

CULTURAL EXCLUSION AND MENTAL HEALTH AMONG MIGRANT ADOLESCENTS IN SPANISH PUBLIC SCHOOLS: GAPS BETWEEN LEGISLATION AND IMPLEMENTATION

María Camila Velásquez Uribe¹

Abstract

Spain has a legal framework that recognizes equality, non-discrimination, and educational inclusion as fundamental principles of the school system. Nevertheless, various studies have pointed out that the persistence of racism, territorial inequalities, the lack of specialized resources, and certain institutional practices guided by assimilationist approaches limit the actual effectiveness of these guarantees. The aim of this article is to analyze the relationship between cultural exclusion and mental health among migrant adolescents enrolled in Spanish public schools, paying particular attention to the gap between inclusive legislation and its implementation in everyday educational practice. The study was conducted through a critical narrative review of regulatory sources, statistical data, and recent scientific literature. The reviewed evidence indicates that the school context significantly influences the psychosocial well-being of migrant students, particularly in variables such as sense of belonging, contextual resilience, and the quality of relationships with peers and teachers. Likewise, perceived discrimination and social exclusion are associated with greater psychological distress, stress, and feelings of rejection among adolescent migrant populations. It is concluded that the gap between legal discourse and school practice constitutes a structural factor that may aggravate the risk of anxiety, depression, isolation, and school dropout. Therefore, it is necessary to move toward integrative strategies that take into account the environment and psychosocial well-being.

Keywords

Migration. Well-being. Public Spanish school. Adolescent. Cultural exclusion

Summary

1. Introduction. 2. Conceptual Framework. 3. Methodology. 4. Analytical Development. 5. Discussion. 6. Conclusions. 7. Limitations. 8. Future Research Directions.

¹ Professor, Antioquia University – Colombia.

1. INTRODUCTION

Migration is a phenomenon that has always existed, and the movement of people between territories in search of resources, protection, or new opportunities constitutes an inherent part of human history. Today, these population movements have acquired particular intensity within the European context, significantly transforming the social, cultural, and educational composition of countries such as Spain.

Public schools play a central role in the democratic integration of culturally diverse societies. In Spain, the sustained increase in ethnic, linguistic, religious, and migratory diversity over recent decades is directly reflected in educational institutions, where migrant students represent an increasingly significant proportion of the student population². This context has promoted the development of a regulatory framework aimed at guaranteeing equity, non-discrimination, and educational inclusion³.

² Instituto Nacional de Estadística (2025): *Official Portal and National Statistics*, 2025, <https://www.ine.es/>; Instituto Nacional de Estadística, *Inventory of Statistical Operations: Statistics on Vocational Training Students in the Educational System*, 2025, <https://www.ine.es/>; Ministerio de Educación, Formación Profesional y Deportes (2025): *Data and Figures. School Year 2024–2025*. Madrid.

³ European Commission (2024): *Equality and Inclusion*. Brussels, European Commission.

However, as various analyses have pointed out, the increase in cultural diversity has not always been accompanied by sufficient structural reforms to ensure a fully inclusive educational response. In practice, many schools continue to operate under monocultural frameworks in which difference is tolerated but not always recognized or effectively integrated.

These dynamics particularly affect adolescent students who do not conform to the hegemonic cultural norm and who may experience explicit or subtle forms of exclusion, such as mockery related to their accent, lowered academic expectations, social isolation, curricular invisibility, or differential treatment⁴. Adolescence constitutes a critical stage in the construction of identity, self-esteem, and social belonging; therefore, cultural exclusion should be understood not only as a pedagogical issue, but also as a public mental health risk factor⁵.

This article is based on the hypothesis that the principal weakness of the Spanish case does not lie in the absence of an inclusive legal framework, but rather in the gap between legislation and its effective implementation in educational institutions. Such a phenomenon negatively affects the mental health of migrant adolescents.

