GLOBAL CITIZENSHIP EDUCATION, MULTICULTURALISM AND SOCIAL INCLUSION IN EUROPE:

THE FINDINGS OF THE PROJECT
I HAVE RIGHTS

Edited by
Alessandra Viviani

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This book builds on and represents the final outcome of the I Have Rights Project (IHR), an Erasmus+ KA2-Strategic Partnership which has been carried out from 2016 till 2018 in 6 European Countries (France, Belgium, Greece, Italy, Lithuania and Portugal). The contributors to this volume have been involved into the various stages of IHR, including the teachers, who authored the final part of this book and who all met in Siena in September 2017 for one week of training and sharing their daily experiences and best practices dealing with multiculturalism at school.

The basic idea of IHR, and of the book, is to explore and reflect on the impact on education of the sometimes dramatic changes which are taking place in many European societies. Today's Europe is faced with unprecedented challenges, calling into question its fundamental values: democracy, inclusiveness and human rights. There is no doubt in the minds of the partners to this project, and in the authors of this book, that these challenges need to be understood and critically analysed, but, more than that, they need to be faced and to be given concrete answers within the framework of the protection of fundamental rights for all.

The starting point of IHR is in fact the assumption that one of the main causes for today's path towards intolerance, xenophobia and violence, especially at school level, is a lack of understanding of what global citizenship and human rights are really about. In particular children and young persons at school are more and more faced with a kind diversity which they cannot cope with. They seem to be lacking those intercultural competences which are essential in order to consider diversity rather as a bonus than as a threat, as its demonstrated by the data gather through the questionnaire which IHR partners institutions have distributed to 3,000 students.

Unfortunately too often schools perpetrate rigid and judgmental teaching methods which do not contribute to the realisation of a positive multicultural environment. This is way IHR focuses on the need to involve first of all teachers and educators in raising their awareness about what intercultural competences and human rights education can bring about in terms of inclusiveness at school. Again also in this sense the results of the IHR questionnaires delivered to the teachers demonstrate the need for the improvement of their professional intercultural skills.

The results of IHR questionnaires, the meetings with all the teachers and educators of the 30 schools participating in the project, the human rights education laboratories done with the students, have led us to the conclusions enshrined in this volume.

The volume is divided in four parts devoted to what we have considered as the main aspects of the possible path to the construction of an inclusive school environment. First of all any activity towards inclusion and intercultural competences must be based not only on the clear definition of what these competences are about, but rather on their interaction with the basic concepts of children rights and right to education, which are considered by the authors of the first part of the book as the only available road towards social inclusion. The second and the third parts of the volume deal with the social context on which the proposed human rights framework is going to operate. In particular the concepts of identity and otherness are discussed, as well as issues related to migration at different levels. Moreover the results of the IHR questionnaires and innovative teaching methods are analysed in this part. Finally, the fourth part of the volume considers more specific skills and best practices which can be deemed as conductive to social inclusion and children rights respect at school.

The book does not pretend to solve all questions connected to the tensions originated at school by the presence of migrant or migrant descendants children. The conclusion drawn during the life of IHR and confirmed by the contributors to this volume is that inclusion at school is essentially interlinked with intercultural competences of both teachers and students and depends on the adoption of innovative teaching methods and on a sound understanding on children rights. In other words, inclusion at school is

the key to the affirmation of common European democratic values and is based on the recognition and guarantee of the human right to education and on the right of each and every child to be heard without discrimination.

Siena, June 2018   Alessandra Viviani

PART 1
INTRODUCTION

The School Institution Faced with Cultural Diversity: Reflection, Stakes and Evolution of Teaching Practices

Pierre Dehalu[1]

Abstract

In Liège, Belgium, a region noteworthy for immigration, teachers, pupils, and, more generally, the school institution are confronted daily with an essential reality: taking cultural diversity into account. Ignored by some and exacerbated by others, this phenomenon is affecting the whole contemporary world, struggling with all the markers of globalisation (mobility, energy, environment, terrorism...), and requires specific attention from educational authorities at national and European level: learning to coexist with and respect one's neighbour has become one of the major skills to instil, to transmit to young people; it is a guarantee of peace, even of survival for mankind. "Mutual understanding between human beings, both close and foreign, is now vital to help human relationships emerge from their barbaric state of incomprehension" (E. Morin, 2000: 14). Obviously, the recent dramatic events related to the wave of terrorism in the Western world do not support this attitude: to be attentive, to show respect for everyone, is not self-evident. To open to cultural diversity, to open to the other, different from oneself, present a risk. For the teacher, as for the pupil, to banish ethnocentrism, to fight discrimination, to encourage the integra-

tion of foreign pupils (immigrants, refugees), to work for equal opportunities is a real challenge. While safeguarding the safety of all those who attend the institution, which sometimes must face unpredictable conflicts or unfortunate incidents, the school community must carry out necessary preventive work. The stakes are essential. Indeed, "there is no education without reference to values, to culture" (M. Ferreira Patricio). But culture is not one, it is multiple. Culture is not simple, it is complex. It is not primarily connected with possession, it is at first, for us, a mode of being, it is alive; it can encourage listening, exchange, dialogue. This is what we want to highlight in this presentation. The European programme *I Have Rights* is part of a both evaluative and forward-looking approach: how schools are concerned by interculturality? What new challenges do teachers face? According to what perspectives? Through which institutional and associative initiatives? Which concrete actions?

Keywords: culture, education, diversity, otherness, intercultural, citizenship

I Cultural Diversity and Awareness of the Field

1.1. General Background

Nowadays, cultural diversity has taken a not only local or regional dimension, but also a global one. Current news, the media invite us to take it into consideration on a daily basis.

Shortly after the World War II, this phenomenon had a peculiar fate due among other to the creation of the Council of Europe, whose first mission was to build peace and reconcile peoples who hated each other and had been at war for centuries.[2] As years passed, those European nations, which gradually learnt to know each other and how to live together, saw their economic situations improve; Europe rose, peaked, presenting itself to the world, and particularly to the less privileged, as an Eden, that needed to be reached. This rise cannot hide reality:

> [It] is now characterised by the diversification and superposition of the origins of those who now make up its population,

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[2] The Council of Europe, created in 1949, after the Universal Declaration of Human Rights, gathers 47 States; not to be mistaken with the European Council.

writes H. Laigneaux. Its social fabric is deeply transformed by the presence of people of multiple origins, of different cultural identities and of distinct religious traditions, all gathered on a same territory. (H. Laigneaux École et diversité culturelle, 2007)

1.2. To Inform, No to Deform

Immigration-related questions move and disturb opinions; the media awake fleeting, usually negative emotions, try to scare without sufficiently checking the validity of the information they spread, without fact-checking or critical analysis. How can individuals, mere citizens, correctly assess an event that often goes beyond the local dimension? Data on the presence of immigrants in Belgium, political or economic refugees, are presented in an incomplete and truncated way. A few months ago, Jean-Michel Lafleur and Abdeslam Marfouk, researchers at the University of Liège, published a book to "deconstruct prejudices towards immigration", to put an end to rumours, to "fake news" spread by certain media, to correct and give nuance to information shared on social networks (J.-M. Lafleur & A.Marfouk, 2017).

The authors first highlight the enduring confusion in opinion, and therefore among young people, between indifferently used concepts such as: voluntary immigrant/immigration (for economic or family reasons) or forced immigration (war, disaster), migrants, native, foreign-born, asylum seekers, refugees... subject to various interpretations. They also question representations that move readers, listeners and viewers. They survey people about the proportion of immigrants in Belgium; the reply (29%) largely exceeds reality (16%). They add: "Nearly one Belgian out of ten believe that immigrants represent 50% of the Belgian population". Perception and feeling vary a lot depending on age, gender, social and economic status, as well as the distribution of immigration in the different regions of the country and the national territory (id.: 19-24).

The same researchers also observe that

although immigration is becoming a major political concern worldwide in the 21st Century, the phenomenon is not new, neither in Europe nor in Belgium. It is a permanent feature in the country and is explained firstly by industrialisation and its fast

economic development, as well as its location in the centre of Europe.

They remind that between 1830 and the end of WWI, Belgium was mainly an emigration country: "Belgians fled the country at the outbreak of the two World Wars (one million during the first one)" (id.: 25).

The authors observe again that,

> unlike what many think, the immigrant population in Belgium is mainly European: nearly one immigrant out of two was born in a EU member state (48%) and one out of four in an African country (26%) [...]. Four countries concentrate a bit more than one third of the immigrant population established in Belgium (36%). People born in Morocco (210,985) are first, followed by France (185,844), Italy (130,414) and the Netherlands (120,504) (id.: 29-33).

1.3. Cultural Diversity at School: A First-hand Experience

While everyday involvement in a class is not suitable for perspective and theorisation, addressing the question of immigration without having been a witness or actor in the field and experienced a long immersion seems difficult or impossible. A slow work of iterations, to-ing and fro-ing between practice and theory is salutary and even indispensable. Pedagogical practice allows the induction-based production of lively, more verifiable knowledge than abstract knowledge on the topic. This school reality I have been personally confronted to is striking: from the first day of teaching, from the first hour of lesson, I have witnessed a real situation of racism between students, which I tried my best to solve. The situations-problems, born out of varied contexts, succeeded one another, without always leading to solutions. Throughout my careers, first as a secondary school teacher for about fifteen years, including in vocational education, then as a teacher trainer for twenty-five years, I have amassed experience that led me to question myself about diversity education, make my own opinion on how to apply it and experience it, attend training for several years, create tools to act by myself in class, before teaching it and then help future teachers act efficiently, letting experience pile up to make sense of it. Participative observation in class is a

relevant, credible and useful method, like an anthropologist who studies reality involving themselves in the life of a tribe, a particular group, which they observe doing their best to "make the familiar exotic and the exotic familiar", trying hard to go beyond their point of view, at least temporarily, to interest themselves in others' point of view. From this observation, the teacher is able to work efficiently, taking a step back, acting as a reflexive practitioner.

I.4. Let's Build Bridges, Not Walls

Traditionally, "education and teaching have a directly social and political function; they aim to reproduce and continue society by building between the individuals that make it up a shared world of representations and values" (Ch. Delory-Momberger & B. Mabilon-Bonfils, 2015: 6). To transmit is before all to perpetuate memory: "Those who cannot remember the past are condemned to repeat it" (Santayana). To transmit is also to give priority to knowledge.

As it was developed in Quebec school programmes (Ministry of Education of Quebec, 2003), in France through educational action projects (P.A.E.) and artistic and cultural projects (P.A.C.), or the movement Escola Cultural, experimented in Portugal in the '90s by Professor M. Ferreira Patricio, integrating the cultural dimension in learning and teaching is arguably relevant. It fully justifies the wish and will expressed by the advocates of those educational, humanist and even culturalist movements, willing to "contribute to students' global training", to "enhance their personal development", to fight the technocratic movement that threatens to "divert" school from its mission, to give education a cultural dimension and to continue the effort of culturally enhancing the curriculum. In a way, these approaches consider that culture is a global social phenomenon that influences individuals and shapes their behaviour. In this sense, J.-M. Zakhartchouk (1999) calls the teacher a "cultural transmitter".

Another aspect of this cultural dimension widens the gap; it appeared in popular suburbs, overpopulated, often insalubrious areas, ridden by boredom, promiscuity, poverty: that culture paved the way to violence. From this the notion of "culture clash" (C. Camilleri & M. Cohen-Emerique, 1989) invites us to deconstruct this idealist vision

of our relationship to culture, and to defend a more constructivist vision, considering that situations have an uncertain character, stakeholders bring to it their own dynamics; individuals and culture build and/or destroy each other.

Thus, between the first teachers-transmitters, who aim to reconcile school and culture, with a capital C, prerogative of culturally rather homogeneous schools, and the second, who aim to reconcile students of different cultures between themselves and try to create conditions to let them live together in harmony, there is a world of difference: these are different jobs and missions that explain why a category of teachers, who were not prepared for the second challenge, flee or give up.

Being a cultural transmitter is "putting in relationship". It is thus being an intermediary, a mediator, and even an "awakener"; this implies that the teacher, the educator must be prepared to "approach the two banks", attend the two environments, understand them and set trustworthy points of reference. Because of their situation, and depending on the context they have lived and been trained in, teachers with an immigrant background, who deserve more credit, can turn out to be the best transmitter (P. Dehalu, 2003). So can teachers who, during their studies, participated in international mobility programmes, and young people from families who have lived abroad or children of mixed couples, belonging to different cultures.

Success lies in collective work; the whole school community is invited to take on this role of "transmitter".

II. Reminding a Few Conceptual Tools

Everything seems acquired, but nothing is obvious in social sciences. It is therefore useful to question the meaning of a few necessary conceptual tools related to cultural diversity.

II.1. What Is Culture?
II.1.1. In search of a definition

The meaning usually given to this word, "culture", is often little clear, ambiguous. Back in the early seventies, Pierre Emmanuel observes in France that "the word culture, especially since the last

war, is increasingly less taken in its traditional sense, related to the adjective "general".[3] "General culture", we know what it is: something specific, reassuring, educational: some baggage, acquired knowledge. But "culture" on its own, he wondered? This is an ill-defined notion, both elusive and extensible." (P. Emmanuel, 1971). Our own country, Belgium was at the same time confronted to an existential question, which would soon take a political turn on whether one can be both Belgian and Walloon or Flemish, Belgian and *Liégeois* or *Bruxellois*, or whether it is impossible. P. Emmanuel distinguishes two notions of culture: in the first and traditional meaning, culture means "one person's range of distinctive features regarding all the aspects of their environment"; it concerns rather "an individual or a certain elite". In the second meaning, it refers more to "an ensemble of ways to see, feel, perceive, think, express, react, ways of life, beliefs, knowledge, realisations, customs, traditions, institutions, norms, values, habits, hobbies and aspirations". It concerns "the members of a community" and "consolidates its unity in one given era".

> What concerns us, P. Erny writes, is a system of meanings specific to one group, an ensemble of dominating significations that appear as values and generate rules and norms, which one group preserves and endeavours to transmit; a system of meanings that models, structures the psychological being, bring it to a certain extent to perceive, think, act... in a similar way as the other members of the group. (P. Erny, 1981)

Thus, in the first and traditional meaning, culture is something acquired that distinguishes its possessor, raises them on the social scale and legitimises their power. In the second meaning, culture is rather a way of being; "it is felt – P. Emmanuel writes – as everything that affects quality of life".

II.1.2. A many-faced concept

We can again distinguish other notions of culture: impregnation culture (or culture of origin) and acquired culture (or learnt culture).

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[3] Translator note: in French, "culture générale" means "general knowledge".

To help us grasp the first of those two notions, J.-P. Obin and A. Obin-Coulon propose this metaphor:

> We now know, they explain, that along with his mothers' milk a little man also sucks a way to see the world that he will never forgets. Those initial contacts with others, with objects, the way to be touched, pampered, pushed, given rhythm, spoken to, will integrate his body and constitute a sensitive memory. The upholders of this notion of culture see in this memory a matrix of behaviour. This second matrix becomes for the child a window on the world, from which they will feel, explore, and enhance their sensitive experience. Those first experiences of the world shape in ourselves hollows and marks from which we approach things and people, thanks to which we live in time and space. This hidden culture is acquired through impregnation, sometimes early. (J.-P. Obin & A. Obin-Coulon, 1999).

As for "acquired culture" or "learnt" culture, the same authors observe that

> only pulling oneself off prejudices and the authority of tradition can the human spirit become capable of a rigorous, rational, and even scientific approach to reality. [...] The subject, in this perspective, constitutes itself through an individual and intellectual process; by pulling off tradition they access rationality. [...] In this concept, they conclude, we insist on the deliberate and conscious effort through which humanity is accessed, individually and collectively. Building on this properly human capacity, we perceive the organisation of life in common (J.-P. Obin & A. Obin-Coulon, 1999: 72-73).

Four concepts of culture:

Liberal concept	Humanist concept
1. Culture appears as an ensemble of distinctive features of one person in comparison to all the aspects of their development 2. It concerns an individual or a certain elite 3. Culture is acquired and distinguishes its possessor, raises them on the social scale et legitimises their power 4. It is measured in terms of profit 5. It rather fosters personal achievement	1. Culture appears as an ensemble of ways to see, feel, perceive, think, express, react, of a specific human group, and distinguishes it from other human groups 2. It concerns the members of a community and consolidates its unity in one given era 3. Culture is rather a way of being; it is felt as everything that affects the quality of life 4. It is measured in terms of values 5. It can foster the common well-being
Culture of impregnation (or culture of origin) 1. Spontaneous, innate, natural culture 2. Collective culture, related to sensitive memory, to emotional, relational experience 3. Culture as a mould, as a matrix of all the group's activities 4. Knowledge that is usually orally transmitted, popular knowledge 5. Promotion of one culture of the particular, the local 6. Culture as "cement" of the group members	**Acquired culture** (or learnt culture) 1. Culture resulting from "pulling off" prejudices and traditions 2. Culture developed thanks to a rigorous, rational, scientific approach to reality-knowledge 3. Culture as an intellectual construct, resulting from an effort, a sustained work of society 4. Elaborate knowledge, scholarly knowledge (notion of educational culture) 5. Culture that tends towards the universal 6. Culture as the premise of a contract signed between responsible individuals

Far from draining the complexity of the concept, these definitions require a crucial question. Behind this attempt at classification prevail two visions, one rather "vertical", "hierarchised", and the other horizontal, or even egalitarian: are they forever contradictory? Should we consider the presence of impermeable walls between them, or are these porous, open to exchanges, fostering harmonious coexistence, without denying the expression of inevitable tensions? Behind this double vision various education theories have developed, and been defended by sociologists such as P. Bourdieu, R. Boudon, M. Duru Bellat, J.-C. Forquin, psychologists and pedagogues (P. Freire, J. Ardoino, A. Jacquard…), as well as philosophers (Hannah Arendt).

It is probably relevant to make a distinction between past, acquired culture, to be protected and preserved, and a culture to create, to build, a culture in the making: "All genuine culture is prospective, claims G. Berger. It is not the sterile evocation of dead things, but the discovery of a creative impulse that is passed through generations and that both warms up and enlightens" (G. Berger, 1962).

The iterative movement of a "culture" must also be considered. It ranges from the particular to the universal, from the individual, even the personal, to the collective, one emphasizing individual well-being, but maybe also hatred of the other, one that globalises values such as citizenship, protection of humanity, even the human species, with all the nuances and interpretations it implies: culture of uniformity, enculturation, acculturation, assertion of one minority, nationalism, communitarianism…

Finally, it would be regrettable to ignore the distinction between nomad cultures and sedentary cultures, the latter being the most threatened, weakened. Crossing between the two forms of culture, that cannot be restricted to the mere recurring situation – yet relevant – of Romani people, produces new conflicts (M. Maffesoli, 1997). What makes indeed the concept of culture complex, is the way an individual, the group, approache(s) and structure(s) their relationship to space and time.

II.2. Notions of Multicultural, Intercultural and Diversity Education

In the 1990, teachers were proposed to develop a multicultural and even intercultural education, essentially considering that they had to arouse in class openness to others, to encourage connections between different cultures and foster integration. Distinction between the two concepts has been the object of different, including linguistic, interpretations. For the sociologist M. Martiniello, the concept of "multiculturalism" is more "based on the recognition of the principle of cultural and identity diversity rather than that of homogeneity at the basis of the model of nation state".

Frequently, [he writes], opponents to multiculturalism have reduced it to [...] the image of a society characterised by antagonistic coexistence or at best without interactions, between groups with impermeable borders"; [...] some, he continues, have preferred to use the word "interculturalism" to insist on the importance of links to promote between the different groups living in the same society without recognising that multiculturalism [...] does not exclude such interactions between ethno-cultural groups. [...]. The upside of the term multiculturalism is to be broader and less exclusive than "interculturalism", [the researcher concludes]. What is essential, he concludes, is the process or processes implemented to foster meeting and exchanges and to get one out of a relationship that turns the other into just another one, in indifferentiation" (M. Martiniello, 2012: 40-42).

In the early 2000s, the phrase "diversity education" was used in official texts and decrees, including the reform of initial teacher training in Belgium (2001), encouraging a positive and constructive recognition of diversity in a school context. Education researchers observe that "recent educational reforms and practices, including those that concern differentiated and inclusive education have this purpose: they suggest that recognising diversity is key to foster school success" (L. Prud'homme, R. Vienneau, S. Ramel & N. Rousseau 2011: 5). But a deep diversity education means to adopt a series of approaches, attitudes: learning how to know oneself, live and work in mutual respect, foster the expression of every member of the group, being able to express one's point of view, presenting one's convictions in a critical way, being attentive to others, searching one's place... Those researches sadly observe that "this democratisation of education rather generalised a same education for all students, regardless of their heterogeneity" and could explain the inexorable increase of school failure (id.: 13).

II.2. The Three Attitudes in My Relationship with the Other

In concrete, three attitudes can be distinguished in the relation I establish with the Other who, like me, has a specific culture,

constituent of our identity; three attitudes that result from the person's education and history, and those of the group they belong to. Classically, we can distinguish:

-Rejection, related to fear of the other; denying the other – who seems to threaten me, wants to take my place or at least covets it – can bring me to aggress them, want to destroy them, wipe them out. This "negative" attitude, of denying the other, can take various forms: racism, ethnocentrism, communitarianism. I am ready to accept the other as long as they are like me, I value them if they behave and think like me. This first attitude, characteristic of a week self, related to a negative perception or image of oneself, weakened by life elements, forces me into withdrawal, or even escape. Society is thus made up of a "multitude of sames", which, to safeguard security, will look for a scapegoat…

-Indifference, a "neutral", rather passive attitude, I do not oppose the presence of the other, I put up with them, tolerate them, but I do not wish to share, to truly engage in a relation with them. We "coexist". This second attitude can be called "pluralist" as I express my respect for ways of living, thinking, believing, that are not mine; it is a form of cultural relativism. From the position that "no society is fundamentally good, but none is completely bad," Cl. Levi Strauss writes

> all offer some benefits to their members, taking into account a remaining of unfairness (inequality) the importance of which seems approximatively constant […]. In other words [the anthropologist continues] any civilisation bears in itself tangible proofs of both success and thus credibility ('seriousness'), and potential inexorable decadence, decline on the more or less long term (Cl. Levi-Strauss, 1955: 417).

-The positive, committed, intercultural attitude; an "unconditional" open attitude to the other, in which the self, while fully asserted, accepts the different other, a "self as another" (P. Ricoeur, 1990) and accepts to question one's convictions, one's way of life, all its being. "Others do what you do, but many do. And they do it in their way, and in others'" (S. Mantieangeli & C. Sitja Rubio, 2014: 16). This third, resolutely pacifist, attitude invites me to lis-

ten to the other, to "listen to their difference" (M. Righini, 1978), to put myself in their shoes, take a step back to understand their point of view, their convictions; it brings me to step towards them in trust, stretch my hand, prefer peace to hostility, friendship and love to hatred. And eventually value the other's contribution as a richness.

"The other is a face", "the other is speech and words" claims Levinas.

> The other [the philosopher writes] concerns me before any debt I owe them, I am responsible for them regardless of any wrongdoing I did them. This relationship in which obligation to another prevails anything I can expect from them is essentially asymmetrical (E. Levinas, 1982: 74-75).

More than taking cultural diversity into account, the other invites me to an experience of alterity, one other who I am led to consider not as one among others (alius), but as my alter-ego, comes out of their indifferentiation. Indeed, "in a relationship of alterity, we know the other in their cultural and religious difference, but, even more so, a mutual commitment is established, what Levinas call "mutual responsibility" (E. Levinas, 1982: 75). "You become responsible, forever, for what you have tamed". (Saint-Exupéry).

III. School Institution and Diversity Education Practice

To achieve tangible results, diversity education must depend on authorities that provide endorsement, expertise. The process must be evaluated. Teacher training must be provided, and methodology and strategies proposed. Efficient tools must be created.

III.1. Official Willingness in French-speaking Belgium?

"To understand man in his diversity" is one transversal skill in education in French-speaking Belgium: it is officially written in the decree on basic competences. (Decree Cfwb, 1997). The "*Pacte d'excellence*", currently in progress, has good intentions, advocating the development of inclusive education and the promotion of social mix. Its propositions refer to the development of a humanist society,

"respect of the diversity of everybody's personal histories, convictions and cultural origins", "sense of commitment and responsibility, of solidarity, of generosity, of effort, of freedom and creativity".

Based on objectives of transparency and equity of the enrolment process, and fight against school failure and support to social mix, the decree, the application of which has been bumpy, is threatened to be abrogated. Which strategies will the pact create to keep improving diversity education?

III.2. European Support

Discreetly and with little means, the Council of Europe has carried out a ground-breaking work since the end of World War II. The European Union intensifies its awareness work about intercultural education; it releases multiple reports and recommendations: 2008, year of intercultural dialogue, led to numerous and varied projects, about young people and education. It continues to support a range of activities, including through Erasmus mobility programmes, and supports other initiatives such as the *Intercultural learning project* for teachers and students: created by a few national and European organisations and schools, it proposes a range of educational activities and has created tools to integrate intercultural learning in secondary schools, manage groups of students from different cultures and value mobility experiences.[4] We can also mention the European Peer Training Organisation (EPTO) a European network of young people and organisations, which for over twenty years has used peer training to fight all forms of discrimination.

III. 3. Taking Migrants' Schooling into Account in French-speaking Belgium

Recently questioned about the schooling of students with an immigrant background, the Council of Education and Training in French-speaking Belgium observes that

> efficient teachers are those who, with students of different social origins and abilities, stay aware of the fact that their teaching

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[4] http://intercultural-learning.eu

style does not have the same impact on all students and are therefore able to differentiate their educational practices, according to the student they address.

The same Council points out best practices recommended by the European Union, such as teaching in the mother tongue, support from social centres or participation of homework clubs. Measures are taken to improve relationships between schools and immigrant families in various school situations (information in the language of origin, use of interpreters or mediators…).

Apart from the welcome and schooling service of newly-arrived students, started in 2012, an alternative pilot project to compulsory schooling addressed to unaccompanied foreign minors gives the latter access to in-company vocational training; those companies organises a specific educational strategy based on practical transmission of knowledge and mentoring (Conseil de l'éducation et de la formation, avis 126, 2015).

III.4. Institutional Support to Schools

Several national and regional organisations support schools and offer teachers discussion spaces and educational resources.

Created in 1994 and now related to the General Secretariat of the Ministry of Education, the organisation *Cellule Démocratie ou barbarie* tries to raise teachers' and students' awareness on citizenship education through mutual respect, equal rights and commitment to a more peaceful, fair and solidary world. It is done through a thorough analysis of past events that can raise citizen awareness. They organise training sessions and keep reference documents for teachers.[5]

So does *Annoncer la Couleur*, a national programme for world citizenship education, funded by the Belgian Ministry of Cooperation and development, which provides (future) teachers with participative educational services (dossiers, videos, slides, games) to address world citizenship issues with students. Those projects are implemented in the field in Brussels and Belgian provinces. Teacher educational

[5] http://www.democratieoubarbarie.cfwb.be/

movements, such as *CGE* or *Le Grain* regularly develop workshop about interculturality.

III. 5. Teacher Initial and Continuing Training

The increasing classroom heterogeneity, the influx of immigrants and refugees in schools, situations of violence and failures observed daily at school led educators to consider the necessity to introduce initial teacher training about interculturality, or simply cultural diversity. A recent study published by the European Commission observes that "initiatives integrating diversity issues transversally in initial teacher training curricula are rare in Europe [...] and that the need to combine theory and practice in initial teacher training is an important condition to prepare students-teachers to diversity". This report also indicates that teacher trainers who provide such courses are themselves rarely prepared to do so (Policy and Management Institute, 2017: 5).

In French-speaking Belgium, willingness to add diversity in initial teacher training was expressed as soon as 2000; teacher trainers who were ready to provide it attended specific training. Organising this course entails certain conditions. The training was meant to include 45 hours, divided in two modules over two years (30H + 15H). First entitled "theoretical approach", then "theoretical and practical approach to cultural diversity", the training never opened to practice. A few years later, to make things more confusing, the title was completed with "...and the notion of gender"! Eventually reduced to 30 hours/year, the training was provided to large groups, like academic knowledge, without concrete opening to field reality. The concrete modules I myself organised to complete this course were gradually cancelled, given the difficulty to introduce them in the regular curriculum.

As for continuing training, various continuing training centres propose numerous specific modules related to diversity education, with reference to the field. Many teachers complain they cannot access it due to institutional obligations. *Annoncer la Couleur* also proposes various teacher training courses. Mobility programmes (Erasmus, Canada, Africa), unfortunately little attended by primary

school students-teachers, have a long-lasting influence on their participants' intercultural professional competences.

III.6. What Strategies to Adopt to Build a Positive Intercultural Dynamics?

Practicing diversity education teaches how to live together. But what strategies must be planned? Chr. Delory-Momberger and B. Mabilon-Bonfils propose "the comprehensive approach as basis for teaching diversity (Chr. Delory-Momberger & B. Mabilon-Bonfils, 2015: 14). Here are some examples:

III.6.1. The Escola Cultural project, promoted in the 1990s in Portugal, which I discovered visiting several schools that experimented it and attending several congresses organised by this educational movement, offers in this regard an unprecedented approach. When the term begins, every school defines a concrete and specific cultural project: production of a show, monument restoration, organisation of sport challenges... The choice, after discussion, is submitted to students', teachers', parents' and headteachers' votes. Based on this project organised with precision, proper teaching (*actividades curriculares*) and cultural activities (*actividades no curriculares*) are organised in the form of clubs. A calendar is set. Teaching activities are provided by teachers and organised by age, while cultural activities are chosen by students according to their interest. This "triple" dimension, applied by elite schools as well as underprivileged ones, has given relevant results regarding intercultural matters (P. Dehalu, 1990: 28-83).

III.6.2 Bruno Derbaix, philosopher and sociologist, used to teach religion at Institut de la Sainte-Famille d'Helmet in Brussels. For several years, he coordinated a citizen school project systematically on the same basis: building the law. When the term begins, each class gathers under the supervision of two adults and answers the question: "how to live together in respect?" Ideas of rules are recorded; one volunteer is appointed to participate in the synthesis that will lead to a short list of three or four rules published as a poster and will serve as a reference to the school community for the whole year.

This law is celebrated; the celebration can take several forms. It is a friendly, joyful moment, recounting the building of the law, unveiling the poster content and symbolically marking everyone's commitment to

respect it. The project core is structured around an organisation called *citizenship council*, constituted of elected student representatives, who sit next to teacher representatives, educators, and school authorities, which can back council decisions. A leader is appointed to regulate discussions in everyone's respect, guarantee freedom of speech and the educational dimension of the council, with short weekly meetings to foster genuine work. The council is the heart of all projects. Its missions are multiple: to manage, inform difficult situations experienced at school, deepen questions raised by current news, build specific projects. To B. Derbaix, "what is setting in is a structure to involve oneself in collective life" (B. Derbaix, 2012). Currently, dozens of schools apply this citizen school project.

Intercultural approaches induce work methods related to our relationship to knowledge and how we transmit it (P. Dehalu, 2008). Those that affect cultural sensitivity, such as arts (music, theatre, poetry, dance…), deserve a prominent place. Thus, at the school Paul-Gérin-Lajoie in Montreal, a teacher, Melissa Lefebvre, invited adolescents with an immigrant background enrolled in a welcome class to participate in a theatre production about their migratory path, a long progress for the benefit of all, which was filmed by a filmmaker.[6] A similar work was done in Marche-en-Famenne (Belgium) in the literacy classes of Miroir Vagabond.[7] The project *Ariadne,* supported by the European Commission, coordinated by a Greek association with Spanish, Hungarian, French and British partners, identifies good practices and tries to enhance them to foster the intercultural integration of young immigrants through art.[8]

Conclusions (Promoting Mutual Understanding and Fostering Intercultural Dialogue)

Through this presentation, beyond a reflection on the context and stakes of cultural diversity education and a necessary clarification

[6] https://ici.radio-canada.ca/premiere/emissions/medium-large/segments/panel/46360/bagages-jeunes-immigrants-integrent-theatre

[7] http://miroirvagabond.be

[8] http://www.ariadne4art.eu/page/ariadne-team/

of concepts, I wanted to highlight the necessity to renew our view and approach of diversity.

Diversity education can have concrete forms and prompts one to act in an active and relevant way. "Citizenship education" seems to be the focus nowadays; this choice tallies with the recent decision to introduce a citizenship course in schools in French-speaking Belgium. *Démocratie ou barbarie* coordinates issues related to citizenship education and human rights; the programme *Annoncer la couleur* proposes citizenship training. Diversity is key to our history: our cultural roots are simultaneously Celtic, Germanic, Greco-Roman, Judeo-Christian, before they were Spanish, Austrian, Dutch, French, Walloon, Flemish…: a long, painful process, paved with troubles and wars. Where diversity was taken into account, fostering respect and mutual understanding, it allowed humanity to step forward. The profusion of initiatives, cultural productions proposed to schools, in Brussels or Madrid, in Europe and worldwide, is a formidable opportunity, riches to seize, adapting them to students. Finally, in this area as in others, is the point not to create and develop educational conditions to promote diversity education, in an open, flexible and democratic educational space?

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Intercultural Competences: What Are They and How We use Them?

Antonella Castelnuovo[1]

Abstract

The present article discusses a sociocultural approach to intercultural education and highlights implications for how teachers may develop Intercultural Competence (IC) in their understanding of learning and identity formation in pupils. To this end, reference is made to Vygotsky's work on teachers' interactional practices as means to develop children's cognitive functions (Vygotsky, 1978); within the sociocultural tradition he provides the tools for a systematic analysis of how pupils construct their identities by positioning themselves in collaborative activity with adults in the flow of inter-subjective interactions. In particular Vygotsky's approach aims to help teachers in developing mediated strategies to assist pupils in the understanding of themselves and of educational goals when guided to explore their potentials in different multicultural situations. Particular attention will be given to the development of symbolic dimensions which are essential for pupils' construction of their identity and their sociocultural knowledge such as dyadic interaction, grouping and communicative skills. Finally some IC intervention strategies are highlighted in order to help teachers to face the obstacles which may arise in the process of group interaction, preventing pupils from effective inclusion within the classroom. The awareness of these problems may allow teachers to set up their agenda, guiding their expectations and providing skills to evaluate their intercultural competences.

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Introduction

The definition of Intercultural Competence is a complex enterprise which can be described dynamically as it changes according to time and circumstances. Most of its criteria are stated in the Common European Framework of Reference (CEFR), promoting linguistic diversity transparency of qualifications and continuous learning. However these concepts need to be further expanded and specified depending on the goals underlying any theoretical and practical approach to this subject. Thus when Intercultural Competence is referred to the field of education a set of clear cut dimensions must be specified, to bridge the gap between the existing theoretical framework and the reasons to refine such concept with the right instruments within different social circumstances.

In the context of schooling it is important to be aware of the fact that Intercultural Competence must be acquired by all pupils and not only by foreign ones, as the classroom represents a social environment which must provide not only means of communication but sources of personal growth and development with respect to all type of learning to be acquired by all children. For these reasons it is necessary to make reference to theoretical educational paradigms capable to analyse all these issues at once, avoiding to examine single arguments in a fragmented or occasional way.

The aim of this paper it to highlight general principles of existing teaching methods promoting individual growth and collective integration which enhance Intercultural Competences in learning. In this respect my intent is to review some concepts of Vygotsky's sociocultural theory as it is capable to explicate the relationships between identity formation, social interaction, and development of mental functions, to be linked to cultural institutional and cultural-historical situations of pupils. The focus on cultural systems, the concern with language usage, the emphasis on the social dimness makes Vygotsky's theory very suitable for intercultural studies and new educational lines within schools through methods of teaching and learning.

In what follows, each of these issues will be examined with the purpose of providing grounds for developing IC in learning and teaching methods.

The IC and Pupils' Social Identity

The issue of Intercultural Competence, when referred to children, cannot be divorced from the process of pupils' identity formation in order to develop successfully any child must grow as a well balanced individual, expressing his/her needs and actions in relation to others and to the environment. In the context of schooling, pupils must acquire, alongside school knowledge, the possibility to grow as a person, and as such a process refers to cognitive, social, and emotional aspects which must develop together if a correct balance must be assured in the construction of one's identity.

This latter is not a deliberate self-conscious process but it is associated to the fulfilment of needs of security, protection, and acceptance by adults with whom they have an attachment. In particular, in preschool as well as early school years, the sense of self comes to be additionally associated with the relationship with school peers and teachers with whom any child must interact. It is through these relationships that the child develops, as by interacting with others s/he acquires knowledge of his environment and of oneself.

By reflecting on these factors, it is necessary to realize that identity is not an objective feature of a person but a discursive process constructed continuously by social interaction in all situation encountered by the individual (van Oers *et al.*, 2008). The dynamic nature of this process implies continuous changes and adjustments to new environments, as any person's identity is the result of development under the influence of social and cultural features of contexts (Chaiklin, 2003).

In this respect, the transition from home to school inherent to the educational process, represents a big change for any child implying the requests of new demands with respect to interaction and communication. In fact children must acquire a new unnatural position, that of being students, and in terms of the relationships occurring between themselves and among people - such as peers and teachers

- they change substantially with respect to their position at home. Thus schooling implies a double set of learning requirements: children must socially perform as students and must also acquire new cognitive skills by using cultural artefacts such as books, diagrams, computers etc., which mediate cultural learning. It is through the mastery of all those competences that finally the child will be able to guide one's own behaviour involving the use of will, requiring full usage of speech and thinking with concepts. It follows that the educational context exposes children to relevant symbolic elements which once internalized will eventually contribute to shape pupils' identity according to the rules of their culture. Thus, it is important to understand how this process takes place, clarifying all the steps leading the individual to the appropriation of artefacts through social activity with others.

The sociocultural perspective, by which I refer to Vygotsky's theory but also to how Vygotsky's heritage has been appropriated in contemporary debates in the West (Wertsch, 1995; Cole, 1990), can explain how human cognition develops emphasizing social participation and identity formation. In particular, Vygotsky explained the complex relations between learning and development, providing the means to understand how artefacts mediate, expand, and limit action and how they work as tools for individual's identities in cultural worlds (Vygotsky, 1978). In fact, while Vygotsky was primarily concerned with the explorations between thought and language, he also dictated the basic principles to understand human growth and development and the formation of human personality as a whole. By providing a sociocultural approach to learning, bound to social contexts and social practices, Vygotsky challenged the old notion of cognitive development, overcoming the concern for cultural deprivation and providing grounds for a sociocultural theory of mind. In fact this perspective amalgamates the different models of development into one single unified framework that has a predictive and explanatory power to account for multifarious aspects of children development in diverse sociocultural settings.

Vygotsky described the constitution of personal identity as proceeding through two levels of consciousness which are both culturally mediated: situated identity and symbolic identity. Situated identity merges in real contexts of social interaction, mediated by

adults and teachers, and it is linked to the degree of participation of the child in social educational activities; by participating in social practices children learn the norms, the roles, and the culture of the social context and this allows them to develop their identity by interacting with the external environment (Holland & Cole, 1995). Symbolic identity refers to the appropriation of cultural symbols and artefacts structured hermeneutically in stories, narratives and conceptual categories of a given culture and is socially distributed through the instrumental systems articulated in cultural scenario; these are: language, various systems of counting, works of art, writing, schemes diagrams etc. Thus for a child the process of identity formation coincides with the process of growth in one's environment relating and developing oneself in order to be culturally rooted; this is a complex multitasks process implying interacting with others, knowing how to talking to expressing one's needs, and using conceptual categories to internalize the meaning provided by the social situation.

As it appears, mastering oneself within culture is the basis for the interpretation of the world which can be later extended also to other cultural paradigms as these factors represent the basic requirements to become intercultural competent.

Identity learning can be also expanded in teaching biographical methods, i.e. guided autobiography, consisting in discussion on universal issues considered from a personal perspective, and by dialogues promoting the combination between educational content with biographical experience. In particular at school if an individual manages to cope with educational challenges, a new equilibrium between him and the external reality will be established, otherwise an identity crisis will start to appear. In this way education becomes an open dialectical process which puts in relation the individual to the world requiring cognitive and affective identifications among pupils.

Social Interaction, Learning and Cognition

Unlike the cognitive and psychological perspective, the sociocultural tradition considers mind to be located in the individual- in- social

action (Wertsch, 1995; Cole, 1995), therefore reflecting on interaction between diverse social individuals becomes an issue of prior importance if one wants to understand how human cognition develops.

According to Vygotsky, human cognition is mediated by social interaction and cultural artefacts such as tools and signs, it develops in human purposive situated activity and historically through participation in a wide variety of social practices in different situations. Following these premises, the sociocultural approach envisages by definition cultural differences in individuals, due to their historical experiences in different circumstances, linked to their specific cultural traditions. These differences exist by virtue of the fact that individuals are expressions of their sociocultural and historical situations which require different types of activities from the members of their communities.

As formal education and schooling are social activities which are not spontaneous but artificial ones dictated by the norms and values of the culture, it follows that some children will be more attuned than others to perform educational activities in the acquisition of school knowledge. This may be due to their lack of familiarity to specific demands of school requirements; if certainly all children are in possession of psychological tools, often some pupils make use of them in ways which are not specific in terms of educational tasks. For instance, pupils who come originally from an illiterate society, will be more attuned to use memory mediated by an oral tradition rather than by written documentations (Vygotsky & Luria, 1993). Therefore, for a minority of students, problems lie not so much in the acquisition of cognitive skills but rather in getting accustomed to the specific requirements of education. This means that is not easy to separate the social and the cognitive dimensions involved in the learning process and teachers must be able to work on both dimensions if they want to elicit intercultural competence in their own students and in their way of teaching.

In accepting the idea that social interactions allows for understanding mental growth in the learning process, as stated by Vygotsky (1978), the classroom becomes a privileged arena for intercultural interaction; in this context it will be important to understand how social identities are constructed through the process of interaction between differently socially constituted subjects (Scollon & Scollon, 1995). This implies that pupils learn not only by themselves but also

from each other, and they are capable to make continuous social adjustments attuned to new situations.

In assuming this paradigm, intercultural learning must focus on the nature of classroom interaction and on its discourse, exploring the functioning of groups and focusing on the contribution of a group to individual learning. In this enterprise, teachers must acknowledge the existence of varieties of meanings produced by children within the same social context, as this entails the recognition that not all interactions are aimed at constructing knowledge or, if they do, some pupils are unable to produce the relevant meanings required by the context. As pupils can also learn from each other, teachers must elicit pupils' participation in school practices as in the classroom the desired outcome of achieving intercultural competence must take group dynamic as an essential feature of learning. Streaming pupils and observing their behaviour in different task settings provides important pedagogical principles, especially in intercultural education. Moreover, the division of pupils into groups allows to study how group identity is formed or reinforced and it can also be considered a way to understand how culture is at work in specific educational actions and interactions between pupils with a different background.

As a pedagogical direction, a good approach on intercultural learning will be to organize pupils in small groups to ensure a qualitative interaction among them. In presence of pupils with different background it would be more effective to construct groups not according to an homogeneous principle but to an heterogeneous one, promoting less capable peers to be stimulated by more capable ones in the achievement of cooperative learning based on inter-subjectivity. In this way one can assure participation and involvement, facilitating pupils' individual learning process and collective verbal expressions to be shared between pupils and within the classroom conceived as a community of practices.

To promote an intercultural learning environment teachers must enquiry the following issues:

- How is learning action socialized collectively in different groups of pupils?
- Which are the relevant social interactions to produce learning of higher mental functions?

- What is co(n)-constructed developmentally which may account for predictable variations between groups?

These guidelines aim at providing every learner with equal possibilities to acquire cultural knowledge, by eliminating all forms of marginalization in the education system and by ensuring the process of learning both at the individual as well as at a collective level.

Mediated Learning and Instruction

When dealing with intercultural education any teacher must have clear in mind which are the goals to be achieved and what type of teaching he/she wants to do. In this respect many attempts at introducing multicultural awareness into teacher training are often more confusing than clarifying because they lack theoretical foundation and simply pile up the curriculum with different cultural materials in an additive way.

Very often also traditional teaching methods do not ensure effective learning on the part of all students. For example, in North America for many years teaching has consisted namely in assigning tasks, reading text-books and assessing pupils' performances disregarding differences in contexts for learning. In this situation pupils answer in "recitation scripts" (Tharp & Gallimore, 1988), consisting of convergent factual answers through which students display their knowledge based on modelling teacher's discourse. These methods can be applied when the values and cultural expectations of school and the family are homogeneous or similarly shared. By contrast, in a multicultural classroom teachers and pupils do not share similar goals, therefore they must be engaged in a process of co- construction of knowledge, as in this way one can understand what the other means and pupils can conceive how it is organized the process of education.

This is not an easy process as many obstacles may be encountered on the way; new immigrant students may often have problems of marginalization and this can often be the result of a defensive mechanism towards whom we do not share values or beliefs. However it can also be due to the fact that some of these individuals do not perform according to teachers' expectations and remain at the pe-

riphery of the learning process. In this respect teachers must be well aware that pupils have different learning styles and in school not all pupils may achieve the same results. Besides, when interacting with people from other cultures, the individual experiences may creates obstacles that are due to differences in understanding between people from different cultures. There is evidence that pupils with different sociocultural background respond differently to educational tasks as they put different values to these activities, and this happens even when they speak the same language. Sociolinguist research has proved that is often the case with children from working class background (Bernstein, 1996; Castelnuovo, 2011). Such experiences may not motivate children to acquire school learning, as they often are unable to communicate their points of view to an audience belonging to a different cultural ethnicity or background. Often in such situation the task of teaching pupils how to see educational material becomes an educational objective in itself.

It follows that one of the main goal of multiculturalism is the need to understand pupils' diversities and to tackle them with appropriate educational policies, as teachers must be able to monitor pupils' development in constructing their own learning discoveries.

Familiarizing pupils with a new cultural heritage requires teacher to perform the role of a human mediator in eliciting the acquisition of new knowledge and new psychological tools. Vygotsky referred to this process as "mediation", as he clearly recognized that the true subject of learning includes the child, the adult, and the symbolic tool provided by a given society and all these elements must be orchestrated together (Kozulin, 1998). This is achieved through a continuous collaboration between teacher and pupils through cultural mediation, conceived as co-participation in the same activity by means of interaction and verbal explanations. This way learning is no more a direct process as it occurs "indirectly" through a relational process which must be activated in order to achieve the mastery of psychological tools. The power of Vygotsky's ideas lies in his explanation of the dynamic interdependence of social and individual processes: he believed that teaching is good when it awakens and rouses to life those functions that are in the stage of maturing, lying in the zone of proximal development (Vygotsky, 1978).

When a student is in the zone of proximal development (ZPD) for a particular task which is beyond his/her capacities, providing the appropriate assistance will give the student enough of a "boost" to achieve the task (Vygotsky, 1978). In this process the role of a teacher is of crucial importance as s/he must be capable to engage in an interpersonal contact in order to facilitate the role of learning. The teacher as an expert becomes internalized by the pupils and becomes his own internal function of reference.

Thus, the sociocultural model of instruction must take into account helping and explanations which in turn can generate new problems and new perspectives achieved through the organization of class work according to the principle of cooperation and collaborative learning. The teacher assists the pupils with the more general definition of a problem, while students are encouraged to observe, manipulate or discuss on the principles embodied with the theoretical problem. In this way new tasks and relationship are generated from the same model which can be produced also by pupils.

Similar concepts have been described in the literature with the terms such as "cooperative learning" (Johnson and Johnson, 2009), "scaffolding" (Wood, Bruner, and Ross, 1976) and "guided participation" (Rogoff, 1995) as all have the same function to provide the function of mediation. Once the student, with the benefit of scaffolding, masters the task, the scaffolding can then be removed, and the student will then be able to complete the task again on his own (Wood *et al.*, 1976). In this complex process social interaction acts as a mediating mechanism through which the transformation from inter to intra-psychological plane takes place as an adult, or a more capable peer places himself between the environment and the pupil changing the conditions of interaction; this implies that the mediator will often select change and amplify objects and process to the pupil, providing meaning in a mediated social activity.

Symbolic Identity and Multimodal Learning

Conceptual categories and symbolic tools of a culture represent culturally significant phenomena being the fabric of human

experience; therefore the appropriation of symbolic tools and the mastery of them are indispensable elements for children's development of mental processes. As infants develop within the arena of many sociocultural symbolic systems, once these are withdrawn, as for instance in the case of immigrant children, development is hindered. This is one of the causes which prevents foreign pupils from learning, as they do not share the mastery of signs and tools of the new culture. This issue is of fundamental importance as certain developmental skills are necessary for achieving symbolization; for this reason teacher's instruction must be based not only traditionally but on the demonstration of how to utilize efficiently cultural tools. Nevertheless this might not be enough as to achieve intercultural competence as very often in schooling both the teaching method as well the subject matter must be modified. Most teachers are familiar with the idea that pupils have a preferred modality in their learning habits, as stated by Howard Gardner's theory on multiple intelligences (1983), pointing out that there are several different types of intelligence and that these intelligences guide the way we learn and process information. What one may not be as familiar with is how to apply a multiple intelligence approach to concept formation and learning in the classroom.

Beginning with Howard Gardner's research on multiple intelligences, teachers must continue to explore ways that multiple modalities influence the literacy and learning of their students. In fact through the use and creation of multimodal texts, students have opportunities to use linguistic, visual and audio modes in order to experience, conceptualize, analyse and apply meaning. Once teachers have gathered information about the learning habits of their students, they can apply multiple modes of learning in order to engage students in meaningful educational activities. As no lesson requires the use of a single mode, instead the use of multimodalities should provide intentional response to the learning style needs of students. This might take place through spontaneous learning and habit formation realized in different modalities and with different psychological tools (motor, perceptive, linguistic etc.), as abstraction is not necessarily generated by higher level thinking. However school learning has different educational goals as it aims at creating theoretical thinking of a complete different

nature: the acquisition of any concept should be "generative", implying that pupils must be able to generate from it a certain number of empirical outcomes in a universal manner (Kozulin, 1998). This means that instead of learning a particular task, pupils are required to understand a general principle to be applied to different tasks. Thus, before teaching educational tools such as problem solving, syllogistic reasoning, memorization, reading, writing, etc., pupils should be initially thought by using concrete objects, encouraged to use their practical knowledge to build other techniques to develop new abstract cultural skills. The use of multimodal texts can be particularly useful in literacy as formal properties of writing and reading language can be learnt and thought in many different ways; thus different modalities in a culturally sensitive school curriculum can create educational situations emphasizing denotative, connotative and symbolic meanings, thus offering opportunities for complex communication among learners. Drawing on the multimodal theory of representation and communication (Kress & van Leeuwen, 2001), reveals how immigrant students of a classroom can be prompted to actively participate in educational procedures that placed them in a state of empathy sharing feelings of confidence and support. Moreover, it provides insight into characteristics of those teachers who struggle for intercultural competency, thus taking initiatives for socially transformative education.

Conclusions

The present article highlighted the general educational principles to achieve intercultural competency in the context of schooling. This consisted in presenting a unified theoretical framework capable to explain the inherent mechanism underlying human development and learning in social situations. Proposals for how to address these problems are framed in terms of a sociocultural approach as this model allows to overcome the limitation of existing theories of education, leading to a better understanding of learning as a complex phenomenon arising through dynamic relations between pupils, teachers and the social environment.

Within the sociocultural tradition, particular relevance has been given to the work of Vygotsky as he clearly defined a theory of instruction based on mediated learning implying a redefinition of the role of the teacher from a provider of information to a mediator of knowledge. At the same time his theoretical approach implied the acquisition of intercultural competence as part of the learning process, stressing pupils' identity formation and mental development through social interaction, with the appropriation of knowledge according to a pluralistic and multimodal approach.

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Rights of the Child and
Glocal Inclusion at Schools

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Abstract

This article aims at centering the debate on the integration of migrant and immigrant descendent students, up to secondary level, within the rights of the child discourse, namely, by using the Convention on the Rights of the Child as the legal framework of this debate. Besides, it also intends to highlight the fact that a child rights approach towards inclusion enshrines the bases for the fight against discrimination at schools, therefore, in favour of inclusion at schools. Finally, the author intends to consolidate the connection between the child rights international standards and the practice at schools by proposing the concept of *glocal inclusion at schools*, which implies promoting the local inclusion of those students at schools by applying the mentioned international (global) child rights standards adapted to the community context.

Keywords: Convention on the Rights of the Child; child rights approach; glocal inclusion at schools

Introduction

Every child, as a human being, is entitled to human rights and, according to the Universal Declaration of Human Rights (1948), the "recognition of the inherent dignity and of the equal and inalienable rights

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of all members of the human family is the foundation of freedom, justice and peace in the world" (Preamble, §1). Being so, every human being has the same dignity and is entitled to equality. Therefore, children are entitled to human rights and to be treated with equality.

Apart from this entitlement to human rights, every child is also entitled to another sphere of legal protection, that is, the rights of the child. Accordingly, a child, being simultaneously a human being and a child is, then, entitled to a general protection granted by human rights and to a specific protection consecrated by the rights of the child. These rights arose because it became clear that the status of a child implied specificities requiring special protection. However, when addressing cases of migrant or immigrant descendent students at schools, other sets of rights are summoned, namely, migrant rights and students rights, and harmonising and applying all these fields of law may sometimes be complicated.

Analysing the situation of migrant or immigrant descendent students at school requires, then, the use of several sets of rights and, altogether, they are supposed to guarantee a holistic protection of the child. For this article, it is used the lens of the rights of the child, from an international protection perspective, but applied to the local environment. Not only the rights of the child embrace several aspects and principles quite relevant for the analysis, but also, it is important to get acquainted with the directions pointed by the international law on this matter.

This article focuses on the integration of migrant children or immigrant descendent children attending schools[2] up to secondary level, having Europe as reference.

The author found it relevant to introduce a child rights approach[3] into the debate as, sometimes, other concepts, like security, may deviate the debate. Besides, it was also felt important to highlight the links between child rights' international legal framework and inclusion at schools, in order to reinforce

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[2] There may be a grey zone with some cases, when these secondary students are aged 18 or over, as the Convention on the Rights of the Child is, in principle, applicable to human beings under the age of 18 (art.1, CRC). However, even if it is considered that the CRC is no longer applicable to those cases, there are still other sets of rights, namely, human rights and students' rights, able to give them some kind of protection.

[3] "Uses child rights standards and principles from the CRC and other international human rights instruments to guide behaviour, actions, policies and programmes (in particular non-discrimination; the best interests of the child;...)." (UNICEF, 2014, p. 142)

awareness on this topic and, hopefully, to bring together think-
ers, decision-makers and practitioners, as all are determinant for
the inclusion at schools.

The article is divided into three sections. On section one, the
Convention on the Rights of the Child is presented as the founda-
tional legal framework of the debate and, therefore, some basic
information is presented. On section two, it is argued that inclusion
at schools must be tackled also from a child rights approach, in
an attempt to centre the debate which, sometimes, slips into other
narratives, such as the security discourse. Finally, on section three,
the author comes forward with the concept of *glocal inclusion at
school* as a possible answer to the international/local divide that
sometimes schools and practitioners are faced with.

From a methodological point of view, both primary and secondary
sources have been used, namely, the results from the questionnaires
conveyed and treated by the I Have Rights project, observation notes,
legal documents, literature review, reports, documentaries, etc.

1. Convention on the Rights of the Child: The Foundational Legal Framework

In this section, the article focuses on the evolution of child
rights and provides some basic information concerning the content
of the Convention on the Rights of the Child (CRC). The objec-
tive of this section is to present the foundational legal framework
concerning the rights of the child and to introduce the impor-
tance of the child rights approach when debating questions of
inclusion at schools.

When addressing situations of inclusion of migrants and immi-
grant descendants at schools, it is of utmost importance to follow the
guidelines prescribed by the rights of the child and these rights are
enshrined both at international and at national level. Therefore, it is
necessary to maintain the dialogue between these two dimensions
and to raise awareness on this dialogue among legislator, decision-
makers, authors and practitioners. It is also fundamental to keep in
mind that there must be a harmonisation between the international
obligations assumed by States and their national legislation and

practice (Cassese, 2005: 1047)[4]. Being so, if, for example, a State has ratified the CRC, this State is, therefore, obliged to implement the CRC obligations it ratified, at national level. This has as a consequence the fact that integration at schools, ultimately, also has to obey the sources of international law, namely, those sources ratified by the State and, in some situations, customary law[5].

Within international law, there is a specific field named International Law of Human Rights[6] (ILHR) which is, then, part of the international legal order[7]. The ILHR sets minimum standards of humanity and is composed of several Treaties and Conventions, being the CRC one of them. Therefore, the CRC is embedded in a universal human rights system ruled by the United Nations (UN)[8], being the UN Committee on the Rights of the Child specifically responsible for monitoring the CRC[9].

The Convention on the Rights of the Child is a human rights international Convention that comprises specific regulation concerning children. It was adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989 and entered into force on 2 September 1990. It is the most ratified international treaty on human rights, with 196 parties[10].

However, a long path conducted to its adoption, namely the Declaration of Geneva (1924) and the Declaration of the Rights of

[4] For further detail regarding the "relationship between domestic and international law", namely, the "monist" and "dualist" theories of international law, v. Buck, T. (2014), p. 53.

[5] For more information related with "international law sources and institutions", v. Buck, T. (2014), pp.40-75.

[6] For more information regarding the protection of human rights within the international law, v. Cassese, A. (2005). International Law (2nd ed.), pp. 375-398. Oxford: Oxford University Press.

[7] For more information related with the concept, normative discourse and protection system of Human Rights, see Alston, P. & Goodman, R. (2013). *International Human Rights*. Oxford: Oxford University Press.

[8] For more information regarding the United Nations Human Rights System, v. OHCHR, (2012). *Fact Sheet No.30/Rev.1 – "The United Nations Human Rights Treaty System"*.

[9] For more detail regarding the Committee on the Rights of the Child. v. Buck, T. (2014). *International Child Law* (3rd ed.). New York: Routledge, pp. 95-97.

[10] As of May2018, at https://treaties.un.org/Pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-11&chapter=4&lang=en

the Child (1959), both, respectively, resulting from, namely, the recognition of the horrors lived by children, during the World War I and World War II. The Declaration of Geneva was adopted, in 1924, by the League of Nations, at its Fifth Assembly and it is known for having been the first international legal instrument expressly acknowledging the rights of the child. However, being it a Declaration, it was not legally binding for States; it was just a declaration of principles. Besides, according to the Declaration, "the child was not yet seen as a holder of rights of its own but rather as an object of the protection that the Declaration aimed to afford" (OHCHR, 2007: 3). This is a relevant point, as a dramatic change would occur, subsequently, with the adoption of the Convention on the Rights of the Child, where the child became a clear subject of rights.

Meanwhile, the UN had been founded, in 1945, in the aftermath of World War II, and it was within this organisation that steps were taken in order to adopt a legally binding document protecting the rights of the child. In fact, in 1946, UNICEF was created in order to support the European orphans resulting from World War II and an international movement towards the international protection of children became more organised. The Declaration of the Rights of the Child was adopted, in 1959, by the General Assembly of the United Nations and, although it represented a step forward the protection of the child, it was still a non-binding document. Finally, the Convention on the Rights of the Child was adopted in 1989 and entered into force in 1990[11], bringing several updates, namely, the fact that it was a legally binding document for those Sates which would ratify it.

The CRC starts by defining the term "child" in its art. 1, according to which *"[F]or the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier"*. According to this article, the CRC establishes the age of 18 as the age of majority, although admitting that States, through their national laws, may

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[11] For detailed information on the legislative historical process regarding the drafting of the Convention of the Rights of the Child, v. Office of the United Nations High Commissioner for Human Rights, *Legislative History of the Convention on the Rights of the Child*, Vols. 1 and 2, 2007.

consider a different age for attaining majority. Buck affirms that this "Article 1 was essentially a compromise" (Buck, 2014: 126). This is a relevant point for this article as, ultimately, it defines and frames those who are under the protection of CRC.

The CRC comprises a set of general principles which are used along this article and are identified by UNICEF as being "general requirements for all rights" (UNICEF a). These general principles are, apart from the definition of child (art.1 CRC), the principle of non-discrimination (art.2 CRC), the principle of the best interests of the child (art.3 CRC), the right to life, survival and development (art.6 CRC) and the respect for the views of the child (art.12 CRC)[12].

Apart from these principles, there are other articles[13] relevant for this text, such as protection of rights (art.4 CRC), parental guidance (art.5 CRC), registration, name, nationality, care (art.7 CRC), preservation of identity (art.8 CRC), separation from parents (art.9 CRC), family reunification (art.10 CRC), freedom of expression (art.13 CRC), freedom of thought, conscience and religion, (art.14 CRC), right to privacy (art.16 CRC), parental responsibilities and state assistance (art.18 CRC), protection from all forms of violence (art.19 CRC), children deprived of family environment (art.20 CRC), refugee children (art.22 CRC), children with disabilities (art.23 CRC), social security (art.26 CRC), adequate standard of living (art.27 CRC), right to education (art.28 CRC), goals of education (art.29 CRC), children of minorities/indigenous groups (art.30 CRC), leisure, play and culture (art.31 CRC), war and armed conflicts (art.38 CRC), rehabilitation of child victims (art.39 CRC), juvenile justice (art.40 CRC), respect for superior national standards (art.41 CRC), knowledge of rights (art.42 CRC) and implementation measures (arts.43-54 CRC).

Apart from the CRC, there are other international legal documents related with child rights, namely, the Optional Protocol to the CRC on the involvement of children in armed conflict (adopted on 25/05/2000), the Optional Protocol to the CRC on the sale of children, child prostitution and child pornography (adopted on 25/05/2000) and

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[12] For more information regarding the CRC general principles, v. Buck, 2014, pp. 131-150.

[13] For a summary description of all CRC articles, v. UNICEFb, *Fact Sheet: A summary of the rights under the Convention on the Rights of the Child*.

the Optional Protocol to the Convention on the Rights of the Child on a communications procedure (adopted on 19/12/2011).

