent. The failure of the early

introduction of second languages in the educational system with the teaching reform of the 1990s did not correct this deficiency. For this reason, the CLIL approach is understood as a more natural way to learn a second language, as this one is going to be used in daily situations and, considering the curriculum demands that avoid the possibility to increase the hours of the second language, CLIL is presented as the only alternative to increase the exposure of students to that second language with the main aim, in most CLIL programmes, of improving the communicative competence in foreign languages.

In Spain, the bilingual teaching models are relatively recent, especially if we compare them to other countries such as Germany or Finland. What started as projects of innovation promoted by the initiative of teaching groups has evolved until the own educational authorities are placed as the main promoters of these projects. The process of implementation of CLIL programmes in Spain has been carried out with training programmes and incentive measures from the institutions. Even so, it is characterised for being very heterogeneous due to the fact that each region has opted for one model or another depending on its context; in other words, not all the regions teach the same subjects in the second language regarding the requirements that are demanded to the CLIL teacher, in the total number of hours of exposure to the language, etc.

Among all, it should be noted the *Andalusian Plurilingualism Promotion Plan* that has served as a reference to other Spanish communities is characterised by both the close collaboration that they have carried out between universities, administrations and schools and the huge number of culture and language assistants who have come to its classrooms. The main objective of this Plan is "to improve the language competences of Andalusian population in the mother tongue and, at the same time, provide it with multilingual and multicultural competences" (Junta de Andalucía, 2005, p. 27). The essential pillars of the Plan are language, culture and cognition, where a real merge of interculture within bilingual education is a necessary and still underdeveloped step (Gómez, 2016). With regard to its distinctive features, it should be pointed out that bilingual schools must offer, at least, three subjects taught in the second language (English, French or German), and a bilingual group by course, and ensure that at least the 25% of the subject is taught in that language (Méndez García, 2014).

4. METHODOLOGY

4.1. Introduction

The methodology selected for our research is an important decision for any researcher, since it is conditioned by three main variables: the questions of our study, the objectives and the hypothesis posed.

According to Sierra (2003), a research must start by setting the questions to which the work must respond (main problems), it must be continued with the approach of one or several working hypotheses that facilitate the search for answers to the previous questions which, at the same time, must be supported by a well-founded theoretical framework. The specific objectives for the development of different parts of the research can be constituted from the main hypothesis.

During the previous sections, we have justified our study on a well-founded theoretical framework and, now, we present the methodological aspects which are related to the design of the research, the instruments and techniques used and the analyses carried out.

4.2. Approach and the nature of the problem

The design of the research will be orientated to solve the main issues addressed during the theoretical framework of our study. To do this, before introducing the main hypothesis and the objectives of our work, we must present the problems that have given rise to this investigation.

The design process begins around a general concern shared national and internationally: the need of increasing the intercultural competence and the mastering of second languages among our young citizens.

Currently, the need of learning foreign languages is one of the most important issues of concern to most States or countries when they must make important decisions about the education of their citizens. The great development that the societies of the XXI century have achieved through economic and cultural integration requires the mastering of some foreign language as well as the mother tongue. This is a great challenge for students because apart from the grammatical knowledge that the previous generations have traditionally learnt in the school, they also must develop their communicative competence in the second language and in different social contexts. Of course, this

cultural integration or this globalization process that we are currently experiencing, is related to the intercultural competence, a concept we have defined and analysed in section 3.3 *Intercultural Competence* of our theoretical framework.

As demonstration that both issues are priority aspects to most nations, we can briefly discuss two documents of unquestionable prestige and importance: the United Nations Millennium Development Goals (2000) and the Resolution 18 C/1.41 of the UNESCO (2003).

Most of United Nations Millennium Development Goals (2000) are related to some of the ramifications of intercultural education. However, we will highlight the second one (*To achieve universal primary education*) and the third one (*To promote gender equality and the empowerment of women*). As data to be taken into account to understand the progress of these objectives, we can state that “*The primary school net enrolment rate in the developing regions has reached an estimated 91 per cent in 2015, up from 83 per cent in 2000*” (p. 24) or that “*About two thirds of countries in the developing regions have achieved gender parity in primary education*”. We will pay attention to the evolution of these two universal objectives, since the conservation of the culture with its origins in minority communities will depend on the intercultural competence that the citizens of majority societies achieve, as well as guaranteeing a primary education of quality and the equality of gender and opportunities in countries at risk of poverty and exclusion.

