Joining Forces to Live Together

Keys to the Intercultural Community Intervention Project

3 Education

"la Caixa" Foundation
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3
Education

"la Caixa" Foundation
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Increasingly, the whole world and its individual countries (including Spain) are facing the formidable challenge of managing diversity in terms of culture, ethnic groups, origins, languages and religions. This is a challenge that not only affects each country in itself but also regions and towns, additionally implicating their institutions and organisations and each of their citizens.

One of “la Caixa” Foundation’s commitments since it was set up over a hundred years ago was to take a good look at new social realities and develop programmes for people, with a sense of anticipation and social transformation that can be used as a model for future actions. This vocation paved the way for the Intercultural Community Intervention Project.

Since 2010, the ICI Project has been developed in 17 territories with high cultural diversity, proposing a model for social intervention and management of diversity focused on local communities taking centre stage, with an organised, effective and positive way of tackling the crucial challenge of living together and social cohesion. The ICI Project was extended to 40 territories in July 2014.

Without connections, it would be impossible to live together. Consequently, the ICI Project, along with local administrations and entities in the territory, promotes setting up programmes for meetings, connections and positive interaction between people with different cultural and religious origins and belongings, to ease social inclusion, equal opportunities, social cohesion and promote living together.

Joining forces is a basic yet innovative and transforming idea, involving political and institutional leaders, organisations working in the territory and citizens, prioritising joint-responsibility and shared commitment, focussing on living together. The ICI Project is promoting living together from this joint endeavour and aims to improve the standard of living within a territory.

Its work over the last four years has involved over 1800 professionals, including participation from over 280,000 people. The remarkable results and impacts obtained in terms of improving living together* and social policies in the intervention territories have emphasised that it is possible to adapt the ICI Project’s conceptual and methodological model to different types of territories with diverse socio-demographics.

* 2012 survey on local intercultural living together
Joining Forces to Live Together Collection. The Intercultural Community Intervention summarises the work carried out over the first three years of the intervention. Based on feedback between theory and practice, this work stems from building knowledge among the people who have participated actively in the process, making it available to any persons or institutions interested in developing policies to promote living together and social cohesion.

"la Caixa" Foundation is grateful for the collaboration and invaluable contribution of the experience, knowledge and political intention from all persons, entities and institutions that have taken part in the Intercultural Community Intervention Project.

"la Caixa" Foundation
Table of contents

Presentation.................................................................................................................................................. 9
Introduction................................................................................................................................................... 13

1  How have we addressed community-based education
in the Intercultural Community Intervention Project? ........................................................................... 21
  1.1 Education within the framework of the Intercultural Community Intervention Project .................. 23
  1.2 From critical education to community-based education .................................................................... 25
  1.3 Articulated educational initiatives. Fundamentals, characteristics and conditions ......................... 27
  1.4 Articulated educational initiatives and territorial diversity.
      Diagnostic and prospective assessment ................................................................................................. 29
  1.5 The key educational methods for articulated educational initiatives.
      Type, classification and description .......................................................................................................... 31
  1.5.1 Participation of children and young people ...................................................................................... 32
  1.5.2 Family participation through parent associations .............................................................................. 34
  1.5.3 Curriculum development from a critical perspective ......................................................................... 37
  1.5.4 Open-source school ............................................................................................................................... 39
  1.5.5 Learning communities .......................................................................................................................... 41
  1.5.6 Service-learning experiences .............................................................................................................. 44
  1.5.7 Educational transitions ......................................................................................................................... 46
  1.5.8 Educating cities ....................................................................................................................................... 49

2  What have we done in the area of intercultural community
education and how have we done it? ......................................................................................................... 53
  2.1 Articulated educational initiatives in action: starting point, conditions,
      action sequence, team and spaces for collaborative relationships ......................................................... 55
  2.1.1 The starting point of articulated educational initiatives ................................................................. 55
  2.1.2 Conditions for the development of articulated educational initiatives ........................................... 56
  2.1.3 Sequence for the development of articulated educational initiatives ............................................. 57
  2.1.4 Intercultural community intervention teams leading articulated educational initiatives ............... 58
  2.1.5 Technical spaces for collaborative relationships ................................................................................ 59
  2.2 Articulated educational initiatives in the territories .............................................................................. 62
2.2.1 Articulated educational initiatives based on the participation of children and young people _______________________________________________________________________________ 65
2.2.2 Articulated educational initiatives based on the participation of families _______________________________________________________________________________ 67
2.2.3 Articulated educational initiatives based on critical curriculum development ______________________ 68
2.2.4 Articulated educational initiatives based on open-source schools ________________________________ 71
2.2.5 Articulated educational initiatives based on learning communities _______________________________ 72
2.2.6 Articulated educational initiatives based on service-learning experiences ________________________ 75
2.2.7 Articulated educational initiatives based on educational transitions ______________________________ 78
2.2.8 Articulated educational initiatives based on educating cities __________________________________ 80
2.3 A singular cross articulated educational initiative: Community Summer School____________________ 82

3 What have been the main achievements in community-based education? _____________ 85
3.1 Quantitative analysis of three years of articulated educational initiatives ________________________ 87
3.2 Qualitative analysis of three years of articulated educational initiatives _________________________ 92
3.2.1 Achievements and impacts centred on priority care groups _________________________________ 93
3.2.2 Achievements and impacts centred on educational players and institutions___________________ 95
3.2.3 Achievements and impacts centred on professional and community environments___________ 98
3.3 From specific to general: mainstreaming with community health_______________________________ 103

4 What recommendations may be made to boost intercultural community intervention? ________________ 107
4.1 Articulated educational initiatives: tension between standardisation and resistance ______ 109
4.2 Technical community meeting spaces for collaborative relationships ___________________________ 111
4.3 Initiatives and activities in the area of community-based education _____________________________ 114
4.4 Assessment of intercultural relationships _____________________________________________________ 119
4.5 Work with educational authorities ____________________________________________________________ 124

5 Bibliography ________________________________________________________________________________ 125

6 Glossary ___________________________________________________________________________________ 129
Presentation

A theoretical-practical collective work, working from a joint project targeting community praxis

This series of books summarises the experience, achievements, limitations and learning obtained during the first stage of the Intercultural Community Intervention Project, meaning the collective work for living together and intercultural citizenship and social cohesion carried out not by hundreds, but thousands of people in 17 local territories in 15 towns in Spain between September 2010 and August 2013. Currently (I am writing this in November 2014), the ICI Project has been extended to 39 locations and this work is, among other things, a key contribution to be able to tackle new and complex challenges with a shared view and collective intelligence.

By presenting the Joining Forces to Live Together Collection, please allow me to begin by highlighting two deficiencies that are seen all too often in plans, policies, programmes and social projects. Much as I do not wish to get off on a negative foot, I consider that it will help to frame the nature and value of what the reader is about to tackle. I will focus on social intervention projects as this is the ICI Project’s main field.

First stumbling block: in social intervention projects, the knowledge dimension does not always play its rightful role. These initiatives suffer all too often from a lack of due scientific and conceptual grounding. From there, the degree of accuracy or success of this initiative will start to decline. When the theoretical and conceptual grounding fails or is lacking, the practical work for the project players does not consist of dynamic and dialectic practice, receiving feedback on creative symbiosis between thought and action, theory and practice, knowing and transforming. Practice, in short, becomes practicism.

Second stumbling block: all too often again in social intervention projects, once the project or some of its stages have been completed, the experience that it has represented (always complex, by definition) is not systematised and published, thereby wasting its accumulated wealth. In other words, the corresponding action is not duly accumulated among everyone involved. In addition, it seriously weakens possible forthcoming stages, even more so when this project is collective, community and public; this lack (when summarising the experience and spreading the word on what was learnt, results and impacts) represents not giving back to the social, professional and institutional players that made the project and the experience possible.
So then, **these five volumes** that are now being presented to the many different players in the ICI Project, as well as anyone who is interested in these relevant, decisive and pressing matters of living together and local cohesion, **demonstrate the enormous relevance of collective and applied knowledge in this project on the one hand whilst representing a responsible exercise in systematising, publishing and giving back what has been done and learnt on the other.**

Actually, these books, devoted respectively to **focus, method, education, health and participation** (merely using the keyword for each text) were written from knowledge on managing diversity, local development, immigration, minorities, community intervention, conflictology or mediation that were used to design this project, with as strict a grounding as possible, around 2009 to promote living together and validate the hypothesis of community and mediating work. However, and this is important, this reach and collective prior baggage was applied, validated (or not), adjusted and developed, working from the **practice of 17 teams in 17 territories and the participation of institutional, professional and technical leaders, tens of organisations and thousands of citizens in these towns.**

In this intervention process:

- **A database or control panel** was configured to compile a wide variety of weekly, monthly and annual reports.
- **Listening and discussion** sessions were organised.
- **Community monographs** were drawn up as the key product of **shared knowledge.**
- **Surveys** were run on **living together in territories with high diversity** in 2010 and 2012.
- **Multiple and constant discussions and contributions** were recorded.

Without all of this, without this intensity of applied knowledge and reflection on practice, this work could not have been written.

And, to do the above, it was necessary to draw up (also in this elaboration phase) some **systematisation axes** that will combine drawing up and writing work for the texts. As the reader might appreciate, the different volumes are structured around four central questions that are the common thread to the corresponding chapters in each work:

1. **How we approached** the matter in the ICI Project, for example, the methodology from volume 2, the education work in volume 3, etc.
2. **How we put it into practice**, for example, promoting living together in volume 1, the specific community health line in volume 4, etc.
3. The specific achievements in this field or issue, for example, the results from the specific line of social relationships and participation in volume 5.

4. And finally, what has been learnt and what recommendations can be made for the second stage of the ICI Project, begun in September 2013.

The Joining Forces to Live Together Collection is a collective work both in terms of design and development.

In fact, developing each of the volumes has fallen, jointly, to the ICI Project advisers and the members of the Scientific Management team. However, it can be stated that this collective work has an even greater reach as it would not have been possible without the local experiences developed by the ICI Project intervention teams jointly with professionals, citizens and institutional representatives in each territory.

The general editing work was organised by a technical publication coordinator working closely with the ICI Project scientific director.

It has been far from easy, due to being written up over many months, among other things, when the ICI Project not only continued running with new activities and challenges but it was also being expanded. Nevertheless, we achieved it. We would like to thank everyone for your valuable contributions and also the “la Caixa” Foundation and particularly the Social Area and its team, as it is not only making this wide-ranging and innovative project possible but also distributing this work.

All that remains now is for the Joining Forces to Live Together Collection to serve its purpose: continue creating knowledge for action, giving back the experience to anyone who has made it possible and being useful to whoever we are committed to in the fight against exclusion and discrimination by means of promoting real cohabitation - not only coexistence - in local and diverse communities of citizens.

Carlos Giménez Romero
Scientific Director of the Intercultural Community Intervention Project
Translator’s Note

The translation of this work has been quite complex in terms of adaptation of certain concepts from Spanish into English, especially regarding the word ‘convivencia’.

The difficulty arises from the general use of ‘pacific coexistence’ in English. However, this project wants to emphasize, as clearly as possible, the difference between the meaning of the concepts of ‘coexistence’ and ‘living together’.

‘Convivencia’ has been translated from the Spanish as ‘living together’ and occasionally more formally as ‘cohabitation’ in an attempt to express the concept of not only living in the same space or alongside each other but actually interacting with each other as well.

Having clarified this key difficulty, we are presenting other examples here of decisions which had to be made in order to adapt certain concepts within this work in the best possible way:
— Convivencia Ciudadana Intercultural: Living Together and Intercultural Citizenship
— Diagnóstico Comunitario: Community Assessment
— Espacios de Relación: Relationship Spaces
— Encuentros Comunitarios: Community Meetings
— Línea de Actuación Global (o Específica): Global (or Specific) Action Line
— Monografía Comunitaria: Community Monograph

We hope this translation is able to give English readers coherent access to the contents of this work and make positive contributions to challenging translations of relevant issues in this field of study: public policies and social intervention.
Introduction

1. Systematisation of an innovative social intervention experience

Joining Forces to Live Together Collection. The Intercultural Community Intervention comprises five volumes that systematise each of the dimensions in which the Intercultural Community Intervention Project experience has taken place during its first stage from 2010 to 2013.

Due to its new social intervention proposal that combines specific action lines (health, education, participation) with an overall backbone line for the whole ICI Project, and the enormous wealth and diversity of the actions carried out in 17 intervention territories, the systematisation of the first stage of the ICI Project was organised into five volumes that match each of its dimensions: living together and social cohesion, methodology, education, health and participation.

The ICI Project is an innovative proposal for social intervention and management of social and cultural diversity that is extending to new neighbourhoods, villages and cities all over Spain, validated by its good results and its impact on improving living together and social policies in the territories where it has been working.

For these reasons, after over three years of praxis, feedback between the theory and the practice and construction of shared knowledge by all people who have actively participated, the time has come to bring this knowledge to society to make it easier to transfer to other people, organisations and institutions that might be interested in setting up intercultural community processes for living together and social cohesion. Drawing up these five volumes is one way, among others, to make this transmission easier.

— Volume 1, *Living together and social cohesion*, tackles the theoretical focus and the purpose of the intercultural community intervention.
— Volume 2, *Methodology*, focuses on methodological development followed by implementation of intercultural community processes.
— Volume 3, *Education*, systematises what has been done from the specific line of education within the framework of the intercultural community process.
— Volume 4, *Health*, also tackles the specific line of health within the framework of the intercultural community process.
— Volume 5, *Participation*, finally, focuses its systematisation on citizen participation and how it relates to other players.
2. The first stage of the Intercultural Community Intervention Project

In 2010, on the initiative of “la Caixa” Foundation, the ICI Project adventure began in 17 local territories with intense social and cultural diversity, located in 8 regions. These territories varied in their sociodemographic features and locations: countryside, major cities, historical old towns, suburban areas, coastal zones or metropolitan areas.

A wide range of situations and contexts where the ICI Project has emphasised its flexibility and capacity for adaptation, being capable of obtaining considerable results in practically all territories thanks to active involvement from all players: public administrations, professional resources and citizens.

Developing the first stage (September 2010 - August 2013) made it possible to validate the working hypothesis in practice. Much of the success behind its implementation is due to combining the flexibility required by diversity in local contexts with the intervention’s unique focus and methodology, common to all 17 territories.

This combination of a unique focus and method with local action diversity was strengthened by the synergies established between the social entities responsible for implementation in each territory, working there for a long time, and the ICI Project Scientific Management (DECAF) from the Autonomous University of Madrid that trained, provided skills and carried out continuous monitoring of the intervention teams concerning the focus and methods for the intercultural community processes, using expert consultancy both in the general methodological approach and in specific action lines for health and education.

Another factor that has helped to explain the experience’s good results in its early stage was due to the combination of specific actions, in fields such as health and education, with the development of a global action line that provides a backbone and gives consistency to the intercultural community process.

These good results provide the basis for expanding this innovative, joint intervention model to another 23 territories in the second stage of the ICI Project, begun in September 2013. We understand a “model” not just as an something exemplary or untainted, but as a dynamic set of hypotheses validated by means of the articulating praxis of theory and practice. So then, in the second stage and as a consequence of validating the intervention model, the ICI Project has been extended to other local contexts, now spread over 11 regions plus Ceuta and increasing up to 32 engaged towns, all of which noticeably increases both the diversity and complexity of the ICI Project. The Joining Forces to Live Together Collection will constitute a useful instru-
ment to encourage transmission of learning extracted into new territories, as well as organisations and institutions interested in implementing similar processes.

3. The Intercultural Community Intervention Project proposal
The ICI Project proposal has consisted and consists of a really basic and yet innovative and transforming idea: joining forces (political and institutional leaders, professionals and technicians, organisations and citizens) on living together and social development of local communities (neighbourhoods, villages and cities) as joint-players in the community who share responsibility.

It’s that simple and, at the same time, that complicated. It seems like common sense to everyone and yet it does not usually happen in practice. Whilst the territories seem to have a wide variety of professional resources, NGOs, public services and associations working to solve the problems that affect the population, their enormous complexity and putting public and private resources into sectors make it extremely difficult to articulate them into common projects for living together and social development.

This is what the ICI Project proposal is all about, making it easier and supporting articulation of common projects where everyone fits in: administrations, technical-professional resources from the territory and citizens. All of them, taking centre stage in their own social development process to improve living together locally.

The intercultural community intervention has involved a transformation process in the local communities, facilitating a type of positive interaction between players that did not exist before. This process has generated relationship spaces which have mainly served to strengthen the local communities’ capabilities and opportunities to face challenges stemming from the economic recession and social and cultural diversity.

The intercultural community process has also eased communication, dialogue, collaboration and positive interaction between neighbours from different origins (foreign populations, gypsy populations, native populations), improving positive interactions, foreseeing conflicts and promoting living together in streets, squares and public spaces.

Joint work among so many people, groups, professionals and representatives from the different administrations is helping services and institutions adapt more successfully to the real needs of the population and its growing social and cultural diversity. This is particularly seen in two of the basic pillars of social welfare: health and education.
Maybe the most important achievement will be the qualitative leap involved in assuming that local issues should be dealt with fully and shared among all players. Naturally, that cannot always happen or cover all issues/problems that affect community life, but the process allows this to happen on major common and general matters that are directly related to effective living together and social cohesion. We think that no method is more effective and efficient to tackle issues and solve problems rooted in multiple causes and in the growing diversity, plurality and complexity of post-industrial societies.

The need to work together to tackle their community issues is usually a fairly widespread concern among professionals, members of social organisations and representatives from the administrations; however, in practice and in day to day work, time, method and the resources required to do this are usually in short supply. The ICI Project has helped to resolve these deficiencies, facilitating the conceptual focus, methodological development of the work and the necessary professional resources.

4. The Intercultural Community Intervention Project overall framework
The ICI Project has boosted collective and shared processes for transforming the social and institutional context to adapt it to diversity challenges and new social needs.

It has a clearly defined method, a flexible and adaptable road map, that has guided the entire process throughout its different phases, accompanied by a series of elements that have been used to promote, highlight and back its progress.

The ICI Process has made progress from day one in establishing collaborative relationships with and between technical-professionals, citizens and representatives from the administrations, to later back them through generating shared knowledge of the local reality and development of joint actions among the three key players.

This has thereby generated relationship spaces that have made it possible to articulate a new type of local community organisation. Participative research was carried out and its results encouraged the emergence of shared knowledge and drawing up community assessments. Action plans have been designed, working from the assessment, that we have called community programming to respond to community issues and the main problems and challenges that local communities are facing, thereby contributing to new approaches and a more appropriate articulation of social policies in the territory.

This whole process has been supported by information and communication actions and by organising community meetings demonstrating contributions made by the different players and shar-
ing the progress. To the same extent, general interest activities have been promoted that have made it possible to build up a culture of collaboration among the three key players, such as organising and carrying out global citizen actions, open summer schools, learning and service activities, health promoting agents, business promotion sessions, holding public dialogue sessions, configuring socially responsible territories, etc.

Due to their crucial importance in the population’s welfare, education and health are suitable fields to encourage the confluence of interests and joint initiatives. These specific work fields have made an enormous contribution to the overall community strengthening process.

Through preventive and health promotion actions, such as health promoting agents or service and learning programmes, in the field of education, to name just a couple of examples, not only was it possible to structure collaboration between institutions, professionals and citizens, but it has managed to involve families, young people and children, the three priority collectives for action in the ICI Project.

The overall view of the process and the connection between the different initiatives and actions undertaken within it have been achieved thanks to community teams in each territory that have connected up the three key players and their respective relationship spaces - technical staff relationship spaces, institutional relationship spaces, citizen relationship spaces and participation spaces.

The community teams have acted as a boost, facilitating the whole process, providing consistency to the whole set. Initially, professionals from the community teams were provided by the ICI Project through collaborating social entities, although they were subsequently replaced by professionals from the different public and private resources and services in the territories.

The intercultural community process also has a mediating dimension that has helped to promote living together and social cohesion in the territories. There are several social aspects that this has helped to improve, such as revaluing the different social and cultural collectives or transforming social relations, encouraging dialogue, positive interaction and equal recognition of all parties. However, the greatest mediating achievement being provided by the intercultural community process was promoting a new social context, thanks to mutual adaptation between persons and diverse collectives and adaptation of the institutions to this situation. This achievement can be used as the foundation for a culture of prevention, regulation and peaceful resolution of conflict and for living together and intercultural citizenship.
5. A brief guide to reading or consulting the five volumes of the Joining Forces to Live Together Collection

It is advisable not to take each of the volumes in this collection individually, ideally reading them in order, starting with number 1, followed by number 2 and so on and so forth because their contents are laid out to work from an overall view to a more specific focus. If it is not possible to read the five volumes in order and just one volume is going to be read, there is always the chance of consulting the other volumes to go into greater depth on aspects not developed in that particular volume. This is particularly important for numbers 1 and 2.

Within this collection, this volume has focussed on education, provides the intercultural community intervention focus from the educational field and the practical elements that have made this possible.

Whilst the remaining volumes, to guide your enquiries, have focussed on:
- Living together and social cohesion provides the intervention focus and the theoretical elements that help to appropriately interpret the purposes chosen and the expected results and impacts.
- Methodology, provides the methodological, procedure and operational elements that have made it possible to put the intervention focus into practice and give consistency to the resources used.
- Health, provides the intercultural community intervention focus from the health field and the practical elements that have made this possible.
- Participation, provides the intercultural community intervention focus from the field of positive interactions and citizen participation and its practical application.

However, in the event that it is impossible to consult the rest when reading any of the volumes, this common introduction to the five volumes will give readers a basic, overall understanding of the ICI Project, making it easier to frame that particular volume within the set.