2. CONCEPTUAL FRAMEWORK

⁴ MURILLO *et al* 2018, 589–592.. RILME 2020, 4778.

⁵ GÓMEZ-JACINTO *et al* 2020, 2235.

Inclusion represents a broader step forward: it not only incorporates students into the school system but also seeks to eliminate the barriers that limit their learning, participation, and well-being. From this perspective, the school does not require students to fully adapt to the dominant group; rather, it transforms its structures, practices, and resources in order to respond to classroom diversity⁶.

Interculturality refers to mutual recognition among cultures and the dialogue established between them within the same educational space. It is not merely about coexisting with diversity, but about actively valuing the knowledge, languages, identities, and cultural experiences present within the school community, while promoting horizontal and non-hierarchical relationships among different groups⁷.

A sense of school belonging constitutes a central category because it connects the educational experience with the emotional well-being of migrant students. When students feel recognized, listened to, and treated as capable and valuable individuals within the school environment, their self-efficacy increases, their adaptation improves, and their relationships with teachers and peers are strengthened. Conversely, a lack of belonging may intensify disengagement, anxiety, and the risk of school dropout.

⁶ GRANADOS MARTÍNEZ *et al* 1997.

⁷ ZHANG-YU 2021.

In *Institutional Racism in Education*⁸ *Reflections on Interculturality*, Cristina Zhang-Yu explains, from an autoethnographic perspective, how many racialized individuals go through the school system feeling like outsiders within the educational structure. She argues that language, curricular content, school norms, and academic practices are constructed according to a Eurocentric logic that excludes those who do not fit within the dominant cultural model. This directly affects the sense of belonging, since non-white or culturally diverse students may experience invisibility, inferiorization, lack of representation, and emotional distancing from the school environment.

School segregation refers to the unequal distribution of students across schools, classrooms, or educational tracks, in such a way that diversity becomes concentrated or separated within certain educational spaces. This segregation may reinforce territorial and social inequalities and limit access to equitable educational experiences⁹.

Néstor García Canclini addresses the concept of cultural citizenship and argues that it is not sufficient to be recognized as a citizen solely in legal terms (that is, possessing civil and political

⁸ *Ibidem*.

⁹ Ministry of Equality (2025). *The Impact of Racism in Spain: Perceptions of Discrimination Based on Racial or Ethnic Origin among Potential Victims in 2024*. Directorate-General for Equal Treatment and Non-Discrimination against Racism. Madrid.

rights); it is also necessary to guarantee the right to participate fully in cultural life. This implies:

The right to cultural identity: the ability to preserve, express, and develop one's own culture (language, traditions, and ways of life) without being forced to assimilate into a dominant culture.

The right to recognition: ensuring that cultural differences are neither rendered invisible nor subordinated, but rather socially valued.

The right to participation: the opportunity to take part in the production, circulation, and consumption of cultural goods (art, media, education, and public spaces).

The right to access: having real conditions that allow access to cultural resources (education, technology, and cultural institutions)¹⁰.

The concept of cultural exclusion is grounded in the above. In this study, it is conceptualized as a set of institutional, relational, and symbolic practices that limit the recognition, participation, and sense of belonging of migrant students within the school environment. Unlike overt discrimination, cultural exclusion may manifest in subtle forms such as the marginalization of culturally diverse knowledge, differentiated academic expectations, the absence of diverse role models in the curriculum, and formal or informal mechanisms of school segregation¹¹.

¹⁰ GARCÍA CANCLINI 1995.

¹¹ MURILLO *et al* 2018, 589–592.

This form of exclusion is not limited to access to schooling; it also encompasses individual attitudes shaped by institutional and organizational logics that reproduce cultural hierarchies, in which foreign students are marginalized, their social bonds are constrained, and processes of segregation and exclusion are reinforced. Consequently, this phenomenon directly affects psychosocial well-being, sense of belonging, and the educational trajectories of migrant adolescents¹².