On the one hand, UNESCO offers us in its document *Education in a multilingual world* a broad and clear vision of the importance of the teaching-learning of second languages in the international context. UNESCO assures that they will continue allocating resources and effort to this cause. Literally, we find three basic principles that demonstrate that UNESCO supports:

(...) mother tongue instruction as a means of improving educational quality by building upon the knowledge and experience of the learners and teachers;
(...) bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality and as a key element of linguistically diverse societies; (...) language as an essential component of inter-cultural education in order to encourage understanding between different population groups and ensure respect for fundamental rights.(UNESCO 2003, p.27)

To deal with the problems previously discussed, we have designed a research with different stages. To complete each stage of the study, we will use different strategies which will be described later.

4.3. Hypotheses of the study

A hypothesis is defined as the expectation of solution of a problem, as well as being understood as an assumption or conjecture (García, Gil and Rodríguez, 2000), so, the hypothesis will guide our search.

The aim of the study, to enquire the IC among students in the fifth year of Primary Education of a school based on the CLIL approach and students in the same cycle of a school which do not work with this approach, determined the establishment of these research hypotheses:

Hypothesis 1: *Students in the fifth year of Primary Education are not interculturally competent.*

Sub-hypothesis 1: *The level of IC of surveyed students is low.*

Sub-hypothesis 2: *There are statistical significant differences as to IC in terms of two independent variables: gender of students and methodological approach (CLIL and non-CLIL groups).*

Sub-hypothesis 3: *There are statistical significant differences among the three dimensions of the IC (knowledge, skills and attitudes) in the two groups of students (CLIL and non-CLIL).*

4.4. Objectives of the study

- General objectives:

Obj.1: To analyse the level of IC (knowledge, abilities and attitudes) in students in the fifth year of Primary Education.

-Specific objectives:

Obj.1.1: To enquire to what extend IC is developed among surveyed students.

Obj.1.2: To analyse the significant differences at the level of Intercultural Competence

among students in the fifth year of Primary Education according to two independent variables such as gender and methodological approach (CLIL and non-CLIL).

Obj.1.3: To examine the differences among the three elements of the IC (knowledge, skills and attitudes) in the two groups of students (CLIL and non-CLIL).

4.5. Research Design

The research design integrates the different components of the study logically so it ensures that we effectively address the research questions as well as the established objectives and the hypotheses.

This study has been developed within a quantitative research approach (questionnaire). Quantitative methods are mainly characterised by being explanatory and predictive so its main purpose is to reveal the reasons why the observed and analysed phenomenon is happening after gathering and analysing the data. Moreover, this approach brings about more objective results since they collect information using measurement procedures that provide reliable and valid numerical data that can be analysed using statistical techniques (Bisquerra, 2004).

It consists of a descriptive study that enables us to obtain information concerning a concrete phenomenon with respect to the conditions of the context. In this case, it is focused on exploring and assessing the level of IC that Primary Education students (CLIL and non-CLIL students) have.

4.6. Research Stages

The process of carrying out a research includes various steps that are interrelated so the role of the researchers is decisive since they have to control when possible changes along the investigation affect these steps.

This study has followed six phases whose characteristics and aims are defined below:

1. Identification of the research problem and review of the literature

The main goal of this step is to determine the problem and think about the research questions that would guide our investigation. It is important to clearly delimit the topic in order to avoid misunderstandings.

The first crucial moment consists in reviewing recent literature, the state of art and, then, formulating of research objectives to be achieved. Reviewing the literature allowed us to go deeper into the topic under investigation as well as to provide us with knowledge regarding the problem field. Moreover, this revision made us aware of the previous studies that were similar to ours, so their outcomes and conclusions served as a fundamental basis.

For this study, we read and analysed documents (articles and books) about CLIL approach, its implication with IC and analysed different ways of assessment.

2. *Definition of the participants, hypotheses and objectives*

In each study there is a specific group in which it is focused on so it is important to delimit it from the whole population, it means to define the sample of the research.

In this case, we focus on Primary Education students who are in their 5th year during the academic year 2016/2017. Some of them are working within CLIL approach and others do not.

Thus, both hypotheses and objectives are defined accordingly.

3. *Design of the instrument*

In this stage, the researcher builds the instrument to gather the data. We decided to first search for tools which could be applicable to this study and we found a validated one which was used to search for similar objectives but in a different context (other autonomous community) (Hernández Bravo, 2011) so we did not have to create a new one as it was already validated.

4. *Data collection*

Once we had the instrument, we started to collect data in order to answer to our research objectives and to test our hypotheses. Students answered the close-questionnaire in the first week of October.

5. *Data analysis*

After collecting all data from the questionnaire among our sample, we entered this information in the software package SPSS v.21 so as to apply the corresponding statistical procedures.