As a conclusion, it can be said that the CRC offers a very relevant set of child rights of main importance for the inclusion of migrants and immigrant descendants at schools. The CRC should, then, function as the lighthouse of decision-makers, authors and practitioners when addressing this topic.

2. Inclusion from a Child Rights Approach

In this section, the author addresses specifically the issue of inclusion analysed from a child rights approach, with the intent of underlining the specificities regarding the inclusion of children and, moreover, of migrant and immigrant descendent students at schools. For this analysis, there is an elaboration on the principle of non-discrimination and an identification of children as rights holders of this special protection regarding inclusion.

CRC has elected the principle of non-discrimination as a main disposition, having consecrated in its article 2 the following:

> 1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

> 2.States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

Therefore, the international community, when drafting and adopting the CRC, was very clear on affirming that States parties are responsible for ensuring that children under their jurisdiction enjoy their CRC rights, without discrimination. The CRC lists some factors that may lead to discrimination, such as, "*race, colour, sex, language, religion, political*

or other opinion, national, ethnic or social origin, property, disability, birth or other status". There is the notion that some personal characteristics may lead children into particularly vulnerable situations and that is precisely what this article intends to tackle.

The prohibition of discrimination enshrined in this article is of utmost importance as one of the ways to avoid discrimination is precisely to integrate diversity in mainstream contexts. So, when discussing the integration of migrants and immigrant descendent students at schools, awareness has to be raised to the equation discrimination *versus* inclusion. It is true that CRC does not offer a definition of discrimination but it is clear that "the non-discrimination obligation requires states actively to identify individual children and groups of children, the recognition and realisation of whose rights may demand special measures" (Buck, 2016: 131). This author also highlights that "[A]dressing discrimination may require changes in legislation, administration and resource allocation, as well as educational measures to change attitudes" (Buck, 2016: 131). Hence, CRC prescribes that States must guarantee that they take all the adequate measures in order to avoid discrimination and to promote equal access to opportunities; it is then, a positive obligation. General Comment 14 reinforces this idea when stating that

> [T]he right to non-discrimination is not a passive obligation, prohibiting all forms of discrimination in the enjoyment of rights under the Convention, but also requires appropriate proactive measures taken by the State to ensure effective equal opportunities for all children to enjoy the rights under the Convention. This may require positive measures aimed at redressing a situation of real inequality (CRC, 2013: 6).

However, it does not mean that everyone should be treated equally as, one of the dimensions of the principle of equality is that, sometimes, respecting equality means treating equally what is equal and differently what is different. Buck affirms that "[I]t should be emphasised that the application of the non-discrimination principle of equal access to rights does not mean identical treatment".[14]

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[14] For further information regarding the principle of non-discrimination v. HRC, (1989). General Comment No. 18 (1989) on *Non-discrimination*.

After addressing the equation discrimination v. inclusion the text now addresses the issue of identifying the children or groups of children that may be more vulnerable to discrimination and, eventually, in more need of inclusion measures at schools.

Migrant children and immigrant descendants, as well as schools, have been identified as this text target group and location. However, many other groups of children may be in need of special protection[15]. The term "migrant" may embrace very different situations regarding children on the move, namely, asylum seekers, refugees, unaccompanied children[16], economical immigrants, children in conflict with the law, etc. Immigrant descendants are more easily identified as, usually, they are referred to as the second generation of immigrants, most of the times having been born in the host country.

> Migration – both forced and voluntary– is bringing the world ever closer together. Among the 244 million international migrants (…), there are 31 million children. Every one of these children – as well as those uprooted within their own borders – deserves to be protected and to enjoy his/her full complement of rights. (UNICEF, 2016: 2).

Migrant children are particularly exposed to violence resulting from several factors, namely, state action and even "other children (including bullying and abuse in schools)..." (Idem: 37). So, school environment must be particularly aware of these situations and develop tools that may tackle these tensions. As far as refugee children are concerned

> [W]orldwide, only half of child refugees are enrolled in primary school and less than one-quarter are enrolled in secondary school. Overall, a refugee child is five times more likely to be out of school than a non-refugee child" (Idem: 40). Thus, it is also a concern to ensure the guarantee of schooling for refugee children

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[15] "Specific protection and assistance may need to be granted to more vulnerable children, such as migrant children, refugee and asylum-seeking children, unaccompanied children, children with disabilities, homeless and street children, Roma children, and children in residential institutions" (COE, 2011, p. 19).

[16] See FRA Report 2017 information on unaccompanied children (FRA, 2017, p. 181)

plus the fact that "[W]hen they settle in new homes, legal and language barriers, fear of immigration enforcement, inability to transfer their previous school work and xenophobia are all common factors that keep children out of classrooms" (Idem: 40).

Within migrant children, special attention should be paid to unaccompanied[17] children as they are among the most vulnerable human beings in the world and "nine out of ten children who crossed the Mediterranean last year were unaccompanied" (UNICEF, 2017a: 2).[18] Another group of children that demands a particular approach are the children in conflict with the law, especially the ones who have been associated with armed forces or armed groups (child-soldiers), in the country of origin.

Ultimately, according to Unicef,

[R]ising inequality and pockets of marginalization in societies that receive refugees and migrants heighten social tensions. Children with no place to stay or no school to attend are more likely to end up on the streets, engage in informal and often hazardous work for low wages, or come into conflict with the law – whether of their own volition or as a result of pressure. This both undermines their health and life chances, and hurts local societies (UNICEF, 2017b: 46).

Therefore, it can be said that, when including migrant children, namely at schools, States are not only protecting these children's rights but also local societies' rights. In this light, Unicef Agenda for Action "calls for increased collective effort by governments, com-

[17] The Committee on the Rights of the Child General Comment n. 6 on the treatment of unaccompanied and separated children outside their country of origin affirms that "States should ensure that access to education is maintained during all phases of the displacement cycle" and that "[T]he unaccompanied or separated child should be registered with appropriate school authorities as soon as possible and get assistance in maximizing learning opportunities". (CRC/GC/2005/6, p.14)

[18] EU has already acknowledge that concern by stating, for example, that "[T]he EU should develop an EU action plan on children in migration, including unaccompanied children, setting up clear policy priorities and measures to complement EU Member States' initiatives." (FRA, 2017, p. 188)

munities and the private sector to provide uprooted children with access to education..." (UNICEF, 2017c: 9).

Furthermore, children descending from immigrants may also face some inclusion obstacles and that is why CRC's art. 30 states that

> [I]n those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

One of the main questions that arises when mingling children of minority groups within a school is the issue of cultural differences that sometimes may cause strangeness, discomfort and even conflict. Also, Buck highlights that sometimes it is difficult to keep the balance between human rights standards and some cultural practices (Buck, 2016: 37-39), bringing the dilemma universalism *versus* cultural relativism.

Concluding, the author of this article is of the opinion that inclusion is one of the keys to avoid discrimination. Therefore, public institutions, especially schools, society and families should be aware of their responsibilities towards a more inclusive school. Bearing in mind that children are among those more vulnerable to discrimination and, particularly, migrant and immigrant descendants, it should be underlined that any inclusive measures must always take into consideration the rights of the child. Ultimately, it is necessary to reinforce empathy among diversity. Although challenging, schools may be a place of encounter, respect and inclusion among students coming from different cultural backgrounds.

3. *Glocal Inclusion at Schools*

In this section, the author proposes the concept of *glocal inclusion at schools* as a possible guideline in the process of integrating migrant and immigrant descendent students, at schools.

Glocalization is "the simultaneous occurrence of both universalizing and particularizing tendencies in contemporary social, political,

and economic systems"[19]. The term glocalization intends to link macro and micro realities by attributing some sort of role to communities in a globalised world. The term "glocal" is "characterized by both local and global considerations"[20] underlining the interconnectedness between these two realities, the global and the local, and pointing out that the ultimate result is a sum up of both dimensions. Somehow, this concept intends to mingle top down and bottom up approaches, concluding that none of them is perfect by itself; instead, they should be linked and interconnected in order to achieve a more harmonious and peaceful society.

Using this concept in our case seems appropriate as schools will have to apply international concepts and these international concepts can only be effective if communities understand and own them. And this is the interconnectedness between global and local as far as child rights and inclusion are concerned.

The main idea of the concept is to underline that the international set of child rights can only be fully accomplished if it is implemented and fulfilled at local level. On the other hand, and simultaneously, local entities and communities should be aware of that bigger picture, that is, the aforementioned international set of child rights that can serve as a lighthouse when having to put inclusion into practice, at schools. It is, however, important to emphasize that local entities and communities should have some margin of adaptation of that international set of rights according to local needs and contextualisation.

This concept relies on the idea of "incorporation of international instruments, especially human rights treaties, in domestic legal and political systems", which Alston and Goodman develop in their studies (Alston & Goodman, 2013: 1047ss.), by examining, for instance, the "interpenetration of the international and national systems, and the significance of treaties within states" (Idem).

[19] The term glocalization, a "linguistic hybrid of globalization and localization, was popularized by the sociologist Roland Robertson", available at Encyclopaedia Britannica, https://www.britannica.com/topic/glocalization

[20] Definition from English Oxford Dictionary, available at https://en.oxforddictionaries.com/definition/glocal

Another very relevant idea behind this proposal is the principle of the Best Interests of the Child enshrined in Article 3, CRC, according to which:

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

The concept of the "best interests of the child" is not defined in article 3. Therefore, General Comment 14 develops the concept, namely, by stating that this is a threefold concept, that is, a "substantive right", a "fundamental, interpretative legal principle" and a "rule of procedure" CRC, 2013: 2) adding, consequently, more guidelines for the interpretation of the concept. Nigel Cantwell debates on the role played by the concept of the best interests of the child in a era when children have human rights, concluding that "in essence, that vision is of filling a gap – or gaps – in rights provision (...) this includes situations where rights considerations alone do not provide sufficient guidance or grounds for decision making" (COE, 2016: 25). Furthermore, "[I]n addition, the principle of 'best interests of the child' serves as an umbrella provision where no CRC provision might be explicitly applicable, and as guidance for any situation of conflicting CRC rights" (Benedek, (coord.), 2012: 254). Therefore, this principle functions as a last resort, when the child's human rights framework is not sufficient for a child rights approach.

This principle is, then, also a very important guideline for our proposal of glocal inclusion, as, sometimes, and with so many sets

of rights and preoccupations in tension, it is important to maintain the focus and the principle of the best interests of the child may be a very relevant tool. For example, Carla van Os stresses that "[D]ecision making in a migration procedure obliges the decision makers to gather a lot of information on an unknown – recently arrived – child and requires them to be able to interpret this information in a way which corresponds with the principle of the best interests of the child" (COE, 2016: 25).

Another important principle for our proposal is the child's right to participation enshrined in article 12, CRC, according to which the views of the child should be taken into consideration, bearing in mind his/her maturity[21]. It is important to embrace child's opinions when adapting international standards to local communities, especially when working with migrant and immigrant descendants children, as they may bring added information related with their unique reality.

Since we are addressing school environment, it is important to have in mind General Comment n. 1, of the Committee on the Rights of the Child, on *The Aims of Education*, which states that

> the school environment itself must thus reflect the freedom
> and the spirit of understanding, peace, tolerance, equality of
> sexes, and friendship among all peoples, ethnic, national and
> religious groups and persons of indigenous origin called for in
> article 29 (1) (b) and (d). A school which allows bullying or other
> violent and exclusionary practices to occur is not one which meets
> the requirements of article 29 (1) (CRC, 2001: 7).

Glocal inclusion also implies Child Rights Education which "involves teaching and learning about the provisions and principles of the CRC and the child rights approach in order to empower both adults and children to take action to advocate for and apply these at the family, school, community, national and global" (UNICEF, 2014: 142). Thus, it is important to empower the whole community with knowledge about CRC child rights and to implement them.

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[21] Urszula Markowska-Manista elaborates on "Determining marginalised children's best interests through meaningful participation" (COE, 2016, pp. 47ss).

Migrant children do have specificities. Therefore, the Committee on the Protection of the Rights of All Migrant Workers and Members of Their Families and the Committee on the Rights of the Child decided to elaborate a Joint General Comment on *"the general principles regarding the human rights of children in the context of international migration"* in which it is stated that the access to education is one of the basic child rights to be achieved even in the context of migration flows (CMW|CRC, 2017).

Furthermore, General Comment n. 20 of the Committee on the Rights of the Child on the implementation of the rights of the child during adolescence urges that "[G]uaranteeing the right to universal, quality and inclusive education and training is the single most important policy investment that States can make to ensure the immediate and long-term development of adolescents..." (CRC, 2016: 18)[22]. This is an example of the interconnectedness between the international standards and the local communities as we have an international/ global document urging States to implement inclusion at schools, namely, when referring that "[P]roactive measures are necessary to end discrimination of marginalized groups in gaining access to education, including by (...) combating bullying and discriminatory attitudes within the education system and providing education in refugee camps" (CRC, 2016, p. 18) and when proposing special protection measures applicable to migrant children (CRC, 2016: 20).

Ultimately, applying the concept of *glocal inclusion at school* requires a "global competence" which, according to the Pisa Report, "is a multidimensional capacity. Globally competent individuals can examine local, global and intercultural issues, understand and appreciate different perspectives and world views, interact successfully and respectfully with others, and take responsible action toward sustainability and collective well-being." (OECD, 2018: 4) And, when wondering about the school's role in the promotion of global compe-

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[22] "The Committee notes with concern the numbers of adolescents in marginalized situations who are not given the opportunity to make the transition to secondary education, such as adolescents living in poverty; lesbian, gay, bisexual, transgender and intersex adolescents; adolescents belonging to minorities; adolescents with psychosocial, sensory or physical disabilities; adolescents who are migrating; adolescents in situations of armed conflict or natural disasters; and adolescents in street situations or working." (CRC, 2016, p.18).

tence, Pisa Report is keen on affirming that "[S]chools play a crucial role in helping young people to develop global competence. They can provide opportunities for young people to critically examine global developments that are significant to both the world at large and to their own lives." (Idem). Pisa Report is also clear when stating that we need global competence in order to "live harmoniously in multicultural communities" and adding that "education for global competence can promote cultural awareness and respectful interactions in increasingly diverse societies".[23]

As Unicef states,

> [E]specially in times of crisis, education can offer a child stability, protection and the chance to gain critical knowledge and skills. Schools can also serve as social spaces that bring together family members, and create bonds of trust and support. (UNICEF, 2017d: 13).

Hence, *glocal inclusion at schools* may be a useful tool in order to bring closer society members and to develop strong ties among school community members, hoping that those ties will facilitate the building of a society more friendly of diversity.

Conclusions

This article has departed from a description of the CRC in order to underline the importance of the rights of the child enshrined at international level and concludes that CRC offers a very comprehensive set of child rights of main importance for the inclusion of migrants and immigrant descendants at schools. The CRC should, then, function as a main tool for decision-makers, authors and practitioners addressing this topic.

On section two, it is argued that the guideline for inclusion at schools must be a child rights approach despite other discourses, such as security issues. The article concludes that inclusion is a crucial key to avoid discrimination. Therefore, public institutions, especially schools, society and

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[23] In fact, "[A] fundamental goal of this work is to support evidence-based decisions on how to improve curricula, teaching, assessments and schools' responses to cultural diversity in order to prepare young people to become global citizens." (OECD, 2018, p.6)

families should be aware of their responsibilities towards a more inclusive school community. Bearing in mind that children are among those more vulnerable to discrimination and, particularly, migrant and immigrant descendants, it should be underlined that any inclusive measures must always take into consideration the rights of the child. Ultimately, it is necessary to reinforce empathy among culturally different communities. Although challenging, schools may be a place of encounter, respect and inclusion among students coming from different cultural backgrounds.

Finally, on section three, this article comes forward with the concept of *glocal inclusion at schools* as a possible answer to the international/local divide that sometimes schools and practitioners are faced with. Thus, *glocal inclusion at schools* may be a useful tool in order to bring closer the social fabric and to develop harmonious relationships among school community members, hoping that those relationships will facilitate the building of a more diversity friendly society.

> *Don't walk in front of me; I may not follow.*
> *Don't walk behind me; I may not lead.*
> *Walk beside me and be my friend.*

Attributed to Albert Camus[24]

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The Right to Education and Human Rights Education as a Tool towards Social Inclusion

Alessandra Viviani[1]

Abstract

The paper analyses the content of the international law rules which define the human right to education. The right to education cannot be understood as limited to the possibility for students to have access to school but rather to have access to quality education. In this sense the paper argues that an essential feature of quality education is human rights education. The second part of the paper deals with the instruments adopted at European level with the aim of fostering human rights education, such as the 2015 Paris Declaration, and it examines whether the implementation of such instruments is moving towards the direction of increasing the level of human rights education at school.

Keywords: right to education, Human Rights Education, Paris Declaration

> *[E]very individual and every organ of society . . shall strive by teaching and education to promote respect for these rights and freedoms . .* Preamble. Universal Declaration of Human Rights, 1948

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1. Introduction

In her famous speech Eleonor Roosvelt maintained:

> Where, after all, do universal rights begin? In small places, close to home. . . . Unless these rights have meaning there, they have little meaning anywhere. .....But to uphold their rights, such concerned citizens need first to know them. "Progress in the larger world," must start with human rights education in just those small places, close to home.[2]

This statement still holds all of its truthfulness and meaningfulness.

Increasingly relevant is the concern about the raising of intolerance and discriminatory attitudes across Europe and within all society's sectors. The outcome of recent political elections in many European countries shows a shocking affirmation of neo fascist political parties putting forward discrimination as an integral part of their political agenda. Human rights are called into question and at risk of jeopardy.

These sentiments are unfortunately also present at school level among both students and teachers[3], as the data collected during I Have Rights project's activities demonstrate.

The fight against intolerance and discrimination at school, together with the fostering of European democratic citizenship competences, has thus become one of the objectives of the EU educational action. Within this context, the attention on the right to education at EU level has recently gained momentum with the adoption on 17 March 2015 of the Paris Declaration by the EU Ministers of education[4]. The Declaration states very clearly that certain European principles and values on human rights and democracy have to be at the core of the EU and the national action on education. In particular, the text has identified the need for:

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[2] Eleanor Roosevelt, "In Our Hands" (Address delivered at the UN on the tenth anniversary of the UDHR, 1).

[3] Sprietsman (2009); Lander (2011). See ET 2020 Working Group, Policies to promote social and civic competences – from the Paris Declaration to global citizenship education, Brussels 2016.

[4] Available at http://ec.europa.eu/education/news/2015/documents/citizenship-education-declaration_en.pdf.

renewed efforts to reinforce the teaching and acceptance of these common fundamental values and laying the foundations for more inclusive societies through education - starting from an early age... The primary purpose of education is... also to help young people to become active, responsible, open-minded members of society' in order to reaffirm democratic values and human rights[5].

This paper aims at defining States' obligations on quality and inclusive education within the framework of Articles 28 and 29 of the UN Convention on the Rights of the Child, in order to establish whether the actions undertaken by EU member States after the adoption of the Paris Declaration are indeed moving towards the right direction. In particular, there is a need to clarify how the correct implementation of the right to education as a human right can play a positive role in reinforcing the European values of solidarity and cohesion which are so dangerously questioned at present.

2. The Right to Education and Human Rights Education

The relevance of the right to education as a fundamental right under international law is clearly affirmed in various international treaties both at universal[6] and regional level[7]. The same reference

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[5] In order to do so Ministers pledge to: "Ensuring inclusive education for all children and young people which combats racism and discrimination on any ground, promotes citizenship and teaches them to understand and to accept differences of opinion, of conviction, of belief and of lifestyle, while respecting the rule of law, diversity and gender equality".

[6] See the Convention on the Status of Refugees (1951), the UNESCO Convention on Discrimination in Education (1960), the International Convention on the Elimination of All Forms of Racial Discrimination (1965), the International Covenant on Economic, Social and Cultural Rights (1966), the Convention on the Elimination of All Forms of Discrimination Against Women (1979), the UN Convention on the Rights of the Child (1989), the International Convention on the Protection of the Rights of All Workers migrants and members of their families (1990) and, more recently, the International Convention on the Rights of Persons with Disabilities (2006).

[7] Regional human rights instruments also recognize the right to education, such as Article 12 of the American Declaration of Human Rights and Freedoms (1948) and Article 13 of the 1988 Additional Protocol to the American Convention on Human Rights in the area of economic, social and cultural rights. Within the African hu-

can be found in non-binding international law instruments which contribute to the definition of the rule in question[8].

In recent years, International Community's efforts in the field of education have increased, as it is demonstrated by the Education for All initiative in 2000 at the World Education Forum in Dakar, where 164 governments agreed on the Dakar Framework for Action, which identified 6 goals to be achieved by 2015[9].

In light of the above mentioned examples, the right to education should today with no doubt be considered from my perspective as a fundamental right and as a rule of customary international law, thus binding on all States, despite their participation to a specific conventional systems. At the same time, the claim by international rules of the existence of such a right does not necessarily contribute to a clear definition of its content. In fact it should be noted that the right to education has quite a complex nature and multiple aspects, thus giving rise to diverse State obligations[10].

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man rights system, the right to education is protected according to Article 17 (1) of the 1981 African Charter, Article 12 of the 2003 Protocol to the African Charter on Human Rights and Peoples on the Rights of Women in Africa and Article 11 of 1990 Protocol to the African Charter on the rights and well-being of the child. The right to education is further recognized by international instruments adopted in other regional contexts such as Articles 41 and 30(3) of the 2004 Arab Charter on Human Rights and Article 27 of the 1995 Convention on Human Rights and the fundamental freedoms of the Commonwealth of Independent States.

[8] Thus Article 5 of the United Nations Declaration on the Elimination of All Forms of Intolerance and Religious Discrimination, Articles 2 and 4 of the 1992 Declaration on the Rights of Persons Belonging to National, Ethnic, Religious or Linguistic Minorities are relevant when it comes to the educational needs of minorities. Articles 15, 16 and 31 of the UN Declaration on Indigenous Rights also guarantee the same right.

[9] In this respect, UNESCO has launched a global monitoring action whose report was published in 2015 EDUCATION FOR ALL 2000-2015: Achievements and Challenges, available online at http: // unesdoc. unesco.org/images/0023/002325/232565e.pdf.

[10] Art.26 of the CESCR includes the right to education. The General Comment No. 11, par. 2 recognizes: "The right to education has been variously classified as an economic right, a social right and a cultural right. It is all of these. It is also, in many ways, a civil right and a political right, since it is central to the full and effective realization of those rights as well. In this respect, the right to education epitomizes the indivisibility and interdependence of all human rights". CESCR General Comment No. 11: Plans of Action for Primary Education (Art. 14) Adopted at the Twentieth Session of the Committee on Economic, Social and Cultural Rights, on 10 May 1999 (Contained in Document E/1992/23). Available at http://www.refworld.org/docid/4538838c0.html

Within the context of this paper, it is relevant to investigate on the connection between the right to education and human rights education. According to the UN Special Rapporteur Tomasevski, education is not only a fundamental right but an indispensable tool for the realization of all human rights and a means of empowerment, especially for marginalized and socially excluded sectors of society[11]. This is particularly true when it comes to the position of women, children and other vulnerable groups needing protection from abuse and exploitation[12].

Nevertheless, for a long period of time, the right to education has not be considered as particularly relevant. It was only at the beginning of this century that education has become somehow a hot topic within international debate. This is due to the so called economic approach to education which focused on the positive effects education produces on economic growth at national level, the so called *human capital approach,* with no consideration given to the human rights dimension of education. The Special Rapporteur observed that unfortunately:

> [t]he definition of education as a human right does not guide many international or domestic education strategies; the recent emergence of a focus on education as a means for creating human capital and the prospect of education being purchased and sold as service create a great challenge for reaffirming education as a human right and as a public good[13].

Shifting the focus on the quality of education rather than on its economic benefits is moreover in line with the UNESCO Recommendation (1974), according to which:

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[11] Tomasevski (2005).

[12] "Increasingly, education is recognized as one of the best financial investments States can make. But the importance of education is not just practical: a well-educated, enlightened and active mind, able to wander freely and widely, is one of the joys and rewards of human existence", CESCR General Comment N°13, Adopted at the Twenty-first Session of the Committee on Economic, Social and Cultural Rights, on 8 December 1999 (E/C.12/1999/10). Available at http://www.refworld.org/pdfid/4538838c22.pdf.

[13] Tomasevski (2000) para. 66 (UN Doc. E/CN.4/2000/6).

The word 'education' implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge.

Within this framework, the concept of education includes the individual development of three essential elements: attitudes, skills and knowledge. If we accept such a definition, then the right to education as a human right can only be read in the sense of the right of the individual to develop all these three essential elements. Thus, educational policies should focus not only on the acquisition of certain degrees of knowledge and literacy, but rather on a more comprehensive approach. Human rights education is part of this holistic approach. For these reasons, more recently the new UN Special Rapporteur has highlighted that reading and scientific literacy cannot be considered as the main aims of education, but rather that: "The acquisition of knowledge about human rights values should be at the forefront of any discourse on quality education" [14].

Nevertheless, to refer to "human right education" *per se* is not sufficient. It is rather necessary to define not only the scope of human rights education but also its methodologies.

Initially, human rights education received little application and was moreover referred to a selected portion of the population. However, the importance of human rights awareness for all segments of society was put forward by the rise of human rights activism in the 1960s and 1970s. In the 80's the discourse on human rights education gained stronger relevance and, for example, in 1985 the Council of Europe issued a recommendation on "Teaching and Learning of Human Rights in Schools" (Recommendation R(85)7), where the attention was on the historical and legalistic learning about human rights with only a secondary reference to so called "action skills". This traditional approach to human rights education as knowledge on human rights is perfectly in line with the trend of teachers and educational authorities to focus on citizenship, historical and legal

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[14] Report of the Special Rapporteur on the Right to Education, Kishore Singh Normative Action for Quality Education, 2 May 2012, A/HRC/20/21.

learning while "promoting" human rights education. Schools and families are in fact very often unresponsive and unappreciative towards programs aiming at transforming students' attitudes and involving them in social actions beyond the classroom. Above all, few teachers feel they should use learning methods capable of producing changes in their students' behaviours. This traditional way of considering human rights education is not sufficient for it does not create the basis to develop the understanding that adhering to human rights principles means to defend and respect the rights of others. This is why the ultimate goal of human rights education is empowerment, in order to give everyone knowledge, skills and attitudes to be able to control their own lives and decisions. This goal should not be seen as "political" nor restricted to non-formal education, but as essential to become a responsible citizen of an inclusive and democratic society[15].

Along the same lines, it is interesting to note how UNICEF has repeatedly underlined the need of informal education tools as necessary to foster human rights education with the aim not only of increasing knowledge but also of empowering children by transforming their attitudes and actions[16].

At regional level, the work of the Council of Europe in this matter is particularly relevant. For instance in 2010 the Council has approved a Charter on Education for Democratic Citizenship and Human Rights Education followed by the 2011 Report of the Group of Eminent Persons on "Living together – Combining diversity and freedom in 21st-century Europe"[17]. The Council of Europe documents define human rights education as "education, training, awareness raising, information, practices and activities" which has the aim of empowering, contributing and reinforcing a universal culture of human rights in society.

[15] Flowers (2000), p. 12.

16 "Unicef Strategies in Basic Education", UNICEF Doc. E/ICEF/1995/16 (7 April 1995) e UNESCO. (1990). UIS Glossary, "Basic Education Definition", available at http://glossary.uis.unesco.org/glossary/en/term/1955/en

[17] Recently see Council of Europe Standing Conference of Ministers of Education "SECURING DEMOCRACY THROUGH EDUCATION". The development of a Reference Framework of Competences for Democratic Culture", Brussels, 11-12 April 2016.

According to international law, the connection of the right to education with education to human rights is made evident by the 1989 UN Convention on the Right of the Child (CRC)[18]. Art. 29 §1, which implies that education must have a precise content and should aim at developing child's personality and attitudes, reinforcing human rights and fundamental freedoms' respect[19]. The importance of human rights education is at the core of the first General Comment issued by the UN Committee on the Rights of the Child which has been indeed devoted to the interpretation of Article 29[20]. This text clarifies how the quality dimension of the right to education aims at children empowerment and is designed to provide the child with life skills. Moreover, according to the Committee, human rights education represents "A reliable and enduring antidote" to intolerance, discrimination and prejudice, which, in the present writer opinion, seems particularly relevant in today's European highly divided societies. The General Comment thus makes clear that, within the four dimension of the right of education (availability, accessibility, acceptability and adaptability), positive measures need to be undertaken by member States in order to guarantee the achievement of human rights competences within the framework of education[21].

[18] Verheyde (2006); Kilkelly (1999); Nowak, M. (2005, p. 190).

[19] Art. 29 §1 reads as follows: States Parties agree that education
(a) development of the child's personality, talents and mental and physical abilities to their fullest potential;
(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
(e) The development of respect for the natural environment.

[20] Available at: http://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/a)GeneralCommentNo1TheAimsofEducation(article29)(2001).aspx.

[21] The four dimensions of education were outlined in the seminal work of Katarina Tomaveski, former UN Special Rapporteur on the Right to education, see Tomaveski (2006).

3. Discrimination at School

After defining the concept of quality education as including the right to receive a human rights education and to develop attitudes and skills relevant for a democratic society, these abstract ideas need to be transposed to schools environment. Today, in schools of any level, teachers and their students are under constant pressure when dealing with diversity in their classrooms. Diversity is becoming an issue within the school systems of all European member States. Recent reports, such as the 2017 Amnesty International Report[22], demonstrate how hate speech and discrimination are today common features of the public debates and social behaviours in all European societies. In particular the so called "invisible racism" is raising, generating rage and fears emerging towards non autochthonous people or people with different identities, often due to a lack of understanding of these differences and to a stereotyped vision inculcated by society. Within this general framework, there are specific data referring to discrimination at school against certain groups of children. For example the 2013 Report of the European Union Fundamental Rights Agency[23] shows that an overwhelming majority (97%) of the students interviewed heard or saw negative comments or conduct because a schoolmate/peer was perceived to be LGBT. Data collection in Italy, Norway and Finland shows that children with migrant background are more likely to be victims of bullying at school[24]. Consistently, at international level, all data indicate that children are subjected to discrimination and psychological violence at school[25]. This has been very recently confirmed by the 2017 UNESCO Report according to which the consequences of discrimination and violence at school "include missing classes,

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[22] Available at https://www.amnesty.org/en/documents/POL10/6700/2018/En/

[23] Available at https://www.fra.europa.eu/sites/default/files/fra-2014-annual-report-2013_en.pdf.

[24] See data analysis available at https://blogs.unicef.org/evidence-for-action/migrant-children-face-higher-rates-of-bullying/

[25] See Report of the Special Representative of the Secretary-General on Violence against Children (2016) Ending the Torment: Tackling Bullying from the Schoolyard to Cyberspace; UNICEF (2014). Hidden in Plain Sight: A Statistical Analysis of Violence Against Children.

avoiding school activities, playing truant or dropping out of school altogether" which obviously has an adverse impact on academic achievement[26]. The same behavioural pattern emerges from the I Have Rights data collection. Students questionnaires have shown how students perceive schools as places were violence is most likely to occur and how they have experienced discriminating behaviours during their studies[27].

Discriminating and violent behaviours, lack of empathy and acceptance towards diversity (both in real life and in the on-line world) represent a danger for the respect and fulfilment of children fundamental rights, among which in particular the right to attend inclusive schools. The need to raise awareness and promote knowledge of fundamental human rights is acute at school level, the place where young people become citizens and develop their attitude towards the social community. During school years it is essential to promote and encourage a positive and effective understanding of human rights and democratic values as the only possible foundation for a truly socially integrated Europe, developing in children a sense of belonging to a larger community than their personal, social or cultural groups.

At the same time recent research[28] demonstrates that there is still a lot to be done as far as Global citizenship and human rights education is concerned, considering that this is mandatory as part of the teachers' education in only 61% of the respondent States. Again the data collected by this Project demonstrate the lack of knowledge by students about basic human rights instruments and concepts.

It is important to underline that we are facing a situation in which intolerance is becoming a "normal" component of the public discourse, something children are "getting used to". Moreover racism tends to be considered as such only in its extreme manifestations and it is not tackled in its more subtle and daily facets.

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[26] See analysis available at http://unesdoc.unesco.org/images/0024/002469/246970e.pdf at p.27.

[27] See the analysis in 3.1 Multiculturalism, Racism and Human Rights: What's Happening in European Schools (Fabio Berti, Andrea Valzania).

[28] See 2017 UNESCO Report on education related to sustainable development (ESD) and human rights and global citizenship (GCED) available at http://unesdoc.unesco.org/images/0024/002463/246382e.pdf.

All the above should represent a clear warning. There are thus three strictly related challenges that schools are facing at present:

1. increase of discriminatory and violent behaviours, producing, among other factors, reduced competences and dropping out,

2. lack of knowledge and understanding on children fundamental rights and democratic values by both students and teachers,

3. the need for innovative methodological approaches tackling violence and discrimination at school level and capable, on the contrary, to foster empathy and active participation.

It thus become relevant to analyse these features within a framework of lack of systematic approaches of the educational policies at European level. It is true that, according to recent analysis[29], national systems include human rights education; nevertheless, first of all, the approach is based on mere presence of the topic on national programs, without any indication about the methodology which needs to be used when dealing with diversity and human rights education; secondly human rights education and the fight against discrimination are not considered central within the educational system structure, but one out of many possible competences to be acquired by students. The work done so far by the international Community in terms of ensuring human rights education for all, as part to the right to education, seems to have reached positive results as far as the formal consolidation and definition of the standards of the right are concerned. Nevertheless, the lack of proper indicators and data on the level of achievement of these standards is somehow problematic.

4. EU Action in the Field of Inclusive Education

After sketching the international rule on human rights education as an inherent part of the content of the rule on the fundamental right to education, we can now move further to define the content of such right within European borders and its links with the development of inclusive societies. In this context, two diverse legal systems

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[29] See EACEA, Citizenship Education at School in Europe: 2017 Eurydice Report, 2017 Brussels available at https://webgate.ec.europa.eu/fpfis/mwikis/eurydice/images/6/68/215_EN_Citizenship_2017_N.pdf

need to be taken into account. On the one hand, attention is due to the European Convention for the Protection of Human Rights and Fundamental Freedoms of 1950 (Article 2 of Protocol No 1) together with the European Social Charter of 1996 (Articles 7-9-10-17), human rights instruments adopted by the Council of Europe member States[30]. On the other hand, relevant to education are Articles 165 and 166 of the Treaty on the functioning of the European Union conferring powers in the fields of education and vocational education and training. Article 9 of the Treaty on the Functioning of the European Union (TFEU) is also relevant and states that: 'In defining and implementing its policies and actions, the Union shall take into account requirements linked to the promotion of … a high level of education [and] training'[31].

Moreover, the Charter of Fundamental Rights of the European Union[32], which has the same legal value as the Treaties (Article 6 TEU), states: 'Everyone has the right to education and to have access to continuing and vocational training' (Article 14)[33].

The European dimension of education and training dates back to the Sixties when initially issues related to the economic dimension of the free movement of workers were linked with problems of title equivalence and recognition of professional qualifications[34]. But it was only at the beginning of the '70s that the attention on a common educational framework as a means towards the development of a stronger political Community gained momentum. At the 1972 inauguration of the European University Institute at Florence, the vice president of the Commission declared that "a policy of culture and education ought to be put into operation in the European Community" and the following year the report, "Toward a European

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[30] Council of Europe, (2016) Handbook on European Law relating to the Rights of the Child, available at http://www.echr.coe.int/Documents/Handbook_rights_child_ENG.pdf.

[31] Stalford (2012).

[32] Cullen (2004) 323-348 pp; McGlynn (2002) 387-400 pp.

[33] Art. 7, (2) and (3) and 12 of Regulation No 1612/68 and of Directive 77/486 respectively concern the education of migrant workers and their children, and the Resolution on Freedom of Education in the European Community of 1984.

[34] Cankaya, Kutlub, Cebici (2015) 886-893 pp.

Education Policy," was adopted by the Commission, defining the path toward a common action with priority on higher education[35].

It was not until 1985 that the legal basis for a true education common policy was established through the European Court of Justice ruling in the case of Gravier[36] according to which university studies were to be considered included in vocational training, thus recognizing the Commission competences in the field[37]. Since then education has become part of the discussion on the priorities of the EU[38] and, although the Maastricht Treaty still reaffirmed national exclusive competences over educational systems, at the same time its Article 126 authorized the EU to adopt actions in order to contribute to "quality education"[39].

In this process of intervention on national education strategies the European Council Conclusions of March 2000 in Lisbon, known as "The Lisbon Strategy" represent a mile stone, based on the goal transforming Europe into the most competitive and dynamic knowledge economy in the world by 2010. Such a goal called for a stronger effort into coordination of national educational policies, linked to greater social cohesion and inclusion, especially vis-à-vis certain groups such as disabled people, minorities and migrants. Since the Maastricht Treaty explicitly excluded any harmonization of education and training policies, the Lisbon Strategy has been based on a more traditional intergovernmental approach, as it is demonstrated by the adoption of the so-called Bologna and Copenhagen Processes, in the fields of Higher Education and Vocational Education and Training respectively.

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[35] See Petit (2002).

[36] Gravier vs Belgium, Case 293/83, Judgment 13 Feb 1985. European Court Reports 1985 p. 00593.

[37] Charlier & Croché (2005) 9 p.

[38] Leading educational programs were in fact launched by the Commission in this period. Erasmus and ECTS for example, were launched in 1987. A few years later Socrates and Da Vinci were also launched by the Commission.

[39] In 1998 the process of harmonization of higher education began with the Sorbonne Declaration which represents the starting point of the so called Bologna Process aimed at creating the European Higher Education Area (EHEA), followed in 2002 by the Copenhagen Process on vocational training.

Following the Lisbon summit, the working program Education and Formation 2010 (ET) was then adopted by the European Council in Barcelona in 2002 and the Open Method of Coordination (OMC) was first put into operation.

The ET 2010 defined three main objectives referring to: 1) quality and effectiveness of education and training systems, 2) accessibility to education and training; 3) the openness of the education and training system to an international dimension. These three objectives were reinforced when 'Education and Training 2020' (ET 2020) was launched. The new initiative also included new strategic objectives linked to the 2020 EU Agenda with also renewed benchmarks, and in particular: 1) increase student mobility; 2) improve the quality and efficiency of education and training; 3) promoting equity, social cohesion and active citizenship; 4) enhancing creativity and innovation in education and training. Although social cohesion and active citizenship were mentioned, it must be noted that no indicator for the strategic agenda was linked to such objectives[40].

Considering the previous brief *excursus*, we can say that EU initiatives in the field of education cover a period of some forty years. In spite of this, it has to be noted that EU documents seldom contain a clear reference to characteristics of school systems aimed at preventing social exclusion or to the development of *curriculum* content. Instead, educational policies, as it can be highlighted from, for example, Erasmus Plus goals, are focused on: preventing school failure and exclusion of pupils with special needs, promoting gender based equal opportunities and integration of migrants, improving the quality of education by raising the level of literacy and numeracy, based on the assumption that such elements will directly contribute to economic growth. It is not very clear, however, which elements could be considered as essential within national education systems in order to have an appropriate answer to the challenges defined at EU level. Although this is due to the applicability

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[40] The most relevant benchmarking indicators are: the share of early leavers from education and training should be less than 10%; at least 95% of children should participate in early childhood education; the share of 30-34 years old with tertiary educational attainment should be at least 40%of the population; the share of low-achieving 15 years old in reading, mathematics and science should be less than 15%; at least 20% of the students between 18 and 30 should have participated to a mobility period abroad.

of the principle of subsidiarity in the field of school systems, the final outcome of the interplay between the EU strategic action and national policies is somehow disappointing and the initiatives taken at EU level fail to have a full impact on the national ones[41].

5. Conclusions

As we have outlined so far, under international law the human right to education has to be interpreted not only in terms of access to schools, but rather in terms of access to quality education, which implies the possibility for each and every child to develop in an harmonious way his/her personality, including the access to quality content in education about human rights and fundamental values. We have also adopted a definition of human rights education which focuses not only on notions and knowledge but rather on the transformative role of such an education, based on methods capable of developing skills and attitudes, and active and participating behaviours. In order to comply with this concepts and with the international rule so defined, States need to undertake positive actions, making sure that, through their legislation and administrative acts, human rights education and education about fundamental democratic values can find their rightful place not only in the schools' *curriculum*, but also in the way the school systems are organized and teachers are trained. Human rights education, as above defined, represents, in our opinion an obligation of result for the State[42]. Given the universal acceptance of the UN Convention on the Rights of the Child and the abundance of international documents and statements on human rights education, one could also affirm that today the

[41] In order to evaluate the impact of the EU strategic initiatives in education, data collection is crucial. The Education Information Network, EURYDICE, is the main instrument providing information on national and European structures, systems and developments in the field of education. Regulation 452/2008, as amended by Regulation 1175/2014 and Regulation 912/2013 provide for a common framework for the systematic production of European statistics in the field.

[42] Pisillo Mazzeschi (2006); ID. (2009).

customary rule on the right to education includes the right to receive human rights education in its content.

Unfortunately it seems to us that there is still a lot to be done at national level. As we stated above, the essence of human rights education is not about the number of students attending schools nor the number of countries formally inserting reference to human rights education into their national educational policies. Although some researches show positive sign with an increase of the proportion of students with the civic knowledge scale (from 61 percent to 67 percent) these quantitative data tell only one part of the story[43] and are still largely incomplete. It is worth mentioning, for example, that the this Report was focusing on the "presence" of citizenship education within national educational policies and curricula, according to what was declared by States and without taking into consideration possible reports from NGOs or teachers' and parents' associations. Nor do the data consider the assessment of the impact of such education on students' competences and skills.

Vice versa, collecting meaningful information on these aspects will lead to an increased use of non- formal educational tools as an essential instrument for a truly significant human rights education at school level[44].

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[43] See *Becoming Citizens in a Changing World. IEA International Civic and Citizenship Education Study 2016 International Report,* W. Schulz, J. Ainley, J. Fraillon, B. Losito, G. Agrusti, T. Friedman, IEA 2017. Available at http://iccs.iea.nl/fileadmin/user_upload/Editor_Group/Downloads/ICCS_2016_International_report.pdf. According to the Report the data collected in 2012 from States' reports show that in 89% out of the States answering to the inquiry (29% of the UNESCO Members) GCED is part of the Members' States educational policies, and in 86% is mandatory in the curriculum although usually embedded in other subjects (only in very few cases it stands alone). GCED is mandatory in 61% of the Member States as part of the teachers' education. See Claire McEvoy (2017) Historical efforts to implement the UNESCO 1974 Recommendation on Education in light of 3 SDGs Targets UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace, and Education relating to Human Rights and Fundamental Freedoms (1974), available at http://unesdoc.unesco.org/images/0024/002472/247275E.pdf.

[44] On the concept of non-formal education see, among others, Eshach (2006). On the impact of human rights education see Covell & Howe (1999); Campbell & Covell (2001). The authors affirm "The empathy elicited by such knowledge would be expected to impact emerging social concepts (e.g., poverty, discrimination) and act as a stimulus to the development of rights respecting attitudes. As such, children's

Therefore, States are not only required to refer to human rights education in their national programs but they have also to make sure that this reference can be transformed in concrete actions at school level[45]. Moreover it is rather pointless to include human rights education to the long list of aims and objectives of the national educational system without, at the same time, adopting all the necessary measures to include such a competence within the process of training teachers. As we said, human rights education is not only about learning a list of rules, but has the potential of transforming skills and attitudes, provided that it is imparted with appropriate means and methodologies.

The monitoring mechanism adopted following the Paris Declaration fails to tackle those questions. Member States had only to declare that they have formally included human rights education in their national systems to receive a positive report[46]. No real analysis has been so far undertaken to define whether or not such a formal provision is displaying concrete effects[47]. A good example is the Italian situation. Human rights education is mentioned in the recent law reform on education (Law N° 107 of 13 July 2015, the so called Law on the Good School). Art.1 of the Law provides that schools, within their autonomy, may

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rights education in late childhood may serve as a catalyst for attitudes supportive of human rights in general".

[45] It has to be noted that the presence of human rights education policies does not refer to all level of education in a comprehensive way. According to the 2017 Report by the Council of Europe, "Over a third of respondents stated that there are scarce or non-existent references to EDC/HRE in laws, policies and strategic objectives, in vocational education and training, and in higher education (14 out of 40 respondents). Only seven respondents pointed out that citizenship and human rights education is promoted extensively in higher education institutions". CoE, *Learning to Live Together: Council of Europe Report on the State of Citizenship and Human Rights Education in Europe*, Strasbourg, 2017, spec. p. 19.

[46] EACEA, Citizenship Education at School in Europe: 2017 Eurydice Report, 2017 Brussels available at https://webgate.ec.europa.eu/fpfis/mwikis/eurydice/images/6/68/215_EN_Citizenship_2017_N.pdf. The principles of the Paris Declaration are now firmly enshrined among the priorities of the ET 2020 Joint Report and the EU Work Plan for Youth 2016-2018. Moreover in 2016, Commissioner Navracsics hosted a High-Level Colloquium on Promoting Inclusion and Fundamental Values through Education - A Way to Prevent Violent Radicalization and the Council Conclusions on Inclusion in Diversity to Achieve a High Quality Education For Limits to the EU approach.

[47] Allan & L'Anson (2004) spec p. 136.

choose the school strategic objectives among the defined list under § 7, which includes, on the same ground, human rights education (lett.d), together with increased knowledge of foreign languages (lett a), maths (lett. b), music and art (let. c) etc. Therefore it could very well be, and in fact it happens quite regularly, that the school chooses not to include human rights education within its strategic plan without incurring in any violation of the law. At the same time Italy has declared to be in full compliance with Paris Declaration because human rights education is mentioned under the new Law 107[48].

The incompleteness of such an approach is further demonstrated by the recent analysis done by the Council of Europe. In its 2017 Report on the state of citizenship and human rights education[49] it is stated that in the large majority of the countries participating to the inquiry, no specific criteria have been developed to assess the impact of programs in the area of citizenship and human rights education. The Report also stresses the relevance of collecting data on impact assessment at national level, involving also other stakeholders such as civil society organization. Following the Council of Europe approach, citizenship and human rights should be directly included in evaluation processes of education policies, pooling the needed information from different sources[50]. The proper and continuous collection and analysis of data on the implementation on national policies on human rights education and on their concrete impact on the competences of both students and teachers needs to be considered as part of the positive obligations States have to fulfil in order to comply with the international rule on the fundamental right to education.

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[48] See Eurydice 2017 Report, note 41 above.

[49] CoE, Learning to Live Together spec. p. 20.

[50] CoE, Learning to Live Together spec. p. 21.

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Intercultural Education: A Path for a Pedagogy That Can Bring Us Closer

Catarina Gomes[1]

Abstract

Inclusive education is a process which proposes the idea of an education that accommodates all and embraces difference in a non-discrimination manner. This implies the identification and removal of learning barriers, putting the onus on schools systems to become inclusive and demanding the presence and participation of all students, particularly those at risk of marginalization, exclusion or failure. Thus, inclusive education requires a society and a school community that understands and values difference, namely cultural diversity. Accordingly, it is important to prepare educators/learners to act in increasingly multicultural societies. This article aims at analysing the evolution of the concept of inclusive education within the context of international human rights norms; understanding what inclusive education is and how to put it into practice; and, finally, analysing the notion of intercultural education, seeking for alternatives that question ethnocentric curricula and homogenizing practices within the classroom and responding to the diverse needs and characteristics of children and communities. Thus, it is needed a joint discussion on how to build an educational project able to put in practice a pedagogy that can bring us closer.

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Introduction

We are living in a multicultural increasingly globalised world, constantly changing, where different cultures do need to coexist and interact. This context is due to diverse reasons, such as situations of conflict, climate changes, diseases, inequalities, economic crises, technological revolution, among others.

These circumstances have a clear influence on the educational agenda, which is facing continually new challenges. Education, commonly recognized as a powerful tool to promote human rights and peace and for social transformation, encompasses the concept of inclusive education. It is, in fact, a process which aims at accommodating all and embracing difference in a non-discrimination manner, including cultural diversity. Bearing it in mind, and considering the cultural diversity of our societies, the notion of intercultural education is here presented as a possible path to promote mutual respect and, ultimately, peace. Our societies are multicultural and schools mirror them. Education must, therefore, include in pedagogical principals focused on promoting peaceful coexistence and interaction between different cultural identities. Both concepts (inclusive education and intercultural education) aim at promoting more inclusive forms of education advocating for inclusion and respect for all, including respect for cultural differences.

These subjects were addressed internationally through legislation, including human rights norms and specific education movements and programmes. This top down movement, regarding regulation and educational policies, is an important development. Nevertheless, inclusive education, and in particular intercultural education, promotes school as a space for everyone in practice (and not merely in law). Therefore, it requires, in addition to regulation, the participation and support of all stakeholders, such as learners, parents, teachers and rest of the school community, bearing in mind that different cultures have different ways of approaching education.

Acknowledging the importance of intercultural education in promoting peace and respect for human rights, through the understanding of cultural differences as a value and not as a barrier, the aim of this article is to understand how this concept can advocate for a pedagogy able to bring people closer.

Thus, the present article is divided in three chapters; the first chapter aims at understanding the evolution of the concept of inclusive education within human rights international norms, allowing us to have a better understanding of which goals the international organisations have for the educational agenda; the second chapter presents possible definitions of inclusive education and some suggestions on how it can be put into practice; and, finally, the third chapter seeks to understand, taking into consideration the developments regarding inclusive education, the role of intercultural education as a path to address cultural diversity in schools and, thereafter, in society.

1. Inclusive Education within the Context of International Human Rights Norms

The present chapter aims at establishing, within the context of international human rights norms, the link between the right to education, the right to non-discrimination and the path to the concept of inclusive education.

Education, with the emergence of the modern state-nation, has become its responsibility. Thus, it was in the XX century that education gained a legal dimension and, namely after World War II, through various regulations and norms, it has become a human right.

At the universal level, the right to education was mentioned for the first time in 1948, in article 26 of the Universal Declaration of Human Rights (UDHR), stating that "everyone has the right to education" (1). The UDHR was the first international document to underline the importance of conceding everyone the right to education. We underline the word "everyone", highlighting that the right to education should be available to all without exception or

discrimination. We find, as here, important premises for the concept of inclusive education.

Following the UDHR, other international documents succeeded emphasizing the importance of education, such as the International Covenant on Economic, Social and Cultural Rights (1966), the Convention on the Rights of the Child (1989), the Convention about the Elimination of all forms of Discrimination against Women (1979), among others[2].

The International Covenant on Economic, Social and Cultural Rights (ICESCR), namely in its articles 13 and 14, recognizes the right to education and highlights its importance for the individual and for the society. In particular article 13 stresses the importance of non-discrimination regarding the right to education, emphasizing that it is a right of "any person". This article is particularly relevant when we take into consideration people who, for different reasons, are in a vulnerable situation.

The United Nations Convention on the Rights of the Child (CRC, 1989), in article 2, underlines the right to non-discrimination, including discrimination based on "race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status". The articles 28 and 29 recognize that the child must be "protected against all forms of discrimination or punishment" and emphasize the right to education of each child, taking into account the "development of the child's personality, talents and mental and physical abilities to their fullest potential". This Convention enhances children's participation rights, stating that they are entitled to freedom to express opinions and to have a say in matters affecting their life (article 12).

The right to education has a solid foothold within international human rights law and, still at the universal level, there are other documents regarding the protection of the right to education, such as declarations, recommendations and frameworks of ac-

[2] At a regional level, we can highlight the 'Human Rights European Convention" (1950) (Protocol 11, article 2, referring to the right to education), the "Inter-American Convention on Human Rights' (1969), (article 13 of the Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights) and the "African Charter on Human and Peoples' Rights" (1981, article 17).

tion. For example, 'Declaration of the Rights of the Child' (United Nations, 1959), Convention against Discrimination in Education (UNESCO, 1960)[3], Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (UNESCO, 1974), 'Recommendation on the Development of Adult Education' (UNESCO, 1976), 'Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy' (UNESCO, 1995), 'Declaration on Human Rights Education and Training' (United Nations, 2011), among others.

In 1989, the International Labour Organization (ILO) Convention Concerning Indigenous and Tribal Peoples points out, in Part IV, referring to education, that "measures shall be taken to ensure that members of the peoples concerned have the opportunity to acquire education at all levels on at least an equal footing with the rest of the national community". Article 24 states that "education programmes (…) shall incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations". This article is very relevant for the notion of intercultural education and non-discrimination, embracing different cultural backgrounds in the national curricula.

A turning point for the development of the concept of inclusive education was the "Education for All movement", which began with the 'World Declaration on Education for All: Meeting Basic Learning Needs', in 1990 (Jomtien), ensuring the right to education for all, regardless of individual differences. The Declaration, in article 3 ("universalizing access and promoting equity"), highlights the importance of an active commitment to remove educational disparities, referring particularly to the "underserved groups", such as "the poor; street and working children; rural and remote populations; nomads and migrant workers; indigenous peoples; ethnic, racial, and linguistic minorities; refugees; those displaced by war; and

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[3] For the purposes of this Convention, "the term `discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education".

people under occupation, should not suffer any discrimination in access to learning opportunities". The Declaration clearly assumes that there are disparities at educational level and it is necessary to eliminate them.

The following 'Dakar Framework for Action – Education for All: Meeting our Collective Commitments' (World Education Forum, 2000) is particularly important to the concept of inclusive education since the term 'inclusive' was principally used at Dakar, underlining the importance "to formulate inclusive education policies and to design diversified curricula and education delivery systems in order to serve the population excluded for reasons of gender, language, culture, or individual differences" (2000: 38). This document expresses the "international community's collective commitment to pursue a broad-based strategy for ensuring that the basic learning needs of every child, youth and adult are met within a generation and sustained thereafter" (2000: 12). In order to achieve that goal, this document highlights the importance to develop education policies and curricula which meet cultural diversity.

Actually, as underlined by Stubbs (2008: 21), it is the Convention on the Rights of Persons with Disabilities (CRPD)[4] which "breaks new ground as the first international legally binding instrument to specifically promote inclusive education as a right". In fact, the 'Salamanca Statement and Framework for Action', resulting from the 'World Conference on Special Needs Education', is one of the earlier documents that paved the way to CRPD (Stubbs, 2008). The notion of inclusive education as a right is first stated in the 'Salamanca Statement and Framework for Action', pronouncing itself in favour of "schools that accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions" (1994: 15). Accordingly, education systems should take into account the diversity of those needs, creating an anti-discriminatory environment in schools.

The CRPD sets inclusive education as a legal right, a human right. Stubbs (2008: 21) underlines that "by demanding that states

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[4] Available at http://www.un.org/disabilities/documents/convention/convoptprot-e.pdf, last retrieved on April 2018. It was adopted on 13 December 2006 and entered into force on 3 May 2008.

ensure an inclusive education system, the onus is clearly placed on the system to become inclusive, rather than on the individual". The Convention is the result of a shift from an individual to a social approach of disability, an important approach to the concept of inclusive education.

Despite inclusive education was germinated in an international convention regarding persons with disabilities, the concept addresses to "diversity in all its forms" and promotes "an education system to accommodate all" (Stubbs, 2008: 20), embracing difference, including cultural differences. Thus, inclusive education concerns all, promoting respect towards diversity, an important development for the concept of intercultural education, which will be addressed below.

The rights to education and to non-discrimination present a solid support on human rights international law. However, despite all the legal and non-legal instruments available in the promotion and implementation of the right to education, it has been found that this human right fulfilment is difficult, causing serious educational inequalities and, consequently, social and economic ones. One part of the problem may be explained by the notion of "progressive realization by the State", that any economic, social or cultural rights are subjected to. As underlined by Rieser (2012: 192), "any economic and social rights (…) including the right to education, are subject to the principle of progressive realization according to available State resources". The right to education requires the States to act positively and this might be a problem if the States decide to not consider education as a priority, taking refuge in the idea that they have not the necessary means to enforce such right. Nevertheless, as highlighted by the Committee on Economic, Social and Cultural Rights, in its General Comment 11 (2) (1999), the right to education is "also, in many ways, a civil right and a political right, since it is central to the full and effective realization of those rights as well. In this respect, the right to education epitomizes the indivisibility and interdependence of all human rights". It is, therefore, a transversal right.

Understanding the importance of education as a factor of individual and social empowerment, but also as a tool able to perpetuate inequalities, inclusive education intends to be an instrument of inclusion and respect for individual and cultural differences.

2. Inclusive Education: Definitions and Practices

The concept of inclusive education has not one single definition and many views subsist on how to put it in practice. Nevertheless, we will bring forward some definitions and practices about this notion.

The term 'inclusion' is characterised by UNESCO (2005a: 13) as a "process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education". It was, therefore, necessary to face these challenges and develop a new strategical approach. For Stubbs (2008: 13), inclusive education is as a "process towards creating a system of education that meets the needs of all, recognizing that many different groups are currently excluded".

The Agra Seminar (India), in 1998, identified some approaches to inclusive education, which we consider important to highlight, by stating that

> [inclusive education] is broader than formal schooling: it includes the home, the community, non-formal and informal systems; acknowledges that all children can learn; enables education structures, systems and methodologies to meet the needs of all children; acknowledges and respects differences in children: age, gender, ethnicity, language, disability, HIV/TB status, etc.; is a dynamic process which is constantly evolving according to the culture and context (Stubbs, 2008: 38-39).

These are important principles, which in their broader sense, aim at developing a more inclusive society.

As stated by UNESCO (2005a: 13), to think "education through an inclusive lens implies a shift from seeing the child as a problem to seeing the education system as a problem". Acknowledging education accordingly to an inclusive approach is to give the education system an environment open to diversity and different ways of learning. To Rieser (2012, p. 204), inclusion "is about a child's right to belong to her/his local mainstream school, to be valued for who s/he is and to be provided with all support s/he needs to thrive." However, as underlined by the author (2012: 204), "since mainstream schools are generally not

organised in this way, it requires planned restructuring of the whole school commitment from the whole staff, government, teachers, parents (...), students, carers". The entire community, accepting and valuing difference, is necessary to inclusive education achievement and it will also take us to the concept of intercultural education.

Actually, an important idea that we should bear in mind is that there is no single model of inclusive education; it is a dynamic process that must be based on the cultural and social context. However, we can define a set of principles that are intended to be guidelines. Stubbs (2008) presents the following three: a strong framework – values, beliefs, principles and indicators of success, implementation within the local context and culture; taking account of the practical situation, resources use, cultural factors and on-going participation and critical self-reflection – who should be involved how, what and when. This means that what works in a certain context may not have the same impact in another. In fact, these are important thoughts and reflections to the concept of intercultural education that will be approached in the next chapter.

As analysed in the previous chapter, it is undeniable the importance of the role that legislation plays in orientation and functioning of the education system and, consequently, in the development of an inclusive perspective (Bénard da Costa, 2006: 48). However, legislation, *per se*, lacks the ability to initiate and ensure the sustainability of the changes which must be made in the education sector. The "educational policy and practice are not neutral, autonomous activities but are linked to wider socio-economic and political forces and relations" (Barton & Armstrong, 2001: 694). In fact, as acknowledged by UNESCO (2014: 13),

> many countries have made a commitment to address the issues of discrimination in the education system to ensure the right to quality education for all, and have developed education programmes such as peace, human rights, life skills and prevention of youth violence, among others. There has been steady progress in member states' development of constitutional, legal, policy and/or administrative frameworks, but there is a continuing gap between policy and practice.

Actually, the developments regarding inclusive education cannot be only the result of the work of government and intra-governmental agencies. In fact, civil society, many activists, NGOs and networks also have been working in this direction. Therefore, it is important that inclusive education does not remain in its top-down approach but also have the participation of social movements. Inclusion is, therefore, not only an educational movement, but also a social and a political one.

Thus, to promote inclusiveness in the education systems, a global approach is necessary, including not only legislation or school administrations, but also, and very importantly, teachers who interact directly with the students, fostering an environment where difference is seen not as a barrier but as a learning opportunity. This pluralistic approach to education, also includes the involvement of parents and communities in this process (UNESCO, 2009: 114). It is important to highlight that inclusiveness does not presupposes to remove what sets us apart; an inclusive educational environment values individual differences and this diversity, being an added value, is an opportunity to development.

When we think of an education of quality, promoting the goals of the 'Education for All movement', it is important to develop "inclusive and pluralistic educational strategies, adapted to the contexts of learners' lives in both content and form", promoting the "diversity of culturally embedded learning environments that exist throughout the world" (UNESCO, 2009: 118). This is particularly important when we think about the difficulties of migrant children, especially those forcibly displaced, and their access to quality education. Those are, very often, victims of discrimination, racism and xenophobia, namely at school and most of the time due to their cultural differences. For instance, in many countries, there is a clear strain between migrants communities and nationals of the host State, who look at the previous negatively, distrusting their different cultural and linguistic practices. As stated by Munõz (2010: 10), former United Nations Special Rapporteur on the Right to Education, this happens when "finite resources are perceived to be focused upon one community at the expense of the other". The author (2010) affirms that in many countries, refugee students face a higher risk of marginalization compared to nationals, not only because of their status as outsid-

ers, but also because of the low income, not allowing them to have access to quality education. Inclusive education principles can be a form of granting these children an opportunity to escape from their state of vulnerability.

In the 'Geneva International Conference on Education' (2004)[5] it was underlined that one of the main challenges for education in the 21st century was – "to learn to live together". This entails the need to promote our competencies to deal with diversity and cultural differences in an increasing multicultural world. As underlined by UNESCO (2009: 118), this is a "new kind of literacy, on a par with the importance of reading and writing skills or numeracy: cultural literacy has become the lifeline for today's world, a fundamental resource for harnessing the multiple venues education can take". Education, and the promotion of an inclusive education, will surely play its part in learning to live together and respecting our cultural differences.

