



## **Best Practices Identified in the 6 Partners' European Countries on Intercultural Competences and Human Rights at School**





# Italy

## “Colle-Ga-Menti” Project (Links Project)

### TEACHER

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COUNTRY: Italy

SUBJECT TAUGHT: Law and Political Economy

YEARS OF EXPERIENCE: 26 (as tenured teacher and before)

### SCHOOL

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**I.S.I.S. “San Giovanni Bosco”**

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Italy

CITY: Colle Di Val D'Elsa (Siena)

WEB SITE: <http://www.istitutosangiovannibosco.net/>

### BACKGROUND AND CONTEXT

The “San Giovanni Bosco” High School includes a High School section and a Vocational section. The High School section is divided into three courses: Language High School, Humanities School and Socio-economic High School. The Vocational one is divided in two courses: Industry and Handicrafts (Maintenance and Technical Assistance, Industrial and Handicraft Textile Productions, before called Clothing and Fashion course). There is a total of 943 students, of which 124 foreigners who represent a percentage of 13% of the student population, with representatives coming from different European and non-European countries (the most numerous is the Albanian and Romanian communities).

In Colle Val d'Elsa city, the foreign community most numerous is the one coming from Albania (26.9% of foreigners), followed by Romania (14.6%), Senegal (7.5%) and Morocco (7, 3%). Based on data provided by the Siena Provincial Social Observatory: from December 2013, Colle Val d'Elsa is the third largest municipality of the Siena province (after the city of Siena and Poggibonsi) for foreigners' numerical presence (about 2400). The town of Colle Val d'Elsa promotes from long time the integration and belonging sense to the community also through the action of institutions present on the territory, as the Intercultural Foundation and Islamic Cultural Center. Important is also the activity carried out by voluntary associations that are involved in hospitality and literacy of the foreigners.

The school has multimedia classrooms, language, scientific, IT, mechanics and textile labs. There is a library within the school, the auditorium used for conferences and meetings and from this year, an auditorium available from the entire Colle Upper Secondary School campus. Physical education is carried out in a building, that is part of the institute, and in a smaller gym.



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From few years our Institute, just in order to foster inclusive processes and improve the quality of school life, experiences innovative educational activities in the Socio-economic course classes with the objective that such practices will be expanded to all the courses.

In fact, the activity management of this course, is based on didactics for thematic classrooms, democratic and cooperative learning spaces that are prepared by teachers and students, and that stimulate an operational and interdisciplinary approach.

### **FACTUAL DESCRIPTION**

This project has been realised thanks to the funding of the Tuscany Region in the field of interventions links to the issue of Participation (L.R.46/2013) from the school year 2015/2016 and is still ongoing.

The project was born from a necessity to create a space, within the school but open to community, that could become a space for dialogue and integration, not only using the language as communicational tool but also through performative experiences (choir singing, music, theatrical actions, events). The management and activities of this intercultural space are planned and followed by a student's groups belonging to different courses of our Institute (High School section, Human Science and Socio-economic High School; Vocational section, Maintenance course). Within the class groups, the presence of students of other nationalities (European and non-European) is so relevant and this represents a strong point of the "Colle-ga-menti" project.

The project is structured in several phases:

1. Class groups worked, helped by experts of participation technics, to the organization of the space, experiencing the share of the decisional processes;
2. Students and their families have been involved in the experience of donating gifts, enriching the space-classroom with gifts having memory and narration value;
3. The young students concretely set up the space (painting, cleaning, furniture) and provided the opening ceremony and presentation to the community;
4. A Management Board has been created - composed of teachers, parents and students - who planned an agenda of events. The space is designated to give continuity to the planning idea through solidarity, cooperation, integration and cultural enrichment initiatives.

Currently we have an agenda of events with two monthly planned activities that are developed during afternoon to allow the participation of the whole community.

The space has to be a place of strong sociality both within the school and for the territory, promoting also volunteering initiatives as the fund raising for a multi-purpose Centre in Norcia.

The project sees the participation of Intercultural Foundation (that has a national headquarter exactly in Colle), Europe Direct of Siena and the Library in Colle.

### **ACTIVITIES CARRIED OUT**

Creation of Management Board of the intercultural space that allow the presence of students (some are foreigners), parents, teachers, and project partners: Intercultural Foundation, Europe Direct, the City Library.

Students with parents take care of the organizational aspects related to the planned events (making fliers, space set-up, preparation of the outlines, assistance during the events).

Creative communication workshop: realization of a press, radio media that sees the involvement of young people coming from all the courses of our school.

Creation of a small band "Multi-ethnic Band" which accompanied the planned initiatives.

Together for Norcia: initiative organized on the 21th of December 2016 to start the fund raising for the multi-purpose centre in partnership with Cesvol. Other initiatives will continue with the auction sale of the clothes made by the Fashion course of this School.

The Project "On air: seats in the set": performance in Piazza Arnolfo in partnership with Rocca di Staggia Foundation. Interactive artistic experience, made by two classes of the fifth year of the Human Science and Socio-economic High School which created a positive occupation of urban spaces that became place for social relationship and education.

The parents became the essential part of our educational path, getting excited and supporting the students proposes in an adequate manner, comparing with them in an open and equal manner.

### **ASSESSMENT AND LESSON LEARNT**

It has been observed an improvement of the students' participation on school and community life, destroying the prejudices against other cultures.

The School is becoming open to the territory, its resources and institutions, actively involving the young people in communal issues.



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Within this experience, other creative and communicative activities were born, as the Communication Workshop (Media, Radio and Press Office), animated by a group of teachers and students.

Students and their parents work together to realize events and initiatives in the intercultural space.

It concerns a motivating and involving experience in continuous evolution, which increases the social and civil responsibility sense and favours the comparison between different generations and cultures.

The planning idea is transferable and replicable in other contexts, each of them will enrich it with new and different contents.



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## “Is there Finally Justice in this World”? - Promessi Sposi Laboratory –

### TEACHER

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**Cristina Massai**

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COUNTRY: Italy

SUBJECT TAUGHT: Italian Literature and Latin

YEARS OF EXPERIENCE: 21

### SCHOOL

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#### **I.S.I.S. “Da Vinci-Fermi” – Scientific High School “Fermi”**

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Italy

CITY: Castel del Piano (GR)

WEB SITE: <http://www.isisamiatavest.it/>

### BACKGROUND AND CONTEXT

Our High School I.S.I.S. “Da Vinci – Fermi” has a number of 197 students, which come from nearby towns. The approximative number of foreign students is 10, born by foreign parents and/or born abroad. The students have included in the various classes by a number from 1 to 3.

### FACTUAL DESCRIPTION

The project was developed during the entire school year with second year classes students. Dealing with a laboratory activity with open classes, it facilitates in general the intention among students, providing working group activities (ref. infra).

In particular, foreign students have the opportunity to take advantage of their own attitudes without be bound of the linguistic factor (problematic factor in facing classic literary texts) – for this reason there is a good interaction between Italian and foreign students.



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The consideration of justice and rights issues has a positive impact both on didactics and on the students' motivation. From the side of teachers, the difficulties appear on the management of the numerous groups (a co-presence to work in smaller groups would be needed).

### ACTIVITIES CARRIED OUT

The project is developed in different phases:

- Reading of the "I promessi sposi" of A. Manzoni – considerations on the issue of justice (denied) etc.;
- Individual considerations on the issue with elaboration of available texts (oppressed/persecutors yesterday and today etc.);
- Discussion in class;
- Intervention of the strengthening teacher (Law) with lecture moments and following role-play;
- Working group: brainstorming – emerge the issues on which working;
- Storytelling: the groups create a rough draft on the "denied rights" – then move to the script of the scenes to represent on the issue and subsequent performance (with different manner year by year).

### ASSESSMENT AND LESSON LEARNT

The laboratory permits to actualize a literary text which constitutes an essential part of the Italian programme of the second year and to create an inter-disciplinary path, integrating a subject that is not provided for the curricula of the Scientific High School (Law subject).

Taking a starting point from the text, the discussion extends both to recent events (work on the articles of newspapers, etc.) and to past experiences of students ("you have subject to/you have been a spectator of a prevarication...", etc.) with positive consequences on the awareness of the all involved actors, both students and teachers.

The moment of the performance reinforces the expressive abilities of students and it permits to the teachers to observe the characteristics of students on non-formal contexts. At the same time, students work together in heterogeneous groups, easily overcoming their own prejudices.

At the end of the laboratory, the students express a better awareness.

The applied strategy is replicable – in fact, in this case the laboratory has been repeated every year, with changes that come from needs shown of working groups.



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# Belgium

## Immigration in History and Religion Classes

### TEACHER

#### Brigitte Rosoux

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COUNTRY: Belgium

SUBJECT TAUGHT: History, religion

YEARS OF EXPERIENCE: 30

### SCHOOL



#### Centre scolaire St. Benoit St. Servais

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Belgium

CITY: Liège

WEB SITE: <http://www.stbenoitsservais.be>

### BACKGROUND AND CONTEXT

The school is located in Rue Saint-Gilles in Liège, in the city centre. The neighbourhood is declining, many shops close, others remain thanks to the many schools in the area. This school is large, with 1800 students in the secondary section, spread on three locations at the same address.

I don't know the number of immigrant students, depending on the definition of "immigrant": arrived recently? In my classes, it can be 2 or 3, one third, or half of it.

### FACTUAL DESCRIPTION

After several comments about immigrants last year, I have decided this year to choose immigration as a common thread.

In history class, we study the phenomenon of immigration in relation to the course subject: the coming of white émigrés from Russia, Jews, Italians, Spaniards, Turks, Vietnamese, Chilean ... with, when possible, witnesses in class, who can be students' grandparents. The questionnaire was done in class and was the same for all.

In the religion course, we work on recent immigration, with accounts: volunteers in Samos (where many refugees arrive), visitors to the immigrant centres of Vottem (near Liège) and a meeting with unaccompanied minors from the Red Cross centre of Banneux, this meeting, at the end of February, with young people of the same age will bring home the phenomenon of immigration. A phenomenon I have seen in their reaction between the fictional movie "Illégal" and the reality of the Vottem centre.