6. Results and conclusions

Finally, we present the results obtained after computerising and analysing the data and we report our conclusions of the study as well as the future lines of research and the limitations we found through the process.

4.7. Participants

The surveyed sample consists of 51 students of the fifth year of Primary Education who are enrolled in both private and semi-private schools in Cordoba. The reasons why we chose this level has to do with the fact that if results later show their IC level is not enough, we can design a concrete intervention that could be carried out along the next course (6th year Primary Education) which coincides with their last year of this stage.

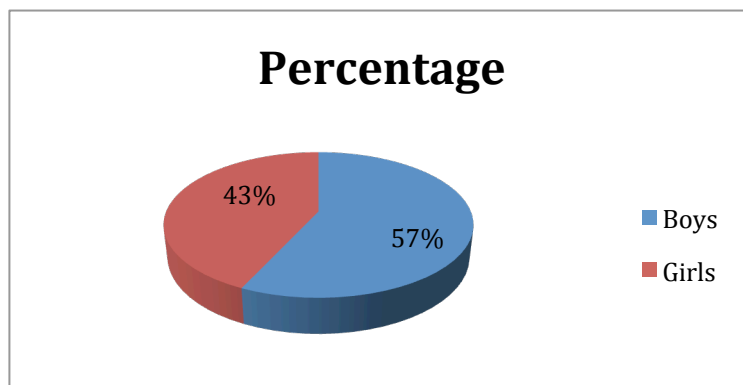


Figure 2: Gender of participants

The number of boys is higher than the number of girls. As we can see on the previous graphic, 57% of participants were boys (29) whereas 43% were girls (22).

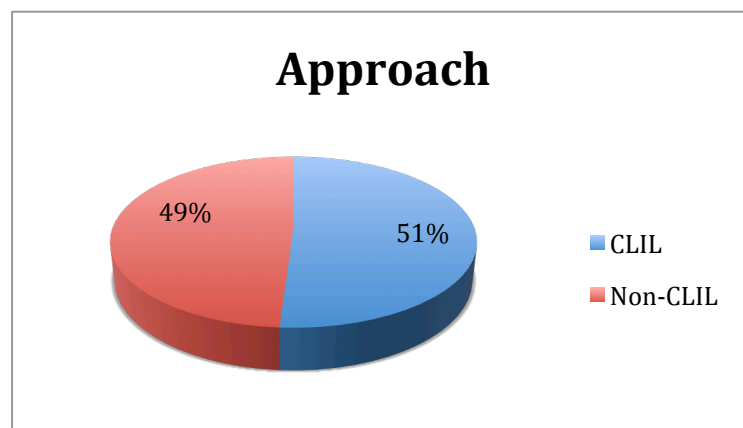


Figure 3: Methodological approach that is used

The sample is divided into two groups according to the methodological approach that is being used. On one hand, 25 students (49%) belonged to the group in which CLIL is not implemented. On the other hand, 26 students (51%) belonged to the group in which CLIL is the approach in use.

4.8. Instrument

The instrument used in this study had been already validated (Hernández Brazo, 2011). The language of the questionnaire is Spanish. It consists of two different parts:

- i. Demographic data. On one hand, this section includes independent variables that refer to characteristics of the students in terms of gender, age and the course in which they are enrolled. On the other hand, it also incorporated interesting variables such as the number of students in the class and the number of migrants within them.
- ii. Questionnaire. This section counts with the dependent variables that refer to the IC of students analysed through three main components: knowledge, abilities and attitudes towards other students who belonged to different cultures. It has a total of 30 items. They have four possible answers according to a Likert scale from 1 to 4, where number one means totally disagree, number two, somehow agree; number three means quite agree; and number four totally agree.

4.9. Statistical processing of the data

Using SPSS v.21, we applied different quantitative statistical treatments.

- Descriptive analysis (mean and standard deviation) in order to know to what extent the students of our sample are interculturally competent and whether their responses are homogeneous or not.
- Inferential analysis. We carried out the Test U Mann Whitney due to the fact that our data did not follow a normal distribution. Then, we applied this nonparametric test of the null hypothesis to have knowledge of whether it is equally likely that a randomly selected value from one sample will be less than or greater than a randomly selected value from a second sample. Moreover, this

test enabled us to know if there are statistical meaningful relationships between the two groups of students.

5. RESULTS

In this section we present the results of the study that aims to analyse the level of IC among 51 students of the fifth year of Primary Education and the possible existing differences between those who work with CLIL and those who do not.

To obtain these results we have used SPSS v. 21 and the statistical processing that we have explained previously (section 4.9).