Institutional racism, refers to the norms, decisions, and school routines that reproduce racial or ethnic inequalities even in the absence of explicit discrimination. It is manifested in the organization of the education system, the selection of curricular content, the availability of support mechanisms, and the expectations placed on students. Taken together, these categories make it possible to understand that cultural exclusion is not reduced to isolated episodes of rejection but rather forms part of a broader network of relationships, structures, and representations that affect recognition, participation, and the well-being of migrant students in schools.

3. METHODOLOGY

The study was conducted through a critical narrative review examining the relationship among cultural exclusion, educational

¹² GÓMEZ-JACINTO, *et al* 2020, 2235.

inclusion, and mental health among migrant adolescents in the Spanish context. This approach is considered appropriate for integrating regulatory, statistical, and scientific sources, as well as for analyzing the gap between the legal recognition of diversity and its effective implementation within the education system¹³.

Sources and databases

The main sources used were: Ministerio de Educación, Formación Profesional y Deportes, *Student Data on Foreign Students 2024–2025*.

These sources were complemented with scientific literature and relevant institutional documents from the European Commission, Eurydice, *Promoting Diversity and Inclusion in European Schools*, Gómez-L. Gómez-Jacinto et al., “Discrimination and Psychosocial Well-Being of Migrants in Spain”, *Frontiers in Psychology*; Morales et al., “Study on student well-being,” *Revista de Cultura de Paz*, article on racism, prejudice, and cultural exclusion.

Inclusion Criteria

Studies and documents addressing migration, education, exclusion, school racism, or mental health in adolescent populations. Research focused on the Spanish context or comparable settings.

¹³ Organic Law 4/2000; Organic Law 3/2020; Education Organic Law 2/2006 (Spain)

Publications from the last two decades, with priority given to the most recent studies.

Exclusion Criteria

Studies exclusively focused on adult populations.

Research unrelated to the educational field.

Documents lacking verifiable institutional or academic support.

The analysis was organized around four axes: normative framework, persistence of structural inequalities, psychosocial effects of cultural exclusion, and the gap between legislation and school practices¹⁴.

4. ANALYTICAL DEVELOPMENT

Number of migrant students in public institutions in Spain and evolution of the foreign student population

From the 2014–15 to the 2024–25 academic years, the total number of foreign students increased from 724,635 to 1,125,860 students in general and special education, showing consistent growth across early childhood education, primary education, compulsory secondary education, and vocational training.

Distribution by autonomous communities

¹⁴ MORALES RODRÍGUEZ 2020, 4778.

Foreign students represent 12.9% of the non-university general education population. The highest proportions are found in Illes Balears (19.0%), Comunitat Valenciana (18.5%), and La Rioja (17.6%), while the lowest are in Ceuta (3.6%), Extremadura (4.5%), and Galicia (6.3%)¹⁵.

Between 2014 and 2025 (the most recent available data for the 2025–2026 academic year), the number of migrant students (foreign students) in Spain increased by approximately 55%, rising from around 862,000 to more than 1,125,000 in non-university education. For 2026, complete data are not yet available, but the trend remains upward, with an annual growth rate of 4–7% in previous years.

Percentage of total population

In the academic year 2025/2026, they represent 12.9% of the total non-university student population (out of approximately 8.7 million students). In 2014/2015, this figure was around 8–9% (based on the estimated reported increase), which confirms a sustained rise in their proportion. This growth underpins inclusion policies, responding to the continuous increase and to the need to integrate this 12.9% of children, young people, and adolescents within public education institutions.

¹⁵ Ministry of Education, Vocational Training and Sports (2025). *Data and Figures. School Year 2024–2025*. Madrid. MEFPD.

Mental health in adolescents

In the Spanish context, the HBSC 2014¹⁶ study is an international, cross-sectional, multicenter project coordinated by the World Health Organization. It is periodically administered to school-aged adolescents in Spain. For the 2014 edition, it included a large sample of 31,058 adolescents aged 11 to 18 years, using age-specific questionnaires and data collection between March and December 2014. At that time, it already showed that adolescent well-being is closely linked to school and relational contexts.