6. Action territories 2010--2013

- Barcelona (Nou Barris / Torre Baró, Ciutat Meridiana i Vallbona) · El Torrent Sociocultural Association
- Barcelona (Ciutat Vella / El Raval) · Tot Raval Foundation
- Barcelona (Sant Martí / El Clot) · Surt, Fundació de Dones
- Daimiel · Fundación Cepaim Acción Integral con Migrantes (Migrant Aid Foundation)
- Elche (Carrús) · Elche Acoge Foundation
— **El Ejido (Las Norias de Daza)** · Cooperación y Desarrollo en el Norte de África (Aid and Development in North Africa), CODENAF
— **Getafe (Las Margaritas)** · Comisión Española de Ayuda al Refugiado (Spanish Refugee Aid Commission), CEAR
— **Granada (Distrito Norte)** · Asociación Gitana Anaquerando (Gypsy Association)
— **Jerez de la Frontera (Zona Sur)** · Centro de Acogida de Inmigrantes (Immigrant Shelter), CEAIN
— **Leganés (Centro, San Nicasio y Batallas)** · Fundación Universidad Autónoma de Madrid (Autonomous University of Madrid Foundation), FUAM
— **Logroño (San José y Madre de Dios)** · Rioja Acoge Foundation
— **Madrid (Ciudad Lineal / Pueblo Nuevo)** · La Rueca Association
— **Paterna (La Coma)** · Secretariado Gitano Foundation
— **Salt** · Casal dels Infants
— **San Bartolomé (Playa Honda)** · El Patio Canary Foundation and Tiemar Women’s Association
— **Tortosa** · Associació per la Cooperació, la Inserció Social i la Interculturalitat, ACISI (Association for Cooperation, Social Insertion and Interculturality)
— **Zaragoza (Casco Histórico)** · Federico Ozanam Foundation
How have we addressed community-based education in the Intercultural Community Intervention Project?
Education is, together with health, one of the specific lines of the Intercultural Community Intervention Project—hereinafter, the ICI Project—. As social entitlements which provide coverage to most of the population and as basic pillars of the welfare state which necessarily involve different authorities and resources for their development, they have an enormous potential to organise cooperative relationships between the three protagonists in the local communities. Accordingly, the contribution of education to the promotion and development of the global nature of the intercultural community process, despite the fact that it is from a specific scope, is unquestionable. Such is the case that it may be stated that education constitutes a fundamental strategic element for intercultural community intervention.

The main theoretical, methodological and practical approaches of the process followed in the specific line of education will be developed based on the role played by education in intercultural community intervention.

1.1 Education within the framework of the Intercultural Community Intervention Project

Education is one of the main drivers in building the social cohesion and equity of companies. It has been so for a time since, in critical terms, education is acknowledged as a right and it is an essential practice for any social emancipation process, to such an extent that our society cannot be understood without education and vice versa.

Entitlement to education is a condition for other entitlement—such as work or culture—and, in turn, it is not possible to exercise entitlement to education if other rights are violated, such as that of a healthy life or participation.

Accordingly, education at the service of democracy and human rights involves reconsidering the public meaning of education and developing an underlying approach on how the educational sector may make key contributions to build intercultural co-existence, since educational matters are a community theme requiring the commitment and role of different agents.
In order to attain this objective, it is necessary to promote the social representation of the educating area in an ample open manner, as an organisational space of educational meaning in a territory, via a strong symbolic charge projecting community meaning.

Intercultural community intervention is a general process of individual and collective emancipation. As such, it requires specific processes which, on a systematic and organised basis, facilitate such emancipation. In the current context, with its challenges and demands, it requires the full assumption and recognition of diversity as a positive value of social progress, under an integrating and joint vision of the population as a whole.

Accordingly, education is crucial to affront such a significant challenge, and a community-based education proposal should be drafted which pursues the impacts of the ICI Project –interculturality, integration, co-existence, citizenship and a strengthening of the community– on a sectoral basis, which fits in with the remaining rapprochements and the Global Action Line.

In this regard, we must determine the contribution of community-based education to the attainment of the impacts pursued in the ICI Project, an aspect which we summarise in the following table:

**Table no. 1. Contributions of the community-based education field to the impacts envisaged in the ICI Project**

<table>
<thead>
<tr>
<th>Impact</th>
<th>Dimension contributing to the scope of community-based education</th>
<th>Contribution of community-based education to the whole project.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interculturality</td>
<td>Conceptual</td>
<td>In order to build interculturality, education must provide spaces for collaborative relationships and time to disassemble stereotypes and prejudices, and to rebuild intercultural attitudes and values.</td>
</tr>
<tr>
<td>Integration</td>
<td>Methodological</td>
<td>In order to develop social integration, education must promote a learning to live in environments designed under the principle of inclusion, in which diversity is universal and universal is diversity.</td>
</tr>
<tr>
<td>Co-existence</td>
<td>Operational</td>
<td>In order to promote co-existence, education must provide opportunities to learn to participate, attempting to reach maximum levels of such participation (self-regulation).</td>
</tr>
<tr>
<td>Citizenship and community strengthening</td>
<td>Systemic</td>
<td>In order to promote citizenship and community strengthening, education must be the driving force to weave collaborative networks and significant interactions among all members of the community.</td>
</tr>
</tbody>
</table>

Source: own survey
1.2
From critical education to community education

For decades, the processes of economic and cultural globalisation have diluted the traditional role and functions of schools towards an emerging model: community-based education. Borders are diluted among formal, non-informal and informal aspects of education, and the challenge of considering the integration of all communities as potentially educating players emerges convincingly.

The transformation of current educational contexts towards the community-based education horizon is a task leading us to be able to identify the following educational paradigms:

— Institutionalised education: education is assimilated to school education, from analytical parameters. The relationship between schools and the community is virtually non-existent and the social players not acknowledged as players do not participate in education.

— Critical education: educational processes are designed from holistic parameters and education is opened to other potential educating players, although the latter assume a secondary role. The relationship between schools and the community is bidirectional.

— Community-based education: processes are designed from contextualised parameters and education, understood in its widest sense, is similar to community-based education, including schooling but extending beyond it. Educational processes take place in open spaces and the educating players are fully acknowledged, since the community is schools and schools are the community.

For some decades, we have had proven models which progress in this direction; the learning communities models or the learning and service projects are solid proof of this, and are currently successful. However, all of them respond to a similar pattern: they involve powerful experiences from a critical education standpoint, but they remain half-way when proposing a radical transformation of education that guarantees the true equality of citizens in terms of access to and success in learning.

They represent a referential model for those wishing to progress in the direction indicated, but require a more prepared theoretical and practical development enabling them to be re-contextualised in terms of complexity.
Below we propose to develop the operationalisation of a general education model based on the community model proposed by Gomà (2008). This model, characterised by four complementary dimensions among each other, offers clues on how education should be, which contributes to developing the greatest community axes of intercultural community intervention. This dimension of the model offers assumptions on how a specific community would be using this approach. The four dimensions on which the assumptions are based are as follows:

- Existence of a human group acknowledged to have the capacity to be a player and a protagonist of measures and decisions, willing to bring about change and improve the living conditions of those forming such group. **SELF MANAGEMENT.**

- Existence, among people forming the community, of a feeling of belonging, of a certain degree of subjective integration in a shared community identity. **BELONGING.**

- Existence of more or less formalised mechanisms and processes, involving interaction and social support, daily mutual and reciprocal binding guidelines. **IDENTITY.**

- Existence and rooting in a territory of a certain shared space which organises players, instruments and contents for action. A physical space, a geography, incorporating feelings of belonging. **TERRITORY.**

The different assumptions are related to each other. Accordingly, they cannot be understood on a segregated basis, rather as part of a coherent inter-related whole. Intercultural community intervention is both the scope and the framework of this intercultural community education standpoint.

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1.3
Articulated educational initiatives. Fundamentals, characteristics and conditions

Once the relationship between intercultural community intervention and education has been observed, in this chapter, we propose to explain the operating preciseness of community education and intercultural education in the ICI Project. This preciseness was conceptualised under the term articulated educational initiative.

An articulated educational initiative is a participative strategic measure with repercussions on the community from an educational standpoint. Articulated educational initiatives foster progress towards on-going cooperative relationship and procedural processes in the territory, and include educational measures and spaces for collaborative relationships from all viewpoints – formal, non-formal and informal– and all times –school, extra-curricular, weekend, holidays.

In short, articulated educational initiatives have theoretical and methodological bases:
— An integral conception of education, with a systemic approach, based on complexity.
— A model which includes the management of diversity, envisaging:
  — Schools as potential intercultural spaces for collaborative relationships par excellence, which all revolve around a common objective, in line with principles of equality and equity.
  — The representative nature of educational interaction spaces for collaborative relationships to reflect existing diversity.
  — Education in diversity, entitlement to individual and collective identity, sense of reciprocity and solidarity.
— Education deemed to be a transversal space between different sectors of the educational measures involved in the territory’s situation from a global viewpoint.
— Emphasis on the promotion of educating social environments to:
  — Break existing physical and symbolic barriers shaping a new galaxy of interactions.
  — Satisfy educational needs expressed by the community.
— Promote inter-generational learning, the active participation of families, young people, children, etc.
— Ensure the documentary production of educational processes and the publication of “good practices”.
— Provide an horizon of co-management and self-regulation in practice.

To ensure that articulated educational initiatives are a reality requiring a series of *sine qua non* conditions which we describe below, the result of experimentation and professional learning generated during the first stage of the first intercultural community intervention teams (2010-2013):

— The ICI Project’s team of professionals must adopt a promoting and revitalising role, rather than that of executor.
— Articulated educational initiatives must respond to a certain curricular approach of one or various educational centres.
— Articulated educational initiatives must cover both the formal scope and the non-formal and informal scope of education, simultaneously.
— Young people must have significant prominence in educational measures from the root to the full performance of the cycle –design, development, assessment.
— Families must be engaged and committed to some facet of action, contributing their knowledge to the measures.
— Educational measures must cross the walls of the school and have an impact on the community in question.
— The development of the measure must contemplate heterogeneous groups and adequately manage diversity.
— It must endeavour to attain maximum levels of participation by all players engaged in such action.
— Such measures must take into account the strength of the educational or evolutionary phases of the participants, as well as the transition to subsequent phases.
1.4 Articulated educational initiatives and territorial diversity. Diagnostic and prospective assessment

One of the criteria learned during the experimentation of the articulated educational initiatives in the period from 2010-2013 is that these general conditions and characteristics must be contextualised and, consequently, adapted to the specific nature of each territory.

From the start it was clear that an articulated educational initiative in a large city must respond to a series of characteristics and conditions which are somewhat different from those of a rural area. In the same vein, a different articulated educational initiative would be implemented in an area with a high immigrant population to that undertaken in an area with a scant percentage of immigrants in relation to the whole.

For these reasons, the 17 territories of the ICI Project implemented different models of articulated educational initiatives. The different conditions of the territories enabled four developmental stages to be characterised according to the starting point of each community, together with a growing scale guideline serving to gradually orientate the scope of the procedures and have a progressive work route–levels– in the total intervention time, with a view to its sustainability as an optimum future short-term scenario.

Accordingly, procedures were envisaged ranging from a minimum level —commencing with an external activity which serves as reference for an articulated educational initiative– to a maximum level, involving the territory as a whole —formal and non-formal centres, networks, coordination tables, others– from different areas of action.

These levels were as follows:
— Level A: articulated educational initiatives based on a specific external activity, which is linked to a formal school, which comply with all the general criteria indicated above.
— Level B: articulated educational initiatives within a school of the territory which comply with all the general criteria.
— Level C: articulated educational initiatives based on an existing network of work in the territory which comply with all the general criteria.
— Level D: articulated educational initiatives based on the comprehensive shared work of the territory’s centre and agents, which comply with all the general criteria.

Graph no. 1. Developmental stages of the articulated educational initiatives

Obviously, one of the most significant challenges of this territorial contextualisation was the diagnostic assessment to identify at what level a community was found, in order to mainly part from where it was. The performance of this assessment took into account the following:
— An ad-hoc SWOT which provides relevant information in the period from 2010-2013. This exercise was prepared in the plenary meeting of April 2011, in which the professional teams performed an initial assessment of all the factors and elements which may favour or hinder the implementation of the measures.
— The territory’s potential. It involved reflecting on the conditions and situations present in the territory, and the extent to which they could condition the progress and challenges of the approach.
— Status of the professional team. An examination of situations in which there have been changes, new incorporations or a need to consolidate.

Another of the exercises to be performed was a prospective assessment, which identifies the potential of the different dimensions involved, to really understand to what point we have sufficient conditions to implement articulated educational initiatives. Accordingly, different viewpoints were integrated in a holistic manner and also four large dimensions were also considered when the educational context is addressed:
— Intra-psychological dimension: how are we going to take into account the ideological aspects of the people engaged in the measures. It is initially necessary to have people holding similar values and principles to those forming part of the ICI Project, which may be motivated by the measures and, in turn, multiply progress. Accordingly, it is necessary to involve players with more openings.

— Inter-psychological dimension: how are we going to take into account the culture of the teaching institutions –schools, leisure centres, adult learning centres, etc.– and their degree of opening when implementing the measure. In order to put into place such measure, it is necessary to commence/maintain contact and a relationship with the educational players of these institutions, meet them and establish communication channels which take into account the interaction guidelines, the values and signs of identity characterising them.

— Intra-systemic dimension: how we are going to consider the formal dynamics of the educational institution, and its relationship with the community when considering the educational measure. It is necessary to take into account that the relationships established by the educational institution as an educational community determine to a great extent the type of participants, the relationships with families and the possibilities of collaboration with other entities. An important step is to be familiar with and analyse the dynamics of the institution selected to perform the experience in question.

— Inter-systemic dimension: how we are going to consider the degree of community development of the territory when promoting the measure, in the extensive framework of the education system. Familiarisation with the existing educational policies at local and autonomous level and the positive interaction of the educational institutions with such policies will be important in order to implement the measure.

1.5
The key educational methods for articulated educational initiatives. Type, classification and description

The articulated educational initiatives in the ICI Project are original responses devised by professional teams with the participation of the community’s educators and players, but we must
acknowledge that all of them arose from a reflection of one or various already existing critical education proposals which respond to the theoretical and methodological bases described to date.

The critical education proposals were categorised based on the prospective assessment dimensions— intra-psychological, inter-psychological, intra-systemic and inter-systemic—, in the following table:

<table>
<thead>
<tr>
<th>Table no. 2. Categorisation of the critical education proposals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focused on the intra-psychological dimension</td>
</tr>
<tr>
<td>— Participation of children and young people</td>
</tr>
<tr>
<td>— Participation of families through parent-teacher associations</td>
</tr>
<tr>
<td>Focused on the inter-psychological dimension</td>
</tr>
<tr>
<td>— Critical curriculum development</td>
</tr>
<tr>
<td>— Open-source school</td>
</tr>
<tr>
<td>Focused on the inter-systemic dimension</td>
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<tr>
<td>— Learning communities</td>
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<tr>
<td>— Service-learning experiences</td>
</tr>
<tr>
<td>Focused on the intra-systemic dimension</td>
</tr>
<tr>
<td>— Educational transitions</td>
</tr>
<tr>
<td>— Educating cities</td>
</tr>
</tbody>
</table>

Source: own survey

Following are key concepts and the main ideas held by the ICI Project’s professional teams when devising their articulated educational initiatives from the critical viewpoint of education in order to progress towards community-based education scenarios.

### 1.5.1 Participation of children and young people

**a. Description**

Participation is a social process of political management whereby the players attain their objectives and satisfy their needs via collaboration and exchange with the remaining players in their immediate or mediate surroundings. The main effect of participation is the implication of the players taking part in this process and, accordingly, significant feelings of motivation and personal commitment are generated. We talk about the participation of children and young people to the extent that we belong to societies which consider that the right to exercise participation corresponds mainly to adults and not to minors.
b. What they contribute from an intercultural standpoint

The participation of children and young people offers opportunities for:
— Mutual recognition among the players practising it, whatever their origin.
— The possibility of building a shared project and, consequently, of generating a feeling of belonging, acknowledgement and of common identification among players of different origins.
— The social involvement and inclusion of players belonging to minority groups, provided that such participation takes place in heterogeneous groups.
— The negotiation of meanings, values, ideas and representations of reality when participating in something which is common.
— The learning of co-existence which involves collaborating with, discussing, reaching agreements or consensuses among people from different cultural, religious or linguistic backgrounds.

c. What meaning does it have and what steps are required for it to be effective

Participation is a fundamental tool if we wish to engage people in community processes. In the case of children and young people, this also involves added value since, to a certain extent, it empowers their ability to reflect on the social reality they have to live and to find significant valid solutions to improve it. Insofar as children and young people have enjoyed participation experiences at their level, they will be better prepared adults when the time comes to contribute decisively to building a community project.

In order to implement a process involving the participation of children and young people it is necessary to:
— Ensure that children and young people already have acquired experience in family or school spaces for collaborative relationships with respect to participation.
— Have the necessary and valid time and spaces for participation: fundamental conditions to ensure it turns out well.
— Guarantee that an adult reference exists which facilitates and supports the processes, to the extent not acquired by children and young people.
— Encourage the creation of a specific project or measure providing meaning to participation, which guides the process value of participating to reach the pre-established measures.
— Ensure the acknowledgement of adults with respect to the process and the result of participation.
d. What it contributes and how it is related with the community process

Participation especially contributes the involvement and motivation of the participants, provided that this participation experience has the necessary leaders, both with respect to children and young people and to adult support in times of collapse or conflict. The participation processes go through various phases which must be ascertained and respected:

— Clarification of proposals
— Choice of objectives and priorities
— Planning of strategies
— Implementation of measures
— Assessment of findings

Insofar as a community has people with participation experiences, the community processes are more effective, since the participants have abilities and attitudes favouring the demanding requirements of any participation process.

e. How the organised contexts are supported

On many occasions, the participation of children and young people must commence at school. In the first place, it is important to participate in the management of life in the classroom, that children and young people consider participation to be a manner of resolving the problems of their life together. Accordingly, it would be advisable that, in the second stage of implementation, children and young people will also participate via pedagogical methods based on participation and on work projects or cooperative work. The performance of all this work requires the training of teachers and the external support of a specialist at the outset.

With regard to educational leisure time bodies, the need to implement participation projects are not so necessary, since the very dynamics are participative and participation involves one of the main contents of its education project.

1.5.2 Participation of families through parent-teacher associations

a. Description

Parent-teacher associations are private-law bodies which mainly aim to represent the interest of parents or legal guardians at their children’s school. Each community uses a specific type of name–AFA (students’ family association), APIMAS (association of parents of stu-
dents), APA (association of fathers of students)–. Although it is true that the parent-teacher associations represent families at the school, we must also take into that they do not represent all parents, since membership of such associations is free and voluntary. However, we must acknowledge their basic role when backing, organising and supporting the participation of families at school.

b. What they contribute from an intercultural standpoint

Parent-teacher associations offer opportunities to:

— Promote the equal participation of families belonging to all groups present at the educational centre.
— Generate a relationship and community meeting space among families of different origins.
— Establish areas of information and training regarding the meaning of school in the welcoming country, and verify it against the meaning of school in other parts.
— Open a welcoming space for families which have just arrived from the viewpoint of family education.
— Detect needs in relation to the inclusion of families which have just arrived, and act as a communication link to satisfy such needs within the educational community.
— Channel initiatives and proposals of foreign parents to the school as a whole.

c. What meaning do they have and what steps are required for them to be effective

The participation of families within schools, despite being legally acknowledged since 1984 with the implementation of the LODE (Right to Education Act), continues to be a subject pending within our democratic school model. Generally parents do not feel the need to form part of the so-called educational community, in which they are a key part, and their participation is often limited to concern for the sound school performance of their children.

Hence, parent-teacher associations are organisations which may play a determining role when strengthening the democratic culture of participation at schools. Their contribution may be highly significant when:

— Encouraging families to become engaged in their school’s decision making and deliberation bodies –the so-called school boards.
— Being the interlocutor of claims and proposals by certain specific groups of families from the educational community vis-à-vis management.
— Acting as critical interlocutors with respect to curricular matters arising at schools.
— Offering to be mediators and facilitators in relationships between families and teachers.
— Organising services and activities required for the sound progress of the school project such as school lunch halls, extra-curricular activities or community summer schools.
— Attracting resources from authorities or from private financiers for their activities.

d. What they contribute and how they are related with the community process

With respect to the community process, parent-teacher associations must be seen, as we have already indicated, as an institutional channel for the communication and participation of families in the education community. This should facilitate the progressive implementation of the concept of family as a social agent of change and transformation of the socio-educational reality, not only among the families themselves but also among teachers.

Lastly, we cannot ignore the nature of the community resource which they may provide, thereby making educational matters a goal and a shared priority. Parent-teacher associations may exercise an active participation role, also within the scope of community organisation, forming parent-teacher association coordination networks involving different schools in the same territory, and acting on a community basis in group representation in bodies such as the municipal school board or other representative and educational coordination bodies in the territory, linked to local powers –municipal councils– or to the organised non-profit making bodies.

e. How the organised contexts are supported

Despite the fact that the parent-teacher associations are organisations formed by and for parents of students, we must acknowledge that in those centres where such associations are non-existent, or where their presence is weak, management of the centres has a significant role when promoting their existence and/or consolidation. It is positive for all schools to have a strong parent-teacher association which channels and supports the participation of families within and without the educational community.

The municipal councils also play a significant role when promoting the parent-teacher associations, be it via economic aid or support of another type –for example, training for participation, assignment of premises and equipment to perform activities, etc.