Results are going to be presented following the objectives of the study.

5.1. Descriptive Analysis

The following table shows both the mean and standard deviation values of non CLIL group and CLIL group in regards with each item of the questionnaire.

Table 2: Mean and standard deviation

	ITEM	Non-CLIL		CLIL	
		Mean	Stand. Deviat.	Mean	Stand. Deviat.
Conocimientos / Knowledge	1. Localizo en un mapa los países de origen de mis compañeros/as inmigrantes	3.00	0.764	1.88	0.909
	2. Identifico objetos cotidianos (e.g., ropa, platos de comida, etc.) característicos de otros países.	2.44	0.917	3.23	0.815
	3. Aprendo los nombres de determinados objetos y cosas propios de otros países (e.g., achote, otavalo).	2.20	0.816	2.73	0.919

4. Sé escribir y pronunciar palabras en otros idiomas distintos a los estudiados en clase (e.g., cebiche, hena).	2.20	1.080	2.23	0.992
5. Conozco leyendas o cuentos de otras culturas.	2.28	1.021	2.85	1.008
6. Reconozco las características físicas diferentes de los/las compañeros/as de otras culturas (e.g., estatura, color de la piel, rasgos de la cara).	2.92	1.115	3.65	0.629
7. Conozco los juegos de mis compañeros/as de otros países.	2.32	1.030	2.19	0.895
8. Identifico instrumentos, canciones o ritmos musicales de otras culturas.	2.52	0.963	3.23	1.032
9. Reconozco los estereotipos asociados a otras culturas (e.g., indios: primitivos, incultos; marroquíes: poco trabajadores, mal educados).	2.00	1.000	2.15	1.156
1. Tengo amigos procedentes de otros países y culturas diferentes a la mía.	2.68	1.249	3.00	1.095
2. Hago tareas en equipo con compañeros/as de otras culturas.	1.88	1.054	1.38	0.752
3. Me esfuerzo en relacionarme con compañeros/as de otras culturas.	3.08	0.954	3.15	0.925
4. Comparto todo lo que sé con mis compañeros/as de otras culturas.	2.84	1.068	3.31	1.123

Skills / Habilidades	5. Suelo ridiculizar comportamientos culturales diferentes a los míos (e.g., la manera de pronunciar algunas consonantes).	1.44	0.870	2.08	0.891
	6. Soluciono los conflictos que surgen entre mis compañeros/as de unas y otras culturas (e.g., haciendo de mediador o de árbitro).	3.04	0.841	1.92	1.093
	7. Comparto las inquietudes de los niños y niñas inmigrantes.	2.36	1.114	2.04	1.038
	8. Critico los comportamientos racistas en determinadas personas (e.g., menospreciar a personas de distinto color de piel).	1.72	1.021	1.35	0.797
	9. Cuando voy a casa de un compañero de otra cultura respeto sus costumbres.	3.28	0.980	3.12	1.275
Actitudes / Attitudes	1. Me gusta aprender palabras en la lengua materna de otros compañeros/as.	3.56	0.583	3.58	0.703
	2. Me gustan las leyendas o cuentos de otras culturas.	3.56	0.712	3.50	0.812
	3. Me gustan las canciones o ritmos musicales de otras culturas.	3.44	0.712	3.77	0.514
	4. Me da igual compartir espacios con compañeros/as de cultura distinta a la mía (e.g., patio, gimnasio, aulas).	3.52	0.653	3.50	0.812
	5. Procuo sentarme cerca de compañeros/as de otras culturas.	2.80	0.764	3.31	0.928

6. Me enriquece tener amigos/as de otras culturas.	3.56	0.651	3.69	0.736
7. Soy afortunado por haber nacido en mi país.	3.72	0.737	3.81	0.567
8. Tengo en cuenta la opinión de los niños y jóvenes de otras culturas.	3.24	0.663	3.58	0.703
9. Acepto a mis compañeros con independencia de su procedencia cultural.	3.48	0.714	3.65	0.629
10. Me disgusta que se trate mal a mis compañeros inmigrantes sólo por ser de otra cultura diferente a la mía.	3.36	0.995	3.81	0.567
11. Pienso que todas las personas deberían tener los mismos derechos, con independencia de su país de origen.	3.96	0.200	4.00	0.000
12. Mi familia acepta que me relacione con compañeros/as procedentes de otras culturas.	3.56	0.651	3.92	0.272

Regarding knowledge, out of the nine items of this section, just two of them have a higher mean value in non-CLIL group than in CLIL group (item 1 which refers to locate in a map the countries of origin of foreign friends, and item number 7 that refers to the have knowledge about games of different countries) whereas in the rest of them, there is a superiority in the values of the CLIL group.