Students create a file based on historical (Anne Morelli's work, support from reference people such as Jean Michel Lafleur) and cultural data. We have seen movies, "Illégal", "Fuocammare", some have read books, "The Optician of Lampedusa", "Désorientale"...

### ACTIVITIES CARRIED OUT

- Conference by Amnesty



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- Meeting with Paul Henin, volunteer in Samos in 2016, volunteer at the Red Cross centre of Banneux
- Migrant pastoral, Mrs Cegielka visitor in Vottem.
- JRS Belgium and Europe
- Meeting with Professor Jean-Michel Lafleur (University of Liège), head of CEDEM (Study of Centre d'Études de l'Ethnicité et des Migrations)
- Many accounts of immigration in the 20th century, all located in Belgium
- Meeting with young migrants.
- Collect of winter clothes by students
- The parents morally and financially support the project through the parents' association: they cover the costs.
- Parents drive when needed, for instance to Banneux.
- Parents helped collect winter clothes for migrants who arrived when it was warmer...

### ASSESSMENT AND LESSON LEARNT

Students' perspective evolve, change, they start doubting and want to go further in their project.

They want to go through with their project, motivated by the certainty that what they do is useful.

Those young people will commit in society, at least I believe so.

Young people they met: beautiful moments, snacks, football games, exchanges, normal relationships between people of the same age without a different or suspicious view...

A project that benefited everybody, teachers, students, guests of all ages up to 90! Great moments of life in an area that is not promising, so let's build bridges.

Easy to do (again): the accounts often come from students' families, NGO are available, the Red Cross too...



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# Belgium

## Interreligious Dialogue

### TEACHER

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#### Brigitte Rosoux

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COUNTRY: Belgium

SUBJECT TAUGHT: History, religion

YEARS OF EXPERIENCE: 30

### SCHOOL

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#### Centre Scolaire Saint-Benoit Saint-Servais

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Belgium

CITY: Liège

WEB SITE: <http://www.stbenoitsservais.be>

### BACKGROUND AND CONTEXT

The school is located in Rue Saint-Gilles in Liège, a declining neighbourhood, near the city centre and surrounded by several secondary schools and colleges. The school includes 1800 students spread on three locations in the secondary section. The number of immigrant is higher in lower secondary school: half-half. In upper secondary school, it depends on the classes and on the definition of "immigrant": from two or three to one third or one half.

### FACTUAL DESCRIPTION

In the sixth year history class, when Islam is addressed, it is through the Islamic Revolution, the Taliban and Al Qaeda. Thus a very negative version of Islam....to the dismay of the Muslim students in the class!

Moreover barbecues are proposed to sixth year students, with pork and beef sausages!

So we had to find a way so that Muslims who had chosen a Catholic school could find respect and understanding.

First of all, we changed the barbecue offer, adding what Muslim students wanted, chicken sausages. Some were happy but others didn't want them ... were they halal? Well, no, and it was getting complicated said the management. Difficult ... but to improve together!

My religion course is organised in different modules, including one dedicated to interreligious dialogue, Christians, Muslims, Jews.

### ACTIVITIES CARRIED OUT

- Action about food; finding a way to satisfy Muslim students in a collective activity.
- Meeting with three delegates of Monotheist religions organised by external experts on the three religions who come to explain their religion and the common traits, connections, similarities between them.
- Collaboration of Muslim students who want to explain their religion by themselves.
- Follow-up on what they want in collective meals => involvement of all.



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- Teacher training: special day organised by religion teachers from Jesuit schools in Erpent on the 30/1 “interreligious dialogue”, with the perspective of Dennis Gira, Christian theologian, specialist of dialogue with Buddhism.
- Help from Sister Gaétane, Benedictine sister, bishop’s responsible person for religious dialogue
- Approach to the Arabic culture, cultural activities: films, books,...for example,  
Discovery of their culture through writers such as Ben Jelloun, Maalouf, philosophers like A. Bidar...

#### **ASSESSMENT AND LESSON LEARNT**

More respect from “Christian” students, who see a larger commitment in than what they do themselves.

Discovery of a religion that is caricatured and twisted in the media.

Satisfaction of Muslim students, who see a recognition of both their – religious and cultural -identity.

An increasing number of Muslim parents enrol their children at Saint-Servais, a Catholic school.

Less frustration and more respect and serenity. Personally, I have a lot faith in it and I find it very positive.

Beyond my class, I will try to organise it for the whole level.

It is easily transferable; there are many educational tools, committed authors and philosophers and very good films.

Some studies and reflections are easier because my students are 17, 18.



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# Belgium

## Écoles Citoyennes

### TEACHER

#### Bruno Derbaix

EMAIL: [info@saint-famille.be](mailto:info@saint-famille.be)

COUNTRY: Belgium

SUBJECT TAUGHT: Religion teacher and sociologist

### SCHOOL



#### Institut de la Sainte-Famille d'Helmet

SCHOOL TYPOLOGY: Lower Secondary School, Upper Secondary School

COUNTRY: Belgium

CITY: Brussels

WEB SITE: <http://www.sainte-famille.be/>

### BACKGROUND AND CONTEXT

Institut de la Sainte-Famille in Helmet is a school that mainly includes Belgian students, but most of those students are of foreign origin. Out of over 500 students, there are about thirty origins and about thirty nationalities. It is also a multi-religious school.

This school is recognised as “differentiated supervising” (the educational supervision it benefits from depends on the students’ socio-economical background). It receives extra means to improve basic learning, fight failure, foster immediate remediation and prevent early school leaving.

Like many schools, this one is confronted to violence, an insidious form of violence according to Bruno Derbaix: beating, racketeering, violent games or antisocial behaviour (vandalism, thefts).

Confronted to these kinds of behaviour, the school was helpless.

### FACTUAL DESCRIPTION

#### The “Ecole citoyenne” project

The management allows student to vote a law and to have it respected getting involved in the working of the school, through a citizen council.

On the initiative of Jean-Luc Tilman (teacher, trainer and psychopedagogue) the project was born in the school.

During a forum at the beginning of the school year, the classes define important points to respect in order to coexist, common points to all classes create the law that all students commit to respect from then on.

Respect of this new law is managed by a citizenship council attended every week by adults and students. Its role is multifold: besides respect of the law, it enables the welcome of new students and encourages citizen actions. One student per year has a seat, as well as the headmistress, three teachers, two coordinators and one educator. Student representatives are elected during polls at the beginning of the school year.

A system of belts awarding a good citizen attitude has also been implemented.

The law issues from students, this is the great strength of a project dedicated to involving students in school life and teaching them democratic values. Students start making the project their own, among other injecting their own



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language in the law, and create new links with teachers. The latter are sometimes reluctant, feeling this new autonomy as a loss of personal.

#### Objectives

To increase the pleasure in being together and reduce acts of violence and destruction in the school.  
To develop a sense of citizenship among students.

#### Actors

All school stakeholders: students, teachers, the headmistress in cooperation with the whole education team.

### ACTIVITIES CARRIED OUT

#### Education tool

The initiative "Ecole citoyenne" was developed by MIEC (Mouvement des Institutions et Ecoles Citoyennes) and its founder Jean-Luc Tilman, in 2007. The objective was to provide tools to all the actors of school and non-school life in order to reduce (or even stop) violence in schools.

The school can change, emphasising internal democracy, collectives, active learning: the aim is to regain values, to manage conflicts and feelings, to restore the institution.

The citizen school project is based on two great principles: to build the law together with all school stakeholders and to involve students as much as possible in managing respect and in school life.

A "Charter" featuring ten articles constitutes the foundation of the initiative:

1. Human and children's rights constitute the ethical guide of our field action.
2. We focus our professional preoccupation on the student, and more generally on young people. We use (teaching) methodologies that are adapted to their basic needs. We propose to schools and institutions to train critical citizens who are able to integrate and develop in society.
3. In the democratic school, we are all educators, for we respect and make respect the law negotiated and built with all the actors. We do not yield to societal permissiveness.
4. Setting up a pedagogic team is a guarantee for coherence and efficiency within the school.
5. The pedagogical project is built with all the actors of the institution, which has to be clear in managing its projects. The pyramidal system must give way to a circular system in which all the actors become a driving force for citizenship. Responsibilities are different but everyone is taken into consideration in the democratic assembly.
6. The school and the institution are built in partnership with all the psychosocial and cultural actors within the framework of networks focused on the integration of critical citizens.
7. Positive communication fosters good relationship with students and young people. This approach can be individual or institutionalised (listening space, chill out space). Verbal or non-verbal conflict can make one grow up and become a basis for progress in the relationship. Contact with nature and opening oneself to one's environment foster socialisation and integration.
8. Evaluation is in no way a segregation or sanction tool.
9. Social science is a pool of resources and strategies for a constant action-research.
10. The charter is assessed and updated each year according to the field reality.

#### Education expert

MIEC (Mouvement des Institutions et Ecoles Citoyennes)

[http://www.enseignement.be/index.php?page=23827&do\\_id=10893&do\\_check](http://www.enseignement.be/index.php?page=23827&do_id=10893&do_check)

This association was described by Inforef on the "School Safety Net" portal:

[http://schoolsafetynet.pixel-online.org/DB\\_sstory\\_scheda.php?art\\_id=35&ta=&cou=&aut=&tip=&q=](http://schoolsafetynet.pixel-online.org/DB_sstory_scheda.php?art_id=35&ta=&cou=&aut=&tip=&q=)

### ASSESSMENT AND LESSON LEARNT

#### Results achieved

Violence decreased (but did not stop altogether) and the school has more tools to solve it.

It is a beautiful project, but it has difficulties, according to Bruno Derbaix (coordinator and kingpin of the "Ecole citoyenne" project since its creation in 2008-2009: "Firstly, it requires a cultural change on the teachers' part. Yet, some fear to lose their position of "master" in their class, to have to justify themselves before a un jury that includes students. Then, communication in the school is not easy. Finally, work on citizenship with students takes time. Building repairs in relation to incivility (a work on drugs following a cannabis issue, for example) instead of a never-



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changing and meaningless punishment (such as detention) usually requires more time. Yet, this approach could, with young teenagers, be too slow. It runs the risk of introducing a climate of impunity that is even worse. To these difficulties must be added the lack of human resource for this type of project."