The educational bodies within the non-formal area, such as leisure centres, do not generally have formal family participation structures, nor does a legal framework exist in relation thereto. However, we may identify certain autonomous communities in which this specific type of practice exists in certain territories, such as Catalonia, where certain leisure centres promote the so-called parent boards, in order to support and complement in a similar way to the parent-teacher associations.
1.5.3 Curricular development from a critical perspective

a. Description
Curricular development is a process whereby teachers manage the teaching-learning processes based on the harmonisation of the educational needs of pupils, curricular objectives, the characteristics of the school community and the school’s social demands. From a critical standpoint of education, curricular development is not limited to the disciplinary contents of the curriculum, rather it takes into account the most extensive dimensions of education, which consider education for citizens and the teaching of values, as well as emotional intelligence, as essential elements for the integral education of school pupils.

b. What it contributes from an intercultural standpoint
In order to progress in an authentic intercultural education system, it is also necessary for curricular design and development to be intercultural. This must take place from a transformative standpoint, that is, it is not only a case of adding new contents to the already existing curriculum, or modifying others, rather of implementing the already established contents from an intercultural logic: open, based on the concept of a dynamic culture, from a flexible approach of identities and taking into account a radical consideration of diversity.

Curricular development offers opportunities to:
— Integrate attitude contents and procedures related with integral intercultural co-existence on the curriculum.
— Promote activities to create awareness and consciousness of the prejudices and stereotypes existing in relation to cultural diversity.
— Work intercultural conflict on a positive constructive basis.
— Include elements of cultural diversity within the centre’s curricular project.
— Address the theme of cultural identities or identity as an essential element of integral growth, especially during adolescence.

c. What meaning does it have and what steps are required for it to be effective
The process of critical and intercultural curriculum development is complex, and requires medium-term processes in order that we may talk about authentic development.

Consequently, its effectiveness is not restricted to a series of isolated or specific measures over time, which are not organised, and which respond to the promotion of a series of progressive
stages. Below, we indicate a model of intercultural curricular development phases leading to the intercultural objectives envisaged:

— Reception phase: teachers become aware of the need to introduce innovations in the curriculum and begin to experience certain isolated, scantly coordinated activities.

— Change phase: teachers acquire the collective commitment to implement the intercultural curriculum and commence personal training and teamwork to make it possible, currently in terms of the addition amendment or subtraction of contents.

— Transformation phase: teachers introduce the intercultural dimension in the contents worked by it, deeply transforming its practice in tune with the other teachers.

This process enables curriculum development to be sustained over time and have a significant effect on school culture. Thus, the joint participation of families and other educational players in the territory is also fundamental.

d. What it contributes and how it is related with the community process

The curriculum is part of the educational itinerary required by children and young people to participate in school life and prove their worth. However, such participation does not always arise in equal conditions for different reasons. Sometimes, the starting points of families are not exactly optimum from the standpoint of social, cultural or economic capital, bringing about a disadvantage preventing equal results.

We must consider that curriculum development should not only take into account the teaching of values, emotions, rather the educational success of all pupils, especially foreign students since they are exposed to failure due to the curricular imbalance between their potential and the academic expectations generated.

e. How the organised contexts are supported

Curricular development is a competence which is formally exclusive to teachers, headed by school management teams. However, the critical and intercultural approach of curricular development demands that this view be modified by another more flexible and open opinion, which includes examinations and enables the active participation of other educators, such as families, cultural and education centres in the area or local authorities.

This flexible nature and opening requires spaces for collaborative relationships which, presently, are non-existent from a formal standpoint. Beyond the centre’s school boards, authentic curricular dialogue spaces between different agents are required, and their crea-
tion favours the implementation of a curriculum which is clearly sensitive to cultural diversity and co-existence.

Accordingly, the ICI Project may make decisive contributions when claiming this type of spaces for collaborative relationships, and helps to progressively change the school culture from a balkanised stage to another more community and intercultural stage.

1.5.4 Open-source school

a. Description
The “open-source” school is an educational model included in the publication Líderar escuelas interculturales e inclusivas (Essomba, 2006), and which proposes a work assumption to increase the degree of communitarisation of school centres from a systemic global approach. It considers a series of scenarios with original alternative proposals taken from the analysis of sound practices, and draws an integral model of a school centre capable of establishing intra-systemic relationships which consolidate critical education and lay the bases of community-based education.

b. What it contributes from an intercultural standpoint
The open-source school model offers opportunities for:
— Education in diversity, tolerance and the right to one’s own identity.
— Promotion of respect for human rights and concern for aspects relating to peace, democracy, freedom and equality.
— Education and active participation, in which boys, girls and young people investigate and shape their own learning.
— Social transcendence, progress towards the construction of intercultural co-existence in a more fair and equal society.
— Inclusive, fair and non-discriminatory schools.

c. What meaning does it have and what steps are required for it to be effective
The open-source school model is in the centre of the educational measures for pupils and their educational necessities. The education process continues and is developed even when the didactic programme in formal education is interrupted. Only one part of the activities and functions of the socio-educational process are performed in the physical space of the educational centres. This involves a planning drive which does not neglect to foresee other contents, other media, other resources which are going to be involved, each in its role and its scope, in the educational itinerary of each student.
In turn, the effectiveness of the open school model requires a permanent coordination and integration task among all those that engage collaborate or participate in the educational process.

In practice, the generation of an open-school model does not represent a specific action, rather a long, complex and flexible process adapted to the special features of the community in which it is located, and it requires that the following principles be met:
— Focus the value of relations within the framework of activities.
— Commence with small processes over time and a space which is gradually extended.
— Have self-assessment spaces for collaborative relationships and mechanisms in order that each player may become jointly aware of the process and make the achievements his own.
— Foster the participation of all members of the school’s educational community, with special emphasis on the role adopted by the pupil.
— Have the extensive support of all the professionals engaged and of the remaining educational players within and without schools.

d. What it contributes and how it is related with the community process

The open-source school model is a perfectly compatible school model and, more so, desirable, to promote the move from critical education to community-based education. It considers that the school should not be conceived as a closed space far from the surrounding world, rather the opposite, an open space in which authentic interaction between internal and external processes at the school is acknowledged.

In short, the educational process cannot be disconnected from the social, economic, cultural and even political processes which arise in the life of any community. For the school system to work well is a task of the local community as a whole, which cannot be delegated exclusively to direct direct protagonists. Family is conceived as a socio-educational player and a transformer of social reality in the territory.

Within the scope of the open-source school, the community makes the educational theme of schools an objective and a shared priority. Its contribution may be significant when:
— It is considered that education goes beyond schooling.
— It opens collaboration spaces among educators inside and outside schools.
— It strengthens pedagogical reflection and the discourse of critical and community-based education.
— It boosts the educational role of players in the community.
— It transforms the educational meaning of the community in question in critical and community terms.
e. How the organised contexts are supported
The open-source school, as we have been emphasising, requires the support and involvement of all participating players at schools. In this regard, it is important to establish reflection, learning and discussion mechanisms in such significant bodies as school boards and teaching staff, where explicit support should be given to the initiative to progress towards this educational model.

In turn, the role of the local authorities was also highlighted, since they play a significant role when facilitating processes: assignment of spaces for collaborative relationships, public recognition, use of municipal media to provide coverage to the measures and processes undertaken. Open-source schools have a strong sense of support from the municipal councils.

In the same direction, it is necessary to have the support of the competent educational authorities. School inspectors should become engaged in the process of the open-source school. Its role, which is more supervision, advisory services and assessment than control, must be useful to ensure that the formal processes do not hinder or prevent the educational transformation of the school centre.

The open-source school must therefore have a technical relationship programme which combines the different feelings to be distributed and enables a leadership to be developed, shared among the parties to ensure that the school is included in the community as an authentic critical and community educating driving force.

1.5.5 Learning communities

a. Description
A learning community is a group of people of all ages, which is based on the educational and educating potential of all its members, which acknowledge themselves to be educators and educating and place their desire to learn and their knowledge at the service of the group. At the heart of a learning community is innovation, the development of capacity and the strengthening of links.

b. What they contribute from an intercultural standpoint
Learning communities are not based on an academic conception of knowledge, nor on a hierarchy of knowledge. Accordingly, they represent a sound opportunity for all people to feel that they “know” and to contribute this knowledge to the rest of the community.
When a learning community is promoted in a multicultural context, those who feel members of a minority culture acknowledge their educating potential in themselves, the possibility that what forms part of their identity may be made available to the remaining people not participating in the same identity. In this regard, the learning communities offer opportunities to:

— Favour equal opportunities for all cultural identities.
— Promote fair processes to avoid the social exclusion of those which do not belong to the dominant cultural majority.
— Develop processes to acknowledge the diversity and willingness to share experiences and knowledge.
— Effectively welcome those who have just joined the community.
— Give one’s voice to the different cultural feelings present in the community.
— Tighten links of trust and affection among people who acknowledge they belong to different cultural, linguistic or religious backgrounds.

c. Their meaning and the steps required for them to be self-managed and sustainable

In our educational environments, the learning communities are known for their implementation at schools, basically in infant and primary education. It is a movement promoted by various universities which has generated a down-up process, and which is now beginning to be acknowledged and formalised by the educational authorities. Noteworthy, for example, is the case of the Andalusian Council, which proclaimed a decree regulating the promotion and development of this type of community at schools, with specific support in training and materials in order to attain such goal.

Schools which become learning communities require a fundamental element: the will to become so. Accordingly, a first constituting phase takes places in which different members of the school’s educational community “dream” about how they want their school to be. This opens the way to an assessment and dialogue on the group’s individual and joint potential, and ends with a process of planning and the implementation of specific strategies which convert the initial dream into a reality.

Schools which are transformed into learning communities, over the different phases of the process, take into account principles such as:

— Generating participative processes in the design, execution and assessment of the educational process.
— Promoting the social and cultural transformation of the whole of the school and its environment, based on the learning of dialogue.
— Devising a reorganisation of classrooms, of the school itself and of its relationship with the territory’s community, based on dialogue.
— Promoting associative projects and building alliances.
— Implementing systemic and organised procedures.
— Establishing a joint search for solutions.

d. What they contribute and how they are related with the community process

The creation of a learning community at a school opens endless opportunities to develop community processes in a territory. In fact, the very creation of a learning community is in itself a significant community development process, since it favours positive effects such as the following:
— The joint participation of families, teachers, educational bodies, neighbourhood associations and volunteers—all decisive for quality education.
— Transformation of relationships between citizens and their surroundings.
— Building on processes already under way.
— The joint action of families, teachers, peer groups, bodies and groups in the creation of more favourable and participative learning conditions for all.
— Cooperation among governmental and non-governmental organisations, the private sector, the local community, religious groups and families.
— Quality results and processes with efficient use of resources.

e. How the organised contexts are supported

Schools transformed into learning communities require certain well-defined, clear, understandable organisational mechanisms at the service of the project. A learning community is not an innovation project rather an alternative form of understanding education and its meaning, accordingly, the organisational formats must be in line with the pedagogical philosophy underlying the characteristics and principles already described.

In practical terms, a school converted into a learning community requires certain organisational mechanisms such as the following:
— Agreements among the teachers, management teams and school boards to promote the learning community.
— Creation of interactive learning groups.
— Interaction among peers and teamwork.
— Intergenerational learning.
— Active participation of families.
— Building of demonstrative experiences.
— Relations inside and outside of the organisation, based on egalitarian dialogue: performance of sessions, dialogue community meetings.
— Organisation among formal and non-formal centres.
— Greater emphasis on pedagogical innovation.

1.5.6 Service-learning experiences

a. Description
The service-learning proposals arise at certain US universities in order to connect the academic learning of their students with their humanistic training and training in providing a service to their community in question. Consists in transforming the academic curriculum in such a way that learning is not developed under a disciplinary closed guideline rather in an interdisciplinary manner as an element of support to carry out a social project. Working to improve the community’s real needs, it aims to foster learning via experiences which improve academic results—since the didactic process is more charged with meaning— and co-existence, since the performance of the service project boosts new relational processes.

In our environment, this type of experience is becoming widespread throughout the territory, especially in secondary education. Catalonia has significant theoretical and empirical experience with respect to this model.

b. What they contribute from an intercultural standpoint
The contribution of the intercultural service-learning may be envisaged from a double standpoint: as an end and as a means.

Effectively, service-learning projects may be aimed at satisfying the social needs arising from promoting co-existence in a multi-cultural environment. We may talk about intercultural theatrical projects, projects to welcome immigrants in the neighbourhood or the town, or foreign language learning projects—also the learning of a second language in the welcoming territory.

In turn, regardless of the purpose or content of the service-learning projects, if these are performed with people from different cultural backgrounds, the development of the learning-service experience fosters intercultural relationships and the opening of other cultural, linguistic and religious realities.
In all cases, from an intercultural standpoint, the service-learning promotes:
— Education for co-existence.
— A feeling of reciprocity instead of segregation or paternalism.
— Educational and supportive purpose of the intercultural exchange.
— Teaching of cultural backgrounds within the territory.
— Significant intercultural relationships.
— Possibility of generating shared cultural expressions.

c. **Their meaning and the steps required for them to be self-regulated and sustainable**

The service-learning is undoubtedly a privileged opportunity to connect schools with the community in question; an educational opportunity for many children and young people, which combines service to the community and the related learning experiences.

As with any process, it requires an awareness phase to ascertain the meaning of the proposal and of its functioning. It also requires time to research the territory’s needs, which cover certain thematic areas—health, environment, cooperation, cultural heritage, intergenerational relationships, intercultural relationships, etc.— and to design the project in accordance with the school contents to be taught or consolidated. In the third place, it requires commitment to the measures, which may be fed via the identification of excellent practices.

In order for the service-learning to be sustainable, it must respond to principles such as:
— Prominence of the pupil.
— Connection with the school curriculum on an inter-disciplinary basis.
— Establishment of a pedagogical line at the school in tune with the service-learning, to avoid it being a specific project over time.
— Training of all participating members.
— Opening for the territory’s players.
— Learning via experience
— Training and participative assessment.

d. **What they contribute and how they are related with the community process**

There is a lot to say on the community impact of the service-learning experiences, since one of the main objectives of this model is specifically the development of the community based on some of its clear deep needs.
For this reason, it is important that the service-learning experiences are not parallel projects to those provided by the “official” framework, ordered by the related bodies, rather that the students, teachers and players engaged in the service-learning experience are aware and acknowledge themselves to be active participants in the actual transformation processes of their communities. Said in other words, the service-learning experiences cannot be a nice, folkloric appendix parallel to the general one, rather a significant part thereof which, without its contribution it would not be possible to attain the general objectives.

Accordingly, carrying out service-learning projects is a way of understanding citizens and social responsibility, in accordance with a process of reflection, intentions, participation, learning and service, based on a real environmental need, with associations and persons committed to social change.

e. How the organised contexts are supported

Currently, the proliferation of the service-learning experiences has not ceased. However, such proliferation may have an adverse effect, such as a distorted proposal. Sometimes, we have discovered projects deemed to be of a service-learning nature which are not such, either because they have not involved a curricular transformation of the school or because the project’s need responds more to a pseudo-need, worse still, to charity.

In order to avoid this type of phenomena, typical of the contextualised appropriation and generalisation of a more standardised project, it is important to have a specific organisational support guaranteeing the authenticity and quality of these experiences and projects:
— Technical spaces for collaborative relationships in which the professionals responsible for the community’s development projects discuss and agree possible projects with the schools.
— Assessment spaces for collaborative relationships in all their phases: diagnostic, training, findings and impact.
— Spaces to broadcast and celebrate the project’s achievements, involving its main players.

1.5.7 Educational transitions

a. Description

We consider educational transitions to be migrations from one educational context to another –for example from family to school– or from one educational phase to another –for example, from primary to compulsory secondary education–. Such transitions involve moments and spaces for collaborative relationships of special significance for the person and for educational institutions or contexts, since they involve a bereavement process with respect to the previous
context or stage, and an effort to be included in the new context or phase. Due to its cardinal importance, such moments must be accompanied, and not await the end of the processes and the adaptation to new processes must be performed naturally and spontaneously.

b. What they contribute from an intercultural standpoint

One of the leading educational challenges in Europe in general, and in our environment in particular, is the fight against school drop-out rates at an early age. It is an educational problem which, to a large extent, is related with matters arising from a deficient accompaniment in the transition processes between obligatory education phases–from primary to compulsory secondary education– or from compulsory to post-compulsory –from compulsory secondary education to the secondary school diploma or training cycles.

The intercultural perspective in the educational transition processes relates to two dimensions, and relates to the verification of proof: while in the European Union, the early school drop-out rate is around 14%, when we observe the population segment relating to students of foreign families, the drop-out rate shoots up to 33%. In other words, in multicultural contexts, students belonging to minority groups have twice as many probabilities of leaving school early than a native student.

The first dimension is the transition in late inclusion processes. In this regard, pupils of foreign families tend to move from one education system to another, from one school language to another, from a welcoming classroom to an ordinary classroom. To the extent that such transitions are successful, we will be offering more equal opportunities to such students.

The second dimension is the transition to post-compulsory studies. Although the multiple factors cause the drop-out rate among foreign children to almost triple that of natives –economic, cultural, gender, social, personal–, we must especially take into account the institutional factors of the school itself and which it is able to improve. Orientation processes with an intercultural accent are required to prevent failure caused by a deficient transition.

To the extent we guarantee the success of educational transitions, we encourage multicultural environments to carry out intercultural projects with students from different cultural backgrounds.

c. Their meaning and the steps required for them to be self-regulated and sustainable

Educational transitions, especially those affecting movement between school phases –which,
sometimes involve a school move—, require the implementation of adequately designed transition protocols devised to complement the attention received by the student at school and at home, and to thereby improve his/her well-being and the future course of his/her life.

Certain aspects which these protocols must envisage are:
— Support to families via information and training.
— Creation of environments so that children and young people may socialise with their peers.
— Preparation of schools to welcome and prepare children and young people for their inclusion in the next education phase.
— Link and organisation with leisure and free-time opportunities for children and young people.
— Active participation of students in the design and performance of activities related with the transition.
— Establishment of trained professional teams and trainers in educational transition matters.

d. What they contribute and how they are related with the community process
When educational transitions occur between primary and secondary schools, or from compulsory secondary education to post-graduate studies, the role which may be exercised by the community environment is fundamental. Normally schools belong to the same territory and to extent that a culture of community cooperation and building exists in this territory, the transition between primary and secondary schools will be more effective. Or to the extent that secondary schools are well connected with the production fabric of their community, educational and labour transitions of young people will be more effective.

In turn, if we encourage quality educational transitions, we would undoubtedly be contributing significantly to the development of the community in question, since the transitions require technical relationship and interaction spaces among the territory's different players and institutions. Certain conditions to ensure that the development of transitions are simultaneous to the development of the community are:
— The joint involvement of families, teachers and students in order that the transitions are seen as a challenge not as a problem, and which are lived as a valuable experience both in terms of the current quality of life and their future prospects.
— The strengthening of the responsibility and management capacity of schools to receive students adequately.
— Enhanced communication and interaction among schools.
— The guarantee that both young people and adults obtain a second opportunity to receive an education, through non-formal and informal programmes.
e. How the organised contexts are supported

Transition processes require support for significant organisational contexts. Liaison committees, transfer community meetings and other organisational measures are primordial for such processes to be successfully concluded. Certain conditions enabling the implementation of these organisational measures are as follows:

— Awareness of the adaptation process –what the pupil feels and imagines.
— Knowledge of the adaptation process and behaviour of children, young people and families during the transition process.
— Understanding of the differences and similarities among infant, primary and secondary schools by all community players.
— Organisation with specific attention in other areas such as community health or social work.
— The involvement of expert families and students to offer their experience and support to families and students entering the new phase.
— Creation of technical relationship and community meeting spaces facilitating ad hoc dialogue and exchanges.

1.5.8 Educating cities

a. Description

An educating city is an urban territory with its own body which decides to join the global movement of educating cities, boosted in the nineties based on an international conference which took place in Barcelona. This commitment to join means that the series of social players become aware of their educational co-responsibility in the city, implementing specific measures to organise support networks and educational revitalisation among them. These whole dynamics are balanced on a supportive axis of the measure, known as the city educational project.

b. What they contribute from an intercultural standpoint

Educating cities are an inclusive social macro-strategy, accordingly, all citizens and groups within the city are invited to actively participate in the process. In this regard, the building of a city education project, as the supportive axis of the educating city proposal, is a good opportunity to activate community meeting and work spaces among people from different cultural, social, religious or linguistic backgrounds.

Accordingly, the educating city:
— Opens spaces for collaborative relationships to discover the community’s cultural diversity.
— Facilitates the active participation of all citizens regardless of their cultural background.
— Enables the generation of shared cultural expressions.
— Promotes the exchange and celebration of diversity as something positive.

c. Their meaning and the steps required for them to be self-regulated and sustainable

The educating cities represent a magnificent opportunity to break with former compartmentalisation and specialisation systems in the area of education. The central message which should be transmitted to all citizens is as follows: “We are all educators and educating in an on-going process of learning throughout life.”

For a city education project to be sustainable it requires, in the first place, explicit acknowledgement by the municipal authorities which are the ones to sponsor it and provide the necessary resources. Secondly, it is important to build awareness among schools and educational centres in the first place, and among cultural, sports, social and business centres, etc. in the second place, through participative techniques.