The following chapter will develop the notion of intercultural education and its importance in the definition of inclusive education policies based on cultural diversity.

3. Intercultural Education: An Approach to Bring People Closer

International organisations, such as the United Nations, UNESCO, Council of Europe, among others, have published numerous documents and guidelines reflecting on how inclusive education, and, in particular, intercultural education, can be developed and promoted in education systems.

To this reflection, it is important to be aware that the educational curriculum, whereas determined by the States, can become an extension of interests and government policies. As mentioned by Wallensteen (2006: 64), "the state, through its control over the educational system, is the originator of an official view of what the state is all about […]. Thus the state determines and expresses

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[5] Available at http://193.242.192.196/sites/default/files/Finrep_eng.pdf, last retrieved on April 2018.

the way in which a society describes its history, pursues its values and reproduces the myths that exist for legitimizing its existence". Therefore, the education system may become a perpetrator of social, economic and cultural inequalities and discrimination, promoting violence and conflict. However, the education system also encloses the possibility of contributing to social change and to the development of a society based on mutual respect.

Despite the development of international human rights frameworks and technological progress, leading to greater interconnectedness, cooperation and solidarity, it is clear the "proliferation of cultural and religious intolerance, identity-based political mobilization and conflict" (UNESCO, 2015: 85). Currently, it is undeniable the mixture of peoples from different nations, cultures, ethnic groups and religions, especially in metropolitan areas, creating the possibility to increase all sort of social tensions and conflicts (Council of Europe, 2012: 13). In this context, it is important not to transform education as a tool for maintaining social inequalities that may slip into conflict situations; its purpose is just the opposite. Education systems are, therefore, facing new challenges, requiring the development of "more flexible, appropriate and inclusive forms of education" (UNESCO, 2009: 95).

These challenges have implications on education and foster the definition of new perspectives and goals for learning and human development. In fact, "living together with our differences will involve the strengthening of multicultural education — for majority groups as well as for ethnic-linguistic minorities and indigenous and other vulnerable groups — so as to inculcate critical intercultural competencies and skills" (*ibid.*). Thus, educational policies must develop strategies to "educate through and for diversity" (*ibid.*), enabling us to "acquire intercultural competencies that will permit us to live together with and not despite our cultural differences" (UNESCO, 2009: 97). It is necessary to re-think education, taking into consideration "multiple world views and alternative knowledge systems" (UNESCO, 2015: 10). There is not one single solution to approach intercultural education, exactly because the context is always different.

Herein, it is important to distinguish the terms multicultural, as referring to "elements of ethnic or national culture, including

linguistic, religious and socio-economic diversity" (UNESCO, 2006: 17); and intercultural, that, according to article 8 of the UNESCO's Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005b), means "the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect". In, conclusion, "interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on the local, regional, national or international level" (UNESCO, 2006: 17).

The United Nations Educational, Scientific and Cultural Organization (UNESCO), among other aims, has a major role in the educational field, developing important international education policies and programmes in order to promote quality education for all. In order to face the challenges presented above, the concept of intercultural education gained significant meaning and, in 2006, UNESCO presented the "Guidelines for Intercultural Education"[6], an intercultural approach to education. It describes what we can consider two approaches: multicultural education, which uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures; and intercultural education, which aims to "go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups" (UNESCO, 2006: 18). This concept has been considered an important instrument to promote a peaceful coexistence.

More recently, in 2015[7], UNESCO has suggested the exploration of alternative approaches to education, such as: acknowledging the diversity of world views in a plural world, re-visioning education in a diverse world and ensuring more inclusive education. In the changing and complex world where we are living in, it is necessary to call for a dialogue, an intercultural dialogue, being the "identities

[6] In 2012, the Council of Europe, considering the concept of intercultural education as a major topic of discussion, has also presented the publication "Intercultural competence for all", taking into account the new challenges for education.

[7] Available at https://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf, last retrieved on April 2018.

that seem to isolate us from one another and plant the seeds of stereotype, discrimination or stigmatism should be seen not as barriers to dialogue but as the very ground upon which such dialogue can begin" (UNESCO, 2009: 54). Education, namely formal education, can be a tool to promote cultural diversity and the cultural dialogue here suggested. As proposed by this organisation (2006: 8), education has a major role to play in promoting social cohesion developing education programmes which "encourage dialogue between students of different cultures, beliefs and religions".

Recognising this important debate about education, it is important to emphasize the relevance of acknowledging cultural diversity and the need to challenge the prejudices linked to determinants of gender, race, religion, disability, and other cultural patterns, among others. Therefore, it is considered pertinent to develop the notion of interculturality within education systems, since it is important to seek for alternatives that question ethnocentric curricula and homogenizing practices within the classroom and education systems. It is important to recognize and value other cultural identities, denied on monoculture curriculum frameworks. Thus, intercultural education has being thought and emphasized as an important tool to achieve the already presented movement of "education for all".

Accordingly, it is relevant to prepare educators/learners to act in, increasingly multicultural societies, challenging universal discourses that stereotype and silent plural identities. As underlined by Canen *et al*. (2001: 165), it implies the challenge to binaries (such as black-white, male-female, I-other, and so on) and brings to the discussions, awareness of space and multilayer formation of identities, always contingent, temporary and result from plural translations. Thus, it is important to "know how discourses produce social subjects and promote critical language that will help learners and educators to take up conscious of their own identity formation, challenging images and languages that freeze and discriminate against those perceived as 'different'" (*ibid*). As underlined by Freire, in early 1978, it should be abolished the dichotomizing school, that one which dichotomizes theory and practice, reflection and action, intellectual work and manual labour. Individual and social diversity should be celebrated and the intercultural dynamic must be brought to school, combating

a monoculture framework as an important starting point in the development of an educational project.

Nevertheless, this concept faces important challenges which need to be addressed. As pointed out by UNESCO (2006: 12), intercultural education needs to "establish and maintain the balance between conformity with its general guiding principles and the requirements of specific cultural contexts". As stated by the Council of Europe (2012: 15) "an educational system functions within the framework of a dominant culture with specific political outlooks, attitudes, values and norms". Thus, intercultural education

> cannot be just a simple 'add on' to the regular curriculum. It needs to concern the learning environment as a whole, as well as other dimensions of educational processes, such as school life and decision making, teacher education and training, curricula, languages of instruction, teaching methods and student interactions, and learning materials. This can be done through the inclusion of multiple perspectives and voices (UNESCO, 2006: 18).

As a result of the numerous international standard-setting instruments related to education and interculturality, UNESCO defined the following principles and explained how they can be achieved (2006: 30):

> Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all; provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society and to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

Thus, intercultural education should "make learners aware of the underlying causes for ethnocentric positions (lack or fragmentation of information or the distortion of information) and their implications (how we look at others "through our own socio-cultural glasses" or use stereotypes to make judgements and develop prejudices and treat "the others" accordingly) (Council of Europe, 2012: 26).

In order to fulfil these guidelines, besides the necessary educational policies (governance and management), taking into account the principles of intercultural education, an important actor emerges, the education professionals, the teachers who work directly with the students in classroom and in the school as a whole. It is important to take into consideration that many teachers come from a generation which has not educated within and for interculturality. So, as underlined by the Council of Europe (2012: 26), "since teachers play such a major role in preparing young generations to become citizens of a world which will inevitably become more multicultural in the future, it is crucial that we win over their hearts and minds to intercultural education" and develop their cultural competencies.

These are long-term changes and, in practice, it is necessary not only to train teachers, but also to develop new curricula, define innovative methods and establish new pedagogical practices. Briefly, it can be analysed at four levels: country level, school level, curriculum development level and teacher education level (Council of Europe, 2012: 51).

In order to put it into practice and furthering the process of learning to live together, UNESCO (2009: 118), suggests the improvement of pedagogical approaches to intercultural relations through the following actions: undertake a global comparative survey of educational content and methods; support efforts to identify and/or create opportunities and facilities for culture-specific learning in each educational system; adapt teaching methods to the requirements of the everyday life of learners; develop international guidelines for the promotion of intercultural dialogue through the arts.

Intercultural Education embraces pedagogical principles which, in practice, aim at, through an intercultural dialogue, promoting cultural diversity and, ultimately, mutual respect and peace.

Conclusions

Considering the multicultural context of our world, the development of pedagogical concepts as inclusive education and intercultural education are comprehensible. The education system mirrors the society, so the problems that affect our world, affect

our schools. These pedagogical concepts and principles aim at promoting social inclusion and the respect for cultural differences in schools and, therefore, in society, advocating both for a peaceful coexistence.

However, to incorporate the notions of inclusion and interculturality as crucial premises in education systems is a difficult process, since it requires changes. The guiding principles to develop a more inclusive education, particularly concerned with cultural acceptance and mutual respect, must be framed in accordance with the context in which they are being carried out. There are no universal prescriptions although is always possible to learn from the lessons learned in other contexts and in other times.

Inclusive education, promoting non-discrimination based on cultural diferences, underlines the importance to adress diversity within an intercultural approach, i.e, to respect and value the diverse needs and characteristics of children and communities. It is important to understand that we are all different and accordingly we all have different needs. Thus, the acknowledgement that all students can, within their differences (including cultural differences), learn together, is an important step towards inclusion. In this sense, an inclusive education is a process and requires a society and a school community which understand and value difference as an opportunity to learn. In fact, we live in multicultural societies, marked by great inequalities, so it is necessary that curricula and school value cultural plurality and question critically homogenizing discourses.

The crucial relevance of inclusive education is clearly underlined by the development of its pedagogical principles included in innumerous international guidelines and programmes, and also by its insertion in human rights law.

In fact, legislation and education policies, from a top down approach are not sufficient to promote inclusive education, despite its obvious importance. The social movements and civil society, such as communities, learners, teachers, parents and activists must also be watchful and proactive (bottom up approach). In fact, an ongoing joint discussion on how to build inclusive and intercultural educational projects is needed, emphasizing ultimately the importance of a pedagogy that should bring us closer and help us

to live together. The pedagogy can, therefore, have an important role in promoting peace.

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Listening to Every Child's Voice as an Inclusive Tool in Education

Stefania Toraldo[1]

Abstract

Despite significant progress made in enhancing children participation at school, tackling pupils' exclusion, violence and discrimination is still a real challenge in many European educational systems. As stated in a variety of international and regional legal instruments, the development of child-friendly environments, grounded on democratic values and human rights principles, is a precondition for the active involvement of every child; it is equally demanded to improve the quality of the learning process, to adapt education to different pupil's needs and foster intercultural dialogue, mutual understanding and respect for diversity. In multicultural classrooms, listening to every child's voice, regardless of his or her social, economic or cultural background, is significant to promote everyone's participation and inclusive education. In particular, taking seriously all children's opinions is a prerequisite in the realization of the right to education itself, besides being first and foremost a fundamental human right. Children's equal involvement at school encourages the adoption of a child-centred, peer-to-peer learning system in which all teachers, provided with relevant competences and multicultural skills, can act not only as merely educators

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themselves but also as learners in their turn. This article is yet intended to provide an analysis of the right of the child to be heard, as enshrined in Article 12 of the UN Convention of the Right of the Child (UNCRC) and under further European legal instruments, in order to prove how significant is the contribution given by all children in creating an inclusive, equitable and quality education.

Keywords: the right to be heard, children participation, migrant's integration, intercultural education

Introduction

In a Europe which is currently experiencing unprecedented migration flows, the integration of children with diverse ethnic, religious and cultural background is a priority in almost all EU Member States. Within the main European sectors, education plays an essential role in promoting active participation and social inclusion of every child, especially in those multicultural and racially mixed classrooms. As the main agents in imparting education, teachers and educators in general should, thus, possess all those specific competences, knowledge and skills necessary to deal with intercultural learning processes. They need to understand and respect themselves culture diversity, destroy prejudices which lead to bullying, violence and discrimination at school. Obviously, this won't be possible if they do not create the conditions for a comfortable learning environment, where human rights, fundamental values and freedoms are understood, thought and respected, starting just from children's rights. Every child, without discrimination on any grounds, deserves to be carefully listened to and taken seriously in order to be equally involved in each education proceeding. Complying with the right of the child to be heard, ensuring all immigrant[2] children's equal and inclusive participation in education, is a key feature for their successful integration

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[2] This definition includes children who may or may not have been born in their host country and whose parents were both born abroad. On the other hand, natives are those children, irrespective of their place of birth, at least one of whose parents was born in the host country.

in and outside the school. Besides, the active participation of the child in all the dimensions of his or her school life is needed to the realization of the right to education, as it specifically requires the involvement of every child during the learning process. This paper will, thus, provide insights related to the legal content of the right of the child to be heard, starting from a normative analysis, at the international level, of Article 12 of the UN Convention on the Rights of the Child (UNCRC) to then specifically focus on its relevant European legal provisions. It will, subsequently, investigate the importance of providing global understanding of the right of the child to be heard in every decision-making affecting his or her life and, particularly, through the European Union individual Member States contests. The purpose is to explore in which extent national States' legislations, policies and practices fully comply with children's rights to education. Focusing specifically on migrant children at school, it also highlights the progress so far achieved in implementing inclusion, integration and participation of immigrant students across almost all the EU Member States. In conclusion, it finally reaffirms the need to invest in greater national efforts in order to extend human rights knowledge and understanding to all educators, teachers and school staff as well as to encourage the adoption of tailored intercultural measures aimed to tackle discrimination, racism and exclusion in education.

The Right of the Child to Be Heard as Established by the UN Convention on the Rights of the Child

The right of the child to freely express her or his views in all issues concerning her or his person, and having those views seriously considered according to the child's age and maturity, is enshrined in Article 12 of the United Nations Convention of the Rights of the Child[3]:

> 1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child

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[3] OHCR, 1989, *Convention on the Rights of the Child* adopted and opened for signature on 20 November 1989 and entered into force 2 September 1990.

being given due weight in accordance with the age and maturity of the child.

2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law[4].

Within the new, modern status of the child introduced by the UNCRC, children, traditionally defined as individuals in need of protection and special care, are now also subjects of rights (Mahmoudi, Leviner, Kaldal and Lainpelto, 2015) In this regard, Article 12 is pivotal since it recognises, for the first time, the child as a full human being, with his/her own integrity and personality (Freeman,1996). According to the Committee on the Rights of the Child[5], every child's right to be heard is a fundamental human right and, therefore, a core principle of the UN Convention. Together with other UNCRC civil rights, article 12 empowers children and young people, considered as individuals, specific groups of children or children collectively (Lansdown, 2011), to be active agents within the society (Lee, 2017); as rights-bearing citizens, children are equally entitled to contribute, consistently with their level of competence and maturity, in all decision-making concerning their lives, including family, health, education, play and leisure, media, local justice and national policing (Lundy, 2007). The treaty enables all children capable of forming independent views to freely expression their opinions in every dimension of their personal, private and public life. A child is able to form his or her opinions from the earliest age of the infancy, 'even when she or he may be unable to express them verbally'[6]. Listening to every child's voice, thus, also means to respect choices and preferences expressed through non-verbal forms of communication, including play, body language, drawing

[4] Ibid.

[5] Committee on the Rights of the Child, 2009, *General Comment No. 12*: para. 2, 3.

[6] Committee on the Rights of the Child, 2009, *General Comment No. 12*: para. 21.

and painting[7]. The integrity and applicability of children's pref-
erences should determine the weight they are given, which can
only be judged when the specific view is heard and considered
within its context of meaning (Hart, 2002). As largely theoreti-
cally conceptualized, the process of voicing every child's views
falls within the meaning of child's 'participation' (Lansdown,
2011, p. 3) The term has been described as an ongoing active
involvement of the child which requires 'information-sharing and
dialogue between children and adults based on mutual respect',
as well as 'full consideration of their views be given' in accord-
ance with their age and evolving capacities (Lansdown, 2011, p.
3) The holistic and interdependent nature of UNCRC requires
the interpretation and implementation of all other rights in rela-
tion to article 12. Every single provision enshrined in the treaty
cannot be fully realized if before, the child is not respected as
a subject entitled to voice his or her views on those rights. To
fully understand and adequately comprehend the right of the
child to be heard, it is important to read article 12 in combi-
nation with other UNCRC provisions; and, firstly, with other
general principles of the Convention, namely Article 2 (the right
to non-discrimination), Article 3 (primary consideration of the
best interests of the child) and Article 6 (the right to life, survival
and development). It is also closely related to specific provisions
protecting civil rights and freedoms, including Article 13 (the
right to freedom of expression), Article 14 (the right to freedom
of thought, conscience and religion), Article 15 (the right to free-
dom of association) Article 16 (the right to privacy) and Article
17 (the right to information). Finally, it needs to be understood
in relation to Article 5, which addresses parental guidance and
the evolving capacities of the child. Article 2 provides that every
child, without discrimination on any grounds based on sex, racial,
ethnic or social origin, religion or belief, property, disability, age
or sexual orientation, has the right to be equally listened to. In
line with Article 3, listening to every child's voice requires tak-
ing in mind the best interest of the child in all decision-making

[7] Ibid.

concerning his or her life. Besides, a systematic realization of the right to be heard enhances the development of the child (Article 6). Creating an environment where children are respected in expressing their views, consistent with Article 12, also contributes to the development of children's capacities to exercise their civic rights and freedoms. Finally, Article 5, in relating to Article 12, requires that governments must respect the responsibilities, rights and duties of parents, legal guardians or members of extended families or communities to provide appropriate direction and guidance to the child in her or his exercise of the right to be heard (Lansdown, 2011).

Every Child's Right to Be Heard Within the European Framework

Within the European legislation, the right to be heard has become visible in a variety of legal instruments mainly introduced by the Council of Europe (CoE) and the European Union (EU)[8].

The European Convention on Human Rights and Fundamental Freedoms (ECHR)[9], drafted by the Council of Europe in 1950, neither explicitly mentioned nor provided a definition of the child and his or her rights. However, while interpreting extensively Article 6 (the right to a fair trial) and Articles 9-11 (Parkes, 2013) concerning the right to freedom of thought, expression and assembly, an implicit reference to the child's right to be heard is theoretically deducible within those provisions, as according to Article 1, the ECHR is applicable to every person within the jurisdiction of the contracting States[10]. Similarly, even if the revised European Social Charter[11] does not specifically codify the concept of the child to be listened

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[8] FRA, 2015, *Handbook on European Law Relating to the Rights of the Child*: 17.

[9] Council of Europe, 1950, *The European Convention on Human Rights and Fundamental Freedoms* as amended by Protocols Nos. 11 and 14, 4 November 1950.

[10] The provisions above mentioned include the right to life (Article 2), prohibition of torture (Article 3), prohibition of slavery and forced labour (Article 4), right to liberty and security (Article 5), right to a fair trial (Article 6) and respect for private and family life (Article 8).

[11] Council of Europe, 1996, *European Social Charter* (revised).

to, it defines further provisions protecting children's social rights relevant to children's participation, including the right of the family to social, legal and economic protection, the right of migrant workers and their families to protection and assistance, the right to education and the right to health (Canetta, Meurens, Mc Donough, Ruggiero, 2012).

The first Council of Europe's instrument which explicitly refers to the rights of the child is the European Convention on the Exercise of Children's Rights (ECECR)[12], adopted in 1996. While reinforcing the content of Article 12 of UNCRC, its article 3 recognizes the right of the child to express his or her views in case of family law proceedings which involve the exercise of parental responsibilities[13]. The jurisdiction delivered by the European Court of Human Rights (ECtHR) also contributed to enhance the Council of Europe's children legislation. The right of the child to participate within the ECtHR's judgements, has been specifically addressed in the cases *Sahin v. Germany*[14] and *Sommerfeld v. Germany*[15], both illustrative of the European Court' approach to listening to the child's views in a family law proceedings.

Further to the Third Summit of Heads of State (2005), the Council of Europe launched a transversal plan of action named 'Building a Europe for and with Children'[16] aimed to support the implementation of international standards in the field of children's rights and

[12] Council of Europe, 1996, *European Convention on the Exercise of Children's Rights*.

[13] Article 3 of European Convention on Human Rights and Fundamental Freedoms states: "A child considered by internal law as having sufficient understanding, in the case of proceedings before a judicial authority affecting him or her, shall be granted, and shall be entitled to request, the following rights: a to receive all relevant information; b to be consulted and express his or her views; c to be informed of the possible consequences of compliance with these views and the possible consequences of any decision".

[14] ECtHR, 2003, *Sahin v. Germany* [GC], No. 30943/96, 8 July 2003, para. 73. On the specific aspect of national courts having to assess the evidence they have obtained, as well as the relevance of the evidence that defendants seek to adduce, see also ECtHR, *Vidal v. Belgium*, No. 12351/86, 22 April 1992, para. 33.

[15] ECtHR, 2003, *Sommerfeld v. Germany* [GC], No. 31871/96, 8 July 2003.

[16] Council of Europe, 2012, *Council of Europe Programme Building a Europe for and with Children*.

mainstreaming their effective implementation in a variety of areas, including the participation of children and their influence in society[17]. The programme has, therefore, overseen the adoption of several further instruments offering practical guidance to complement binding European measures, including the most recent Recommendation CM/Rec[18] (2012)2 of the Committee of Ministers to member States on the participation of children and young people under the age of 18.

Within the European Union, a major concern for the rights of the child has raised more recently. The Charter of Fundamental Rights of the European Union[19] (2000), the European Commission Communication on a special place for children in the EU external action[20] and the Council EU Guidelines for the promotion and protection of the rights of the child [21] have considerably accelerated the development of a regional legislation on children's rights. The adoption of the Lisbon Treaty[22] (2007), followed by the amendment of the Treaty of the European Union (TEU) and the Treaty on the Functioning of the European Union (TFEU), significantly contributed to enhance the EU capacity in safeguarding the rights of the child (Canetta, Meurens, Mc Donough, Ruggiero, 2012).

Once entered into force (2009), the Treaty of Lisbon conferred legally binding status to the Charter of Fundamental Rights, thus recognizing for the first time, the 'protection of the rights of the child' (Article 3(3) of the TEU) as one of the leading aims of the European Union internal and external policy (Article 3 (5) of the TEU)[23].

[17] FRA, 2015, *Handbook on European Law Relating to the Rights of the Child*: 25.

[18] Council of Europe, 2012, *Recommendation Rec (2012)2 on the Participation of Children and Young People under the Age of 18*.

[19] European Union, 2012, *Charter of Fundamental Rights of the European Union*.

[20] European Commission, 2008, *A Special Place for Children in EU External Action*.

[21] Council of the European Union, 2007, *EU Guidelines for the Promotion and Protection of the Rights of the Child*.

[22] European Union, 2007, *Treaty of Lisbon Amending the Treaty on European Union and the Treaty Establishing the European Community*, signed at Lisbon: 1-271.

[23] Article 21 TEU establishes human rights and fundamental freedoms as guiding principles of EU action on the international scene, creating the obligation for the EU to consolidate and support human rights in its policies; Article 6 TEU requires the

The Charter is the first legal instrument in the European Union provided with detailed references to children's rights. Under its provisions, the EU and its Member States are obliged to design, implement and monitor measures undertaken to fulfil the rights of the child to express his or her view freely in accordance with the age and maturity, as ensured in Article 24 (paragraph 1), taking in mind the priority of his or her best interest:

> 1. Children shall have the right to such protection and care as is necessary for their well-being. They may express their views freely. Such views shall be taken into consideration on matters which concern them in accordance with their age and maturity.

> 2. In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.

> 3. Every child shall have the right to maintain on a regular basis a personal relationship and direct contact with both his or her parents, unless that is contrary to his or her interests.

In 2011, the European Commission adopted the EU Agenda for the Rights of the Child[24] with the aim of reinforcing the European Union's commitment to safeguard all children's rights in all relevant EU policies, strategies and actions.

A specific section on child participation and the right to be heard is further provided in the Communication on the EU Strategy on the Rights of the Child 2011-2014[25].

Within the European Parliament's legislation, attention to the right of the child to be heard is seen in the EC Recommendation of February 20, 2013, within which child participation is recognized as a key principle for the realisation of the Europe 2020

EU to accede to the ECHR; Article 79 TFEU provides that the European Parliament and the Council shall adopt measures combating trafficking in persons, in particular women and children; and Article 83 TFEU which offers the possibility for the European Parliament and the Council to legislate on various crimes including the trafficking in human beings and sexual exploitation of women and children.

[24] European Commission, 2011, *An EU Agenda for the Rights of the Child*.

[25] European Commission, 2011, *A renewed EU Strategy 2011-14 for Corporate Social Responsibility*.

Strategy[26] launched by the European Commission to set concrete targets for children and youth focused on education and training; reference to children participation rights are also provided in the Directive 2012/29/EU of the European Parliament and of the Council of October 25, 2012 which establishes minimum standards on the rights of the child to be heard within criminal proceedings and finally, in the Directive 2011/36/EU which identifies the child's right to be heard in preventing trafficking in human beings and protecting child victims (Canetta, Meurens, Mc Donough & Ruggiero, 2012).

Child's Participation Right in Education

Respecting children participation in education is fundamental for the realization of the right to education (Lansdown, 2011). General Comment No. 1 on 'The Aims of Education' states that "education must be provided in a way that respects the inherent dignity of the child and enables the child to express his or her views freely in accordance with article 12 (1) and to participate in school life"[27]. As established in the Resource Guide on General Comment No.12, the realisation of the right to be heard requires the involvement of every child in individual decisions affecting his or her education; the introduction of a child-centred learning; the establishment of democratic structures within school; opportunities for children to inform the development and implementation of education legislation and policies and support for national student organisations (Lansdown, 2011).

In all educational environments, including educational programmes, curricula and pedagogical methods, children should be involved as active agents in their own learning process (Lansdown, 2011). Teaching and training must provide a variety of interactive methodologies to create stimulating and participatory learning opportunities. Schools need to promote child-friendly environments in which all children, through active participation, can be facilitated

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[26] European Commission, 2010, *EUROPE 2020: A strategy for Smart, Sustainable and Inclusive Growth*.

[27] Committee on the Rights of the Child, 2009, *General Comment No. 1*.

in acquiring cognitive abilities and social skills, gain confidence and increase self-esteem; they can also build transversal competences, extend aspirations and develop respect for others. Through the acquisition of a variety of competences, participation fulfils the most fundamental aim of education, which relies on the holistic development of the human personality[28]. As recently reaffirmed during the World Education Forum 2015 held in Korea, access to a quality, equitable and inclusive education[29] is worldwide encouraged to enable ever child, individually or collectively, to develop their physical, mental, spiritual, moral, psychological and social dimensions[30]. Besides, SDG 4.7[31] reiterates the importance of ensuring that all learners, without distinctions of any kind, acquire knowledge of human rights, global citizenship, promotion of a culture of peace and non-violence, and appreciation of cultural diversity. Education in human rights and fundamental freedoms as well as the development of the human personality are of particular importance in fostering cooperation and mutual understanding within all children in classrooms. Respect for diversity and human rights principles are potential instruments for inclusive education, while preventing discrimination, bullying, violence and racism[32]. Nevertheless, a human rights education may effectively influence children's behaviours and attitudes only when human rights and fundamental freedoms are firstly respected by teachers, educators and the entire school staff. Education should play an important role in optimising children's development and must do so through the creation of opportunities for every child, especially for the most vulnerable, to participate and exercise increasing levels of decision-making and responsibility (Lansdown, 2011).

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[28] Committee on Economic, Social and Cultural Rights, 1999, *General Comment No. 13*: 71–86.

[29] UNESCO, 2015, *Education 2030*.

[30] Committee on the Rights of the Child, 2009, *General Comment No. 12*: para. 12.

[31] UNESCO, 2017, *Sustainable Development Goal 4 and its targets*.

[32] Committee on the Rights of the Child, 2009, *General Comment No. 12*: para. 109.

European Union Legislation, Policy and Practice on Child Participation in Education

Legal provisions aimed to implement the right of the child to participate within the European Union's sectors vary significantly across the 28 Member States[33]. The right of the child to be heard is generally more visible when provided within the national Constitution of each individual Member States. In some countries, including Lithuania, Belgium, Finland, Ireland and Spain, every child's right to participate is made explicit as a fundamental principle within their Children's Act or Code[34]. In half of the EU Member States, national legislations on the participation of the child are mostly intertwined with the general provisions concerning the rights of the child or even included within the legislations of a certain sector. Alongside with the contexts of care, justice, asylum and immigration, education, including nurseries and kindergartens, is the most comprehensive legislation sector relating to child participation. Indeed, all Member States have introduced the right of the child to be heard within their Education Act; complementary provisions relevant to specific settings involving alternative education, pre-school education, and Vocational Education and Training have been also subsequently developed as legal supplement to their Codes[35]. In many countries, including Slovenia, Hungary and Poland, children's participation is provided within schools through formal mechanism, including councils, communities and local cooperatives mainly formed on a voluntary basis, otherwise required by national law (BE, EL HU, SK, UK and FI)[36]. Moreover, nearly all Member States provide for some form of participatory child and youth structures at national level, which generally collaborate in close communication with Ombudspersons and alongside other child rights organisations[37]. Nevertheless, children's participation within the EU Member States' decision-making

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[33] European Commission, 2015, *Evaluation of Legislation, Policy and Practice on Child Participation in the European Union* (EU): 5.

[34] European Commission, 2015: 3.

[35] Ibid.

[36] European Commission, 2015: 4.

[37] European Commission, 2015: 8.

structures, varies considerably according to their age and maturity. In some countries, pupil's access to school councils is often subject to conflicting age restrictions; in Spain, for example, the existing legislation does not allow children to participate in the school council until they reach mid primary stage; whilst in Greece, the school communities are implemented in secondary schools, while child participation is less systematic at the primary level. Besides, the education and training sector of EU Member States does not equally offer the same inclusive opportunities to their students and the legislation regarding the everyday decision-making process affecting children within their school life is still, presently, extremely weak. In particular, reliable provisions protecting children's participation in nurseries and kindergartens have not been worded yet; as much as, Early Childhood Education and Care (ECEC) only recently emerged as a policy agenda at the European level[38].

Countries registering progress in this direction include Italy, Sweden and Slovenia. They have all specifically focused on pre-school settings. With the introduction of "the Reggio Emilia Approach", Italy has adopted a very high quality early childhood education based on a model of critical enquiry, experimentation and research by young children. Sweden and Slovenia protect the right of the child to participate in ECEC under their respective Education Acts, guaranteeing pre-school children where they can daily participate in decisions affecting their education and care, expressing their opinions and making choices on planned activities[39].

Compared to children's participation in student council, a much serious concern regards the everyday mechanisms enabling children to participate within their school life[40].

In many education systems, very few expected measures aimed to support the individual participation of the child are visibly included in curricula, assessments, lodging complaints and subjects choices[41]. For instance, in Hungary, Malta and Slovakia,

[38] European Commission, 2015: 14.

[39] Ibid.

[40] European Commission, 2015: 15.

[41] Ibid.

the existing educational mechanisms do not consider children's consultation when designing programmes, courses and curricula; whereas in Bulgaria, Greece and Spain children are expected to be involved in consultation processes mainly related to extra-curricular activities. In Finland, after an extensive consultation undertaken to redesign the national curriculum (2009-10), the Finnish National Board of Education has, instead, successfully registered the highest level of participation of both pupils and parents at schools[42]. Very limited provisions have been produced also in regard to the participation rights of the most vulnerable groups of children, including girls, children living in poverty, children with disabilities, children belonging to indigenous or minority groups, migrant children, refugees and asylum-seekers. Within the field of education, study demonstrates that children belonging to vulnerable groups of pupils are at higher risk of discrimination, school segregation and isolation. The learning and teaching barriers resulting from marginalisation and discrimina-tion are mutually main obstacles in the realization of the right to education. Particularly, Eurofund has highlighted that children and young people of migrant backgrounds are more exposed to social and economic exclusion, risking decreasing engagement and participation, especially when not in employment, education and training (NEET)[43]. In terms of educational disadvantages, Roma children currently are the European's largest ethnic minor-ity group[44] suffering the fewest opportunities in the exercise of the right to education and the right to participation in school. Several reasons for Roma pupils' deprivation include refusal of cultural diversity, inefficiencies of school systems, discrimination in classroom by teachers and fellow pupils and the absence of intercultural competences in curricula (O' Nions, 2007). Roma children rarely complete secondary level of education and the ab-

[42] Council of Europe, 2011, *Child and Youth Participation in Finland*: 94.

[43] FRA, 2017, *Together in the EU. Promoting the Participation of Migrants and Their Descendants*: 32.

[44] It is estimated that there are around 10 million Roma living in Europe, con-stituting Europe's largest ethnic minority diaspora. With a relatively high birth-rate and short life expectancy, they are disproportionately young.

sence of succeeding adequate qualifications is a cause for widely increased unemployment rates and poverty.

Enhancing Participation of Migrant Children in Education

According to Eurostat, the number of non-EU citizens living in EU Member States rose from 19,8 million people on January 1, 2015 to 20,8 million people, currently representing 4.1% of the total EU-28 population, by January 1th, 2016[45]. In 2017, more than 171,300 people entered Europe through the Mediterranean Sea; among them, 32,000 are children, including at least 17,500 unaccompanied and separated children[46].

Taking in mind that even more multicultural classrooms are frequently dealing with discrimination, violence, bullying and racism, nearly all UE Member States acknowledge the need for an education able to reflect ethnic, cultural and religious diversity. While the EU has a mandate to promote integration and support the coordination of Member States efforts to integrate third-country nationals[47], the responsibility for actually implementing integration strategies, measures and actions lies with the Member States. The European commitment in providing a policy for the integration of legally resident immigrant children requires States' responsibility in ensuring that they will enjoy, in the field of education, the same rights as those of children who are EU citizens[48]. Through the adoption of the EU Integration Action Plan of Third-Country Nationals (2016), the European Commission is currently providing assistance to Member

[45] Eurostat, 2017, *Migration and Migrant Population Statistics*.

[46] UNICEF, 2018, *Refugee and Migrant Crisis in Europe: Regional Humanitarian Situation*.

[47] The 25 July 1977 Directive of the Council is the first legal measure undertaken within the European Community to address education of children of migrant workers. However, it relates only to children of immigrants from the Member States and includes provision for education adapted to their special needs. More recent European Directives define immigrant children as individuals of third countries, whether accompanied or not, who if in possess of legal status or belonging to long-term residents are entitled to receive education under the same conditions as those applicable to national children.

[48] Eurydice, 2004: 11.

States in developing and strengthening their migrant integration policies[49]. In the education domain, the Commission promotes actions aimed to enhance access to online language assessment and learning, remove barriers to the participation of migrant children to Early Childhood Education and Care, support the school community in promoting inclusive education and addressing specific needs of migrant learners and finally deliver qualified teacher training. In one way or another, European countries are all equally concerned to safeguard immigrant children's equal access to education and the full enjoyment of this basic right. Nearly all Member States fully comply with the right to receive compulsory education, extended to every immigrant child, irrespective of their residential status[50].

Within the Council of Europe's several recommendations[51], the integration of immigrant children into the European education system requires the States to include intercultural education within their national programmes, to adapt their school plans to children with special educational needs, to mainstream school curricula through lessons provided on the language and culture of their country of origin and forward the involvement of immigrant families and parents in local and school communities[52]. Indeed, national education

[49] European Commission, 2016, *Communication on the Action Plan on the Integration of Third-country nationals.*

[50] European Commission, 2016: 67.

[51] The Council of Europe's main reference to the education of immigrant children is the 1977 European Convention on the Legal Status of Migrant Workers, which, equally to the European Community Directive, confers only on children of migrant workers from Member States the right to enter the education system under the same conditions enjoyable by the children of national workers. Between 1983 and 1989, a resolution and three recommendations on the education of immigrant children were adopted within the Council of Europe, including Resolution adopted by the Standing Conference of European Ministers of Education, 10-12 May 1983. Recommendation No. R (84) 9 of the Committee of Ministers to Member States on second-generation migrants, Recommendation No. R (84) 18 of the Committee of Ministers to Member States on the training of teachers in education for intercultural understanding, Recommendation 1093 (1989) of the Committee of Ministers to Member States on the education of migrants' children. Differently from the 1977 Convention, these measures also refer to immigrant children from non-member countries, including children who enter the territory of a Member State with their parents, and children of immigrant origin who were born in the host country but whose legal status has not been explicitly clarified.

[52] Eurydice, 2004: 67.

authorities have supported, in almost all European countries, the introduction of special measures firstly aimed to address the need for immigrant children to learn the official language of their host country[53]. Besides adopting measures to help children acquire their country of residence's official language, many European countries also provide parallel support to be taught their mother tongue and learn about the culture of their country of origin. Taking into account that education is critical to prepare immigrant children and young people to actively participate within the local and national community, most EU Member States have developed and implemented specific education curricula or integrated intercultural education within their school programmes, while other countries have preferred to implement more one-off and extracurricular activities[54]. The challenge of intercultural approach in education lies in the ability of teachers and other school staff to handle relations among pupils of different cultural origin[55]. Nowadays, the majority of the European systems takes into account this dimension, which is concerned as much with the content as with the methodology of teaching[56].

Conclusions

In the European Union, the right of the child to be heard is reflected in some extent within almost all Member States' national legislation, although its progressive adoption and national responsibility for implementation is still facing many different challenges. The use of exemptions or restrictions to child participation within national law is one of the first, as well as the absence of appropriate mechanisms for monitoring and assessing compliance with provision on child participation[57]. Besides, countries generally lack effective implementing remedies aimed at reinforcing Article 12 of the UNCRC, which is at the moment neither largely verbally transposed in law

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[53] Eurydice, 2004: 68.

[54] FRA, 2017: 39.

[55] Eurydice, 2004: 62.

[56] Eurydice, 2004: 70.

[57] FRA, 2017: 18.

nor completely understood, respected and implemented. Violations of Article 12 occur in every dimension of children's life involving family, education, health, play and leisure, media, and local and national justice and policing. One of the limits of the Convention which undermines its correct implementation is, indeed, the absence of a strong awareness of the provision itself. All adults interacting with children, parents and other family members, teachers and cares should firstly know about the existence of a legally binding obligation contained in Article 12. If they don't understand and accept the equal status of the child as a subject of rights, it is unlikely that the set of all other children rights of the Convention will be respected[58]. Further obstacles to the children's full enjoyment of Article 12 also rely on adult's lack of interest in complying with Article 12, as well as on adult's scepticism about their children's maturity or a belief that they lack capacity in being able to produce meaningful decisional results.

Economic sustainability is also a real challenge in supporting child participation projects and initiatives since they usually rely only on time-limited special funding. Limited levels of public and professional awareness of child participation along with a very weak or absent understanding of children's rights further hamper the development and respect for child and youth participation as a fundamental human right[59]. As a result, more efforts are required to increase EU Member State's transparency and accountability in every policy, plan or strategy concerning children protection of their rights to be heard. Accordingly, further special actions should include financial support for NGOs in monitoring and promoting the rights of the child to participate; development of governmental measures to support the participation of vulnerable or under-represented groups of children; children rights education and their personal equipment with the skills to design and implement their own research and ideas on issues affecting their lives[60]. Some contexts, including education, care settings and neighbourhoods, emerged as being more conducive to effective participation than oth-

[58] Committee on the Rights of the Child, 2003, *General Comment No. 5*.
[59] FRA, 2017: 19.
[60] FRA, 2017: 29.

ers. Schools provide much opportunities to day-to-day interactions between children and adults; and when designed adequately, schools can significantly contribute to develop inclusive, pluralist societies. A child's active participation enables other children to experience a healthy education, develop self-confidence, citizenship skills and pro-social attitudes. The school involvement of every child in multicultural classrooms helps to foster positive relationships within adults and their peers, to promote intergenerational and intercultural dialogue, as well as respect for diversity and mutual understanding. A violation of Article 12 undermines the realization of the right to education as well, with consistent implications on the holistic development of the child, whether migrant or not.

Relevant research indicates that young people with migrant background, included newly arrived immigrants and young refugees, are more at risk of social exclusion and discrimination than the native-born population[61]. Improving the outcomes of integration policy in education is therefore important to prevent potential alienation of migrant youth and descendants, which may lead to increase prejudices and stereotypes as well as reinforce racism, intolerance and xenophobia. Beyond undermining the individual migrant children's development, the impact of social marginalization and discrimination may be seen on a larger scale.

The challenges posed by immigration, and the expansion of interculturalism at school, clearly require initial and in-service training of teachers, who need to be equipped with those necessary skills to deal within multicultural issues, as well as the development of suitable teaching materials. Through the Paris Declaration, adopted following the 2015 terrorist attacks in Europe, education ministers reaffirmed the need for a reinforced and trained teaching aimed to ensure inclusive education for all children and young people; they also insisted on the priority of promoting acceptance of differences of opinion, of conviction, of diversity and gender equality; underlining the importance of empowering teachers with necessary knowledge, skills and competences to enable them to face all forms of discrimination and racism, to meet the needs of pupils with different backgrounds and to impart tolerance,

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[61] FRA, 2017: 32.

dialogue and all fundamental values through a child-centred, human rights based approach. Through formal and non-formal activities aimed to foster equality, social cohesion and active participation, education can realize the objectives set in the EU2020 Strategy, as well as the UN Sustainable Development Goals of fighting exclusion and promoting a culture of human rights and mutual respect[62].

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Parenting Styles and Ensuring the Rights of a Child in a Family

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Abstract

One of the key issues contemporary parents are facing is how to ensure the rights of their child in a family, by applying such parenting styles that would not violate his/her rights. It is especially difficult for parents to interact with teenagers who experience the difficulties of biological, psychological, social development and, therefore, are constantly in conflict with their parents. It usually depends on parents' social and cultural experience, and on their attitude towards children's aspiration to become independent. The article aims to reveal how the parenting styles, chosen and applied in conflicts with adolescents in a family, are related to ensuring the rights of a child in a family. The article presents a quantitative research: 171 pupils, 8th-9th grade students from Klaipeda schools, participated in written questionnaire at the basis of the research. It came out that the majority of

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parents use an authoritarian parenting style while raising adolescents. This kind of parenting style is usually chosen by parents who have an interest in controlling a teenager, by clearly defining his/her rights and responsibilities. An authoritarian style is chosen by parents who tend to give orders, control their children, punish them for inappropriate behaviour and ignoring their opinions. Such teenagers constantly feel under pressure, they feel that parents assess their behaviour referring to their own standards, with little regard for their children's opinion. A teenager who is raised in such a family becomes very inactive, has a low self-esteem, takes no responsibility for his/her actions. According to the research results, it can be assumed that parents lack positive parenting skills, which would enable them to choose parenting styles ensuring the rights of a child in accordance with the concept of contemporary society.

Keywords: parents, adolescents, upbringing styles, the rights of a child

Introduction

Article 18 and other articles (artt. 19, 31, etc.) of the United Nations Convention on the Rights of the Child define parental responsibility for their children. It states that parents or, in appropriate cases, adoptive parents bear a primary responsibility regarding the upbringing and development of their children. As today particular emphasis is put on the protection of the rights of a child, and parents face legal liability in case of violations of the rights of their children, most of contemporary parents, who have grown up in another culture of society and family, have doubts about the choice of parenting styles and methods to adopt (Petrylienė & Smilgienė, 2012). The choice of parenting styles depends on a number of factors: the family social and economic context, education, parenting experience, culture, values. However, most experts believe that it primarily depends on a family which of the appropriate upbringing systems accepted in society to apply to a particular child (Petrylienė & Smilgienė, 2012). Thus, the obligation enshrined within the United Nations Convention on the Rights of the Child to give parents a positive development of children is not an easy one to comply with in the context of today guarantee of children's rights. The Convention recognizes parents/

adoptive parents the right to raise children according to their beliefs if this does not violate the child's best interest. However, this fulfilment of duty becomes particularly complicated during adolescence. The period of adolescence is divided into several stages by the majority of experts: early (12-14 years old), middle (15 years old) and late (16-18 years old). Experts (Erentaitė, 2010, Žukauskienė, 2012) agree that adolescence is one of the most difficult periods for a person, as changes in physical, cognitive and psychosocial development take place during this stage of life. Experts (Nekrasova, 2008; Černius, 2006) distinguish the main difficulties experienced by a teenager during adolescence: in his/her individuation process a teenager faces sexual puberty, social maturity, i.e. s/he tries to find his/her place in society and looks for an independent life. Self-evaluation becomes particularly important in adolescence, as low self-esteem determines the future quality of an adolescent's life. The source of the child's self-confidence is the self-image formed in his/her family. According to Pieper (2011), a successful, emotionally and socially secure family is the basis for a correct individual development. Each child, especially in his/her adolescence, faces conflicts with his/her parents and this is an inseparable part of personality development in a teenager. However, the relevance of these conflicts depends on the parents' socio-economic condition, education, experience, their attitude towards their child's aspiration to become independent and a growing need for privacy.

The role of parents in a teenager's individuation process does not change because an adolescent must observe appropriate communication patterns in his/her environment, respect for his/her freedom and privacy. Parents who try to set limits to the adolescent's freedom and responsibility face with teenagers' opposition and rebellion, which lead to frequent conflicts between parents and adolescents. Different parents use a wide variety of child discipline methods, some of which focus on suppressing the adolescent's self-expression, while others, on the contrary, teach the principles of how to live in a democratic society. Parenting styles are selected depending on the type of socialization model parents support (child's active participation or suppression of the child's self-expression), which determines the future relationship between a teenager and his/her rights or the rights of others.

The implementation of the provisions of articles 13, 18, 19, 31 and others of the UN Convention on the Rights of the Child covers various aspects of the child's life in his/her family: freedom of the child to express his/her opinion, the right to seek and receive information, be protected from any kind of physical or psychological violence, such as insult or abuse, lack of parental care; the right to receive parents' attention, participate freely in cultural and social life, and etc. As stated above, the implementation of these provisions in a family is associated with parenting styles.

Research on positive parenthood has only recently become particularly relevant in Lithuania, as society has increasingly started to discuss about the rights of the child, referring to the law against corporal punishment (The Anti-Corporal Punishment Act was adopted in Lithuania only in 2017). Therefore, lately, positive methods of child discipline and their application in families, while protecting the rights of the child, are becoming particularly relevant. Many experts from both Lithuania and abroad have been interested in the role of parents in children's socialization[3].

The impact of parenting styles, applied by parents while ensuring the rights of the child, is a poorly analysed issue. Therefore, the problems which arise in practice encourage experts to investigate which family factors contribute to ensuring the protection of the rights of the child during conflicts in the family, and how a parenting style determines the protection of adolescents' rights. Therefore, in order to protect the rights of the child, it is very important to explore which parenting styles help parents to educate their children without violating, but rather respecting their rights.

The object of the research: parenting styles applied to ensure the rights of the child in a family.

The aim: to reveal parenting styles, applied by parents during conflicts with adolescents, in the context of ensuring children's rights.

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[3] Parents' relationship with teenagers has been analysed by Miškinis (2003); Jonynienė, Šinkariova (2010), Pieper (2011). Parents' educational aspects were explored by Juodaitytė (2002), Navaitis, Kairienė, Gaidys (2015). The difficulties in children's behaviour and their ways of coping with them were analysed by Vyšniauskytė-Rimkienė, Matulevičiūtė (2016). Parents' competence to educate children was researched by Burvytė (2012) and Drobelienė (2016).

The methodology: analysis of scientific literature, a written survey, in order to reveal the influence of the parenting style of adolescents on the different ways to resolve conflicts in the family and aspects of ensuring the rights of the adolescents in the family. The quantitative data analysis was accomplished using SPSS 22.0 (Statistical Package for the Social Science) program, the statistical methods were used: the Mann-Whitney criterion was applied.

The research was conducted in two schools of Klaipėda (Dapkutė & Šmitienė, 2017). The (written) questionnaire was filled in by 171 pupils in their 8th and 9th grades. The pupils in 8th and 9th grades were between 14 and 16 years old. The majority of the respondents who participated in the research were girls (104 girls, 60.8%); 15 years old adolescents were 84.8% of all the respondents; 16 years old adolescents were 15.2%; 59.6% of respondents live with both parents, the minority (31.60%) of respondents live with their mother only, a small proportion (4.70%) live with their father and the smallest part (4.10%) of adolescents live with their adoptive parents).

The questionnaire covered the following areas of research: parents' communication style with a teenager; the application of discipline, taking into account different circumstances, juvenile punishment, promotion of adolescents.

The Role of Parents in Ensuring Children's Rights in a Family

While admitting adolescent's rebellion and conflicts as a natural feature common to a particular human being development period, parents should not forget that the duty to raise children remains one of their essential roles. Parents must further continue to pursue a consistent, purposeful child upbringing, by choosing the appropriate parenting style. According to Giddens (2005), the choice of parenting style is influenced by parents' education, social status, and belonging to a particular society. In addition, as other authors point out, parents' belonging to larger social groups, such as ethnic and religious communities, determines their attitudes to parenting. Berns (2009) states that the appropriate parenting styles are chosen by parents depending on which kind of indi-

vidualistic or collectivist societies they live in. As Berns (2009) points out, collectivist and individualistic orientations condition the differences in the upbringing and socialization of children, i.e. reveal different educational values of parents, discipline methods applied in a family, role-sharing, communication styles, discipline, and emphasis on different skills. The choice of parenting style is particularly difficult for parents who emigrate from one society (for example, collectivist) to a society of opposite orientations (for example, individualistic). In this case, parents might choose such parenting styles that are not acceptable in the new society which in turn leads to many problems regarding the possibility of ensuring of children's rights.

Both social and material resources in a family are important for the full guarantee of the rights of a child, however, emotional support is none the less important as it has the greatest influence on adolescent's self-esteem (South et al, 2008). According to Malinauskienė and Žukauskienė (2008), the choice of parenting style by parents plays an important role for adolescent personality development, since it depends on their parents which models of communication in society the children will adopt, how they will perceive their rights and responsibilities, and what values will be important in their future life as adults.

Experts define a parenting style as a system of certain attitudes and views, by using which parents' attitude towards their child is conveyed. While analysing the communication problems between parents and their child as well as the causes of violating children's rights in the family, the following parenting styles were defined by Eisemann, Perris and Arrindel (1988): rejection, emotional warmth, excessive care. *Rejection* is perceived as demonstration of disrespectful behaviour towards a child: by applying physical punishment, constant criticism of a child, rejection of child's individuality, determination of child's decision-making capacity, etc. A parenting style based on *emotional warmth* is characterized by satisfying child's desires and needs, respectful communication with a child, raising the requirements adequate to child's age, etc. Parents who use an *exaggerated care style* tend to control strictly the entire life spheres of their child, raise his/her unreasonable expectations for high achievements, which are not always in ac-

cordance with the age and maturity of a child, require obedience, suppress self-reliance, and etc. Thus, according to the scientific researches, the parenting style which best reflects child's best interests, is based on emotional warmth.

D. Baumrind (1991) distinguishes authoritarian, democratic and liberal parenting styles: *Authoritarian style* is chosen by parents who tend to give orders to their child, control him, punish for inappropriate behaviour, ignore children's opinion, and etc. Democratic parents, while recognizing the rights of their child, choose an authoritative style. Such parents promote child's self-sufficiency, tend to listen to him, recognize the needs of a child and at the same time tend to establish limits for the child's improper behaviour. Such parents' behaviour with children promotes their self-sufficiency, development of responsibility, self-confidence, self-control. Another parenting style applied by parents is the liberal one. Such parents allow children everything, therefore, teenagers learn quickly to ignore parents' rules, as parents avoid using discipline methods. Such parents tend to talk with their children about decisions made in a family, respect the rights of their child, and explain the family rules patiently, however, do not require performing duties from their children.

According to Žukauskienė (2012), a family often ignores the needs of a child due to the lack of parenting skills. Burvytė et al (2012) point out that one of the styles of inappropriate communication can be parents' negative experience of childhood, which they later pass on by choosing the wrong parenting styles. Bulotaite, Pivoriene, and Surlienė (2000) distinguish parenting styles that lead to the behaviour problems in a child: setting too strict limits for a child, the application of strict discipline methods, the restriction of self-sufficiency. Parents are the first to face child's behavioural problems, however, they do not often find effective means to deal with them. Vyšniauskytė-Rimkienė, and Matulevičiūtė (2016) emphasize that a constantly changing world dictates new challenges for parents, therefore, parents need to acquire competences while educating today's children.

It is obvious that such a method as physical punishment is not acceptable to contemporary parents when the development of positive parenting skills is necessary. Most experts advocate for

the idea of a positive parenthood (Monkevičienė, 2012, Gfroerer, Nelsen & Kern, 2013), in order to ensure the rights of a child towards a respectful communication and security. Graaf, Speetjens, Smit et al (2008), P. Carroll, and Hamilton (2016) paid particular attention to a positive discipline, which parents should use in order to preserve and respect the rights of their child. Positive discipline teaches parents to encourage their child's proper behaviour by developing self-confidence, and, in cases of improper behaviour, it teaches to deal with reasons and motives. Positive discipline, as Gfroerer, Nelsen, and Kern (2013) state, helps children to learn democratic rules of communication, develop their ability to cope with difficulties, and cultivate a sense of confidence. Jonynienė (2010) and most experts agree that various kinds of assistance, such as parenting skills development programs, enabling them to develop new models of communication with children, are essential in order for parents to respect the rights of a child and to ensure his/her well-being.

Research Results and Discussion

The purpose of the research was to reveal which parenting style is chosen by adolescents' parents while resolving conflicts in families. According to the parenting styles, distinguished by Baumrind (1991), three statements, characterizing three types of parenting styles are presented: authoritative, liberal and authoritarian. The results of the research have revealed that the majority of parents (21.6%) use an authoritarian parenting style while raising their children (Fig. 1). According to Bulotaitė, Pivorienė, Surlienė (2000), children who are raised while applying this parenting style know their rights and responsibilities. Parents who apply this parenting style attempt to control and assess the adolescent's behaviour and attitudes referring to predetermined and unchangeable standards. Those parents do not encourage discussion with adolescents, limit their possibilities of expressing their views, because according to them, a child should have no doubt about the rightness of their words.

11.7

21.6

12.8

- Always make certain behaviour rules, however tend to listen to adolescent
- Always allow to do everything
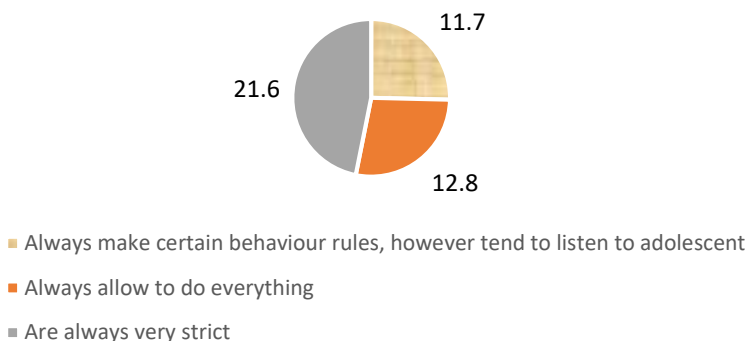- Are always very strict

Fig. 1 Adolescents' attitude towards parenting styles,
applied in a family (per cent)

As the results of the study have revealed, 12.3% of the respondents state that parents use a liberal parenting style. It is a style according to which adolescents are raised rather freely, their communication with parents is informal, without strict control and any restrictions. Adolescents are allowed to ignore norms and rules, they do not have self-control, they can also gain a sense of inferiority. Anarchy occurs namely in such a family (Petrulytė, 2003, Žukauskienė, 2012). The smallest number (11.70%) of respondents believe that their parents use an authoritative parenting style, which some authors (Baumrind, 1991, Gfroerer, Nelsen, Kern, 2013) describe as a positive behaviour of parents with their child, which stimulates the formation of a sense of responsibility of a teenager, develops his/her self-sufficiency skills, self-confidence, high self-esteem, self-control.

The Mann-Whitney Criterion (Mann-Whitney U = 2628,500 p = 0.004) was used to analyse the choice of strict parenting style for the two groups of respondents (girls and boys). While analysing the differences of attitudes between girls and boys towards parenting styles chosen by their parents, a statistically significant difference was observed: girls (average rank - 94.23) more than boys (average rank - 73.23) feel that parents choose a strict parenting style and they are nurtured strictly.

According to the participants of the research, they are: preparation of lessons (homework) (36.8%); excessive computer usage

(39.2%), neglect of the basic house rules (38%); children's style of appearance of clothes or appearance style (48%). South and others (2008), Žukauskienė (2012) state that adolescence is a period of stormy and controversial development, which suddenly changes the calm period and strength accumulated by children at junior school. It can be concluded that the growing pace of life, reflections of globalization and technology in everyday life have affected the scale of respondents' values and self-esteem. It is very important for parents to be motivated to understand the ongoing changes in the whole world that surrounds teenagers. Parent's flexibility, the ability to change their behaviour with their child, depending on their age, is very important in this process. The research data revealed that the majority of parents do not have problems with adolescents regarding issues that arise at school (38.60%).

In order to find out the difference of attitudes between the girls and boys on what, according to them, influence the conflicts with their parents, pupils were asked how often they have arguments with their parents regarding not following the rules of the house. After implementing The Mann-Whiney criterion, it was found out (Mann-Whitney U = 2747,000 p = 0.014) that girls (average rank - 93.09) are more likely to conflict with their parents due to neglect of the rules of the house than boys (average rank - 75).

The adolescents, involved in the research, were asked to indicate how, according to them, the conflicts in their families should be resolved. (Table 1).

Table 1. Adolescents' opinion on how conflicts in their families are dealt with

Statements	Never	Sometimes	Often	Always
Conflict is resolved by parents, who make decisions which are based on their opinion, regardless of their child's opinion.	8.20%	34.50%	26.30%	**31.00%**
Parents listen to their child's opinion, but make a decision, which seems the most appropriate to them.	29.80%	**43.90%**	13.50%	12.90%
Parents never make a joint decision that would satisfy both parties.	**56.70%**	29.20%	5.80%	8.20%

The data in the table show that the respondents agreed to the statement that the conflict in the family is always completed by parents, who make decisions which are based on their opinion, regardless of their child's opinion (31%). It only confirms the above mentioned research data, which depict that parents often use an authoritarian parenting style which does not always respect for the rights of a child, i.e. the child's right to express his/her opinion and the right to be heard. A large number of pupils (43.90%) state that parents listen to their opinions, but make a decision, which seems the most appropriate to them. The majority of respondents (56.70%) state that parents never make a decision that meets both sides, which indicates a lack of positive parenting skills (Gfroerer, Nelsen, Kern, 2013; Carroll, Hamilton, 2016).

The data of the research show that parents tend to resolve conflicts by controlling adolescents (Table 1). Parents who choose this style are constantly evaluating adolescents' behaviour and attitudes referring to predetermined, generally absolute and unchangeable standards. It is noticeable that parents who choose such a parenting style seem to consider that it is necessary to permanently restrict their child's self-sufficiency. They do not encourage discussions with adolescents, limit their ability to express opinions, because they believe that adult opinion is more important, and child should not question the rightness of their words. Thus, the majority of parents use an authoritarian parenting style while resolving conflicts with adolescents.

Conclusions

In a modern world, parents face a variety of challenges, one of which is how to raise their children, by ensuring their rights in family life. It is especially difficult for parents during the period of adolescence when teenagers constantly struggle against the restriction of their freedom in order to gain self-sufficiency and independence from their parents. Parents have difficulty in defining their role, because they have to determine a new relationship with a teenager and maintain a balance between, on the one hand, the request for their child to perform certain duties and, on the other

hand, the granting of their freedom. The choice of parenting styles is determined by many factors, parents' social and cultural experience, attitude, social views towards the rights of a child, etc. The majority of parents choose such parenting style that prevailed in their childhood; however, current changes in the field of the rights of a child dictate new requirements for parents in protecting the rights of their child.

The research has revealed that the majority of teenagers' parents who participated in the research use an authoritarian parenting style i.e. such parents clearly define children's rights and responsibilities, encourage them to comply with them and apply penalties for disobedience. An adolescent, who grows up in such a family, has limited opportunities in learning how to discuss, argue and negotiate, as parents, who apply this parenting style, constantly assess, strictly monitor the adolescent's behaviour and adjust attitudes referring to personal fair and non-negotiable standards. The adolescent's obedience in the eyes of such parents is an important value, which no longer meets the needs and the rights of a child.

The research has also revealed that parents and teenagers are more likely to disagree about children's style or appearance of clothes, homework, neglect of family rules, and excessive computer use. The majority of adolescents believe that conflicts are resolved by their parents who make the decision irrespective of their child's opinion, often even without creating the conditions for he/she to speak up. It violates the rights of a child to express his/her views freely and to participate in the decision-making process, which is related to his or her life. It is very important for parents to learn the techniques of positive discipline, because this helps their children to learn the rules of democratic communication, develop their ability to overcome difficulties and increase a sense of confidence. In order to promote parents' respect for the rights of their child, it is essential for society to promote the idea of a positive parenthood, to help master new parenting styles that are in accordance with the modern concept of protection of children's rights.

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PART 2
IDENTITY,
OTHERNESS
AND CULTURE

IDENTITY AND DIFFERENCES

Eleni Hodolidou[1]

Abstract

Identities in the framework of education are related with concepts and issues, such as: racism, nation, ethnicity, culture. Bilingualism or multi-lingualism has recently been a necessary framework for the existence and development of our thoughts and framework working in schools, as we gradually become aware of the growing numbers of bilingual children in the classroom. Nation and hence the concept of national identity are ideological constructions in a particular historical and social context. The "national" language plays an important role as a regulator of the supposed historical continuity of the nations. Variety is seen as a threat to social cohesion, stability, and perhaps to law and order. No society and no state in the "civilized" world has ever been mono-national, mono-cultural, mono-lingual. Adherence to constructions of national purity, linguistic excellence and race or even culture must be seen as an ideological construction and obsession for a particular purpose. This construction, in order to be du-rable, is pedagogically supported by a corresponding pedagogical reason about the monolithicity of the state, etc.