Many schools use this project in French-speaking Belgium. Currently more than fifty.

Two examples:

- Institut de l'Enfant-Jésus in Etterbeek (Brussels): <http://www.ecoles.cfwb.be/iejetterbeek/iej/ecaz/ec-cit.html>.

Claude Legrain is a teacher there. She confirms that a citizen school exists!

Lire l'article paru dans la revue Prospective Jeunesse n°57 "L'école des ressources"

- A specialised education school in Liège, the "Ecole citoyenne" project of which was described by Inforef on the "I am not scared" project portal:

[http://iamnotscared.pixel-online.org/case\\_studies\\_scheda.php?id\\_doc=1003&doc\\_lang=&part\\_id=2&qst03=&qst04](http://iamnotscared.pixel-online.org/case_studies_scheda.php?id_doc=1003&doc_lang=&part_id=2&qst03=&qst04)

### Explanations of the success

- The devices proposed are concrete, practical. They perfectly meet difficulties encountered at school and their implementation is supervised by the MIEC trainers.

- Moreover, these devices bring answers to the priorities of the "Mission" decree of education in French-speaking Belgium:

- to promote confidence and self-development in students,
- to bring all students to master knowledge and achieve skills that make them able to learn all their life and have an active part in social, economic and cultural life,
- to prepare all students to be responsible citizens, able to contribute to the development of a democratic, solidary, pluralist and open-minded society,
- to guarantee for all students equal chances of social development

The school keeps its missions to train and educate, which implies there is no equality between adults and students: the formers have expertise and provide services to the latter.

But there is a need to restore dialogue between all the actors, to show everyone deserves respect, to re-invite everyone to behave as citizens, and especially to avoid democratic spaces be mere "empty shells", which involves a change of "culture" in the school.

### Replicability

The devices are transferable to any school/institution provided that its actors adhere to the charter of MIEC.



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# France

## Collection of Goods in order to Help the Migrants from Calais

### TEACHER

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#### Marie Carlier

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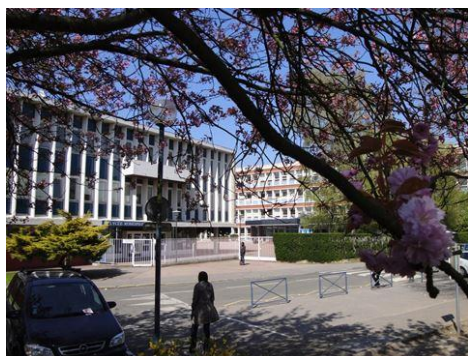
COUNTRY: France

SUBJECT TAUGHT: History and Geography

YEARS OF EXPERIENCE: 19

### SCHOOL

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#### Lycée Robespierre

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: France

CITY: Arras

WEB SITE: <http://www.lycee-robespierre.fr/www/>

### BACKGROUND AND CONTEXT

The school is a general and technical high school preparing its students for baccalaureates in Literature / Economics and Social Science / Science / Management and Administration. It also offers several science preparatory classes. About 1300 students attend the school, including 200 students in the preparatory classes.

The school is located in the city center and welcomes students from the neighboring villages who have a rather privileged background, and generally good family supervision and requirements from their parents. There is a very limited proportion of migrant students (a few per class), with some students coming from recent immigration (Syrian refugees).

### FACTUAL DESCRIPTION

There aren't many visible discrimination issues in the school. It has quite a privileged environment and most students are pushed and encouraged by their parents ; being a successful student remains the norm. The relationships between national students and migrant students are average. And apart from a few teachers annoyed by the choice of clothing of some parents (headscarfs for example), the relationship between the educational staff and the national or migrant parents are also average, or indifferent.

In her class, Mrs. Carlier gives her students articles on the migrants crisis to read in order to put an end to indifference, to generate reactions and raise awareness. This is part of the History-Geography and Civil and Moral Education curriculum. There is no taboo subject. Curiously, it was an student born in Iran who reflected critically on the condition of refugees (according to him, refugees are given priority when arriving at the CAOs, Reception and Observation Centers).



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The project of a collection for the migrants was the result of Mrs. Carlier's visit to the Calais Jungle, in the end of August 2016, where she was accompanied by Mrs. Maya Conforti, a volunteer of the Auberge des Migrants (Migrants' Inn) charity organization. This organization helps migrants with material assistance as well as social and legal support. She realized that what she was teaching (Republican values, tolerance, the History of migration, the border issues...) took a very tangible form only 100 kilometers away from the school, in its own department. Therefore, she drafted a project which she presented to the Principal before the start of the school year. The Principal approved and the project, which was then presented during the plenary meeting of the pre-back-to-school day. Mrs. Carlier talked about her visit in the Calais Jungle to all of her colleagues and the high school staff, and introduced her project for collecting clothes, shoes, food and other goods for the migrants.

### ACTIVITIES CARRIED OUT

The collection lasted 9 days: it started on September 26th and ended on November 4th after the All Saints holiday. The goal was to bring the donations to Calais on November 8th.

During these weeks, the students would volunteer and sign in on a time schedule available at the school administration office, in order to run the information and collection stand, and participate in the sorting of the donated items before they were packed in boxes.

As the Calais Jungle had been dismantled at the end of October 2016, Mrs. Carlier and her students could not go there directly to meet young migrants. However, they delivered the donations by bus, paid by the school, to the charity l'Auberge des Migrants ; for this, Mrs. Carlier had chosen the most dedicated and involved students since the beginning of the project (about 20 students), whether they were in her class or not. There was a majority of girls.

Mrs Carlier and her students were welcomed by Mr François Guennoc, the vice-president of the charity organization. The students had an opportunity to discuss the situation of refugees in Calais, the dismantling of the Jungle, the help provided by organizations, etc... at length. Then they helped sort out the donations in the warehouse.

At school, the students were more involved than the teachers (most of whom are middle-aged). Some level of indifference was observed: many people approved of the project but did not help at collecting or sorting out the donations.

### ASSESSMENT AND LESSON LEARNT

After the day in Calais, some students did a presentation on it in the classes. Other students have started their own projects, such as articles, charity work... The students regularly follow the news of the migrants' journeys thanks to the Arte website "Jungle News" (<http://jungle-news.arte.tv/fr/>)

The collection generated a lot of talk in the families. There was no feedback from hostile parents since only motivated and involved students came to Calais. The parents of these students were very approving of the project. Family values account for much in the students' commitment.

There were a few mocking or hostile reactions during the presentation of the project (including from some teachers who frankly disapproved, judging that the action was too sensitive and controversial). Some racists leaflets were also put on the posters of the project.

However, 3 other schools were inspired by this project and organized "Jungle Actions": the lower secondary school Bodel and the upper secondary school Gambetta Carnot in Arras also collected donations, while the upper secondary school Guy Mollet organized a meeting with its students and young migrants from the Center for Asylum-seekers of Arras.

The project was covered by the press (two pages in the regional daily newspaper La Voix du Nord), at a time when the media talked a lot about the dismantling of the Jungle and the hostility of the inhabitants of the villages where the refugees would be sent.

The management of this project gave Mrs Carlier an opportunity to learn a lot about logistics, networking, information...

She thinks that it is important to be convinced, determined and humane in order to carry out a project like this, because it is not easy. Most high school Principals may find this type of action too sensitive, and for many people, everything that has to do with migrants is political and controversial.

However, Mrs Carlier assures that she is very happy of having organized this collection and that she will continue this type of awareness-raising efforts in the future.



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# France

## "In the footsteps of Pope Francis": Journey to Assisi, Rome and Lampedusa with students. The migrants and us.

### TEACHER

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#### Robin Durieux

EMAIL: robin.durieux@ndlr.fr

COUNTRY: France

SUBJECT TAUGHT: Deputy director for religious activities and for the Humanitarian Aid and Solidarity department

YEARS OF EXPERIENCE: 10 years working at NDLR, 23 years working in schools and 12 years in community 10 years working at NDLR, 23 years working in schools and 12 years in community engagement

### SCHOOL

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#### Institution Notre Dame La Riche

SCHOOL TYPOLOGY: Lower Secondary School, Upper Secondary School, Vocational School

COUNTRY: France

CITY: Tours, France

### BACKGROUND AND CONTEXT

The school includes an elementary school (400 students), a lower secondary school (420), a vocational school (300), a general and technical high school (450) and a training delivering BTS degrees (300), all of which accounts for about 1850 students. In 2018, 2300 students total are expected with the opening of a hotel and catering school.

Notre Dame La Riche is a school that is open to socially vulnerable groups; it does not keep to itself. It is traditionally open to low-income families of the Tours-Ouest/La Riche neighborhood. The students of the primary and vocational school have very diverse origins; in the general high school, they are less different, but the social and ethnical background of the whole school remains varied.

The school includes a special plan that welcomes young people in difficulty: an "Evening High School" for young adults who want to prepare for the baccalaureate, a Mini-High-School for dropout students, and a "Rebound Class" (a class that allows disruptives and challenging students to study separately for a while in order to avoid school expulsion).

Out of the 14 students who participated in the project, one student was of Syrian origin, and another one was of Ivorian origin.

### FACTUAL DESCRIPTION

The preparation of the project began in January 2015. The goal was to plan a trip to the cities of Assisi and Rome, then to the island of Lampedusa, in order to learn more about the migrants and the way that this country, and the Church in particular, handles their arrival. Lampedusa and its inhabitants are notoriously known for their long tradition of welcoming migrants.



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14 high school students left Tours on October 22nd, led by four supervisors. The journey lasted one week including three days in Lampedusa. Then the school received many testimonies (80) between November 2015 and June 2016. Before this project, very few discrimination issues had been observed in the school, if not none. Diversity is indeed a big part of the culture of this school, which has been noticed in Tours as the most open on this subject. The students do not seem to take ethnicity into account when forming their relationships. The families looking for social uniformity choose other "Catholic" schools.

The relationships between the educational staff and the national and immigrant parents are good.

The refugees crisis in Europe was discussed among the students. They felt a sense of powerlessness and irritation at the way the media cover this issue. This made the students and the project staff want to understand what was happening and not be "left out" of the migration issues. For Mr Durieux, among other things, it was about "daring to face this great problem without claiming to be able to solve it, yet not being afraid of addressing it."