Certain principles inherent in the educating city processes are those relating to community education, already set forth in the foregoing chapter, but which we recall below:
— The educational processes are designed from contextualised parameters.
— Education is similar to community-based education.
— The educational processes are performed in open spaces for collaborative relationships.
— Educators cooperate with other educators and form professional learning communities.
— Social players are fully acknowledged as educators and act as such on an equal footing with the rest.
— The relationship between schools and the community is diluted in a holistic whole, since school is the community and the community is school.

d. What they contribute and how they are related with the community process

The city education project is in itself a community process. It provides opportunities for encounters between different social agents and players directly and indirectly related with education in general terms, not only with respect to schools. Furthermore, these community meetings are institutionalised and acknowledged by the competent authority. Activities of an open, community or integrated type which are performed within the framework of the city education project generate opening processes in the education world, and between the education world and the rest of society.
e. How the organised contexts are supported

In general terms, organised contexts have difficulty becoming involved in the city education project, since it involves attitudes which are not always present, time devoted and social competences required to perform this type of process.

Consequently, institutions, of an educational nature or otherwise, require people who offer support, especially in the initial moments of involvement in the general dynamics. It is a very sensitive moment, in which it is basic to negotiate expectations and clarify time constraints and people to participate. In this context, it is highly recommendable to begin with opening actions already used by institutions, and not with new actions which involve a significant implementation drive.
What have we done in the area of community-based education and how have we done it?
2.1
Articulated educational initiatives in action: starting point, conditions, action sequence, team and spaces for collaborative relationships

2.1.1 The starting point of articulated educational initiatives

All territories in which the ICI Project was implemented have performed the aforementioned diagnostic and prospective assessment. They have taken into account the reference pedagogical models, as well as a contextualisation of these models within the specific characteristics of their community environment. This facilitated the performance of a preliminary community study and of an initial assessment of the state of co-existence in each territory in which the ICI Project is implemented.

Accordingly, we have observed how four starting points have been established for the design and development of articulated educational initiatives, taking into account the territory’s conditions, the existing resources and the profile of the intervention team. These starting points relate to the four levels –A, B, C, D– already described at the beginning of this chapter:

— Articulated educational initiatives based on a specific external activity linked to a school centre. This strategy was especially necessary to get to know the team, earn the trust of the formal centre and show from an activity all the conditions enabling the continuation of joint work and scope.

— Articulated educational initiatives within the education centre. A series of leisure and free time activities are performed at the schools. These activities may cover the revitalisation of playground time, the programming of activities within and without the school with children, young people and families, the opening of the centre for activities in extensive timetables or socio-educational spaces for the socialisation of children, young people or families in the afternoon-evening.

2 See volume 1, Convivencia y cohesión social.
— Educational measure based on an existing work network. In certain territories, education committees or network work groups or committees existed, which served as a platform to commence and develop intervention and plan articulated educational initiatives favouring the development of the community.

— Educational measures based on integrated work among all centres, bodies and players in the territory, in a shared programme. It is an optimum starting point for the objectives and the methodology examined by the ICI Project.

### 2.1.2 Conditions for the development of articulated educational initiatives

Once the starting points have been envisaged for each territory, it was important to establish the conditions required to boost the possibility of success of the articulated educational initiatives. Below we list the most significant, especially those relating to the planning of the process.

In the first place, the intervention teams were aware that a work plan for an articulated educational initiative must have viable procedures, which generate a “do” practice in the territory, with meaning for the institutions and educational players.

Accordingly, on an operative basis, it was necessary to design a strategic schedule, with the key moments and steps to move forward in the process, which helped opportunities to be visualised to integrate efforts. In this scheduling of activities, it was necessary to plan measures with continuity, differentiating them either from specific activities or from those designed for a specific purpose, with a graphic chronogramme. Likewise, it was necessary to foresee regulation measures for sustainability in the process.

Another aspect which was taken into account was the natural cycle of social activity within education and the best moment to commence or implement procedures. Planning must respect the times and rhythms of institutions, and educational projects must be adapted to them and not the other way around.

It was favourable to frequently report findings, shared with the three prominent figures – authorities, technicians and citizens –, since it contributed to include new players in the process and to validate the procedures.
In terms of the process, it was also vital to establish a series of priorities regarding the priority population sectors with which it was desired to work most intensely:

— Work with educational professionals and players in the territory: development of coordination meetings, which address the territory’s educational and community needs, with a joint vision.
— Work with parents via organised structures: taking advantage of the fact that the school is a space of convergence of the population as a whole, greater opportunities arise to gain greater and better access to parents of different origins and beliefs, fostering intercultural relationships among them.
— Work with young people: the youth population constitutes a significant target in community work, as a result of the demands and requirements of the education system. It was strategic to work from the framework of secondary schools, as well as from leisure and free time spaces with these people.

2.1.3 Sequence for the development of articulated educational initiatives

As we stated, although territorial and community diversity has ensured that the starting points are different and the conditions are modelled based on contextualisation to the characteristics of this territory and community, we can identify a common sequence of action which is generally performed by the different intervention teams:

1. Decide with which institution or institutions to begin, and establish specific priorities and commitments in this regard.
2. Identify the existing coordination, cooperation and collaboration mechanisms and those to be created, with a view to practical action.
3. Use leisure and free time as a strategy to build participative, open, flexible and plural models.
4. Promote initiatives already being carried out and integrate them and connect them to the action.
5. Adapt articulated educational initiatives to the global framework of community dynamics.
6. Train players: identify the training needs and support of the parties engaged.
7. Arrange community meetings among peer groups.
8. Transform the institutions into a space for everybody.
9. Generate symbolic moments of relationship, recognition and positive reinforcement of the involvement of players.
10. Take into account that at the initial phase of the intervention, emphasis will be placed on “generating” and “developing”. Once the process has progressed, it will be a case of “consolidating”, “strengthening” and “empowering”.
The objectives set must clearly emphasise the social dimension of the intervention, linked to social cohesion, equal opportunities and education as a space to achieve this. The project classifies the meaning of the procedure with respect to the attainment of social goals: greater inclusion, greater interculturality.

During the development of the sequence it is important to avoid foiled activism, on which it is not possible to envisage sustainability. Accordingly, it is also crucial to identify stable structures and spaces for collaborative relationships enabling continuity. It is also important to avoid the risk of covering too wide a range of proceedings which afterwards cannot be consolidated.

In terms of revitalisation, it will be necessary to find a topical thread favouring the generation of common leadership, a requirement of sustainable reality. The consolidation of a stable work team is vital, since it will be responsible for continuity in the future.

2.1.4 Intercultural community intervention teams leading articulated educational initiatives

The role of the team has changed over the process. They were initially used as promoters within the socio-educational area, significantly contributing to visualise the most general community dimension, and to give rise to specific dynamics generating project sustainability.

Once the articulated educational initiatives are consolidated, ideally the intervention team would acquire the role of collaborator, denoting autonomy and the self-regulation of the territories.

In general terms, the role sequence of the intervention teams was also as follows:
— In the first year, there was a balance between the promoter and collaborator roles since it was an immersion period in the local social scenario.
— In the second year, the promoter role increased to the detriment of the collaborator role to significantly foster its own action line referring to the process.
— In the third year, there was a return to equilibrium between the roles: a reduction of the promoter role to a large extent, and of the collaborator role on a small scale, in order to cede prominence and empower agents of the territory when adopting the measures implemented during the three-year period vis-à-vis an expectation of change of phase.
The table below highlights the balance relating to the role of the ICI teams in relation to their territory in the socio-educational framework. Two facts are initially observed:
— In the first place, the significant growth of the role of collaborator during the third year with respect to the first and second year. Although between year 1 and year 2, no significant differences arose with respect to this concept, in the third year, such collaboration shot up, with a percentage increase exceeding 50%.
— However, in relation to the promoter role, we observe a trend which depicts a similar graph to that of a campaign: a reasonable amount during the first year, a second year in which it rises notably, representing 2/3 of the total, and a decrease for the third year, in which it returned to levels which were even lower than those of the first year in absolute terms, and to a balance between the two roles, also similar to that of year 1.

Table no. 3. Balance of the role of the intercultural community intervention teams in the socio-educational area

<table>
<thead>
<tr>
<th>LAE. Socio-educational Year</th>
<th>Var. Year 2-3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role of ICI team</td>
<td>1</td>
</tr>
<tr>
<td>Collaborate</td>
<td>354</td>
</tr>
<tr>
<td>Promote</td>
<td>519</td>
</tr>
<tr>
<td>Total</td>
<td>873</td>
</tr>
</tbody>
</table>

Source: Assessment report on the third year of the ICI Project

2.1.5 Technical spaces for collaborative relationships

In harmony with the ICI Project’s general guidelines, the implementation of articulated educational initiatives took place taking into consideration the participation –or the creation in its absence– of technical spaces for collaborative relationships.

In this regard, specific participative education structures were implemented, which include technicians in the area – municipal, autonomous community–, representing the local or district authorities– and, on many occasions, also the citizens –on an organised or personal level, associations, volunteers, etc.
They constitute positive data in terms of educational intervention, since the existence of these spaces for collaborative relationships is a guarantee to flee from an activism tendency which may blur the eminently community role of intervention.

Technical spaces for collaborative relationships tied to the scope of community-based education were strategic in certain territories in which the subject of education was an agglomerator of the initiatives and procedures.

Certain noteworthy characteristics of these technical spaces for collaborative relationships are:
— They are plural spaces, with a heterogeneous breakdown.
— The meaning of this space was orientated from and towards the action, in joint programmes, shared assessment and execution, in which all participate to a certain extent, sharing the findings.
— The participation of key players in the area was assured and, especially, that of certain players whose link was weak or showed resistance, as heads of educational centres or representatives of the authorities.
— The actual implementation of the articulated educational initiatives served as motivation to favour the participation of the educational players in this technical space.
— The mainstreaming of the procedures, the link between the articulated educational initiatives and other procedures in other areas and sectors such as global citizen action, commercial revitalisation, socially responsible territory, among others, was favourable and enriching to form and consolidate these spaces.

A quantitative analysis of participation in the technical spaces for collaborative relationships reveals the following trends:
— In absolute terms, it highlights the growing trend in the number of educational technical resources engaged in the ICI Project in any way. The global calculation generates a positive balance which demonstrates the penetration capacity of the ICI teams in the galaxy of socio-educational technical resources in their respective territories. It is proof of the project’s positive impact on key players during its implementation process.
— In relative terms, it is worth highlighting the maintenance of the proportions between the different categories –identified, informed, collaborators, engaged–, the informed group being the majority –always exceeding 50% of the total– with the identified group representing the remainder –always less than 10%–. Despite this, appreciable differences are also observed between one year and another, and such differences affect the collaborators and engaged categories: while the collaborators have diminished over time, the engaged group has done quite the opposite and has risen.
It is therefore sensed that the project’s general tendency has been to involve more and more educational players from the territory, which is in keeping with the analysis performed previously on the role of the ICI teams, and reinforces the assumption of autonomy and self-management: when the intensity of the role of the ICI teams declines, the role of players in the territory rises significantly.

Graph no. 2. Socio-educational technical resources year 1

Graph no. 3. Socio-educational technical resources year 2
2.2 Articulated educational initiatives in the territories

The articulated educational initiatives have been moulded, adapting themselves and creating initiatives which establish the bases to succeed in developing significant educating environment models. Accordingly, for example, a more and more community vocabulary has been used, and reference has been made to an “educating neighbourhood” (Pueblo Nuevo - Madrid, El Carrús - Elche) and a “socially responsible educating territory” (Barcelona-Raval) and to “educating cities” (Jerez).

Each experience has been applied creatively and adjusted to local reality. In certain cases, activities have been envisaged in a significant format, which may simultaneously welcome a large number of children, young people or families. In other cases, activity has been offered in a small format, which has enabled close attention, which provides greater empowerment opportunities.

The catalogue of experiences and evidence during the first three years of the ICI Project is endless. Below, we indicate some of the most significant:
— The creation or strengthening of formal, non-formal and informal relationship programmes to promote collaboration and complicity. These spaces are technical and citizen spaces in many cases, such as the Madrid Interinstitutional Committee, the Local Education Committee (El Ejido), of the plenary of the 6-16 Programme in Tortosa. They have been aimed at implementing a programme of activities with joint procedures and constitute significant pillars in the whole global process. Also noteworthy is the Sectoral Education Committee, together with the Children and Young Persons Forum in the north district of Granada, or the Las Margaritas Socio-educational Group in Getafe.

— The implementation of community summer schools meant a significant point of support, since they are approached as a clear specific activity carried out in specific spaces for collaborative relationships and times. They connect formal and non-formal education, responding to the social need for attention in the summer period, which attracts the population to join them, easily finding a place for those who wish to actively participate. Of special interest is the experience of the community summer school in Elche, emphasising the work with young people and the considerable involvement of the local authorities, the Las Norias - El Ejido community summer school, which clearly shows the involvement of a formal school together with associated and non-associated citizens. The Tortosa community summer school, which
is based on educational measures organised by education centres, public and private entities incorporating social solidarity and volunteers on an active basis, to extend its radius of attention and cover to under-privileged groups.

— Generation of group revitalisation processes which take into account different formats – individual work, couples, small groups, large groups –, such as the Educating Youth Space “juvenating: intercultural family leisure” in Leganés, the Youth Culture Street Encounter, the Intercultural Game Fair and the revitalisation of playtime at schools in San Bartolomé (Lanzarote), family meetings and conversations at Logroño Park, or the Salt family network.

— Training players in the education community in key areas: management of diversity, interculturality, identity, belonging, citizenship. The Socio-Educational Seminar in the Northern District of Granada constitutes a good example of this. Special attention should be granted to the Classroom Co-existence Plan at the Ojos del Guadiana de Daimiel Secondary School.

— Intergenerational measures which are good for community building, based on training actions for young people and the elderly, such as the experience of Young Community Players in the work with ITC, in Pueblo Nuevo (Madrid).

— Participation of children, with special emphasis on the preparation of the local municipal procedural framework implemented for the Zaragoza childhood and youth plan, and the revitalisation of a Radio Clot programme in El Clot - Barcelona. Special mention should be made of the programme Participate in your school, participate in your neighbourhood in Jerez, in cooperation with the Municipal Education Office, CEAIN, the Gypsy Secretariat Foundation and the different citizen groups of the south.

— Implementation of protocols of attention to the transition process in the educational levels –from the home to infant school, from infant school to primary school, from primary school to secondary school, from secondary school to the secondary school diploma, to the workforce...–, such as the experience in Las Margaritas (Getafe) of the Transition Project from Primary School to Secondary School.

— Organisation of plans, programmes, projects, initiatives among authorities, institutions and social agents, such as the 6-16 Programme in Tortosa, which integrates all the initiatives in an intercultural vision.
— Service-learning measures, with community meaning, such as the experience of the learning-service projects, which have been implemented in the neighbourhood in the interests of a more connected school committed to its social environment. We find good examples of this in Elche and Leganés.

— Mainstreaming of education and health procedures. A good example is the Health programme in Pueblo Nuevo - Madrid, and the group of community agents comprising young people of different origins.

— Production of documentation as a pedagogical resource. Certain noteworthy examples are the Sound Map (Salt) as a pedagogical resource, the Daimiel Educational Route Handbook, an interactive document including training programmes with families and which serves as a consultation document, the Leganés Experience Bank and the publication Welcome to an educating neighbourhood in Logroño or the video Educate el Raval.

Let us see in greater detail the conceptualisation, the development and the achievements of some of them, classified in line with the pedagogical reference model which has had the most weight in terms of its design and implementation.

2.2.1 Articulated educational initiatives based on the participation of children and young people

ZARAGOZA

In the historical centre of Zaragoza, a supreme effort was made to ensure that the Participation Strategy of Children and Young People forms part of the public policies implemented by the Zaragoza Municipal Council in the neighbourhood. In this regard, a work document was prepared and submitted to the Stable Work and Reflection Group on the Participation Strategy of Children and Young People, in order to submit it to the Municipal Council for approval.

The participation of children in Zaragoza was the axis around which articulated educational initiatives were organised and which, far from focusing the participation of children as something abstract and formal, was specified in a series of initiatives and projects in which they have been the main protagonists and have contributed to the development of the community in the historical centre. Certain initiatives are:

— The Child Health Decalogue
— Proposals by children and young people in the first draft of the Historical Centre Integral Plan
— Inclusion of the line of work of Child and Youth Participation in the first draft of the Historical Centre Integral Plan
— Hook Race 2013: Childhood Neighbourhood
— Participation process: My Happiness in the Historical Centre
— Community garden at the Santo Domingo Public School
— Social Circus School
— Social Circus Festival of the Historical Centre

PUEBLO NUEVO - MADRID

The Community Agents initiative integrates all the activities performed in the area of community-based education. The group of community agents is composed of young people of different origins, and teamwork is proving vital, both in the training phase and in the initiatives to be implemented. Furthermore, a work space has been generated enabling a transition "from multi to inter". Likewise, most of the community measures to be implemented by this group involve the promotion of intercultural and intergenerational co-existence, for example, in the community meeting spaces for collaborative relationships between these young and elderly people – mainly natives – and mutual teaching in digital competences, digital leisure and traditional games.
A process was performed to empower a group of young people, in the first place, developing a training phase for the commencement of intergenerational activities, in which young people gave digital reading classes to the elderly and the monitoring of workshops to favour physical and mental exercises for the elderly via video games and digital leisure. This initiative is closely linked to the Health Area. Young people received a specific course to promote healthy habits with the elderly provided by the Madrid Health Centre, together with the global training of social skills and teachers provided by the La Rueca Youth Participation Centre.

The young people engaged had the opportunity to teacher basic information technology to elderly people in the neighbourhood. In turn, these young agents, promoters of health, made two short films as a campaign to prevent drug addiction, and to raise awareness among the community of the risks of consuming drugs; in principle, this material will be used as didactic material to work on prevention with other young people.

In turn, this work of youth participation via community agents was complemented with a meeting space for the teaching of traditional games by the elderly to young people, performed in the global citizen Comparkte II measure, which has had the involvement of people from different origins and generations in all the activities considered, including traditional games. The community meeting space took place “naturally” at the preliminary work committees and on the day on which Comparkte was held.

2.2.2 Articulated educational initiatives based on the participation of families

SALT
In the town of Salt, highly significant articulated educational initiatives were implemented relating to the training and participation of families. In this space we wished to mention two of them: the Family Workshop Network and the ITC Family Network.

The Family Workshop Network is an example of active training of parents, and of revitalisation via such training. It is an initiative which groups together citizen resources, and in the technical spaces for collaborative relationships the presence of a technique should be highlighted, responsible for citizen participation and associationism, of a diverse cultural origin.

The Family Workshop Network was implemented at four schools, in order to boost the participation of families within schools and their training in the educational process of their children,
as well as the link between them and towards community resources. This procedure is linked directly to the LAE Global through the Integration and Co-existence Area, and its relationship in the framework of an initiative known as “Juguem?”.

Frequency was a key element to strengthen the work and learning process, accordingly, each workshop was provided once a week by a team of volunteers, with the support of the community technician. The activities were performed in the school classrooms and within the school timetable. Diffusion took place jointly among management, parent-teacher associations and CLIC agents to all families of the participating centres.

Another of the most significant initiatives performed with families was the promotion of the ITC Family Network. From the viewpoint of intercultural relations, the work sessions –in ITC– with families at schools are meant for parents who are interested in or concerned about the education of their children, and in their own abilities to accompany them in their education, regardless of their origin. These needs and facts equal all the participants, regardless of their origin. The differences in relation to cultural diversity were demonstrated by the building of new relationships for co-existence, that is, in the singular contributions that each provides to all the sessions—through concerns, needs, knowledge, experiences, situations, etc. Active tolerance, diverging but complementary viewpoints and active listening; all in a context of true idiomatic and communicative difficulties—accordingly, we often use computers to solve it—. Occasionally debate forums were organised in the classroom, together with leisure time such as tea-time snacks, which serve to boost positive interaction in a relaxed climate and the idea of standardised interculturality.

A blog was set up in the ITC Family Network, which enabled the work performed over eight months (October 2012 - May 2013) to be visualised and made available, ensuring that techniques and participating citizens share a joint assessment and relationship space.

2.2.3 Articulated educational initiatives based on critical curriculum development

**EL CLOT - BARCELONA**

In the El Clot neighbourhood in Barcelona, we find one of the articulated educational initiatives based on the training of the most outstanding young people, and which may be considered as a paradigm of what we understand to be critical and intercultural curricular development: prominence of the participants, relationship with the community environment, learning from expe-
rience, importance of socialisation and co-existence, sense of use and meaning of the pedagogical action. Specifically, the radio programme *Two quarters of Clot* was revamped.

The young radio programme *Two quarters of Clot* was set up as an articulated educational initiative and, accordingly, as a driving force of the community process in the socio-educational area. Young people, as a priority group, are included in the community process by establishing relations through the radio program which has the participation of the associated citizens, schools, parent-teacher associations, technical resources and the authorities. It was possible to consolidate a stable group of six young people of ages ranging from 16 to 18 years which constituted the programme’s driving force.

With regard to intercultural relationships, it must be stated that the following origins are represented in the group of young people: Argentina, Morocco, and also indigenous young people. Beyond the origins of the young people, a specific section of interculturality was incorporated, which analysed this new cultural reality existing in the El Clot neighbourhood, which invited people of all origins. Furthermore, the sessions generate a work dynamic which undoubtedly had a positive influence on the establishment of strong relationships and links among the young people taking part.
The radio programme was held at the studio located at the Ateneu del Clot premises, where Ràdio Ateneu is also located. The radio studio (FM) which used to exist at the beginning no longer exists, since the agreement with the municipal council expired. This fact enabled more flexibility to broadcast the programme, and to prepare the programme in the same place as it is made.

The ICI team assumed the revitalisation of the group of young people, both with respect to training sessions and to subsequent sessions to make radio programmes. It had the cooperation of the Chairman of Ateneu, which provided spaces for collaborative relationships and resources. It also had a radio technician which had participated in the revitalisation of the training of technical radio aspects, and that joint work was performed with the technical radio team to monitor and assess the intervention.