Keywords: identities, subjectivity, multi-cultural education, in-tercultural competence

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1. Introduction

Trying to talk about identities in relation to school in 2018 we are faced with its correlation with the issue of "national identity" and with the concepts and/or issues, such as: racism, nation, ethnicity, culture. Let us turn to dictionaries for the words "other" (xenos) and identity:

> a foreigner 1. who belongs to another or comes from, was born, etc. by someone rather than by the speaker or the person referred to (as opposed to mine) 2. who comes from a country other than our own = alien, = native, native). 3. we do not know (why we have not seen before, meet again, etc.) (unknown, known, familiar)... the male and the feminine as noun 1. the one who comes from another place, another country 2 we know (Kriaras dictionary epitome/Επιτομή Λεξικού Κριαρά [in Greek])

The very notion of identity presupposes the existence of "others". Nobody would be an alien if we were all Italians, Greeks... Our national identity strengthens by the very existence of people who are not like us. The identity of "otherness" is not stable and is not inherent to any individual. Somebody is told that s/he does not belong where s/he lives at any given moment and somebody is "other" for somebody who is not familiar with him or her. E.g. Italians are not others in Greece but Chinese are.

"Identity" is one of the most basic elements in our lives. The concept of identity refers to all perceptions, beliefs and feelings that concern ourselves. Consistency between experience, ideas, values and beliefs is ensured through identity.

• Identity is based on the awareness that someone exists, has a personal story, a place in the world, a continuity and a future that belongs to him.

• The sense of identity is based on a dual, simultaneous process: the perception of the similarity and continuity of our existence in space and time, and the perception that others recognize this similarity and continuity.

• Identity allows one to be positioned against others, to recognize those who resemble it and to differentiate themselves from others. The question is not just "who am I?" But "who am I in relation to the other? How does the other see me and how do I see others?" (Dragona, 2003).

2. What Anthropology Teaches Us about Identities?

Social Anthropology compares different to familiar constitutions, situation, cultures and doing so "natural", "normal" and self-evident is being deconstructed. Anthropology challenges theories and attitudes that prevail in modern social life. Notions such as "human nature", is no longer received as that, rather it is seen as a bunch of deeply rooted prejudices of Western societies about family, gender identity and sexuality, ethnic and social integration, social order, space or time.

In recent years, methodological approaches and the theoretical framework of social anthropology have been adopted by Education. One of the subjects of study of social anthropology is education, but in a wider way than the provision of educational services through school. The definition of education given by social anthropologists is so broad that it includes everything one can learn during his or her life. Social anthropologists very often identify the process of education and learning within a community with cultural transference. One of the characteristics of an anthropological approach in the field of pedagogy is its insistence on the principle that educational

phenomena should be considered in an intercultural context. This means the application of ethnographic methods to a wider cultural context for the production of theory through comparison. These comparisons differ from comparisons in the field of comparative education because, usually, the latter are either confined to Western societies or compare countries of the "third world", always having as a first condition a Western society (Hodolidou, 1989).

Ethnography is the kind of social research that is based on "first hand" data collected by the researcher himself, through participatory observation, an open interview with people directly related to the unit under study. It is in radical opposition to those methods based on data derived from situations created for research purposes, such as laboratory tests or closed interviews. Ethnographers study a case (or a small number of cases) in depth, e.g. a school, a class, a student... These units are considered as the "spaces" within which the individual social phenomena arise. Topics that have been studied in Educational Anthropology are communities (mainstream, schools (all levels, from primary to higher education), members of the educational community (students, teachers, managers), programs (formal, informal, hidden program), educational processes (development and evaluation of programs, reform, socialization, learning, teaching) (Smith, 1982, Burgess, 1982).

A pluralistic focus on the perceptions of individuals/units that are studied with a willingness to record and understand by the researcher their own interpretations of social phenomena. Efforts to create a synthetic and intertwined –if not holistic– view of the social organization of the organizations and groups under study.

The most important effects of the anthropological approach in the field of pedagogy and its most important results, for the time being, could be said to be indirect: correcting the previously culture-oriented student assessment practices (highlighting the important factor of the cultural / class impact on pupils' performance at school), some awareness of the research community about the functioning of change in complex organizations (e.g. our perception of the functioning of the has been significantly enriched by anthropological research) and the demonstration of research weaknesses using quantitative methods and "closed" data collection techniques (Hodolidou, 1989).

From Singular Identity to Multiple Identities and Subjectivity

From the notion of singular identity (or even "personality") of one-self we can observe the shift of all social sciences to multiple identities within oneself. We can discern "cultural identity" (which is strong in young people, e.g. rockabillies, or in people of areas with strong tra-ditions, e.g. Irish, Italians from South Italy…), "professional identity" (which is very important in certain areas of professionals, e.g. academ-ics, doctors…), "ethnic and national identity" (which is possibly the most important of all, in terms that through it people are alienated from each other, although in certain cases the differences between national identities are very difficult to detect [Belgians and French, Croatian and Serbs…]), "religious identity", "gender identity", "disability identity".

The individual is socialized and builds his/her identity gradually, from the time of his/her birth to adolescence, which continues until adulthood. The image s/he constructs, beliefs, forms a psychological structure that allows him or her to choose his or her actions and social transactions. Identity construction and self-image are basic functions of the subject's life and constitute a fundamental mental process (Dragona 2003).

The identifying process is for the individual a psychological con-text in which s/he constructs mental and representational systems. This helps the individual to make a picture of himself/herself, to give it value, while directing his/her actions. Self-perception and self-esteem do not develop in a social vacuum. Theoreticians such as William James or George Herbert Mead have suggested, since the early 20th century, that the self-image and the value we attribute to it is mediated by the eyes of others. Over the course of our lives, each person's identity is formed and shaped through individual experi-ences, relationships, culture, media and the world around us. We are constantly seeking to define who we are in any way that we can.

3. What School Has to Do So That All Identities Are Embraced?

The cultural heritage of Europe today is not only the literary texts that have come to be considered literature through the stories

of Greek literature, the literary traditions of the countries from which we have economic or political immigrants. It is even all the literary texts, regardless of the national passport, that speak to our students and our students about their problems and the problems of others and they mobilize them. These are the literary texts that help our students and our students understand their own self and the world they live in.

Education is one of the main sites of cultural production and reproduction. School curriculum is the design of an imaginary subjectivity, a social subject and a citizen for the future. The design of the curriculum is always a political act. It is a body of definitions of culture, it is a carrier of definitions of society, it is a carrier of important means of communication, it is the place where the person develops morally, politically, socially (Kress 1994).

Emphasizing Multiple Identities in the Classroom

The issue of teaching in multicultural classrooms is a matter of voice (expression) and silence. Who decides which voices are legitimate and who does not? "If our language is our home, then finding ways to keep and develop their language skills in their mother tongue is very important" (Kearney, 1990). It makes sense to place our teaching in a cultural and social context, and to raise issues such as race, gender, work, age, etc.

At this point, we emphasize Cultural Studies as a completely different view on culture and not only school. Both cultural studies and media studies, using images of different types of "texts", help lessons to overcome the hardship of boring and imposed high-level texts and turn it into an examination of the way in which images and reasons are being constructed.

What Is the Major Change?

The important change is the examination, teaching and demystification of the ways in which speech is structured in texts of all kinds. The texts are viewed as cultural creations and not as fossils of the past. The literary texts transmit largely non-literary marks

when they are released by the vanguard of the literature keepers who prevent the transmission of these signals. "The perception of multicultural education, which, trying to preserve social security, would be concerned about conflict and power issues –and even more would fail to connect with the current reality of racism– would be naïve" (Hardcastle, 1985).

In today's school classes, it makes sense to read together the literary texts that we loved as teachers and to give voice to young readers: children of economic and political immigrants, children of linguistic and ethnic minorities.

• What does the information relayed mean to them?
• How do they decode it?
• How do they place themselves in relation to this?

All this presupposes that we are ready to accept negative reactions or even complete opposition of some students to specific texts. From silence to speech articulation: from the monolingual of monolingual classes to pluralism of multicultural classes. Cultural identity and learning identity are built largely within the classroom process. Understanding this truth is very important and can be used in many and wonderful ways by a teacher who admits that: we all come to school with our subjectivity, our social class, our nationality, sex, our age, our interests and our inclinations, our family situation, our personal assembly.

The teacher who teaches with respect to the identities of his/her students leaves behind the certainties of the past. S/he does not know precisely the course that the lesson will take. He has, of course, made his choices and is, as a presumption, a more experienced reader than his students and students, but he is well aware that there are no predetermined and ready answers within a multicultural classroom. The teacher coordinates the course of work and guides the pupils' dialogue, but also learns with pupils and students. How else could it be, since s/he reads the literary texts in agreement or in conflict with his/her own identity?

The production of personal speech on behalf of pupils is one of the most important elements of a literature lesson it respects the principles of multicultural education and takes into account the identity of the pupils. The production of this discourse does not arise from pupils' talents or abilities, but from the critical way of

teaching literary texts. The texts contain reasons. These reasons put our students in a subject position. Our students in a traditional type lesson do not ask for these reasons, they are just taught them. In a literary lesson based on the principles of multicultural education these reasons are put in the "heart" of the lesson. Who is speaking and who is silent, to whom these reasons are addressed? Are we in agreement? Do we take the place of the subject for which they are preparing us, that is, we do the dominant reading or are weathered readers? This way of teaching always brings to the fore the question of the identity of not only pupils and students, but also their teachers. Society has reserved some sayings for our students because of their national identity, their social origin, etc. It is the question of us as teachers in the lesson of literature to create new positions of speech for our pupils, but also for ourselves in the end.

Conflicts between Identity and Learning

Teachers often interpret the difficulty of students in learning either as a result of reduced ability or lack of intelligence or as a lack of incentives or insufficient effort.

Thus, sometimes they multiply their initiatives to mobilize students and sometimes they become disappointed and discouraged. Usually, teachers are not looking for other causes that may inhibit children's abilities and prevent learning. These other types of obstacles to learning can be "illuminated" by Psychology, thus contributing to their recognition by teachers. The most obvious obstacles, from the point of view of psychology, are the identity threats that various aspects of education may play. Such threats often come from what is called a "subjective curriculum", which means the specific, emotionally charged meanings that any subject can have for the learner.

Education does not take into account the fact that societies are *de facto* pluralistic. Thus, educators have adopted the concept of a common program for all. In recent years, Europe has realized that the entire teaching program should change for all pupils in the light of cultural diversity, and that this linguistic diversity dictates much more than teaching the language of the state to those who do not speak it. Cultural diversity has not deteriorated, but has enriched

our societies. It is enough if single-lingual teachers often know what they want to do with their bilingual or multilingual pupils.

Any educational approach does not take place in a cultural or sociological or even philosophical gap. One of the most important issues that lie behind every pedagogical approach is the perception of culture. The analysis that precedes any educational design should be clearly placed on the issue of culture. At this point those who have a "conservative" view on culture and those who have a more open view on it disagree to a large extend. The "conservatives" think that culture is static, closed and finished while the latter indicate that culture is constantly growing and alive.

Concerning curricula design, these two traditions differ in the following important point: the first think that the texts of the teaching programs are made up of lists of objects, while the latter consider programs to be drawn up on the basis of concepts and not on the basis of skills to be acquired.

> There can be no agreement around a legislative list or a hierarchy of skills. But it can be achieved –through public debate/ dialogue– if our goal is to identify the important concepts that help us to understand the entire culture, the past, the present and the future (Bazalgette, 1993).

However, the common program that a democratic society must set up for all its members will be achieved on the basis of a common culture, a culture of living and shared living, not a culture of imaginative and imperative, as the supporters of national purity mean. The identity and values that accompany it are basically cultural elements (materials, locally) rather than human (abstract, mystical, global).

Bilingualism or multilingualism has been a necessary framework for the existence and development of our thoughts and framework working in schools, as we gradually become aware of the growing numbers of bilingual children in the classroom.

The concept of nation and hence the concept of national identity are ideological constructions in a particular historical and social context. The "national" language plays an important role as a regulator of the supposed historical continuity of the nations. In order to build and maintain this continuity, the peoples and official states

process their past history in their efforts to strengthen their internal cohesion. Variety is seen as a threat to social cohesion, stability, and perhaps to law and order. No society and no state in the "civilized" world has ever been mono-national, mono-cultural, monolingual.

Adherence to constructions of national purity, linguistic excellence and race or even culture must be seen as an ideological construction and obsession for a particular purpose. This construction, in order to be durable, is pedagogically supported by a corresponding pedagogical reason about the monolithicity of the state, etc. "Europe is already and will be more in the future the meeting point between different types of political and economic migration, especially from the South and the East...". (Balibar, 1991). If this phrase makes sense for Europe in 1999, in 2018 this has been a fact for many years.

3.1. Cultural Heritage: A Non-homogenized Society Should Not Have a Homogenized Culture

"We" and "them", foreigners, the others are constructive artifacts. Nations are so recent in the history of mankind that the invocation of continuity or tradition seems to be, at least, historical amnesia. Nationalist ideology has sought and succeeded in replacing every oldest source of political legitimacy and freedom with a new one, capable of replacing the traditional and deserted social structures on the basis of which people were linked to each other in the past. This new source of imaginative companionship was no other than the notion of nation. The concept of the nation gave a whole new and charming content to the collective identity of people, transforming it from religious or linguistic to national. People have now chosen to imagine themselves as part of a wider political community, sovereign and certainly territorially delimited, which, as an eternal and compact substance, came from the depths of the ages and travelled unchanging to the future.

Before anything else, the nation constitutes a cultural construct, which has a language, a mythology and a particular symbolism, a common and unified for all its members national culture. The one, common and homogenized culture was the key to nationalist ideology in trying to achieve the unity of the nation. From this point of

view, the effort to disseminate and establish nationalist ideology was soon to be identified with the attempt to diffuse and enforce a single, common and homogenized culture. The establishment of an educational mechanism, which would undertake the socialization of young people based on the principles and ideology of the nation states, was the best guarantee of the continuity of the nation over time, but also of its unity within the space. The institution of education was the one that would undertake the dissemination and consolidation of the homogenized national culture in the consciences of all those who participated in the national collective body, thus contributing to the request of unity. Moreover, cultural unity was what, in the minds of the actors of nationalism, justified the nationalist demand for the political sovereignty of the nation. The characteristics of national culture should not only be unique, but also such as to testify to the nation's existence over time. Splinters and cultural gaps had to be closed and the image of an unbreakable, space-time, cultural unity to be restored. Along with other cultural institutions, such as the science of history, literature has undertaken much of the work of this rehabilitation.

The processes of nation-building has been completed (at least for that part of the world called the Western World). Nationalist ideology, with the help of a set of social institutions, succeeded in highlighting national identity, as the superior and resilient, individual and, at the same time, collective identity with which it chooses to define the modern man. In certain specific periods of time and under particular historical and socio-political conditions (such as the great migratory current that the Western world once again knows today), the image of this superficial cultural uniformity dissolves to surface cultural elements other than what a dominant cultural model of a country puts forward.

Although modern nation states are solidly founded systems of political and social organization, a very large percentage still feels threatened by the possibility of a cultural pluralism. They insist, therefore, to direct their core social institutions (such as education) towards an ethnocentric orientation, refusing to accept cultural heterogeneity as a potential source of social creativity and energy. The results of this choice are detrimental not only to members of the various cultural minorities, who are marginalized and socially excluded, but also to

the very social fabric of national states, whose cohesion is broken up by phenomena such as xenophobia, prejudice and racism.

Education as one of the major social institutions has to socialize future citizens based on the system of values and principles governing a particular society. National education is an integral part of this social process, providing the student with a social identity that will help the individual feel that s/he belongs to a wider community and take action within it. At the same time, education provided by national states should respond to the political, economic and historical realities of our time, without being trapped in practices and choices that might have been legitimized by the historical circumstances of the 18th and 19th centuries (when the nations fought for the constitution and finalization of their borders), but today they seem anachronistic and dysfunctional. The national identity that tomorrow's citizens will acquire must be strong, yet tolerant enough, that it does not impede the peaceful and creative coexistence of different peoples and cultures, accepting cultural interaction as a legitimate factor of social progress and prosperity. This implies that education should abandon its ethnocentric orientation in favour of a more multi-cultural educational philosophy. In the pursuit of this vision, the teaching of literature, history, and classics could make a significant contribution, redefining its aims and teaching practices.

Through discourse, different subjectivities are built. Classes should be constituted as critique of public speech for lessons taught in the classroom (Burgess, 1984: 56-69). Kress suggests ways in which reflection on changing curriculum can contribute to the creation of constructive and politically meaningful models for the English curriculum in the future (Kress, 1994: 97-112). I don't see why this is not true about all school systems.

3.2 Multi-cultural Education: Monolingual Teachers and Bilingual Students

Cities are not a linguistic community in the classical sense of the term. Its inhabitants clearly do not talk so much about each other. They do not speak the same way and do not mean things the same way. But the city is an environment whose meanings are being exchanged. In this process there are conflicts, sym-

bolic conflicts, no less real than economic conflicts of economic interest. These mechanisms precisely contain the mechanisms of change... The image of the inhabitant of the cities of the planet is not typically a picture of order and stability. But, at least, it has –or could have if allowed– a compensatory property of some importance: the fact that many different groups of people contributed to its creation (Rosen & Burgess, 1980: 21-22).

National Is a Way of 'Placing' People

The issue is a matter of voice (expression) and silence. Who decides which voices are legitimate and who does not? The examinations are decisive. "If our language is our home, then finding ways to keep and develop their language skills in their mother tongue is very important" (Kearney, 1990, Owens, 1992). Cultural Studies are a completely different view of culture. Similarly Media Studies are along these lines. In such an approach, what is being considered is not modes of imaging (modes of pictures) but modes of discourse.

If multicultural education is to be successive it should take into account issues of conflict and power and more over it should take into account issues of racism (Hardcastle, 1985). We are aware that the entire curriculum should change for all pupils in the light of cultural diversity-variety and that the language variety dictates much more than teaching the national language to those who do not speak it (Rosen & Burgess, 1980: 95). Cultural diversity has not deteriorated; on the contrary, it has enriched our societies.

3.3 National Curriculum

Through the work of Raymond Williams we have redefined community and culture and we have developed the idea of working upon a way towards a truly common culture (Bazalgette, 1993: 12-15). What would it mean for our countries to adopt the principles of multicultural education? First of all, there is an urgent need for a sober scientific (but also empirical) historical and cultural analysis of our societies

and, subsequently, the educational situation. Only then will there be the possibility of applying, adopting or producing analytical tools and theories that will provide us with the necessary tools.

The starting point for our work is nation and the ideas around it. Hysterical attachment to constructions of national purity, language and race, or even culture, must be treated as ideological constructions and obsessions for a particular purpose. This construction to be durable is pedagogically supported by a corresponding discourse about the state's monoculture, etc.

Any pedagogical approach is not found in a cultural or sociological or even philosophical gap. One of the most important issues in every pedagogical approach is the perception of culture. The analysis that precedes any educational design must be clearly placed on the issue of culture. Culture is not static, closed and finished; on the contrary, culture is constantly growing and always alive.

In terms of curriculum design, we have to remove from the notion that the texts of the teaching programs are made up of lists of objects which are checked if they are mastered on the students' side. In a multicultural society curricula are drawn upon the basis of concepts and not on the basis of skills to be acquired.

The common curriculum of each country will be achieved on the basis of shared culture, according to Williams, and not as conservatives in England mean.

> A culture, while it is being lived, is always in part unknown, in part unrealised. The making of a community is always an exploration, for consciousness cannot precede creation, and there is no formula for unknown experience. A good community, a living culture, will, because of this, not only make room for but actively encourage all and any who can contribute to and advance in consciousness which is the common need. Wherever we have started from, we need to listen to others who started from a different position. We need to consider every attachment, every value, with our whole attention; for we do not know the future, we can never be certain of what may enrich it; we can only, now,

listen to and consider whatever may be offered and take up what
we can (Williams 1961: 320-321).

The absorption of the public discourse on education in the example of the agreement and of "common sense" is a strategy. Identity, values and rights are basically cultural elements (materials, locally) rather than human (abstract, mystical, global) (Owens, 1992: 100). We cannot and should not have a homogenized culture. A non-homogenized society should not have a homogenized culture. Speaking of a nation, one has to speak about class. Ethnocentrism in education "hits" the weaker classes more.

We need research to be able build the social, cultural, religious and national map of the student population in Europe. Of course, the redefinition of the teaching curriculum is not only necessary in societies that have "the problem of multi-ethnicity, multi-culturalism, multinationalism"(!) but even in those societies where there is an idea of having a compact, religiously, culturally and ethnically student population. School society is changing and it is changing for all, not just for minorities. Our choices are not dictated by our need to treat the "problems" but by educational and ideological choices.

The use of linguistic diversity as a way of developing and understanding our language provides a model of reform in all aspects of the program (Miller, 1984). Language is not just a side of a given culture. It is the way we learn to grasp our experience and to present it to ourselves and others. Societies are de facto pluralist, their educational systems, however, are not. In this theoretical line educators have developed the concept of a common curriculum for all. For example, in Greece we meet national, religious and linguistic minorities, we meet refugees and immigrants mainly from the ex-Soviet Union, Albania and Bulgaria. There are also different dialects (geographical and social...). And, of course, there are also other minorities e.g. in terms of gender, ability etc.

3.4 Teaching Practice

In recent years, all over Europe, the events of ethnocentrism, nationalism, racism and xenophobia have taken on dimensions

that education cannot, but should not ignore. The major aim is to support multicultural education and to raise awareness among pupils by highlighting and emphasizing pluralism in all subjects and activities, pluralism quite different from the unanimity of official national motives. The purpose of teaching otherness is to analyse and interpret the construction of stereotypes for the 'other', as well as to construct the polyphonic way of recruiting and understanding the otherwise polyphonic world in which we live.

However, curriculum reform and planning in a multi-cultural dimension cannot be overestimated in terms of its ability to "change" pupils' perceptions and attitudes, because it cannot drastically change certain aspects of it. Racism is not just a matter of ignorance that can be addressed with more knowledge through teaching. It is not produced in a social vacuum, it has its roots in deeper social, economic and religious issues. Racist ideology cannot be dealt with exclusively through school when the basic structures of racism reproduce, above all, out of it.

The purpose of teaching otherness is to analyse and interpret the construction of stereotypes for the other, as well as to construct the polyphonic way of recruiting and understanding the polyphonic world in which we live. There is no point in exposing the phenomenon of racism and xenophobia romantically and superficially. Our teaching seeks to examine the subject in depth so that the students understand the mechanisms that gave birth to, reproduce and continue to reproduce the necessity of the existence of "otherness", of the fear of the world to the present day, to the otherwise, to ourselves ultimately. The stranger does not have ontological identity, he has no fixed characteristics. Whoever is stranger here, for some population, is not stranger elsewhere and vice versa.

Through the principles of multicultural education, pupils' sensitization to the 'foreign' issue, by highlighting and emphasizing polyphony in literature, pluralism quite different from the unanimity of official national reasons. Reading such texts as well as the activities that accompany them are the best resistance and challenge to feelings of racism, xenophobia and exclusion that students feel today.

Aims of the Teaching

• Demonstration of the existence of the foreigners in each society, different at a time (diachronically and cross-sectionally in different places) and specificization for each country.

• The demonstration of the "construction" of the concept of the foreigner ('us' and the foreigners), the necessity of the existence of the foreigner for the constitution of 'us'.

• Emphasizing the paradigm of the term "stranger": the "stranger" is our own tomorrow, his place is taken by someone else (foreigner, immigrant, refugee, alien).

• Demonstration of the historical conditions that give birth to the "stranger" (links with national history).

• Linking the concept of "foreign" to concepts such as: xenophobia, racism, multi-ethnic and multi-cultural education and social conditions such as: war, refugee, marginalization.

Skills of the Students

• Localization of foreigners in Greek mythology and history,

• Identifying foreigners in any given society in general and in local society in particular – 'my own' foreigners, the important 'stranger' in the community,

• Identification of foreigners in national and foreign literary texts (from Homer and Shakespeare to the present day) and ability to find stereotypes and ideological constructions.

6. Discussion and Concluding Remarks

Books and school curricula are products of specific historical moments and for this reason offer specific forms of expression. A theory of reason wider than a narrow linguistic view would say the following: behaviour in language is behaviour and speaking doing something. Even the individual characteristics of the language are socially structured and, as they are arranged, are socially maintained. Linguistic behaviour is social and historical (Burgess, 1984). The use of language develops socially and historically as a cultural practice. Individual subjectivities are assembled within speech formu-

las. Behind these reasons there are historically specialized practices, which, in turn, are governed by deeper regulatory systems whose force is a constituent element.

According to Foucault there is a series of "discourse positions" available in practical terms, and this existence determines the cognitive requirements the subject has from each different speech position. Children acquire knowledge of these forms of speech and, in a significant way, create new ones, internalizing the rules that make the speech possible without ever having clearly shown them how (Walkerdine, 1982). Discussion in a multicultural classroom as discourse and student's discourse are very important elements of teaching. What discourse positions are there and what do we do for our students?

Classrooms are places of cultural production because the way identities are constructed in them is a part of cultural production. For this purpose, we need a theory that links language with history so that the reality in our school class can proceed to the meaning making of this reality (Hardcastle, 1985). The ability to create new discourse in the classroom challenges us and can be used by the teachers. Neither the teacher nor the pupils can change without producing new discourses through which they make meaning of their actions, to act differently and construct different subjectivities. That's what teaching in a multicultural classroom is about: the construction of new subjectivities and praxis through and within discourse.

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UNDERSTANDING CONTEMPORARY MIGRATIONS: CONCEPTS, TRENDS AND ISSUES

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Abstract

As migration needs to be looked at as an ever-lasting reality far from a sudden epiphenomenon of a globalised world, also the rhetoric surrounding it has to be carefully explained. Globalisation and a shift in violent conflicts' paradigm also contributed to change the patterns of migration, rendering importance to wording. Migrants, immigrants, forced migrants, refugees, displaced people are not the same. By scrutinizing these words, conditions are created to understand current migration flows, their causes and effects. As the differences are analysed, it becomes easier to understand that despite these, all migrants need some degree of protection from the host country. This is particularly true if protection is understood in broad terms to encompass migrants' inclusion and integration. These terms are also not to be taken loosely. The complexity thickens when integration models are examined to comprehend the logic of states' integration policies and their inclusion/exclusion approaches towards their migrant population. By explaining the issues that today surround migrants, particularly in the European context, our purpose is to foster an understanding of migration not as a problem but a solution.

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1. Introduction: Migration Flows

Human migration, understood as the movement of people to a new area or country[2], has happened for as long as it can be traced back. In this sense, the world's history runs parallel to the history of migration and it is not far reaching to say that migration has shaped, and will continue to shape, human society. Accordingly, the analysis of human migration, its causes, processes and consequences developed into an autonomous academic field that presents itself at the crossroads of sociological, legal, historic, economic, anthropological understandings of migration[3]. Adding to the complexity of understanding such an intertwined field of academic research is the fact that it has become a hugely controversial subject because, on a macro international level, it confronts the most basic principle of international law and politics, that is state sovereignty, with the legal and moral obligation of protecting those in need of assistance or protection, and, on a micro national level, it questions the sustainability of the social state. On a "personal" level, migrants, who were born or raised in a different setting and culture than the one they live in, put the focus on one's own identity in perspective of *the other*[4], regarded as a foreigner, immigrant or refugee.

From migration flows statistics, some conclusions can be drawn and the first is the realisation that the total number of migrants worldwide reached its highest in 2015 with 244 million persons re-

[2] Definition from Oxford Dictionaries, available at https://en.oxforddictionaries.com/.

[3] Migration Studies becomes an academic field in social sciences in the 1990's with the realisation that after the Cold War ended, there was a need for a comprehensive theory of international migrations for the next century. An endeavour attempted in Worlds in Motion (Massey, Arango, Hugo, Kouaouci, & Pellegrino, 1998).

[4] Although outside the text's scope, identity questionings and the dichotomy *us-them* is a constant when analysing migrants' integration. This conflicting positioning will continue as long as the *other* is constructed as owning undesirable characteristics and is assigned to inferior social positions by dominant groups (*self-definition*) who belong together on the basis of shared cultural and social characteristics, thus, excluding the Other (Castles & Miller, 1998: 30).

siding in a country different from their birth country (IOM, 2015a).
One of the reasons underlying this peak is the tremendous increase
in the forced displacement of people that the world witnessed in
2015, a year during which there was a 45% increase of the total
number of refugees compared to 2011, largely due to the continued
conflict in Syria (IOM, 2015a). Despite this rise, according to the
International Organisation for Migration (IOM) data, the world's
migrant population has remained fairly constant over the past few
decades, at around 3%, which can be partially explained by the
fact that the large majority of international migrants in the world
are migrant workers (IOM, 2015a), thus, voluntarily and not forced
migrants or refugees.

Focusing on the European Union (EU), during the same year
2015, 4.7 million people immigrated to one of the EU Member
States, an estimated number that includes immigrants from non-
member countries and EU residents migrating from one Member
State to another. Accordingly, a total of 17 EU Member States
reported more immigration than emigration, but in Bulgaria,
Ireland, Greece, Spain, Croatia, Cyprus, Poland, Portugal,
Romania, Latvia and Lithuania, the number of emigrants outnum-
bered the number of immigrants (EUROSTAT, 2016). Romanian,
Polish, Italian, Portuguese and British citizens were the five
biggest groups of EU citizens living in other EU Member States
in 2016 (EUROSTAT, 2016).

By the end of 2015, the EU received over 1.2 million first-time
asylum claims, more than double the number registered in 2014
(563,000) and Germany also became the largest single recipient of
first-time individual asylum claims globally, with almost 442,000 ap-
plications lodged in the country by the end of the year (IOM, 2015a).
What is worrying is the fact that almost 1 in 3 first-time asylum
applicants in the EU were minors (IOM, 2015a) and, in 2016, there
were 63.3 thousand applications in the EU-28 from unaccompanied
minors.

According to Eurostat, in January 2017, 21.6 million people
with non-EU citizenship were residing in the EU, representing
4.2% of the EU-28 population and the trend is for this number
to continue rising in upcoming years. Faced with this reality,
the importance of well-integrating these persons or communi-

ties is undeniable to the maintenance of social cohesion, and ultimately, the general well-being. Migrants' integration gained relevance within the European framework in the turn of the century and since then the integration of minority cultural communities has maintained its steadiness both in international and national agendas as well as in political and academic grounds. It is no coincidence that this happened in the wake of September 11th with a tremendous focus on the European approaches to its own Muslim communities and questions of citizenship, belonging, political and social identity and supposed conflicts of values between these communities and western liberalism and the difficulties that these conflicts create for social life in European countries (Cherti & McNeil, 2012).

2. Migrants, Immigrants and Refugees: It Is Not Just Semantics, Terms Matter[5]

The IOM defines a migrant

as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of the person's legal status; whether the movement is voluntary or involuntary; what the causes for the movement are; or what the length of the stay is (IOM, 2015c).

This broad approach reflects the IOM's aim to help those who need it, thus the term migrant encompasses immigrants, emigrants, visa or work permit applicants, non or documented migrant workers, economic migrants, asylum seekers, refugees, internally displaced people or people displaced by natural or environmental disasters.

As far as this analysis is concerned, the aim is to clarify the difference between immigrant and refugee although acknowledging

[5] The word migrant, in English, often corresponds to immigrant. In the text, we will distinguish between migrant and immigrant, whereas migrant covers immigrants and refugees.

that this task while quite simple in theoretic grounds, in practice is far from easy.

An immigrant is a non-national who moves into a country for the purpose of settlement (IOM, 2015c). At EU level, the meaning is similar although attached to the definition is a duration requirement as immigrants are those arriving or returning from abroad to take up residence in a country for a certain period, having previously been resident elsewhere (EUROSTAT, 2015). The minimum stay duration is one year.[6] If a clear definition is set, confusion appears when different terms are loosely used with the same meaning. A recent report of the European Union Agency for Fundamental Rights (FRA), on the integration of migrants, mentions that the terms "migrant", "immigrant" or "third-country nationals" are used indistinctively in EU policy documents and legal texts (FRA, 2017). The same happens, at national level, in integration policies that attach the same meaning to "immigrants", "foreigners", "persons of migrant background", "first and/or second and third generation of immigrants" (FRA, 2017). Consequently, if the subject of integration policies is not clearly defined, this only adds to the uncertainty these persons live in and questions the purpose of those policies application.

Immigrants and refugees are two distinctive subgroups of the broader migrants group. The juxtaposition between both terms still lingers in political discourses and acts and, particularly in the European context, has been fuelled by the media. It must be clearly stated that while immigrants and refugees are not the same, their need for assistance is undeniable. In this sense, what can be discussed is the level of protection both groups need, realising beforehand that prompt responses to their needs are jeopardized if all are approached by the same token.

Alexander Betts and Paul Collier explain that "[r]efugees are not like other migrants: they are not moving for gain but because they have no choice. They are seeking safety abroad" (Betts & Collier, 2017).

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[6] Regulation No 862/2007 of the European Parliament and of the Council of 11 July 2007 defines immigration as the action by which a person establishes his or her usual residence in the territory of a Member State for a period that is, or is expected to be, of at least 12 months, having previously been usually resident in another Member State or a third country.

The Geneva Convention relating to the Status of Refugees[7] legally defines a refugee as a person who fulfils the following requirements: being outside his/her country of origin; being unable to seek that country's protection due to a well-founded fear of being persecuted; the persecution happens for reasons of race, religion, nationality, membership of a particular social group or political opinion (Goodwin-Gill & McAdam, 2007: 37). The 1951 Geneva Convention definition has been adopted worldwide and somewhat improved in regional arrangements[8] to encompass, also as refugees, those fleeing from massive human rights violations. This endeavour was slightly reached in the EU, in 2004, in the Qualification Directive[9] that establishes that those who do not qualify as Convention refugees may be granted subsidiary (or complementary) protection when, if returned to their home country, they ran the risk of suffering serious harm. The possibility of granting protection to those who would not fulfil the strict requirements of the Convention definition shows a more human rights-based approach but still narrower than other regional approaches (Goodwin-Gill & McAdam, 2007: 40). Even though these persons are not granted refugee status - i.e., a full protection status -, they are entitled to subsidiary protection. "Convention refugees", "statutory refugees", "recipients of subsidiary/complementary protection" or "of temporary protection" are legal categories to be found in refugee studies and, although not used in media coverage, this terminology is relevant in asylum proceedings and impacts on refugees every-day life.

[7] Article 1, para. A 2) of the Geneva Convention relating to the Status of Refugees (1951) establishes that a refugee is a person who "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country".

[8] Both the 1969 Convention on Refugee Problems in Africa, from the Organisation of African Unity (today, African Union) and the 1984 Cartagena Declaration, in Latin America, include a significant broadening of the definition of refugee. Further readings: Arboleda, E. (1991). Refugee Definition in Africa and Latin America: The Lessons of Pragmatism. International Journal of Refugee Law, 3(2), 185–207.

[9] See Article 2 (e) and Article 15 of Council Directive 2004/83/EC of 29 April 2004 on minimum standards for the qualification and status of third country nationals or stateless persons as refugees or as persons who otherwise need international protection and the content of the protection granted.

Turning away from a technical analysis, a non-strictly legal approach to the concept of refugee shows that the interpretation given to the definition of refugee has become more flexible. Particularly from the 1990's onwards, the United Nations High Commissioner for Refugees (UNHCR), broadened its protection to groups of people who would not fit the definition of refugee *de iure*. Adapting to contemporary reality, the spectrum of people protected is enlarged through their inclusion in a wider categorization of *de facto* refugees, defined as persons not recognized as refugees within the meaning of the 1951 Convention and who are unable or, for reasons recognized as valid, unwilling to return to the country of their nationality (IOM, 2011). In this sense, people facing conditions of extreme vulnerability that are forced to leave their home country (or region) might also be considered as refugees. This extreme vulnerability interrelates the existence of serious human rights violations, the total absence of national protection, the flight and the location outside the country of origin. Within this categorisation, asylum seekers, stateless persons and other groups of concern are entitled to international protection and assistance.

Categorising in such a way, dehumanises people but the harsh reality shows that these ranking lines draw the difference between those in and outside legality and integration policies only apply to migrants regularly living in a host country. Furthermore, inclusion in legality also depends on the status attributed, whether as immigrants or refugees. Once determined to which category a person fits, then come subcategories: if immigrants, are they workers? First or second generation? If refugees, have they refugee status? Subsidiary protection or are they still asylum seekers? As abstract as it may seem, these determinants have concrete consequences when referring to integration.

3. Defining Migrants Integration: Concept in Theory and Its Consequences in Practice

Our attempt to define integration uncovers its most common understanding as a two-way process implying the commitment of both parts, from migrants (immigrants and refugees) the willingness to adapt to the host society, and from the host country (institutions and communities) to receive refugees and welcome immigrants, attend-

ing the needs of a diverse population. Acknowledging the lack of consensus on the definition of migrants integration, it is interesting to notice that this absence may reflect the subjectivity that integration, as a process, entails and the way in which an individual can be integrated in one area of the receiving society but not in others (UNHCR, 2013). In this regard, researchers have put forward the concept of "everyday integration" (Cherti & McNeil, 2012) which reflects exactly this juxtaposition of the many areas in which a migrant may be integrated to a greater or lesser degree and differentiates between the "big issues" such as employment and housing and the everyday functioning of individuals and families in areas such as leisure, shopping and consumption, and childcare (and education)" (UNHCR, 2013: 13).

Then again, being a person-driven process, it is easy to comprehend the impossibility of its "successful" measurement. How can integration be considered a success if a clear definition is yet to be reached?

Nevertheless, understanding integration as a process helps us to grasp the idea that there are several steps to take for it to be successfully achieved and while national policies have a large impact on this, the subjectivity of each migrant person should not be undermined. Unfolding this long-term process into different stages, integration encompasses three dimensions: a legal one which deals with the acquisition of rights, ultimately, the acquisition of citizenship; the economic dimension involving the setting up of conditions to allow the person to become self-sustaining; and cultural-social dimension that facilitates a new living in and with the host society. Being granted citizenship becomes the last barrier to surpass in the integration process as it almost portrays the feeling, much more than the formal act, of belonging to a political community. The sense of belonging attests to the final goal of integration which is equality, inclusion and achievement (UNHCR, 2013).

The entrance to a new community does not come easy and is subject to several conditions put forward in national laws and policies about immigration and asylum. Academia has made some efforts to apprehend the logic that sustains a given state migration policy and its response to ethnic diversity and, among the several academic analyses (Bertossi, 2011), we focus on Stephen Castles

attempt. Castles has developed a theory of models of integration which derives from a nation's concept of citizenship and the rules set by the state to acquire citizenship (Castles & Miller, 1998: 43). As such, Castles distinguishes states' approaches to integration as exclusionary, assimilative and multicultural. Some countries make it very difficult for immigrants to become citizens which would correspond to an exclusion model not allowing immigrants to be fully integrated. The assimilationist model leads to the elimination of distinctive features, linguistic and cultural, of immigrants who are incorporated into the majority population. In such countries, cultural assimilation is the price to pay to be granted citizenship (Castles & Miller, 1998: 238). The pluralist or multicultural model reflects the acceptance of cultural diversity meaning that immigrants may keep their cultural identity alongside with the other cultural identities (Castles & Miller, 1998: 43). Castles' analysis concerns only immigrants but it can be broadened to also cover refugees because both are regarded as "the archetypal strangers" (Parekh, 2008: 81).

Although subject to criticism, Castles' typology is quite popular in comparative social science literature in Europe (Cherti & McNeil, 2012) as it seems to offer a key for understanding politics of inclusion/exclusion of immigrants and their children into Western European countries. The models are not tightly sealed and, in fact, features from different approaches are bound to be found in the same state. Clear examples of this interchangeability are Britain and the Netherlands where multiculturalism has been influent but, the first, voted to exit the EU with the purpose to stop admitting foreigner newcomers and, in the latter, the far-right has become the second political force with the results of the 2017 general elections and the imposition of Dutch 'norms and values' to minority cultural communities. Most worryingly is to observe that, across Europe, the tendency is to move further away from multicultural approaches towards assimilative strategies. It was only around the turn of last century that we witnessed an increase of attention towards integration policies in many European countries and this becomes troublesome when it is realise that, among much of the policy community, the focus is on developing a stronger sense of national identity (Cherti & McNeil, 2012).

It is interesting to notice that contrary to this tendency, the EU is closer to the multicultural approach underlining that integration is a two-way process in which neither group needs to give up their cultural identity but, in fact, both add a shared dimension to that identity (Bijl & Verweij, 2012). The EU Common Basic Principles for Immigrant Integration Policy clearly set the need for mutual knowledge and enrichment, through an intercultural dialogue, between immigrants and Member States citizens, as fundamental to achieve integration. The Common Principles are the cornerstone of the EU's integration framework[10] and while Member States endorse the definition foreseen, only a few countries have actually worked up those principles into policy documents. Even though the aim is to move towards harmonisation, the fact is that in this regard the EU has no competence, leaving for each Member State to decide their own integration policy which means that an array of approaches, deeply shaped by the country's own history in relation to migration, are in place across Europe (Bijl & Verweij, 2012).

4. Terms and Concepts Merged: Immigrants, Refugees and *Their* Integration

If, on one hand, immigrants tend to establish a fix residence in the host country, underlying a permanent stay status, on the other hand, refugees are faced with the cruel reality of protracted conflicts in their home countries which leads to longer and indefinite settlement in the host country. Consequently, integrating these people becomes urgent and challenging. And the challenge begins imme-

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[10] Migrants integration entered in the EU's lexicon in 1999 Tampere Programme and, since then, several texts have been adopted drawing the lines of the EU's approach to integration: the 2004 the Common Basic Principles for Immigrant Integration Policy set the ground for the 2005 Common Agenda for Integration; the 2004 Hague Programme established ten priorities for integration policies; the 2009 Stockholm Programme set core indicators to measure integration; the 2010 Zaragoza Declaration further developed the means to evaluate integration policies and its comparison; the 2011 European Agenda for Integration of Third Country Nationals focused on increasing the participation of migrants and fighting discrimination; and the 2016 Action Plan on the Integration of Third Country Nationals is now in place to strengthen national integration policies and set concrete measures to be implemented by the European Commission.

diately in the awareness, by welcoming societies and governments, that immigrants and refugees are not the same which means that this difference should be addressed in integration policies.

When referring to immigrants, a distinction is made between the first to arrive and their children, the first, being first generation immigrants and, the latter, second or third generation immigrants. It is not our purpose to evaluate to whom integration comes easier but to underline that these processes differ despite being dependable and intertwined. If those in the first generation managed to shift out of wage employment to become self-sustained and place strong emphasis on education of the second generation to continue the right track of success, they can, indeed, pave the way for professional careers by the third generation. In the same way that this spiral up the social ladder is dependant on a successful integration process; the descendent path is likely to be traced back to failures in integrating immigrants and their communities. Immigrants communities begin to form when they realise their stay will endure, eventually for life, and this consciousness takes its toll on "the coming of age of the second generation" (Castles & Miller, 1998: 200). Special attention must be given, particularly during the troubled adolescence years, to these children who were born and are schooled in the country of immigration and who grow up "torn by the contradictions between the parents' culture and the school and peer cultures" (Vasta, 1994: 413). While these children are not themselves immigrants, it is as if they have inherited their parents' status and should be explicitly targeted in national integration policies. In fact, this happens in twelve Member States but many lack specific reference to issues faced by descendants of migrants (FRA, 2017) which is poignant considering that "second generation immigrants – the children of foreign-born parents [are] almost twice as likely to be at risk of poverty as the children of native-born parents in the EU-28" (FRA, 2017 cit. European Commission, 2015).

As far as refugees are concerned, at the beginning of the integration process, the distinction is placed upon asylum seekers, who await a decision on the application for refugee status (IOM, 2015c), and those who have been granted refugee status or subsidiary protection according to national laws. This distinction bears the question of when should, or does, integration start: as soon as

the person enters the country, when asylum is formally requested or after it has been granted? The concrete responses are shown in national policies but, in abstract, integration efforts should start at the earliest stage possible and this is particularly important where young children are involved because time is of the essence to ensure they do well in school and speak the host-country's language (OECD, 2016). As shown in a 2016 OECD report, those countries that make certain integration services available to asylum seekers, tend to restrict them to basic language training (*ibid.*). This is only one practical example that clearly shows the distinctiveness of integrating refugees as they need to give extra steps in this process due to their specific needs.

5. Refugees' Local Integration as a Specific Process

Refugee and immigrant starting points in terms of integration path are not the same and while integration has become a word attached to immigrants, it is fair to notice that one of the durable solutions internationally proposed, for refugees, has been, since 1951, local integration. In fact, in the European context, nowadays, local integration has surpassed the other two proposed durable solutions which are voluntary return and resettlement (UNHCR, 2013). The principle of local integration is firmly established in international refugee law, but the definition of 'local integration' is not. Contrary to the wording of both the Statute of the UNHCR and the 1951 Geneva Convention, local integration does not imply the assimilation of refugees in the society where asylum has been granted (Crisp, 2004). Although both legal texts refer to assimilation, the international community has always rejected the notion that refugees should be required or expected to abandon their own culture, so as to become indistinguishable from members of the host community (Crisp, 2004; UNHCR, 2013).

Addressing the specificities of refugees' integration is justified by the current situation but particularly because of the lack of both academic research and political approach to the subject. It is interesting to notice that when it comes to refugees, national integration policies often refer specifically to refugees or benefi-

ciaries of international protection (FRA, 2017: 14) but states do not explicitly acknowledge local integration as a formal policy for refugees.

Refugees have specific needs due to their condition of vulnerability that stems from the loss of the protection of their country; their experiences of persecution or armed conflict; and the separation and loss of family which often follows as a consequence of flight (UNHCR, 2013). Added challenges for refugees derive from the existence of both physical and mental trauma which conditions, or hinders, integration; lack of networks support that leads to isolation; high expectations and unawareness of the host country's real situation; and of paramount importance in well-integrating refugees are asylum procedures and the transition phase from asylum-seeker to refugee (UNHCR, 2013: 33). As previously mentioned, social integration starts upon arrival, immediately at the airport, and regardless of the attribution of a formal status because 'warehousing' refugees for years on end, deprived of the right to freedom of movement and without access to educational and income-generating opportunities, has many negative consequences (Crisp, 2004). It prevents refugees from developing their human potential and limits their ability to make a positive contribution to the economy and society of the country which has granted them asylum. It creates a situation in which refugees - especially young males - are more prone to become involved in illicit and anti-social activity. And it means that refugees will lack the skills and motivation they need if it does eventually become possible for them to return to and reintegrate in their country of origin (Crisp, 2004).

A 2013 UNHCR analysis of refugee integration in Europe sketches the ideal phases of the two-way process of integration that starts in reception centres or facilities where asylum seekers begin to form new friendships and networks with other asylum seekers, staff members or other professionals involved in service support. Informal language acquisition begins during this phase and after granting of status, formal language learning builds on this beginning. Housing location continues the refugee on the path toward social integration, either presenting opportunities or barriers for social contact. Then, gaining employment often brings the refugee

into contact with a wider group of people where possibilities exist for connection. Over time, familiarity and bonds with the new society can increase which lead to the building of confidence and establish a pathway toward fully participating in society. Presented in this manner, it is visible how the process depends partly on structures, partly on individuals within the receiving society and partly on the refugee themselves and their wish and ability to interact and all these agents and their actions are determinant in the length and degree to which refugees integrate socially or are included in society (UNHCR, 2013: 97).

Over time, refugees – and migrants more widely – establish a way of living within the new country. The goal is that the person has the feeling of belonging and feels free to interact in any of the spaces of the receiving society although this may only occur in the second and subsequent generations (UNHCR, 2013: 97).

6. Conclusions: Challenges to Overcome

Almost enacting the ancient saying "in Rome do as the Romans do", throughout European countries integration is still widely perceived as a one-way process to be shouldered by migrants with increasing obligations and hurdles to jump on the pathway to integration, such as language and citizenship tests, and compulsory orientation courses, overlooking the responsibilities of the host societies (Bijl & Verweij, 2012). Integration has to be a reciprocal process, in which both migrants and the host society have to adapt to each other in order to be able to live together but, far from this perspective, receiving societies have become less and less willing to accommodate migrants and to forfeit an imaginary battle between that society's fundamental values and those of others which emphasizes the responsibility of the newcomer in the integration process (UNHCR, 2013). Nevertheless, the majority of EU Member States refer, in their integration frameworks, concrete or planned measures, at national level, that involve the host society, while 16 of them provided training to civil servants to improve intercultural competences (FRA, 2017). Cultural diversity is the challenge every government, society and migrant community is faced with and it

renders social integration and social inclusion as fundamental to sustain social cohesion[11]. Social integration as a two-way street sets the ground to build, and to enable the building of, a cohesive and well-functioning society where all members can be equally involved (UNHCR, 2013).

While it is comprehensible that people tend to move in their own chosen circles – job or school-related; sports; leisure activities; and so on – it becomes even more important that migrants are able, and in doing that they are empowered, to access these parts of society if they wish so. If the gain comes naturally for refugees, for the receiving society, this bridging of cultural, ethnic, and social divides is fundamental to counter discrimination and building more open societies. If the attitudes and openness of the receiving population are instrumental in facilitating social contact, in turn, this may be influenced by negative views amongst the receiving society about migrant populations.

According to the IOM-Gallup report *How the World Views Migration* based on a poll conducted across over 140 countries between 2012 and 2014, public opinion towards migration globally is more favourable than commonly perceived, with the notable exception of Europe. Alarmingly the report concluded that "people in Europe appeared to be the most negative towards immigration, with over half of all respondents favouring lower immigration levels in their countries" (IOM, 2015b). As referred in the European Social Survey findings, this happens because European public perceives that immigration makes crime problems worse and has a negative impact on taxes and services, jobs and cultural life (Heath & Richards, 2016).

If migrants continue to be viewed as a "threat" to Europe, the focus will remain economic rather than cultural and humane. One of the dominant images in the highly developed countries today is that of masses of people flowing in from the poor South and the

[11] International migration does not always create diversity. Some migrants such as Britons in Australia or Austrians in Germany, are virtually indistinguishable from the receiving population. Other groups, like Western Europeans in North America, are quickly assimilated. 'Professional transients', that is, highly-skilled personnel, who move temporarily within specialised labour markets- the so-called brain gain for immigration countries and drain for emigration countries are rarely seen as presenting an integration problem (Bijl & Verweij, 2012).

turbulent East, taking away jobs, pushing up housing prices and overloading social services. People whose conditions of life are not those expected often see the newcomers as the cause of insecurity. Migrations and minorities are seen as a danger to living standards, life styles and social cohesion (Castles & Miller, 1998). These perceptions are deeply ingrained in the European context and the task of deconstructing them is a complex and long-term one. A good starting point would be to put across the message that migrants actively contribute to the economic, social and cultural development of European societies and are not here to steal *our jobs* or *our culture*.

If the cultural benefits and the enrichment that migrants bring to the host society remain undervalued, it will be challenging to ensure equal opportunities for migrants in Europe and to promote powerful, diverse, and multicultural societies. Europe needs to adopt a positive attitude towards diversity and strong guarantees of fundamental rights and equal treatment, building on the mutual respect of different cultures and traditions, and to make effective the wording of article 10 of the Treaty on the Functioning of the EU that is to promote equal treatment and combat racism and discrimination through integration policies.

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ETHNOCENTRISM VS. ETHNO-RELATIVISM

Sylvie Da Costa[1]

Abstract

In a world extremely connected and linked, it has never been as simple as today to be confronted to cultures that we consider different from ours. Geopolitical realities lead to important migrations not always consented to and approved by populations: globalisation makes exchanges and professional mobility easier; school and student exchanges are encouraged. Therefore, we can find in a common place people who "have to" live together for very various reasons. It is therefore necessary to raise the following question: how to best take into account someone, whoever he is, in order to allow him to build or to rebuild himself in an environment he does not know? In other words: how to take into account the culture of the person we "welcome"? However, it is important to underline that very often the notion of culture is close to the even more complex notion of identity. And it is also essential to remind that a culture does not exist once and for all. It is generated from successive transformations. Thus, a culture is a dynamic process which evolves through time, history and interactions. It is in that gap between dynamism and stability that lays the possibility of an "intercultural dialogue" that we will define in this article. Milton Bennett's "developmental model of intercultural sensibility" will enable us to use the key concepts of ethnocentrism and of cultural relativism

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that all the reception procedures and the path to the other underlie, and to suggest an alternative which uses the ability to "look beyond our own interest in order to accept other perspectives, essential to reach out to the other." (Abdallah-Pretceille, 1997)

I/ Ethnocentrisme vs Ethno-relativism

1. Definition

According to the Universalis Encyclopaedia, "ethnocentrism is a collective attitude of an anthropocentric nature which matches the different forms embodied by the refusal of diversity of cultures."

Ever since ancient Greece and Rome, all those who did not speak Greek were considered barbaric by the Greeks. The very term barbaric refers to language, or to say it in another way to the non-language. We deny what would constitute one of the characteristics of humans, that is to say his ability to express himself but above all to express an elaborate thought.

This idea of refusing the denial of "humanity" can be found again later in the use of the term "savage".

In *Race and History*, Levi-Strauss (1952) reminds that even before the idea of culture appears, the notion of "humanity ends at the borders of the tribe, of the language group, even sometimes of the village; to such an extent that many population groups considered as primitive call themselves with a name meaning "men" (or sometimes the "good", the "excellent", the "complete") implying that the other tribes, groups or villages do not have human virtues or even human nature, but are instead formed of "bad" and "mean"."

The term ethnocentrism is used and defined for the first time as a concept in W. G. Sumner's book *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Norms, and Morals* (1906).

> Ethnocentrism is the technical name for this view of things in which one's own group is the centre of everything, and all others are scaled and rated in reference to it. Each group nourishes its

own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders.

Each group thinks its own folkway is the only one right, and if it observes that other groups have other folkways, it provokes its scorns (Sumner, 1906).

In that extract, it is about comparing the others to our own group, insisting on the "superiority" of the latter: "*my group is the objective reference*". Ethnocentrism is linked to the group in the same way as egocentrism is linked to the individual (the tendency to consider oneself as the centre of everything). Ethnocentrism consists in favouring references of our own culture in order to understand the other groups: "*my culture is central*". It is about choosing what defines our culture as an objective norm, and judging the others according to this norm. Thus, each culture can show some ethnocentrism. And in history of anthropology, then of ethnology, many examples show how so-called "primitive" peoples can show some inability to understand or some distrust toward the one who comes and observes them.

But Sumner insists as well on the somewhat contemptuous look upon other cultures. In the same way as the philosopher L. Wittgenstein notes, speaking of the anthropologist James Frazer, "his inability to understand another life than the current English life" (Wittgenstein, 1908), Sumner affirms that it is difficult for the so-called Western culture to take into account the differences without trying to organise them into a hierarchy.

And indeed, European domination was often accompanied by claims of superiority of its moral values – which provoked many conflicts.

However, the "conceptualisation" of this way of thinking is also the result of a reflection that takes into account the existence of other cultures. Acknowledging that our own culture is at the centre implies that other cultures gravitate around it.

Development of anthropology, followed by long immersions in different contexts, also forces us to get some distance with our own values in order to try and understand the cultures under study.

But acknowledging cultural diversity does not mean understanding it or accepting it, regardless of the conceptual formalisation. When Claude Levi-Strauss argues that "progress of knowledge did not really consist in dispelling this illusion (the illusion of seeing

cultural diversity as a sort of monstrosity or scandal) in favour of a more exact view rather than accepting it", it is forgetting the "active" process used to deny this "diversity as a natural phenomenon" resulting of direct and indirect exchanges, basis of every culture (Levi-Strauss, 1973).

Ethnocentrism triggered indeed three ways of acting when facing cultural diversity: the pure negation of other cultures, a negation which can be physical in its more tragic way (genocide) or verbal (the other group is not worthy of interest); the assimilation which "forces" the referent and so-called superior group to gather the other groups under its protection; and finally an ethnocentrism that we define as "laboratory ethnocentrism" which consists in studying other cultures in an open-minded spirit but still comparing them to our own culture. This third conception may be the most widespread today, because it is the most indistinct and also the most "natural" since it is unconsciously done with "good intentions."

However, the "progress of knowledge" (history, ethnology, anthropology), the population movement and the trade exchanges have sped up the awareness of this cultural diversity (accepted or not) and have triggered a process which consists in putting a point of view into perspective, scientifically called "ethno-relativism", or more often in France "cultural relativism".

Cultural relativism consists in not ranking cultures but in trying to objectively describe them according to precise criteria. If the notion of ethnocentrism implies the idea of "scornful judgement" according to Sumner, cultural relativism implies the opposite.

Accepted since the mid-20th century, cultural relativism consists in considering that an individual is accountable only to members of his own culture. It consists in taking into account each human group according to its beliefs, its customs, its moral code, juxtaposing it to another human group which has also its own beliefs, customs and values.

Cultural relativism showed that diverse cultures could live side by side, a first step towards the today widespread acceptance that our societies would be more and more multicultural.

2. Model of Development of Intercultural Sensitivity

Milton Bennet (1986) is an American researcher in intercultural communication. He offers is his "model of development of intercultural sensitivity" an interesting pattern which allows us to understand the passing from a conception to another, but also the back and forth movement between the two. On the other hand, it allows us to rely on this model in an educational context. This model, based on theoretical reflections and empirical study, was created to be used in practice. It describes the attitude an individual or a group can develop toward people from different cultures and which will influence their perception and interactions. Milton Bennett's pattern is more nuanced in these two concepts and highlights more or less intern attitudes of everyday life which are present in each of us. According to him, what differentiates these two notions "is the vision (or perception) that each person has when facing cultural difference" (Bennett, 1986). The more we internalised the possibility of cultural difference, the closer we are to an attitude of cultural relativism. And on the contrary, the stronger our resistance is facing the difference, the more ethnocentric our attitude is. Nevertheless, this rather "simple" idea allows us to accept the idea that as individuals, we can be closer to one or the other attitude at some point according to different contexts.

Milton Bennett defines three stages of ethnocentric attitudes:

1/ Denial, meaning denying the difference: this is the most extreme form of ethnocentrism that could lead to a form of ignorance of other cultures. Even if this attitude is not the most common today, a form of denial consists in not being interested in what is around us and in considering that we can live without it.

2/ Defence: the difference is acknowledged and because it exists it jeopardises our own culture. The difference is then threatening and we have to be protected from it. The withdrawal into one's community is one of its examples. It could also mean considering that other cultures certainly exist but are inferior to ours: while we have reached the ultimate degree of culture, others are still on their way. It is an evolutionist consideration of culture which can be a way of reassuring oneself in front of something that will not reach them anyway.

3/ Minimisation: the principle of hierarchy does not exist anymore. Differences are accepted but only because they are at the margin of what makes sense for everyone. Milton Bennet considers this third step as an ethnocentric attitude because he assumes that what is perceived as universal by a group is necessarily based on values of this group. The term "minorities", when referring to populations less numerous but above all not belonging to the referent group of the country where they set, takes part in this process of minimisation.

Going from ethnocentrism to cultural relativism starts from the moment where what guides the action is ruled by a principle of open-mindedness. While the ethnocentric attitude is necessarily strict and static (looking at the difference from our own point of view), cultural relativism is dynamic (opening to the difference, going towards what is different). Cultural relativism allows Milton Bennett to explain how it is possible, in an active and progressive approach, to create a link and to allow the "living together", a common and banal expression, yet implying analysis of human societies in a multiple migration context.

Three stages are defined by Bennett as well:

4/ Acceptance: other cultures exist, other behaviours are possible and they are considered as legitimate. It means looking at the other culture with impartiality and curiosity while being neutral. It is more about understanding rather than adapting one's own behaviour to a different environment. Is the juxtaposition of diverse human groups (and who acknowledge themselves as such) enough to build a society?

5/ Adaptation: for Milton Bennett, people who experience this behaviour are not only able to understand the other culture, but also to act accordingly. The objective of adaptation is essentially built around a desire of contact, sharing, and communication. Adaptation requires an ability to change the framework according to the situation we experience, without forgetting our own framework. Culture becomes then, as Martine Abdallah-Préteceille writes it, "a place where ourselves and the others are staged" (1999: 17). The individual is not only the product of his own culture any more, but he is acknowledged in his ability to modify it, to abandon it, according to his needs and his interlocutors in a plural environment. In order to reach this stage, there is a necessity to apprehend the difference as

an asset and with empathy, defined by Bennett as the intuitive ability to put oneself in the other person's shoes, in a given situation.

6/ Finally, integration: this stage is obviously the most complex and the most extreme of the ethno-relativism behaviour since it is not about identifying oneself to any particular culture in order to go from one to the other. This is not an integrationist model such as we can define in France and which conveys references closer to an ethnocentric attitude than to a principle of openness to the other.

Cultural relativism for Milton Bennett is going from mistrust in the difference to the difference perceived as a positive factor and favouring links.

In those six stages described by Bennett, we will mainly focus on adaptation. Indeed, at this stage we can picture cultural relativism as a possibility for meeting.

What is relevant for us in this model is this awareness of interactions between individuals who are "carriers" of or "carried" by diverse cultural patterns which – for obvious reasons of social cohesion – will have at some point to make possible a society that can be defined today as multicultural. If going from ethnocentrism to cultural relativism first led to admit the possibility of cultural differences, globalisation then reinforced the feeling that the "foreigner" becomes closer and closer. Nowadays, the phenomenon of multiple migrations, uninterrupted and regulated with difficulty, forces us to not only acknowledge those cultural differences but to do it with the will of maintaining a collective unity.

It is not about accepting the idea of a cultural diversity any more, nor is it about understanding it, but having the will of joining it. This approach becomes then dynamic. To quote Abdallah-Pretceille, "it is operating an approach, a movement, a mutual acknowledgement; it is learning to think the other without destroying him" (2017: 62). But what Bennett's model of cultural sensitivity also implies is that the individual within his culture can modify it, use it according to his needs and his will in a cultural environment. He has the possibility to be considered as something else than the member of a group perceived as homogeneous.