In studies such as *Relationship between Sense of Community, Well-Being, Mental Health and Gender in Schooled Adolescents*¹⁷, involving 2,839 adolescent students and conducted by the Department of Psychology at the University of Santiago de Chile, it was demonstrated that healthy relationships and a strong sense of school belonging directly influence adolescent mental health.

Similarly, a research study coordinated by Irene Silva Diverio and published by the Instituto de la Juventud (INJUVE), within the *Youth Studies Series*, prepared by a multidisciplinary team (psychologists, psychotherapists, specialists in child maltreatment, among others¹⁸), confirms this premise and highlights that socialization, identity, family environment, and educational context

¹⁶ MORENO *et al* 2016.

¹⁷ LEIVA *et al* 2021, 41–54.

¹⁸ SILVA DIVERIO 2007.

are key pillars of adolescent development, and that the quality of social relationships directly influences mental health.

Cultural exclusion affects these relationships because it limits opportunities for migrant adolescents—through bullying and segregation—to exercise their cultural citizenship, which is closely related to the possibility of building bonds, belonging, and identity.

In other words, cultural exclusion is not only a pedagogical issue but also a risk factor for mental health and social well-being. If school fails to become a space of recognition and belonging, diversity can turn into a source of vulnerability. Therefore, the increase in the foreign student population represents not only an organizational challenge, but also an ethical and political imperative: to ensure that inclusion is real, everyday, and verifiable, rather than merely declarative¹⁹.

Racism and cultural exclusion

Racism should not be understood solely as an individual attitude of rejection, but rather as a social and institutional phenomenon that permeates discourses, administrative practices, school relationships, and educational expectations. In the Spanish context, migration has been accompanied by an increase in social diversity, but also by new forms of stigmatization, especially when

¹⁹ Ministry of Education and Vocational Training (2021). *Comprehensive Strategy against Racism and Xenophobia*. Madrid. MEFP.

cultural difference is interpreted as a threat rather than as a legitimate component of democratic coexistence. In this sense, cultural exclusion is expressed both through the visibility of certain identities and through the production of symbolic hierarchies that place migrant populations in a position of disadvantage.

Asociación Marroquí shows that 36.67% of people of Arab origin perceive discrimination in education, confirming structural barriers that limit the school belonging of migrant adolescents²⁰. From this perspective, institutional racism becomes particularly relevant because it operates less visibly than overt discrimination, but with more persistent effects. It is not limited to isolated acts of hostility, but is expressed in norms, routines, and decisions that hinder equal access to rights, resources, and recognition²¹. In the educational field, this may translate into school segregation, unequal distribution of students, lower academic expectations, reduced curricular representation of diversity, and insufficient reception practices. Thus, the school may reproduce inequalities that go beyond academic

²⁰ Asociación Marroquí para la Integración de los Inmigrantes (2025): *Structural Racism and Discrimination in Spain: An Intersectional Perspective on the Arab-Origin Population*. Madrid. P. 36.

²¹ Ministry of Equality (2025). *The Impact of Racism in Spain: Perceptions of Discrimination Based on Racial or Ethnic Origin among Potential Victims in 2024*. Directorate-General for Equal Treatment and Non-Discrimination against Racism. Madrid.

performance and directly affect the belonging and social integration of migrant students.

The article in *Revista de Cultura de Paz*²² emphasizes precisely that racism is fueled by prejudices, stereotypes, and processes of dehumanization that turn migrant people into suspicious, problematic, or alien subjects within the community. This logic of constructing the “other” reinforces barriers to coexistence and hinders full participation in social and educational life. When difference is associated with risk, conflict, or inferiority, the result is not only symbolic exclusion, but also an erosion of social cohesion and mutual recognition, fundamental elements of an intercultural school.