Firstly, ten training sessions were carried out to provide resources and tools to the group of young people. The sessions were satisfactorily assessed, since the group had autonomy to produce the radio programme and a well-consolidated work dynamic was observed. Technical support was provided by the ICI team to make the radio programme.

Subsequently, three pilot programmes were produced in order to provide security and trust to the group of young people. These three tests assessed whether the Group was prepared to issue its first programme live.

Lastly, the programme 2 quarts de Clot began to be broadcast fortnightly. The space used to prepare the contents of the programme was allocated weekly. Each programme had the presence of different agents from the territories, such as representatives of entities, members of parent-teacher associations and non-associated citizens representing the different origins in the territories. After a process of almost six months, the group of young people consolidated the human team responsible for broadcasting the programme with the presence on the programming grid of Ràdio Ateneu del Clot.

To sum up, the implementation of this articulated educational initiative involved an intense volume of activity: 24 training and programme preparation sessions were performed, three pilot programmes registered, five live programmes broadcast —scheduled broadcasting of a live fortnightly programme on Thursdays from 7-8pm— and an open neighbourhood programme was created with sections such as “We’ll talk” —an intergenerational section with the participation of parents—, “We are the Clot” —neighbourhood bodies are invited—, “El Clot of the city” —a radio soap opera created by young people—, “Sclotify” —neighbourhood group musical section—, among others.
2.2.4 Articulated educational initiatives based on open-source schools

SAN BARTOLOMÉ - LANZAROTE

The open-source school model, as examined in the previous chapter, is related with a series of strategies which break the solipsist inertia of schools and help schools to be a space in which knowledge, relationships and experience are moved from the inside to the outside and from the outside to the inside, on an uninterrupted basis and as a basis for their curricular development. A clear example of this work to open schools may be found in the work performed by the ICI Lanzarote team, which operates at different schools –CEIP Playa Honda, IES Playa Honda, IES San Bartolomé– from this standpoint.

At the CEIP Playa Honda, playtime was revitalised on a daily basis; a weekly coordination meeting is held with the management team, which assesses and plans specific and non-specific intervention. At the IES Playa Honda, daily coordination exists with the management team. Collaboration was provided to hold and organise the Christmas and carnival parties, always boosting organisation with and from the groups themselves and the coordination of resources, as happened during the carnival among schools or with the performance of the Oca Coeducational activity. Furthermore, symposiums were held at schools in class time, together with a workshop on sexual and emotional education provided by a prestigious Spanish sexologist.
In the town of San Bartolomé, the municipal council intended to generate open schools in a similar manner to already acknowledged experiences such as that of Playa Honda. The technical team of the Youth Area met with the San Bartolomé Secondary School’s management team and began socio-educational work. The ICI team was charged with revitalising, transferring and coordinating intervention.

2.2.5 Articulated educational initiatives based on learning communities

**NORTH DISTRICT - GRANADA**

Strictly speaking, we cannot talk of experiences directly related with the ICI Project which represent the development of schools as learning communities, but we can highlight the existence of different articulated educational initiatives which have favoured initiatives of learning communities already under way. This is the case of the territories in which the ICI Project was implemented in Andalusia, an autonomous community which has implemented a strong line of work in this direction, and more specifically in Granada.

The articulated educational initiatives in the north district of this city were characterised by the promotion of initiatives generating the concept of schools as a learning community. Specifically, we highlight three experiences, related with secondary education, which represent significant progress in this direction.

Firstly, we have Vocational Guidance Workshops. These workshops focused on the creation of audiovisual products –recording of a dummy–, which engaged the school community in the performance of the activity and the preparation of the product. Publication measures were performed –via an information sheet– which enabled students to enter into contact and socialise their initiative with different players in the community: socialisation at the school itself in paper and digital format, in municipal public places and in a socio-educational seminar which took place in the territory. These workshops were performed thanks to the coordinated participation of the Granada Municipal Council Education Employment and Consumer Area, IES La Paz, Colegio Amor de Dios, the Red Cross and AlFa.
Secondly, we wish to highlight MusicLab, a musical laboratory which enabled language, communication or musical contents, as well as attitudes related with school work: effort, rigour, persistence and creativity. A total of 14 interculturality promotion sessions were performed via music –two hours at seven education centres–. Although the unidirectional format implemented during the sessions did not facilitate positive interaction, the awareness facet of the initiative helped to reduce prejudices and to promote territorial cultural diversity. From the standpoint of intercultural relationships, special attention must be granted to the participation of the three foreign revitalisers in the revitalisation team –the three people, thanks to initiatives promoted by the ICI Project–. One of them even participated in the recording of the song of secondary school students which participated in the Vocational Guidance Workshops. This procedure was performed with the participation of CMSS Norte, the Anaquerando association, the municipal technical absenteeism team and a specific team of revitalisers.
In the third place, we highlight the significant role of YOUNG FORM / DINO, implemented at IES Cartuja. The players engaged were the Community Health Cooperative Learning Committee, EPSA, the UGR Higher Technical School of Architecture, the CMSSC Norte, the Sectoral Drug Addition Social Services and the Siglo xxI parent-teacher association. A series of measures were implemented, on organised basis, around the area of health and healthy environments which enabled the secondary school to become a small open learning community in a double management environment. Also, different players participated in training sessions within the secondary school –pupils of the Higher Technical School of Architecture, of the Siglo xxI parent-teacher association, social workers, former pupils of the Adult Education Institute, etc.–. This internal work was complemented with street interviews of neighbours on the subject of healthy environments. This work commenced during a presentation of the process and the achievements at the Socio-educational Seminar, which took place in the territory, at the school itself via class presentations and through the preparation of an information sheet to promote interaction.
2.2.6 Articulated educational initiatives based on service-learning experiences

**CARRÚS - ELCHE**

The Carrús neighbourhood implemented articulated educational initiatives based on service-learning, both at primary and secondary schools. The service-learning initiatives, generated in the territory over the school year, strengthened the road of “critical education” in this neighbourhood. The Education Committee supported this movement so that it could converge on the formation of a promoting service-learning nucleus in Carrús.

Below we detail some of the service-learning experiences implemented:

a. CEIP Jaime Balmes: Learning to read. The service-learning was performed with year 6 and year 1 primary school children. The activity head was the school’s adult education teacher. The ICI team played an advisory role, but the activity was wholly promoted by the centre.

b. CEIP Ausiàs March: blood donation campaign. After discovering a similar initiative at a secondary school, the school’s parent-teacher association asked to carry out a blood donation campaign involving pupils and their families, always open to the neighbourhood. The children of different levels worked in their classrooms with materials designed by the Transfusion Centre and the Red Cross known as “Drop”, adapted to two age groups: from 6 to 9 and 9 to 12 years. The parent-teacher association played a very active role when making contacts with families and teachers.

c. IES Joanot Martorell: blood donation campaign with the Transfusion Centre and SIEG UMH. The initiative was promoted by the parent-teacher association and two campaign cycles were carried out, one in the second quarter and one in the third quarter of the third year of the ICI Project.

d. IES Severo Ochoa (1): marketing plan with 12 businesses and A. CC. Diagonal. This learning-service involved different work sessions involving pupils and traders and consumer surveys. Likewise, a symposium was held for the initiative in which acknowledged diplomas were delivered to the students in question. The Municipal Council’s Department of Trade was informed and support was requested regarding the implementation by the school of an advertising campaign for the businesses participating in the service-learning. The matter remained pending.

e. IES Severo Ochoa (2): IT applied to the search for employment. The year 4 diversification students, together with IT and Vocational Training and Guidance teachers carried out four training sessions aimed at people registered in Cáritas’ employment programmes. Training
focused on the use of internet as a basic job hunting tool, and it completed the training and vocational activities permanently performed from the Cáritas employment programme.

f. IES Montserrat Roig: Cooking workshop. It was planned to implement PCPI programmes to meet the specific educational needs of its pupils using the kitchens of Cáritas Interparroquial at the same time as they offered support in the preparation of menus for the organisation’s soup kitchen.

**LEGANÉS**

Leganés has also been a territory rich in service-learning initiatives and experiences. As in the case of Elche, noteworthy is the holding of symposiums involving the reflection and presentation of experiences which served to reinforce mutual knowledge and tighten links between different educational players. The symposiums are entitled One Step more in Co-existence and were co-organised with the management team and counsellors of IES Churriguera with the cooperation of the Municipal Council’s Education and Welfare Services councillors. Young people participated in the educating young space at three secondary schools –Churriguera, Julio Verne and Pedro Duque–. Compulsory and diploma secondary education students approximated the world of diversity and co-existence –gender equality, invalidity care, social inclusion and inter-
cultural relations– based on two workshops—Cultural Diversity and Service-learning as a Social Inclusion tool—, a presentation—“Learning for the community”— on procedures performed by the Educating Young Space and a Round Table—“The Young Make Community”— by young people engaged in these proceedings.

Of the different service-learning experiences performed by the schools, basically two secondary education projects merit special attention:

a. IES Pedro Duque: service-learning in the mediation and management of conflicts. Listening to us, we can talk. This service-learning engaged Save The Children, the Children’s Area –Department of Welfare Services– and the Municipal Council’s Education Department. Certain mediators of IES Pedro Duque were trained in mediation and conflict management techniques and designed and performed a mediation intervention practice through games with children of various origins with which Save The Children works at the North Leganés Child and Adolescents Resources Centre. In this regard, there was an approximation of formal and community-based education players and spaces for collaborative relationships, with young people playing a leading role.

b. Service-learning in healthy eating and social commitment. Work was performed with the community health line to include young people of the Leganés Solidarity project–various IES (secondary schools)– and the Education Department for this procedure together with the Educating Young Space.
2.2.7 Articulated educational initiatives based on educational transitions

LAS MARGARITAS - GETAFE

The Getafe territory, in the neighbourhood of Las Margaritas, stands out for its articulated educational initiatives centred on the accompaniment of the transition between the primary school phase and the compulsory secondary school phase, based on the on-going work of the Socio-Educational Group.

The Socio-Educational Group project on the accompaniment of the transition from year 6 of primary school to year 1 of secondary school did not involve an isolated activity performed by professionals, rather it meant a process involving a large number of the community’s educational players. We wish to highlight the three most significant procedures performed: visits by former students to primary schools, visits by secondary school students to Centro de Barrio and mini workshops for parents of year 6 primary school pupils.

1. Visit of former students to year 6 classrooms in the afternoon. Former students visited year 6 primary school classrooms. Year 2 secondary school students at IES Silverio Lanza visited the two year 6 primary school classrooms at CEIP Ortiz Echagüe, and Year 4 secondary school students at IES Manuel Azaña visited the two year 6 primary school classrooms at CEIP Ciudad in Madrid. In both cases, they participated and coordinated the activity of the headmasters of the secondary schools –in selecting the students which visited the primary school (CEIP) in question– and the management of the CEIP in the organisation of a space and a time in which year 6 primary school pupils may meet to ensure a pleasant intimate encounter. To perform this activity, the members of the Socio-Educational Group, specifically the ICI Project and Education Delegation took the students selected from the secondary school to the primary school and accompanied them in the preparation and development of such meeting, counting on the cooperation of the team of teachers and tutors at the primary schools, which ensured that such meeting ran smoothly. Lastly, noteworthy is the facilitating role played by students selected on collaborating in the resolution all doubts and questions arising, together with the positive approach they transmitted from the secondary school, passing on their trust in their possibilities and the support of the school’s professionals. During the visit to the primary school CEIP Ortiz Echague, noteworthy was the mentor experience: two of the three secondary school students which visited the two year 6 primary classrooms were foreign, that is, 60 students which, like them, were ethnically and culturally diverse.
2. Outing of new year 1 secondary school students: guided tour of Centro de Barrio. The students of the two year 1 secondary school classes at IES Manuel Azaña carried out a guided tour of Centro de Barrio de Las Margaritas. This visit favoured the bringing together of students to the different spaces for collaborative relationships existing in the territory and their inclusion in the non-formal education spaces in the neighbourhood. During the visit, the students learned at first hand all the activities performed in Centro de Barrio. The visit was divided into three phases. A photographic presentation “Neighbourhood Memory”, a visit to all the different handicrafts workshops for elderly residents and the Redint room –a public internet access network–. In turn, it was explained that all the rooms have multi uses. The last stop in the visit was the ecological garden at the Centro de Barrio facilities, where an intergenerational workshop was organised to exchange knowledge on urban vegetable gardens, involving both young and elderly residents. In order to end the visit, and to make it more fun, the socio-cultural entertainment association Maloka revitalised a game which served to reinforce that learned in the visit, in which it was asked, among other things, who can use the Centro de Barrio?

3. Shared reflection-action mini workshops for parents of year 6 primary school children. For the last two years, mini workshops have been performed at CEIP Ortiz Echagüe, CEIP Ciudad de Madrid and CEIP Santa Margarita de Alacoque, which revolved around four matters of specific interest for parents with children at the end of primary education:
   a. Functioning of the centre’s organisation and education system –by the headmasters and headmistresses of the secondary schools.
   d. Characteristics of adolescence –by the Educational and Pedagogical Guidance Team.

Training provided by the Municipal Police Force revolves around the internet and on-line social networks, mobile telephones and interactive games. Information was provided on the risks for young people arising from the use of the aforementioned new technologies. They may include the following: abusive use or addiction, access to inappropriate contents, threats to privacy, the violation of intellectual or industrial property rights, cyberbullying, grooming, sexting, economic risks and fraud, technical risks and malware.

Training in the module provided by the Educational and Psycho-pedagogical Guidance Board centred on matters of self-assertion, personal identity, emotional instability, the progressive separation of the family group and the importance of peer groups, the development of language,
etc. Likewise, specific guidelines on normality in the transformation to adolescence were provided, together with guidelines regarding study support, and lastly, specific municipal resources for young people were cited for the different themes of the evolutionary stage.

2.2.8 Articulated educational initiatives based on educating cities

TORTOSA

Tortosa also has a remarkable experience in terms of articulated educational initiatives inspired by the conception of an educating city, known as the Programme 6-16. This programme is an appropriate framework to build different dialogue and action platforms – the plenary 6-16 plus the different committees: Family Committee, Equal Opportunities Committee, School Success Committee, Volunteer Committee, Operative Committee, Training Work Group, Remedial Education Work Group and Basic Needs Work Group – in favour of strengthening work spaces promoted from the Municipal Socio-Educational Action Programme aimed at children and young people from 6 to 16 years and their families, organising all socio-educational initiatives under the umbrella of this programme and consolidating their actions.

This 6-16 Programme engaged a varied and complete range of institutions and players in the city, be they strictly educational or otherwise: the technical resources of the Tortosa Municipal Council–Social Services, Opening Learning Space, Occupational Training Centre, Cultural Diversity Unit, Saint Francisco Opening Centre–, Obre’t’ebre, Atzavara-arrels, Cáritas, Esplai Blanquerna, URV, UNED, public and semi-private schools, public secondary schools, Catalonia Government Public Health Authority and the Catalonia Government Education Department.

LOGROÑO

In Logroño, an experience took place which is in keeping with the articulated educational initiatives inspired on educating cities: the Safe School Itinerary.
The Safe Itinerary proposal was notified to the different centres, but there was only a positive response at the CEIP CR –two teachers in particular–. This proposal went through several organisational sieves, until the CEIP CR considered this proposal to be adequate and showed their collaboration.

A Safe Itinerary test took place which favoured the obtainment of the expected findings regarding the awareness building of the whole population in terms of its educating responsibility, and an element of sustainability was added, since various technical resources were convinced about the potential of the initiative and became common heritage in future joint campaigns.
2.3
A singular cross articulated educational initiative: Community summer school

The building of numerous experiences in territories around what we term Community summer school was a clear example of an educational measure which integrates all leading community figures—authorities, technicians and citizens—, and the procedures aimed at the project’s priority groups—children, young people and families—were especially significant.

Community summer schools, despite the name, serve to meet leisure, training and free time needs throughout the year, with the community’s own resources and the collaborative work of educational players. In general, it offers a programme of activities in which authority heads, technical staff, formal schools and non-formal entities, associated citizens—cultural, sports and artistic organisations and immigrant associations—and non-associated citizens—families, children, young people and the elderly, participate.

From an open contextualised viewpoint for each territory, all the open-summer school experiences have adopted the following action principles:
— Joint design, development and assessment of all players and educational institutions engaged.
— Offering of activities in different timetables—morning, evening, night—providing access to different public groups.
— Use of physical and relational community spaces, endeavouring to cover all sectors as far as possible—streets, squares, educational and sports centres, premises of entities engaged.

Following are three of the most notable community summer schools. Firstly, we wish to highlight that of El Ejido. Three turns were provided with a leisure-educational agenda over the summer months. Planning commenced at the beginning of each year with a promoter group which submits the information and deployment of measures requiring the involvement of the Municipal Council and other resources to the Local Education Committee and to the Local Council.

Educational guidance and management teams worked on the activities aimed at the formal space with children and young people, considering specific reinforcements to meet students’ needs.
As with volunteers, a service was provided to provide different workshops, with the active participation of members of local associations representing the groups present.

In El Ejido, summer schools have been held for the last three years, in which 300 children, 40 young people, 40 volunteers, 300 adults, 7 citizen-association groups, 15 professional resources from different authorities and the Municipal Council have taken part.

Daimiel performed a very interesting line of work with families and young people, providing also a winter school and a spring school. Noteworthy was the authorisation of parents and the participation of young people in the two relationship programmes, the Young Motivate promotion group and the social skills group, which consolidated learning processes organised within formal and non-formal education as a strategy of progress towards intercultural co-existence.

Lastly, in Elche, another of the pioneering territories in the implementation of community summer schools, in the first year of the project, this procedure helped to significantly boost the intercultural community intervention process as a whole. Of note, are the activities aimed at young people and families with artistic and cultural resources, theatre and art in general.

The community summer schools, together with Global Citizen Measures³, played a strategic role in boosting the intercultural community process in the territories. Their enormous capacity to promote and organise cooperative relationships among the three protagonists, as well as the numerous players belonging to the different sectors in which authorities and local communities are organised, enabled fragmented sectoral responses to be negotiated in order, from a specific standpoint, to consider global initiatives and perform common projects shared by all.

In this way, it was possible, around a specific project, to promote the work performed by the intervention teams in the establishment of relationships among the three protagonists, and to begin laying the fundamentals of a new collaborative culture based on a shared vision of reality.

In turn, the collaborative work spaces among players created by the community summer schools were organised along the global lines of the intercultural community process, and they are connected with the relationship programmes which have enabled the creation of the community’s organisation structure – technical programmes for collaborative relationships, institutional relationship programmes, participation and citizen relationship programmes.

³ See volume 5 on participation.
The demands satisfied by the local communities thanks to the community summer schools, especially in terms of covering the leisure time of children and young people on dates in which they have lots of free time, also constituted a strategic element. The community summer schools have made the ICI Project visible while evidencing the enormous use of such project for the population.

The approach of leisure and free time as an educational space, especially with respect to the co-existence values, and the performance of intercultural activities which promote positive interaction between children and young people from different social and cultural backgrounds, contributed significantly to the progress of the ICI Project’s objectives: co-existence and social cohesion.

As a result of the foregoing, it may be stated that initiatives such as the community summer schools have accelerated the intercultural community process, contributing significantly, from a specific area, such as that of education, to the whole ICI Project.
3

What have been the main achievements in community-based education?
3.1 Quantitative analysis of three years of articulated educational initiatives

After three years of uninterrupted articulated educational initiatives, the achievements obtained in the different territories of the ICI Project continue to be tremendously significant. The implementation of articulated educational initiatives in each territory began to mould, within a common framework, diversified socio-educational action models, which made significant progress towards an investment of efforts in structural rather than temporary spaces for collaborative relationships.

Spaces conceived from and for action, which led to an increase in participation and prominence with a dynamic approach of intercultural co-existence and social cohesion.

In general, we must talk about the implementation of the following types of measures:

— The creation or strengthening of formal, non-formal and informal relationship programmes to promote collaboration and complicity.
— The generation of group revitalisation processes which take into account different formats –individual work, couples, small and large groups.
— The training of players in the education community in key areas: management of diversity, interculturality, identity, belonging, citizenship.
— The participation of children, young people and families.
— Protocols of attention to transition processes at educational levels –from homes to infant school, from infant school to primary school, from primary school to secondary school, from secondary school to secondary school diploma level, and to the employment market.
— Organisation of plans, programmes, projects, initiatives, etc.

We must also accompany this analysis with the community benefits of these processes. The articulated educational initiatives generated processes in which:

— The intervention teams played a promotion and revitalisation role.
— They crossed the walls of the schools and the measures had an impact on the community.
— Heterogeneous groups participated, and special attention was paid to the management of diversity, with children, young people and families engaged and committed to a certain dimension of the measure.
— The relationship was created or strengthened among various groups, promoting intercultural relationships.
— The educational stages of the participants and the transition process to the next phase was strengthened.

In short, participative strategic measures were implemented that engaged all the educational players, with effects on the community and which promoted a representation of the school as an open space with full educational meaning for its main protagonists. One of the most visible results was the active involvement of forty education centres in the whole of the project.

Participative action, as we have seen, was proposed to generate a change in the manner of performing activities, new relationship and collaboration methods, which transformed educational practice, introducing modifications to improve education quality.