The journey was organized by investigating then directly contacting all the partners. The 14 students involved all had something to do in the organization and had to bring the results of their work to others in preparatory meetings: that way, the students worked on national asylum laws, European laws, migration statistics, routes, reading notes on "El Dorado" by Laurent Gaudé, the mayor of Lampedusa, the Pope's speeches, the role of Pontifical Councils...

The stay in Lampedusa, in particular, was coached by Germano Garratto, Special Envoy of the Italian Church, who coordinated all the meetings.

### ACTIVITIES CARRIED OUT

The students and Mr Durieux started their journey in the city of Assisi (1 day):

- discussion on the Church's position on intercultural and inter-religious relationships

They went to Rome next:

- meeting with Monsignor Etchegaray, former president of the Pontifical Council for Justice and Peace
- meeting with the Pontifical Council for Migrants and Refugees
- Stations of the Cross to the Colosseum and meeting with the worldwide Gypsy pilgrimage

They finally went to the island of Lampedusa, where they met various local participants in the support of migrants:

- the parish and the vicar Don Mimmo
- 2 local NGOs : Amici dei bambini (<http://www.aibi.it/ita/>) and Mediterranean Hope (<http://www.mediterraneanhope.com/>)
- the Askavusa collective (<https://askavusa.wordpress.com/>)
- Mrs Nicolini, the mayor of Lampedusa

They also read the historical archives of the island, and had the opportunity to listen to the story of a fisherman who saved 18 people during a shipwreck.

All of this was followed by testimonies, reflections and an analysis of the situation.

The students did not personally meet migrants, except for one young man in Rome; indeed in Lampedusa, because of the Mare Nostrum operation, the migrants were sent to Sicily instead during two weeks.

For the students and Mr Durieux, this journey was described as "fundamental".

The students returned with great motivation to testify, speak the truth about what they saw and respond to the chaotic image that the media give of the island: receiving the migrants remains a difficult task, but the population of Lampedusa is strongly involved and never hostile.

The students wrote 4 guideline laws, which were then presented to a European parliamentary group in Strasbourg, and they testified twice to the Bishops' Conference of France.

They all said that something in them has profoundly changed: they acquired some very strong humanist convictions, and feel that they belong to a large, universal family that does not put people into categories any more.

Some changed their post-high school course choices (Sciences Po, international law...). Others see more precisely how they can link their future job to humanitarian work (medicine, management...).

Among the parents, only one family did not allow their daughter to participate in the project. The others were very trustful and thankful, especially for the remarkable maturity acquired by their children.

Here is Mr Durieux's personal conclusion:

"In the chaos of the world, in its violence or madness, it is always possible to identify with something, to find the right place to express one's beliefs, and bring openness and "the good news". Christians, humanists and good willed people must take their place bravely, without fear, among the most important challenges of our society. We cannot let politicians, administrative officers, health workers or security officers be the only people in direct contact with migrants. I would go so far as to say that our civilization is in danger if we fail to create peaceful coexistence with migrants; that is when all our values would collapse, when we would become traitors to our international conventions, when democracies would lose their credibility and cease to be an alternative model to dictatorships and



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extremism. Contrary to what protectionist/xenophobic doctrines say, we do not lose our identity by welcoming Others, but by turning them away. If we accept other people, we save our values and our civilization, as well as save them from war.

### **ASSESSMENT AND LESSON LEARNT**

Following this journey, teachers are lending more credibility to pastoral suggestions; some have included them into their programs.

Furthermore, three teachers have requested a transfer to Notre Dame La Riche, in order to be able to "work in a school that is able to organize projects like this".

The school director gave Mr Durieux the direction of a Humanitarian Aid and Solidarity department at all levels of the school.

Students went on a second trip to the Grande-Synthe refugee camp in February 2017, which is the continuation of the journey to Lampedusa and the beginning of the work of the Solidarity department.

Mr Durieux remained in touch with Mr Germano Garatto. Following the journey to Lampedusa (the students were the first group to come under these conditions), Mr Garatto is working on planning "retreat and discovery" group trips to Lampedusa: significant experiences combining political and humanist exploration of the migrants issues, discovery of the reserve of the island, and spiritual reflection on how meeting with migrants can be a major personal change. He is planning one of these trips for French-speaking people. He thinks that this type of journey is a true basis for community involvement.

As with any project, Mr Durieux thinks that this journey can be done if one is "driven" by a purpose. To stay in Lampedusa, he recommends getting in touch with Mr Germano Garatto, for any school that is looking to organize a major event in the support of migrants and bring its staff together around these issues.



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## Greece

### Investigating Prejudices for the Different in Second year Class of the Vocational School

#### TEACHER

##### Papageorgopoulou Georgi

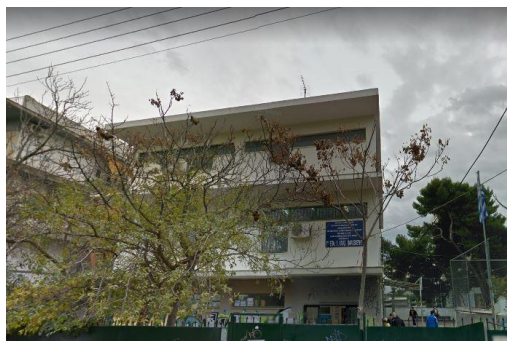
EMAIL: zeta.papageorgopoulou@gmail.com

COUNTRY: Greece

SUBJECT TAUGHT: Modern greek language

YEARS OF EXPERIENCE: 21 (10 in schools)

#### SCHOOL



##### 1st Vocational Upper Secondary School of Agia Paraskevi (1 ΕΠΑΛ Αγίας Παρασκευής)

SCHOOL TYPOLOGY: Vocational School

COUNTRY: Greece

CITY: Agia Paraskevi, Athens

WEB SITE: <http://1epal-ag-parask.att.sch.gr/index.php/el/>

#### BACKGROUND AND CONTEXT

Background and framework :Summary figure for the school year 2016-2017 of Vocational Secondary School of Agia Paraskevi.

5 sectors/specialties: (Management and Economics, Electrical Engineering, Electronics and Automation, Mechanical Engineering, Maritime Professions, Informatics).

51 educators

265 active students, of whom 40 girls {A level class: 53 (3 girls), B level class: 93 (13 girls), C level class: 119 (24 girls)}

Interlocality composition of the student population regarding the place of residence (from the municipalities of Eastern Attica - Agia Paraskevi, Papagou, Cholongos, Artemida / Loutsa, Gerakas, Glyka Nera, Kantza, Peania, Pallini, etc.).Therefore, while the school is in an urban suburb of Athens, many students come from distant and quite degraded areas, transferring with public transportation.

Moreover, the socio-educational level of the EPAL students' families has particularities. (Most of them are students with low school performance, indifferent to the learning process, coming from low-income, social, educational background, many migrants and students diagnosed with or without educational, psychological, social and family difficulties.

Number of foreign students per class: A: 18/53, B: 25/93, C: 25/119, ie approximately 25% of pupils are foreigners, mainly migrants of Albanian origin. Some of the students {74/265 (A: 13/53, B: 26/93, C: 35/119)} have provided valid supporting documents for identified difficulties (learning and psychosocial), while 60/265 pupils are examined verbally in exams.

The school has been housed since its founding [PD. 865/1979 (Government Gazette 247, T. A ' / 2-11-1979)] to today in a rented building, which lacks basic facilities (a hall of events, sports grounds, sheltered open spaces, workshops,not



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accessible for people with disabilities and even the classrooms are not sufficient). As far as the laboratory infrastructure is concerned, it is supported by the 1st Laboratory Center (EC) of B' Athens (Mesogion 463), which also operates in a rented building. Student attendance takes place some days in one building and some in the other, a condition that makes school life even harder.

The building problem is expected to be resolved by relocating to a new neighboring building (the Barbika building, on Papaflessa and Lyceum streets), which is undergoing completion by the OSK (Organization for School Buildings) . At present, facilities are a major obstacle to the full development of teaching interventions and programs, limiting aspects of school life, creating conditions of delinquent behavior, and a degradation for the school community and blatant injustice for student students.

## **FACTUAL DESCRIPTION**

The recorded case is about the 2nd class of the school [21 students, 16 boys / 5 girls, 13 nationals / 8 foreigners].

This is a classroom that I teach for the second year at a row and in which I have noticed phenomena of discrimination (often racist "teasing", devaluation of women, expression of dislike towards male homosexuality, appearance of phenomenon of fanciful fanaticism). A special characteristic of the classroom is that these phenomena are generalized in domestic and immigrant students, who have (apparently at least) good relations with each other, while the groups formed are "mixed".

Interaction with parents, Greeks and migrants is good, they come to school and discuss with me in comfortable manner their children's problems (during this year 2016-17, there were many students absences, substances use and theft cases). Interaction with colleagues is not satisfactory because there are several teachers with views that favor a variety of discriminations.

On 8/11/2016, while discussing the issue of stereotypes for population groups, as part of the Greek Modern language subject, a student of Albanian origin did the Nazis salute. I reacted intensively, with references to historical past and current affairs. But the class bureau and other students claimed that someone has the right to be a Nazis if he so desires, and that I have stereotyped and oppressive attitudes and I hinder the free expression of their classmate. He also said that I would not have reacted so much if it had supported, for example, the Communist Party, and I am therefore biased. In the following debate, views were expressed against the refugees gathered in camps, in Greece and in Europe in general, of Pakistanis and Roma people.

I decided to organize an intervention with the following motivation:

My concern on the views that are being developed in the classroom.

My desire to act, trying to shape a climate of democracy, solidarity and cooperation, and to reduce discrimination in the class.

My participation in the two-year training program Democratic Education\* <http://www.demopaideia.gr/> .

The intervention had as learning objectives, the students to:

Reflect on the notions of Nazism and racism

To realize their attitudes towards the 'different'

To reflect on the possible consequences of their attitudes and behavior towards others

Discuss the consequences that arise when we treat others stereotypically

Transform their attitude, if possible, to reduce discrimination.