In the school context, these dynamics are particularly relevant because adolescence is a stage of high sensitivity to social acceptance and identity recognition. If students perceive that their origin, language, religion, or appearance becomes grounds for suspicion or disrespect, experiences of isolation, insecurity, anxiety, and school disengagement may be triggered. School racism, therefore, not only deteriorates the climate of coexistence but also affects the construction of self-esteem and the psychological well-being of students. In the long term, these experiences may contribute to trajectories of lower participation, poorer integration, and greater emotional vulnerability.

For this reason, addressing racism in education requires going beyond the mere normative proclamation of equality. It is necessary

²² PÉREZ JOYA 2021, 1-25.

to identify how inequalities are reproduced in everyday practice and how apparently neutral discourses can sustain persistent exclusions. Real inclusion requires active measures of recognition, teacher training, revision of materials and curricula, anti-discrimination protocols, and effective mechanisms for the participation of students and migrant families. Only in this way will diversity cease to be merely tolerated and become a structural principle of educational justice.

5. DISCUSSION

The analyzed data confirm that migration constitutes a structural trend in Spanish society, with direct effects on the composition of the educational system. However, the increase in the foreign student population has not been accompanied by deep institutional transformations or clear strategies to ensure genuine cultural inclusion. In many cases, schools continue to operate under monocultural logics that tolerate difference without fully integrating it. Although policies refer to interculturality, rights, freedoms, and integration, current social phenomena—where discourses of exclusion and hate are increasingly presented as solutions to social problems—directly affect schools, which act as a microcosm of society.

These dynamics particularly affect adolescent students, for whom experiences of belonging and recognition are essential. Cultural exclusion, by eroding the bond with the school environment and broader social context, becomes a risk factor for mental health and

psychosocial well-being, both individually and, in the medium term, for the society in which these students participate.

Analytical development: gaps, practices, and well-being

Spain has a legal framework that recognizes equality, non-discrimination, and educational inclusion as fundamental principles of the school system. However, its translation into practice remains uneven, especially for migrant adolescents. The persistence of institutional barriers, school segregation, and subtle forms of cultural exclusion not only limits educational opportunities but also directly affects emotional well-being, sense of belonging, and students' mental health, turning educational equity into a public health urgency.

The core problem lies in the fact that schools often operate under “monocultural logics” in which difference is tolerated but not effectively integrated. This phenomenon, described as cultural exclusion, goes beyond isolated episodes of overt discrimination. It manifests in the marginalization of diverse knowledge, differentiated academic expectations, and a curriculum that does not reflect social plurality. Consequently, this neglect is not only a pedagogical failure but also a structural risk factor that undermines contextual resilience and the self-esteem of migrant students.

The territorial dimension further aggravates these asymmetries, as the quality of inclusion often depends on socioeconomic context and local institutional capacity. This disparity in educational response creates a “sense of belonging gap” where, in many cases, migrant adolescents are perceived as “outsiders to the

community” or as “problematic figures,” reinforcing their social isolation. When cultural difference is interpreted through a lens of suspicion, the school ceases to function as a space of cohesion and instead reproduces persistent cultural hierarchies.

From a public health perspective, the implications are profound. Adolescence, as a critical stage for identity formation, requires environments where recognition is mutual and dialogue is horizontal. If schools fail to provide this psychosocial support, levels of anxiety, depression, and educational disengagement tend to increase. Therefore, the notion of “cultural citizenship” proposed by Néstor García Canclini becomes fully relevant in the classroom: guaranteeing the right to identity and full participation is not an accessory element, but a requirement for mental stability and social integration of migrant students.

6. CONCLUSIONS

This article has shown that the growth of migration and the foreign student population in Spain represents a profound transformation of the educational system, requiring normative, organizational, and pedagogical responses aligned with this new social reality. Demographic and educational data indicate a sustained increase in the foreign population and migrant students, confirming that cultural diversity is not a marginal phenomenon but a constitutive

feature of contemporary schooling²³. The main conclusion is that Spain has a sufficient legal framework to support an inclusive school system, but a gap persists between norm and practice. This gap is expressed in school segregation, insufficient institutional adaptation, and the persistence of racism and cultural exclusion that particularly affect migrant and racialized students²⁴. Consequently, inclusion cannot be reduced to formal access; it must encompass real participation, identity recognition, and psychosocial well-being.