But the question is not so much "do I acknowledge myself as being part of a culture?", but rather "am I defined according to my culture?"

However, if we use Claude Levi-Strauss' definition, "culture is an array of symbolic systems, foremost among which are language, matrimonial rules, economic connections, art, science, religion." The term symbolic is important. Culture is not a reality defined once and for all. Although we know today that it is the result of successive transformations linked to social changes, to technical evolutions, to history and environment, and that it is built though time and space, we can however think through the expressions "respecting the original culture, improving the dialogue between cultures, clash of cultures, knowing the culture of the other, etc...." that culture would be a homogeneous entity to which every individual is linked.

Culture is built as an umbrella under which all the ways of doing and talking of human activities take shelter and articulate with each other: beliefs, laws, languages, customs, institutions, social structures, perceptions of the body, of time and space, etc. All these activities are supposed to refer to the same principles and moral values to constitute a homogeneous system. This system would give a particular appearance to the community, which by marking its originality, allows its individuals to show an identity and a difference and to speak in terms of "us" and "them" (Verbunt, 2012).

Culture becomes a "place where ourselves and the others are staged" where the risk is to define oneself according to, or against someone. It can then be mixed up "with a way of awareness that people associate to themselves significant of ethnicity" (Vinsonneau, 1999).

However, understanding that culture is a construction which is based upon a certain number of distinctive and singular features which we are going to use in different contexts, spaces and times, allows the individual to take part in this construction without justifying himself or having the feeling of abandoning what defines him. It is in that crack between stability and dynamism that lays the possibility to suggest an alternative which goes through the ability to "look beyond in order to admit other perspectives, a condition to meet others" (Abdallah-Pretceille, 1997). However, we do not meet a culture, but individuals, whose "cultural core" exists through an education, a history, a family background, and is internalised but with a changing boundary, which will allow this interaction between two people or groups.

II/ Interculturality: A Necessary Answer

1. The Stakes of Intercultural Education

This is why intercultural education is at stakes in multicultural classes. The prefix "inter" itself makes the concept of ethnocentrism disappear. *Inter* implies the exchange, the "link", the reciprocity. It does not only stage two cultures, it offers them the possibility to "act it out together".

The education sphere has this particularity to gather in the same place children and teenagers from a heterogeneous society, and whose duty is to help them understand and live within this society.

School is for that matter very often the first place of diversity that a child is going to regularly experience, and in the case of young newcomers on a territory, school is the first confrontation with what common language calls a different "culture".

School is also the place where the teacher gives a meaning to diversity. Indeed, as François Lorcerie points out, "teaching or the displaying of cultures at school does not produce an intercultural school; this is not enough, and maybe not even necessary. What is crucial, however, is the regime of communication in class" (Lorcerie, 1985).

There are many examples where multiculturalist classes do not lead to a serene and constructive interaction allowing dialogue. Sometimes, inside schools can be found a more or less aware categorisation of ethnic differences. The playground is generally the best place to observe where "clans" can be formed, according to shared outside activities at best (sport, music etc., which are not always neutral), or according to skin colour at worst, or religion.

The "folklorisation" of activities mixing cooking, dance, myths and legends during end-of-year parties and under the pretext of respect or comprehension of other cultures, still exists.

> The uses of the concept of culture refer unfortunately too often to forms of oversimplification and reductionism while the stakes are, on the contrary, on the category of complexity, of fluidity and dynamics (Abdallah-Pretceille, 2017).

However, the aim of intercultural education is not becoming aware of the cultural plurality, but the ability not to let the ethnic processes get the upper hand in social interactions within school. It is a question of going beyond what differentiates in order to reach the unity of what can gather. But there is a necessity to understand what differentiates to allow the gathering. There is an individual on either side of interaction, and each one has to take a few steps towards the other.

In the context we are interested in, migrant populations made most of the running and not always necessarily by choice. As a "welcoming" society, we have to go the rest of the way. An intercultural education is not only aimed at minorities inside the class. It is aimed at everyone at the same time. However, as we underlined it before, the classroom does not exist out of context. It is inserted in a school system of a particular society, and the aim is to allow the newcomer student to find his right place.

Gilles Verbunt (2011), in a very interesting article about social work and migration dynamics, suggests some elements of thought on the process of coming into connection with people, quite relevant in a school context.

1/ Establishment of dialogue circumstances: for that matter, it is necessary to question ourselves again in order to reach an active listening. "This is achieved by the deconstruction of one's own values and the awareness of the relativity of one's own system of values." Michel Sauquet in his book *The Other's Intelligence* talks about caution and invites us not to think that "our obviousness is always shared by the others" (Sauquet, 2017).

2/ Taking the time to meet the other: in a context of welcoming migrant children or teenagers, this second element seems to be of paramount importance. Each individual has a particular background, often eventful and disturbing, and needs time to be *swallowed* (a term used by a teacher to explain that the migrant student started to enter in a learning approach when the "digestion" of his previous experiences and of his arrival had come to an end!)

3/ Learning how to read behaviours in order to avoid rude faux pas: it means regularly questioning oneself on the individual's reactions in a situation of interaction with the other. Misreading and

ignorance can sometimes lead to difficult situations. Resorting to someone else can be efficient.

4/ Showing empathy: empathy is the basis of Milton Bennett's fifth stage. In France, this question of empathy in a school context has often been a source of concern: should we be close to students? Should we be individually involved? Yet, in a social work framework, Gilles Verbunt showed that personal non-involvement in an intercultural context is a difficult position to stand "in front of people from elsewhere" (Verbunt, 2011).

Generally, intercultural education is associated to an education of plurality, which implies that teachers will adapt their teaching methods to the profile of students. Thus, openness to diversity is not only aimed at students but also at their environment and at their parents (often forgotten or left out, notably in the French school system).

2. The Framework for Action

Once the necessary basis for the meeting is reminded, the question of choosing the content of teaching in an intercultural context has to be addressed.

Nonetheless, this article is not aimed at clarifying what is or should be an intercultural teaching in terms of contents. It is rather aimed at defining in what framework this intercultural education matters most.

Yet, the European context seems ideal since it allows us to go beyond each welcoming country's national values and allows every country to have common and supranational fundamental objectives:

> On the one hand, suggesting relevant teachings on cultural diversity in society and worldwide, and on the other hand knowing and reinforcing humanist and democratic values, in order to develop our skills and abilities to live together (Page, 1993).

Intercultural education is a construction which is "dynamic between two entities which give meaning to each other" (Abdallah-Pretceille, 1984) and which therefore gives everyone the right to access what is universal. It has to try and suggest a framework which

identifies and enhances common characteristics shared by all human beings. It allows students to take advantage of intellectual and social inputs, allowed by accessing a plurality of value and reference systems. Intercultural education opens up space to reflect and areas of freedom to newcomer students.

> To be genuinely real and concrete, the intercultural hypothesis must be global and generic. If it is only aimed at some part of the school public, it immediately becomes full of contradictions and practical impossibilities, leading to new segregations towards those we wanted to set free from current segregations in the first place Porcher, 1981).

If we forget this, the risk would be to reproduce a sort of cultural ethnocentrism within school. However, we do not want to consider that all cultural values would supposedly be acceptable and taken into account as such within schools, under the pretext of strict respect of others. This way of thinking would imply that all cultural values would be of equal value, even those which could jeopardise people's freedom and integrity. The objective is to offer the possibility to think differently and beyond one's cultural group, to create and enlarge common spaces of thought.

> Education is the point where we decide if we like the world enough to take responsibility for it, and to save it from the decline which would be inevitable without this renewal and the arrival of young people and newcomers. It is also with education that we decide if we love our children enough to avoid throwing them out into the world, to avoid leaving them to fend for themselves, or to avoid taking away their chance of doing something new; instead, we should prepare them in advance to the task of renewing a shared world (Arendt, 1989).

Conclusions

Tackling concepts as meaningful as ethnocentrism and ethno-relativism rapidly leads us to think about the notion of culture.

When we do it with the objective of adapting concepts to the school context (a very relevant example of cultural diversity), the task is even more difficult.

We can indeed notice that the idea of cultural education – even if it is today widely shared – raises many questions about the way of making it effective, in a rising migration context. Complex notions of identity, otherness, difference and diversity follow the "intercultural" reflection. With a need of stability and/or reconstruction sought by migrant populations and the welcoming societies' feeling that they have to be interrogated and shaken up, a new space of construction is created, but people have to find common references in order to guarantee the possibility for living together. Sharing, cooperating, and showing some empathy are some of those references which lead to an intercultural dialogue and allow us to consider the difference as a necessity rather than an obstacle.

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Schooling as a Basis for Naturalisation: Exploring the Educational and Philosophical Underpinnings of a Legal Debate in Greece

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Abstract

Greek Law 3838/2010 provided for the possibility of young immigrants acquiring Greek citizenship after having attended Greek schools for at least six years. This provision was based on the premise that schooling is capable of promoting Greek culture and achieving the social integration of immigrant children, as provided for in Art. 16 of the Greek Constitution. Surprisingly enough, in a retroactive decision, the Greek Supreme Administrative Court (the so-called 'Council of State') has declared this provision to be unconstitutional. According to its reasoning, six years of Greek state schooling does not necessarily lead to the development of a Greek consciousness, which is a necessary requirement for an immigrant to acquire Greek citizenship. Moreover, the Court stressed that the notion of 'nation' enshrined in Art. 1 of the Greek Constitution obliges the State, in the naturalisation process, to examine the degree of each individual immigrant's social integration and Greek consciousness. This paper aims to examine the educational and philosophical underpinnings of the relationship between education, integration and the prerequisites of naturalisation.

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"And so far has our city distanced the rest of mankind in thought and in speech that her pupils have become the teachers of the rest of the world; and she has brought it about that the name Hellene suggests no longer a race but an intellect, and that the title Hellenes is applied rather to those who share our culture than to those who share a common blood. (Isocrates, *Panegyricus*, section 50, 380 BC)

"Culture (Kultur) can't be acquired by education. Culture is in the blood. The best proof of this today is the Jews, who cannot do more than appropriate our civilization (Zivilisation) but never our culture (Kultur)"
(Hans Hanak, Nationalist Socialist Kreisleiter of Innsbruck, 1938, as mentioned by E. Hobsbawm, 2012: 63)

1. Setting the Agenda

This paper aims to examine the educational and philosophical underpinnings of the relationship between education and immigrant children's integration on the one hand and the relationship between integration and naturalisation on the other. In the first part of this study, I attempt to provide a brief theoretical background to the development of the concept of 'nation' and to critically present the repercussions of this concept on educational policies as tools for enhancing nation-building.

In the second part, I examine and criticise recent judgments by the Greek Supreme Administrative Court (the Council of State – hereafter referred to as the 'CoS'), which has challenged the integrative function that Greek schools develop. The Court has done so in two different rulings by its Plenary, which have been widely and heavily criticised by constitutional theorists: one concerning the legal naturalisation of immigrant children (460/2013) and the other stating that Religious Education lessons in schools should be of a catechetical nature and exclusively directed at Orthodox Christian pupils, while non-Orthodox pupils (mainly non-Greeks) should be exempted from the RE course.

The pedagogical and philosophical underpinnings of both decisions are in stark opposition to the goals set by the project 'I Have Rights: Towards the Recognition of Non-Discrimination Principles at School'. The project aims to help teachers develop methods to promote tolerance and integration, peaceful co-existence between nationals and immigrants, and the free development of personality. However, the CoS's recent jurisprudence, which this article refers to, undermines

both the goal of integrating immigrant children – at least those belonging to religions other than the prevailing Greek Orthodox one – and also the integrative strength of Greek schools, which allows immigrant children to acquire what it takes to be 'Greek'.

2. The Nation State: Historical Background

The second half of the 18th century has been characterised as the period of nation-building, inseparably connected with the claims of individual peoples for the recognition of a nation state. Although the sense of belonging to a nation is not an inherent element of human nature, historically it has proved to look like one, since nationalism has taken some pre-existing cultures and turned them into nations (Gellner, 2008: 47). In the period of emerging nationalism (the first wave being 1830-1880), the subjective criterion prevailed: a people's sense of belonging to a nation was enough to lead to the recognition of such a nation. This kind of belongingness was even seen as an everyday reality, or, as the French liberal nationalist Renan had already declared in 1882, as an 'everyday referendum' (*un plebiscite de tous le jours*').

Nations substituted the lost soil-based communities of co-existence with an imagined political community, 'imagined as both inherently limited and sovereign', in the sense that most of the community's members would never know its other members, although they did nonetheless feel a sense of communion with the rest (Anderson, 1983: 6). This feeling of communion desperately needed the 'Other' as a contrapuntal point of reference. Gradually, the construction and stability of the nation states led to a search for homogeneity and substantive cultural ties beyond the modern notion of legal ones. Pre-existing cultural features of certain sections of the population were generalised and were turned into a national 'normality' into which everyone should fit. In this context, one can see that the homogenous nation was a project that could only be realised by barbarians or, at least, with barbarian means (Hobsbawm, 1992: 134). It is also worth mentioning that in periods of economic crisis and insecurity nationalism has even turned into a form of biological racism. The latter demands not only cultural homogeneity but also 'racial homogeneity' and led, under a particular set of circumstances, to the Holocaust.

The existence of the national 'Other' delimits the 'nation' and its members, helping them to feel the sameness which is socially, economically, religiously and often linguistically non-existent. The construction of the idea that a culturally homogenous nation exists beyond all these real cleavages was not only a tool to conceal the latter; it also allowed the will of the culturally homogenous and 'clean' nation to overcome –whenever necessary – the flawed will of the socially disparate civic nation, i.e. the people, as the will of a fortuitous majority. 'The nation, as opposed to the people, can never be wrong: that is the construction' (Tsoukalas, 1999: 219ff).

In this construction of the 'nation' and its identity, education has already played a crucial role.[2] Not only language but also history and the cultivation of national feeling were entrusted to schools. Moreover, integrationist or segregated educational structures largely influence the role minorities and immigrants may play in a given society. Open structures, which embrace multiculturalism, involve schools of intercultural education,[3] although even these schools may turn out to exclude, segregate and veto schoolchildren that are culturally different. It appears that a more inclusive education is based on the acceptance of cultural difference and on the indispensable autonomy of the person, which is one of the foundations of a modern constitutional state.

3. The Importance of Citizenship

Both indigenous national minorities and immigrants offer this much needed counterpoint to 'nationals'. While the former are endowed with citizenship and have to struggle within it for equal freedom with the majority nationals, the latter are primarily excluded from citizenship and lack this formally binding legal tie with the

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2 See specifically Article 16 para 2 of the Greek Constitution:
'Education constitutes a basic mission for the State and shall aim at the moral, intellectual, professional and physical training of Greeks, the development of national and religious consciousness and at their formation as free and responsible citizens'.

3 See, for example, in Greece, Law 2413/1996 on Intercultural Education, which established schools in which educational programs are being formed in accordance with the specific needs of the students.

host state. The importance of citizenship is twofold: firstly, as the 'right of rights', it opens the door to equality and access to all other rights, civil and social; secondly, it allows for political participation so that the immigrants' interests and points of view may be taken into consideration by the representatives of the people. So, especially in the case of non-EU citizens, naturalisation is very important for their legal and formal equality and is a facilitator of social inclusion. This does not mean, of course, that citizenship alone is capable of achieving social inclusion, as the French model, for example, shows, which has been seen as opting for the politics of citizenship rather than that of integration (Gusy, 1999: 267).

The perennial debate within this context is whether citizenship should only be the result of a long process of integration, if not assimilation (which is rather the conservative / nationalistic point of view) or whether it should be a tool, given after a shorter period, that facilitates the immigrant's integration into their new host country. This political choice still remains under the national competence, despite some soft law texts and recommendations by European Union (EU) institutions underlining the importance of naturalisation.

The method of acquiring citizenship, i.e. the process of naturalisation, reveals a great deal about the State's ideology and the boundaries it seeks to apply within its own frontiers. The same applies to double citizenship and the rights and duties which are associated with citizenship itself. In other words, there are two criteria that can be used to assess how integrational or friendly a state is: firstly, to what extent citizenship is crucial in order for someone to enjoy civil and social rights, let alone political ones; secondly, how easy it is – formally and in practice – to acquire citizenship.

4. The Vicissitudes of the New Greek Policy of Naturalisation

A. Methods of Naturalisation in Greece and Law 3838/2010

Greece used to be an emigration country; it was mainly in the '90s, after the fall of communism, that it started to become an immigration state. The immigrants' children have only recently – that

is, in approximately the last 25 years – become a sizeable presence in Greek schools. Nowadays, there is even the distinction sometimes between old immigrants, already integrated or even naturalised, and newcomers, who are more or less excluded from the school's normal life, since many of them lack even basic Greek language skills.

Already Law 3284/2004 made naturalisation possible for most foreigners, as well as special categories of expatriates (*homogeneis*, meaning those of ethnic Greek descent) in two main ways, either *ipso jure* or upon submission of an application. Naturalisation could be achieved *ipso jure* in the following cases: i) that of a child born to a Greek person, or recognised as legal or adopted by a Greek person; ii) that of a foreigner of Greek national origin after his conscription into the Greek armed forces; iii) that of a non-married, under-aged child after the naturalisation of its parent. In the case of applications, the applicant had to be an adult, and, in most cases, had to have lived in Greece for ten years in the last 12 years before applying. There were some exceptional cases (e.g. individuals of Greek national origin, or athletes participating in the Olympics etc.) where a 5-year period of residence was sufficient. A further precondition was adequate knowledge of the Greek language, history and culture in general. The final decision on applications fell to the Minister of Internal Affairs and rejection did not have to be accompanied by any justification (cf. Papassiopi-Passia, Pasia & Varadinis 2014: 28ff).

Within the framework of its immigration policies, Greece decided to change, through Law 3838/2010, its policy on naturalisation in a salient and relatively radical way, as it introduced a number of provisions that departed from the prevailing *ius sanguinis* principle and moved towards that of *ius soli* (Papassiopi-Passia, Pasia & Varadinis 2014: 28). Interestingly enough, this law made reference, in its introductory report, to the 'Stockholm Program' which was adopted by the European Council after the Lisbon Treaty in 2010. This program suggested actions that could be taken by the Member States to make improvements in the European area of freedom, security and justice. In Chapter 6.1 on immigration, emphasis was given to the importance of successful integration based on the equalisation of rights and duties between citizens and immigrants.

Law 3838/2010 altered some of the provisions of the previous law, while adding others: one of the main changes it made was to reduce the length of the minimum period of residence required for someone to acquire Greek citizenship (for the majority from ten to seven years). Three new methods of naturalisation were added, according to which naturalisation was possible: a) for underage immigrant children born in Greece whose parents had legally resided in Greece for five years, following a relevant application for their naturalisation by their parents; b) for immigrant children who had received education for at least six years in Greek schools in Greece, and c) for adults between the ages of 18 and 21, who had attended Greek schools for at least six years in Greece.

Moreover, while within the previous legislative framework the competent 'Naturalisation Committee' had to express its opinion to the Minister concerning the ethos and personality of each applicant, Law 3838/2010 made the naturalisation dependent on the alien's real integration and his or her 'capacity to participate in the life of our democratic governance' (Introductory Report to Law 3838/2010). Typical preconditions for an immigrant's 'smooth integration into the economic and social life of the country (Art. 5A of Law 3838) are his/her familiarisation with Greek history and Greek culture, his/her professional and in general economic activity, as well as any public or community service.

Moreover, two new methods of naturalisation were inserted (in Art. 1A, which came to supplement Art. 1 of the 'Code of Greek Citizenship'): the first method is based on birth in Greece to immigrant parents who have resided lawfully and permanently in Greece for the last five years, following an application by the child's parents. More interesting for the context discussed in this paper is the second method concerning an immigrant child who has successfully attended Greek schools in Greece for at least six years and is a permanent and lawful resident of the country with no penal convictions for serious crimes. S/he can acquire Greek citizenship after the completion of six years of schooling based on a common statement and application submitted by both parents to the municipal registry of the municipality in which they permanently reside or by the child him/herself after his/her coming of age and within three years after the completion of the critical period (Art. 1 para 6). Interestingly

enough, immigrant children who acquired Greek citizenship after their parents' application, based either on birth or on schooling, had the right to renounce it after attaining the age of 18.

In the early 2010s, this provision applied to a generation of immigrants who were already at school or had finished school, including young immigrants who had never (either second- or third-generation immigrants) or only for a very limited period of time (the 'one-and-a-half generation', as they are called in the Explanatory Memorandum of Law 3838/2010) lived in their respective countries of origin, and so had very limited ties with the latter, and who had also attended Greek schools and spoke Greek as well as if not better than their mother tongue.

B. The Philosophical Underpinnings of Law 3838/2010

The legal requirements regarding the acquisition of citizenship by young immigrants were formalised by Law 3838/2010 and by virtue of it came to include the formal expression of the desire of the immigrant child's parents in their respective application. If these young people had attended Greek schools for six years, no further proof of knowledge of Greek language, history or culture, and much less of 'Greekness', its constitutive parts or Greek consciousness, was necessary. Double citizenship was also allowed.

One reading of this legal development is that these formal requirements may be seen as implying the acceptance of multiculturalism and could pave the way for further multicultural policies (Zakalkas, 2016: 467). Another reading, however, could be the opposite: the belief that school always manages to turn a foreigner into 'a Greek'. The belief that 'Greekness' consists in receiving a Greek education and in being steeped in Greek culture and that the fulfilment of these two conditions is sufficient for conferring 'Greekness' on an immigrant.

In any case, the political philosophy behind Law 3838/2010 is based on an understanding of the 'nation' as being synonymous with the 'people' in the sense of a 'civic nation' ('*Bürgernation*'), as opposed to an 'organic nation' (Habermas 1998). And the belief that education as offered by Greek schools is capable of making a young person a member of that civic nation, a citizen embracing autonomy and democracy, the fundamental elements of citizenship. However,

it is precisely this belief which has been severely challenged – with tangible legal consequences – by Greece's supreme administrative court, the 'Council of State'.

C. The Judicial Declaration of the New Nationalisation System as Unconstitutional

Greece's supreme administrative court, called the 'Council of State' (following the French paradigm), has been called on to adjudicate on the application of Law 3838/2010 to the issue of naturalisation based on education as described above and also to a second issue: that of recognising the right to vote of immigrants without citizenship, after a certain period of legal residence, in municipal elections. In Greece appeals concerning the application of this law to the Council of State are not for the annulment of the law's provisions but the annulment of administrative acts based on them; if such an administrative act is considered to be unlawful because it is based on an 'unconstitutional' provision of the law, then that provision should not be applied in that particular case. Nevertheless, apparently such 'unconstitutional' provisions, although not formally annulled by the Council of State, may not be applied henceforth since, if they were applied, they would be challenged again and most probably lead to the same result (cf Spyropoulos and Fortsakis 177). Two decisions by the Council of State followed on both issues, the first one by the 4th Chamber (No 350/2011) and the second by the Plenary (460/2013).

1. The Ruling of the 4th Chamber of the Council of State (no. 350/2011)

The Council of State, in its first ruling, based its decision on the following premises (para. 9): Firstly, the legitimisation of state authority is based on the people's will but is exercised in favour of the nation,[4] '(which is) an entity which outlives the

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[4] See Art. 1 para 3 of the Greek Constitution: 'All powers derive from the People and exist for the People and the Nation; they shall be exercised as specified by the Constitution.'

community of living persons and the geographical boundaries of the Greek state'. Secondly, the law of nationality is regulated exclusively by the Greek state,[5] in a sovereign manner, since international law allows the national legislator considerable scope in its formulation. The Council then stresses that the nationality law should not allow foreigners who lack a real, substantive bond with the Greek people to be included as members of that people as it would lead to a disintegration of the concept of the nation. And last but not least, the Council reminded its audience that it is the duty of the constitutional legislator to provide for the continuation of the nation by obliging the common legislator to organise education, which contributes, among other things, to the development of national consciousness, and to maintain a social network to support the institution of the family as 'the cornerstone of the preservation and the advancement of the Nation' (see Art. 21 of the Greek Constitution). The Council went on to emphasize that the constitutional goal of preserving the national homogeneity of the state was being served by the '*jus sanguinis*' principle established in all Greek laws on nationality, and that the new provisions, such as the naturalisation of adults based on a special procedure and following a relevant application by the interested party and an individual judgement by the competent authorities, constituted an exception to that principle.

On the contrary, the new methods of acquiring citizenship provided for by Law 3838/2010 introduced – according to the ruling – a 'massive degree of naturalisation', which was prohibited in principle and had only been permitted in Greece's past in order to accommodate persons of Greek origin after significant historical developments, such as the accession of the Dodecanese to Greece or the large waves of Greek refugees after the Treaty of Lausanne. This new method – the Council continued – allowed for naturalisation based on formal requirements only. without an individual assessment of the existence of a bond between the applicant and the Greek nation and a voluntary acceptance of the values linked with the latter and Greek national consciousness

[5] See Art. 4 para. 3, section 1 of the Greek Constitution: 'All persons possessing the qualifications for citizenship as specified by law are Greek citizens'.

(para. 13). So, the 4th Chamber called for an individual evalua-
tion of the 'Greekness' of the applicant immigrant, refusing to
accept that six years of education in Greek schools and the rel-
evant application could provide and safeguard this personalised
approach.

2. The Ruling of the Plenary of the Council of State (no. 460/2013)

The 'Council of State' in its plenary ruling declared primarily
that the Greek state had been formed and continued to exist as a
'nation state' (para. 6). After confirming that the law of nationality
lay in the hands of the common legislator, who nevertheless was not
totally free but bound by the Constitution, the Plenary accepted that
some formal criteria might be applied for naturalisation but stated
that these should be combined with substantive criteria, proving
the immigrant's integration into Greek society. Thirteen members of
the Court gave a minority opinion, according to which the legisla-
tor is, on the basis of Art. 4 para. 3 of the Greek Constitution, free
to decide on the nationality regime. This minority opinion stressed
that neither from this nor from any other constitutional provision
could be derived the legislator's obligation to set as a requirement
for naturalisation 'the ascertainment of a genuine bond with the
Greek nation, which means the existence of an already formed na-
tional consciousness in the naturalised citizens'. The judges based
this outcome on the fact that through naturalisation the foreigner
'is not recognised as having Greek national identity. It is clear that,
according to the Constitution, there is a distinction between the
people and the nation'. Neither, in their opinion, was a substantive
and individual opinion on an immigrant's right to naturalisation
required by the Constitution.

Interestingly enough, one judge, Dr. Pikrammenos, formed a
distinct justification in favour of the constitutionality of the law:
the legislator could establish objective criteria for the conferment
of Greek nationality on the underage children of immigrants if he/
she took into account the fact that 'these individuals grow up in
the bosom of Greek society, use the Greek language as a means of

communication, become familiar with the habits, customs and the cultural heritage of the country, and also partake of Greek education by attending schools which have as their basic mission the moral, spiritual, vocational and physical education of the Greeks, the development of national and religious consciousness and their development into free and responsible citizens'

Moreover, in the case of immigrant children who had attended Greek schools for at least six years, the Plenary based its decision on two more facts: first, the fact that there was no proof that there was a substantive relationship between the parents (who were the applicants in the case of underage children) and second, that the law only required six years of schooling, while the obligatory period of attendance was nine years, even for Greek-born children who had superior language skills (para. 10). A point worth mentioning is the view expressed in the Plenary's ruling that Greek society has a diachronic character based on cultural homogeneity.

Four members of the Council agreed with the verdict of unconstitutionality but linked it to Art. 4 para. 3 of the Greek Constitution, saying that neither the five years of residence in Greece of the parents nor the children's six-year attendance at Greek schools made their smooth integration into Greek society likely. By 'smooth integration' they mean the fact that the naturalised citizen should not challenge the constitutional values of democracy, freedom and tolerance, which constitute the foundations of political and social life in Greece and Europe.

According to the *minority opinion* of thirteen members of the Council, the stipulations of Law 3838/2010 did not violate the Constitution, since they regulated the naturalisation of children, not their parents, so the latter still fell under the general provisions which had already been valid before. As for the children, the legislator had made a substantive judgement which could not be challenged by the Council that birth in Greece (*jus soli*) to parents who had resided legally in Greece for five years and six years of Greek schooling were objective and adequate requirements for the creation of a substantive bond with Greek society and that citizenship for those children would safeguard their smooth integration into the society they lived to the benefit of themselves and also of social peace and cohesion. This minority opinion recalled the

Explanatory Memorandum of Law 3838/2010, which held that naturalisation before adulthood was offered 'because it is thought that we could better educate immigrant children as free and responsible citizens of tomorrow, as is required by Art. 16 para. 2 of the Greek Constitution'. Such political choices may also be found in other European countries, a fact showing that the Greek legislator has not been objectively and logically 'manifestly incorrect and therefore irrational', as the Plenary's ruling states, or that the criteria laid down by Law 3838/2010 are inadequate to achieve the declared goals. Moreover, the Greek Constitution does not require a personalised assessment of the applicant's substantive bond with Greek society. Lastly, the requirement of six years of schooling is also a matter of the legislator's substantive assessment which cannot be challenged by the Council of State. And this is because the six years of schooling cannot rationally be considered as inadequate for immigrant children to acquire a satisfactory knowledge of the Greek language and Greek culture in general, in order to facilitate their smooth integration into Greek society.

Since the declaration of unconstitutionality through the Council of State's ruling no. 460/2013, which suspended Law 3838/2010, a new law has been voted upon: Law 4332/2015. This lays down some stricter procedures for the naturalisation of immigrant children (most notably it has increased the required duration of school attendance in Greece from six to nine years), although it remains in tune with Law 3838/2010 regarding its openness to children who have attended Greek schools. It thus follows the previous law in accepting an open agenda for multiculturalism and the acceptance of difference and the trust that Greek schools can imbue young immigrants with the modern values that are characteristic of European democracies.

3. The Social and Philosophical Underpinnings of the Council of State's Rulings

The philosophical beliefs underpinning both decisions – even if the first decision is more profoundly pervaded by the spirit of nationalism – are evident in two facts: firstly, the Council implicitly expresses a firm distrust of the Greek educational system, which is

not considered effective enough to transmit Greek – i.e. European – political culture and faith in constitutional legality. Secondly, although the latter is possible, it is still not enough, since a deeper and more intrusive kind of belongingness should be proven that goes beyond political ties and knowledge of language and history, pertaining to faith and feelings.

Evidently, the Council's requirements go beyond integration and rather embrace assimilation into a given and timeless Greek culture. Needless to say, however, such a culture does not exist at all, since culture is a dynamic process made and changed every day by all the participating subjects, including immigrants; and that such a timeless culture, as the unbreakable backbone of 'Greekness' is non-existent and as such unattainable, even by those born to Greek parents, who nowadays might choose multiple identities drawn from the local, European and global elements of identity-building, together with particular religious, linguistic, ideological and sexual identities.

In a more recent and subsequent ruling (no. 660/2018 of the Plenary) the Council of State has adjudicated on the nature of the religious education offered at schools. In a widely criticised judgment the Council contended that the Greek Constitution[6] (Art. 16 para 2) obliges the legislator to organise education in such a way as to promote Greek national consciousness and the Orthodox Christian faith, allowing the exemption from RE courses of those students who belong to other religions, denominations or sects. This ruling, which is in a similar vein to those on naturalisation, also reflects an ethnocentric approach to education. If we take both rulings (460/2013 and 660/2018) seriously and try to follow their reasoning, we will come to an undemocratic and illiberal conclusion: in 460/2013 the Council says that Greek schooling (6 years of attendance) does not create a national consciousness. In 660/2018, in its obiter dictum, it stresses that Greek schools are constitutionally obliged to help students develop their Greek national consciousness. If we combine these *obiter dicta* we can conclude that a third ruling will logically follow in which the judges will oblige the legislator to introduce courses to further promote the national consciousness of students.

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[6] See above, footnote 2.

This could – according to the same logic – be done through courses such as history, language, and literature and be directed at Greek students only, and allow for non-Greek students to be exempted from those courses too. This would be a strikingly undemocratic – in the sense of its being in complete conflict with legislative prerogatives – and also illiberal measure. Moreover, this reasoning runs against all that our 'I Have Rights' project aims at: an educational environment conducive to the reinforcement of integration, peaceful co-existence and understanding and based on the fundamental values of human dignity and self-autonomy.

5. The Political-philosophical Underpinnings of the Council of State's Rulings

The contrasting legal texts, Law 3838/2010 on the one hand, setting the objective element of school attendance as not only a necessary but also a sufficient precondition for naturalisation, and the Council of State's judgments on the other, reflect the two different and contrasting approaches to the 'nation', as described by Habermas (1998: 403), among others. According to Habermas, the existential self-assertion of the nation presents a third concept of 'freedom', the collective concept of national freedom. The critical question here is whether this third kind of freedom is to be construed more like the first one, i.e. that of the private liberties of members of civil society, or the second one, that of the political autonomy of citizens. While the former relates to persons who differentiate themselves from, and compete with, one another, the latter presents a model of co-operation and synergies so that self-legislation can succeed. As Habermas explains in the same work:

> The model of public autonomy takes precedence if the nation is primarily conceived as a legally constituted entity, that is, as a nation of citizens. These citizens may indeed be patriots who understand and uphold their constitution as an achievement in the context of the history of their country. But they construe the freedom of the nation – following Kant – in cosmopolitan terms, namely, as the authorization and obligation to enter into

cooperative agreements or to establish a balance of interests with other nations within the framework of a peaceful federation (Völkerbund). The naturalistic conception of the nation as a pre-political entity, by contrast, suggests a different interpretation, according to which the freedom of the nation consists essentially in its ability to assert its independence by military means if necessary. Like private persons in the market, peoples pursue their respective interests in the free-for-all of international power politics. The traditional image of external sovereignty is dressed up in national colors and in this guise awakens new energies.

Within this latter approach national independence must -if necessary- be defended even if 'blood' needs to be shed. Insisting on the 'rule of blood' (*jus sanguinis*) is semantically revealing. This is the topos in which the secularised state preserves a residue of non-secular transcendence (Habermas 1998: 406). On the contrary, as has already been analysed above, Law 3838/2010 was based on the philosophical premises that a) it is participation in Greek education, which means not only knowledge of language and history but also participation in a social environment, and b) it is the possibility of democratic participation that creates bonds of solidarity. Under these premises everyone could accede to the (civic) nation as long as they accepted the fundamentals of a modern 'constitutional patriotism' (Habermas). Different cultural identities are thus accepted as long as they do not contravene the constitutional and constitutive principles of democratic liberalism (Habermas, 1998).

Law 3838/2010 and the respective rulings of the CoS show paradigmatically that '[t]he tension between the universalism of an egalitarian legal community and the particularism of a community united by historical destiny is built into the very concept of the national state' (Habermas, 1998: 404). The same also applies to education itself: it may serve both purposes. It may serve -and indeed in Greece has served for a long time- under a conservative, nationalistic administration of it by the responsible ministers, not only to cultivate the official language but also – in a more nationalistic approach to history – to spread religious feelings through catechism and create a ghetto for schoolchildren that are culturally, ethnically,

nationally or even sexually different. It may also however – under the auspices of a liberal political leadership, if left undisturbed by constitutionally unfounded judicial interventions – serve to cultivate understanding and tolerance, acceptance and respect for everyone beyond the state's national, cultural and religious borders. In other words, the tension mentioned above is also to be found within educational projects and the prevalence of the one or the other approach changes through time, depending largely on the political leadership of the Ministry of Education and the pedagogical institute which is responsible for schoolbooks. It is only within the latter legal context that pedagogical methods and best practices like those proposed in other chapters of this book, as developed in the 'I Have Rights' project, may find the space to flourish.

Moreover, one might think that the CoS's rulings were heavily influenced by the political and economic climate of the current severe financial crisis. During a period when many Greeks have been losing their jobs, the Council has shown a tendency towards xenophobia, which is a primitive reaction in times of crisis. On the other hand, here the question was not whether to allow more immigrants to enter the country but how to accommodate and help those who were already resident to better integrate into Greek society.

However, there might be a more subtle political-philosophical underpinning which is related to the crisis: the prevailing political stance at the time of rulings 350/2011 and 460/2013 was one against the memoranda of understanding signed by the Greek government(s). In 2011 this political stance was backed by all political parties (including the major opposition party New Democracy but not the ruling party at the time, PASOK). In 2013 the anti-memorandum political stance was still supported by the parties of SYRIZA, a left-wing populist-nationalist party, and ANEL, a far-right populist-nationalist party, which together formed the governments of 2015 (before and after the bail-out referendum in Greece in which both parties urged voters to vote 'No'). The current (2018) President of the Council,[7] who supported both ruling no. 460/2013 and ruling

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[7] Nikos Sakellariou. The Government appoints both the President and the Vice-Presidents who preside over the different Sections of the Court. The presiding judge of each section and of the Plenary has the competence to assign a judge to

no. 660/2018, was appointed by this same government, since he was one of the judges who had supported minority opinions declaring the anti-constitutionality of various austerity measures. The invisible intellectual thread connecting the anti-memoranda political and constitutional discourse with populist-nationalist political theories is exemplified and embodied in this case. The 'resistance' to foreigners, either creditors or immigrants, is an unspoken ethical reaction which also underpins the constitutional discourse opposing measures based on the memoranda and measures aimed at creating a society more open to foreigners, immigrants and the 'Others'.

Both categories of judicial decision – the opinions declaring the unconstitutionality of the financial measures[8] and those declaring the unconstitutionality of the measures friendly to immigrants and non-citizens – were supported by more or less the same judges, who exhibited judicial activism and allowed the reflection of their own opinion on the Constitution. Both ruling 460/2013 and ruling 660/2018 limit the legislator's scope of democratic governance not through their emphasis on the constitutional text, or a teleological and systematic interpretation thereof, but on a heavily ideologically loaded and unacceptably – by the rules of interpretation – subjective reading.

6. Conclusions

This final section addresses substantive concerns with judicial politics when confronted with democratic decisions aimed at broadening the scope of equality and accommodating the needs of vulnerable groups, such as immigrants. It also aims to review the above-mentioned judicial decisions in a wider theoretical perspective, including the both constitutional and educational goal of inclusiveness.

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act as rapporteur in each case, so his/her power is considerable, given the fact that the rapporteur is in a position to influence the outcome (Anagnostou 2016: 612). A noteworthy fact is that the same judge, Mr Antonopoulos, acted as rapporteur in both cases 350/2011 (and the decision served as a report for ruling no. 460/2013) and 660/2018.

[8] See the following rulings by the Council of State: no. 2192/2014 (salaries of police officers), no. 4741/2014 (salaries of academic professors), no. 2287/2015 (pensions), no. 431/2018 (doctors' salaries in public hospitals) and nos. 479-481/2018 (salaries of professors in tertiary technological education).

Law 3838/2010 – and the Parliament who voted in favour of it – expressed a trust in Greek education. It reflected the idea that six years in Greek schools in Greece were enough for the educational system to instil Greek and European political cultural values in all students, regardless of their ethnic or national origin, and inspire them to adopt and embrace them. This does not necessarily mean that this goal is being achieved in all cases. However, one needs to accept that the system may also fail in the cases of students born Greek who reject the model of the liberal constitutional regime enshrined in the Constitution when, for example, they adopt principles pertaining to racism, fascism etc. One might also possibly think that Law 3838/2010 and the parliamentary majority supporting it might even have gone further; they might even have wanted as a prerequisite for citizenship the candidate's acquisition of a 'national consciousness', believing that the goal set in Art. 16 of the Constitution ('development of national consciousness') was indeed being achieved by the educational system after six years of schooling. In both cases, what Law 3838/2010 reflected was the trust in education; the trust that education is crucial, adequate and capable of achieving the goal of integrating children who have been born without the legal bond with the Greek state but who acquire – through education – a social bond with Greek society.

The Council of State's prevailing opinion is quite the opposite. Attending school is not enough. A school education is not capable of creating bonds, instilling cultural values or providing a full and proper education. Moreover, it appears that Greek schooling does not serve its constitutional goal of promoting the development of national consciousness. It is a failed schooling, which has very little to do with social life, culture and values. The fact that the Council stresses the need for a personalised administrative judgement to take place every time an immigrant asks for citizenship implies that in the minds of its members school does not succeed on an individual level, that the very process of Greek education is not a personalised process, and that each schoolchild is not treated as a person and that education is not offered individually to each one, even if they are all in the same classroom. If one calls to mind the kind of questions asked in personal interviews with those applying for Greek citizenship, questions that refer to knowledge of culture

and everyday life, one would conclude that the Council of State does not even trust Greek schools to spread knowledge.

However, this personalised work is the very kind of work that according to the outcomes of the 'I Have Rights' project needs to be done. But also, conversely, if the Council of State declares (in its 660/2018 decision) that schoolchildren should be divided into different groups in order to be trained in their 'own' religion, then religious discourse and deliberation is excluded. Monophony and catechism would prevail over mutual understanding and tolerance, the values that our project embraces. Differences would be emphasized and commonalities expressed in other courses would be undermined. This kind of segregation is reminiscent of the American racial segregation policy based on the axiom of 'separate but equal'.[9] It is exactly the same philosophical tradition that is echoed in ruling no. 660/2018. If one draws another conclusion from the obiter dicta, namely that Article 16 of the Greek Constitution obliges the state to promote the development of Greek national and Orthodox Christian consciousness, then the next step would be to propose segregation based not only on religion but also on nationality. This is obviously not the set of values on which either the Greek Constitution or European law are based. That is why these decisions by the Greek supreme administrative court are inherently and fundamentally wrong both in legal and – as our project shows – in pedagogical terms.

And this is for many reasons: Firstly, because courts should not dismiss as unconstitutional political decisions made by the democratically elected Parliament, unless those decisions are manifestly ill-founded, a case that has not been proven here. Especially when it comes to bold political decisions, to 'mega politics' (see Hirsch 2008), such as a decision regulating who exactly are citizens of the state – in this case, who exactly may be regarded as possessing the quality of 'Greekness'– a high threshold ought to be required for the Court to be able to dismiss such a political decision. In the three decisions criticised above, not only has judicial self-restraint

[9] In Brown v. Board of Education, 347 U.S. 483 (1954), the Supreme Court outlawed segregated public education facilities for blacks and whites at the state level. The Civil Rights Act of 1964 ended all state and local laws requiring segregation.

simply failed to materialise as the guiding rationale of the decisions, but the judges projected their own ideological principles onto the Constitution as well. The counter-argument that the Court 'merely' accepted deeply-rooted societal views and 'just' turned them into constitutional rules is inherently flawed, undermining as it does the autonomy and normative texture of legal and especially constitutional rules, which would then be turned into distorted snapshots of the transient mainstream political picture.

Secondly, in ideal-typical terms, the courts are there to safeguard first and foremost the liberal character of our constitutional regime and minority and individual rights against the backdrop of the majority reflected in the Parliament – not the opposite, especially when the majority decides to give such rights. However, the politico-judicial debate described above reveals that it was a court – the Council of State – that jeopardised the liberal character of our common life and constitutional setting and the legislator who defended them. Most importantly, the courts may not, without detailed justification, question whether basic state institutions such as schools are succeeding in realising their constitutional mission.

Last but not least, this set of judicial decisions by the Greek supreme administrative court deviates from a trend of considerable receptivity regarding immigrants' rights, even against majoritarian decisions, a trend that has been expressed in the last few decades by most national and European courts. The Council's decisions also break away from a tradition of judicial self-restraint and deference to the government (Anagnostou 2016). These kinds of decision harm the Council itself, as they lead to a diminution of its legitimacy resources and the reputation for efficiency and progressiveness that it has gained, especially over the last two decades. One can only hope that the Council of State in its expected ruling on the new Law 4332/2015 will not commit the same constitutional errors. After all, the Plenary judgment 460/2013, being more moderate than the Chamber one, 'left the door half open to the *jus soli* acquisition of nationality for the second generation as a mode of integration' (Anagnostou 2016: 617).

Equally importantly, the Council's rulings undermine the educational system and the daily efforts of enlightened teachers who apply the best methods and practices in order to safeguard peaceful

co-existence and mutual understanding between students of different ethnic and religious origin, between Greeks and immigrants. When it comes to education, either primary, secondary or tertiary, all parties need to realise and recognise this.

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Minorities and Education:
Few Remarks on a Possible Positive Alliance

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Abstract

This article explores the complexity of the right to education in relation to minorities. After a concise overview on the different elements of the definition of minorities, we will try to illustrate the specific ways through which States can ensure the respect and fulfilment of the right to education. During this description, the main tensions and obstacles will be also identified and discussed. Our work will start from and deal with the concept of equality and non-discrimination, which are two key components of any discourse concerning minority rights. The interaction between right to education and minorities will highlight the degree of flexibility and adaptability of any measures related to human rights promotion. While mainly based on the wording and interpretation of the relevant international instruments, a specific attention will be given to the European context.

Keywords: minority, right to education, diversity, otherness

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Introduction

The interaction between the right to education and the protection of minorities is extremely complex. The latter requires, in fact, a large set of policies, measures and efforts, including in the educational context, that the States need to put in place, which by definition are dedicated only to a small segment of the population. As for the education, the presence of minorities imposes a high degree of adaptation and flexibility of both methods and curricula, which might result to be difficult to attain in many Countries. Furthermore, financial constraints have limited and continue to limit the full realization of minority protection and the right to education. Regardless of this complexities, these two elements – education and protection of minorities – are, to begin with, mutually essentials; secondly, mutually reinforcing, as it often happens when dealing with human rights; thirdly, positive determinants for the construction of inclusive and peaceful societies.

On the one side, education could act as a powerful driver for inclusion and equality, especially when its purpose is the promotion of fundamental freedoms and human dignity. Moreover, education is an important tool through which a certain identity is preserved, learned and respected. Thanks to education, in fact, certain groups can protect their distinctive features, especially *vis-à-vis* oppressive (by law or facts) authorities. Not surprisingly, in the aftermath of World War II the need to preserve the freedom of the family to impart the preferred form of education was largely mentioned during the negotiation of the Universal Declaration, being the members involved aware of the oppressive role that education played in totalitarian regimes. At the same time, education is for minorities the bridge thanks to which a full participation in the society as a whole might become possible. Education, therefore, is crucial for minorities.

On the other side, the diversity that minorities epitomize operates as an added value to and a stimulus for the content of education. While education is the appropriate instrument either to promote integration or preserve the identity, to defend the borders or overstep them, minority could enrich education, bringing the concept of diversity at the very centre of the educational experience. Through

the inherent dimension of diversity, minorities could make real the implicit mission of every educational path: openness to otherness, through mutual dialogue, knowledge and relations. To familiarize with diversity, to understand diversity and to discover the multiple natures of diversity are some of the primary tasks of education.

The article will be divided into three main sections. In the first one, the concept of minority is described, adopting, but not exclusively, the main definitions and interpretations of under international law. Then, the complexity of what minority is and how minorities will be protected is underlined. The second section focuses on the main features of the right to education under international law, namely the Universal Declaration of Human Rights and the International Covenant on Economic Social and Cultural Rights. A particular attention is given to the role and purpose of education. The third conclusive section underscores the interaction between minority and education. Several obstacles are illustrated. In particular, minorities, as symbol of diversity, are described as a positive element in view of a respectful and peaceful society and education is framed as the most adequate tool to protect and promote the identity of minorities, as well as their full participation in the society as a whole.

The paper argues that minorities are positive components of every society. Education, as an empowering tool for the life of individuals, can at the same time benefit from the presence of minorities and further enhance their integration and the respect they deserve. Reciprocally, minorities can find through education the appropriate balance between the protection of a certain identity and the fruitful integration with the rest of society.

Section I: Few Remarks on Minority

It is often said that everyone understands what minority is when s/he is in front of it. Therefore, minority is apparently a question of facts, easy to be understood. Nonetheless, history and reality show how the interpretation and understanding of what a minority is, which characteristics it has and how to deal with the needs of this component of the society is far from being straightforward. As the legal framework on minorities described here

below will reveal, what a minority is it has often been a matter of dispute. Despite the difficulties, to conceptualize what can be considered as minority is both possible and useful. In particular, to clarify, from the beginning, the complexity of minority is useful for any real educational effort, on which we will focus in the second section. To that end, this section takes into consideration not just what emerges from the norms of international law, but mainly some extra-normative features of minority. The latter, in fact, are important dimensions in view of shaping and promoting new educational methods and practices.

The concept of minority, as it has evolved in national, European and international contexts, is at the same time imprecise, dynamic, multifaceted and relational. A first dimension of the concept of minority is that it usually requires to be characterized by some adjectives, which better defines the concept itself. National, religious, linguistic, ethnic (and more recently) sex, gender minorities are just some of the possible and most used nuances that define the concept of minority. Sometimes, those characteristics might also reciprocally interlink or overlap.

Minority is also a dynamic concept. In fact, while the condition of being a minority might last for a very long time or being even looked at as permanent by both the members of the minority and some external actors, in itself, such a condition shall be read not just as a "status" but also as a "dynamic" in conjunction with its potential evolution. To familiarize with the dynamism inherently connected with the concept of minority might open to a better understanding of those actions and measures that are not meant to preserve a certain situation, yet are intended to promote a more balanced and fair equality between groups and community within a certain State or territory. Regardless of the need to protect the specific identity of a certain minority community, minority rights include also measures able to assure the full participation and involvement of the minorities in the society where they live.

Thirdly, the concept of minority is its multifaceted character. As anticipated before, being a national minority, in fact, might overlap with being a religious minority and the same person might either belong to both or, alternatively, to the latter and not the former, or *vice versa*. Moreover, a certain community can be considered

a minority in a certain territory and not in another one. In addition, the minority might be willing to further integrate itself in the society or, rather, struggling for preserving certain autonomy and remaining separated from the rest of the society. Finally, minority groups might be very different internally. While minorities are perceived homogeneous from outside, conflicts and tensions might arise within the community, thus making even more difficult for the concerned authorities to understand the vulnerable part that needs protection.

A fourth aspect is that minority is always a relational concept. This relational aspect entails a relation with a certain territory, other groups and the relation with the majority. Such relationships can be cultural or normative or customary. The concept of minorities is always context-based and it is the context (both territorial and individual) that defines "being a minority". Moreover, such relational attitude of the concept of minority does apply, again, also internally. Minorities, in fact, are collective communities having a strong sense of belonging and the intention to maintain their tights and characteristics internally. The interaction among the members is, in fact, a key feature that allows the group to preserve or defend a certain identity.

These four features are extra-normative categories useful to frame and enlarge our understanding of minorities, as well as to pave the way to the more legal analysis conducted below.

...under International Law

These four extra-normative dimensions of the concept of minority shall be read in conjunction with the formal definitions adopted and interpretations used under international law. The protection of minorities under international law dates back to the period of the State-Nations of the nineteen and early twenty century and the initial activity of the League of Nations. Following World War I, the protection of minority groups became crucial for the geopolitical order deriving from the collapse of the three Empires and the emergence of two new actors on the international scene: the United States and the Bolshevik Russia. The treaties that at the end of World War I

regulated the borders contained also extensive and detailed norms on the treatment to be granted to those groups that resulted to be a minority within a State[2].

In the aftermath of World War II, the effort of promoting and protecting the minority groups was mainly the task of the UN Sub-Commission for National Minorities. In this context, to arrive to a common definition of minority proved to be very complicated. Since then, minority groups have faced several obstacles to see their rights and status recognized and protected under international law. Only in 1992, the United Nations adopted a Declaration on Persons Belonging to National, Ethnic Religious and Linguistic Minorities which, as non-binding text, reveals its weakness, especially with regard to other categories (e.g. indigenous people) which acquired a more solid text - though not binding - and a larger consensus in a relatively short period of time.[3]

The definition that is usually considered the starting point of every discourse on minorities is the one proposed by Capotorti, Special Rapporteur within the UN Commission.[4] The definition underscores,[5] right from the beginning, two factors that shall be read in conjunction with each other: the "quantitative" element of being numerically inferior and the "qualitative" element of being in a non-dominant position. These two factors are mutually reinforc-

[2] In particular, the Treaty S. Germain-en-Laye; Trianon; Neuilly-sur-Seine in addition to the Treaty of Versailles and Sevrès. The latter was then replaced by the Treaty of Lisbon.

[3] The Universal Declaration on the Rights of Indigenous People (2007), to which other mechanisms, such as the Experts mechanism on the rights of Indigenous People established in 2007, will be added. It acts as subsidiary body of the Human Rights Council, meant to promote and protect the rights of the Indigenous People, assisting the Member States to achieve the ends of the Declaration. Similarly to what happened for the minorities, the Human Rights Council established also the ad-hoc Special Rapporteur on Indigenous People.

[4] United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities.

[5] A group numerically inferior to the rest of the population of a State in a non-dominant position, whose members – being nationals of the same State – share ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language. E/CN.4/Sub.2/384/rev.1, para 568.

ing and, if considered alone, are not able to catch the complexity and the spirit of a minority status. In itself, being a numerically inferior group, it does not entails *per se* to be a minority group. In fact, even a group numerically inferior can acquire a dominant position, subjugating the rest of the population, as the experience of the *apartheid* in South Africa has shown.

The definition has also the merit to bring together some objective linkages – belonging to a certain ethnicity, religion, language etc. – that the groups will show in order for it to be considered as a minority, with the subjective perception of the people concerned, whose intention shall be in the direction of preserving these distinctive tradition or culture.

The wording of the definition reflects the international perspective of the text, since it specifies that the members of the minority group shall be nationals of the State. This wording also clarifies the different legal regime applicable under international law for minority groups *vis-à-vis* other foreign groups living in a State, being the latter immigrants, refugees, migrant workers or irregular people. In fact, regardless of some objective similarities – based on features such as ethnicity, religion or languages – that associate minorities with other groups (e.g. of migrants), from a normative point of view the concept of minority as defined and interpreted under international law is a different (and quite restrictive) one. One of the main elements that identifies the legal regime governing the minority groups is that it applies to nationals of the State while most of the legal norms are exactly thought to deal with people or situations (e.g. refugees) whose status is characterised by a dimension external to the statehood.

While the protection and promotion of minority groups are underpinned by a relatively weak set of international documents, an important role in the direction of preserving the identity of minorities and ensuring their full participation in the State is played by the anti-discrimination norms. In international law, the Convention on the Elimination of all Forms of Racial Discrimination (CERD) is the milestone for any discourse, concerning the issue of equality and discrimination. The text, in fact, crystallizes a definition of the latter and takes advantage of some progressive legislations that imposed

the adoption of affirmative actions to the central government, as already applied in the jurisprudence of the United States.

In addition to the definition of racial discrimination,[6] the Convention urges States Parties to take, *inter alia*, corrective measures in order to review governmental laws and rules, as well as to take concrete measures "to ensure the adequate development and protection of certain racial groups or individuals belonging to them, for the purpose of guaranteeing them the full enjoyment of human rights and fundamental freedoms".[7]

The approach underscored in the Convention, therefore, anticipates and paves the way for the adoption of corrective actions meant to restore or enhance equality among groups. From that a series of measures derives. In particular, the text of the UN Declaration on Persons Belonging to National, Ethnic Religious and Linguistic Minorities echoes the CERD.[8] As far as education is concerned, it implies that States shall take measures to encourage knowledge of the culture, history, languages and traditions of minorities, as well as to facilitate the use of their mother tongue.

...and Not Only

The understanding of minorities and the role minorities have under international law shall not be seen only through the lens of human rights. The concept of minorities, together with the set of

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[6] Art. 1 "The term racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life."

[7] Art. 2.2 of the Convention on the Elimination of all forms of Racial Discrimination.

[8] Article 4.1. States shall take measures where required to ensure that persons belonging to minorities may exercise fully and effectively all their human rights and fundamental freedoms without any discrimination and in full equality before the law.

2. States shall take measures to create favourable conditions to enable persons belonging to minorities to express their characteristics and to develop their culture, language, religion, traditions and customs, except where specific practices are in violation of national law and contrary to international standards.

legal documents protecting it, is important also in view of the crea-
tion of peaceful multicultural societies. In fact, the protection and
promotion of minorities incorporates the acceptance of diversity and
diversity is the blueprint of the ability of a given State to ensure ef-
fective enjoyment of fundamental freedoms and basic rights, as well
as full access to equal opportunities for everyone. The acceptance
and positive coexistence of diversities is a key component of every
democratic society. Democratic societies are precisely built around
the concept of dignity of every single person and the protection of
minorities is the consequence and the concrete symbol of the respect
for the human dignity of everyone.

Moreover, the concepts of minorities and diversity – which are
closely linked together – are to some extent essential for every soci-
ety. We could argue that any society has in itself a certain degree of
diversity and that different kinds of minorities always exist within
every society. Where there is a society, there is a certain compo-
nent of diversity. Diversity is inherent to any type of society. The
presence of minority groups, with specific characteristics in terms
of ethnicity, language, religion, etc, exemplifies the diversity that
inhabits every community.

To make a step further, we could conceptualize minority, inter-
preted in the larger sense as vehicle for and symbol of diversity, not
just as an inherent element of every society, but more profoundly as a
builder of a society. Without diversity and without diversities society
cannot live whereas society lives only when its different components,
which largely speaking are minorities, are interrelated.

Every society, in fact, can be visualized as a complex net of com-
munities, variably perceived as minorities. The different kind of
relations that are activated within the society are interacting relations
between diversities. Not surprisingly, the term "brotherhood" in art.
1 of UDHR,[9] which resembles and evokes the need for solidarity
and is presented as a key element for a peaceful post-war society,
includes and is based on the term "other". Minorities, in their condi-
tion of marginalization and peculiarity can be seen as the symbol

[9] Art. 1, Universal Declaration of Human Rights, "All human being are born free
and equal in dignity and rights. They are endowed with reason and conscience and
shall act towards one another in a spirit of brotherhood".

of "otherness". And only through the inclusion of "otherness" – the UDHR seems to tell us – brotherhood become possible.

To sum up, the concept of minority required an analysis from both extra-normative and legal perspective. The former outlined different characteristics of the concept of minority. In particular, its relational, imprecise, multifaceted and dynamic features were illustrated. The latter clarifies how international legal norms promote and protect minorities. Finally, the importance of the concept of minorities is described also in view of creating solidarity among communities and brotherhood among individuals, within a multicultural inclusive society. On this regard, education might play a pivotal role.

Section II: Right to Education

As pointed out before, the concept of minorities is often associated to the concept of diversity. Once it comes to education, the concept of diversity might reveal all its potentially beneficial effects. As stated in the International Covenant on Economic, Social and Cultural Rights (ICESCR) "education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups".[10] Therefore, education is directed towards the creation of an inclusive society where diversities are accepted and able to fully participate. Thus, every educational practice and experience shall positively confront with the diversities that live within a certain society.

As noted above, the discourse about minorities includes also the acceptance of the "other" and a positive relation with it. Otherness brings to the centre the role of limits and boundaries, which are cultural, physical, territorial, historical divisions and barriers, that are crucial for the definition of the personal and State-based identity. However, they also operates as symbols and instruments of segregation and marginalization, sources of tensions, exclusion and violence. Education is the key instrument to overcome any condition of vulnerability and underdevelopment, as well as segregation

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[10] International Covenant on Economic Social and Cultural Rights, art 13.1.

and marginalization. At the same time, education is also the most appropriate way that communities – including minorities – have to preserve what is perceived as a positive limit and a constructive boundary. The right balance between respecting positive boundaries, which allow the protection of certain traditions and values, and overstepping marginalizing constraints, which subjugate both individuals and groups, is detrimental for a successful educational experience.

Under international law, the right to education has been elaborated since the UDHR and, then, reiterated in several universal and regional legal documents.[11] Interestingly enough for our analysis, the wording chosen in the UDHR underscores three main purposes of the right to education: education shall be directed to the development of human personality's sense of dignity; it shall enable all persons to participate effectively in a free society; it shall promote understanding among all "ethnic" groups, as well as nations, racial and religious communities.[12] To have these purposes in mind is extremely important, since they are meant to shape the content and practice of education and teaching. Therefore, they are helping us in understanding the direction and the specific aspects of educational experience. When it comes to education, a teleological interpretation is even more appropriate.

The most detailed reference to the right to education can be found in the International Covenant on Economic, Social and Cultural Rights (ICESCR).[13] All human rights are to be considered interde-

[11] UNESCO Convention against Discrimination in Education and the First Protocol to the European Convention on Human Rights and Fundamental Freedoms, article 2.

[12] Art 26, United Nations Universal Declaration on Human Rights, "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of the merit.

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

3. Parents have a prior right to choose the kind of education that shall be given to their children."

[13] Articles 13 and 14 of the Covenant.

pendent and, therefore, mutually reinforcing. Within this framework, the right to education has been interpreted as having a special function. In particular, it has been described as an empowering right, able to provide the individual with control over the course of his or her life and, more importantly from an international law point of view, over the State (Donnelly, Howard: 1988).

The wording of the ICESCR is quite comprehensive and embraces primary, secondary and tertiary education. Moreover, while the right maintains the principle of progressive realization that is implicit in the Convention, the text of art. 13 is explicit in using the term "to recognize".[14] It implies that certain specific obligations and a minimum core content of the right apply irrespective of the availability of resources (Coomans, 2004 and 2007).

The right to education entails several aspects which cover the full spectrum of States actions *vis-à-vis* their obligations (respect, protect, fulfil) to ensure the full enjoyment of the right itself.[15] In particular, the need for the State to make education, as well as the access to primary education free for all, entails the need to support both public and private schools. Furthermore, the need for the State to respect the free choice of the family as for the type of education to be given to the children is included. To further clarify the content of the right to education, the former UN Special Rapporteur on the Right to Education, Tomaševski, has also proposed the distinc-

[14] Art. 2.1 of ICESCR, "Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures. " to be compared with Art. 13.1 of the same Covenant "The States Parties to the present Covenant recognize the right of everyone to education."