The following graph shows us that the high volume of action and the distribution of educational activity were quite similar over the three years. The scant activity of the first year may be considered to be an effect of the preliminaries of the ICI Project and the fact that articulated educational initiatives were still in the assessment, prospecting and design phase.
An analysis of the variability between the second and third year of the project enables us to observe a significant difference in the volume of activity in a specific period of time: February-May 2013. This was due to the fact that the ICI teams concentrated most of their energy and actions in this time lag on general activities—presentation of a community monograph, activities in the Global Action Line framework—. Investment of energy and activities in general measures was to the detriment of measures of a specific educational nature. It is not negative data rather the contrary, it is highly positive, since it demonstrates the efforts made by the intervention teams over time to move from the educational—specific— to the community—general—, the ultimate meaning of the ICI Project, and from the community-based education it desires.
It terms of the type of activity, significant growth is also noted over time. It is sufficient to see how in the third year, the volume of activity has almost doubled with respect to previous years in absolute terms. The interpretation of this data may not be anything other than the consolidation of a project which has been rooted in the territories in question.

With respect to the analysis of participation in ordinary activities, special attention should be drawn to the results of the participation of families and children.

In the case of families, the volume of participants in activities grew between the first year and the second year, but fell in the third year. A possible explanation is that as the articulated educational initiatives have been implemented, the type of activity which has been offered to families is on a small scale, which enabled depth and personalised attention. This closer attention provides greater opportunities to empower adults and to ensure their concomitant community involvement.

With respect to children, the opposite occurred. Although the volume of activity was not overwhelming, the number of participants has almost doubled. This led us to consider the assumption that with children, large-scale activity designs have been used, welcoming the largest number of children possible. Accordingly, there has also been an indirect campaign of awareness building towards a higher number of adults, generating a more than significant return on resources.

In the case of young people, there has been a directly proportional relationship between the growing number of activities earmarked for them and the growing number of participants. This is promising data, since a higher participation of young people lays the bases of sustainability in the territories in which the ICI Project is implemented.
Lastly, with respect to the pre-active dimension of the measure, noteworthy is an increase in meetings in the second year and a drop in such meetings in the third year. Although we could venture to induce negative assessments of this evidence, a more detailed analysis leads us to consider quite the opposite. Firstly, it is important to highlight that, although there has been a decrease in the absolute volume of meetings, this decrease has not exceeded the number obtained in the first year, accordingly, we cannot talk about a fall-off in this regard. Accordingly, we are talking about a decrease of 20% with respect to the preceding year, which represents a percentage which does not significantly affect the meeting needs of teams in the area of community education.

In any case, it is important to highlight that the approximate proportion of 1:4—between activities and meetings, respectively—was quite high during these three years, and that a horizon of standardisation and sustainability suggests the need to reach 1:1. This would be a sound indicator that the area of community-based education has been capable of establishing sufficiently robust community relations to ensure that a maximum number of activities requires a minimum number of meetings.
Table no. 4. Procedures in the community-based education field by years

<table>
<thead>
<tr>
<th>LAE.Socio-educational</th>
<th>Year</th>
<th>Var. year 2-3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Activity</td>
<td>226</td>
<td>220</td>
</tr>
<tr>
<td>Meeting</td>
<td>647</td>
<td>907</td>
</tr>
<tr>
<td>Total</td>
<td>873</td>
<td>1,127</td>
</tr>
</tbody>
</table>

Source: Assessment report on the third year of the ICI Project

3.2 Qualitative analysis of three years of articulated educational initiatives

The achievements and impacts of the different articulated educational initiatives must be considered, from a qualitative standpoint, on the basis of the impacts expected in the general framework of the ICI Project. As we said in chapter one, these impacts must be aimed towards five dimensions:

— Interculturality
— Integration
— Co-existence
— Citizens
— Community strength

All the territories have obtained outstanding achievements and impacts, the most significant of which have been holistic. That is, we cannot highlight an articulated educational initiative only due to its achievements in terms of interculturality, or another in relation to its impacts exclusively in the area of co-existence. The development of articulated educational initiatives led the five dimensions mentioned globally to be addressed as a whole. We can sense different accents, but generally all the achievements and impacts have taken into account the event of:

— Providing spaces for collaborative relationships and times to dismantle stereotypes and prejudices and the rebuilding of intercultural attitudes and values –interculturality.
— Promoting learning to live in environments designed under the principle of inclusion, in which diversity is universal and universal is diversity –integration.
— Providing opportunities to learn participation, endeavouring to reach maximum levels of such participation –co-existence.
— Being the driving force for the fabric of collaborative networks and significant interactions among all community members –citizenship and community strength.

In order to narrate the most significant achievements and impacts, we will structure the information based on three types according to the level of impact: the priority care groups –direct impact–, the institutions and educational agents –indirect impact– and the professional and community environments –contextual impact–. It must be said that in all the territories, the three types have played a key role in the promotion of community-based education, but it is worth discerning where one accent or another has been placed.

3.2.1 Achievements and impacts centred on priority care groups

The protagonists of all articulated educational initiatives were children, young people or parents in the territory in question. Below, we offer details of certain ones in which the impact on these groups most illustrates the ICI Project.

This is the case, for example, of the children’s initiative The Land of the Children, in Zaragoza, an articulated educational initiative highly in tune with all the work involving the participation of children performed in this territory. Within the framework of the preparation of the Hook Race and in coordination with the Free Time Centre and the Zaragoza Municipal Housing Company, and with the support of the Historical Centre Integral Plan, work was performed on the participation of children –and of their families– to create the contents, furniture and management of one of the most run down plots in the neighbourhood, which had to become an allocated space managed by children and families. It had the cooperation of the Zaragoza Municipal Council Sports Section and of Housing and Urban Development, together with that of the Assault Festival and the Façade and Housing Project of the Historical Centre Urban Plan.
Based on their participation at their children’s schools, parents were also a group in which notable impacts were felt. In Salt, the workspace of the ITC Family Network was consolidated as an egalitarian relationship programme, containing relational dynamics which build co-existence within the educational environment and its community. On the other hand and in the same sense, activity enabled aspects to be worked in relation to the prevention of conflicts and the rapprochement of cultures, strengthening exchanges and joint work. It reached expected milestones, generating spaces for community meetings and assessment among participants, granting visibility in the educational community of the work performed.

In any case, it is in the case of young people where we find the most examples and proof of achievements and impacts with regard to their involvement in intercultural community intervention through education. Accordingly, we have the experience of young people in the El Clot neighbourhood, Barcelona, where the radio workshop also involved the participation of the group of young people in the preparation of the community monograph with the performance of a group colloquium. It also highlights its participation in the development of the community meeting, in which its experience in the community process was presented and the work performed by the group to date was also demonstrated: the pilot programmes. Relationship programmes were also created between the group of young people and the project’s other pri-
ority groups –families, women and the elderly– via the different sections designed in the radio programme. The sections present strategic themes considered for the creation of relationships between the protagonists.

We have found another notable example in Madrid, in Ciudad Lineal, a territory in which, thanks to its articulated educational initiatives, based on the young community agents, the community measures envisaged were developed, generating a rise in the use of new technologies by the neighbourhood’s adults and elderly, reducing the “digital divide” and improving co-existence thanks to the community meeting, teaching and exchange spaces generated.

To end, special attention must also be granted to the educational participation work performed in the two territories: Granada and Leganés. In Granada, in terms of the articulated educational initiatives performed on the basis of these promotion actions for learning communities, in the first place, we highlight the reinforcement and generation of promotion actions for the participation of children, young people and families, in line with methodological criteria arising from community-based education: the participation of the school community in the initiative and the participation of the initiative in the community and in the community process. Likewise, the community process promoted as a result of its articulated educational initiatives without doubt promoted the generation of agreements around socio-educational organisation in the northern district of this city.

Also in Leganés, the protagonists of primary healthcare were always children, adolescents and young people from different cultural backgrounds. It was proven that formal and non-formal education was the main generation space of intercultural relationships in the neighbourhood populations and that the primary healthcare initiatives enabled positive experiences for children, adolescents and young people, in order that they were transferred as learning to their family environment and to the public space in which their leisure and free time was carried out.

### 3.2.2 Achievements and impacts centred on educational players and institutions

Everything related with the aforementioned groups –children, young people and parents– have a direct impact on the citizens of the territories involved in the ICI Project. However, we must also pay attention to the indirect impacts caused via professionals, community agents, educational institutions and citizen projects. These have effectively led the system of relationships
which these citizens have among themselves to be effectively transformed, in the same way as the educational institutions to which they belong or support, contributing to the building of interculturality, integration, citizenship and co-existence.

One of the most notable experiences in terms of impact can be found in Lanzarote. The total opening of the educational centres and involvement with the articulated educational initiatives led to a growing spiral. Aside from the revitalisation of playtime, coordination with management teams was more consistent, in which the specific and non-specific intervention was assessed and planned—The Blue Week, Key Classroom Olympics or Family Training for the Ecological Garden—. With respect to activities at or by open schools, a total of four activities with or by citizens were performed, taking into account the priority groups—You are worth it, Search for treasure in Teguise, children’s cinema and community activity (family) at la Graciosa—, always boosting organisation with and by the groups themselves and the coordination of resources.

In Lanzarote, it is worth announcing other measures and activities which have enabled progress and consistency with procedures in the territory. As a result of coordination with the Youth Area, two important activities were performed: one of them a cultural activity in another municipality of the island, in collaboration with a private entity—Lanzarote Hiking—, and another, the perfor-
mance of a young space in a square within the capital nucleus, based on agreements generated since the first activity among young people of both towns, which received a positive assessment.

Building open-source schools in Lanzarote meant working with the approach laid down in the work plans: on-going relationships with and from resources, with and from each group, generate synergies and opportunities to become familiar with the different agents and leading figures in the communities, enabling measures or activities of a community nature, ideal moments to work on co-existence and social cohesion. An ICI team project was also carried out in line with the implementation of the Caixa Pro-Infancy Programme, which not only enabled positive aspects related with academic purposes, rather a closer relationship and communication among families, parent-teacher associations, management teams, students and teachers. The use of the school agenda was incorporated as a communication medium between regulated tutors, family and teachers of remedial education, and community meetings were arranged in the form of encounters among the foregoing players. At the island’s secondary schools, remedial education classes by Caixa Proinfancy were crucial, aimed at secondary school students, the place at which the open school was held each afternoon.

Also, the impact from and at schools found another good practice in the development of learning-service experiences which connected these centres with the community in significant terms.
This is the case of Elche. The rapprochement and implementation of the primary healthcare methodology at any of the territory’s centres favoured a relationship between them and with other entities outside of the centres, enabling such centres to open to the community, both to contribute improvement elements and to receive educational players which contemplated the education contents.

The development of different primary healthcare experiences in Elche involved the holding of promotion symposiums, with a significant participation and influx of players, and generated the opportunity to consider the creation of contacts with different universities, in order to manage the validation of elective credits for certain degrees contributed by university students interested in making primary healthcare proposals for the territory.

3.2.3 Achievements and impacts centred on professional and community environments

The professional environments dedicated to education represented a privileged space to establish optimum contextual conditions to perform articulated educational initiatives with a high impact. A good example of a technical relationship programme may be found in Getafe, where a large part of the success of its programme on the transition from primary to secondary education lies in the creation of the stable Socio-Educational Group, which met frequently –once a month–. The creation of this group had significant value since it enabled synergies to be generated among its members, both by the technical resources and schools and by the parent-teacher associations of the five educational centres, and it meant a space to reflect and act jointly on specific measures in the educational community of the Las Margaritas neighbourhood.

The collateral effect of this initiative in Getafe was that the education community also contributed to the development of the different activities promoted within the framework of the ICI Project, actively participating in the development of the shared knowledge experience which generated the community monograph, as well as in the broadcasting among families and students of the landmarks in the neighbourhood such as the community meeting of the third year, or in the participation of the Carnavalitas. A scant ethnic-cultural diversity existed within the Socio-Educational Group, mainly because the technicians of this space are Spanish, and in the parent-teacher associations, its members are basically women, also of Spanish origin. However, the leading figures of the repercussion of the measures implemented were students with a high ethnic-cultural diversity. Likewise, it should be highlighted that the implementation of the measures of the
Socio-Educational Group in Las Margaritas, Getafe, was based on standardisation, and segregating elements were not introduced on the basis of the original culture, which had already been performed for everyone equally, treating recipients as students of the public neighbourhood educational system. It should be highlighted that the work performed by this Socio-educational Group obtained the guarantee of the executive education councillor.

The technical programmes for collaborative relationships in education meant the key to success on many occasions. As is the case of Getafe, noteworthy is the experience of the Jerez ICI team in connecting education centres to the community process, deploying a strategy through the Provincial Education Department in order to generate an educational committee. The meetings to coordinate with local and autonomous community authorities provided a new boost to technical spaces for collaborative relationships. The Cádiz Provincial Department boosted the training of a technical committee, and the Jerez Municipal Department proposed a project which enabled the communication of schools with their environment and the involvement of groups and other educational resources.

The work with authorities in Jerez was crucial thanks to the fact of returning to strategies of “specific activities” to awaken their interest, that of schools and also that of associations and groups in the area. Many of the measures, efforts and concentration of the different areas were in synergy with the global line, more specifically with the monograph and the assessment. The good feeling between the ICI Project team and the educational authorities led to involvement in activities promoted by these authorities, accordingly, the ICI team ceased to be seen as a competitor and became a positive collaborator. For example, a series of activities were introduced revitalised by the intervention team in the framework of collaboration between the ICI Project and the Participate in your school project, participate in your neighbourhood of the Education and Youth Department of the Jerez Municipal Council. This action was assessed as an opportunity to coordinate with the Municipal Department, and to connect and engage associations and groups in the area.

Without abandoning Andalusia, we wish to highlight the education committee of the Las Norias neighbourhood, in El Ejido, which had a significant participation of the educational authorities and represented another model of positively helping the public bodies, seeking their complicity and collaboration.

In the three years, it worked to boost the intercultural relationships, supporting already existing measures and generating new initiatives. Work was previously carried on by the ICI team with an educational centre, with a mediation and interculturality approach. Based on this link with
the centre, the experience was highlighted and contacts and inter-relations were established with the territory’s other four centres, the parent-teacher associations, the Municipal Council, municipal professionals, the health centre and other immigrant, cultural and sports associations.

This led to the authorisation of the Local Education Committee, conceived as a technical space, shared with citizens, formed by the five educational centres of Las Norias, the parent-teachers associations, the Municipal Council, professionals of different sectors and authorities, the health centre and associations. It continued to be a reference in the local area following the completion of the first stage of the ICI Project.

As a result of collaboration between public, social and private bodies, El Ejido implemented two main procedures: the Community summer school and the Shared Cultural-Educational Week, aimed at strengthening educational measures at Las Norias on a global non-sectorised basis, with a shared vision and impact on the whole of the community.

As an example, the Shared Cultural-Educational Week of Las Norias was devised based on the work coordinated between the intervention team, educational centres, technical staff, neighbours and the Municipal Council. It took place at the end of the third year, with a cultural, sports and leisure programme, under a new form of management, since for its development, the formal centres were opened to other centres, assumed responsibilities in a framework of specific activities to be performed and established the commitments to do things with other agents. It was endeavoured to ensure that the activities were equally distributed in all spaces of the territory and that they were socialised with families, the elderly and young people.

This meant different meetings with the Local Education Committee for coordination, sharing and joint assessments after they have been held. This Committee meant a change in the manner of doing things, since the professionals, authorities and neighbours –natives and non-natives– were engaged in another way, with a positive result in the process.

Certain impacts of the Committee’s experience were the involvement of the educational authorities, the positive interaction between many social agents on an unprecedented basis, the considerable involvement of all schools, the break from the traditional segmentation present in Las Norias, the mobilisation of citizens and various groups or the increase in inter-relations among associations and among native and non-native residents, which has great meaning in places in which urban and relational spaces are scattered, as is the case.
In the ICI Projects deployed in Catalonia however, noteworthy was the use of audiovisual technologies and ITC to promote the configuration of a context facilitating the direct and indirect impact of articulated educational initiatives. In the El Clot de Barcelona neighbourhood, already referred to, in order to increase the visibility of the radio programme and to obtain the feedback of the public, Twitter and Facebook accounts were created specific to the programme which the young people themselves managed and revitalised. Measures were also maintained to spread the initiative through the project’s different media – the information sheet Share, Xarxa Clot, Facebook, Twitter –, presenting the radio programme as an opportunity to learn and participate in the neighbourhood. The diffusion measures were positive since they included other young people in the group. A product was prepared, which includes the processes and experiences developed from this initiative, whose return and socialisation will occur in the next quarter.

More in the centre, in el Raval, a video was published and broadcast on the educational reality of the neighbourhood, in order to promote the knowledge and recognition of its inhabitants with the existing educational offering.

The recording of the video in el Raval meant an exercise in itself to revitalise educational reflection in the community. Leading players in the neighbourhood and external experts participated, highlighting the messages which these players set forth on screen. The audiovisual production, entitled ‘Educate in el Raval, it’s worth it’, was included in the presentation of the open day symposiums, at the 13 participating education centres, all with the support and guarantee of the municipal authorities in the Ciutat Vella district. The video served to promote this activity and schools were highly pleased with the results obtained. Furthermore, a reference portal covering the school community in the province of Barcelona was posted on the education portal of the Barcelona Contemporary Culture Centre.

The broadcasting of the Raval video strengthened the relationship with the schools, enabling the bonds of trust and work therewith to be strengthened. Also of note was the fact that the authorities expressed their intention to take into account the work performed in this line with a view to the future preparation of the –‘Educational Strategic Plan’.

We wish to end this section with one of the most prominent achievements and impacts in Catalonia: the Tortosa 6-16 Programme. This programme always had a clear intercultural approach which, as time went by, both due to the presentation of the community monograph through the community meeting and via the preparation of a community summer school, and to the revitalisation of participation in the creation of Artxibarri, began gaining more strength. It was
clear that it was necessary to work from this integrated approach from the beginning since the slogan was to attend to and accompany the families at risk of exclusion, taking into account the different forms of participation, conception of education, and taking care not to fall into an ethnocentric approach.

There were three notable measures, which clearly reflect the meaning of an educating city: the creation of a volunteer group, the different presentations of the 6-16 Programme to schools and the city and the volunteer training programme.

1. Creation of a volunteer group. A joint volunteer group was created among the entities forming part of the 6-16 Programme. A database was built, focused on the Blanquerna Faculty and, in turn, the collaborating entities engaged broadcast it, registered volunteers and passed this information to the Municipal Council’s Education technician who, in turn, was responsible for creating the link between the volunteers and the activities performed. In this way, the city’s public and private technical resources had the same information and, in turn, the city’s volunteers had a common framework.

2. Presentation to the school community and to the city of the 6-16 Programme. Talks were held with all the city’s schools, with the parent-teacher associations and with the entities which performed certain leisure, extra-curricular or sports activities, in order to promote new synergies and new involvement in the 6-16 Programme. This task was aimed at expanding the community summer school approach commenced in the previous year.

3. Volunteer training programme. The Training Group, in conjunction with the Volunteer Committee, contacted the different entities related with the city’s volunteers and leisure time in order to jointly design the contents of the community summer school. In this regard, a general session was prepared for all the volunteers of the 6-16 Programme and a specific session was prepared for those of the community summer school.
3.3

From specific to general: mainstreaming with community health

Without doubt, one of the most passionate and useful challenges of the ICI Project is to contribute to overcoming the antiquated sectoral rapprochement of social measures to penetrate the vicissitudes of a systemic approximation enabling the phenomena to be addressed in a complex manner. In the case of the ICI Project, a systemic approximation means at least two things: on the one hand, an ability to organise between the global line and the specific lines and, on the other, the ability to organise among the different specific lines.

An emerging trend over the three years of the ICI Project consisted in weaving greater complicity among the specific lines relating to community-based education and health, which generated significant procedures in practically all the territories.

An analysis of the data relating to mainstreaming between education and community health enabled us to corroborate this objective made reality. In absolute terms, the exponential growth of techniques from one side and another involved in mainstreaming projects is clear. In turn, a highly defined frontier was observed between the first year—in which this mainstreaming was insignificant—and the two remaining years. It therefore seems clear that mainstreaming not only remained in principle rather that it was translated into reality.

However, a detailed analysis of the data provides us with significant information which we must consider. Although the trend of the socio-educational players was to become more engaged in community health year after year, in the inverse relationship,—that is, of health community players engaged in socio-educational matters—it was noted that figures rallied in the second year and declined in the third year with respect thereto. Far from causing concern, what this data contributed was the fact that mainstreaming took precedence over health matters.

This may be explained by the fact that a greater tendency exists to perform community health activities at schools—which would explain the growth in the number of these professionals engaged in projects of this type—to the detriment of the number of community health professionals engaged in educational projects.
Graph no. 7. **Number of educational professionals/technicians participating in community health activities**

Source: Assessment report on the third year of the ICI Project
Graph no. 8. **Number of health professionals/technicians participating in socio-educational activities**

Source: Assessment report on the third year of the ICI Project
What recommendations may be made to boost intercultural community intervention?
4.1
Articulated educational initiatives: tension between standardisation and resistance

The learning acquired over the three years of the ICI Project in the area of education, as in the other areas on a global basis, are also incalculable, as are the experiences generated. This learning was developed in a continuum defined by two poles: standardisation and resistance.

On the one hand, the presence of the ICI teams in the different territories, and the implementation of articulated educational initiatives which was based on diverse educational methods, exercised a transforming influence on the system of relationships of players and the territory’s educational institutions. The community fabric has been noting the positive effects and the wealth of the achievements obtained, accordingly, it tended to standardise the innovations included in the territory’s landscape.