As for skills, there are more items in which the mean value is higher in non-CLIL group (items 2, 6, 7, 8 and 9) than in the CLIL one (1, 3, 4 and 5).

Then, in terms of attitudes, there are just two items (2 and 4) in which the mean value of non-CLIL group exceeds the mean value of CLIL group.

Finally, as we can see the mean values are higher than the standard deviation so it means that answers are quite homogeneous.

5.2. Inferential Analysis

We first applied the statistical test to analyse if the data of the study follow a normal distribution but it did not, so this is the reason why we have applied non-parametric tests, such as the U Mann Whitney.

5.2.1. U Mann Whitney I

The first independent variable that we analysed is the gender of the students who answered the questionnaire.

Table 3: Statistical Differences between non-CLIL and CLIL group in terms of Gender

	ITEM	SIG. (Gender)
Knowledge	1. Localizo en un mapa los países de origen de mis compañeros/as inmigrantes.	0.046
	5. Conozco leyendas o cuentos de otras culturas.	0.025
	7. Conozco los juegos de mis compañeros/as de otros países.	0.004

We have just included on the table the items that present significant differences.

There are just three items in which there are statistical meaningful differences depending on the gender of the student (p value is lower than 5%). The three of them belong to the block of knowledge.

Then, we analyse the possible significant differences according to the other independent variable that has to do to with the methodological approach used in the classroom (CLIL vs. non-CLIL).

Table 4: Statistical Differences according to the methodological approach used

	ITEM	SIG. (CLIL vs. NON CLIL)
Knowledge	1. Localizo en un mapa los países de origen de mis compañeros/as inmigrantes.	0.000
	2. Identifico objetos cotidianos (e.g., ropa, platos de comida, etc.) característicos de otros países.	0.002
	3. Aprendo los nombres de determinados objetos y cosas propios de otros países (e.g., achote, otavalo).	0.044
	5. Conozco leyendas o cuentos de otras culturas.	0.050
	6. Reconozco las características físicas diferentes de los/las compañeros/as de otras culturas (e.g., estatura, color de la piel, rasgos de la cara).	0.009
	8. Identifico instrumentos, canciones o ritmos musicales de otras culturas.	0.012
Skills	2. Hago tareas en equipo con compañeros/as de otras culturas.	0.045
	5. Suelo ridiculizar comportamientos culturales diferentes a los míos (e.g., la manera de pronunciar algunas consonantes).	0.003
	6. Soluciono los conflictos que surgen entre mis compañeros/as de unas y otras culturas (e.g., haciendo de mediador o de árbitro).	0.000
Attitudes	5. Procuro sentarme cerca de compañeros/as de otras culturas.	0.025
	8. Tengo en cuenta la opinión de los niños y jóvenes de otras culturas.	0.044

10. Me disgusta que se trate mal a mis compañeros inmigrantes sólo por ser de otra cultura diferente a la mía.	0.042
12. Mi familia acepta que me relacione con compañeros procedentes de otras culturas.	0.013

As for this independent variable, there are more items that count with statistical meaningful differences. There are six items in the block of knowledge, three in skills and four in attitudes.

5.2.2. U Mann Whitney II

In this case we have also used the U Mann Whitney test in order to examine the differences among the three elements of the IC (knowledge, skills and attitudes) in the two groups of students (CLIL and non-CLIL).