Adolescence also emerges as a particularly sensitive period for experiences of exclusion. The reviewed literature suggests that rejection, cultural invisibilization, or cultural devaluation may undermine school belonging and deteriorate students mental health, with potential effects on their academic and social trajectories²⁵. For this reason, school policies should be oriented not only toward containing conflict, but also toward preventing it through practices of reception, coexistence, and recognition, since the issues observed

²³ Instituto Nacional de Estadística (2025). *Inventory of Statistical Operations: Statistics on Vocational Training Students in the Educational System*. <https://www.ine.es/>

²⁴ Spanish Parliament (2000): *Organic Law 4/2000 of 11 January on the Rights and Freedoms of Foreigners in Spain and Their Social Integration*. Official State Gazette, no. 10, 12 January 2000; Spanish Parliament (2020): *Organic Law 3/2020 of 29 December Amending Organic Law 2/2006 of 3 May on Education*. Official State Gazette, no. 340, 30 December 2020.

²⁵ MORALES RODRÍGUEZ *et al* 2020, 4778.

during school age reflect the broader social fabric and, in turn, affect that same social fabric.

In propositional terms, comparative evidence suggests that the most effective strategies combine classroom, school, and system-level measures: structured reception processes, language support, cooperative learning, work with families, intercultural teacher training, and curriculum revision from an inclusive perspective²⁶. These measures can transform diversity into a principle of educational improvement rather than a factor of vulnerability.

7. LIMITATIONS

This study presents several limitations. First, it is a critical narrative review, which implies an interpretative selection of sources rather than a systematic review process with standardized criteria. Second, the category of “cultural exclusion” is not uniformly stabilized in the literature, which required the use of related concepts such as discrimination, school racism, belonging, segregation, and interculturality. Third, there is a lack of qualitative and longitudinal research that allows for a deeper understanding of how cultural exclusion affects migrant adolescents in Spain.

²⁶ UNESCO (2020). *Good Practices for the Educational Inclusion of Migrant People*. Paris: UNESCO.

Another important limitation is that some of the most recent official data may be subject to later updates or further disaggregation, particularly regarding educational time series by level. Finally, although comparative references from other countries have been included, the core of the analysis remains focused on Spain; therefore, the transferability of the described strategies should be interpreted with caution and adapted to specific regulatory and territorial contexts.

8. FUTURE RESEARCH DIRECTIONS

Future research could advance in three directions. First, it would be useful to develop empirical studies that specifically analyze the school experience of migrant and racialized students across different educational stages. Second, it would be important to evaluate the actual impact of reception programs, intercultural mediation, and teacher training on coexistence, academic performance, and emotional well-being. Third, further analysis should deepen the relationship between school segregation, perceived discrimination, and adolescent mental health, incorporating territorial and socioeconomic variables.

These lines of research would allow a shift from a descriptive approach to an applied research agenda capable of informing more effective educational and policy decisions. Ultimately, building an intercultural school does not depend solely on the legal recognition of

diversity, but on the institutional will to transform that diversity into coexistence, equity, and educational justice.

REFERENCES

Asociación Marroquí para la Integración de los Inmigrantes (2025): *Structural Racism and Discrimination in Spain: An Intersectional Perspective on the Arab-Origin Population*. Madrid.

Eurydice (2023): *Promoting Diversity and Inclusion in Schools in Europe*. European Commission.

European Commission (2024): *Equality and Inclusion*. Brussels. European Commission.

García Canclini, Néstor (1995): *Consumers and Citizens: Multicultural Conflicts of Globalization*. Mexico City. Grijalbo.