The intervention took place within the course of the Modern Greek Language, of second level class of the vocational secondary school (<http://iep.edu.gr:8080/index.php/el/prokirixeis/menu-anakoinoseis/492-nea-ellinika-a-kai-v-lykeiou-epa-l>), which is taught 3 hours a week. The actions were developed from November 2016 to April 2017, within the framework of the unit of the textbook "We and the others".

Democratic Education is a two-year teacher education and training program implemented by the National Center for Political Science and Sociology, Faculty of Political Science and Public Administration, and the Department of Education and Human Rights Education and Adult Education. The starting point of the project team is on the one hand the reflection on the intensity and multiplication of xenophobic and racist perceptions in today's society, especially at school, and on the other hand the common interest in dealing with undemocratic and violent phenomena in the field of education. The program supports one hundred active teachers in Athens, Thessaloniki and Patras. In addition, under program a) an electronic platform was set up to collect and provide relevant education and training materials; and b) original educational material, activity manuals and action proposals were produced.

## **ACTIVITIES CARRIED OUT**

Activities were developed around 2 concepts:

1. The notion Nazism



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- A. 18/11/2016: "Suggested photographs of the consequences of the Second World War", educational material of the Hellenic Parliament Foundation (<http://foundation.parliament.gr/>). Collaborative image-based activity has sparked students' interest.
- B. 6/12/2017: Collaborative study, writing notes and controversy debate in relation to the text "For Compliance and Obedience", section "Enemies of the Republic: Nazism", educational material of the Hellenic Parliament Foundation.
- C. 9, 13 & 16/12/2016: Collaborative examination of the concept of Nazism from the network of concepts of Democratic Education (<http://www.demopaideia.gr/diktyoennoion/nazismos/>). The results were presented in plenary without tension.

## 2. The notion Racism

A. 17 & 20/01/2017: The material of the pedagogical workshop "Am I a racist? A Daily Test" of the Hellenic Parliament Foundation gives students the opportunity to approach everyday situations through the eyes of the abusers and victims of prejudice and racist violence.

- Sensitization test on possible "stops" in racist incidents.
- Role-playing improvisation: in a block of flats Pakistani rent an apartment and tenants react according to their "role".
- News reading about Pakistani people killed trying to untie couple from the train lines. Discussion by groups, recording emotions.

The activity concerned the students and they involved a lot, both in improvisation and in discussions. The element of surprise ("We wanted to expel the Pakistanis from the block of flats and eventually they were killed to save an elderly couple") worked as an excuse for expressing emotions. Negative views were also expressed about the propagation of such news and the silence of others (rapes of Greek woman by foreigners, etc.).

B. 9/02/2017: Supplementary activity occasioned by an incident that happened in January 2017 at a supermarket in California (a couple of expatriates received a verbal attack because they spoke Greek among them) and the follow-up of the episode (the couple gathers through the crowdfunding amount to travel in Greece the manager who intervened in their favor). The students read and commented on the couple's news and reaction. During the discussion, they acknowledged that foreigners in Greece are often victims of similar behaviors and that their situation does not allow them to react as the Greeks expatriates, so an intervention by "observers" is required.

The positive part of complementary activity is that it sensitized students who had objected to the previous activity (obviously because the protagonists are expatriates). So they accepted that every day we take part in xenophobic and racist attitudes towards migrants and refugees in our country.

. 7/03/2017: Activity "Labels" by the UN High Commissioner for Refugees (<http://www.demopaideia.gr/wp-content/uploads/2016/05/UNHCR-dikaionomata.pdf>), aiming at sensitizing students about the consequences of their behavior to "others" and to discuss the implications of the stereotyped approach of "others".

The students were divided into groups to work out ways to address the school's cleaning problem. Each of them had a labels-role that had stuck in her/his forehead without himself knowing what he was writing. The team was invited to address its members on the basis of these labels. There was a reflection on the role of stereotypes.

D. 25/04/2017: Activity "New Identity Cards" from the Handbook on Peer Mediation for Conflict Resolution in Schools (<http://www.demopaideia.gr/wp-content/uploads/2016/04/%CE%BA%CE%CF%81%CF%84%CE%B5%CF%82-%CE%BD%CE%AD%CF%89%CE%CF%85%CF%84%CE%BF%CF%84%CE%AE%CF%84%CF%89%CE%BD.pdf>) with a view to understand diversity in daily life and mitigating prejudices for fellow groups (gypsies, homosexuals, foreigners, sick people, drug addicts, unemployed, homeless, disabled, etc.). Each student took an ID card and undertook to do a brief search for his new identity and imagine the difficulties he would face with it. Students were then asked to answer a questionnaire from the point of view of their new identity. There followed a discussion about students' feelings, prejudices about various social groups and the problems they posed. It is noted that the students refused to get the homosexual identity. We made a debate on the subject, but without stopping the (rather thick) reactions and the denial.

## ASSESSMENT AND LESSON LEARNT

The students were concerned about the notions of Nazism and racism, explored their own attitudes towards the "different" and identified the consequences of these attitudes in their behavior. They discussed with the help of specialized tools and texts the consequences of stereotypical treatment of others. Looking at the question of possible attitudes to racist incidents, they commented on these attitudes, insisting on the attitude of neutrality.

The response of the students to the intervention was positive.



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They acted, thought, searched, wrote, presented their work, participated in the debates, the groups and the plenary session of the class. The material seemed interesting to them to the extent that they treated it with the specific actions.

The intervention has brought to light problems faced in the classroom (fascism, racism, prejudice for women and gays, etc.). It certainly had an impact on pupils (native and foreigners), who often referred to them during the school year. I have no information to say if it has led to a substantial change in students' attitudes, and thus a reduction in discrimination. It has, however, led to an undeniable change of the classroom to the most positive, something that has been perceived during the last months of the school year by other colleagues as well. Student's interpersonal relationships improved considerably and the offending behaviors noted in the classroom were reduced.

Personally it gave me the opportunity to get to know students better and try to choose targeted actions, depending on the views expressed. It also allowed me to take a fresh look at my teaching practice and observe important weaknesses.

Positive points of the implemented strategy:

Good contact with students allowed the addressing of sensitive issues

Its long duration during the school year made it possible to adapt the planned actions according to the students' response and needs.

Using a variety of tools has enabled all students to engage, according to their interests and potentials.

Some activities included studying texts that had several difficulties for vocational school students.

It was not possible (due to specific circumstances) to involve other colleagues and disseminate the approach to the school unit.



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# Greece

**Siabaz**

**TEACHER**

---

**Papanikolaou Athina**

EMAIL: athina\_koz@yahoo.gr

COUNTRY: Greece

SUBJECT TAUGHT: Tutoring support on greek language subject (unaccompanied refugees children)

YEARS OF EXPERIENCE: 30

**SCHOOL**

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**Lyceum of Intercultural Education of Eastern Thessaloniki**

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Greece

CITY: Thessaloniki

**BACKGROUND AND CONTEXT**

I was placed at the Intercultural Lyceum of Thessaloniki in the period 21/1/2017 to 3/4/2017 for the training of unaccompanied refugees in the learning of the Greek language. The school is located in the center of the city, on Ethnikis Amynis Street and next to the building of the Society of Macedonian Studies. The building that is housed is prefabricated, in a miserable condition in terms of cleanliness, infrastructure, courtyard, sound insulation. It's dynamic 60 pupils, with a majority of 99% refugees from Syria, Afghanistan, Pakistan and children of economic migrants from Georgia, Bulgaria, China, Russia, Albania. Of the refugees, a number lives with their families in apartments or sheltered structures within the city (eg Hospitality Center in Tubas) and a significant number are unaccompanied minors mainly from Afghanistan and Pakistan and few from Syria-Iraq. There are no Greek pupils as was the case in the past.

Therefore, it is not an institution that mediates Greek culture and language, and teaching in all lessons is mainly done in English since, apart from the few children from Albania, the rest do not speak Greek and therefore there are no natural speakers of the language who would facilitate learning greek in everyday vocabulary at least. So teaching always drifts to English.

**FACTUAL DESCRIPTION**

In almost three months of my work in Intercultural Lyceum, I undertook the literacy in greek of Siabaz the underaged then, 17 year-old Pakistani, who lived in a structure for minor unaccompanied refugees under the supervision of an NGO (Arsis). My colleagues told me that this student did not come every day at school, had many absences, did not speak, did not respond to their calls to show some effort in language lessons but was obviously ashamed and "withdrawn" to himself. They realised he used to pretend that read but in reality he just repeated what he have heard. So i begun my first lesson with him.

I first used the first reading tabs used by the teachers in the 1st grade of Primary School, ie images with words that correspond to their first letter in the letters of greek alphabet and after reading and writing on the blackboard, I was asking him to write and read them in turn. From the first lesson I realized that it was extremely difficult even to catch the pencil to write, but he made a great effort and the fact that he was alone in the classroom freed him from shame for his ignorance in front of the other children. I changed the method and decided to start with information about his family, his homeland in parallel with my own family and country.

He knew very little English that he learned in the structure of hospitality and few words in Greek that concerned everyday contact for example good morning, well, not well ...



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With these few language skills revealed to me that he never went to school, that he has worked from 5 years old, he left Pakistan at the age of 12 and went through Iran and Turkey where he worked in enslavement conditions (many hours) and came with other minor children in Greece. With the help of my mobile I showed my own family, I told him that I am a mother and wrote my name and his name in Greek and English in the blackboard. I also wrote the word "Mom" and I asked him to talk about his mother in his own language, even if I did not understand even a word. He began to speak in his mother tongue for his mother, and I understood the changes in his expression, emotion, sadness, nostalgia, joy and deprivation.

Then he painted her on the board and in his notebook and I told him to call and talk with her at that moment with his cellphone. From that moment on, S trusted my face and grabbed the pencil to write the words we had on the board. He even left something that is not allowed in his culture, to grab his hand and guide him in the formation of letters. Every day he was looking for me at the Teachers' Room to continue the private lessons.

We started the day with a handshake in our greeting and exchanged words from our languages, for example, I was learning the sun or the tree or the brother in Urdu, and him in Greek respectively. We each created his own vocabulary notebook and he showed great interest and improvement along the way. Colleagues observed, as they told me, a great change in his behavior, he had become more social, he expressed himself more easily and tried to participate in class actions. He also learned the Greek alphabet and read two-word words.