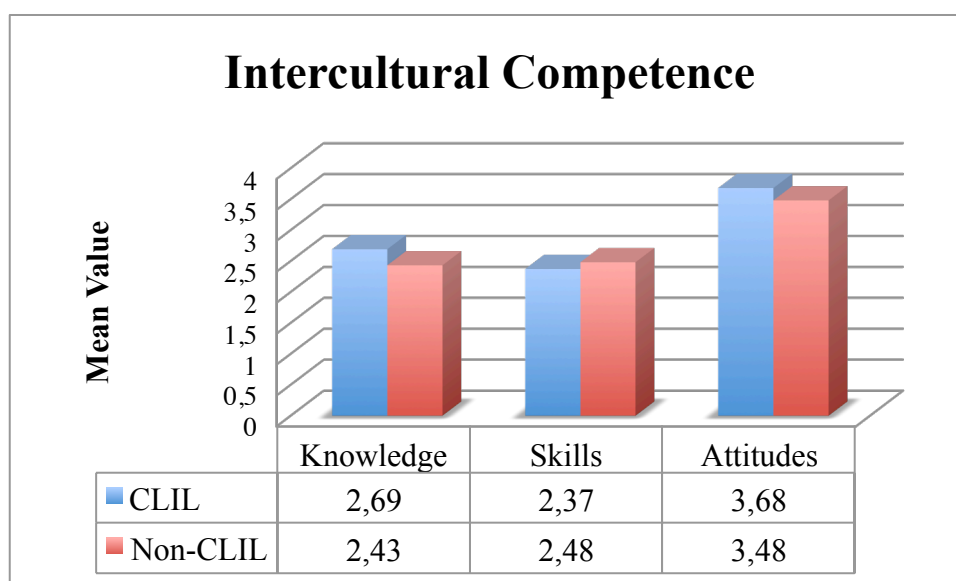


Figure 4: Mean Values of each element of IC in the two groups of students

This figure shows the mean values of the three elements of IC namely knowledge, skills and attitudes. It is only in skills where non-CLIL students overcome CLIL students.

Table 5: Statistical Differences among the three elements in the two groups of students

ELEMENT	SIG.
Contents	0.049*
Skills	0.623
Attitudes	0.029*

The only element, which does not count with statistical meaningful differences, is skills whose p value is 0.623.

6. CONCLUSIONS

This last section focuses on the conclusions of the results of the study developed within this Master's Dissertation. However, not only it presents the main conclusions, but it also outlines new and future lines of research that, hopefully, would contribute to advance research on CLIL and IC.

To be consistent with the whole methodology of the study and with the presentation of the results, we will herein develop the conclusions regarding the hypotheses posed, so as to facilitate the reader's task by clearing up whether they are corroborated or refused. This way we also respond to our objectives in an orderly way.

Our general hypothesis is that students in the fifth year of Primary Education are not interculturally competent. In order to either corroborate or refuse it, it is necessary to take into account the following sub-hypotheses.

As for our first sub-hypothesis we can conclude that students in the fifth year of Primary Education have shown some knowledge, skills and attitudes on interculture, even though these can be improved. Regarding knowledge, students in both groups can identify and name objects that are typical from different countries and cultures, they also have learned tales and legends that are famous and relevant in foreign cultural background, they recognise physical characteristics of foreigners (height, skin colour, face's features, etc.), and they are also able to identify instruments, songs and rhythms from other cultures. On the contrary, neither they feel that strong and confident when they have to locate on a map the country of origin of their foreign classmates nor they write words in their classmates' mother tongue (the foreigners' ones). In terms of skills,

we should say that it is the element which shows the lowest values (mean value lower than 2.5). On the one hand, students recognise they have friends from diverse countries and cultures and they also ensure that they make efforts to be in contact with them. Then, learners are respectful, caring and solidary with “others” since they do not undervalue their customs and they share their knowledge. On the other hand, they state that it is more difficult for them to work collaboratively with foreign classmates and solve possible conflicts among them. Students also said that sometimes they criticise racist behaviours. Finally, talking about attitudes, it is the dimension with the highest mean values (mean value higher than 3.4). It means that not only students enjoy learning from their foreign classmates but they also value and respect them. Students accept the cultural roots and origins of their peers, they dislike when immigrant students are treated badly and they agree that everybody should have the same rights regardless their precedence.

All in all, surveyed students have shown a medium level of IC despite the fact that it can be improved, mainly in the first two dimensions (knowledge and skills). The reasons why the mean values in the block of attitudes are higher can be due to the fact that education in values is gaining great importance in schools nowadays. Values and attitudes directly affect how we relate to other people; moreover, they belong to the affective and emotional dimension of human behaviour. Education based on values provides students with the necessary constructs they would use throughout the rest of their lives, at the same time that it can also strength their personal and future well-being. These days, as we have seen in the third section of this Master’s Dissertation, educational law also includes within their aims to promote this intercultural education by using cross-curricular topics, so that is the reason why we believe that these results can be a consequence of what educators are doing in their daily lessons.

Thus, the first sub-hypothesis of our study is not corroborated due to the fact that it does not agree with our expectations regarding our participants’ level of IC.

Concerning the second sub-hypothesis, which states that there are statistical significant differences as to IC in terms of two independent variables: gender of students and methodological approach (CLIL and non-CLIL groups), we are going to separate the conclusions according to the two variables.

On the one hand, we analysed whether there were statistically significant differences depending on the sex of surveyed students. We have only found three items (one, five

and seven) of the questionnaire in which there are meaningful differences. Item number one is: To locate on a map the countries of origin of my immigrant classmates; item number five states: To know legends or tales from other cultures; and the seventh item: To know games of my immigrant classmates. These three items belong to the section 'knowledge'.