Let us see how certain ICI teams express it with their own voice:

The participants in socio-educational activities tied to schools (primary healthcare) reflect a similar cultural diversity to that which exists in the neighbourhood. These young people socialise in a more natural manner, less influenced by prejudices and stereotypes. (Elche)

The team continues to defend the assumption that in the territory, progress is made towards relationships of intercultural co-existence, maintaining that the bases thereof are based on the possibilities permitted by the ICI Project. (San Bartolomé)

Intercultural relationships in the socio-educational area are present given the profile of the neighbourhood’s pupils. Both the technical resources which work in non-formal education and those which work from the territory’s educational centres have fully included this aspect in their educational projects. (Raval)

Undoubtedly everything leads to standardisation processes in the strict sense of the word, which is highly coherent and compatible with the initial assumptions and the theoretical budgets on which the project is based. However, this standardisation process is complemented, as we have indicated above, with processes arising from resistance to change. On many occasions, the inclu-
sion in the formal education centres and other spaces is not and has not been easy, although the proposal implemented may respond to needs and is perceived to be advisable.

Accordingly, in order to contain this resistance and, in turn, promote the consolidation of the standardising processes, it was necessary to integrate different viewpoints holistically, placing special emphasis on the centre point of greater resistance on the path towards community education: schools.

The diverse experiences over three years taught us that:

— It is initially necessary to have people holding similar values and principles to those forming part of the ICI Project, which may be motivated by the measures and, in turn, multiply progress. Begin involving teachers and pedagogical counsellors who are open and willing.

— On many occasions, initiatives at schools were promoted from areas or contents tied to artistic areas—plastic arts, music—, which, due to their curricular design offer more options and flexibility. And then they were extended to other curricular contents and areas.

— It is necessary to consider the school culture and its degree of opening: it is required to commence and maintain relationships with all teachers and establish communication channels. It will be important to ascertain their interaction guidelines, as well as the values and signs of identity which characterise them.

— Beginning with a centre which meets the best conditions and then connecting it with other centres and institutions was favourable, since this centre will be the best broadcaster of the benefits of the measure based on practice.

— Avoid dispersion and the risk of covering too much, always taking into account why, the elements which promote intercultural co-existence and the five global impacts of intercultural community intervention: social cohesion, co-existence, interculturality and community strength.

— Collaborative work generates more efficient and effective resources. Proof of this are the initiatives which have arisen within the ICI Project, such as the 6-16 Tortosa Municipal Programme.

The ICI teams worked for three years immersed in this tension between the standardisation of achievements and resistance to innovation, and it is this area which has generated most learning: how to manage progress toward the objectives envisaged, positively combining both reactions generated in the community.

In this fourth and last chapter of the publication, we wish to evidence this learning in the areas already indicated, technical spaces for collaborative relationships, activities arising from artic-
ulated educational initiatives and the development of intercultural relationships. Lastly, and in view of its growing importance as the project progressed in the educational area, we end the reflection with a section devoted to the management of relationships with the educational authorities, an element which was proven to be vital for success in the effective management of the tension between normalisation and resistance.

4.2 Technical community meeting spaces for collaborative relationships

With respect to technical community meeting spaces for collaborative relationships, we may positively value standardisation of five tendencies:

— From singular to plural. We cannot talk of the generation of a space rather of technical spaces for collaborative relationships. All the territories realised the existence of two or more work spaces in the socio-educational area, which meant progress in the dynamics of consolidating meeting points between the different players working in education.

— Focus on action. The relationship programmes were charged with meaning focused on action, which enabled the existence of interest and motivation by the educational players to participate, enabling the meaning of the community meeting to be specified.

— Resolution of needs. The content of the work on relationship programmes, aimed at action, had a lot to do with the satisfaction of educational needs expressed by the community. In this regard, the existence of these spaces for collaborative relationships enabled realisation of the global image of the educational area in the territory, based on a more precise image.

— Heterogeneity. The participants in the relationship programmes were different. They include education professionals and municipal technicians in most cases. The participation of technicians not strictly related to education was lower, and occurred when the measure required mainstreaming. Special attention should be granted to the significant participation of students and families, true leading recipients of the project.

— Consolidation. With certain exceptions, most of the relationship programmes have a path over time, enabling sustainability over time to be perceived. The announcement of these relationship programmes must be one of the priority tasks never to be abandoned.
These five trends taught us, in turn, a series of potential risks, which may be due to resistance generated and which should be taken into account as possible effects of such resistance. The following table summarises these considerations:

**Table no. 5. Possible risks in the technical spaces for collaborative relationships and prevention lines**

<table>
<thead>
<tr>
<th>Tendency</th>
<th>Risk</th>
<th>Prevention</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plurality of spaces for collaborative</td>
<td>— Dispersion of efforts</td>
<td>— Establish different intensity rates for each relationship programme.</td>
</tr>
<tr>
<td>relationships</td>
<td>— Confusion and overlapping of announcements and objectives.</td>
<td>— Distinguish among structural and temporary spaces for collaborative relationships, and invest efforts on the basis thereof.</td>
</tr>
<tr>
<td>Focus on action</td>
<td>— Loss of the diagnostic activity.</td>
<td>— Institutionalise at least one community meeting per year of the relationship programme earmarked for assessment at the key moment.</td>
</tr>
<tr>
<td>Resolution of needs</td>
<td>— Difficulty of raising the territory’s “educational roof” with new proposals, not necessarily tied to satisfying needs.</td>
<td>— Always allocate a moment of the relationship programme meetings to visualise the objectives pursued.</td>
</tr>
<tr>
<td>Heterogeneity</td>
<td>— Tendency to develop a more reactive than proactive strategy.</td>
<td>— Use the relationship programme community meetings to present good practices stimulating innovation.</td>
</tr>
<tr>
<td>Consolidation</td>
<td>— Continuity problems for those emerging community meeting spaces for collaborative relationships, without previous experience.</td>
<td>— Assess the advisability of investing efforts in new relationship programmes and subordinating these efforts to the project’s viability in the territory at short term.</td>
</tr>
</tbody>
</table>

Source: own survey

After three years, the effort of standardising tendencies and neutralising resistance led a series of **key areas** to be identified which, in the form of a recommendation, involve inspiration when continuing to develop technical spaces for collaborative relationships in education. We contribute certain voices of ICI team professionals who guarantee the importance of the recommendation:

— Distinguish among structural and temporary spaces for collaborative relationships, and invest efforts on the basis thereof.

*Existing TRSs –Sectoral Education Committee, Children and Youth Forum, Local Absenteeism Committee– arising from the intercultural community intervention process –space which coordinates initiation and vocational guidance workshops, a space coordinated by Young Form, a space coordinated by Musiclab. (Granada)*
— Institutionalise at least one community meeting per year of the relationship programme earmarked for assessment at the key moment.

*It is a consolidated follow-up space which enabled the project to be continually assessed and, in any case, it was also opened to the group of young people to make a joint evaluation. (El Clot)*

*The Local Education Committee will participate with its contributions in the community diagnosis and programming process. (El Ejido)*

*We have diagnosed the area via a problem tree, to convert it into a solutions tree and, from then onwards, implement the possible measures to be performed with a view to the following phase. (Getafe)*

— Use the relationship programme community meetings to present good practices stimulating innovation.

*In the III TRS, the socio-educational area will be of notable significance during the experience communication conferences, since numerous resources highlighted initiatives in the sector. (Elche)*

— Work the meaning of the meeting’s ideas and proposals before the meeting is held, on a sectoral basis.

*A small work group was created charged with preparing a text aimed at centre management to make public the committee’s objectives and components and to ensure the involvement of this centre in the joint projects prepared. (Madrid)*

— Assess the advisability of investing efforts in new relationship programmes and subordinating these efforts to the project’s viability in the territory at short term.

*Work was performed jointly to consolidate a new single technical monitoring and assessment space. (El Clot)*

*Reconsideration of the technical work space, together with its technical secretary, in line with that set forth in the neighbourhood Diagnostic Plan, in order to revitalise the Education Committee. (Paterna)*  

In relation to the sustainability of the measures undertaken, it should be stated that in the final phase of the first three years of the project, a series of elements were highlighted enabling us to trust that it will be obtained:

— Increase in the participation of key players in the territory.
— Increase in the mainstreaming of the work performed in the technical spaces for collaborative
relationships in the area, which are not exclusively limited to education and assume global tasks.
— Reinforcement of the meaning of the TRS as a space from and for action, as a motivating factor of participation.
— Integral summary work between the analyses and assessment processes and the programming processes.

In relation to the technical spaces for collaborative relationships, by way of a conclusion, we suggest to move in three directions:
— Establish different intensity rates for each relationship programme.
— Always allocate a moment of the relationship programme meetings to visualise the objectives pursued.
— Promote equal leadership of the meetings (volunteers/professionals).

4.3 Initiatives and activities in the area of community-based education

In terms of the different activities and initiatives performed, we may positively assess the standardisation which occurred on three large side axes of the articulated educational initiatives, which enabled their consolidation within the reference community.

These axes are common to all the territories and articulated educational initiatives, and may be deemed to be factors which generate favourable conditions for the measure:
— The teams as a whole assumed and carried out training campaigns. Be they related to permanent training activities of professionals, of families for their social participation or of young people for their inclusion in social projects, the teams were responsible for the training campaigns organised in line with the territory’s needs in general and, specifically, with those of the ICI Project. It is a powerful line to transfer knowledge.
— Unlike the initial stages of project development, in which the teams tended to promote direct action, at the end of the three years, the indirect role of the generators of conditions for action was consolidated. Accordingly, prominence was ceded to the authentic protagonists, the citizens. Its empowerment was promoted, medium-term sustainability was encouraged and a
situational leadership was exercised adapted to the needs of the ICI Project.

— Lastly, we also wish to highlight the emergency and strength of the documentary production specific to education. Numerous teams, beyond the monograph and other instruments of a more general nature, began to generate written or audiovisual products as a revitalisation possibility and as a work tool. Accordingly, we provided a sound account of the so-called *Guides on socio-educational initiatives and experiences*, the *Socio-educational dossier* or the *Good Practices Bank*. Undoubtedly, this documentary production was useful to go into depth regarding the communicability of the task undertaken, as well as to prepare a report of that performed.

These three emerging fields were also subject to a series of risks which we must consider, and which may represent an obstacle for the standardisation of the measures implemented:

**Table no. 6. Possible risks in emerging fields of activity and future challenges**

<table>
<thead>
<tr>
<th>Risks</th>
<th>Future challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Training</strong></td>
<td>— The training methodology is traditional, and does correspond with the active pedagogical spirit of the ICI Project.</td>
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<tr>
<td></td>
<td>— Training may be disconnected from the innovation and action processes undertaken in the territory (Lewin triangle).</td>
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<tr>
<td></td>
<td>— Training planning is based on contents not on competences.</td>
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<td></td>
<td>— In a second stage, the ICI Project professionals may assume a citizen training role in the territory.</td>
</tr>
<tr>
<td><strong>Situational leadership</strong></td>
<td>— The ICI team professional may have difficulty obtaining the essential acknowledgement required enabling them to exercise leadership.</td>
</tr>
<tr>
<td></td>
<td>— The generation of conditions for the success of the measure may find obstacles related with the resources available in this regard.</td>
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<tr>
<td></td>
<td>— An overlapping of roles may exist when exercising such leadership.</td>
</tr>
<tr>
<td></td>
<td>— In a second stage, the ICI Project professionals may assume the role of generators of indirect conditions favouring the success of the educational measures arising in the territory from a community perspective.</td>
</tr>
<tr>
<td><strong>Documentary production</strong></td>
<td>— Existence of a lack of unified criteria when devising the document, within the framework of the ICI Project.</td>
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<tr>
<td></td>
<td>— Difficulty for the active use of the documents in the educational activities arising in the territory.</td>
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<tr>
<td></td>
<td>— Absence of a plan to publish the documents prepared.</td>
</tr>
<tr>
<td></td>
<td>— In a second stage, the ICI Project professionals may assume the role of editors of educational documents in the territory, together with presenters and publishers thereof.</td>
</tr>
</tbody>
</table>

Source: own survey

These emerging trends are consolidated and appear as structural within the area of community-based education at the end of the first three years of the ICI Project. Below we set forth certain evidence contributed by the teams themselves enabling these emerging trends to be better understood:
Training activities and initiatives of participants in the community processes. Training was converted into a habitual type of activity of the teams. This training had a lot more to with the training required for the players engaged in the community processes to implement the measures envisaged. It is an investment in personal growth which must be highly taken into account when considering a second stage of the project. It would be useful and advisable for each ICI team to perform an x-ray of the growth of “human capital” in its territory based on the training provided.

Via the ICI Project, we have boosted the development of a socio-educational seminar on two very interesting matters: reflection on educational innovation experiences in the context of cultural diversity and strategies and tools for an enhanced family-school relationship. (El Ejido)

Secondary school and secondary school diploma students moved closer to the world of diversity and co-existence –gender equality, invalidity care, social inclusion and intercultural relationships– based on two workshops. (Leganés)

Inspire yourself to read This initiative includes visits to libraries and training drives aimed at parents of two of the Raval parent-teacher associations. (Raval)

Activities and initiatives which provide the conditions required for the generation of processes tied to articulated educational initiatives. ICI teams are consolidated as references in the territories when playing a role in generating conditions and promoting the prominence of citizens when designing, performing and assessing the socio-educational measures. It is also a highly notable investment which is advised to be made use of with a view to a second stage of the project. The acknowledgement exercised by the community with respect to the ICI teams, together with the learning of these teams on how to position themselves in the territory, is an added value which enabled intense educational activity to be prepared in the future. Progress has clearly been made towards a horizon of co-regulation/self-regulation in virtually all the territories.

We observe that the work plan must also be agreed upon with the area’s socio-educational resources, since if they do not make the objectives theirs, they do not show minimum interest, commitment and responsibility in their objective. (Jerez)

The on-going relationships with the resources and with each group, give rise to synergies and opportunities to become familiar with the community’s different players and protagonists, enabling community measures or activities. (San Bartolomé)
Self-organisation of the different spaces for collaborative relationships or collaborative lines to support the work of the education committee. Generate a shared vision around the socio-educational work to be performed in the territory. (Paterna)

— Activities and initiatives linked to documentary production related with the educational processes performed. This emerging trend has been consolidated over time, beyond the documentary productions associated with more general processes of the project –community monograph, for example–. In this regard, we must talk of written documentary production, but also of the audiovisual documentary production, which serves as a report on the measures implemented. It is important for the ICI teams to establish frequency in order to account for and publish the material produced, on which to build the new proposals arising from the community programme. The link to this aspect is fundamental to ensure that the report prepared has prospective rather than retrospective value.

Lastly, the symposium will be held at each school and a video will be presented including the whole process. (Nou Barris)

A sample of the work performed by the students was included in a book which was presented in the las Norias cultural-educational week. (El Ejido)

The audiovisual material produced and the socio-educational work performed was adjusted to the meaning expressed in the Work Plan. (Salt)

All measures in the area of training, counselling and documentary production performed had a significant relational component, building links in respect of knowledge, acknowledgement and, in certain cases, of shared work. Below is certain evidence:

— Training for the measure and/or coordination with training centres. The training measures have not only been aimed at increasing the training of people and players engaged in the educational measures, in order to guarantee the quality of the procedure. Training has also been an opportunity greatly taken advantage of to build links and bridges in relation to key institutions or players in the territories, so that they feel indirectly engaged in the project based on their potential, without altering their programme.

With respect to the acknowledgement of credits by universities, following contact with the different centres in the area, it was possible to manage the validation of elective credits with the UMH. (Elche)
Monitoring and authorisation in the ICI Project of Training at Work Centres of the Sociocultural Activity Higher Degree Training Cycle at IES Manuel Azaña. (Getafe)

Work was performed on a joint training proposal for teachers of the educational centres and the different communities which form part of the inter-religious group. (Raval)

— Generation of conditions for the design of the community programme of the second stage. The advisory role of the ICI teams was clearly focused on the promotion of ideas and resources for the community programme of the second stage of the project. In this regard, it seems guaranteed that the different community programmes will have an outstanding educational focus. This makes sense since during the first phase, the scope of community-based education occupied and preoccupied on a significant basis over the three years, and it involves a cumulative social capital which is being decisive when designing project continuity. In any case, regardless of continuity, the teams are assuming significant responsibilities when integrating the greatest achievements of the articulated educational initiatives in the public and/or social structures of the territory in which they work.

This seminar was encompassed in the framework of the community programming and diagnostic process in which we are immersed in the ICI Project. (El Ejido)

Work was performed to include actions in different municipal areas, reaching an agreement with the TRS and the institutional space to guarantee the sustainability thereof. (Salt)

[Solar de los Niños] Within the framework of the preparation of the Hook Race and in coordination with the Free Time Centre and the Zaragoza Municipal Housing Company, and with the support of the Historical Centre Integral Plan, work was performed on the participation of children—and of their families—to create the contents, furniture and management of the plot. (Zaragoza)

— Documentary production for community revitalisation. The emerging trend of the third year had a lot to do with an intensive production of diverse documents related with the socio-educational environment. The emerging trend in this last period is that the documentation produced was used as an instrument for the development of activities related with a more ample dimension—community—of the territory programming: the dossiers, the audiovisuals and other products produced have a space for community meetings linked to the Global Action Line or other more ample spaces for collaborative relationships which go beyond the socio-educational sphere.
[The dossier] A shared product which will be returned at different moments: with the young participants and players engaged, and also in the second community meeting (El Clot)

Vocational Guidance Workshops: creation of audiovisual products –dummy recording–, involvement of the community –school– in the performance of the activity and the preparation of the product –through an information plan, an information sheet, a web page. (Granada)

These young health promoters made two short films for a drug addiction campaign to raise the awareness of the community regarding the risks of consumption. In principle, this material will be used as didactic material to work on prevention with other young people. (Madrid)

To end, we think it is important to continue highlighting the difficulties expressed by the teams in relation to the decline in public resources earmarked for education. This leads to work overloads of educational players in general, a merger of centres and activities, etc. It is undoubtedly an unfavourable context which places at risk the achievements described above if alternative routes of support and complicity are not found between all players to avoid it.

One of the overspills of the Socio-Educational Group over the last three months was related with the information on the merger of the two neighbourhood secondary schools –IES Silverio Lanza and IES Manuel Azaña. (Getafe)

At the request of the Municipal Council which proposed it, a common action proposal was not performed between the neighbourhood’s educational centres. This proposal ran from the socio-educational sector to the co-existence area, including the socio-educational resources. (Logroño)

4.4 Assessment of intercultural relationships

With respect to the assessment of the intercultural relationships, we can positively weigh up the standardisation of five side trends of the articulated educational initiatives:
— Intercultural relationships and immigration matters. Intercultural relationships were identified as social interactions among citizens of diverse origin. Consequently, these relation-
ships were only conceived if such diversity existed as a sine qua non condition. This meant a natural positioning with respect to other intercultural approaches, less focused on the subject, and more focused on the cultural identification processes of the subjects regardless of their origin and/or ethnic assignment.

— Progress of “multi” over “inter”. The objective of the intercultural relationships was based on an implicit assessment, which consisted in understanding these relationships in a framework of co-existence. From here onwards, the teams invested efforts and measures to promote the conversion of this co-existence into living together, in turn, identifying co-existence with multiculturalism and living together with interculturality.

— Representativeness. A significant part of the territories considered that intercultural relationships may arise to the extent that the educational interaction spaces were a reflection of the diversity existing in the context. Accordingly, certain teams promoted the presence of people belonging to minority cultural groups in these spaces, such as the professional teams or parent associations.

— Segmentation. The work of the intercultural relationships took part on the basis of age segments, and were not performed within a framework of inter-generational relationships. It was noted that these relationships were easier to promote among children and young people and less so among adults. In turn, the intercultural relationships between children and young people were performed from standardisation parameters, without the need for positive discrimination while, in the case of adults, it required extraordinary specialisation measures, sometimes based on positive discrimination measures.

— Focus on ordinary situations. The teams pledged for the strategy that intercultural relationships arose in ordinary situations, in daily life. It was considered that it was in one of the spaces already created, and not in ad hoc spaces, where these relationships should emerge and be consolidated. However, it did not mean that extraordinary situations were not foreseen which enabled a process of intercultural relationships, or which favoured a rise in such situations.

Despite this, in this case, we also identified possible risks based on resistance to change and we had to highlight preventive strategies which avoided the non-attainment of the objectives envisaged:
Table no. 7. Possible risks in intercultural relationships within the educational scope and prevention lines

<table>
<thead>
<tr>
<th>Tendency</th>
<th>Risk</th>
<th>Prevention</th>
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| Immigration matters       | — Emphasis on the amount of relationships to the detriment of considering their quality.  
                           | — Difficulty of formal education to open spaces for collaborative relationships earmarked to intercultural relationships. | — Supervise the quality of the processes and pledge for small-scale spaces for collaborative relationships.  
                           | — Supervise the quality of the processes and pledge for small-scale spaces for collaborative relationships. | — Involve non-formal education institutions in the promotion and development of intercultural relationships. |
| From multi to inter       | — Serious economic problems in the territory which contribute to forge an image of the foreigner as a scapegoat of these problems. | — Promote anti-rumour measures which facilitate the containment of symbolic violence. |
| Representativeness        | — Difficulty in continuing with the presence of cultural diversity in the educational scenarios.  
                           | — Excess trust when believing that the rise in representativeness presupposes an increase in interculturality. | — Guarantee that the processes leading to representativeness are led by references of the minority cultural groups.  
                           | — Guarantee that the processes leading to representativeness are led by references of the minority cultural groups. | — Work the competences in interculturality of all the groups within the territory, both native and non-native. |
| Segmentation              | — Absence of intergenerational spaces which contemplate family as a unit of social work.  
                           | — Stigmatisation of foreign families as preferred recipients of the measures to promote intercultural relationships. | — Generate measures which involve the intercultural relationship of families, taking advantage of spaces for collaborative relationships such as the community summer schools.  
                           | — Generate measures which involve the intercultural relationship of families, taking advantage of spaces for collaborative relationships such as the community summer schools. | — Favour measures which contribute to develop the intercultural approach from native families. |
| Ordinary situations       | — Difficulty of communication due to the knowledge of languages by the different players. | — Guarantee that intercultural relationships have citizens which may exercise the role of facilitators of communication due to their linguistic competence. |

Source: own survey

After three years, the effort of standardising tendencies and neutralising resistance led a series of key areas to be identified which, in the form of a recommendation, involve inspiration when continuing to promote intercultural relationships via education. We contribute certain voices of ICI team professionals who guarantee the importance of the recommendation:

— Supervise the quality of the processes and pledge for small-scale spaces for collaborative relationships.