[15] State obligations under international human rights law are often articulated in the undertaking to respect, protect and fulfil. As for education, the obligation to respect entails for instance the respect towards the freedom of the family in choosing the most appropriate type of education but also to respect certain values and traditions when it comes to minorities; the obligation to protect is again two-fold, since includes the protection towards State assimilation but also assure that the peculiarities are taken into account in the content and methods of education. Finally, the undertaking to fulfil covers the large spectrum of positive actions that the State shall put in place to offer a service which is available, adequate and affordable. When it comes to minorities the set of affirmative actions comes within the latter undertaking.

tion of the so called four A: availability; accessibility; acceptability; adaptability.

Availability mainly refers to the fact that States shall provide a sufficient number of places for educational purposes and allow private entities to establish non-public schools. The term accessibility refers to the need that the participation to schools and education shall be made accessible to everyone without discrimination. The word acceptability refers to the content of the education and includes the quality of the education, the fact that it shall be culturally appropriate and performed in a safe and healthy environment. Finally the word adaptability, recalls the need for education to be flexible and able to respond to the need of students within their specific social and cultural context (Coomans, 2004).

Once dealing with minority groups, the issue of accessibility, interpreted as non-discriminating or restricting certain communities from public educational institutions, is of paramount importance. In particular, the practice of some European countries of discriminating against Roma children in getting access to certain types of education is an example of unjustified restriction. It is important to underscore that very often States policies and regulations might hidden indirect discrimination, when for instance, additional certificates or documents are required for the registration or when, *de facto*, some schools for minorities have limited career opportunities.

Another important aspect regards the content of education which shall be directed towards the full development of the human personality and the respect of human rights and fundamental freedom and to combat the spirit of intolerance and hatred against nations and against racial and religious groups (Roth, 2009). This wording, which can be seen as a response to the experience of the totalitarian regimes, underlines the expectations, ideals and spirit emerging after World War II. However, they maintain a certain validity even nowadays. The content shall not only be accurate and correct, but also respectful of the different components of the society. In few words, it shall be acceptable. It shall also be directed towards the promotion of mutual understanding and solidarity among the persons involved. The sense of brotherhood shall be built in and through an inclusive educational alliance, that enhances diversities and mutual cooperation.

From a practical point of view, the presence of minorities requires education to demonstrate its adaptability and openness. When, in fact, several – linguistic, religious, cultural – needs and peculiarities are at stake, schools and colleges, as well as teachers, educators and institutions shall consider how to articulate the offer of education. Since no single format or model is always able, *per se*, to ensure the adequate balance and full enjoyment of rights and opportunities, case by case decisions need to be taken based on the concrete situation on the field. A key determinant, in this regards, is to look at the most vulnerable part, as well as to include all the components concerned in the construction of a fair balance.

In conclusion, education is a powerful instrument and an essential component of every society. Education, as described by the main international instruments, shall be directed towards the promotion of brotherhood, development of human personality and peaceful society. In other words, the more diversity is accommodated, respected and enhanced, the better schools, universities and educational centres will achieve their mission.

Section III: Conclusions

When minority specificities meet the right to education and its practice, many issues arise. As anticipated, in fact, the protection and promotion of minority groups requires a certain degree of flexibility. Some minorities might require some distinctive educational paths, able to preserve the identity of the group, while in other circumstances the promotion of minorities is granted through an additional effort by the State to integrate the community in the society. In this second scenario, the request from the minority might be that of being considered on equal footing with the other components of the society rather than a separate entity.

Moreover, as for the content of education, the balance between the freedom of the person (and the family of origin) and the role and responsibilities of the public authorities often generate dilemmas that are not easy to be addressed in general terms. During the preparatory work of the Universal Declaration, that was influencing

also for the draft of art. 13, 14 of the ICESCR, another key topic concerned the balance between the right of the parents to choose and determine the kind of education that would be given to their children and the need for the State to provide education and ensure that the courses and teaching would be in line with international human rights obligations. In fact, the core content of the right to education is the free choice of education without interference by the State or third parties. Having said that, as core element of the right to education, we can envisage a situation in which education offered by the community or meant to preserve a certain cultural identity clashes with the obligations of the State to ensure the full development of the human personality. It is also admissible a scenario in which, *vice versa*, a State provides a type of education which is perceived as offensive by a certain group and tradition. The two scenarios are very often combined.

A third controversial point refers to the complexity of accommodating individual rights and collective rights. While, in fact, the right to education is a classic individual legal entitlement, minorities are protected and their condition promoted through actions and policies directed towards the community and not the single person. The community-based approach has the merit of focusing on the group as such, thus promoting an internal sense of belonging in a time when the role of communities, friendship and solidarity is marginal compared to the predominance of individual needs and interests. However, communities might sometimes act as limiting the expression of individual freedom and dignity, endanger equality and preserving discrimination. It is, therefore, important that the UN Declaration on Minorities clarifies that the norms in favour of the minorities contained therein "shall not prejudice the enjoyment by all persons of universally recognized human rights and fundamental freedoms".[16]

The relationship between minority and education is even more complex if we consider that also people that do not belong to any specific minority group are challenged by the content and methods of educational activities. Education is in fact twofold: it shall take

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[16] UN Declaration on Minorities, art 8.2.

into account the peculiarities of a certain minority, yet shall also consider the needs of the entire population. In doing so, education shall be constructed as bridging the gap (yet not erasing the differences) existing from these communities, in view of an inclusive society made of harmonious relations among diversities and based on mutual knowledge, respect and dialogue. Regardless of these complexities, through affirmative actions and adaptability to the most vulnerable segments of the population, the acceptance of the other and the fight against discrimination, the interaction between minority and education can result to be a positive alliance in view of a tolerant, inclusive society. While equality can be reached thanks to appropriate measures meant to give adequate opportunities to all and a pervasive fight against discrimination, the real key promoter of a peaceful society passes through the conceptual acceptance of the "other" as a precious, essential element whose presence helps and enriches the definition and the very existence of every individual or State-based identity. To conclude, then, the acceptance of the other will progressively lead to the recognition of the brother and education, which has this dynamic as its mission, shall play a great role in this task.

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PART 3
CONTEXT AND RELATIONS

Multiculturalism, Racism and Human Rights: What's Happening in European Schools

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Abstract

The multicultural transformation of European countries has produced significant issues and generated racial conflicts. In many countries, episodes of racist violence and discrimination among young people have increased. In this specific framework, school plays a decisive role in the construction of the Europe of the future. The aim of the research within the I HAVE RIGHTS project was to verify the situation in the European schools in relation to racism and respect for human rights and understand which practices are adopted to promote an inclusive approach. A complex picture emerged, characterised by the presence of numerous critical issues and different strategies in terms of integration in the countries that participated in the survey.

Keywords: human rights, integration, multiculturalism, school systems, discrimination, racism.

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Introduction

Europe has become a multicultural and multi-religious reality where "diversity" is a structural feature of many member countries (Ambrosini, 2016; Crouch, 2016; Geldof, 2016; Marconi & Ostanel 2016; Triandfillidou, 2018).

According to Eurostat (2018), the number of non-Europeans residing in an EU Member State was 20,7 million, or 4.1% of the EU-28 population, while 16,0 million of EU-28 citizens are residing in a Member State other than that of citizenship, bringing the overall "foreign" presence within the different countries to 7.3%. In addition, to understand the multiculturalism experienced daily in the different European countries, data on foreign residents should be added to the number of many immigrants, along with their children and even their grandchildren, who have acquired the citizenship of one of the EU countries: in 2015 alone, there were 841,200 people who became citizens of an EU state. Compared to the overall data significant differences remain: in countries such as Luxembourg, Cyprus, Estonia, Latvia, Austria, Ireland, Belgium and Germany, foreigners are over 10% of the total population, whereas in countries such as Hungary, Slovakia, Bulgaria, Croatia, Lithuania, Romania, Poland, foreigners are less that 2% of the total population. As far as countries that participated in the "I Have Rights" project are concerned, with reference to January 1st 2016, in Belgium the resident foreigners were 11.8%, in France 6.6%, in Greece 7.4%, in Italy 8.3%, in Lithuania 0.6% and in Portugal 3.8%.

The multicultural transformation of European countries has produced significant issues and has generated racial conflicts (Bourqin, 2003; Lentin & Titley, 2011; Law, 2014; Sassen, 2014). In many countries, episodes of racist violence and discrimination among young people have increased (Frai, 2017). Many national reports of the European Commission against Racism and Intolerance (Ecri, 2017) highlight that the increasing availability of platforms and social networks is leading to a growing level of hate speech on the internet.

In this framework, the school plays a decisive role in the construction of the Europe of the future: the school is a complex system that should contribute to the production not only of professional skills but also of the values necessary to guarantee social cohesion

and respect for the diversity. In particular, if the school fails to be inclusive, episodes of racist violence occur.

The aim of the research was to discuss the situation within the European schools in relation to racism and respect for human rights and understand which practices are adopted to promote an inclusive approach.

The research was conducted through the administration of two questionnaires during 2017, one to a sample of 3,228 students and the other to a sample of 953 teachers[3].

Regarding the teachers, the specific objective was to understand their level of knowledge of human rights and to what extend they promoted an educational approach based also on respect for human rights. The questionnaire administered to the students included a first section aiming to analyse the social, economic and cultural characteristics of their families of origin, a second section with the aim of bringing out their relationship with "diversity" and a third section aiming to understand what students think about human rights and whether they are aware of which behaviour they tend to violate.

1. Teachers

The overall sample about the distribution of teachers interviewed according to some specific demographic and cultural variables indicates that women are 77.4% of respondents while men are only 22.6%. The variable 'Born Abroad' indicates the share of teachers

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[3] After data cleaning, the aggregated file 'Teachersall.sav' has been created by merging each country file. At country level, all the variables have been named the same checking for their length and their nature (scale, ordinal or nominal). The total number of cases reported for students is 953 for the six countries taken under investigation. The number of variables merged together is 77. Some variables (Q7.a) were coded differently in the six country and values are completely missing in most of them (except from Italy). All the statistical analysis have been carried out using STATA 12 software. Single country files (.sav) and the syntax file have been attached. After data cleaning, the aggregated file 'Studentalldef.sav' has been created by merging each country file. At country level, all the variables have been named the same checking for their length and their nature (scale, ordinal or nominal). The total number of cases reported for students is 3,228 for the six countries taken under investigation. The number of variables merged together is 76. All the statistical analysis have been carried out using STATA 12 software. Single country files (.sav) and the syntax file have been attached.

declaring a different country of origin from the one of interview and the low percentages of positive answers says that most of the sample was born in the country under investigation.

As one can imagine, the overall level of education is high: 87.5% of the sample declared to have an higher education degree (bachelor or higher); in Lithuania and Portugal, the whole sample fills in that category, while in France only 50.8% does.

The variable 'Multilanguage' indicates if the respondent can speak more than one language: 95% of the sample declared to speak more than one language. In Lithuania and Portugal the whole set of teachers answered positively, Greece and Belgium are below the overall share with 86.7% and 87.9% of teachers speaking more than one language. The last two variables concern the mobility of teachers in their job: 64.7% of the overall sample declared that have never taught in schools of different level. Especially in Greece and Belgium, more than 75% of teachers have always worked in schools of the same level. However, only the 36.5% of the sample declared to have been working always in the same city. With the exception of Lithuania (67.5%) and Belgium (53.7%), the shares of teachers always working in the same city is below 40% in the other countries.

By year of birth more than 60% of the overall sample is included in the macro class 1960-1979. Only 3.3% of teachers were born in the 1990s. If we look at the distribution of the variable in each country, in Belgium more than 30% of teachers were born in the class 1960-1969, as for the French (36.6%). Greece indicates class 1970-79 as the most frequently chosen (40.7%) and the same applies to Lithuania (37.3%). Italy and Portugal seem to represent a different pattern. Most of their teachers fall into the first two classes of years (1950-59, 1960-69) indicating a much older teaching group.

Table 1 - Information about Teachers involved

	Male	Female	Born Abroad	Higher Education	Multi language	Always same school level	Always same city	(n)
BELGIUM	13.4	86.6	7.5	74.6	87.9	76.1	53.7	67
FRANCE	37.4	62.6	8.6	50.8	92.1	61.5	33.2	187
GREECE	26.2	73.8	6	98	86.7	76.7	33.6	150
ITALY	25	75	3	95.8	97.8	61.2	18.6	168
LITHUANIA	8.3	91.7	6.6	100	100	61.4	67.5	228
PORTUGAL	23.7	76.3	7.2	100	100	60.5	6.8	153
Total	22.6	77.4	6.4	87.5	95	64.7	36.5	953

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).
Note: If not specified, columns report the share (%) of teachers interviewed in each single country.

Most of the overall sample (48.6%) declared to have over 20 years of experience in teaching activities. Differences emerge at country level. Belgium sample is shifted between the two extremes: 25.2% of the sample declared to have between 1 and 5 years of experience while 23.9% more than 25 years. The pattern of France is the same as Belgium: 24.3% in the first category and 28.1% in the last one. Greece is concentrated around the categories in the middle: 40.6% of the sample declared to have between 11 and 20 years of experience. In Italy teachers fall more in the last category, more experienced (34.3% of the Italian sample), as Lithuania (33.8%), and especially Portugal, where more than half of the teachers are very experienced (58.4%)[4].

Another indicator is the level of relationships with people coming from other countries. Taking the overall sample, 63.8% of teachers declared to have students coming from abroad in their classes, while only 13.5% of them answered that they never had contacts with foreign students. Among those who have some kind of relationship with people coming from other countries (85% of the sample), 74% of teachers declared that friend-networks are

[4] It is obvious that the years of experience can be strongly related to the year of birth. Indeed, carrying a test for correlation, the two variables appear strongly related: Pearson R= -0,74 (p=0,000). The value indicates a high (inverse) association between the two variables meaning that the higher the class of birth (younger teachers) the less is the experience accumulated.

their way to connect with foreign people, while only 2.8% are in contact with people coming from abroad through religious groups or associations. Among those teachers answering to have neighbours coming from other countries (63% of the sample), most of them expressed a positive evaluation of their relationship (80.4% valued 4 or 5 points - positive).

Table 2 reports the attendance of teachers to specific training courses. Shares represent those teachers answering 'yes'. As we can see, 27.8% of the whole sample declared to have attended a course on interculturalism, 23% of teachers attended a course on inclusive teaching and more than a half of the sample (56.4%) attended other kind of courses. At country level, only 7.5% and 8.9% of teachers attended courses on interculturalism in Belgium and Italy, while the share for this kind of courses in Portugal is 54.6%. Inclusive teaching courses are very popular among teachers in Belgium (47.8%), less in Lithuania (14.5%) and Portugal (10.5%).

Table 2 – Attendance to specific training courses for teachers (% of 'yes')

	Interculturalism	Inclusive Teaching	Other	(n)
BELGIUM	7.5	47.8	52.2	67
FRANCE	14.4	35.6	50	90
GREECE	19.3	29.6	53.7	108
ITALY	8.9	31.5	51.8	168
LITHUANIA	21.1	14.5	92.1	228
PORTUGAL	54.6	10.5	11.3	151
Total	27.8	23	56.4	812

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

One of the most important aims of the project is to understand the perception and knowledge of the United Nations Convention on the Rights of the Child in school.

In this regard, only 2.5% of teachers declared that the Convention is well known in school, while 14.6% of the sample reported a complete absence of knowledge about it. Most of the sample expressed answers towards the medium value, with a tendency towards low scores (=low knowledge).

Table 3 shows the evaluation of the level of guarantee of the UN Convention of the Rights of the Child in school and seems to evaluate positively the guarantee of the Convention: most of the sample

(overall and at country level) agrees to express a positive guarantee (around 4 or 5 points on the scale).

Table 3 - Guarantee of the UN Convention on the Rights of the Child in school (%)

	Not at all	2	3	4	Well guaranteed	n
BELGIUM	6	16.4	32.8	29.9	14.9	67
FRANCE	4.3	18.5	31	40.8	5.4	184
GREECE	8.7	30	38	20.7	2.7	150
ITALY	1.2	13.3	39.2	35.5	10.8	166
LITHUANIA	3.1	6.1	32	41.7	17.1	228
PORTUGAL	0	3.3	17.8	53.3	25.7	152
Total	3.6	13.8	31.8	38.1	12.7	947

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

Regarding the aims of school[5], we can highlight a sort of "Francophone model" (Belgium and France) where school has to produce specific skills and a "Mediterranean model" (Italy, Portugal and in some way, Greece) where school is intended mainly as a provider of generalist skills.

Table 4 - Aims of school (% of teachers rank 1=most important each answer)

	Active citizenship	Basic Knowledge	To develop personal capacities	Specific Knowledge	n
BELGIUM	25.4	9	11.9	49.3	67
FRANCE	28.3	17.1	11.2	43.3	187
GREECE	19.3	46	18.7	20	150
ITALY	31.7	33.3	33.5	1.2	162
LITHUANIA	43.9	37.3	44.3	39	228
PORTUGAL	30.2	31.5	31.3	16.4	146
Total	31.3	31.1	27.5	27.6	940

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

Most of the sample of teachers (89.2%) considers the education to Human Rights already included in school. However, if they were asked to quantify the inclusion of Human Rights into different disciplines some differences emerge. Teachers in France, Italy,

[5] Teachers were asked to rank the options of answer in a scale of 1 (=the most important) to 4 (=less important). Many teachers assigned the same position to more than one option, so the final sum for each row is more than 100.

Lithuania and Portugal perceived Human Rights as present in various disciplines while teachers in Belgium and Greece represent a lower involvement of Human Rights into various disciplines.

Regarding the aims of teaching Human Rights in school[6], 34.8% of teachers rank the development of positive attitude as the most important aim of teaching Human Rights, followed by the aim to favour integration and the knowledge of legal instruments.

At country level some differences emerge: 43.3% of teachers from Belgium rank as the most important aim of teaching Human Rights the provision of knowledge of legal instruments, 25.4% rank the influence on class-group dynamics as the most important aim, while only the 9% of teachers selected the integration as the primary aim of teaching Human Rights. A similar pattern describes the French sample, with the difference that 17.6% of teachers ranked the integration as the main aim. A share of 38.7% teachers from Greece chose the development of positive attitudes as the main aim of teaching Human Rights, while integration was ranked first for 31.3% of the sample.

Table 5 - Aims of teaching Human Rights in school (% of teachers rank 1=most important each answer)

	Knowledge of legal instruments	Develop positive attitudes	Influence group-class dynamics	To favour integration	n
BELGIUM	43.3	14.9	25.4	9	67
FRANCE	47.1	16.6	18.7	17.6	187
GREECE	22.7	38.7	20	31.3	150
ITALY	6.4	59.5	3.8	29.9	157
LITHUANIA	32	31.1	14	22.8	228
PORTUGAL	15.5	42.7	29.4	49	147
Total	27.5	34.8	17.4	27.5	936

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

In Italy, most of the sample of teachers ranked the development of positive attitudes as primary aim of teaching Human Rights (59.5%) and integration (29.9%). In Lithuania teachers consider the option to

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[6] Teachers were asked to rank the options of answer in a scale of 1 (=the most important) to 4 (=less important). Many teachers assigned the same position to more than one option, so the final sum for each row is more than 100.

be almost equally relevant, while in Portugal teachers emphasized the aim of developing positive attitudes and integration as first.

Regarding the principal standard of the UN Convention on the Rights of the Child[7], the overall sample seems to be equally distributed, assigning the first position in the same proportion.

Table 6 - Principal standard of the UN Convention on the Rights of the Child (% of teachers rank 1=most important each answer)

	No discrimination	No violence	Right to education	Right to decent life	n
BELGIUM	26.9	11.9	13.4	40.3	67
FRANCE	21.9	13.4	13.4	51.3	187
GREECE	48	45.3	42.7	46.7	150
ITALY	21.4	50.6	11.2	16.9	160
LITHUANIA	45.2	50.9	40.8	39.5	228
PORTUGAL	50.3	51	53.1	40.3	144
Total	36.4	39.7	30.5	39.3	936

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

At country level, 40.3% of the sample from Belgium assigned the first position to the right to a decent life as the main standard of the UN Convention. The same is true for French teachers (51.3% of the sample selected the right to a decent life as first). In Greece teachers seem to evaluate all the options as very important, more than 40% indicate each option as the most important one. The same happened in Lithuania and Portugal. The no violence standard was the option most relevant for the Italian sample of teachers (50.6%).

Table 7 reports the perception of risks for students related to violent episodes and discrimination in various contexts[8]. The overall sample of teachers perceives family as one of the most risky place for children (52.3% of teachers declared that family is 4 or 5 risky).

[7] Teachers were asked to rank the options of answer in a scale of 1 (=the most important) to 4 (=less important). Many teachers assigned the same position to more than one option, so the final sum for each row is more than 100.

[8] The possible answers were constructed in a scale of 1-5. Score 1 is equal to a perceived minimum or null risk, while score 5 indicates maximum risk. Table 7 shows only respondents who answered 4-5 point in this scale.

Table 7 - Perception of risks for children (only 4-5 score)

	Family	School	Police	Religious associations	Sport activities	Friend-networks	(n)
BELGIUM	52.2	68.7	23.9	35.8	19.4	38.8	67
FRANCE	58.9	52.9	24.6	32.1	23	31.6	187
GREECE	48	60.7	48	47.4	37.4	33.3	150
ITALY	53.1	25	10.3	9.2	20.3	57.9	164
LITHUANIA	50.4	40.3	10.5	12.3	28.1	48.2	228
PORTUGAL	50.7	45.6	10.2	18.9	27.8	37	151
Total	52.3	46.4	20.2	24.1	26.6	41.8	947

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

The perception of risk emphasizes also the friend-networks and school as places with a great risk of discrimination, abuses, and violence (46.4% of teachers see school as risky and 41.8% see friend-networks as risky). Police, religious associations and sport activities are perceived as relatively safe – around 20% of the sample perceived these places as risky, with the exception of Greece where 47.4% of teachers evaluate religious associations as very risky.

Regarding the relevant intercultural competences, teachers were asked to rank the options of answer in a scale of 1 (=the most important) to 4 (=less important). Many teachers assigned the same position to more than one option, so the final sum for each row is more than 100. Among teachers from Belgium knowledge is considered to be the most relevant intercultural competence by 37.3% of the sample, skills by 29.9% and consciousness by 23.9% of the sample. In France, teachers ranked skills as the most relevant intercultural competence 34.8% of the times. Greek teachers focused on consciousness as the most relevant competence (55.3%), as well as Italian (40.8%), and Portuguese (51%) ones.

Table 8 - Relevant intercultural competence (% of teachers rank 1=most important each answer)

	Consciousness	Personal attitude	Knowledges	Skills	n
BELGIUM	23.9	6	37.3	29.9	67
FRANCE	24.1	11.2	29.9	34.8	187
GREECE	55.3	26	26	26.7	150
ITALY	40.8	29.5	16	14.1	156
LITHUANIA	33.8	21.5	21.9	22.8	228
PORTUGAL	51	43.2	13.1	23.3	146
Total	38.5	23.8	22.9	24.9	934

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 953 teachers).

Table 9 provides some information regarding the attitudes of teachers towards immigrations and integration.

In the first section the distribution of teachers in each country concerns the perception of the presence of immigrants in the country: 42.2% of French teachers declared that there are too many migrants in their country; the same share in Belgium and Portugal is around 30%, while in Italy and Greece the percentage of teachers who perceive too many migrants in their countries is lower (Italy 7.8%, Greece 4.7%).

In the second section of the table teachers were asked to answer if they are in favour or not with the idea to have colleagues coming from abroad[9]. A complete positive attitude towards the idea of foreign colleagues was declared by 2.6% of teachers in Lithuania and an astonishing 54.2% of teachers in Italy. The other countries expressed greater favour towards a negative opinion: in France 47% of the sample declared an extreme 'not in favour' and in Greece almost 45% of the sample is against the idea of having colleagues coming from abroad.

The last section of the table shows the evaluation of teachers of the idea that sees school as an instrument of integration[10]. Most of the teachers in Belgium, France, Italy, and Portugal declared to fully agree with the idea of school as an instrument to favour integration, while only a minimum part of the whole sample (2.6%) disagreed. Overall, teachers seem to split between their personal attitudes towards migration and their professional role. School should be an instrument to favour integration in all the countries taken under investigation.

[9] Respondents could provide an answer in a scale of 1 (=yes) to 5 (=no). Table 9 shows the share regarding the two extreme values.

[10] Even in this case, teachers could express their level of agreement or disagreement in a scale of 1 (=not agree) to 5(=completely agree). Table reports the share of teachers who expressed the two extreme values.

Table 9 - Position of teachers towards integration (%)

Too many migrants in your country?	Yes	No	N
Belgium	34.3	9	67
France	42.2	5.3	187
Greece	4.7	41.3	150
Italy	7.8	30.7	166
Lithuania	17.1	7	228
Portugal	34	2.7	150
Total	22.4	15.7	948
Idea of foreign colleagues	Yes	No	N
Belgium	0	23.9	67
France	0	47.3	186
Greece	0	44.7	150
Italy	54.2	4.2	166
Lithuania	2.6	23.7	228
Portugal	0	30	150
Total	10.1	29.3	947
School as an instrument of integration	Agree	Not agree	N
Belgium	55.2	0	67
France	62	2.1	187
Greece	28.7	8.7	150
Italy	71.1	0.6	166
Lithuania	20.2	3.1	228
Portugal	64.9	0	151
Total	48.3	2.6	949

2. Students

The sample is composed by 3,228 high school students living in the six countries under investigation and Table 10 reports general information on the students interviewed. The overall average age is 15.7 years with a minimum of 13 years old and a maximum of 20 (standard deviation of 1.586). The gender distribution suggests a slight disproportion towards a female representation (57.1% of the overall sample) especially accentuated in Greece (57.7% female), Italy (64.9% female), and Portugal (63.5% female), while the 7.9% of the sample declared to be born in a country other than the one they are living in (Belgium and Italy are over 10% of their samples).

The Multilanguage Contexts variable has been created by merging together Q.6a – Q6b – Q6c. For each single case, the multi-language contexts emerge when the student declares to speak more than one language in different living contexts such as family, school or friends. The variable reports the number of different contexts in which the student uses more than one language: 60.2% of the sample declared to speak more than one language in one or more contexts. The column "Parents Born Abroad" reports the share of students with at least one parent coming from a foreign country and 32.8% of the overall sample declared to have at least one parent born abroad. In particular, the share of French students is very high (71%). The last column ("Higher Education Family") shows the share of students declaring their parents to have achieved a higher education degree (bachelor degree or more). The overall share is 43.1%, while Portugal (22.7) and Italy (13.3%) are the lowest.

Table 10. Descriptive information about students involved

	Male (%)	Female (%)	Age (average)	St. Dev. Age	Born Abroad (%)
BELGIUM	47.9	52.1	16.06	2.104	12.4
FRANCE	50.1	49.9	16.38	1.035	5.9
GREECE	42.3	57.7	15.68	1.346	5.5
ITALY	35.1	64.9	15.86	0.97	10.5
LITHUANIA	48.4	51.6	14.38	1.087	4.3
PORTUGAL	36.5	63.5	16.07	1.907	8.4
Total	42.9	57.1	15.7	1.586	7.9

	Multilanguage contexts (%)	Parents born abroad (%)	Higher education family (%)	(n)
BELGIUM	65.5	34.9	78.01.00	476
FRANCE	55	71	49.4	431
GREECE	50.2	25.9	64	568
ITALY	64.7	25.7	13.3	674
LITHUANIA	72.8	27.2	51.5	579
PORTUGAL	50.1	21.5	22.7	500
Total	60.2	32.8	43.1	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 11 shows the share of students declaring their father and/or mother was/were born in a country other than the one they are living in. Taken the overall sample, 26.2% of students declared their fathers were born in a different country and 27.4% of students declared their mothers were born in a country other than the country of interview.

Table 11 - Parents born abroad

	Father born abroad (%)	Mother born abroad (%)	(n)
BELGIUM	34.9	34.9	476
FRANCE	63.3	54.5	431
GREECE	13.6	22.5	568
ITALY	20.3	24.2	674
LITHUANIA	20.6	20.4	579
PORTUGAL	14.8	15.2	500
Total	26.2	27.4	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).
Note: Columns show the share of students declaring their father and/or mother was/were born in a country other than the country of interview.

Table 12 reports the share of students declaring to speak more than one language in different contexts. The overall share suggests that school favours the use of different languages, followed by family and friend-networks. This is particularly evident in Italy, where more than 50% of the Italian sample seems to use more than one language at school, while other contexts seem to be generally

excluded. On the other hand, in France students seem to use over one language more often in the family than at school (only 13% of the French sample declared to use more than one language at school, while 46.6% of French students seem to use more than one language in the family).

Table 12 - Multilanguage Contexts

	Family (%)	School (%)	Friends (%)	(n)
BELGIUM	45.4	43.9	35.3	476
FRANCE	46.6	13	18.1	431
GREECE	22.9	39.3	20.2	568
ITALY	24.5	50.9	16.8	674
LITHUANIA	56.8	49.7	56.5	579
PORTUGAL	8.8	38.8	21.2	500
Total	33.6	40.7	28.1	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

The Multicultural Context Index has been created as an additive index merging the variables related to the question Q10, Q12, Q13, and Q14. The index varies between 0 and 1. The score 0 reflects the complete absence of multicultural contacts (no foreign schoolmates at present or in the past, no friends coming from foreign families, no foreign neighbours at present or in the past, no homework done with classmates coming from foreign families). The score 1 corresponds to have full contacts (very often) with foreign people (families, neighbours or friends).

Table 13 shows the distribution of the Multicultural Context Index in each single country. Students living in Belgium and France reported the highest average of the index indicating usual contacts with foreigners. Students living in Lithuania, however, show the lowest average of the index indicating fewer opportunities to get in contact with people coming from other countries.

The ANOVA test (differences of means) indicates that the difference within the group (countries) is statistically significant.

Table 13 - Multicultural Context Index (0-1)

	mean	St. Dev.	median	(n)
BELGIUM	0.7297	0.16548	0.733	476
FRANCE	0.742	0.18624	0.733	431
GREECE	0.6849	0.16079	0.666	568
ITALY	0.6726	0.16142	0.666	674
LITHUANIA	0.512	0.17053	0.467	579
PORTUGAL	0.6247	0.16138	0.6	500
Total	0.6555	0.18399	0.6667	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 14 shows the distribution of variables allowing the evaluation of the relationship of students with people coming from other countries. Among those students who answered to have had or have contacts with schoolmates coming from abroad, the overall sample seems to be mostly positive in the evaluation of the relationship. The best channel through which to create contacts with foreign people seems to be the network of friends (76%) followed by sports activities (19.3%).

In addition, also the relationship with neighbours from other countries seems to be evaluated as positive by most of the sample of students (more than 50% have answered 4 or 5).

Table 14 - Distribution of Relationship with foreign people

Relationship with foreign schoolmates	Freq.	%
Negative	57	1.9
2	86	2.9
3	458	15.4
4	853	28.6
Positive	1,528	51.2
Total	2,982	100
Friends from foreign families (context)	Freq.	%
Sport	508	19.3
Associations	74	2.8
Friend-network	2,003	76.1
Religious groups	46	1.7
Total	2,631	100
Relationship with foreign neighbours		
Negative	153	7.3
2	157	7.5
3	544	25.8
Relationship with foreign neighbours		
4	508	24.1
Positive	743	35.3
Total	2105	100

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

According to the data, students seem to agree with the idea of having teachers coming from abroad in their schools. As we can seen from Table 15, the share of students who fully agree is consistent (40.8% of the total and more than 40% in three out of six countries). Italy scores lower (28.9%) and together with Lithuania presents the highest share among those who do not agree with the idea of having foreign teachers (IT= 7.4%; LT= 7.8%).

Table 15 - Having foreign teachers at school (% of students)

	not agree	totally agree
BELGIUM	4.8	48.5
FRANCE	3	61.3
GREECE	3.2	36.8
ITALY	7.4	28.9
LITHUANIA	7.8	42
PORTUGAL	1	35
Total	4.8	40.8

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 16 presents the distribution of the evaluation on questions regarding teachers coming from other countries. Regarding the agreement with the idea that teachers should express the cultural majority present in a specific country, students seem to distribute around the medium value (31.8% of the sample scores 3), and the same happens for the idea that teachers should express also the cultural minorities (36.6% of the sample scores 3). They seem to avoid extreme evaluations regarding these questions preferring a balanced answer. However, a strong position is taken with the sentence stating that the nationality of teachers is not relevant. Here, most of the sample (52.1%) fully agrees and only 7.4% declared to disagree.

Table 16 - Distribution of evaluation of Teachers from other countries

Teachers as expression of cultural majority	Freq.	%
Not agree	576	18.2
2	471	14.9
3	1,005	31.8
4	547	17.3
Totally agree	566	17.9
Total	3,165	100
Teachers should represent also minorities		
Not agree	367	11.6
2	464	14.7
3	1,156	36.6
4	575	18.2
Totally agree	594	18.8
Total	3,156	100
Teachers nationality not relevant		
Not agree	236	7.4
2	262	8.2
3	516	16.2
4	513	16.1
Totally agree	1,663	52.1
Total	3,190	100

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 17 shows the distribution of the agreement of students with the idea that teachers should express also the cultural minorities in different countries. France and Belgium report the biggest share of disagreeing students (20% for France and 13.6% for Belgium). Students from Belgium and France seem to agree the most too, indicating a relevant shift between the opposite positions.

Table 17. Level of agreement of students with the idea that teachers should express the cultural minorities (%)

	Not Agree	2	3	4	Completely Agree	(n)
BELGIUM	13.6	12.4	37.3	16.8	19.8	469
FRANCE	20.1	12.1	33	11.4	23.3	412
GREECE	11.6	15.9	31	21.8	19.7	554
ITALY	11.5	25.3	34.3	15.7	13.2	651
LITHUANIA	9.3	9.7	40.9	17.6	22.5	579
PORTUGAL	5.5	9.6	43.4	25.3	16.3	491
Total	11.6	14.7	36.6	18.2	18.8	3,156

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

3. Episodes of Discrimination and Knowledge of 'Rights'

One of the main aspects to understand is the witnessing or involvement of students in episodes of discrimination and violence during the previous year. The shares in Table 18 refer to the percentage of students who answered 'yes' to a direct question: 50.7% of the overall sample declares to have witnessed a fight, especially in Portugal and Greece where more than 60% of students answered positively, to witness a fight seems to be quite usual and common. On the other hand, only 18.6% of students declared to have been directly involved in a fight, even if in Greece this kind of violent episodes affects more than 40% of its sample.

Shares for episodes of racism are lower: 30.8% of the sample said that they witnessed episodes of racism, but only 7.6% of students were directly involved. Again, in Greece, more than 40% of students witnessed episodes of racism, while 12.5% were involved.

Episodes of bullying affect 11.8% of the overall sample. Special concerns should be put on Lithuania and Greece where episodes of bullying occurred to 25% and 15.8% of students in those countries, while 28.3% of the sample declared to have witnessed episodes of bullying (greater scores are registered among Greek and Italian students).

Table 18 - Witnessing or involvement in episodes of discrimination (% of 'yes' answers)

	witness a fight	involved in a fight	witness an episode of racism	involved in an episode of racism	been bullied	witness an episode of bullying	(n)
BELGIUM	57.1	15.8	43.3	9.2	7.8	20.6	476
FRANCE	47.1	14.2	31.3	6.3	7	16.2	431
GREECE	66.7	41.9	42.3	12.5	15.8	43.5	568
ITALY	40.1	10.1	37.2	8.8	5.5	33.5	674
LITHUANIA	33.5	15.9	10.4	5	25	28.2	579
PORTUGAL	63.4	13.6	20.6	3	8.2	21.6	500
Total	50.7	18.6	30.8	7.6	11.8	28.3	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 19 shows the share of students who declared that they are often or very often involved in talks about discrimination and racism in class and in intercultural projects at school: 42.2 of the sample sees to talk often about discrimination, especially in Greece, where more than 60% of students answered positively to this question, talking about racism and discrimination seems a frequent and common habit. It is not the same for the participation in intercultural projects. Only 22% of the sample declared to be frequently involved in this kind of activities.

Table 19. Talking or working in class about racism and intercultural activities (% of 'often or very often' answers)

	talking about discrimination and racism	intercultural projects	(n)
BELGIUM	48.3	19.1	476
FRANCE	40.6	20.9	431
GREECE	61.6	26.2	568
ITALY	40.5	25.2	674
LITHUANIA	19.2	19.8	579
PORTUGAL	44.6	19.6	500
Total	42.2	22.1	3228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 20 shows the evaluation of respondents regarding their perception of cultural and linguistic differences. The answer was constructed on a scale of 1-5 (score 1 corresponds to the view of

cultural differences as a threat while 5 sees cultural differences as an opportunity). Most of the students (46%) express the idea that cultural and linguistic differences are an opportunity while only 3.2% express the opposite extreme. Mean and standard deviation confirms the tendency towards higher score values, favouring answers that reflect greater openness towards cultural differences. Only in Lithuania shares and statistical test indicate a slightly different distribution.

Table 20 - Evaluation of cultural and linguistic differences (% of '1' and '5' scores)

	A threat (%)	An opportunity (%)	Mean	St. Dev.
BELGIUM	4.2	43.7	3.99	1.111
FRANCE	0.5	61.6	4.43	0.831
GREECE	2	49.4	4.17	0.988
ITALY	3.3	40.7	3.95	1.085
LITHUANIA	6.4	29.2	3.57	1.179
PORTUGAL	1.8	57.2	4.28	0.969
Total	3,2	45,9	4,04	1.077

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 21 reports the perception of students when they think about the meaning of rights. Most of the students (58.7% of the overall sample) declared that rights should be the same for everyone: 13.7% of students identify the meaning of rights as law or obligation that shape individual behaviour; 27.7% of students think about rights as their own rights. The distribution of shares of students' perception about rights follows the same pattern in each country except for Lithuania where students are more equally distributed in the three options.

Table 21 - 'Rights' are seen as (% of chosen answer):

	Law	MY rights	Same for everyone
BELGIUM	18.1	30.7	51.3
FRANCE	20.4	19.7	59.9
GREECE	4.1	24.3	71.5
ITALY	8.4	34.8	56.8
LITHUANIA	23.1	34.2	42.7
PORTUGAL	10.3	18	71.7
Total	13.7	27.7	58.7

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 22 shows the knowledge of the United Nations Convention on the Rights of the Child among students. The overall distribution says that 61.7% of the respondents know about the existence of this kind of convention while 38.3% do not know it. The knowledge of the UN Convention seems to be particularly widespread among students from Portugal (78.6), Greece (71.4) and Belgium (65.5%) while students from France (48.8%), Italy (42%) and Lithuania (53.4) are less aware of it.

The preferred channel through which students declared to have known the existence of the UN Convention is school (35.9%), followed by TV programmes (34.1%), the Internet (21.3%) and their families (8.6%).

Table 22 - Knowledge of the UN Convention on the Rights of the Child

	yes	no	(n)
BELGIUM	65.5	34.5	476
FRANCE	51.2	48.8	431
GREECE	71.4	28.6	568
ITALY	58	42	674
LITHUANIA	46.6	53.4	579
PORTUGAL	78.6	21.4	500
Total	61.7	38.3	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 23 reports the perception of risks related to episodes of violence and discrimination in various contexts. The possible

answers were on a scale of 1-5. Score 1 is equal to a perceived minimum or null risk, while score 5 indicates maximum risk. Table 23 shows only respondents which answered 4-5 point in that scale.

The overall sample perceived school as one of the riskiest place (60.1% of students declared that school is 4 or 5 risky). The perception of risk emphasizes also the friend-networks and religious associations as places at great risk of discrimination, abuses and violence (25.1% of students see religious associations as risky and 29.1% see friend-network as risky). Police, family and sport activities are perceived as relatively safe – less than 20% of the sample perceived those places as risky.

Table 23 - Perception of risks for a child (only 4-5 score %)

	Family	School	Police	Religious associations	Sport activities	Friend-networks	(n)
BELGIUM	18.9	62.1	18	35.8	11.4	15.3	476
FRANCE	18.7	68.1	38.7	35.9	8.4	20.2	431
GREECE	24.1	74	23.3	33.3	26.1	33.4	568
ITALY	13.9	54.6	7.1	8.5	18.2	45.7	674
LITHUANIA	24.3	43.5	11.6	20.3	21.1	24	579
PORTUGAL	18	62.5	9.5	25.5	32.1	28.2	500
Total	19.6	60.1	16.8	25.1	19.9	29.1	3,228

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Table 24 shows the preferred referent to whom student would like to talk in case of episodes of discrimination and violence. The shares reflect the percentage of students that answered 'yes' to the direct question. Most of the respondents indicated friends (65.7%) as a possible interlocutor in case of need, followed by parents (47.2%) and schoolmates (42.8%). Only 30.3% of the sample would talk with teachers. Unfortunately, 19.5% of the sample admits to avoid talking about episodes of discrimination and violence with anyone.

Table 24 - Talking about episodes of discrimination and violence (% of 'yes' answer)

	nobody	parents	teachers	friends	schoolmates	(n)
BELGIUM	18.9	58.1	29.7	78.8	43.6	391
FRANCE	17.2	32.7	15.5	52.9	30.4	431
GREECE	14.8	61.6	50.7	84.9	63.7	481
ITALY	18.5	46.9	31.9	71.9	57.1	577
LITHUANIA	31	34.4	24.8	40.1	23.2	436
PORTUGAL	17.2	48.6	26.4	61.9	31.6	459
Total	19.5	47.2	30.3	65.7	42.8	2,775

Source: Survey Data- Project: 'I Have Rights' (Six Countries: 3,228 students).

Conclusions

The research shows two different "models" of school systems: the first one, that we can name the "Francophone model" (Belgium and France, with Lithuania as an exception), where school has to produce specific skills (above all, the knowledge of intercultural competence); the second one, "Mediterranean model" (Italy, Portugal and Greece), where school is intended as a provider of generalist skills (where the theoretical consciousness is the most relevant competence).

As the "multicultural context" index confirms, all the countries seem to be open to diversity and the evaluation of the students about their relationship with people coming from other countries and the presence of teachers in their schools coming from abroad is positive. Most of the students (and teachers, too) express the idea that cultural and linguistic differences are an opportunity while only 3.2% expressing the opposite "view"; in France, Belgium and Lithuania the students are bi- or multilingual, while in Italy, Portugal and Greece they tend to speak more than one language at school, although they do not outside this context.

At the same time, it is possible to mark the different perception of immigration and diversity: for example, 42.2% of French teachers declared that there are too many migrants in their country (and in Belgium and Portugal around 30% of teachers hold this view), while in Italy and Greece the percentage of teachers who believe there are too many migrants in their countries is lower (Italy 7.8%, Greece 4.7%). Furthermore, France and Belgium report the biggest share of

students who do not agree with the idea that teachers should also be the expression of the cultural minorities in different countries.

In a nutshell, the research highlights two different approaches to multicultural integration: while the first model teaches specific courses on human rights and integration, the second model seems to perceive the human rights as naturally included in the school system. Lithuania presents an original situation compared to the other countries, characterized by a significant presence of bilingualism, it stands somewhere in the middle between the two models.

In this general framework, the knowledge of the United Nations Convention on the Rights of the Child at school seems to be extremely poor among teachers: only 2.5% of teachers declared that this kind of Convention is well known at school, while 14.6% of the sample reported a complete absence of knowledge about it. As opposed to the students, among whom 61.7% knew about the existence of the United Nations Convention on the Rights of the Child while 38.3% did not. The knowledge of the UN Convention seems to be particularly widespread among students from Portugal (78.6), Greece (71.4) and Belgium (65.5%), while students from France (48.8%), Italy (42%) and Lithuania (53.4) are less aware of it.

The overall sample of teachers perceives the family as one of the riskiest places for children in terms of episodes of violence and discrimination. The perception of risk from the students' sample also emphasizes friend-networks and religious associations as places at a great risk of discrimination, abuse and violence. Police, family and sport activities are perceived as relatively safe – less than 20% of the sample perceived these places as risky. The majority of students claimed they had witnessed a fight. Witnessing episodes of racism is lower (but not irrelevant – 30.8% of the sample said that they had been witnesses of racist episodes), while the episodes of bullying included 11.8% of the overall sample. Greece and Lithuania are the countries where the situation seems more dangerous. Most of the respondents indicated friends (65.7%) as a possible interlocutor in case of need, followed by parents (47.2%) and schoolmates (42.8%). Only 30.3% of the sample would talk with teachers. Unfortunately, 19.5% of the sample admitted they avoided talking with anyone about episodes of violence and discrimination.

If talking about racism and discrimination seems a common habit, it is not the same for the participation in intercultural projects, but school should be an essential instrument to promote the integration in all the countries taken under investigation.

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APPENDIX

1.A – QUESTIONNAIRE FOR TEACHERS, SCHOOLS DIRECTORS AND ADMINISTRATIVE STAFF

SECTION 1: PERSONAL DETAILS

1. Gender

	Value	Percentage
Male	210	22.6
Female	720	77.4
Total	930	100

2. Year of birth

	Value	Percentage
1950-1960	170	18.0
1960-1970	319	33.7
1970-1980	286	30.2
1980-1990	140	14.8.
After 1990	31	3.3
Total	946	100

4. Place of birth *(please, state the country where you were born)* The data could not be aggregated

5. Country of Residence

	Value	Percentage
BELGIUM	67	7,0
FRANCE	187	19,6
GREECE	150	15,7
ITALY	168	17,6
LITHUANIA	228	23,9
PORTUGAL	153	16,1
Total	953	100,0

6. Qualifications

	Value	Percentage
Professional diploma	1	0.1
High school diploma	10	1.1
High technical diploma	104	11.0
Bachelor degree	457	48.4
Master degree	311	32.9
Phd or equivalent	61	6.5
Total	944	100

7. Years of experience in teaching/working in schools

	Value	Percentage
1-5	129	13.7
6-10	123	13.0
11-15	112	11.9
16-20	122	12.9
21-25	149	15.8
25+	310	32.8
Total	945	100

8. Have you always worked in schools of the same level (primary, lower and upper secondary)?

	Value	Percentage
Yes	611	64.7
No	333	35.3
Total	944	100

Also elementary	Value	Percentage
Yes	18	32.1
No	38	67.9
Total	56	100

Also medie	Value	Percentage
Yes	54	81.8
No	12	18.2
Total	66	100

Also high school	Value	Percentage
Yes	23	43.4
No	30	56.6
Total	53	100

Also university	Value	Percentage
Yes	6	12.2
No	43	87.8
Total	49	100

9. Have you always worked in schools located in the same city?

	Value	Percentage
Yes	341	36.5
No	593	63.5
Total	934	100

10. Which languages do you speak?

Multilanguage	Value	Percentage
No	44	5.0
Yes	843	95.0
Total	887	100

11. Which training courses did you attend in 2016?

Interculturalism	Value	Percentage
Yes	238	27.8
No	617	72.2
Total	855	100

Inclusive teaching	Value	Percentage
Yes	166	23.0
No	557	77.0
Total	723	100

Other	Value	Percentage
Yes	407	56.4
No	315	43.6
Total	722	100

12. Have you ever had students coming from a country different from your country of residence?

	Value	Percentage
No, never had	128	13.5
Yes, but only in the past, I have none now	214	22.6
Yes now I have students coming from different countries	603	63.8
Total	945	100

12a. If yes, from which countries?

European member	Value	Percentage
Yes	514	62.7
No	306	37.3
Total	820	100

Non eu countries	Value	Percentage
Yes	449	62.7
No	357	37.3
Total	806	100

Africa	Value	Percentage
Yes	449	55.2
No	365	44.8
Total	814	100

Asia	Value	Percentage
Yes	263	33.2
No	530	66.8
Total	793	100

North america	Value	Percentage
Yes	51	6.5
No	729	93.5
Total	780	100

Central\south america	Value	Percentage
Yes	153	19.4
No	634	80.6
Total	787	100

Oceania	Value	Percentage
Yes	22	2.8
No	753	97.2
Total	775	100

13. Do you ever spend your spare time with people whose families come from a country different from your country of residence?

	Value	Percentage
Never	103	10.9
Yes but only in the past	84	8.9
seldom	481	50.7
Very often	280	29.5
Total	948	100

13a. If yes, in which context? (please tick off only the most relevant)

Context	Value	Percentage
Sport	86	10.6
Associations	102	12.6
Friends	599	74.0
Religion	23	2.8
Total	810	100

Associations	Value	Percentage
Yes	18	19.4
No	75	80.6
Total	93	100

Friends	Value	Percentage
Yes	106	86.9
No	16	13.1
Total	122	100

Religion	Value	Percentage
Yes	11	12.4
No	78	87.6
Total	89	100

14. Have you ever had or have you now neighbours coming from a country different from your country of residence?

	Value	Percentage
No, never	371	39.1
Yes, in the past	250	26.4
Yes, at this moment	327	34.5
Total	948	100

14a. If yes, how did you or do you get along with them?

	Value	Percentage
Negative	8	1.3
2	12	2.0
3	98	16.3
4	155	25.7
Positive	329	54.7
Total	602	100

SECTION 2: RIGHTS

15. Do you think that the United Nations Convention on the Rights of the Child is a very well known document?

	Value	Percentage
Not at all	139	14.6
2	345	36.3
3	338	35.6
4	104	10.9
Well know	24	2.5
Total	950	100

16. Do you think that the respect of the United Nations on the Rights of the Child is sufficiently guaranteed in schools?

	Value	Percentage
Not at all	34	3.6
2	131	13.8
3	301	31.8
4	361	38.1
Very guaranteed	129	12.7
Total	947	100

17. Do you think that the main goals of education today are: *(please, sort by relevance 1 = the least relevant / 4 = the most relevant)*

Active citenzship	Value	Percentage
1	295	31.4
2	214	22.7
3	249	26.5
4	183	19.4
Total	941	100

Base knowledge	Value	Percentage
1	292	31.1
2	206	21.9
3	235	25.0
4	207	22.0
Total	940	100

Personal capacities	Value	Percentage
1	259	27.5
2	257	27.3
3	257	27.3
4	169	17.9
Total	942	100

Specific knowledge	Value	Percentage
1	259	27.6
2	213	22.7
3	181	19.3
4	286	30.4
Total	939	100

18. Do you think that human rights education is already included in some subject areas?

	Value	Percentage
Yes	839	89.2
No	102	10.8
Total	941	100

18a. If yes, in which subjects? *(please rate the relevance)*

History	Value	Percentage
Never	20	2.3
2	93	11.1
3	207	24.7
4	303	36.2
Very often	215	25.7
Totale	838	100

Literature	Value	Percentage
Never	15	1.8
2	112	13.7
3	260	31.6
4	303	37.0
Very often	130	15.9
Total	820	100

Natural sciences	Value	Percentage
Never	203	26.7
2	220	28.9
3	208	27.3
4	96	12.6
Very often	34	4.5
Total	761	100

Social sciences	Value	Percentage
Never	23	2.7
2	25	3.0
3	151	18.0
4	305	36.7
Very often	324	39.1
Total	828	100

Mathematics	Value	Percentage
Never	368	48.4
2	204	26.8
3	146	19.2
4	32	4.2
Very often	11	1.4
Total	761	100

Foreign languages	Value	Percentage
Never	46	5,8
2	151	19,1
3	274	34,6
4	241	30,4
Very often	80	10,1
Total	812	100

All the subjects	Value	Percentage
Never	51	9,4
2	89	16,5
3	238	44,1
4	124	23,0
Very often	38	7,0
Total	595	100

None	Value	Percentage
Never	230	52,6
2	74	16,9
3	96	22,0
4	27	6,2
Very often	10	2,3
Total	501	100

19. Do you think that human rights education main objective are: *(please, sort by relevance 1 = the least relevant / 4 = the most relevant)*

Knowledge of legal instruments	Value	Percentage
1	256	27.5
2	188	20.2
3	181	19.5
4	305	32.8
Total	930	100

Develope personal attitudes	Value	Percentage
1	325	34.8
2	269	28.8
3	179	19.2
4	160	17.1
Total	933	100

Influence class dynamics	Value	Percentage
1	162	17.4
2	257	27.6
3	370	39.7
4	143	15.3
Total	932	100

Favour integration	Value	Percentage
0	1	0.1
1	257	27.5
2	202	21.6
3	203	21.7
4	273	29.2
Total	936	100

20. Do you agree that the basic standards for the United Nations Convention on the Rights of the Child are: *(please, rate the relevance)*

No discrimination	Value	Percentage
1	341	36.4
2	206	22.0
3	167	17.8
4	222	23.7
Total	936	100

No violence	Value	Percentage
1	372	39.7
2	174	18.6
3	168	17.9
4	223	23.8
Total	937	100

Right to education	Value	Percentage
1	285	30.5
2	208	22.2
3	244	26.1
4	198	21.2
Total	935	100

Decent standard of life	Value	Percentage
1	368	39.3
2	183	19.6
3	150	16.0
4	235	25.1
Total	936	100

20a. Would you also include: children's right to be heard in any context in which they express their social and family life?

	Value	Percentage
Disagree	14	1.5
2	49	5.2
3	190	20.2
4	258	27.4
Completely agree	431	45.8
Totale	942	100

21. In which situations do you think it is more likely for children and adolescents to be vulnerable to abuse, violence, threats, insults?

At home	Value	Percentage
1	17	1.8
2	129	13.7
3	303	32.2
4	298	31.6
5	195	20.7
Total	942	100

At school	Value	Percentage
1	13	1.4
2	173	18.4
3	318	33.9
4	288	30.7
5	147	15.7
Total	939	100

In relations with the police	Value	Percentage
0	1	0.1
1	110	11.8
2	331	35.4
3	304	32.5
4	119	12.7
5	70	7.5
Total	935	100

In religious contexts	Value	Percentage
1	105	11.3
2	311	33.3
3	292	31.3
4	158	16.9
5	67	7.2
Total	933	100

In sport associations	Value	Percentage
1	48	5.1
2	254	27.1
3	385	41.1
4	206	22.0
5	43	4.6
Total	936	100

In circles of friends	Value	Percentage
1	48	4.8
2	254	18.2
3	385	35.3
4	206	29.7
5	43	12.1
Total	936	100

22. Do you think that the debate on the rights of children and adolescents in schools should also include: *(please tick off only one)*

	Value	Percentage
Duties	264	28.2
Responsabilities	673	71.8
Total	937	100

SECTION 3 – INTERCULTURAL SKILLS

23. Do you think that teaching in a multicultural context requires specific skills?

	Value	Percentage
Not agree	22	2.3
2	54	5.7
3	196	20.7
4	338	35.8
Completely agree	335	35.4
Total	945	100

24. Which "intercultural competences" (3) do you consider more relevant? *(please rate the relevance)*

(3) For the definition of 'competences' we refer to the RECOMMENDATION OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 23 April 2008 on the establishment of the European Qualifications Framework for lifelong learning, where the definition of 'competence' is "means the proven ability to use knowledge, skills and personal, social and/or methodological abilities, in work or study situations and in professional and personal development. In the context of the European Qualifications Framework, competence is described in terms of responsibility and autonomy"

Consciousness	Value	Percentage
1	361	38.5
2	164	17.5
3	191	20.4
4	222	23.7
Total	938	100

Persona attitudes	Value	Percentage
1	223	22.9
2	267	28.5
3	223	26.7
4	204	21.9
Total	936	100

Knowledge	Value	Percentage
1	214	22.9
2	266	28.5
3	249	26.7
4	204	21.9
Total	933	100

Skills	Value	Percentage
1	233	25.0
2	230	24.7
3	223	23.9
4	246	26.4
Total	932	100

25. Are you able to recognize indicators of cultural affinities or 'style' in students whose families of origin are from the same country?

	Value	Percentage
Not at all	46	4.9
2	142	15.1
3	373	39.6
4	322	34.2
Very much	59	6.3
Total	942	100

26. Do you usually ask students, whose families come from different countries, for information about their history?

	Value	Percentage
Never	60	6.3
2	167	17.6
3	282	29.7
4	271	28.6
Very often	168	17.7
Total	948	100

27. When people tell about places you don't know, do you wish to visit them?

	Value	Percentage
Never	16	1.7
2	53	5.6
3	176	18.6
4	278	29.3
Very often	425	44.8
Total	948	100

28. Do you think that your country accepts too many migrants and refugees?

	Value	Percentage
Yes	212	22.4
2	184	19.4
3	254	26.9
4	148	15.6
No	149	15.7
Total	947	100

29. Would you like to have colleagues coming from a country different from your country of residence?

	Value	Percentage
Yes	96	10.1
2	51	5.4
3	266	28.1
4	257	27.1
No	277	29.3
Total	947	100

30. Have you ever reconsidered stereotypes after teaching or working with foreign students in your school?

	Value	Percentage
Yes	98	10.4
2	132	14.1
3	329	35.0
4	212	22.6
No	168	17.9
Total	939	100

31. Have you ever reappraised your methods of teaching / your approach with the students, as a consequence of having students from different backgrounds and cultures?

	Value	Percentage
Yes	99	10.5
2	104	11.1
3	247	26.2
4	313	33.3
No	178	18.9
Total	941	100

32. Do you agree with the statement: "Schools must act as a tool of integration for foreign students / migrants/refugees"?

	Value	Percentage
Not agree	25	2.6
2	56	5.9
3	181	19.1
4	228	24.1
Completely agree	458	48.3
Total	948	100

1.B – QUESTIONNAIRE FOR STUDENTS

SECTION 1 – STUDENT PERSONAL DATA

1. Gender

	Value	Percentage
Male	1376	42.6
Female	1833	57.1
Total	3209	100

2. Age

	Value	Percentage
13	234	7,3
14	508	15,9
15	816	25,6
16	720	22,6
17	441	13,8
18	325	10,2
Total	3044	100

3. Place of birth and country: The data could not be aggregated

4. Country of residence

	Value	Percentage
BELGIUM	476	14,7
FRANCE	431	13,4
GREECE	568	17,6
ITALY	674	20,9
LITHUANIA	579	17,9
PORTUGAL	500	15,5
Total	3228	100,0

5. If you were not born in the country where you live, how long will you be living here?

	Value	Percentage
Less than 5 years	98	21.7
6-10 years	78	17.3
More than 10 years	275	60.9
Total	451	100

6. Which language(s) do you speak in the following contexts: The data could not be aggregated

a) At home……………   b) At school ………………   c) With friends ……………...

SECTION 2 – FAMILY BACKGROUND

7. In which country were your parents born:

a) Father

In the county of residence	2358	73,6
Abroad	846	26,4
Totale	3204	100,0

b) Mother

In the county of residence	2322	72,4
Abroad	886	27,6
Totale	3208	100,0

7a. Is your father a Belgian/French/Greek/Italian/Lithuanian/Portuguese citizen?

	Value	Percentage
Yes	2787	86.8
No	289	9.0
Don't know	136	4.2
Total	3212	100

7b. Is your mother a Belgian/French/Greek/Italian/Lithuanian/Portuguese citizen?

	Value	Percentage
Yes	2802	87.1
No	293	9.1
Don't know	122	3.8
Total	3217	100

8. Describe your parents' education: *(please, tick off only the highest degree they have completed)*

Father	Value	Percentage
Middle school diploma or GCSE	155	5.7
Compulsory education	269	9.8
Professional diploma	319	11.7
High school diploma	468	17.2
High technical diploma	369	13.6
Bachelor degree	603	22.3
Bachelor degree (second level)	349	12.8
Master degree, Phd or equivalent	186	6.9
Total	2718	100

Mother	Value	Percentage
Middle school diploma or GCSE	108	3.8
Compulsory education	216	7.8
Professional diploma	280	10.1
High school diploma	504	18.2
High technical diploma	263	9.4
Bachelor degree	788	28.3
Bachelor degree (second level)	420	15.1
Master degree, Phd or equivalent	204	7.3
Total	2783	100

(2) Please, complete with your national qualifications
(3) Please, don't remove the EQF Level, as the data will be elaborated taking into consideration the level and not the qualification

9. How did you spend last summer?

With friends	Value	Percentage
Yes	1362	42.1
No	1843	57.1
Total	3205	100

In parents' country of origin	Value	Percentage
Yes	662	23.9
No	2107	76.1
Total	2769	100

With parents	Value	Percentage
Yes	2423	75.6
No	781	24.4
Total	3204	100

Working	Value	Percentage
Yes	547	17.2
No	2647	82.8
Total	3194	100

Studying	Value	Percentage
Yes	956	29.9
No	2239	70.1
Total	3195	100

In holiday camp	Value	Percentage
Yes	636	20
No	2557	80
Total	3193	100

Summer language school abroad	Value	Percentage
Yes	145	4.6
No	3044	95.4
Total	3189	100

At home	Value	Percentage
Yes	1660	52
No	1535	48
Total	3195	100

SECTION 3 – MULTICULTURALISM

10. Have you ever had classmates coming from a country different from your country of residence?

	Value	Percentage
No, never	358	11.1
Yes in the past	670	20.8
Yes, at this moment	2189	68.0
Total	3217	100

11. If yes, how did you rate your getting along with them on a scale?

	Value	Percentage
Negative	57	1.9
2	86	2.9
3	458	15.4
4	853	28.6
Positive	1528	51.2
Total	2982	100

12. Do you ever spend your spare time with people/students whose families come from a country different from your country of residence?

	Value	Percentage
Never	524	16.3
Yes, in the past	282	8.8
Seldom	1165	36.2
Often	1247	38.8
total	3218	100

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12a. If yes, in which context? *(please, tick off only the most relevant one)*

	Value	Percentage
Sport	508	19.3
Associations	74	2.8
Friend-network	2003	76.1
Religious spaces	46	1.7
Total	2631	100

13. Have you ever had or have you now neighbours coming from a country different from your country of residence?

	Value	Percentage
Never	1241	38.8
Yes, in the past	667	20.9
Yes, at this moment	1291	40.4
Total	3199	100

13a. If yes, how did you or do you get along with them?

	Value	Percentage
Negative	153	7.3
2	157	7.5
3	544	25.8
4	508	24.1
Positive	743	35.3
Total	2105	100

14. Did you ever or do you do your homework with classmates whose families come from a country different from your country of residence?