On the other hand, we have found statistically significant differences on the results depending on whether the respondent is learning through a CLIL approach or not. We have found differences in the three dimensions. The block of knowledge is the one which counts with more items (six items) where significant differences have been found. These are related to geography (location on maps), tales, legends and typical objects, the physical appearance and musical background of their immigrant classmates. In 'skills', we have found differences just in three items that have to do with collaborative work, the fact of ridiculing others because of their cultural background and solving conflicts related to racial discrimination. Finally, the last dimension of the 'competence' presents four items with meaningful differences. These are connected with sitting close to foreigner classmates, considering other's opinions, rejecting impolite attitudes towards those students and families' acceptance of intercultural coexistence.

Altogether, most of these items with statistical significant differences have a higher mean value in the CLIL group than in the non-CLIL group so it can be due to the fact that this methodological approach includes within their four main axis the cultural one that aims to get progression in intercultural awareness and understanding. As we explained in the theoretical background of this Dissertation (section 3.6), not only it is incorporated within the theory of the approach and it is extremely necessary to get effective CLIL practices, but it also coincides with the educational goals of 21st century education that aim to get real social inclusion. Furthermore, due to the fact that our sample belongs to Andalusian students (schools in Cordoba), the implementation of CLIL across this Autonomous Community followed the principles of the *Andalusian Plurilingualism Promotion Plan*, as we explained, and it pursues to enhance student's plurilingual and pluricultural skills so this approach offers the chance of learning from different cultural perspective and through them and to develop intercultural understanding.

In addition, those items also share common points with this approach, as they are in

relation with other CLIL principles, such as the importance and key role of collaborative and cooperative work, the relevance of families in teaching-learning process and the contact with foreigners. This last consideration promotes key values like empathy, which helps students to understand other people's feelings and situations because they are more frequently in contact with foreigners thanks to exchange programs in which they take part.

To conclude with this sub-hypothesis, we can say that it is refused because the independent variable of gender does not influence much the answers of the respondents, whereas the approach used has a higher impact on the decisions made by surveyed students, and then, it causes the existence of notable and associational differences between the two groups.

The last sub-hypothesis of our study is that there are statistical significant differences among the three dimensions of the IC (knowledge, skills and attitudes) for the two groups of students (CLIL and non-CLIL).

This sub-hypothesis is corroborated because results show that there are differences in two of the dimensions of the competences: knowledge and attitudes. It is just skills the element that does not count with determinative differences and it is also the only one in which non-CLIL groups have scored a higher value. It means that despite the fact that non-CLIL students seem to be more competent in terms of intercultural skills, these differences are not significant. However, it is not the same when we refer to knowledge and attitudes; in this case, CLIL students are more competent in regards with interculturality and existing differences are of great importance and implicative.

6.1. Future Lines

The main contribution of this investigation is directed to the field of intercultural education, more specifically to the assessment of the intercultural competition and its either direct or indirect relation with the type of methodology that is carried out for the acquisition of a second language.

This kind of studies is still scarce in the Primary Education stage and the implementation of intervention techniques and strategies that aim to get progression and improvement of the above-mentioned competence are even more limited. For this reason, we think that it is necessary to work deeply in knowledge, skills and attitudes of

our students in this field. Our effort will be addressed to help students become independent and active citizens in a globalised world, so the future inhabitants of the earth will be able to prevent and avoid conflicts and prejudices due to the interaction of different cultures.

After having reached our main conclusions, we consider appropriate to continue studying in depth how some basic aspects of the cultures (or more present due to the increasing multiplicity of ethnic groups) can interact in the Spanish Primary Education classrooms. Cultural elements such as gastronomy, the linguistic traits of a specific ethnic group, or the traditions and the most significant customs of European, Latin American or North African countries must have prominence in the Primary education curriculum. This is one of the sensible ways to implement this quality of education that has been set as one of the Goals of the Millennium by the UNESCO (8th August 2015); their understanding of cultures and the way they interact with ‘otherness’ will deeply influence the way they will interpret the world. Furthermore, this study can be continued by designing a tool to gather qualitative data (interview to students) so as to get triangulation of the data (theoretical underpinnings, quantitative and qualitative data) for the reason that it brings about a more holistic view from the reality that is being examined.

Among the limitations that could be overcome in future studies, we can refer to both the sample of our study and the age of the participants of our investigation. We would like to continue our study by extending the sample to public schools, but access to these are quite difficult nowadays (sometimes it takes years to get the appropriate permission by educational authorities). Regarding age, we are convinced that this is a very important factor in the development of the IC. We would like to compare the knowledge, skills and intercultural attitudes of pupils of different courses of this educational stage (Primary Education), to conduct this way a higher research which could involve a more significant and representative sample to obtain more revealing conclusions.