The different activities performed in this quarter were an opportunity to boost/provoke the intercultural perspective in the relationships of the members of the educational community. (El Ejido)

Taking into account that the group of community agents is composed of young people of different origins, and team work is being vital, both in the training phase and in the initiatives to be implemented, a work space has been generated enabling a transition «from multi to inter». (Madrid)
The result of the promotion of interculturality moves from training in intercultural competences which are being acquired in the mixed spaces of shared work, fruit of the will to share knowledge and skills. (Tortosa)

— Generate measures which involve the intercultural relationship of families, taking advantage of spaces for collaborative relationships such as community summer schools.

The community summer school, both in terms of its organisation and of its development, continues to be the Carrús project in the socio-educational area in which the contributions of the different cultures to the relationship and planning of activities are complete. (Elche)

Mixed groups were organised and the involvement of families and educators was favoured, reinforcing the procedures of educational success which promote intercultural co-existence. (Logroño)

Through the sessions performed with children and with families, spaces of co-existence and of mutual acknowledgement were created. (Nou Barris)

— Promote anti-rumour measures which facilitate the containment of symbolic violence.

The «El món al Clot» section reinforced the rupture of different stereotypes with respect to different communities with a presence in the neighbourhood. (El Clot)

[Musiclab] Although the unidirectional format implemented during the sessions did not facilitate positive interaction, we can assert that the awareness facet of the initiative helps to reduce prejudices and promote territorial cultural diversity. (Granada)

— Guarantee that the processes leading to representativeness are led by references of the minority cultural groups.

Entry of three new foreign revitalisers in the Musiclab revitalisation team –the three people, thanks to initiatives promoted by the ICI Project. (Granada)

One of the great challenges and difficulties in this area is that a greater representativeness of the cultural diversity present in the educational centres exists among the families which participate in the parent-teacher associations. This aspect is the one which we began to work with the parent-teacher associations which began to participate in the Inspire yourself to read experience. (Raval)
— Work the competences in interculturality of all the groups within the territory, both native and non-native.

_The presence of collaborators of different nationalities enabled the rapprochement of the group of young people to the reality of different cultures present in the neighbourhood._ (El Clot)

_In the workshop earmarked for service-learning as a tool for inclusion, the number of participants of diverse origins was 55, and 70 in the round table «We, the young people, make the community». (Leganés)_

— Favour measures which contribute to develop the intercultural approach from native families.

_The community measures implemented by this group promote intercultural and intergeneration co-existence thanks to the community meeting spaces for collaborative relationships between these young people and the elderly people of the neighbourhood —mostly native._ (Madrid)

— Guarantee that intercultural relationships have citizens which may exercise the role of facilitators of communication due to their linguistic competence.

_The concern existing in the Socio-Educational Group must be highlighted with respect to the problems regarding the ethnic-cultural (sic) diversity existing in the neighbourhood [...]. Translation of circulars existing at the educational centre in different languages._ (Getafe)

The recommendations which, in terms of standardisation, appear as the most significant, are those relating to the structuring of quality spaces for the intercultural relationship, or the provision of community meeting times for the families of students. The ICI teams pledged to build intercultural relationships from an socio-educational standpoint, which take into account the proximity and diversity of origins.
4.5

Work with educational authorities

As we already indicated at the beginning of the chapter, we wish to end this volume with a clear and specific reference to the educational authorities. Although their importance was considered since the beginning in the first phase of three years, the different events led the group of teams to observe the significance of their relationship with these public bodies in the interests of an optimum implementation of the project.

How to work in the education, youth or social services departments of the different municipal councils, as well as with the education departments or bodies of the autonomous communities, was a prime learning experience to guarantee the attainment of objectives and sustainability. Below, we note some of the recommendations which it is necessary to envisage for the sound implementation of articulated educational initiatives:

— Ascertain the existing educational policies and the positive interaction of the different educational institutions therewith.
— Toast contributions to protocols, regulations and policies, as well as to their compliance.
— Cooperate with the municipal council as the central local political and social body, which performs social intervention with competences in essential practices for progress and sustainability.
— Cooperate with autonomous authorities with educational competences.
— Identify and clarify roles and interlocutions: education councillors, territorial education representatives.
— Manage information flows: from the project to the authorities and from the authorities to the project.
— Visualise the commitment and support to the educational measure: obtain, count on the acknowledgement of the authorities.
— Periodically and effectively notify the measures implemented and the progress.

All the territories were rich in experiences and learning on how to relate with the educational authorities. Furthermore, in the different internal community meetings of the ICI Project, the community education heads had the opportunity to jointly reflect thereon and to learn among equals in this regard.
Bibliography


Glossary
This glossary compiles the main terms used within the framework of the Intercultural Community Intervention Project according to the meaning this project has given each one. This is not a scientific-technical catalogue claiming to exhaustively compile the entire range of interpretations for the same concept, although it does intend to often a simple explanation for the specific and operative meaning given to each term from the ICI Project focus and methodology.

A

Assimilationism
This is a sociopolitical model or proposal, contrary to the ICI Project philosophy, to manage diversity in multicultural contexts based on cultural uniformity, understanding this to be a process where the minority acquires the values, language, culture and identity of the majority.

B

Belonging
Belonging is usually considered to be a person’s self-assignation and identification with a collective. The ICI Project perspective has promoted the feeling of belonging for persons and collectives with their local community as a necessary step to encourage cohesion and living together.

C

Citizenship
Beyond the concept of citizenship bound to belonging to a political community, normally a Nation-State, and the rights and responsibilities derived from this, exclusive to the nationals of this State, the ICI Project considers citizenship from its social and living together dimension above all, with the defining traits of community participation, working together to achieve general interest and implication in building an intercultural and inclusive local community, independently of national origins or cultural belonging.
Coexistence
Coexistence is a type of social situation where, as opposed to cohabitation, there is barely any relationship between the people belonging to different social and cultural collectives living in the same space and time. They coexist but they do not cohabit. This is the predominant social situation in most local contexts, characterised by passive respect between persons and collectives, with no positive interaction between them and failing to tackle any latent conflict that might exist.

Cohabitation/Living together
Cohabitation/living together is a type of social situation where people, independently of their social or cultural belonging, communicate and relate to each other, respect each other mutually, share values and common interests, work together and interact positively and prevent and resolve conflict creatively. Living together requires continuous learning and it is a dynamic process that we can always build on.

Collaborators
Participation from persons, players and protagonists in the ICI Project framework revolves around three circles that define the degree or level of participation in it: informed, collaborating and engaged. Collaborating persons or players participate from time to time in ICI Project actions or activities. Depending on their availability over time, they could become engaged or simply informed. The actual flexibility of the intercultural community methodology makes it possible to change how much they participate.

Collaborative relations
These are the essence of the intercultural community process; without collaborative relations between the three key players in the community, we cannot talk about emergence, existence and consolidation of the process. The ICI Project methodology is channelled towards bringing about this type of relationship, deemed “improbable” due to being practically exceptional in the local socio-political context.
Community
Although there are different definitions of community that cover spatial frameworks (local community, regional community, national, European, international community, etc.), or look at traits shared by human groups or collectives (values, interests, customs, language, culture, etc.), for the ICI Project, the community will always be local (a neighbourhood, a zone, a village or a city) and it will be made up of four structural elements: territory, population, resources and demands from the population.

Community-based
This is the type of social intervention promoted by the ICI Project where the community not only receives the actions but it is also the key player in its own social and cohabitation development process.

Community information
This is a fundamental element of the intercultural community methodology: it is used to inform the local community as a whole about progress within the process and the existing initiatives and participation programmes. This consequently helps to make the process public and motivate people and players to take part or get involved in it. Community information can be put across in the following ways: information sheets, posters, leaflets, websites, social networks, blogs, etc.

Community meeting
A community meeting constitutes a symbolic meeting place between the three key players in the local community, sharing and pooling the work done by each one within the framework of the intercultural community process.

Community methodology
This is a set of methods that guaranteeing cohesion between the focus inspiring the ICI Project and the specific practice of working in local communities. It is made up of a series of methods, instruments, techniques and actions to promote the local communities’ starring role in their own social development process and when constructing living together and intercultural citizenship.
Community monograph
This is an indispensable community methodology instrument that has the fundamental purpose of allowing analysis and overall understanding of the intervention community plus shared knowledge, making it possible to establish an assessment and planning aimed at improving the existing situation and connecting the different initiatives with the overall community and intercultural process.

Community organisation
Community organisation is the process by which the three key players in the local community come up with participation programmes, the relationship spaces, and the community adapts them to develop community programming as effectively as possible.

Community programming
This is a key methodology element to make progress in the intercultural community process. It marks a qualitative leap in collaborative relations between key players by jointly programming a series of actions to meet the priorities set in the community assessment.

Community team
This is a fundamental element in the intercultural community methodology, acting as a resource for the actual process, enabling collective relations between the three key players and making it easier to move forwards in the different Project phases (shared knowledge, assessment, programming, etc.). Initially, the community team was essentially made up of the ICI Project intervention teams but, as the intercultural community process went on, it incorporated professionals from other public and private resources in the territory.

Conflict
Conflict is not conceived as negative in the ICI Project but as an opportunity to improve situations involving inequality or exclusion that might occur in a local community. From this perspective, conflicts, even latent conflicts, are tackled creatively and resolved positively.

Culturalism
Excessive or one-sided emphasis on the cultural factors that have a negative effect on appropriate management of diversity. The ICI Project philosophy rejects this type of differentiating emphasis, preferring to work on common values and shared interests.
Culture
We understand culture to be the set of guidelines for behaviour and meanings for reality (rules, values, beliefs, customs, etc.) expressed symbolically and forming a relatively structured whole shared by a population (differing according to gender, age or social class) that is transmitted from generation to generation, as a device for adapting to the natural and human environment and therefore a changing reality.

Demands
This constitutes one of the community’s structural elements comprising explicit or implicit requests among the population to solve problem issues or satisfy their needs and interests. It comes down to the intercultural community intervention process to identify them, make them visible, prioritise them and respond to them.

Difference
The ICI Project has applied the principle of the right to difference that implies respecting identity and rights for each differentiated person, group and social and cultural collective.

Discrimination
Discrimination consists of treating persons or collectives unfairly, compared to other persons or collectives in similar situations, due to their national origin, gender, age, social collective or belonging to ethnic or religious groups. There are two types of discrimination: direct and indirect. The first essentially matches the previous description. The second occurs when an apparently neutral rule, criterion or practice puts some people or collectives at a specific disadvantage compared to others.
Engaged
Participation from persons, players and key players in the ICI Project framework revolves around three circles that define the degree or level of participation in it: informed, collaborating and engaged. Engaged people or players include anyone continuously participating in actions, activities or relationship spaces for the ICI Project. Depending on their availability over time, they could change to collaborate or simply be informed. The actual flexibility of the intercultural community methodology makes it possible to change how much they participate.

Equality
Democratic principle that recognises equal rights and responsibilities for all citizens and proposes equal treatment in the eyes of the law. Enforcing this basic principle occasionally requires policies that promote equal opportunities, overcoming social, economic and cultural obstacles that affect more disadvantaged persons and collectives. This principle guides the intercultural community intervention's own actions.

Ethnic group
The ethnic group is characterised by having cultural, physical, linguistic or religious traits assumed by its members or attributed by others that form part of wider societies where they relate with other majority or minority ethnic groups within it.

Ethnic minority
Any ethnic minority is an ethnic group but not all ethnic groups are an ethnic minority. This is usually characterised by a situation of subordination, marginalisation or lower status compared to the majority groups in society.
Ethnicity
Ethnicity refers to social identification of a human group working from the cultural, physical, linguistic characteristics that they supposedly share. Ethnic group is often confused with race, meaning sociocultural attributes with genetic attributes. While the ethnic group has scientific and sociopolitical recognition, race lacks scientific validity as, on the one hand, the boundary of the racial group depends on as many and whichever classification criteria are taken into account (cranium shape, eyes, hair, etc.) and, on the other, genetically inherited traits neither determine nor explain sociocultural traits. Beyond “physical race”, “sociopolitical race” is relevant meaning representations and discourse on the racial aspect.

Ethnocentrism
Attitude that judges or values other cultures from our own perspective, considering the customs, values, belief, etc. of our own group as the best, normal, correct and even superior.

Foreigner
Citizens who do not hold the nationality of the State where they are living, subject to the specific laws that regulate their stay in the country and that establish the civil, political or social rights of anyone with access to them.

Ghetto
This refers to a concentration of population belonging to a social or ethnic group or groups in determined urban areas that are usually segregated off from the rest of the city, normally perceived negatively by the rest of the population. The term ghetto is associated with negative connotations - poverty, poor housing, lack of security, etc. and this is usually due to combinations of discrimination, social exclusion and spatial segregation.
Global action line
This is the backbone of the intercultural community processes, as the action line that has defined the focus and methodology of the whole ICI Project, establishing the guidelines and the process, organisational and technical elements required for development.

Global citizen action
Global citizen actions are strategic due to their potential to involve the three key players and present the intercultural community process to the majority of the population in the territory and make an impact on the collective imagination, either by raising awareness on a specific topic or by helping to promote the feeling of belonging to a territory.

Hostility
As opposed to cohabitation and coexistence, hostility is a social situation where relationships between people belonging to differentiated social and cultural groups are charged with lack of trust, suspicion, avoidance and rejection, including non regulated conflict and clear demonstrations of verbal aggression and even physical and symbolic violence.

Identity
This refers to how persons and human groups are perceived and define themselves. Identity has a self-conception component as well as attribution and even recognition by other groups or society.
Impacts

Impacts refer to the effects and changes that intercultural community intervention has caused on the social context. Impacts should be measured in the medium and long term in relation to the ICI Project’s goals: social cohesion and living together and intercultural citizenship.

Inclusion

This is the process that, by identifying the sociocultural differences between people and collectives and their specific needs, promotes the policies and social changes required for their equal presence and incorporation in society. From this perspective, in intercultural community processes we would be talking about inclusive local communities: a) when there is an increase in positive interactions between collectives and a re-assessment within the community of the most disadvantaged; b) when there are mutual adaptation processes between collectives and standard and institutional changes that acknowledge this situation, and c) when the shared image of the community is improving.

Indicators

The ICI Project indicators make it possible to permanently monitor and assess the progress of the intercultural community processes in each territory and from the overall perspective. This includes qualitative indicators that can identify the different situations the territories are going through and quantitative indicators that make it possible to measure how far goals have been met through results and impacts. Depending on what we are trying to identify or measure, both types will be classified according to: 1) initial indicators, 2) process indicators, 3) results indicators and 4) impact indicators.

Informed

Participation from persons, players and key players in the ICI Project framework revolves around three circles that define the degree or level of participation in it: informed, collaborating and engaged. Informed persons or players are any that do not participate in actions, activities or relationship spaces in the ICI Project either because they cannot or do not want to, but they are always informed about how the process is progressing. Depending on their availability over time, they could go on to collaborate or become engaged.
Integration

There are many conceptions of integration but from the perspective of intercultural community intervention this is the process of mutual adaptation between differentiated sociocultural groups where minorities are incorporated into society by means of equal conditions, rights, responsibilities and opportunities without this representing the loss of their identity or cultural traits whilst the majority accept and incorporate the standard-based, institutional and ideological changes required to make the above possible.

Intercultural community assessment

This is a crucial element in the intercultural community methodology as it makes it easier to pass on shared knowledge of what is really happening in community programming. Assessment can prioritise the local community’s demands, obtained from the participative research process and express them as specific actions that will be reflected in community programming.

Intercultural education

Approach to education that takes into account cultural diversity, strengthens exchange between different cultural subjects and that, in turn, guarantees own cultural knowledge and facts, strengthening common elements and not differences. It is developed from a global perspective that involves all parties: school, students, families and environment.

Intercultural mediation

Intercultural mediation emerged as a mediation method in contexts with a significant multicultural aspect that has been applied to different fields: education, healthcare, legal, social, etc. Its more community-based dimension has been applied to the ICI Project, providing the focus to bring together the entire intervention in terms of purposes to achieve and the specific intercultural methods that have inspired the community methodology and made it possible to resolve conflict creatively.

Interculturality

Compared to the multicultural approach that recognises sociocultural diversity through the right to difference but without creating real interrelation situations between the different collectives, interculturality is a sociopolitical approach that aims to overcome this situation, promoting a new social context, emphasising points in common rather than differences and where positive interaction and collaboration between sociocultural collectives is the norm.
Key players

Community processes are framed within the social, political and institutional context of local communities, where their key players are representatives from the democratically elected administrations, professionals belonging to the public and private technical resources working in the territory and citizens who live in this territory.

Learning and service

Learning by carrying out community service. This is an educational proposal where learning takes place by means of people providing services to their own community, thereby helping to improve the society around them.

Living together and intercultural citizenship

The ICI project’s intervention focus is living together and intercultural citizenship, understood to be a framework to build positive relations and interactions between citizens from the same local community, independently of their administrative situation or social or cultural belonging, where they share rules, values and common interests.

Milestones

These are actions or specific achievements that take on strategic and symbolic transcendence to demonstrate qualitative leaps in the intercultural community process. Some examples of this type of actions would be: holding the first community meeting, the first technical staff relationship space meeting or presenting the community monograph, among others.
Objectives
These are the goals or achievements to be attained in the ICI Project or in any of its action lines, making them both general and specific. The ICI Project has two general aims that can be summarised as generating local processes to promote social cohesion and living together and intercultural citizenship and validating and transferring an innovative and sustainable social intervention practice.

Open summer school
This is an element that accelerates the community process thanks to its potential to connect collaborative relations between key players and due to the visibility of the community process in the territory because it satisfies an important citizen need, covering part of children and teenagers’ leisure time during their summer holidays (although not only then) by means of recreational-training actions.

Participation
Participation constitutes an essential, cross-discipline element running through any intercultural community intervention, as a means as well as an end. Without participation from the three key players and citizens, there is no intercultural community process. It has been tackled from its different dimensions: as an exercise in citizenship and participative democracy and as an element of social cohesion and living together, among others.

Positive discrimination
Treating people differently in a way that aims to correct negative social conditions originating from discrimination towards a group or person. This is the only type of discrimination that has a place in the ICI Project and only when it is considered relevant.
Prejudice
This is a prior presumption about a person or group based on partial, biased, indirect or incomplete knowledge.

Products
Products are the results that appear in any type of material required to make the process visible and make progress within it. Examples include the monograph, community programming, publishing a guide or editing a video, among others.

Public
The adjective public has two fundamental meanings in intercultural community processes: on the one hand, it means that the community process is public, open to everyone who wishes to participate whilst on the other hand, it means that it should inform the community about any progress and allow access to the documentation and knowledge that the process is generating.

R

Racism
Active discrimination of persons or groups for reasons related to their origin or ethnic or cultural features. ICI Project approaches fight racism, along with other types of discrimination.

Relationship spaces
These are programmes bringing together participation from key players in the local community and the organisational structure being given to the intercultural community process. Due to the different roles played by the key players within the process, there are three different types of programmes: technical staff relationship spaces, institutional relationship spaces and citizen relationship spaces.

Resources
Resources are one of the community’s structural elements where public and private technical-professional resources are essential both in terms of attention to persons and collectives’ specific needs and when resolving local demands from a complete and community perspective.
Results
ICI project results are the specific effects or consequences of the set of activities developed within the strategic action lines. They can range from the number of participants in certain activities to carrying out the community assessment as a result in itself.

Segregation
Institutional or social practice consisting of separation and isolation of persons or differentiated sociocultural collectives, either physically or spatially, or in certain fields of public life.

Social cohesion
There are different conceptions of social cohesion, the majority of which emphasise common wellbeing, equality vs inequality, resolving conflicts through democratic frameworks, citizen participation or respecting sociocultural diversity in their approaches. The ICI Project, from the local community perspective, promotes cohesion through social ties, participation from the different key players in the community, resolving any possible conflicts positively and legitimising institutions.

Social exclusion
Process by which a person or social group cannot be fully developed as an integral member of society in full right, supposing a loss of rights and responsibilities, characterised by lack of access to resources that this subject or group require to feel part of society.
Specific action lines
Intercultural community processes have developed three specific action lines (health, education and citizen relationships) that, revolving around the global action line, have inspired and strengthened the whole process. The fields of health and education, due to their focus on common social rights for the whole community and implication among different administrations, resources and players, are strategic programmes to establish collaborative relationships between key players and to bring together collectives and players’ common interests. In exchange, citizen relationships have been decisive in terms of involving citizens in the process and encouraging positive interactions between people belonging to different sociocultural collectives.

Territory
This is one of the community's structural elements. It refers to the intercultural community intervention's geographic and spatial field, marked out by its political-administrative dimension: municipality or part of a municipality (zone, neighbourhood, district, etc.).

Unit
Principle of unit in diversity: implies full recognition and constant search for real and effective equal rights, responsibilities and opportunities as values and purposes shared by distinct sociocultural collectives.