	Value	Percentage
Never	1493	47.2
2	419	13.3
3	575	18.2
4	339	10.7
Very often	335	10.6
Total	3161	100

15. In your class you mainly feel among

	Value	Percentage
Friend	2162	67.2
Acquistance	765	23.8
Stranger	86	2.7
Enemy	47	1.5
Don't know	155	4.8
Total	3215	100

16. Walking in the street, you see migrants and refugees wearing their traditional clothes: what do you think?
(please, tick off only one answer)

	Value	Percentage
They should wear like us	256	8.0
More comfortable like us, but they can do as they want	574	18.0
Is nice seeing differnt people	907	28.4
How they wear is not important	1300	40.7
Don't know	160	5.0
Total	3197	100

17. When you hear of different countries from your own, would you like to visit them?

	Value	Percentage
Yes	2949	92.0
No	254	8.0
Total	3203	100

18. How much do you agree with the following statement: "The presence of migrants and refugess requires stricter control by the Police"

	Value	Percentage
Not agree	429	13.5
2	624	19.6
3	1045	32.8
4	457	14.3
Completely agree	634	19,9
Total	3189	100

19. What do you think about a possible presence of foreign teachers in your school?

Teachers should be an expression of the cultural majority of a country	Value	Percentage
Not agree	576	18.2
2	471	14.9
3	1005	31.8
4	547	17.3
Completely agree	566	17.9
Total	3165	100

Teachers should also represent the minorities	Value	Percentage
Not agree	367	11.6
2	464	14.7
3	1156	36.6
4	575	18.2
Completely agree	594	18.8
Total	3156	100

The nationality of teachers is not relevant	Value	Percentage
Not agree	236	7.4
2	262	8.2
3	516	16.2
4	513	16.1
Completely agree	1663	52.1
Total	3190	100

20. How would you rate your agreement on the presence of foreign teachers in your school?

	Value	Percentage
Not agree	154	4.8
2	208	6.5
3	733	23.0
4	770	24.2
Totally agree	1317	41.4
Total	3182	100

SECTION 4 – RIGHTS

21. Since the beginning of the school year have your ever: *(please answer Yes or No)*

Attend a fight	Value	Percentage
Yes	1635	55.5
No	1318	44.5
Total	2953	100

Involved in a fight	Value	Percentage
Yes	1635	20.3
No	2353	79.7
Total	2954	100

Attend racist episode	Value	Percentage
Yes	995	33.7
No	1955	66.3
Total	2950	100

Involved in a racist episode	Value	Percentage
Yes	245	8.3
No	2704	91.7
Total	2949	100

Be build	Value	Percentage
Yes	380	12.9
No	2570	87.1
Total	2950	100

Attend bullyng	Value	Percentage
Yes	912	30.9
No	2037	69.1
Total	2949	100

22. In the previous school year how often have you:

Talked about discrimination (3)	Value	Percentage
Never	482	15.2
2	496	15.4
3	868	27.0
4	778	24.2
Very often	584	18.2
Total	3208	100

Working in group	Value	Percentage
Never	180	5.6
2	219	6.8
3	643	20.0
4	988	30.8
Very often	1177	36.7
Total	3207	100

Intercultural project participation	Value	Percentage
Never	939	29.4
2	698	21.9
3	839	26.3
4	441	13.8
Very often	272	8.5
Total	3189	100

School trips and camp	Value	Percentage
Never	431	13.5
2	515	16.0
3	782	24.4
4	745	23.2
Very often	736	22.9
Total	3209	100

(3) By 'racism' we mean any act or behaviour showing prejudice, discrimination, hate or antagonism directed against someone of a different race, nationality, gender, culture, language, religion, ethnicity based on the belief that one's own group is superior .

23. In the previous year how often have you ever:

Browse racist websites	Value	Percentage
Never	2493	77.9
2	307	9.6
3	217	6.8
4	83	2.6
Very often	100	3.1
Total	3200	100

Browse anti-racist websites	Value	Percentage
Never	1893	59.1
2	435	13.6
3	447	14.1
4	237	7.4
Very often	185	5.8
Total	3297	100

Read racist post on social networks	Value	Percentage
Never	900	28.1
2	611	19.1
3	753	23.6
4	484	15.1
Very often	451	14.1
Total	3199	100

Take part on discussion about racism on the web	Value	Percentage
Never	1731	54.2
2	419	13.1
3	457	14.2
4	314	9.8
Very often	280	8.7
Total	3201	100

24. Do you think that cultural and linguistic diversity are:

	Value	Percentage
A threat	101	3.2
2	153	4.8
3	721	22.6
4	752	23.6
An opportunity	1465	45.9
Total	3192	100

25. When you hear the word "right", you think of: *(please, tick off only one)*

	Value	Percentage
Law, obligation	436	13.7
My rights	883	27.7
We should have the same rights	1872	58.6
Total	3191	100

26. Are you aware of the existence of the United Nations Convention on the Rights of the Child?

	Value	Percentage
Yes	1974	61.7
No	1225	38.3
Total	3199	100

27. If yes, how did you find out about it? *(please, tick off only the main source)*

	Value	Percentage
Tv	699	34.1
On the web	437	21.3
At school	736	35.9
In family	177	8.6
Total	2049	100

28. In which situations do you think it is more likely for children to be vulnerable to abuse, violence, threats, insults?

At home	Value	Percentage
Never	758	23.8
2	981	30.8
3	821	25.8
4	394	12.4
Very often	229	7.2
Total	3183	100

At school	Value	Percentage
Never	158	4.9
2	318	10.0
3	799	25.0
4	1078	33.8
Very often	840	26.3
Total	3193	100

With police forces	Value	Percentage
Never	876	27.7
2	996	31.5
3	757	23.9
4	304	9.6
Very often	229	7.2
Total	3163	100

Religious associations	Value	Percentage
Never	887	27.9
2	725	22.8
3	768	24.2
4	499	15.7
Very often	297	9.4
Total	3176	100

Sport associations	Value	Percentage
Never	649	20.4
2	983	30.9
3	917	28.8
4	425	13.3
Very often	210	6.6
Total	3184	100

Friend-network	Value	Percentage
Never	620	19.5
2	801	25.2
3	836	26.3
4	546	17.2
Very often	377	11.9
Total	3180	100

29. If you witnessed episodes of abuse, violence, threats, insults at school, what did you do?

Turn away	Value	Percentage
Never	1449	51.2
2	622	22.0
3	494	17.4
4	148	5.2
Very often	118	4.2
Total	2831	100

Looked at it	Value	Percentage
Never	1318	46.9
2	625	22.2
3	491	17.5
4	200	7.1
Very often	178	6.3
Total	2812	100

Ask for help to other students	Value	Percentage
Never	905	32.3
2	526	18.6
3	694	24.8
4	440	15.3
Very often	237	8.3
Total	2802	100

Ask for help to teachers	Value	Percentage
Never	979	34.9
2	438	15.3
3	571	20.3
4	445	15.7
Very often	368	12.8
total	2801	100

Intervened immediately	Value	Percentage
Never	845	30.3
2	519	18.2
3	589	20.9
4	393	13.8
Very often	450	15.8
Total	2796	100

30. If you witnessed episodes of abuse, violence, threats, insults at school, who did you talk to about it? *(please answer Yes or No)*

Nobody	Value	Percentage
Yes	540	19.5
No	2235	80.5
Total	2775	100

My parents	Value	Percentage
Yes	1318	47.2
No	1475	52.8
Total	2739	100

Teachers	Value	Percentage
Yes	842	30.3
No	1937	69.7
Total	2779	100

Friends	Value	Percentage
Yes	1838	65.7
No	961	34.3
Total	2799	100

Schoolmates	Value	Percentage
Yes	1193	42.8
No	1597	57.2
Total	2790	100

31. At school I feel

Free to say what I think	Value	Percentage
Never	259	8.2
2	456	14.4
3	802	25.3
4	760	23.9
Very often	897	28.3
Total	3174	100

Free to wear like I want	Value	Percentage
Never	331	10.4
2	420	13.2
3	653	20.5
4	646	20.3
Very often	1140	28.3
Total	3190	100

Welcomed and respected for what I am	Value	Percentage
Never	166	5.2
2	368	11.6
3	695	21.8
4	860	27.0
Very often	1094	34.4
Total	3183	100

32. How would you rate your willingness to listen to what the others say?

Are you opened to what others say?	Value	Percentage
Not at all	124	3.9
2	205	6.5
3	708	22.3
4	1126	35.5
Very much	1009	31.8
Total	3172	100

33. How would you rate the kind of language used between adults (teachers, administrative staff, etc.) and students at school?

	Value	Percentage
Formally (cold)	352	11.1
2	622	19.6
3	1348	42.5
4	606	19.1
Informally (colloquial)	246	7.8
Total	3174	100

(4)

(4) By 'formal language' we mean a language reflecting some kind of hierarchy between adults and students, as opposed to familiar/equal language ('non formal')

Soft-skills for Teachers to Learn and Work in Multicultural Contexts.
A Self Reflection Tool*

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Abstract

The contribute presents a self-reflection tool for formative assessment administered to teachers attending a postgraduate course in "management of schools in multicultural context". The tool follows the Deardorffs' model of intercultural competence (2006a, 2006b; 2009; 2015) and aims to highlight the most important components that a teacher or a group of teachers still

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have to develop in order to strengthen their soft-skills to learn and work in multicultural contexts. Authors want to validate this tool for the Italian context to help teachers' trainers to understand the needs of in training groups and realizing tailored training sessions. Positive results from the first administration of the tool show that it is easy to respond for the most of participants, allows reflection on multicultural situations and interactions, identified the needs of soft-skills for multicultural context that could be in deep discussed during training sessions. On the contrary negative results show the need to improve the clarity of some items.

Keywords: soft-skills, multicultural context, formative assessment, critical reflection

The Critical-reflective Practitioner in the Multicultural School

The work of teachers, while configured as intentional and conscious, implies knowledge and representations not always validated and negotiated. Teachers use assumptions that allow them to give meaning to their experience. Assumptions are beliefs we have about the world and are so rooted in our way of thinking that they do not need to be explained. Many scholars use different terms to describe these beliefs. Mezirow defines them as "meaning perspectives" describing them as:

> An habitual set of expectations that constitutes a frame of reference, which we use in the projection of symbolic models, and which acts as a system of beliefs (almost tacit) to interpret and evaluate the meaning of the experience (Mezirow & Taylor, 2009, p. 40).

Brookfield describes assumptions (Brookfield, 1995) and divides them into three categories:

• paradigmatic assumptions, "structural axioms we use to give order to the world" (p. 2);

• prescriptive assumptions, "assumptions through which we expect that a certain thing must happen in a particular circumstance" (p. 3);

• causal assumptions, "assumptions that help us to understand how the different parts of a system work together and the conditions within which to imagine how to change this process" (p. 4).

Kelly (2004), situating his studies in the research field called constructive alternativism, according to which there are many alternative valid modalities for interpreting reality, proposes the concept of personal constructs. These are mental schemes through which people interpret themselves and the reality around them. Founding his research on Perry's psychological model (1970) and on philosophical research, King and Kitchener (2004) use the constructs view of knowledge and concept of justification. The study by King and Kitchener empirically demonstrates how the way in which the subjects represent knowledge influences the way in which they justify some actions rather than others.

Table 1 Examples of assumptions (Brookfield, 1995)

Type of assumptions	Example
paradigmatic	The assumption that learning is something that happens in the mind of a person and is not the result of a collective work.
prescriptive	The assumptions that tell us, for example, how teachers or students should behave, what should be the educational project to follow in class, what should be the respective duties between teachers and students.
causal	The assumptions that we use when we make a learning contract with the students and we expect that this increase their involvement, because we have an agreement with them. Another case is when a teacher uses a note on the register, thinking that it generates a positive behaviour in the future.

All these contributions, while using different terms, agree that there are perspectives that determine the conditions on the basis of which the meaning of an experience is generated. For example, when a teacher uses a meaning perspective he selectively orders what he would like to facilitate and how the learning occurs in his students. As Mezirow wrote meaning perspectives provide us with criteria for evaluating what is right and wrong, good and evil, beautiful and ugly, true and false (2003). Meaning perspectives lead us to believe that things are exclusively as we see them and that what we believe to be reality cannot have any alternative interpretation.

To be able to act intelligently in the contexts of professional practice there is a need to discuss our assumptions and the way we think about the world. We need to validate our ideas and assumptions to gain the awareness to transform and develop our courses of action. Validation is more a social process than an individual one. It involves not only our experience, in which we find evidences that support personal representations, but also the dialogue within which we use symbols, narratives and words for understanding a phenomenon. For the school environment and for teachers, the validation process is a matter of recognition, decomposition, analysis and search for criteria that legitimize professional action. At this regard Grabove (1997) argues that:

> the validation of how and what a person knows and learns is rooted in communications, - in critical discourse - occurs when people are encouraged to change, defend and make explicit their beliefs, when they are called to bring the evidence and the reasons to support these beliefs, when they are encouraged to take a position on the topics (p. 98).

There are two ways to validate one's own thought. The first is the empirical-analytical validation; the second is the consensual validation. In the first case, the professional acts with a researcher's perspective, investigating the practice to understand if this is valid and plausible. In the second case, negotiation is used to find a consensual agreement on the plausibility of an action or practice (Fox, 1997). In the empirical-analytical validation, practitioners search for evidences and data that support their own statements. This means that the authority (scientific, normative, moral) assures that the empirical evidence provides security on the validity of its thoughts or its actions. Consensus validation uses the mediation with an interlocutor in order to understand what is intended to communicate (Habermas, 1986). The consensual validation is therefore based on the rational dialectic that, unlike the everyday conversation, aims to explain the criteria within which conversations take shape and define themself as valid. The rational dialectic means searching for shared criteria within which to develop a communication that aims to

reach the mutual understanding of an event or the definition of a common meaning.

It becomes central, therefore, to recognise how much learning derives from a shared work that takes place within school community. Consequently this shared work increases one's readiness to accept the perspectives of others, through the consensual validation of the ideas expressed. Theories and models in the next paragraph could help teachers having more elements to analyse and validate their own assumptions on different cultures. Theories and models in the next paragraph could help teachers having more elements to analyse and validate their own assumptions on different cultures.

Theories and Models for Multicultural Soft Skills

The paragraph tries to report the variety of definitions and meanings scholars proposed when studying soft skills needed in multicultural contexts. Although there has been little agreement amongst scholars it seems that models, definitions, meanings and conceptualizations frequently overlap. Following the work of Perry and Southwell (2011) it is possible to describe three main conceptualizations: intercultural competence, intercultural understanding and intercultural communication.

Reviewing literature, intercultural competence can be thought as composed by knowledge, attitude, skills and behaviour. Bennett (1993; 2008) studied similarities between definitions affirming that scholars talk about a "set of cognitive, affective and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts (p. 16)". Other conceptualizations include: knowledge, attitudes, understanding, motivation, skills in verbal and non-verbal communication, communicative awareness, language proficiency, appropriate and effective behaviours, flexibility, tolerance for ambiguity, knowledge discovery, respect for others, empathy, skill of interpreting and relating, skills of discovery and interaction, and critical awareness (Byram, 1997; Heyward, 2002; Lustig & Koester, 2006; Hiller and Wozniak, 2009). Specifically, Byram defined intercultural competence as "intercultural communicative competence" where intercultural communication in a given

social context sets the parameters for the development of such a competence (1997).

Intercultural understanding, another broad concept indicated by Perry and Southwell (2011), comprehends cognitive and affective domains. Knowledge is a fundamental part of the construct; knowledge about one's own and other cultures, but also other characteristics related to attitudes like curiosity and respect (Hill, 2006; Arasaratnam & Doerfel, 2005; Deardorff, 2006b; Heyward, 2002). The other fundamental part of intercultural understanding is the affective component also called intercultural sensitivity. It is worth mentioning that the intensification of culture-driven conflict in parallel to the acceleration of the rhythm of globalization render intercultural understanding an imperative need (Kwok-Ying Lau, 2016)

The third concept on which scholars debated in the last years is that of intercultural communication defined as the ability to communicate with people of different cultures effectively and appropriately (Arasaratnam, 2009). Differently from the previous two constructs, Perry and Southwell (2011) citing Lustig and Koester, (2006) remember how intercultural communication is an attribute related to an association between individuals. Fundamental for the concept are empathy, intercultural experience/training, motivation, global attitude and ability to listen during conversation (Arasaratnam & Doerfel's, 2005). At the same time emphasis may be put in the inter discourse analysis as the discourse in intercultural communication by examining the presuppositions in an intercultural communication setting (Scollon, Scollon, & Jones, 2011: 30-31).

One of the most cited models related to competences and multicultural context is the Developmental model of intercultural sensitivity (Bennett, 1986). Intercultural sensitivity is the experience of cultural difference that is dependent on the way a person constructs that difference (Bennet, 1993). Intercultural sensitivity refers to the ability to perceive cultural differences: the more a person is sensitive, the more he or she will perceive and recognize these differences. As the author proposes, the Intercultural sensitivity increases with the active testing of cultural differences. The model explains the development of intercultural sensitivity on a consecutive six stages continuum (Figure 1).

Denial	Defense	Minimization	Acceptance	Adaptation	Integration

Ethnocentric phases   Ethnorelatives phases

Experience of difference
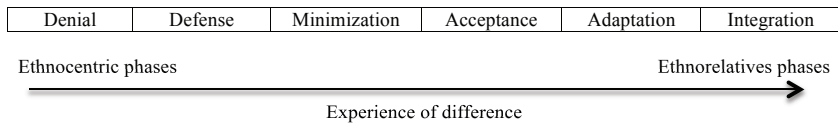
Figure 1 The Bennet's model of Intercultural sensitivity

The six stages are divided in two main phases: ethnocentric and ethnorelative. The ethnocentric phase underlines the use of a monocultural vision to explain the reality. Differently the ethnorelative phase consists in relating different cultures to understand the meaning and specific behaviour of the context. The ethnocentric phase includes the denial, defence and minimization stages, the ethnorelative one the acceptances, ability to adapt and integration.

• denial: the other cultures are considered as irrelevant and indifferent;

• defence: differences are recognized but is still present a polarization between in-group and out-group;

• minimization: differences are minimized and are reflected in one's own culture; This reflection leads to an universalistic system of thought;

• acceptance: culture is understood as one of many others;

• adaptation: behaviours and cognitive style are adapted to the host culture;

• integration: one's own identity allows the co-existence of a multiple cultural identity.

At the end of the third stage there is the shift from the ethnocentric to the ethnorelative point of view thanks to the acquisition of a universalistic system of thought.

A second important model sees competences in multicultural context as a matter of communication. Chen and Starosta (1996) see this kind of competences as the ability to realize appropriate and efficient communicative behaviours. The model explains that the competence has three sub-dimensions: awareness, sensitivity and ability.

• awareness: it is conceived as the understanding of cognitive and cultural characteristic that influences the way to think and behave in a determined culture. This dimension includes both self-awareness and cultural awareness.

• sensitivity: it has been defined as the motivation to understand, admire and accept cultural differences. This dimension includes six elements: self-esteem, self-control, empathy, openness, suspension of judgment and involvement during the interaction.

• ability: it is the ability to reach communication objectives during interaction. It consists of four elements: message skills, self disclosure, behavioural flexibility and management of interactions.

The third model is probably the most discussed and accepted in the literature on competences for multicultural contexts: the Deardorff's model of intercultural competence. Only searching the author's 2006 contribute: "Identification and assessment of intercultural competence as a student outcome of internationalization" in Google scholar is possible to discover that 1490 works cited Deardorff's study. The Deardorff's model is also "the first attempt to reach a shared definition among experts of intercultural competence" (Baiutti, 2016).

In 2006 the author defines intercultural competence as "the ability to communicate effectively in intercultural situations based one's intercultural knowledge, skills, and attitudes" (p. 247-248). Moreover she develops two graphic representations of intercultural competence: the pyramid model (Figure 2) and the process model (Figure 3).
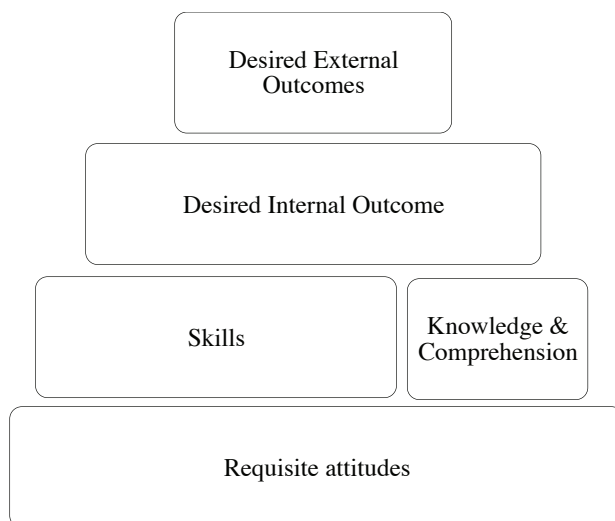
Figure 2 The pyramid model of intercultural competence (Deardorff, 2006; 2009)
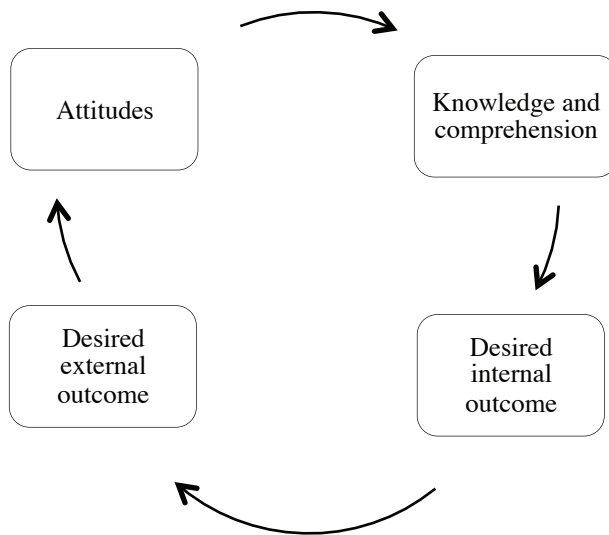
Figure 3 The process model of intercultural
competence (Deardorff, 2006; 2009)

Her model proposes a development process of knowledge, abilities, and attitudes that lead to what she calls internal and external outcomes. Attitudes influence the development of abilities and knowledge and the authors refers to them as respect, openness, curiosity and discovery. Knowledge is linked to a specific culture and leads to self-awareness and sociolinguistic awareness that help to understand the world using different perspectives. Abilities are observing, listening, valuing, analysing, interpreting, and comparing, they allow the acquisition of knowledge. The development of these three components, bring to internal outcomes. These outcomes are adaptability, flexibility, ethnorelativism, and empathy and are related to a shift in our own cultural framework. Finally external outcomes are represented by efficient behaviours and ways of communication realized in multicultural contexts.

Differently from the previous mentioned models, the next one origins from the field of organizational studies. Managers working in multicultural organizations have to pay attention to sociocultural factors. As managers, teachers are merged in an organization, the school, in which students' social cultural values are extremely im-

portant, but intangible, pervasive, and difficult for outsiders to learn. Following we propose to the readers Hofstede's value dimensions.

In their researches Hofstede and his colleague Bond (1984; 1985; 1988; 1993) identified five dimensions of national value systems that influence relationships in working multicultural context:

• power distance. High power distance means that people accept inequality in power among institutions, organizations, and people. Low power distance means that people expect equality in power.

• uncertainty avoidance. High uncertainty avoidance means that members of a society feel uncomfortable with uncertainty and ambiguity and thus support beliefs that promise certainty and conformity. Low uncertainty avoidance means that people have high tolerance for the unstructured, the unclear, and the unpredictable.

• individualism and collectivism. Individualism reflects a value for a loosely knit social framework in which individuals are expected to take care of themselves. Collectivism means a preference for a tightly knit social framework in which individuals look after one another and organizations protect their members' interests.

• masculinity and femininity. Masculinity stands for preference for achievement, heroism, assertiveness, work centrality (with resultant high stress), and material success. Femininity reflects the values of relationships, cooperation, group decision-making, and quality of life.

• long-term orientation and short-term orientation. The long-term orientation includes a greater concern for the future and highly values thrift and perseverance. A short-term orientation is more concerned with the past and the present and places a high value on tradition and meeting social obligations.

The Hofstede's works have been increased by The GLOBE (Global Leadership and Organizational Behaviour Effectiveness) project collecting data from organizations in 62 different countries (Javidan & House, 2001; House, Javidan, Hanges, Dorfman, 2002). The project found similarities with Hofstede's work in dimensions like time orientation, uncertainty avoidance and power distance, but it presents other six dimensions:

• assertiveness. A high value on assertiveness means a society encourages toughness, assertiveness, and competitiveness. Low assertiveness means that people value tenderness and concern for others over being competitive.

• gender differentiation. This dimension refers to the extent to which a society maximizes gender role differences. In countries with low gender differentiation women typically have a higher status and stronger role in decision making. Countries with high gender differentiation accord men higher social, political, and economic status.

• societal collectivism. This term defines the degree to which practices in institutions such as schools, businesses, and other social organizations encourage a tightly knit collectivist society in which people are an important part of a group, or a highly individualistic society.

• individual collectivism. Rather than looking at how societal organizations favour individualism versus collectivism, this dimension looks at the degree to which individuals take pride in being members of a family, close circle of friends, team, or organization.

• performance orientation. A society with a high performance orientation places high emphasis on performance and rewards people for performance improvements and excellence. A low performance orientation means people pay less attention to performance and more attention to loyalty, belonging, and background.

• humane orientation. The final dimension refers to the degree to which a society encourages and rewards people for being fair, altruistic, generous, and caring. A country high on humane orientation places high value on helping others and being kind. A country low on this orientation expects people to take care of themselves. Self-enhancement and gratification are of high importance.

Social values could influence the management of multicultural schools and classrooms. These dimensions could interest teachers and give them tools for identifying and managing cultural differences in their work. Although Hofstede's dimensions are valid, the GLOBE research provides a more comprehensive view of cultural similarities and differences (Daft & Marcic, 2006).

Teachers working in multicultural schools often face big personal difficulties. They should be sensitive to socio-cultural subtleties and understand how to lead, make decision, motive, and control, taking care of different cultures. As it happens in business context it is possible that personal traits, specific cultural context and an incorrect management of the school could contribute to failure in the daily work of teachers. As teachers, their needs for personal learning and

grow is critical and they will be most successful in their work if they became culturally flexible and able to adapt to unknown situations and ways of doing things. For this reason, teachers have to develop cultural intelligence (Daft & Marcic, 2006).

Cultural intelligence (CQ) refers to a person's ability to use reasoning and observation skills to interpret unfamiliar gestures and situations and devise appropriate behavioural responses. Developing a high level of CQ enables a person to interpret unfamiliar situations and adapt quickly. CQ is a practical learning approach that enables a person to understand clues of a culture and respond to situations in culturally appropriate ways. Cultural intelligence includes three components that work together: cognitive, emotional, and physical:

• the cognitive component involves a person's observational and learning skills and the ability to pick up on clues to understanding;

• the emotional aspect concerns one's self-confidence and self-motivation.

• the physical aspect refers to a person's ability to shift his or her speech patterns, expressions, and body language to be in tune with people from a different culture.

In addition to developing cultural intelligence, teachers can prepare for their work by understanding how students or group of students' cultures differs in terms of social value. These values influence how teachers interact with students and colleagues in the school. Leading, motivating, decision-making and controlling are aspects of classroom management that need to be grounded on specific social values. Collective or individual vision of life are important when teachers lead the class in a learning project, ask for students' participation in a decision could be difficult for a student whose culture is high on power distance. Understanding the incentives within a culture is the only way to understand how to motivate students to learn, the need to control the activity in the class often doesn't help teachers to facilitate talent development in students coming from abroad (Daft & Marcic, 2006).

The literature analysis allows selecting different resources to evaluate and assess competences useful in multicultural contexts. In the next paragraph authors present the process of validation of a self-reflection tool (Berardo & Deardorff, 2012) to help teachers

improving interactions in multicultural contexts. It could be used as a formative assessment tool (Dolin, Black, Harlen & Tiberghien, 2018) from which results is possible to realize tailored training sessions on soft-skills for multicultural contexts.

Method

In 1992 the International Testing Commission (ITC) started to develop guidelines for the translation and adaptation of psychological and educational tests. After seven years of work, the guidelines were presented in 1999 at a conference held at Georgetown University in Washington and were later illustrated in the book *Adapting Educational and Psychological Tests for Cross-Cultural Assessment* (Hambleton, Merenda & Spielberger, 2005)

The guidelines are organized into four sections: context, development and adaptation of the test, administration and interpretation of the scores.

• context. This section deals with problems related to the equivalence of constructs in the language and culture for which the test is translated.

• development and adaptation. This section deals with the problems related to the process of adapting the test, from the choice of translators to the statistical methods used to analyse the data.

• administration. This section deals with the problems related to the administration of tests in a language and in a culture different from the original ones, from which a series of guidelines concerning the choice of the administrators, the choice of the item format and the use of time constraints.

• interpretation of the scores. This section deals with the problems related to empirical evidence provided to support the validity and reliability of the translated version of the test, and to the incorrect interpretations of the scores that could derive from it.

Since their first formulation, the guidelines have been disseminated, verified and incorporated into important studies. Based on the results of this process, Hambleton (2001) proposed a revision, which left unchanged the basic principles of the guidelines.

Participants

Respondents are teachers in training, attending a course on "Management of schools in multicultural context". They are 49 teachers (F=44; M=5) with a range of age from 29 to 68 years old. They are all Italian coming from different areas of the country. All of them have a degree, 27 a bachelor, 11 a master, and 11 are PhD. They have different years of experience in teaching (1-5 years= 5; 6-10 years =6; 11-15 years = 16; 16-20 years =13; 21-25 years = 3; more than 25= 6). Most of them, 22 teach in secondary upper school, 20 in secondary lower school; 7 in primary school. They teach different subjects from humanities to STEM, 5 are principals in the school where they work.

Procedure

The first step conducted has been to contact the author of the tool. We asked information about the copyright and the existence of other Italian versions of the instrument. No translation has been conducted for the Italian context.

The second step consisted in a deep reviewing of Darla Deardorff's works, in particular those related to the evaluation of intercultural competence. Moreover other models and authors were considered.

The third step consisted in the Translation/back-translation procedure. In its classic form it consists in four different steps:

1. the first author translated the items into Italian (translation)

2. the second author, who doesn't know the original version, translated the Italian version in English (back-translation)

3. the original and back-translated versions have been compared

4. the items that presented substantial differences between the two versions were examined and modified until authors reached a common agreement on the meaning of the items.

In the last step we administered the formative assessment tool to participants in order to collect answers to items, questions and get their opinions on the clarity of the items.

Instrument

The tool has four different parts. The first part asks participant social-demographic information about his/her work: gender, age, level of study, years of experience in teaching, level of school in which he/she works, and the subject thoughts. In the second part, the participant has to evaluate his/herself through 15 multiple-choice items using a five point nominal scale (very little/very much). Each item represents a dimensions of thoughts necessary to develop intercultural competences and to interact effectively and appropriately with persons from other cultures (see appendix 1). In the third part, two open questions ask participant to think of personal situations related to multicultural context and one's own cultural competence. Specifically the first question helps reflecting on which elements were important during multicultural interactions, the second on how to improve in the items evaluated as underdeveloped. The last part has a single open question asking the participant about the clarity of the items and how to improve the tool.

Data Analysis

We collected answers from participants and analysed data with the aim to describe, represent and summarize in an appropriate manner a problem of interest. Our interest was that to share results in class and proceed with discussion. For this reasons we calculated the index of absolute frequency for each item and produced the relative histograms. Answers to open ended questions were analysed from the authors and grouped when similar (Creswell, 2012).

Results

The first result we want to share is related to the clarity of the items and questions. We asked the participants to generally evaluate the self-reflection tool and give ideas on how to improve it. We collected their answers with a last open question. The most of respondents think that the items and questions are clear and they had no difficulty to respond (Figure).
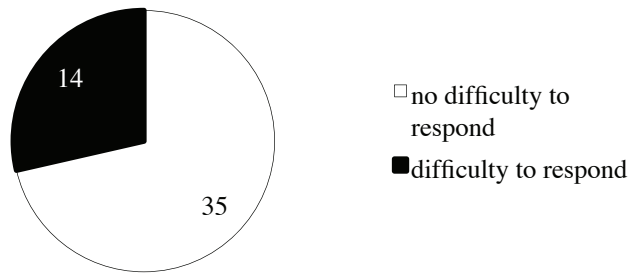
Figure 4 - Participants' answers related to
clarity and easiness of the tool

Suggestions to improve the tool came out from the participants'
answers. The item "tolerance for ambiguity" is not clear for some
participants and it needs to be explained better when presented. The
second problem relates to the concept of "culture" used generally
in the items. Following suggestions from the participants, it needs
to be extended and specified giving it a context like for example
family, education or feeding.

Continuing analysing the data, the authors noted that respond-
ents evaluate themselves positively on the majority of the items.
The most of participants evaluate them with high scores in 10
out of 15 items. These items represent the following dimensions:
respect (valuing other cultures); openness (to intercultural learning
and to people from other cultures); flexibility (in using appropriate
communication styles and behaviours; in intercultural situations);
curiosity and discovery; cultural self-awareness/understanding;
understanding others' world view; skills to listen observe and
interpret; skill to analyse, evaluate, and relate; empathy (do unto
others as they would have done unto them); adaptability (to differ-
ent communication styles/behaviours; to cultural environment.

The group of participants evaluate themselves less positively
in the other 5 items. In these cases scores are distributed on high
values less definitely than for the previous items.
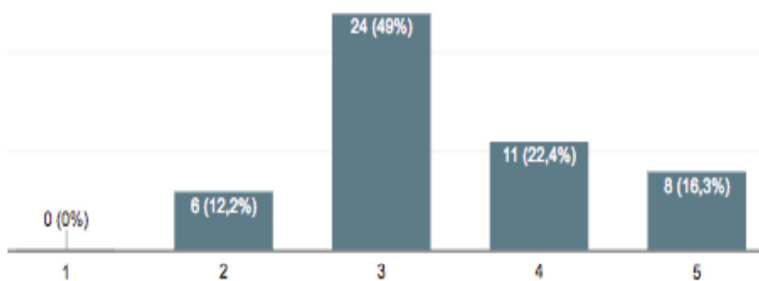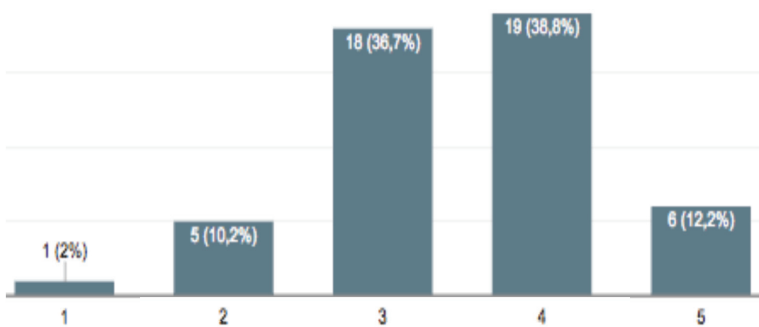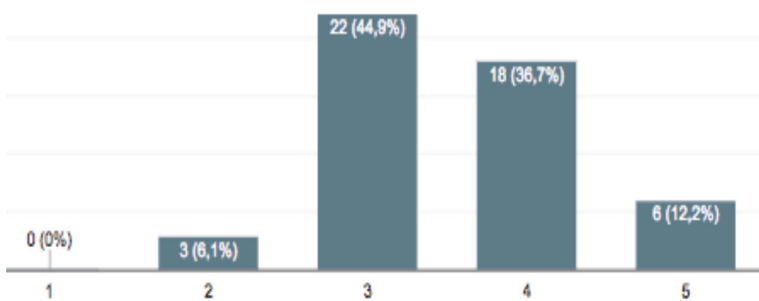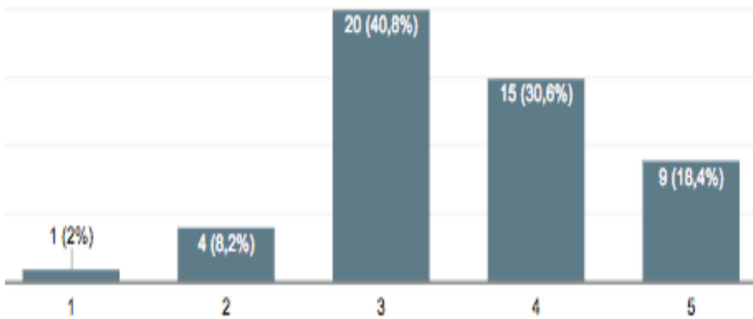
Figure 8 The item "Sociolinguistic awareness (awareness of using other languages in social contexts)"
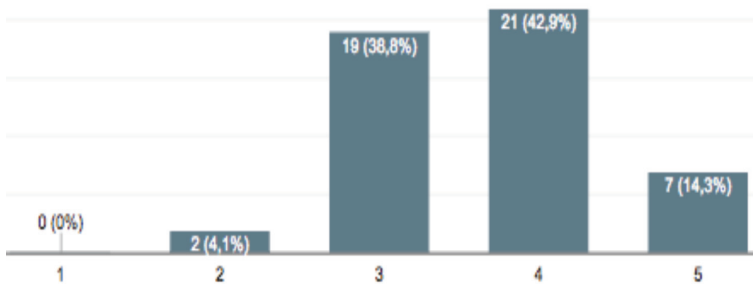
Figure 9 The item "Communication skills"

The previous figures relate to tolerance for ambiguity (Figure 5), withholding judgment (Figure 6), culture specific knowledge (Figure 7), sociolinguistic awareness (Figure 8) and communication skills (Figure 9).

The second part of the self-reflection tool helps to reflect on situations requiring intercultural competence. The first question asks respondent to reflect on what helped them to realise more appropriate and effective interactions. The answers can be grouped in two general dimensions (Table 2). The second question answered by participant is how to continue developing soft-skills for multicultural context. In this case all answers can be grouped in two general dimensions: formal and informal training.

Table 2 Reflecting on the multicultural context in which you live and work, what make you more appropriate and effective in interactions?

Personal characteristics	Experiences and practice
empathy	travelling
passion	volunteering
curiosity	teaching experiences in multicultural contexts
sensitivity	formal training
willingness to know	previous personal experiences
openness	experts in the field of multiculturalism
willingness to welcome the others	informal discussion
listening skills	working in European projects
availability	studying foreign languages and cultures
to be smiling	understanding the cultural history of a person
willingness to give value to other cultures	organizational experiences
sense of respect	

Conclusions

Results obtained in this first administration of the tool will help us to realise training sessions to help participants reflecting and understanding better the skills they already have and use everyday in their work context. Following the above-presented results, in the next training sessions of the postgraduate course on "Management of schools in multicultural context" we will facilitate discussions and activities related to tolerance, withholding judgment, culture specific knowledge, sociolinguistic awareness, and communication skills. We aim with these training sessions to facilitate reflection and contribute to change teachers' meaning perspectives if needed.

Mezirow's theory (2003) affirms that meaning perspectives transformation is the most important process in learning. This idea situated in multicultural work contexts such as school, could means that perspectives transformation is one of the most important process for teachers who want to develop soft-skills. Competent professionals who are aware of this process can identify themselves in others' perspective. They know how to manage a dialogue that involves a conscious exploration of the relationship between their own problematic situation and similar problems related to other cultures and set of minds. To develop soft-skills for multicultural

context, the school should support teachers to become empathic and open to other perspectives, facilitating them to meet colleagues prepared to listen and available to reach a common background or a synthesis of all perspectives. This process develops communities where a person can experience a situation in which to access necessary information to solve a cultural problem, where it is possible to reflect critically on personal assumptions. Interaction with other colleagues is a necessary condition to identify and appreciate points of view other than their own. There are, for example, social and organizational cultures that call for excessive reliance on authority or which interpret conflicts and diversity as a disvalue, developing fear and therefore incompetence in the members to face them. There are models of thought in which the desire for unanimity precludes a realistic assessment of possible alternative courses of action. The quality of a decision-making process deteriorates when compliance dominates a group. Compliance includes self-censorship, the illusion of unanimity, and direct pressure on dissenters. Within these climates critical thinking can be replaced by homogeneity that tends to produce irrational actions against those who have a divergent position (Giampaolo & Melacarne, 2017).

The exercise of critical reflection (Fabbri, 2007; 2015) assists the groups in using logic and evidences rather than authority, tradition, to the implicit rules. Consensus can be reached through a dialectic that makes possible to justify requests, apologies and decisions. It is the process of critical reflection that generates a transformative learning that influences the relationships and the organizations in which operate those who live the school. We think of the self-reflection tool as a way to facilitate this process in teachers during their training session and for this reason we will continue to work on its validation.

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Appendix

Self-reflection tool to develop soft-skills in multicultural context (translated and adapted from Berardo & Deardorff, 2012)

PART ONE

Gender:
o   M
o   F

Age:
o   1950-1959
o   1960-1969
o   1970-1979
o   1980-1989
o   1990 and later

Work experience in years:
o   1-5
o   6-10
o   11-15
o   16-20
o   21-25
o   25>

In which grade of school do you teach?
o   primary school
o   secondary lower school
o   secondary high school
o   university

Which subject do you teach?

PART TWO
The items listed below are important in developing soft-skills for multicultural contexts and in interacting effectively and appropriately with persons from other cultures. Please rate yourself on the following items:
5=very high 4=high 3=average 2=below average 1=poor

Respect (valuing other cultures)
5   4   3   2   1

Openness (to intercultural learning and to people from other cultures)
5   4   3   2   1

Tolerance for ambiguity
5   4   3   2   1

Flexibility
(in using appropriate communication styles and behaviors; in intercultural situations)
5   4   3   2   1

Curiosity and discovery
5   4   3   2   1

Withholding judgment
5   4   3   2   1

Cultural self-awareness/understanding
5   4   3   2   1

Understanding others' worldviews
5   4   3   2   1

Culture-specific knowledge
5   4   3   2   1

Adaptability
(to different communication styles/behaviors; to new cultural environments)
5   4   3   2   1

Communication Skills
(appropriate AND effective communication in intercultural settings)
5   4   3   2   1

Sociolinguistic awareness
(awareness of using other languages in social contexts)
5   4   3   2   1

Skills to listen, observe and interpret
5   4   3   2   1

Skills to analyze, evaluate, and relate
5   4   3   2   1

Empathy
(do unto others as they would have done unto them)
5   4   3   2   1

Adaptability
(to different communication styles/behaviors; to new cultural environments)
5   4   3   2   1

Communication Skills
(appropriate AND effective communication in intercultural settings)
5   4   3   2   1

PART THREE
Take all the time you need to reflect on your experiences in multicultural contexts.
Reflect to the situations you lived. What helped you to interact more effectively?

Think about how to improve your skills, especially those you evaluated as "low"

PART FOUR
Help us to improve the tool.
Do you think that the tool is understandable? Did you find it difficult to answer? Your
ideas on how to improve this tool are important.

The Impact of Cultural Projects
While Developing Students' Tolerance

Asta Jankauskienė[1]
Giedrė Strakšienė[2]

Abstract

Non-formal education offers a wide variety of opportunities for comprehensive and versatile child development: various out-of-school events, educational and recreational activities are organized (Jacikevičienė, 2002, Kvieskienė, 2005). One of the possible non-formal education methods is the project. During the project activities, students do not only examine the area of the main problem in depth, get acquainted with the additional literature and the current action in practice, collect various data, monitor, analyse and make conclusions, but they also develop their skills in research work area and deepen their abilities of creativity. This article covers and examines the form of education chosen by teachers of Klaipėda Gedminai Progymnasium (Lithuania), creating and participating in projects, which are based on cultural exchange. The project activities helped in creating

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the conditions for the development of intercultural competence of pupils, which aided to successfully develop the skills of research work and creativity. Projects took place during the years 2013-2015. The project work was merged with history, geography, dance, music, Lithuanian language, technology and information technology lessons.

Keywords: projects, cultural exchange, tolerance, intercultural competence, project activities: cognitive – exploratory, artistic – creative.

Introduction

The unique geographical location and history of the Klaipeda region has led Klaipeda to be a multinational city, inhabited by people with different perspectives, traditions and religions. Here, the Russian, Byelorussian, Ukrainian, Jewish, German, Armenian, Azerbaijani, Latvian, Tatarian, Polish cultures and, of course, Lithuanian culture, are intertwined. When living, working and studying in a multicultural city, it is important to seek for a consensus, while preserving the peculiarity of one's own culture, tolerating and accepting other cultures, together with encouraging communication among all the national communities at the same time.

The lack of tolerance in Klaipeda local schools is a pressing issue. Despite the fact that there is a huge cultural diversity, and it would seem that we should respect and appreciate each other for our differences, pupils' intolerance to other people due to nationality, appearance, opinions, beliefs or even abilities is observed and spotted in classes. In a situation like this, the role of the school becomes imperative. Teachers are looking for new ways and means to help the younger generation to develop tolerance; it is not enough to only spread knowledge and information, there is the need to get the students involved in exiting activities that contribute to reducing discrimination and bullying, together with stimulating tolerance and respect for others.

In order to reduce hate and violent outbreaks, in the years 2013-2015, Klaipėda Gedminai Progymnasium started projects, involving 10 schools in Lithuania. The idea of those projects was to reveal and appreciate the cultural values of other nations, to understand cul-

tural differences while considering similarities. The activities of the projects aimed at strengthening democratic values, human freedoms and natural rights. In addition, attention was paid to broadening the knowledge of other cultures, breaking the stereotypes and unveiling their uniqueness and peculiarity.

Projects, as an active method of education, provide great opportunities for increasing students' broad-mindedness. This method is ideal for developing students' abilities and linking learning to action in the real world. This kind of projects allows the expansion of formal education while adding meaningful informal endeavours. In addition, during the projects, the participants have the opportunity to meet and interact with prominent public figures, who represented different nations. The participants of the project were not only the students, but also their parents, teachers and the whole school community.

The aim – to reveal the characteristics of project activities (cultural exchange), while developing pupils' tolerant attitude towards cultural differences.

Methodology. Action research was applied. (McIntyre, 2007, Noffke & Somekh, 2009; Reason & Bradburry, 2007, and Reeb, 2006). Researchers (Kemmis & McTaggart, 2005) identify class/study group action research. According to the authors, a class/group study is usually conducted by teachers (sometimes together with professional researchers) in order to improve pedagogical practice at school. The most important thing in such a research is to determine how teachers understand their own practices and how a problematic situation is affected or changed during a study. In this analysis, the teacher was assisted by a researcher, whose role was to help the teacher to compare his/her practical experience with theoretical knowledge and models, to help recognize the drawbacks of the activity. Either way, the most important part of the study is the teacher him/herself and the experience s/he gains.

Teachers who were interested not only in the process of analysing the problem, but also in the ability of changing the current situation, behaviour of the students and beliefs (i.e. attitude towards other cultures) and establishing tolerance, were directly involved in the research. The research has been carried out in stages: data collection, theoretical justification of the information received, data interpreta-

tion and appearance of new questions, planning and application of other activities. During the research a variety of empirical evidence has been collected. For instance, in an educological research there are records, students' essays, documents about school management or policy, newspaper articles, teachers' stories, personal reflection texts, lesson plans, interviews with students, their parents or the school community. In this particular study, interviews with students and teachers were organised.

From the responses received, researchers decided which further measures could be taken to build effective collaborations with the target groups during the project. Together with pupils and teachers, specific objectives have been set in order to eliminate current problems and seek joint solutions. Action research requires close interaction between researchers and participants, mutual trust and genuine connection, which obviously requires the experience and competence and communication skills on the researchers' side.

Theoretical framework

In the educational process, projects are described as a learning method that helps to apply the gained knowledge to practice (Petty, 2007, Šiaučiukėnienė, 2006, Rauckienė & Hage 2001). This method is used to help students to apply their theoretical knowledge to practice, be able to work independently, establish the ability to search for missing information, develop creativity and communication skills, raise the motivation for studying. Projects encourage students to link learning and reality, look for connections between theory and practice when solving the main research problem (Teresevičienė, Gedvilienė, 1999). Therefore, the identification of the problem occurs in the early stages of a project, and only later theoretical knowledge is applied while solving it. The learning subjects, environment and accessories become a tool in this case. The project method is most applicable when the goal of it is the development of democracy in a particular socio-cultural environment (Tamošiūnas, 1999: 112). In addition, the whole project is a difficult process, which is why it is divided into separate stages. According to Tamošiūnas (1999), every step has its own logic, tasks and content. Only when one stage is

completely accomplished the project can be moved to the next one. This creates a chain of actions that essentially results in designing the whole project. Given the fact that this activity is a process of creating and applied in various fields, the scientific literature does not distinguish its structure and stages. The project can be developed in many different directions and levels. It is important for the project to be flexible enough (Tamošiūnas, 1999, Teresevičienė, Adomaitienė, 2000). G. Petty (2007) states that successfully adjusted projects are "powerful pedagogical weapons" (Petty, 2007: 343). Speaking about the development of intercultural competences of pupils through project activities, this article will not discuss the concept of a project activity. Let's briefly mention that a project activity is understood as a systematically organised activity which is designed to solve a problem in a way so that the expected result could be obtained. On the other hand, it can be mentioned that both the project and project activities can be understood as a process and a result as a whole (Levickienė & Siniuvienė, 2005/12: 4).

It is worth noting that the advantages of project activities allow taking into account students' different learning abilities and interests, while training is replaced by learning and more diverse sources of information are used; theory is used in practice and vice versa, few subjects are integrated together, etc. P. Sahlberg (2006) emphasizes that the planning of such an activity should be based on all pupils' skills and experiences which are relevant to the learning process, not only on the cognitive and social fields. According to the authors (Petty, 2007, Šiaučiukėnienė, 2006), it is imperative to properly organise the work stages when planning a project and organising further learning. There are six stages that each author describes as follows:

1. Preparation – discussion and definition of the topic, the problem/problems which are relevant to the students are highlighted and identified;

2. Planning – dividing into groups, defining the goal, long-term and short-term tasks (they will form the basis of evaluation), predicting the duration of action, deciding the timing and type of interim results;

3. Execution – information is collected and interpreted, practical tasks are carried out, report for interim results is made;

4. Generalization – finding the solution to the problem(s), getting ready to present the summarized results of the project;

5. Presentation – the results of the project are presented (to class, school, city community, etc.);

6. Evaluation – based on the discussed criteria, contribution to the success of the project is evaluated, feedback to other project participants is provided.

According to D. Šiaulytienė's (2001) observation, activities that are defined in order to solve the problem are no less important. The method is determined by three main components: (i) the principle of project work, (ii) the environment, tools and conditions of the project, (iii) experimental principle. An other author (Šiaulytienė, 2001) claims that a principle of project work requires consistency (problem identification, discussion, analysis, solution research, activity, discussion of results, evaluation). Moreover, during educational projects this principle is supplemented by several provisions – the activities must be carried out creatively, meet the needs and capabilities of the students and have a possibility of continuity. Project environment, tools, conditions are imperative components. Environment is the space where the project takes place in e.g. school. Tools and measures are chosen considering the provisions of pragmatic education, it is important to create excellent conditions for pupils to operate in real life environment. Conditions have a crucial importance when creating an opportunity to manage the time during the project, work independently, collaborate with others while respecting their opinions.

When executing the project, it is essential to determine the main directions its work. Gedminai Progymnasium and their partners' projects were focused on the following areas of work: cognitive – exploratory, artistic – creative.

In school, cognitive – exploratory direction is an integral part of the educational process. Such activity is one of the most effective ways to boost cognitive activeness of learners, it increases pupils' intellectual potential and widens one's creativeness. It is equally important that the social-communicative abilities and skills are also developed in such a process. Organized cognitive – exploratory activity creates preconditions for students to act actively and independently. For instance, to set the goals, freely choose the way of performing tasks, find the right information

and means they are encouraged to find a connection between learned subjects, personal experiences and unknown concepts when developing meaningful relationships. Students are motivated to work and study in cooperation within groups of different size and composition. They are learning to express their opinion in public, explain their points of view, analyse together, solve problems, establish common understanding and make decisions (Lamanauskas & Augienė. 2010).

Artistic – creative direction is a necessity for students: pupils engaging in this kind of activity tend to master subjects of all disciplines a lot easier, thus artistic – creative education is a must for a successful and high quality lifestyle in all fields. This kind of method is orientated towards the process and not the result. Therefore, it allows students to plunge into creative areas and make choices independently, it helps to come up with ideas and the ability to adjust them flexibly eventually, it allows to acquire some practice, to emerge and go through their feelings and emotions in the safest way, it helps to form relationships with other unknown students from the same project. Group work also allows to experience the feeling of unity, the importance of each individual contribution to the overall result, it teaches to understand and accept other opinions, together with staying true to one's own beliefs, and it develops compromise and negotiating skills (Preimontė, 2016**).**

Participants and project organization

Two national thematic projects were held: *This Land Was Given to Us by Fate* ("Šitą žemę mums likimas dovanojo") (September-November, 2013) and *Unified by Different Cultures* ("Skirtingų kultūrų suvienyti") (2014-2015). 120 students (grades 5-10), 68 parents and 31 teachers from different Lithuanian schools were involved directly in the project activities.

Appendix 1. Distribution of direct project participants by school.

Name of the school	Participants	Number
	Students	20
Klaipeda Gedminai Progymnasium	Teachers	6
	Parents	10
	Students	10
Klaipeda Ieva Simonaityte School	Teachers	3
	Parents	6
	Students	10
Klaipeda Litorina School	Teachers	2
	Parents	4
	Students	15
Klaipeda "Santarve" Progymnasium	Teachers	2
	Parents	5
	Students	5
Public institution "Edukateka" (Klaipeda)	Teachers	2
	Parents	3
	Students	10
Klaipeda Jeronimas Kacinskas Music School	Teachers	2
	Parents	8
	Students	10
Klaipeda Children's leisure center	Teachers	3
	Parents	6
	Students	10
Priekule Ieva Simonaityte Gymnasium	Teachers	3
	Parents	8
	Students	15
Vilnius "Sauletekis" Secondary School	Teachers	4
	Parents	10
	Students	15
Kedainiai "Ausra" Progymnasium	Teachers	4
	Parents	8

Preparation phase. The survey started with general questions in order to find out how much the school community is aware of the actual issues. Prior to carrying out the project activities, pupils, parents and teachers were interviewed (questionnaires, discussions, interviews). The results of the research showed that a significant problem is intolerance and negative attitudes towards foreigners, followed by the limited knowledge about national minorities (culture, cultural heritage, etc.) living in Klaipeda, Lithuania.

Planning phase. In order to ensure the smooth execution of the projects and to maximise their impact on the participants, regular

meetings of the project members took place: responsibilities and duties were assigned, aspects of the project implementation were discussed and guidelines for the project quality development were foreseen. Later on possible solutions to the issues were discussed: objectives and goals were set, groups were formed, project plan was made, criteria for success, expected results and possibilities of dissemination were presented.

The project activities were organised by the project coordinators (appointed by the director or project initiator) together with the project implementation team. The project *Unified by Different Cultures* regulated by one coordinator, the choreography teacher, the initiator of the project, who brought together other educational institutions of Klaipeda region for meaningful activities. He periodically organized meetings of the teachers participating in the project, during which aspects of the project implementation were discussed. Further meetings were organized, programs of upcoming events were prepared and possible products of the project were considered. Participants of this project were Lithuanian, English, German, Russian, IT, handcrafts, music and dance teachers.

For a successful execution, the project *This Land Was Given to Us by Fate* was led by three coordinators from all three schools, since these institutions were located in different cities. Each coordinator was responsible for a high-quality meetings of the project participants and for arrival to partner schools. In each institution several project groups meetings consisting of language, music, dance, art and history teachers were held.

Execution phase. Cognitive-exploratory direction. Students participated in cognitive-exploratory activities, conducted a peer survey to find out the standout of young people towards foreigners and to clarify whether the society is tolerant towards these people, collected material about national minorities living in the Klaipeda region and the whole Lithuania, their customs, traditions, national costume, traditional cuisine, folk art; systematized collected material and designed presentations using computer and web applications. Members of the project visited museums, participated in different kinds of exhibitions and excursions.

Artistic-creative direction. Students took part in concerts, where Lithuanian and national minorities' folk dances and songs

were performed and national costumes were shown; during creative workshops students created collages ("Different"), tolerance themed posters, learned to perform, sing, dance, play folk games, cook traditional dishes.

Results

The national project *This Land Was Given to Us by Fate*. The project involved 3 Lithuanian schools located in different regions (Western, Central and Eastern Lithuania); in one of the schools there are students of 11 different nationalities.

Artistic-creative direction. Pupils participated in the collage making creative workshop "Different" ("Kitoks"). Students were working in mixed groups (one student from each partner school). In the beginning, the theme of the workshop was discussed, considered what being DIFFERENT means, debated how one feels when being a member of a cultural minority and experiences related with cultural diversity were shared. Group members expressed their ideas on how to explain a chosen idea as a collage. When the consensus was reached, pupils created their own collages from various selected materials. Later on, groups presented their final products and explained why a certain way of making the collage was chosen and what they wanted to say by their choice.

Participant from one group, a 7th grade student Raminta, revealed:

This artistic-creative activity allowed me to get to know myself better, understand my feelings and my standpoint towards others: it was not easy to adjust to the other members from my team, I did not want to accept their opinion, I felt anger, dissatisfaction, but after hearing the explanations, arguments about the chosen idea and techniques, I realized that my team members have great ideas and one only needs to accept the different opinion and sometimes adjust to it, chiefly, respect it. That was the real lesson about tolerance.

Cognitive-exploratory direction. During the project, excursions around the cities were organized in Kedainiai, Vilnius, Klaipeda, in order to revealed their multiculturalism. Everyone taking part in the activities was able to see historical sites, ancient buildings, got acquainted with the history of each city, circumstances and personalities with an impact on its culture. The effect of this activity is long-term, it complements the knowledge gained through subjects in school, as students have the opportunity to lively see all buildings, places and cultural heritage. The gained experience was shared during "Power of Discovery" ("Atradimų galia") debate. An 8th grade student Evelina said:

I have never been and known anything about the city in central part of Lithuania called Kedainiai. I was amazed by the history, because until now I always thought that Klaipeda is the only city in Lithuania where such a cultural diversity left so many historical traces. A great impression was left by the visit of the mausoleum of Radziwill dukes, which was located in one of the oldest protestant churches. One is to read and discuss history during the lessons, but there is a whole another perception to it – to see the Grand Duchy of Lithuania duke's grave and to hear interesting additional information about the representatives of Radziwill family is invaluable.

Regional project *Unified by Different Cultures*. The project involved 10 different educational institutions in the region (both general education and non-formal education).

Cognitive-exploratory direction. Students, under a teachers' supervision, prepared an e-book (https://issuu.com/sauliusrudelis/ docs/sks_knyga_lt/2) which contained information about customs, traditions, national costumes and traditional cuisine of national minorities living in Klaipeda. The e-book is available in four languages: Lithuanian, English, Russian and German. Each institution taking part in the project had to carry out its own task, collect material for a book on culture and customs of one or two ethnic minorities living in Klaipeda. The material was collected according to the given criteria.

The impact of the activity on pupils was observed during both the process and final meeting. Focus groups had a discussion about the activities that were carried out in order to investigate the impact of the activity. Open-ended questions were presented to the participants (students and teachers had separate questions), answers were recorded in the accepted form of protocol. Even 80% of the students wrote that the majority of information that was collected for the publication was unknown to them. The most interesting part to work with was related to national holidays and traditional cuisine. Some students claimed that while preparing the material for the book, they learned for the first time that there are Azerbaijani and Tatar inhabitants in Klaipeda. Teachers' responses highlighted the

fact that pupils actively participated in the activities and were able to find the information needed only using several trusted sources, although it was difficult for the students to select the most relevant information. Teachers were delighted that students experienced the joy of discovery, they learned new things about national minorities living in Klaipeda they never heard about before.

Cooking of traditional dishes of ethnic minorities living in Klaipeda: pupils together with their teachers chose which cuisine of which minority they will make, did a research about their significance in the context of national traditions and customs. Dishes were made while filming the whole making process. Later on, several short films about the process of making including all the necessary information were made. During the meeting at "Santarve" Progymnasium in Klaipeda, each school representatives showed the films and treated other students with the dishes they made. The impact of the activity was evaluated during the discussion. Students' feedback was obtained using the "Fast Quiz" ("Žaibiška apklausa") method. The activities helped students to get acquainted not only with the culinary heritage of the minorities, but they also learned how to cooperate and developed important values. Some of the students' answers: "It was necessary to work as a team, although it was not easy to share the responsibilities among ourselves. But when we got into the process of making, it was very interesting." (Dominykas) "The most difficult task was to wait for the outcome of Jewish pastries, because the process of cooking is very long. They turned out great and very delicious!" (Gabija) "I learned how to make German pretzels. Now I won't need to go that far to taste them, I can bake it myself!" (Kamile) "The experience I gained is great because my task was to shoot the whole production process. Together with my friend Mantas we had to put the film together as well. A lot of patience was needed and I learned how to work with a film maker program." (Julius)

Conclusions

Project activities took place in all partner schools. All planned activities have been successfully completed. All the activities were

attended by pupils, their parents and teachers. Participants to the project gained competence in developing tolerance, openness to another culture and positive attitude. During the meetings, it was discussed about teaching methods that were used in school when talking about tolerance or multicultural education.

During the projects, cultural values of our own and other cultures were understood, similarities and differences were revealed. Collaborative, empowering and creative activities, learning in a cosmopolitan environment helped establish communication, social and personal skills, improved literacy, creativity, cognition and increased initiative. After acquiring these competences, students shaped their values and attitudes, gained self-confidence, became more open towards other cultures, deepened their knowledge about the Klaipeda region, their own place of residence. Participants of the project became actively involved when developing a strong co-operative, communicative, understanding and mutually respective community. In addition, students learned how to search for information properly, how to critically evaluate and systematize it, how to deliver presentations through various IT programs; they got acquainted with film making software, learning how to create video footage using it. The impact of the project was reinforced through the organisation of some practical activities which gave students a chance to discover, experience, and execute on their own.