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7.1 Webgraphy

CLIL/AICLE. Isabel Pérez. <http://www.isabelperez.com/clil.htm> [Online]. [Last access: 21 September. 2016]

8. ANNEX

8.1. Questionnaire

CUESTIONARIO DE AUTO-EVALUACIÓN DE LA COMPETENCIA INTERCULTURAL EN ALUMNADO DE PRIMARIA (Hernández Bravo, 2011)

Parte I. Datos demográficos

Género: V __ M __

Curso:

Número total de alumnos en clase:

Número de alumnos extranjeros en clase:

Parte II. Cuestionario

Lee las afirmaciones (preguntas) que siguen a continuación y, empleando la escala más abajo indicada, responde a cada una de ellas rodeando el número que corresponda.

Nada de acuerdo	Algo de acuerdo	Bastante de acuerdo	Muy de acuerdo
1	2	3	4

CONOCIMIENTOS		NA	AA	BA	MA
1	Localizo en un mapa los países de origen de mis compañeros/as inmigrantes.	1	2	3	4
2	Identifico objetos cotidianos (e.g., ropa, platos de comida, etc.) característicos de otros países.	1	2	3	4
3	Aprendo los nombres de determinados objetos y cosas propios de otros países (e.g., achote, otavalo).	1	2	3	4
4	Sé escribir y pronunciar palabras en otros idiomas distintos a los estudiados en clase (e.g., cebiche, hena).	1	2	3	4
5	Conozco leyendas o cuentos de otras culturas.	1	2	3	4
6	Reconozco las características físicas diferentes de los/las compañeros/as de otras culturas (e.g., estatura, color de la piel, rasgos de la cara).	1	2	3	4
7	Conozco los juegos de mis compañeros/as de otros países.	1	2	3	4
8	Identifico instrumentos, canciones o ritmos musicales de otras culturas.	1	2	3	4
9	Reconozco los estereotipos asociados a otras culturas (e.g., indios: primitivos, incultos; marroquíes: poco trabajadores, mal educados).	1	2	3	4

HABILIDADES		NA	AA	BA	MA
1	Tengo amigos procedentes de otros países y culturas diferentes a la mía.	1	2	3	4
2	Hago tareas en equipo con compañeros/as de otras culturas.	1	2	3	4
3	Me esfuerzo en relacionarme con compañeros/as de otras culturas.	1	2	3	4
4	Comparto todo lo que sé con mis compañeros/as de otras culturas.	1	2	3	4
5	Suelo ridiculizar comportamientos culturales diferentes a los míos (e.g., la manera de pronunciar algunas consonantes).	1	2	3	4
6	Soluciono los conflictos que surgen entre mis compañeros/as de unas y otras culturas (e.g., haciendo de mediador o de árbitro).	1	2	3	4
7	Comparto las inquietudes de los niños y niñas inmigrantes.	1	2	3	4
8	Critico los comportamientos racistas en determinadas personas (e.g., menospreciar a personas de distinto color de piel).	1	2	3	4
9	Cuando voy a casa de un compañero de otra cultura respeto sus costumbres.	1	2	3	4

ACTITUDES		NA	AA	BA	MA
1	Me gusta aprender palabras en la lengua materna de otros compañeros/as.	1	2	3	4
2	Me gustan las leyendas o cuentos de otras culturas.	1	2	3	4
3	Me gustan las canciones o ritmos musicales de otras culturas.	1	2	3	4
4	Me da igual compartir espacios con compañeros/as de cultura distinta a la mía (e.g., patio, gimnasio, aulas).	1	2	3	4
5	Procuro sentarme cerca de compañeros/as de otras culturas.	1	2	3	4
6	Me enriquece tener amigos/as de otras culturas.	1	2	3	4
7	Soy afortunado por haber nacido en mi país.	1	2	3	4
8	Tengo en cuenta la opinión de los niños y jóvenes de otras culturas.	1	2	3	4
9	Acepto a mis compañeros con independencia de su procedencia cultural.	1	2	3	4
10	Me disgusta que se trate mal a mis compañeros inmigrantes sólo por ser de otra cultura diferente a la mía.	1	2	3	4

11	Pienso que todas las personas deberían tener los mismos derechos, con independencia de su país de origen.	1	2	3	4
12	Mi familia acepta que me relacione con compañeros procedentes de otras culturas.	1	2	3	4