Unfortunately, this support was opportunistic, as with his adulthood he was moved from the minor structure, midway through the year, to an apartment away from school, and again I moved from intercultural school to refugee camp.

### ACTIVITIES CARRIED OUT

No action was taken in the case of S, except for his participation in the educational visits organized by the school, for example, in the Teloglion Foundation. The ARSIS NGO hosted the young student in the minor's structure and provided English language lessons to him.

### ASSESSMENT AND LESSON LEARNT

It was a great experience to support S. Difficult and unprecedented work on my didactical experience, with little help in my work, with improvisation and study of material related to the learning of Greek as a second language and the attendance of similar seminars. The difficulty, however, was that the student had not been enrolled in his native language, which would greatly facilitate the learning of the second language. He was organically illiterate and with difficult living conditions.

The strategy I followed yielded results and relied on the continued interest in his progress, knowledge and respect of the particular culture and culture of his homeland, the use of new technologies (computer, internet, mobile) and the exchange of information using the daily vocabulary.

Proposals: Strengthening intercultural schools with permanent staff, actions to help coming in contact with our country's society, changing curricula to respond to new developments, vocational training for older children. Systematic teaching of the Greek language as a necessary prerequisite for their stay in the country and their integration into the social body.



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# Lithuania

## The Large Family from Tajikistan

### TEACHER

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COUNTRY: Lithuania

SUBJECT TAUGHT: Social educator

YEARS OF EXPERIENCE: 6

### SCHOOL

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**Kaunas Alexander Pushkin gymnasium**

SCHOOL TYPOLOGY: Lower Secondary School, Upper Secondary School

COUNTRY: Lithuania

CITY: Kaunas

WEB SITE: [www.puskinas.kaunas.lm.lt](http://www.puskinas.kaunas.lm.lt)

### BACKGROUND AND CONTEXT

It has been over 80 years of work, which has helped to create strong traditions in our gymnasium. One of the traditions are the decades devoted to remember the famous poet Alexander Pushkin. The name of Alexander Pushkin was given to gymnasium in 1999, in commemoration of the poet's 200th birth anniversary. The gymnasium works in two shifts.

In the morning shift, the programs of education are such as pre-primary, primary, basic and secondary education. The teaching language is Russian. There have been established classes, where the Lithuanian language is taught since 2009 of September 1st. In the evening shift, the programs of adults' education and working youth (16-17 years) are carried out (basic and secondary education). The teaching language is Lithuanian. Our gymnasium has a structural unit with basic education program and this unit has been established since 2012 of September 1st. (address is Kreves pr. 50). The education is organized for pupils from 5-10 forms and those students' motivation is weak or they have socialization problems. There are students with different abilities and needs in our gymnasium. We have three social workers, two psychologists, two speech therapists, special teacher, teacher's assistant. There are taught 1,020 students and 106 teachers are working in our gymnasium.

Through carrying out the education reform, our gymnasium's community has chosen the pattern for the future: "Equal opportunities for all ethnic communities and confessionary strands" („Vienodos galimybės visoms tautinėms bendruomenėms ir konfesinėms pakraipoms“). There are students with various nationalities: Lithuanian, Russian, Jewish, Ukrainian, Latvian, Estonian, Armenian, Belarusian, Polish, Tatar, Moldavian, Kirghiz, Americans, Afghans, Bulgarian, Azeri, Georgian, Tajik, French, and Uzbek.

Administration and teachers are actively involved in various international, national, city events, projects, develops a range of their competences, improve their qualification, and prepare students for examinations and various Olympiads well and properly.

Considerable attention is paid to students' informal education and permanent involvement of students. There are 20 circles of informal education. Gymnasium students have access to a gym, fitness room, auditorium, and choreography



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hall, a conference hall with a 3D feature, a library and the information centre. All classes are fully equipped and properly prepared for productive, interesting and the innovative teaching (learning). There are interactive or smart (smartphone) boards, projectors, computer, tablet computer class in all classrooms. Teachers and students have free access to printers and copy machines.

Our gymnasium is located in the city centre. Transportation is very convenient, and it is an easy way to enter and access from any other neighbourhood or district. Near our gymnasium, there is a large city park, Kaunas Mosque, Kaunas Christ's Resurrection Church, school of sports, a swimming pool, medical institutions, a shopping centre, a bus station and a railway station.

Immigrant consists about 15% of all gymnasium students and about 20% of immigrants are in each class.

## **FACTUAL DESCRIPTION**

The N family with three children arrived in our gymnasium on 1st of September in 2016, and wrote a request to learn here in our gymnasium. The youngest girl currently attends a preschool education group, the middle boy is a student in the first grade and the oldest child is a third-grade student. This family came from Tajikistan. It should be mentioned that this family received political asylum in Lithuania. At first both children and parents communicated only in their native language, it was hardly for them to interact with others. A father tried to communicate slightly by using Russian language.

I must admit that both teachers, the administration and parents had some difficulties with communication and not knowing the Tajik language subtleties. There were many problems and difficulties for both children and teachers as well as parents due to the language barrier, not knowing how to express themselves and to explain or say what they wanted. It should be noted that from the very first days of the family's arrival we could see the efforts and felt a great desire and as soon as possible to integrate and to adapt into the gymnasium.

I would like to mention that one of the objectives of our gymnasium's strategy 2016-2018 strategy it is to enable students migrants and their parents (guardians) to maintain and improve their language's (Lithuanian and Russian) abilities for integration into gymnasium's educational process and into life of Lithuanian Republic. For that purpose, there are organized extra lessons (Lithuanian and Russian languages) along with the project "The creation and implementation of the linguistic education model" in our gymnasium for our students, who experience difficulties when learning both Lithuanian and Russian languages. Since the first week of learning, the children began to attend free extra Russian and Lithuanian language lessons, which are held four times a week. Even during the school holidays parents asked teachers to teach and work with their children additionally. All three children are very polite, constantly smiling, willing to communicate with all and are open to knowledge, try to learn, and even has begun to speak and understand Russian language. Now boys are like our teachers' assistants – interpreters i.e. they help their mother to communicate with teachers. But there are still many difficulties with Lithuanian language, they have just started to learn Lithuanian language, therefore their motivation and desire to study and to learn is huge. I want to emphasize that parents are very responsible, always participates in meetings, events of class and our gymnasium. Father more than once said that he and all their family members are very satisfied with our gymnasium. All three children attend various clubs, activities in our gymnasium: tennis, tourism, art, ceramics. Boys often talks about their homeland, they want to introduce their culture to other classmates, as well as boys are happy to listen to others, and ask questions.

I believe that as soon as they learn better, both Russian and Lithuanian languages, their stories will be even more interesting, more open, more expressive. Throughout this period, while they are learning in our gymnasium there has never been captured any signs of a discrimination or bullying cases against the family. Now, children do not differ from the other students, except their Asiatic appearance. But there are many such children and families in our gymnasium, maybe that is why nobody pays additional significance to their appearance.

Or maybe they are just too little to pay attention to such things. The whole team of specialists in our gymnasium helps children and a family properly to adapt to a new country and gymnasium.

## **ACTIVITIES CARRIED OUT**

We have invited a psychologist and a social pedagogue, a speech therapist to facilitate the integration of the family into the life of our gymnasium. A psychologist gave an adaptation test for all those children. I, as a social pedagogue, have been telling about the cultural differences and similarities during the class meeting.

Together with the whole class we have watched a movie "The Ugly Duck" and discussed the nuances of his essence. After the explanations, it became clear that all the children understood well how it was difficult to be different and not to mock or bully other people

There is an opportunity for the children of this family to attend social skills' workshops titled "Want to control yourself? You can do it!", which is carried out by a social pedagogue with a psychologist. The speech therapist works with children once a week. She helps them to learn how to pronounce the words and sounds correctly (Russian



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language). After lessons, children attend the extended group where they can do their homework with the help of their teacher, they play various board games, go to the outdoor area, learn to communicate and to cooperate with other children. It was nice to see how the whole family participated in organized Kaziukas fair. They have produced a variety of sweets, beautifully packaged and sold them. Their table had really a great demand during the other children. In 2017, 31th of March, there will be held a traditional celebration "The day of gymnasium" and this year's theme is the kitchen of the world, where the focus will be on the cultural nuances, traditions, and customs. This celebration involves the whole community of our gymnasium. That family is also willing to participate in a class's activities and organization. The boys said that they are rehearsing a folk dance and their mother will produce their favourite dish.

To reach an intercultural understanding and a tolerance, our teachers constantly must improve their qualifications in the following areas: a multicultural education, an anti-discrimination and the education of human rights, an informal education, a cultural diversity, knowledge and understanding, etc.

I gained a personal experience while visiting various seminars, but the greatest benefit was because of the seminar, which lasted for several days and was dedicated to a multicultural education „We are break the stereotypes – increase the tolerance” (Laužome stereotipus – stipriname toleranciją). As well as the workshop „A problematic child in the educational institution: duties and responsibilities of the legal aspects, the rights of the child and workers” („Probleminis vaikas ugdymo įstaigoje: vaiko ir įstaigos darbuotojų teisės, pareigos ir atsakomybės teisiniai aspektai”). Together with our psychologist, we annually organize various actions, such as: „Tolerance day”, „Action Week WITHOUT BULLYING”. We conduct a survey „An adaptation of incoming students” once every 3 months in our gymnasium.

We invite parents of our students' immigrants to the individual interviews once a month and analyse difficulties that their children face, and we discuss various approaches, methods, and problems solutions. We have started to implement an adaptation and integration program „We are different, but united” of arrived pupils since 2017 of January. This program aims to create favourable conditions for students – migrants and easier to adapt to gymnasium and into the community (society).

Objectives of the program: help to absorb the educational programs; create conditions to learn Lithuanian / Russian languages; develop pupils' socio-cultural competencies; develop skills to communicate with people from different cultures; tolerance education for students; an active involvement of parents in the process of children's adaptation.

The expected qualitative results of this program are: provided equal learning opportunities for students in the educational process by reducing the language barrier. We plan to reduce the arising psychological problems in the multicultural gymnasium space. The expected quantitative results of this program are: 80% of those children who do not speak or speak poorly in Lithuanian or Russian languages, will learn the language so that it will not interfere their learning and communication. 60% of migrant students will engage into the active community life through participating in the class activities and organized activities in our gymnasium.