Gómez-Jacinto, L., I. Hombrados-Mendieta, M. Millán-Franco, A. García-Cid, and G. Moscato (2020): "Discrimination and Psychosocial Well-Being of Migrants in Spain: The Moderating Role of Sense of Community." *Frontiers in Psychology* 11: 2235. <https://doi.org/10.3389/fpsyg.2020.02235>

Granados Martínez, A. y García Castaño, F. J. (coords.) (1997): *Educación, ¿integración o exclusión de la diversidad cultural?* Universidad de Granada, Laboratorio de Estudios Interculturales

Instituto Nacional de Estadística (2025): *National Statistics Institute: Official Portal and National Statistics*. <https://www.ine.es/>

Instituto Nacional de Estadística (2025). *Inventory of Statistical Operations: Statistics on Vocational Training Students in the Educational System*. <https://www.ine.es/>

Leiva, L., A. Mendoza, B. Torres Cortés, and A. Antivilo Bruna (2021): “Relationship between Sense of Community, Well-Being, Mental Health, and Gender in School Adolescents.” *Psicoperspectivas* 20, no. 2: 41–54. <https://doi.org/10.5027/psicoperspectivas-vol20-issue2-fulltext-2205>

Ministry of Education and Vocational Training (2021). *Comprehensive Strategy against Racism and Xenophobia*. Madrid. MEFP.

Ministry of Education, Vocational Training and Sports (2025). *Data and Figures. School Year 2024–2025*. Madrid. MEFPD.

Ministry of Equality (2025). *The Impact of Racism in Spain: Perceptions of Discrimination Based on Racial or Ethnic Origin among Potential Victims in 2024*. Directorate-General for Equal Treatment and Non-Discrimination against Racism. Madrid.

Morales Rodríguez, F. M. et alii (2020): “The Relationship between Psychological Well-Being and Psychosocial Factors in University Students”. *Environ Res Public Health*. 2020 Jul 2;17(13): 4778.

Moreno, C., P. Ramos, F. Rivera, I. Sánchez-Queija, A. Jiménez-Iglesias, I. García-Moya et al. (2016): *Spanish Adolescents: Lifestyles, Health, Psychological Adjustment, and Relationships in Their Developmental Contexts. Results of the HBSC-2014 Study in Spain*. Madrid: Ministry of Health, Social Services and Equality.

Murillo, F. J., and G. Belavi (2018): “Recognizing the Political Dimension to Democratize Education.” In *Advances in Democracy and Distributed Leadership in Education*, 589–592. Madrid. RILME.

Pérez Joya, Rocío y Lozano Martín Antonio M. (2021). “The «Alt-Right» in Europe and Spain: Racism, Xenophobia and Discrimination”. En *Revista de Cultura de Paz*. Ene-Dic 2021. Vol. 5: 1-25.

PDF.

n.d.

<https://revistadeculturadepaz.com/index.php/culturapaz/article/view/123/87>

Silva Diverio, I. (coord.) (2007): *Adolescence and Its Interrelationship with the Environment*. Madrid: Youth Institute (INJUVE).
<https://www.injuve.es>

Spanish Parliament (1978): *Spanish Constitution*. Official State Gazette, 1978, art. 27.3.

Spanish Parliament (2000): *Organic Law 4/2000 of 11 January on the Rights and Freedoms of Foreigners in Spain and Their Social Integration*. Official State Gazette, no. 10, 12 January 2000.

Spanish Parliament (2020): *Organic Law 3/2020 of 29 December Amending Organic Law 2/2006 of 3 May on Education*. Official State Gazette, no. 340, 30 December 2020.

UNESCO (2020). *Good Practices for the Educational Inclusion of Migrant People*. Paris: UNESCO.

Zhang-Yu, Cristina (2021): “Racismo institucional en educación reflexiones sobre la interculturalidad”. En: *Quaderns de Psicologia*, Vol. 23, Nº. 3. Universidad de Girona.