## ASSESSMENT AND LESSON LEARNT

In my opinion, that the period from the family's arrival to Lithuania and to our gymnasium to this day, we can evaluate as good one: all three children so far have not experienced a discrimination based on religious beliefs, they managed to go through the adaptation period, their integration into the gymnasium life and classes activities goes fast enough, and quite successfully.

The description of this case and its interpretation is useful not only for the whole gymnasium, but also for me, personally as a specialist. Students become more open, tolerant, expanding their horizons, become more aware and learn about the multiculturalism, a cultural diversity, a bullying intolerance, various forms of anti-discrimination.

As I mentioned before, in our gymnasium the cultural diversity is very wide, there are students with various nationalities: Lithuanian, Russian, Jewish, Ukrainian, Latvian, Estonian, Armenian, Belarusian, Polish, Tatar, Moldavian, Kirghiz, Americans, Afghans, Bulgarian, Azeri, Georgian, Tajik, French, Uzbek.

During the breaks, I have noticed that students communicate by using different languages - Lithuanian and Russian, also their own – native language and therefore there are none problems, it is just helps for them better to integrate into the life of gymnasium and to communicate with their peers. I have noticed that organizing continental and various activities for different classes with different cultures where the children of N family are studying, it helps me to learn the aspects of new cultures and at the same time to increase my qualifications, I also learn to solve problems together with students.

However, I still believe that real and tangible and achieved results will be seen a little bit later, it is too early to talk about the achieved results and their quality and it is difficult to assess them as highly achieved and quality. It is necessary to emphasize the smoothness of family's adaptation and integration processes.



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The good news is that all three children are willingly coming to gymnasium and the parents communicate willingly and cooperate with the class masters, teachers, and other students' parents. Students integrate well into the project of language education model and attend additional Lithuanian and Russian languages' classes.

To this day, I can see that children and the whole family more appreciate the Russian language, they often speak and use this language. These three children are a perfect example that in a such age you can learn a language much faster by communicating with peers and adults. With such lovely children, it is a pleasure to work, when you see the passion in their eyes, the desire to know everything and to learn a lot of things and to try more fantastic things. Children are very brave, they are not afraid to make mistakes. I think that such a cross-cultural communication and a cooperation are reciprocal. There are some things that other children can also learn from this family, the main thing it is a respect for each other, a unity, a courtesy, a sincerity, the willingness to learn etc.



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# Lithuania

## Integration of a Girl of Arabic-Lithuanian Origin

### TEACHER

---

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SUBJECT TAUGHT: History

YEARS OF EXPERIENCE: 32 years

### SCHOOL

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**Klaipėda „Versmė“ progymnasium**

SCHOOL TYPOLOGY: Lower Secondary School

COUNTRY: Lithuania

CITY: Klaipėda

WEB SITE: <https://versme.klaipeda.lm.lt/>

### BACKGROUND AND CONTEXT

- Klaipėda „Versmė“ progymnasium is situated in a residential district, in the southern part of the city. The school has its strong teaching and educational traditions. It is highly appreciated among students, their parents and members of the educational community. „Versmė“ is a modern school aiming to educate an active, morally mature personality. The main values are: respect, attention to a personality, tolerance and collaboration to achieve common purposes. 936 students attend the school. The majority of them are from our district, but there is a number of students who come from other parts of the city. 70 teachers work here. The teachers in our school are qualified, proficient professionals, constantly improving their skills and knowledge. Our school has been carrying out intensified learning of English for a number of years. Students from the 5th form have a possibility to have extra classes and extend their knowledge in Mathematics, Lithuanian, English or to close the gaps in their knowledge. As the number of students is big, some rooms do not meet the hygienic requirements, but the school administration manages to deal with the problems. The school is provided with modern teaching facilities: smart boards, multimedia, computers. There are 25-30 students in a class. A special room for class activities has been equipped.

The school participates successfully in Olweus bullying prevention and Lions Quest programs. All the school community takes part in Olweus program activities, discusses school problems and looks for the ways of solving them. This way, all the members of the community feel themselves important and necessary. The school has its own system of stimulation and discipline.

Great attention is paid to the development of socio emotional intellect. The aim is to create tolerant and safe environment for teachers and students. In order to educate gifted and ambitious students the project “I want, I can, I work” was launched 5 years ago. Various activities have been included into the project, possibilities to develop pupils’ creativity, artistic and academic abilities have been created. Researches, surveys, meetings with famous people, educational trips, brain games, interactive quizzes and other activities have been organized. The school popularizes an



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educational activity “class without walls” to make educational process more effective involving all the school space. The school psychologist and the social educator pay a lot of attention to the development of social skills for those students who are socially isolated. School teachers and students volunteer to help those who have difficulties doing their homework.

- People who earn average income live in blocks of flats in the region where is the school. There are not any extraordinary risk spots in the regions, criminal situation does not differ from the average city situation. 25 - 30 % of Russian-speaking people live in the district.
- There are almost no immigrant communities The per cent of immigrant students is small, mostly of Russian, Ukrainian, Belarusian, Armenian origin.
- 27 students were in my class. There were not any real immigrants from other countries, but 11,1% of pupils were from ethnically mixed families (Russian-Lithuanian, Arabic- Lithuanian).

## FACTUAL DESCRIPTION

- The project aim was to integrate the girl into the class and school community and it lasted from 2011 to 2015. Actually the girl was born in the United Arab Emirates, but had already lived in Lithuania for a long time. I was the girl's class teacher from the fifth to the eighth form till she moved to study in a gymnasium.
- Discrimination issues were raised not in class but at school. As the girl was from a mixed, Arab- Lithuanian family, the most serious problems were connected with her appearance: darker skin, exotic appearance. Other students made comments about her during the breaks. As she practiced Islam, there was danger of religious discrimination.
- Problems in the relationships between local and immigrant children are usually caused by the ignorance of cultural differences, historic, social stereotypes, impact of mass media. Local pupils often make immigrant children “scapegoats” due to their personal problems, willing to play a trick, influenced by their parents or other adults. That is why it is necessary to explain cultural differences both for students and their parents.
- Relationships among the students of my class and their parents were good enough. Her mother was the chairwoman of the class education committee from the fifth to the eighth forms, was appreciated by students and their parents. She participated in class meetings, went on trips with the class.
- Some problems appeared between boys from a Lithuanian family and a mixed Russian-Lithuanian family. The conflict between the teenagers had some hints of national discrimination, the boy was insulted because of his mother's nationality. It was evident that the boy felt distressed. Dealing with this case, the analysis of conflict situations was studied, the school psychologist consulted the boys and their parents.
- The refugee crisis is under discussion at present but in 2011-2015 it was not so urgent. Moreover, the girl cannot be defined as a refugee. Last year some of the parents raised the question about refugees. I noticed their fear and stereotype way of thinking, so I considered it my duty to explain the essence of the problem to my students.
- At present we are discussing comprehensively the refugee crisis in Europe. We speak about this issue during the class lessons, in open discussions with school students. I felt the support of my students during the process of the girl's integration. I did not notice my students' bullying the girl because of her appearance or religion. She became an active member of our class, was not afraid to express her opinion about religion, nationality, was not afraid to say ‘our religion, our customs.’ She went together on class trips. Due to girl we found out a lot about Islam, customs of Arab nations. The girl respected both Christian and Muslim customs. In my opinion the students of my class became more tolerant, the number of conflicts was reduced significantly. Teachers who worked in this class did not have any problems because of this situation.

## ACTIVITIES CARRIED OUT

- We discussed a lot about tolerance and stereotypes during our class hours. The students worked individually, in pairs, in groups, they analyzed problematic situations, learnt to find ways to solve them. We analyzed video episodes, practiced acting different situations. We studied the phenomenon of a ‘scapegoat’ using the images from the Bible and the present life. History lessons were very useful: it was possible to analyze cultural, religious differences, forms of discrimination, based on the historic background from the very early days till now. I paid attention to the analysis of religions, I tried to make students understand cultural and religious differences, form the respect to other cultures.
- I aimed at discussing about religious, cultural differences with respect, and tried to teach them hear each other. While learning about Islam, she was the ‘expert’ in this religion. The girl had a possibility to feel herself important, equal to the other students. Non formal education activities were especially successful. As I was the leader of the project “I want, I can, I work’ I had a possibility to involve the school community into the process of tolerance education. In 2013-2014 we carried out a project “Historic and national costume” which lasted for half of a year. The students presented to the school community costumes of different nations and different historic ages in a public event. Ines and her friends made a national costume of an Arab woman. She was very proud to present the national



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Arab costume. The pupils were interested in various details of the costume. - We participated in the project "Tolerant school, safe society" launched by Klaipeda University in 2014-2015. We conducted a survey "Understanding of tolerance in my school". The aims of this survey were to analyze the comprehension of tolerance and the cultural cognition among the school community members and to overcome preliminary views and stereotype prejudice, break discrimination barriers. At the time of the research we analyzed the attitude of students and teachers towards the racial, national, religious and sexual minorities. We questioned 500 students and 70 teachers. The students themselves analyzed the data. The results were presented to the school community. The conclusions of the research: the students and teachers expressed high tolerance to the people of different races and nations and they were the most intolerant to homosexual people. The conception of multiculturalism (racial, ethnic, sexual identities) was introduced to the teachers and the students during the event at school. We agreed that intolerance which was related to these social and cultural categories evidenced in racism, xenophobia, homophobia, sexism, religious fundamentalism, violence, bullying and other forms of intolerance. We presented our project during the conference organized by Klaipeda University. We were highly evaluated, received a diploma for the most scientific project and were invited to participate in an international conference in Ryga. - We organize annual activities at school dedicated to the commemoration of the Jews genocide in Lithuania which is very useful for developing tolerance at school. We choose various forms to commemorate this day. Senior students sometimes teach junior ones. An interactive quiz game about world religions was organized. I use the publication "Integrated lessons about human rights" for class hours and other events. I participated in the project "Teaching about human rights" launched by the British council for three years. I have discussed refugee problems, xenophobia in my lessons. The publication "Integrated lessons about human rights" has been presented to the school teachers and everybody can use it. - The students from my class participated in all the researches and events therefore their multicultural knowledge and values were developed. All those factors determined good relationships among the students in my class. Parents are always informed about the activities of the project "I want, I can, I work". School teachers are always informed about the events organized by the project leaders and encouraged to participate.

#### ASSESSMENT AND LESSON LEARNT

- I think the result was achieved: the girl did not suffer discrimination due to her religion, she integrated successfully into the class and school community. She became self-confident, her sense of self-esteem increased. Remarks about her exotic appearance disappeared in senior classes. As far as I know she has successfully integrated into the class community of her new school and she has contacts with her former classmates.
- The analysis of this issue was useful for the school community and personally for me. The students became frank, more tolerant, they gained more knowledge about multiculturalism and forms of discrimination. It is especially important nowadays when the refugee crisis threatens Europe and the number of discrimination and xenophobia issues is increasing. There are more students of different races, nationalities at school now, but I can notice at my lessons and during the breaks that they integrate to various groups without difficulties.
- This case study helped me to shape a consonant class community, help my students solve conflicts among themselves. I gained more experience and knowledge how to deal with conflicts constructively. I have understood that a historic background especially between Lithuanians and Russians is very important and it is necessary to teach pupils to dissociate from historic mistakes, past offence, not to connect that with present relations among people. If there were still conflicts in my class based on nationalities (among boys of Lithuanian and Russian origin) in junior classes, they disappeared in the 7-8th forms. Working on the project "I want, I can, I work" I pay much attention to multicultural education. We went with a group of students to the film festival "Inconvenient films" and watched films for children about bullying, about problems of emigrant children from Syria in Europe, discussed refugee problems. We organized debates at school "World without borders". We discussed challenges of globalization together with students from Klaipeda University. Now we are working with pupils from the seventh form on the integrated History - ICT project about six religions. We are going to present this project to the 4th form students. Pupils have become more daring, they are not afraid to express their opinion, they know more. We try to involve more students and teachers of the school. Parents have become more active in coping with school problems as well.
- I think this case study helps to cope with problems of national, religious, racial discrimination and fight bullying at school. Pupils learn to be intolerant to inappropriate, malevolent behavior among their peers, teachers and students, children and their parents. They notice problems at school and in their surroundings more often, they want to solve them, they have become more active citizens.
- In my opinion, both formal and non formal education is important while solving problems of integration, teaching about discrimination and human rights at school. Lessons of History, languages are of particular significance, you have a lot of possibilities for discussion, development of moral values, understanding a child.



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- I think, that the strategies I applied may be widely used. I have understood that a team of qualified, competent, active teachers or other adults is necessary to implement changes at school. You have to generate students' curiosity, encourage their initiative. In my opinion direct communication with people of different nationalities, races, religions is of great importance. It is urgent to find attractive, appropriate to pupils age forms of education, organize more discussions, projects on multiculturalism, human rights issues.



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# Portugal

## Walls of Europe

### TEACHERS

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SUBJECT TAUGHT: Philosophy and Arts

YEARS OF EXPERIENCE: 35

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COUNTRY: Portugal

SUBJECT TAUGHT: Philosophy and Arts

YEARS OF EXPERIENCE: 25

### SCHOOL

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#### **Escola Secundária José Falcão**

SCHOOL TYPOLOGY: Upper Secondary School

COUNTRY: Portugal

CITY: Coimbra

WEB SITE: <http://esjf.edu.pt/>

### BACKGROUND AND CONTEXT

Escola Secundária José Falcão is located in a central area of our town, Coimbra, and it has a long history. We were the first high school in Coimbra and one of the first in the country. Geographically, Coimbra is located in the center of Portugal and it has long traditions in the learning field: Coimbra's University, with over 800 years, is one of the oldest of Europe. Culturally the region is very rich in ancient traditions that persist till today.

Actually, we celebrate the 185th year of existence. With a total of about nine hundred students, eighteen foreigners from several countries of Europe Africa and America. Our school is mostly directed to those who wish to follow higher education, most of them are science students. However, it also hosts one professional course. The school has a Students' Association which is very dynamic and concerned with everyone's success, Always supporting, and being part of the activities proposed by teachers.

### FACTUAL DESCRIPTION

As part of the celebration of the International Human Rights Day - 10 December 2016, a team of teachers of Arts, Philosophy and Portuguese worked in an interdisciplinary way to develop the project "Walls of Europe", in order to sensitize students and to make them think about this theme.



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This project, organised in several activities, regarding human rights, aims at reflecting on one of the major issues of our time, the walls of Europe. We have heard about them, but installed hedonism, noise, distance and media images "trivialize evil." We think that with the project "The Walls of Europe", which was addressed to all the students, the school made a contribution to develop the knowledge and understanding of human rights. Many migrant issues were raised, leading to several important discussions, focusing mainly in the urgency of inclusion of migrants and refugees in Europe. Discrimination and social exclusion issues were also raised, namely homeless and refugees issues. The impact was very positive, leading to a major perception on the part of the students, regarding the migrations and refugees problems. The students became more aware to the importance of an active citizenship and to the respect for human rights as a way to the current challenges.

#### **ACTIVITIES CARRIED OUT**

To promote reflection on these subjects, the project included several activities, such as the visualization of the film "Ladri di Biciclette" by Vittorio di Sica and play "Tell the Truth to Power", by the Bonifrates company and a contest of phrases and texts about the refugee crisis. It was also organised an exhibition through the students' artistic practice. The goal was to alert the educational community to the challenges that Europe, and the world in general, are dealing with. For this purpose, the appropriation of the material card as a metaphor for a reality, where the card, despite its fragility, is much sought after by those seeking a vehicle, a rest bed or a territorial "house". Finally, food items were collected and delivered to an organisation that is dedicated to accompanying children from Portugal and foreigner countries.

The NGO "Amnistia Internacional" was involved in the process, monitoring and contributing with their acquired know how along the years.

Non formal education tools were applied, namely participation and artistic tools. Students were very motivated demonstrating commitment and dynamism in carrying out the activities. Generally, the parents showed interest in the activities developed.

#### **ASSESSMENT AND LESSON LEARNT**

The results were positive. The students have gained the notion of the importance of actively participating in issues that involve human rights, particularly in the defense of the most vulnerable and defenseless. They have acquired the notion of the importance and urgency of a more participatory and consequently more inclusive society. The activity also led students to contact with children and young people from other parts of the world.

The students' expression through writing (sentence contest) and artistic expression (exhibition) less ephemeral forms of manifestation become visible for all school community, students, teachers and parents.



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# Portugal

## Multiculturalism in the English class

### TEACHER

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COUNTRY: Portugal

SUBJECT TAUGHT: English

YEARS OF EXPERIENCE: 25

### SCHOOL

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**Escola Secundária Infanta Dona Maria**

SCHOOL TYPOLOGY: Lower Secondary School

COUNTRY: Portugal

CITY: Coimbra

WEB SITE: [www.esidm.pt](http://www.esidm.pt)

### BACKGROUND AND CONTEXT

Escola Secundária Infanta Dona Maria (ESIDM) is one of Portugal's most prestigious state schools. It is located in the centre of Coimbra, a city whose social, cultural and economic life is intimately linked to its 700-year-old university. ESIDM was refurbished in 2008 and offers the best facilities both to teachers and its almost 1000 students ranging between the ages of 13 to 19. The percentage of immigrant students at school is very low, under 1%. Immigrant students are mostly from Portugal's former colonies in Africa or from Brazil. There was no immigrant student in my class.

### FACTUAL DESCRIPTION

The issue of multiculturalism was raised as part of the national syllabus for English in year 11. All students at secondary schools address the topic. However, teachers have the freedom to decide on the extent and specific contents to be addressed. I chose the following subtopics for this unit: 1. How Britain became multicultural. 2. Illegal Immigration and refugees 3. Racism There weren't any immigrant students in the class and no other teachers or subjects were involved. It is difficult to assess the impact the classes had on students but the first two lessons revealed quite a number of stereotypes regarding immigration and refugees and highly manipulated information regarding the issue.

### ACTIVITIES CARRIED OUT

The materials and activities used were designed to foster students' participation and interest in classes. In subtopic one - What exactly is a multicultural society? - students watched a documentary on present-day-Multicultural Britain. The students learned about the historic events that led to multiculturalism in Britain and the mostly positive social, cultural and economic impact immigration has had on Britain. In subtopic 2 - Illegal immigration and Refugees - students were confronted with the plight of refugees on their journey into Europe. The students listened to and



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debated the song “Shaktar Donetsk” by Joe Strummer & The Mescaleros. The song describes the journey of a Macedonian refugee into Great Britain in the back of a lorry. The song makes clear references to human trafficking and severe border controls. It also describes the life of immigrants/refugees once they reach their final destiny. In the aftermath of the song students were asked to work out an imaginary diary of the immigrant in the song, thus making them write from the perspective of the immigrant. Students also read different texts with real life testimonies from refugees who had crossed the Mediterranean Sea. Subtopic two ended in a debate/role play about the refugees crisis where students had to adopt roles that ranged from the refugee to the right-wing politician. Finally, in subtopic three-racial stereotypes – students read a text from Michael Moore’s “Stupid White Man” confronting them with the persistence of racism within the American society.

### **ASSESSMENT AND LESSON LEARNT**

Assessing results is very difficult. However, it was possible to notice that at the beginning of the unit a number of students had a rather negative view on the refugee crisis, expressing both their opposition to welcoming refugees in their country and the most blatant stereotypes (associating refugees to Islamic terrorism, the idea of an invasion etc.). Students were confronted with facts and figures regarding European immigration and information on the economic impact of immigration which is often withheld from them in the traditional media. So, I do think that some students were challenged in the way they looked at the refugee crisis and that some changed their perspective on the issue. The role distribution in the debate forced some students to adopt a role that was contrary to their initial viewpoint.

Addressing these issues in the English class is very rewarding for both teachers and students. Not only does it enrich the class but it gives teachers and students to confront different points of view. The teachers are given the unique possibility of promoting human rights issues whose impact transcends the classroom.

The replicability of the strategy applied is easily attained. Materials were shared among all teachers. The song, for example, was done with all 11th graders in school.



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