During these activities students got more familiar with national minorities' culture, learned what historical circumstances led to the intersection of these cultures, became acquainted with the cultural heritage left by the minorities; examined the attitude of school communities towards foreigners. It can be seen that joint activities in mixed groups helped to achieve the expected results: pupils were developing tolerance, promoted it in their schools, improved intercultural, cognitive and cooperative competence.

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PART 4
DIFFERENT SKILLS

Reflective Intercultural Education and Democratic Competences

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Abstract

The present contribution aims at analysing the level of intercultural competence reached by trainees during the course *IHR – I Have Rights* thanks to the implementation of a specific assessment tool, the RICA Model. In the contribution the model will be presented together with the EUFICCS methodology (from which it has originated) and it will be set in the context of Europe student mobility. The EUFICCS methodology will be also linked to the current work of the Council of Europe on the competences for democratic culture, and common points and perspectives will be underlined and exemplified. Finally, the RICA Model will be applied to trainees' reflective journals and relevant results will be analysed and commented.

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Keywords: democratic culture, intercultural competence, intercultural competence assessment, interculturality, student mobility.

0. Introduction

The assessment of intercultural competence development during the training course *IHR – I Have Rights* was carried out thanks to the implementation of the RICA Model by Lavinia Bracci and Fiora Biagi (Biagi F. & Bracci L., 2012) of the Associazione Culturale Ulisse (ACU). The RICA Model is a developmental assessment model of intercultural competence elaborated in the past years in order to assess the achievement of reflective intercultural competence gained by students experiencing a second culture with the help of reflection. It has been widely applied to American students coming to Italy and other European countries for a semester or a summer programme abroad in the recent years. It is based on reflective education and it implies the use of reflection as a tool in order to evaluate people's attitudes, knowledge, skills and outcomes in another culture. In fact, the RICA Model was a recent development of a wider methodology implemented with American students at Siena Italian Studies (SIS), called EUFICCS (European Use of Full-Immersion: Culture, Content and Service): this pedagogical approach was elaborated by SIS faculty and widely applied to groups of American students as well as implemented in other European countries thanks to a project co-financed by the European Union (Bella Owona J. et al., 2014; Bracci L. & Filippone A., 2010)

The assessment of intercultural competence during the training course *IHR – I Have Rights* represented a very good opportunity for the evaluators to apply this model to a much shorter period of time, thus also confirming the validity of the model in different contexts, with a different target and during a much shorter length of time.

1.Theoretical and Methodological Background

1.1 The EUFICCS Methodology

The EUFICCS (European Use of Full-immersion: Culture, Content and Service) methodology was initially born to satisfy the demands

of a specific target: foreign (mostly American) students who come to Europe for a semester study abroad in order to get to know a new language and a new culture through the essential tool of service in the hosting society. The work that has been done by SIS and Associazione Culturale Ulisse involves general and fundamental issues, specifically those of training and educating young people to be global citizens.

EUFICCS was developed at SIS since 2008 and then proposed to other European institutions through a project co-financed by the European Union Lifelong Learning Program from 2011 to 2014. EUFICCS methodology is based on the following four components.

1. The *Full-Immersion* of students in the host society living with local host families is a source of discovery of everyday life vocabulary, daily routines, informal language, real life speaking, while language classes provide grammatical knowledge, teach formal language and elicit conscious awareness and reflection on language form.

2. *Culture* is embedded in every aspect of students' experience: living with a host-family, making acquaintances or friends, building relationships with the local community, travelling inside the host country, watching television, reading newspapers or magazines, all represent different cultural contexts.

3. *Content* courses about different academic disciplines are taught in Italian to provide specialized vocabulary and increase the ability to understand, appreciate, and enjoy the subjects studied.

4. *Service* is another provider for enhancing linguistic and cultural repertoire: places where students volunteer often require the use of specific vocabulary and service opportunities open a window to diverse socio-cultural situations that otherwise learners would hardly meet.

These four components are cross-cut by the practice of reflection, that allows learners to develop reflective intercultural competence. Learners process intercultural input and experiences through a structured and guided path of reflection thus facilitating their full involvement in the host society as aware social actors of the host reality.

1.2 The RICA Model

This is the scenario in which the RICA model was elaborated by SIS and ACU faculty in order to assess the Reflective Intercultural Competence (RIC) gained by students during their semester abroad. RIC is defined as a competence gained through a structured and guided reflection process; it implies a conscious elaboration of intercultural encounters thus allowing a full engagement of the learner, whose goal is becoming a social actor in the host culture. Reflection is a tool of both assessment and self-assessment, since it creates the appropriate outcomes to be assessed and at the same time it develops in the learners the ability to reflect, which will become useful in future intercultural encounters. The resulting competence is nothing but intercultural competence with this ability to reflect.

RICA is categorized as a developmental model comprising seven stages. Core levels of the RICA model are the following:

1) *Pre-contact*:

This is the first phase of many intercultural experiences, though it is not necessarily a starting point and may be easily skipped. Learners at this stage are immersed (physically and/or mentally) in their own culture and can have different perceptions about the second/foreign/host culture (C2): prejudice, negative and positive stereotypes, total lack of exposure, lack of interest, strong excitement for the new adventure, positive expectations. The characteristic feature of this phase is that of still being in the mindset of their own culture (C1) even if physically living and acting in the foreign society.

2) *Contact*

This phase can begin early in the intercultural experience and even start before actual arrival in the host society through random or intentional encounters with information, items or issues concerning the C2. This stage can also be a relatively long-lasting phase according to the learners' different degrees of willingness to get to know it. Learners typically have their first superficial contact with the C2. It is primarily a phase of observation where they can be anchored to their own culture to varying degrees. There can be times of frustration mostly due to language barriers and to the difficulty of adapting.

3) *Culture Shock*

According to Oberg's definition (1954), culture shock is precipitated by the "anxiety that results from losing all our familiar signs and symbols of social intercourse". In this phase learners may manifest contrasting emotions and feelings such as euphoria, disorientation and refusal of their C1 and/or the C2. Culture shock does not need to be extremely shocking or frustrating, but can instead be perceived as a subtle feeling of delusion caused by the fact that learners are not able to find evidence of preconceived ideas and expected stereotypes in their new experience in the host society. As in the previous phase, frustration may occur due to language barriers, the difficulty of communicating and of adapting to new cultural models and lifestyle(s).

4) *Superficial Understanding*

This may be the most varied and commonly experienced phase along the path to RIC development. It is also one in which learners may remain for a long time if suitable *stimuli* are not adequately given, reflected upon and processed; students seem to dwell in a sort of limbo where they start to notice and become concerned about the most evident cultural differences; they start to show proper cultural behaviours in the form of routines and automatic and subconscious actions. Culturally intense events can be partly overcome and handled thanks to a shift in the cultural perspective of the learner. Also, due to daily contact/impact and mediation with the C2, stereotypes are progressively de-constructed and re-considered in the appropriate dimension, and with appropriate significance within the C2 environment. At the same time, learners gradually adapt to social norms of the host culture thus allowing a deeper insight regarding cultural differences.

5) *Deep Understanding*

This phase opens the way to the full achievement of RIC. At this stage, learners may show attitudes such as flexibility, respect, appreciation, suspension of judgment, further overcoming of prejudices based on their personalities, expectations and previous experiences. Sometimes a new perspective about their background and past experiences can result. Also, a growing sensitivity for differences within the C2 may develop. Learners begin to feel a part of the community, not a 'foreigner' any more, but rather an active and

important member of the host society. Learners therefore acquire a new identity, which does not replace their previous one, but better completes and alternates their being part of two different cultural environments: this can be perceived both as a split identity with negative emotions of disorientation, as well as a multiple identity with positive emotions of feeling more 'complete' and balanced. Empathy is the emotion most commonly felt at this stage. There is also an increased ability to compare different foreign cultures to the C2, which thus becomes the basis of any further comparison without having to depart from the learner's own.

6) *Social Acting*

This phase represents the full achievement of RIC. When learners reach this stage they seem to change their role in the host society. They are no longer spectators but behave and act as social actors within the C2. In this phase, the competence becomes fully active and the final transformation of knowledge into competence takes place. In this phase, learners often describe themselves as if they were suspended between two (or more) cultures according to the (often experienced) perception that being part of many cultures means being part of none. At the same time, the ability to manage different cultural models can be described as an added value, as a resource to be exploited. In this case, learners may show what is often called a 'multicultural identity'. The process that has taken learners to this point also prepares them to start over with new cultures and new intercultural encounters. Our definition of the social actor corresponds with and builds upon Byram's notion of the 'intercultural speaker', wherein "[pupils] must use the language as it is used by native speakers not merely in grammatical but more importantly in semantic terms" (Byram, 1988: 22) and, likewise, "the notion of the intercultural speaker goes further than what was stated in 1988, since it includes not only the ability to understand a native speaker's semantics, but also to compare and contrast with the learner's own" (Byram, 2014: 211).

The original RICA model comprised these initial six levels, and research thus far has been conducted upon them. Subsequently, a seventh level was identified. While social acting represents a high level of integration during the experience of living abroad, we be-

lieve that the ultimate level (Glocal Acting) implies a more permanent mindset change, which would require long-term observation and study over the individual's lifetime. As Barrett (2013) states,

> Even in cases where people's intercultural competence is highly developed, this competence is capable of still further development and enrichment because of the sheer diversity of cultural positioning that others may occupy. This means that it is always possible to obtain novel experience of previously not encountered forms of cultural difference, and to expand and extend still further one's knowledge and understanding of culture and one's intercultural skills.

7) *Glocal Acting/Being*

At this stage, learners exhibit a multicultural personality: they are aware of the complexities of cultures not their own and have a strong capacity to adapt almost automatically to any cultural context. The glocal actor is in constant search of new intercultural settings because as a multicultural personality s/he is at ease in other cultural contexts. Of additional value is his/her ability in his/her home environment to become an intercultural mediator giving back to his/her community what s/he has learned abroad. The glocal actor can feel uneasy when s/he is removed for extended periods from intercultural input. This peculiar uneasiness results from the unique ability to become easily saturated by cultural input therefore creating, on the one hand, a condition of "cultural satiety" regarding that specific culture (any culture experienced by the glocal actor, not only the C1), while on the other hand "cultural insatiety" towards other cultures, which drives the glocal actor to continuously pursue new cultural endeavours.

1.3 EUFICCS and Interculturality

Understanding the environment in which EUFICCS was born allows us to better define what we mean by interculturality and the development of intercultural competence, as it is necessary to be very careful about terminology. In our opinion, there are two dimensions of interculturality: the first being the one required to European citizens acting in culturally diverse societies in which

they currently live; the second deals with foreign learners, both European students studying in a European country different from their own and non-European students studying in Europe experiencing interculturally and diverse societies for a limited period of time. Still, these two dimensions are not at all exclusive but closely intertwined. The ultimate goal is in fact that of preparing citizens to function in a global environment in which cultural differences are no more to be neglected nor underestimated.

At the moment one of our main research question regards the convergence of these two dimensions: can a study abroad experience be a powerful gymnasium in order to acquire specific intercultural competences?

While European citizens are anyway immersed in culturally diverse societies (even when they are in their home country) and share a sociocultural space/domain, foreign students (especially American students) are 'obliged' to function in a new social space where they lose most of their cultural references and are led to consider the necessity of acquiring and practising the competences indicated by the Council of Europe. Studying abroad means facing this second dimension of interculturality, it means facing culturally diverse societies outside one's own comfort zone.

What changes in practising intercultural skills inside or outside one's own comfort zone? Using a metaphor it is like eating pizza for a "napoletano verace" in Naples in different pizzerias or eating pizza elsewhere in the world. Pizza is everywhere, it is made of the same ingredients, but the pizza outside Napoli's tradition is always a bit different. It is the mixture and the proportion of different ingredients and the process to make it that can give birth to incredibly diverse types of pizza.

In a similar way, all European citizens who live in culturally diverse societies are encouraged by the Council of Europe reference framework of competences for democratic culture to acquire the competences that are necessary to live peacefully together in diverse democratic societies. Europe is now facing what is deemed the largest flow of migration since the Second World War. It is a challenge for everyone, for all European citizens, but it becomes much harder to cope with it when one loses its personal culture references outside its own comfort zone.

How can a study abroad experience help with gaining deeper insight of cultural differences and higher levels of intercultural competence? EUFICCS students, for example, working in refugees organizations for their mandatory service requirement have the chance to experience different world views from their own, to adapt, change and enrich their own perception of the "other" in an environment where they do not necessarily have many reference points and a clear perception of how things work due to their limited intercultural skills. In this perspective the ultimate goal of EUFICCS becomes to "give birth" to flexible global citizens, well trained in facing diversity in several contexts and therefore able to turn challenges in tools to foster the values of democratic societies.

1.4 EUFICCS and Student Mobility in Higher Education

EUFICCS methodology and the RICA model can find a suitable place in the panorama of European mobility in higher education. In fact, around the world, the numbers of learners in higher education abroad have been constantly growing in recent decades: if international students enrolled in higher education worldwide were 2.1 million in 2000, this number has more than doubled, being internationally mobile students 5 million in 2015[4]. Furthermore, the OECD (Organisation of Economic Co-operation and Development) estimates that by 2025 international mobility of students is likely to reach 8 million students per year (Tremblay, K., Lalancette D. & Roseveare D., 2012). Thus the presence of learners immersed in a social space where they loose most of their cultural references will intensify in the next years.

As far as Europe is concerned, mobility through Erasmus reached a total number of 3.3 million students. Erasmus mobility focuses on the one hand on the development of skills for employability and to respond to the needs of the labour market, on the other one on active citizenship. As highlighted by a recent study of the

[4] ICEF. (2014). *Summing up international student mobility in 2014*. Retrieved from monitor.icef.com/2014/02/summing-up-international-student-mobility-in-2014

European Commission[5], mobility not only contributes to tackling youth unemployment - a primary objective of the Europe 2020 strategy Erasmus Plus - but also equips learners with social, civic and intercultural skills.

In this framework, the EUFICCS methodology and its components that lead learners to the acquisition of the Reflective Intercultural Competence on the one hand, and the democratic competences on the other, can be validly introduced in the European mobility activities. As a proof of that, EUFICCS was introduced into mobility projects for higher education students by Universidade Fernando Pessoa during the implementation of the above-mentioned project, with some adaptation of the components to the specific context of Erasmus students[6]. Generally speaking, the introduction of EUFICCS into mobility activities could enhance the opportunity of participants to make their international study a real intercultural experience and to actively interact with the host community.

1.5 EUFICCS and the Competences for Democratic Culture

Furthermore, EUFICCS methodology could become a useful tool in order to develop the competences indicated by the Council of Europe and perfectly complement and fulfil the requirements, needs, demands of modern (not only) European societies. The model of the Council of Europe for Competences for Democratic Culture (CDC) is a very ambitious project that took place between the end of

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[5] European Commission. (2015). *Erasmus. Facts, figures and trends*. Retrieved from ec.europa.eu/dgs/education_culture/repository/education/library/statistics/erasmus-plus-facts-figures_en.pdf.

[6] Host families were replaced by shared flats with Portuguese peers, and service to the host community was organized as traineeship in local offices/public entities. Reflective writing was also successfully introduced with the recognition of credits. Language classes were already offered by the Portuguese institution, but also in those cases where Erasmus students benefited from the online linguistic support offered by the European Commission prior and/or during the mobility period and formal language classes are not provided, the full immersion in the host society through contacts with peers, service/traineeship in local agencies, academic settings/life, would contribute to the discovery and acquisition of life vocabulary, daily routines and real-life speaking, and the practice of reflection would elicit the intercultural understanding and improve their intercultural skills stimulated by these encounters.

2013 and October 2017: essentially this project is envisioned as the development of a new competence-based reference framework for citizenship education.

Although the EUFICCS methodology was born prior to the elaboration of the competences for democratic culture by the Council of Europe, with its many components it represents a valid tool in order to develop such competences. In addition, it has anticipated some of the fundamental competences recognized by the Council of Europe, such as valuing human dignity and rights, respect for otherness, skills of listening and observing. Integrating service as a basic component of the EUFICCS methodology implies direct contact with diverse social groups, thus allowing an intercultural experience of the Italian society. Reflection also plays a key role: it enhances a conscious personal growth towards the attitudes of openness, respect (this concept is completely absent in North-American literature), civic-mindedness, self-efficacy, tolerance for ambiguity. In particular this last concept of tolerance for ambiguity partly overlaps inside the EUFICCS methodology with that of *intercultural patience*, which can be defined as an attitude both individually and culturally oriented: it refers to the capability of not being overwhelmed by intercultural manifestations and of being able to observe them and to wait for the right moment to understand them and their inner cultural values, it is clearly an individual quality, but it may also be influenced by cultural models.

Last but not least, as it will be clear from the table below, the content courses implemented according to the NOLC (Non-Level Concept) instruction[7] are designed to give learners a wide and meaningful knowledge and critical understanding of Italian and European society/ies.

The following table includes all the different competences elaborated by the Council of Europe (in the left column) and for each of them it provides examples of how the EUFICCS methodology supports their acquisition (on the right column)[8].

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[7] NOLC is essentially a content-based instruction in which the content is taught in the second language, for details please see: Bella Owona J. et al. (2014).

[8] The table does not include columns for RW and language acquisition because they are supposed to pervade the entire study abroad experience of the learners.

Competences for democratic culture (CoE)	EUFICCS Methodology
VALUES	
Valuing human dignity and human rights	Getting to know the local community (full immersion) Course of Human Rights (content) Service activities with disadvantaged strata of society (service)
Valuing cultural diversity	Appreciating local diversity (full immersion) Visits to Mosque and Synagogue (content) Course of History and Anthropology of Religions, Migrations (content) Service with migrants (service)
Valuing democracy, justice, fairness, equality and the rule of law	Course of Institutions in Society, Migrations, EU Development Policy (content) RepCam Project (sustainable development project from afar), service activities with disadvantages groups of people (service)
ATTITUDES	
Openness to cultural otherness and to other beliefs, world views and practices	Homestay (full immersion) Group excursions to local museums, festivals, factories, exhibitions, etc. (culture) Course of Art History, History and Anthropology of religions, History of Italian Cuisine (content)
Respect	Managing relationships with locals (full immersion, service)
Civic mindedness	Service activities for urban conservation and sustainability (service)
Responsibility	Respecting absence policies (full immersion) Accepting different rules (full immersion)
Self-efficacy	Individual work on content topics (content) RepCam Project (service) Being appropriate and effective in everyday communication
Tolerance for ambiguity	Adjustment to local time concept (full immersion) Waiting for the bus, schedule changes, adjustment to European teaching methods, adjustment to Italian concept of service (culture)

SKILLS	
Autonomous learning skills	Individual work on content topics (final paper research) (content)
Analytical and critical learning skills	All the content courses (content)
Skills of listening and observing	Learning by doing at service sites (service)
Empathy	Service activities (service) Language partners (full immersion, service) Everyday encounters and family life (full immersion) Building friendships (full immersion)
Flexibility and adaptability	Service activities (service) Language partners (full immersion, service) Everyday encounters and family life (full immersion) Building friendships (full immersion)
Linguistic, communicative and plurilingual skills	Communication with host families and locals (full immersion) Course of Intercultural Communication (content) Use of appropriate language skills (full immersion, content) Service with migrants and linguistic support in public schools (service)
Co-operation skills	Homestay: cooperating for living together (full immersion) Pair and group work in the classes (content) Cooperating at service sites (service)
Conflict-resolution skills	Homestay: conflict resolution in the host family (full immersion) Management of conflict in the classes (content) Management of difficult situations at service sites (service)
KNOWLEDGE AND CRITICAL UNDERSTANDING	
Knowledge and critical understanding of the self	Reflective attitude, reflection activities (full immersion)
Knowledge and critical understanding of language and communication	Language courses (full immersion) Course of Intercultural Communication (content)
Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability	All the content courses (content) Service activities for urban conservation and environmental sustainability (service)

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2. Implementation of the RICA Model in the IHR Training Course

As mentioned before, the tool of reflection and the RICA model were implemented during the IHR course, which proved to be an excellent opportunity to test them both in a different context.

2.1 Assessment of the International Group

The RICA model, with its 7 levels of competence, is completed by a list of rubrics that were used to assess and assign the levels of intercultural competence acquired of trainees at the beginning and at the end of the course. During the course, trainees were asked to keep a daily journal, where they were invited to write their reflections about: intercultural issues raised during the training course, intercultural encounters, relationships between their experience and the theoretical background, their personal emotions and affective reactions, their self-evaluation along the path towards the development of intercultural competence.

On the first day of the course trainees were given a notebook in which they were asked to write their own reflections and they were informed that their reflections would be used to assess their intercultural competence at the end of the week, prior their permission to do that. On the second, third and fourth day of the course, specific prompts were given to the trainees in order for them to reflect and for evaluators to have substantial reflective content. On the last day of the course, trainees were invited to sign a release form (on a voluntary base) and notebooks (journals) were collected. Each notebook received a number in order to ensure privacy.

Journals then underwent the assessment process. It consisted of a double phase reading. The first reading was done individually by the evaluators: in this phase each of them highlighted a phrase/sentence/paragraph (excerpts) that they deemed particularly interesting and meaningful in terms of reflective intercultural content and subsequently assigned to it one of the levels of the RICA model. In the second reading phase, the evaluators re-read

together the journals, compared the excerpts chosen and agreed on the level assigned. It was decided to give both an entry level (RIC In-Level), which described trainees' level of intercultural competence at the beginning of the course and an out-level (RIC Out-Level), which marked their competence at the end of it. Out of a list of 27 trainees, evaluators were able to collect 22 journals: 19 were read and assessed both in their in- and out-levels, 1 was not readable because it was written in Lithuanian[9], 1 could not be assessed because it did not contain any reflective content, 1 could only be assessed in its in-level because it did not contain any further reflection.

The following tables and paragraphs will analyze some results.

Table 1: RIC In-Level distribution in the international group

In-Level	Absolute frequency	Percentage frequency
1	1	5.25%
2	2	10.5%
3	1	5.25%
4	6	31.5%
5	7	36.5%
6	2	10.5%
7	0	0.0%
	19	100.00%

One of the most important information resulting from the analysis of the In-Level is that more than two thirds of the trainees (68%) were already at a good level of intercultural competence before starting the course: this is not so striking if we think that most of the trainees are daily dealing with cultural diversity and their interest in such a training course implies some degree of sensitivity to cultural issues. A low percentage of trainees (16%) resulted completely lacking intercultural experience or still very shocked by it on one hand, and on the other hand a lower percentage (10.5%) represents those who are well versed in interculturality and have very good intercultural skills. The average in-level of intercultural competence is 4.15.

[9] On the first day of the course evaluators informed trainees that they were free to choose the language in which to write among the following: English, French, Spanish or Portuguese.

Table 2: RIC Out-Level distribution in the international group

Out-Level	Absolute frequency	Percentage frequency
1	0	0
2	0	0
3	0	0
4	5	26.3%
5	6	31.6%
6	7	36.9%
7	1	5.2%
	19	100.00%

In terms of absolute frequency there is an evident gain in the development of intercultural competence since the lower levels are completely absent from the table. Almost three fourths of the trainees reached from very good to excellent levels of intercultural competence (levels 5, 6, 7: 73.7%), while only one fourth of them remained at level 4 (26.3%).

The average out-level of intercultural competence is 5.21, thus registering a substantial increase in trainees.

Table 3: Level Progression

1 level gain		≥ 2 level gain		No level gain	
Absolute frequency	Percentage frequency	Absolute frequency	Percentage frequency	Absolute frequency	Percentage frequency
11	58.00%	4	21.00%	4	21.00%

One last remark concerns the level progression (as shown in Table 3): a good percentage (58%) of trainees moved at least one step forward in the path towards the achievement of intercultural competence, the rest being evenly divided between those who remained crystallized in their level and those who progressed 2 or 3 levels. Those who progressed more started from lower levels; in fact, we can register a ≥2-level gain in trainees who started from lower levels (levels 1, 2, 3) and who had bigger possibility to advance in terms of intercultural competence, while those starting from higher levels (levels 4, 5, 6) registered less striking progress.

On average level progression is 1.3.

2.2 Assessment of the Italian Group

The two-day course for Italian trainees provided different data that were used in a different way. On the first day evaluators met the trainees and explained the assessment process; then trainees were asked to write only one entry in which to recount their reflection about the relationship between human rights, interculturality and their life and job experience. The data analysed consisted of only one entry, to which a level was subsequently assigned. Reading and level assignment followed the same procedure as those of the international group.

The results photographed a certain level of intercultural competence in a given moment; obviously no progression could be traced.

Out of a list of 14 trainees, entries from only 12 of them were readable, since two of them did not present any substantial reflective content.

Table 4: RIC Level Distribution for the Italian group

Ric Level	Absolute frequency	Percentage frequency
1	0	0.0%
2	0	0.0%
3	0	0.0%
4	3	25.0%
5	6	50.0%
6	3	25.0%
7	0	0.0%
	12	100.0%

As seen for the international group, also in the Italian group trainees generally presented a good level of intercultural competence: half of them had a level 5 and the rest of them evenly divided between level 4 and 6, thus showing an average level of 5. No trainee showed lower levels of intercultural competence.

2.3 Limitations to Data Analysis

There are at least two limitations to data collection and analysis that need to be taken into consideration. The first concerns the fact that, in order for journals to be read by evaluators, they needed to be

written in a language understood by them. Evaluators did not want to restrict the possibility of writing to English only and decided to accept other languages according to their linguistic competences: these included French, Spanish and Portuguese (beside English). At the same time it is clear that the choice of English by trainees of different nationalities and mother tongues (for ex. Greeks and Lithuanians) might have limited their possibilities of expression (for ex. of emotions and feelings) thus reducing their involvement and consequently the reflective content, or giving misleading translations.

The second concern is the one of possible social desirability bias. Over such a short period, using exclusively the RICA model as an intercultural competence assessment tool, the evaluator had to take into consideration the possible tendency of trainees to answer the given prompts in a manner that would be viewed favourably, avoiding to report and reflect on bad intercultural moments and encounters and over-reporting successful intercultural moments among their interaction and cultural exchanges.

Conclusions

As mentioned above, the application of the RICA Model to the trainees' experience during the course *IHR – I Have Rights* represented a very good opportunity for the evaluators to prove the validity of this Model first with a different target, secondly in a much shorter period of time, thirdly in a different intercultural context.

In fact, the RICA Model, initially created for foreign university students, was in this occasion applied to foreign and Italian adults, mainly teachers but also other operators in the field of education, and proved to be a useful tool to process their intercultural experience. Secondly, this represented the first application of the Model in a short period of time: five days for the international group and two days for the Italian group. This fact obviously led to different results: for the international group it was all the same possible to trace a progression in the trainees' development of intercultural competence, while for the Italian participants the RICA Model was used to photograph a specific moment in their (possible) developmental path; in this way, it

confirmed the goodness of the Model for this kind of 'one-time' evaluation. Thirdly, the intercultural context was absolutely new: for the first time the Model was applied to European citizens (mainly educators) dealing with intercultural issues 'at home', thus referring to the first dimension of interculturality mentioned in paragraph 1.3. Its applicability and the encouraging results represent an incentive to further research and further data collection.

The application of the RICA Model to the trainees' experience also served another objective: it permitted the assessment of attitudes and behaviours that would have probably escaped a traditional evaluation focusing on knowledge and notions. In this way, the overall evaluation of trainees' experience in Siena could be more completely described and analysed.

Finally, the results support the idea that the RICA Model is a flexible tool, easily applicable to different intercultural experiences and could describe in intercultural terms both the development of the international group and the temporary competences of the Italian group; they also open the way to its future possible applications to different experiences.

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Diversonopoly: The Intercultural Board Game for the Development of Language and Intercultural Skills

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Abstract

The present paper discusses the design and application of the intercultural board game "Diversonopoly", which is the product of a Grundtvig European partnership addressing the target-audience of immigrants/migrants and refugees/asylum-seekers who attend lifelong learning programmes or/ and immigrants in their teens who are learning the language and culture of the host country. More specifically, the procedural approach and practical use of the game are discussed in this paper, while the objectives and specifications of the game are also presented. Emphasis is placed on the function of the game as an "ice-breaking" tool in the SL/FL classroom, as Diversonopoly addresses the intercultural target-audiences involved in language-learning environments. Diversonopoly, even though it was developed almost ten years ago (2008-2010), has been extensively applied to foreign/second culture/language audiences by the partners and other beneficiaries and has been continually proving its pedagogical value. The paper examines how the game aims to facilitate the development of a transversal ability which touches upon language, communicative and mainly

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intercultural skills. Finally, the practical implementation of the game and its specifications are presented and discussed within the framework of our common experience and practice.

Keywords: intercultural communication board game, Diversonopoly.

Introduction

The present paper discusses the creation and implementation of the intercultural board game "Diversonopoly", which is the product of a Grundtvig European partnership. Since the game was first conceived in 2007, its intercultural and educational value has been increasingly recognised.

The immense and historically unprecedented influx of immigrants and refugees into the EU from the Middle East and Africa is likely to have sparked the recent resurgence of interest in intercultural education, which has in any case been an essential tool, especially in FL learning and education. Learning a language includes the vital component of cultural knowledge and awareness (Bachman 1990; Council of Europe 2001 in Chlopek, 2008: 10).

As Chlopek (2008) points out, there are many cases of unsuccessful cross-cultural encounters due to the misunderstanding of verbal and non-verbal messages. These unsuccessful encounters may lead to the formation of a "distorted picture of another society and its culture" (11).

This paper discusses the procedural approach and practical use of the game, while also presenting its objectives and specifications. Emphasis is placed on the function of the game as an "ice-breaking" tool in the SL/FL classroom, as "Diversonopoly" addresses the intercultural target-audiences involved in language-learning environments.

The paper examines how the "Diversonopoly" game aims to facilitate the development of a transversal ability which touches upon language, communicative and mainly intercultural skills. Finally, the practical implementations of the game and its specifications are presented and discussed within the framework of our common experience and practice.

1. Building a Common European Union Intercultural Consciousness

The European Union, in its effort to build a common Pan-European intercultural consciousness as a basis for European Union citizenship, attributes great importance to intercultural dialogue. The latter functions as a form of interaction and mediation, one of the most powerful tools for developing the concept of European citizenship through a) communication between EU citizens themselves, and (b) communication between EU citizens and the large number of third-country immigrants. Achieving intercultural dialogue signifies the substantial "intercultural mobility" of people, regardless of their geographical and physical proximity (Glaser et al., 2007: 43).

For these reasons the European Commission has always had a positive attitude towards funding projects that aim to enhance intercultural awareness and consciousness, while 2008 was designated as the European Year of Intercultural Dialogue and the current year (2018) has been designated as the European Year of Cultural Heritage. A final report evaluating the successfulness of the European Year of Intercultural Dialogue (which coincided with the first year of the Diversonopoly project) states that:

> given the activities implemented and the outputs produced, including the evidence concerning media collaboration and publicity activity in particular, the budget spent by the EU may be considered to have been applied cost-effectively (Evaluation of the European Year of Intercultural Dialogue 2008 Final Report: 89).

Similarly, the Diversonopoly project has also been considered to have been fruitful and efficient in terms of its funding.

In fact, (im)migrant learners are on the increase in the EU, particularly as a result of the current mass influx of migrants fleeing from Syria, which has amounted to over a million individuals (according to the BBC, "the International Organization for Migration (IOM) estimates that more than 1,011,700 migrants arrived by sea in 2015"[2]). Once settled, these

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[2] See: http://www.bbc.com/news/world-europe-34131911

people need to participate in formal or less formal schemes of learning and cultural "assimilation". They need positive reinforcement in order to acquire the cultural elements in their new home.

Following recent research findings in most countries:

> First-generation immigrant students (students born outside the destination country whose parents were also born outside that country) perform worse than students without an immigrant background, and second-generation immigrant students (those born in the destination country to parents who were born outside of the country) perform somewhere between the two. (OECD report, 2015: 2).

While all of these elements are translated into programming objectives, on the level of the foreign language (henceforth, FL) classroom and the "microstructure" of language education, as one of the primary means for the development of intercultural identity, teachers often find themselves unequipped for the task. Therefore, this issue, which in practice is not dealt with holistically and requires further methodological elaboration, involves the concept of "diversity" in the language classroom, which itself presents a high degree of heterogeneity, or rather diversity in terms of the cultural origins of the participants. Diversity, while ideally constituting a source of intercultural encounters, may often become an impediment to the understanding of the Other, as not enough time or thought has been devoted to finding a way of submitting individual cases to a comprehensive model, so that a clear methodology may be set out.

2. The Story and Profile of the Intercultural Board Game "Diversonopoly"

Based on these aspirations, the intercultural board game "Diversonopoly" has been developed, which, as its title suggests, aims at promoting an understanding of cultural diversity and the benefits of cultural co-existence. More specifically, the game is the product of a collaborative partnership between seven different institutions from six different countries and concerns the linguistic and intercultural education of adult immigrants, who constitute the main target-audience of

the game. The game also addresses younger learners as the level of difficulty of the questions may be adapted accordingly. The logo of the game is shown below and has been translated into the respective languages of the participating partners:

Fig. 1: The game's logo

The following partners and educational bodies were involved in the design and production of Diversonopoly:

• In Austria: (a) "VondiConsulting", a consulting company for EU-funded projects, and (b) the "Kerstin Liedtke Film- und Videoproduktion" company, specializing in the design and creation of audiovisual tools, which designed the game.

• In France: the educational non-profit organization "Ligue de l'Enseignement", a non-formal education institution for adults, which also addresses refugees/asylum seekers.

• In the Czech Republic: the "Střední Zdravotnická Škola", a school for nurses and medical staff, which also includes immigrant learners among its students.

• In Greece: the Centre for the Greek Language, the official state research body for all issues pertaining to the Greek language, such as teacher training, teaching, learning and assessment of the Greek language for immigrants and refugees, among others.

• In the United Kingdom: the "Association of Colleges in the Eastern Region" (ACER), which focuses on the teaching of adults and especially trainers. This particular institution organizes training seminars for FL teachers.

• In Norway: the senior high school "Oslo Voksenopplæring Sinsen" for adults, which provides general education and specialized training, addressing immigrants and promoting social integration.

The "Diversonopoly" project was run with funding from the Grundtvig programme, in the field of Lifelong Learning, and was introduced as an

idea in a seminar aimed at finding partners in Toulouse, in 2007. The most attractive aspect, from the very first moment, was the chance to create a useful and practical teaching tool for the special target-audience of adult immigrants who come into contact with a foreign culture and language. The game was designed to directly and smoothly break the ice in communication, familiarise players with cultural differences and make intercultural contact feasible and fruitful.

The main information about the Diversonopoly game is as follows and relates to its general profile (Kokkinidou et al, 2012: 455):

• **Target audience:** immigrants, adults or/and teenage learners of the mother tongue as a second/foreign language who come from a different linguistic and cultural background.

• **Language level:** B1/B2, following the CEFR descriptors and levels (the language level can be adjusted).

• **Indicative implementation time:** two teaching hours, although it can be played in sections and between classes.

• **Basic rule:** there is no winner: if there is a need for a winner, it could be the first person to "win" in all the question categories.

• **Main objective:** "ice-breaking", development of intercultural and language awareness and learning.

• **Method of play:** 6 question categories, 2 different versions, about 400-600 different questions (depending on the language version), proposals instead of rules.

• **Implementation framework:** the language-learning class involved in learning the mother tongue of the host country as a second/foreign language. Teachers and trainers may include Diversonopoly as a game in classroom activities or adjust it according to the language needs of the target audience.

All the consortium's partners have been involved in adult immigrant teaching/training situations and the most beneficial part of the project has been its piloting and assessment under real-life teaching conditions.

3. The Objectives of "Diversonopoly"

The main objective of "Diversonopoly" is to teach and cultivate intercultural understanding, to promote "intercultural awareness"

through developing awareness, knowledge and understanding of the relationships between a player's country of origin and his/her destination country/community: "Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' produce an intercultural awareness" (CEFR, 2001: 103). It is important to note that this awareness means an awareness of the diversity of both cultures involved.

However, special emphasis is placed on the socio-emotional dimension of the trainees/learners, which comprises a certain predisposition in them towards the culture of the Other, their own culture and the readiness, as well as the motivation, to involve the trainees in an intercultural dialogue.

At this point, special consideration has to be given to the particular nature and needs of the target audience. It consists of people who have arrived in a foreign country after experiencing extremely adverse and life-threatening conditions, and who do not necessarily possess all the linguistic and cultural means to respond even to the most basic challenges. It consists of asylum seekers, illegal immigrants, young children and adults who are not lost "in translation" but in a foreign and often hostile socio-cultural reality. Habermas defines the social position of these individuals as that which allows the participants in a given communication to classify members in certain social groups, thus ensuring their support (Habermas in Georgogiannis, 1997: 166). This target audience is approached in a different manner in each EU Member State, even though there are common EU policies. In certain countries, they begin their training as soon as they apply for asylum, while in others the waiting time is longer or the reception is not so welcoming or/and well-organised.

Here, then, lies the objective of Diversonopoly: the bridging, reconciliation and communication through language of different cultural realities and experiences, with particular reference to people who encounter extraordinary difficulties in their social integration. In all these matters, Diversonopoly as a teaching tool is appropriate for the direct and unbiased exchange of experiences, for substantial intercultural and interlanguage interaction, but most of all for the creation of a cosy, friendly and hospitable ambience in the class-

room. Overall, the cultural orientation of the game is represented as follows:

Cultures-languages of the European Union

Culture-language of the home country

Culture-language of the target community

Cultures-languages of third countries
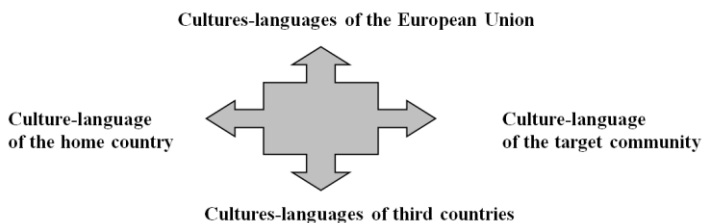
Fig. 2: the cultural orientation of the game

Consequently, in the context of intercultural contact which the game initiates, learners have the chance to interact at multiple and diverse cultural and linguistic levels, while a player's contribution becomes the occasion for the exchange of views and cultural attitudes. In some cases, one of the learners may play the role of a reporter by noting on the board, along with the teacher, the interesting concepts deriving from the answers given to the questions asked in the game. The figure below shows what was noted on the board when the game was played at a Second Opportunity School in a correctional facility in Thessaloniki, Greece, where prisoners from different ethnic backgrounds played the game during one of their Greek language lessons:
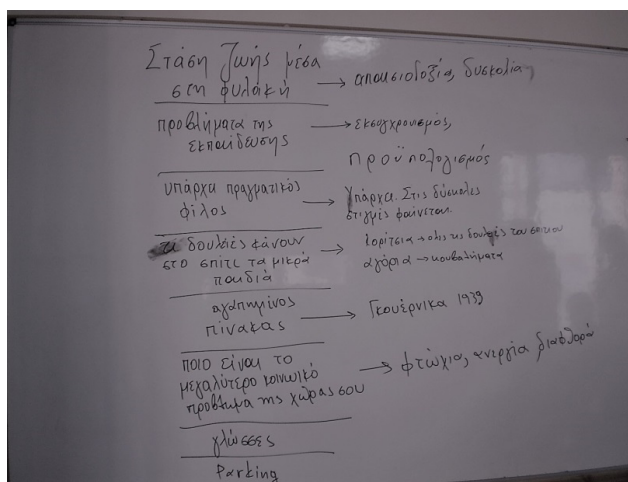
Fig. 3: Notes made on the classroom's whiteboard
while playing Diversonopoly

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Prisoner students had the chance to express themselves through the medium of the game and revealed their attitudes towards problems of sociocultural integration. They talked about the social problems of their country of origin and about friendship and life in prison. Once again, the main objective of the game was achieved: the players felt free to talk, interact and discuss their real concerns and their cultural differences/similarities.

Essentially, Diversonopoly corresponds to the general objectives of a plurilingual and intercultural education, which covers: the languages taught at school, the languages recognised by schools but not taught, and the languages and cultures which are present in schools but neither recognised nor taught (definition of the Council of Europe). All players have the chance to speak in the target language and in their mother tongue.

4. Playing the Diversonopoly Game

As regards the way in which the game is played, first of all it should be pointed out that it resembles a classic question game with cards, although in this case the cards refer to communication and cross-cultural situations and give rise to discussion, reconciliation, role-playing games and scenarios. For the design of the game an inductive, gradual method was followed. Our principal goal was the promotion of intercultural dialogue and intercultural learning, although here lay a difficult problem: how could we define intercultural learning as representatives, in our turn, of different countries who were addressing the same but at the same time a different audience? The "formula" to solve this problem was drawn from our common European experience, as well as from the application of the game in classes where each partner's mother tongue has been taught as a foreign language.

Moreover, this "formula" involves exploring intercultural understanding in a playful environment which comprises the six basic elements of play, which, according to Eberle (2014: 214) are: anticipation, surprise, pleasure, understanding, strength and poise. Strength in this particular case could be translated as "courage" and the fact is that if a certain game fails to have all or at least most of the above elements, it might end up being boring.

At this point, the method of playing the game will be discussed. On the circular playing board there are different coloured points on which the cards can be placed, where each colour corresponds to a different category of question, as follows:
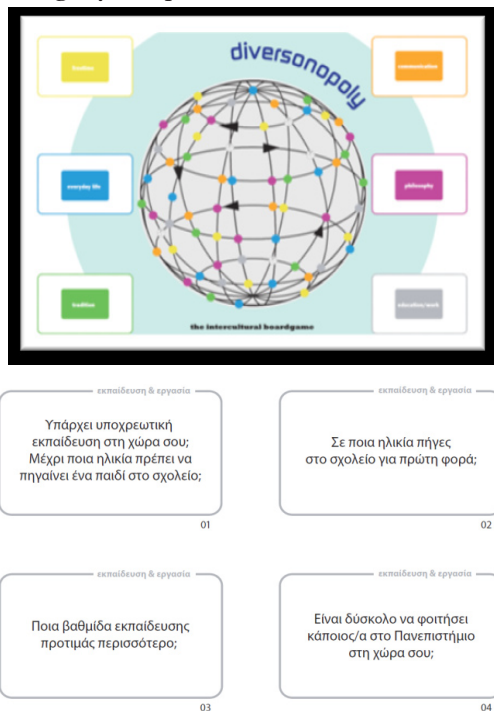
Fig. 4: The playing boards, in two versions, circular and rectangular

The cards consist of six different categories of questions and cue cards:

- Free time activities (yellow)
- Everyday life (blue)
- Traditions (green)
- Communication (orange)
- Philosophy (purple)
- Education/work (grey)

The playing board is in an e-format and may be adjusted to enable a large number of people to play, and it has worked in classes with 25-30 learners who have played in teams. An interesting alternative is to pin the board onto the blackboard or display it on a smart

board, a few days before playing so that learners may familiarise themselves with it. There are about 600 playing cards, approximately 100 cards per category, which relate to intercultural situations, and also prompt questions, to which the players must respond in teams and by declaring what a person representing their source culture would do.

There is a die, or two dice, and students throw it or them and move around on the playing board according to their score. They have to "win" at least one card from every category (colour). There are approximately 100 cards in each category, and as the designers of the game possess and share the template, the categories may be enriched. A sample of playing cards from the "Free-time activities" category is shown below:

freetime activities	freetime activities
What mode of transport do you use to travel on a daily basis (car/ foot/ bicycle)? 17	Do people in your country idolise or aspire to a `celebrity' lifestyle? 18
Are outdoor or indoor hobbies more popular in your country (e.g. playing computer games or outside with friends)? 19	When you go out (for leisure) where do you got to? 20
Do people go away during their holiday each year? 21	What kind of activities do you do during a holiday in your country? 22

traditions	traditions
Does your name have a specific meaning? 11	How old is a child when he or she is regarded to be an adult? Do you celebrate this change in a certain way? 12
In some cultures young people move away from their parents when they are 18 years of age. In other cultures they stay at home until they marry. What is it like in your culture?	When is it accepted to have a boyfriend or girlfriend in your country?

Fig. 5: Samples of playing cards in Greek and English (free-time activities and traditions)

The prompt cards are mixed together with the cards referring to everyday communicative situations, while there are also "action cards" which ask the players to perform a certain action (e.g. sing, dance or draw). Likewise, there are some "Joker" cards where the players may choose a category of cards they have not yet answered.

It should be mentioned that as the cards are numbered, teachers and educators may select certain questions and omit others depending on their learning context. There are certain cards which are equally appropriate for younger learners, while teachers have the template of the questions in Word format, so that they can add questions of their own.
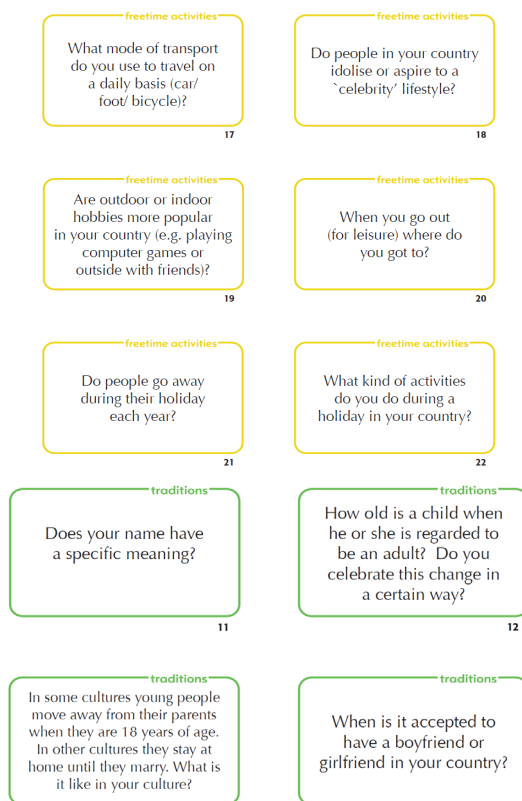
5. Conclusions

Diversonopoly has a different outcome every time and it is a highly adaptable game, as it essentially provides opportunities for interaction and encourages the shaking-off of inhibitions and alleviation of the natural shame that may be felt by a person who does not feel comfortable with his/her socio-lingual surroundings and may hold back for fear of making mistakes. The creation of a playful environment is important: "a playful technique equally involves the importance of humour and a warm atmosphere that unites all the members of a group/class" (Kalyva, 2006: 809).

Teachers, of course, play an important role in this endeavour with their positive attitude and willingness to use such a tool in a language classroom. Normally, in the context of our teaching practice, we teachers have little means beyond the standard and conventional ones, i.e. the teaching textbook, and although the technology of our times is equipping us with new tools and interesting perspectives, the essential conditions of intimacy, comfort and warmth can be created as a single interface through the removal of inhibitions and that peculiar type of phobia that is experienced by the immigrant when he/she has to deal with the "dominant/authoritarian" cultural and linguistic model (Kokkinidou et al., 2012).

In terms of experience, it has been noted that following a certain period of time working together in the formal context of a classroom,

many of the participants had the chance to hear each other for the first time, while different classes also came into contact by playing the game. As language carries cultural data, learners develop, usually without even realising it, the following skills:

(a) language skills;

(b) intercultural skills;

(c) general communication skills.

In a few words, Diversonopoly constitutes a tool for the cultivation of transversal ability, as through language it refers to culture in its practical and social representations (see Camilleri et al., 2007: 71). Likewise, this particular game works well in practice, and this is a conclusion drawn from the experience of all the partners involved, as it functions as a communication channel in all aspects of intercultural learning, as described below (Schmidt-Behlau, 2008: 10):

a) "Inter" as it takes place between at least two persons involved in the same procedure.

b) "Cultural": this may not be easily defined, as it covers a wide variety of cultural types, data and elements such as cultural diversity, identity, consciousness, ability, cultural differences, cultural relativism etc.

c) "Learning": this is perceived as a dynamic, autonomous procedure in the context of which learners may be able to construct meaning through the correlation of new information with their previous knowledge by a continuous inductive and deductive process. From another perspective, learning signifies the acquisition of knowledge, skills, attitudes and other necessary elements for interaction between persons and gaining a sense of self-fulfilment. Learning, in any case, constitutes a dynamic, evolutionary and lifelong process.

A well-known writer on matters of multiculturalism, Jagdish Gundara, who experienced first-hand the importance of being integrated into a different socio-cultural environment, has emphasized the role of playing and teaching games in education in terms of the critical importance of their rules, discipline and spirit of fair play for all (Gundara: 2000).

Diversonopoly is, in fact, concerned with the enhancement of fair play and a "global competence" which enables us to "think globally", despite national and cultural differences (Bolten, 1993: 339). All the pilot implementations of the game in Greece and abroad

(for example, in second opportunity schools, schools in correctional facilities, intercultural schools, NGOs for teaching the language of the host country to immigrants, university schools) have indicated its practicality and value, and have also served as a point of reference and initiation of intercultural interaction.

In the words of our British partner (Scaplehorn, 2013: 24-25): "the project emphasized the positive and beneficial effects of diversity and constituted a channel of intercultural communication and contact with the Other". This fact has been proven in practice through the pilot implementation of the game, in which the questions were adjusted and finalised in the context of the Austrian, British, Czech, French, Greek and Norwegian lifelong learning environments.

Overall, Diversonopoly is a functional application designed to make "intercultural dialogue" a significant concept of practical value. Its rhetoric (Wood & Bennet, 1997: 22) is not confined to being a time-filler and it has clear objectives and learning outcomes. Probably the most notable outcome of the game is the fact that immigrant learners who had never spoken before in a classroom (e.g. newcomers from the Middle East) spoke for the first time while playing the game. Equally, both the teachers/educators involved and the learners are given the opportunity to engage in intercultural communication. The partners of the Grundtvig project, while drafting the questions and designing the game, had the opportunity to "test" their intercultural skills and discuss the "dos" and "don'ts" of their cultures in a conciliatory manner. Diversonopoly is always "modern" and it is due to be applied once again in the context of the BEHAS Erasmus+ (KA2 Strategic Partnership) school education project (2017-2019) as a teaching tool for the European Day of Languages.

The challenge for Diversonopoly, now, is to develop it in an interactive e-format. The Centre for the Greek Language is considering its e-development in order to accommodate the learning needs of a continually increasing target-audience of immigrant learners. The interactive format will be appropriate for this particular learning audience and may be developed as a Google App and also in the context of an LMOOC (Language Massive Open Online Course). Combining the qualities of Diversonopoly with the virtues of an LMOOC as a model initiating the best practices in FL teaching and learning and constituting "an eclectic mix of practices and

tools aiming to engage students in the use of the target language in meaningful and authentic ways" (Sokolik, 2014: 20) would be a highly beneficial practice.

Finally, it should be recalled, as has been aptly pointed out in the final report on the CDCC's Project No 7, that multiculturalism is always an asset and in every case of multicultural interaction a positive and warm ambience is necessary to help both teachers and students experience this reality.

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Abstract

The teacher in his/her classroom is more and more affected by situations of interculturality. When we observe educational situations, educational matters about "foreign" students frequently deal with language. Obviously, a common language is necessary for an exchange and a better communication. Some countries are deeply devoted to this learning on a long term basis, while other countries facing the sudden and important arrival of refugees chose an intensive approach spanned on a short period of time (in order to regulate the stream of these allophone students). However, the school results and the integration of students are not strongly influenced by either of these approaches. Several studies show that if the work around language is necessary, it is far from being sufficient. However, the way a school culture and a family culture meet within the school can be determining. If the school culture of the welcoming country is noticed, it remains true that it is confronted by a very diverse public with different backgrounds. Indeed, what are the links between a student with a Western culture who arrived in France because of the occupational mobility of his parents, and a refugee student who often arrived in France in horrendous conditions? Between a

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student going to school in his/her country since his/her childhood and a student who has never been to school or have been in an irregular way? What is said about our culture and our relationship with the world in our academic curriculum and daily teaching practices? How can the hidden curriculum influence the students' perception of their own culture? How does the previous schooling make the integration of those students in a different school context easier? The study of educational situations in different contexts may allow us to clarify these questions.

Introduction

In this article, we have decided to mainly focus on children and teenagers who recently arrived in France.

Indeed, as we will see (even if the question of mastering French language is at the core of the issue of students whose native language is not French), we will not deal with the question of children whose immigrant families have lived in France for several decades. These children have been at school since the start of their education, they have not experienced other school systems, and if some studies show some similarities between the two categories, we cannot mix them in our study. Thus, we wish to analyse in this article the inclusion of children and teenagers who experienced an uprooting, making them different from other students. We will also focus on the French context – the best known context for us.

I/ The French context

1. Some Results

The designation we use today is "new comers" or "newly-arrived" students. This designation replaces the one of "migrant children", for the issue of immigration in France is still a sensitive topic, and also to distinguish between these two populations. In

2014-2015, 52,500 allophone students[2] are registered, 15,300 of which were already present the previous year and still benefit from arrangements.

For more than 40 years, the National Education has acknowledged and taken over these newly-arrived students in a different way. Indeed, the first hosting structures have opened in the 1970s.

> Foreign students' schooling can be settled in good conditions only if they quickly acquire French language, which allows them to fit in the school environment and to go onto further education. If in some cases this learning can be done by a natural impregnation, notably when there is no more than four or five foreign students per class and that they are very young, it is different when non-French-speaking children represent a strong minority or the majority of a school population: specific solutions have then to be found […] and each case has to be individually considered [3].

In 1986, the measures got stronger when the Introduction Classes in first grade (CLIN) and the Welcoming Classes in second grades (CLA) were created. They were maintained until 2012, when the Pedagogical Units of teaching for newly-arrived allophone students (UPE2A) was created.

No matter the measure, it is always about welcoming and supporting these new students by mainly focusing on learning the language. However, Claire Schiff and Barbara Fouquet-Chauprade (2007) state that "the existence of the phenomenon of child migration and the durability of specific school structures did not lead to a banalisation of the migrants' presence within the school." The welcoming of these newcomers is not trivial and can still be difficult. On one hand, it shows that the students' background is not ordinary and deserves attention, and this is rather positive. But on the other hand, it also shows that our school system does not entirely succeed in fitting

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[2] DEPP (Direction de l'Evaluation, de la Prospective et de la Performance, note d'information n°35-octobre) 2015.

[3] Circulaire n° IX 70-37 du 13 janvier 1970 : Classes expérimentales d'initiation pour enfants étrangers. Bulletin officiel de l'Education nationale 29.01.1970, n°5, aux Recteurs, aux Inspecteurs d'académie.

onto this type of students. This durability is also the possibility to be able to rely on interesting studies' results: geographic origins have little influence; the over-represented orientation in specialised sections of students who arrived quite late (studied by Caille J.P. & Vallet L.A., 1996) still persists.

But the most interesting result for us is the one which indicates that the age of arrival (and therefore of the beginning of schooling) in the welcoming country is decisive for the school career. Consequently, the previous schooling becomes also determining for the newly-arrived student's ability to adapt. However, today, many minors arrive late. It is even more of an issue with the arrival of more and more isolated under-age and non-accompanied students.

2. Current Arrangements

The UPE2A measure has been created to fit onto diverse students' profiles. It is first a structure which will allow newcomers to join an ordinary classroom as fast as possible. Indeed, studies tend to show that the more a student stays in a welcoming structure, the less easy his progression in the school system becomes.

The model is the following: first, there is a phase of welcoming families and students, then a phase of evaluation which will enable students to be sent in the best structure according to their level of understanding French and their familiarity with school.

This evaluation is led in the cycle corresponding to the age group of the newcomer student. What is mainly evaluated is the mastery of written and/or spoken language but also verbal and non-verbal skills in another foreign language taught in French schools (e.g. mainly English, Spanish, German and Italian); degree of familiarisation with written skills no matter the writing system; academic skills built in his/her own language, for instance mathematics.

But it is also specified that "skills in various domains, as well as areas of interest, can be important educational fulcrums."

The gathering in the first grade can punctually be done from preparatory class by a French teacher.

For students not previously schooled or just for a short period of time and arriving in high school, the period in a welcoming unit can be extended to one year.

In second grade, newly-arrived students who had previously been schooled in their country of origin are schooled in an ordinary class corresponding to their age group, not beyond a two year gap. It is then important for these students to be supported by the entire educational community and that their welcoming belongs in the school's project. They must join an ordinary class as often as possible even if they are not ordinary students!

Students who had not been schooled in their country of origin (or only for a short period of time) integrate a full-time specific educational unit. Later, they are integrated in ordinary classes when the taught subject does not require the mastery of written French.

3. Limits of Evaluations

Learning the language is the first factor of integration since it makes communication easier. Learning French is then a priority and evaluating students when they arrive allows us to be aware of their level. Moreover, evaluation determines his/her verbal and non-verbal skills in other languages taught in the French school system, notably in English. Exercises about languages can be used for that matter. Some subjects such as mathematics, which do not require the mastery of French, are often used to evaluate newcomers. However, the method of teaching and learning mathematics differs from a country to another and can therefore lead to students' misunderstandings – a misunderstanding not always perceived by the assessors. For instance, some school cultures never ask for the making of figures in daily exercises, and the deductive process mainly used in Western countries is not always used in other countries. Also, it is not always sufficient to translate an instruction in the student's native language for him/her to understand it.

Every evaluation is obviously subjective, for we evaluate in comparison with a reference or a norm: we make a choice. Diagnostic evaluation in the case of newly-arrived students is made in the framework of National Education and its references.

But once we accept the idea that "every evaluation is biased and is a look upon a situation, that its aim and its reference model(s) are determining well before the conception of the measure that will permit to update it", the student is guided towards the right structure (Aubégny, 1987 and Huver, E. & Goïc, C., 2010).

How do teachers take into account these newly-arrived students with their diverse backgrounds, school careers and acquired skills before their arrival in class?

II/ Odd Classes

1. The School Reality

Despite the improvement "in official texts" of the awareness of students' individual backgrounds, the reality in schools is obviously more complex. Thanks to many studies on that matter, we are now aware that if the welcoming context is essential, the quality of the welcoming mainly depends on contexts and agents.

In a same class, extremely diverse backgrounds can be found and teachers are not always fully aware of it, despite their best efforts.

As a result, reality brings us to meet "odd classes".

In the framework of our research work on social and educational mixing in Catholic education schools, we worked with a group gathering newly-arrived students from various backgrounds: ten students from eleven to fourteen years old coming from Senegal, Brazil, Romania, Poland, Canada, and North Africa. For some of them, the journey from their starting point until the school has been long and they have sometimes crossed several countries. One of them was a Romanian born in Portugal who has lived in Spain for 6 months – another one, 11 years old, was Moroccan, born in Spain; he lived in Belgium for 4 years and had been living in France for 3 months. A third one, 13 years old, was Polish, he had spent 7 years in Poland, 3 years in Canada, 2 years in Spain and has finally been schooled in France for 7 months. Another one, 14 years old, was born in Portugal, lived in Brazil for 6 years, then 3 years in Spain, and arrived in France 7 months ago.

Eleven languages are spoken in this group of 10 students: Spanish, Portuguese, Basque, Romanian, Polish, Arabic, English, German,

Wolof, Serer and for some of them a bit of French. Some of them are able to communicate in three languages and the interview led with them took place in a very interesting multilingual climate where everyone (adult or student) could count on one another to translate questions and answers.

In another school in northern France, we met four 14 and 15 year-old non-accompanied minors, two of them from Guinea and two from Pakistan. Their migratory journey, very long and trying, led them into this French school. The educational staff decided to accompany them by setting a "hand-made" measure for them to acquire very quickly some bits of French. They are welcomed in primary school classes in the morning and in their age group classes the afternoon, with some tutoring French classes at the end of the day.

From these two examples, what can be said about the "awareness of previous schooling"?

As Michel Sauquet (2012) recalls:

> It is illusory (…) when we have to work in very multicultural places to think that we can succeed in fully understanding the other's culture. But it is useful in these situations to take the habit of questioning oneself about the representations that each of us has about supposedly common notions (…) about codes and practices of the person we talk to. What is obvious for us is not necessarily obvious for someone else, our references and social situation are not either, our initial moulding and our education even less.

From our point of view, taking into account the previous schooling depends on our representations but also on a genuine objective awareness of the student's school career.

2. Our Representations Facing the Spoken Language

In our different observations, we noticed that an English-speaking student spontaneously defines himself as bilingual when he is asked. An Arabic-speaking student will not systematically do it. In the same way, teachers speak of bilingualism when their students are

English or German while they do not systematically do it when their students are Romanian, North African or Bengali!

How to explain that today, Arabic language is still not considered as a living language in the same way as, for instance, German or Italian, while it is still used by many French students.

In our French conception, language is often synonymous with culture. For instance, the law of March, 7th 2016 defines the conditions to deliver residence permits alongside the knowledge of French language in the framework of the signature of the contract of Republican integration.

If the linguistic issue is at the core of the welcoming and of a good students' integration, it remains incomplete if the progression is unilaterally made from the French language and culture towards the other languages. How can we take into account the previous knowledge which was not acquired in French, if we are barely interested in the other's language?

In our conception, we ask the other to get used to our linguistic tool he does not know, in order to come to us.

In the class we observed, children had more linguistic common points shared between them rather than shared with us!

However, we know today that knowledge is built in the language – therefore, for these migrant students, in their native language. Students have knowledge on which teachers can base their work if they make the effort to go and discover the new student's linguistic universe.

The objective is obviously to bring the student to the mastery of French as a learning language, but his/her native language can be a possibility for meetings, and thus a lever. Working on the construction of the language, finding similarities or differences, giving opportunities to a student to read a text in his/her native language out loud are possible activities which allow the teacher but also other students to study their own language in a different way.

Why not giving students the possibility to express their ideas in the language spoken or a common language from time to time in an ordinary classroom? We are often surprised not to see dictionaries in ordinary classes welcoming newcomer students. Even when digital tools are regularly used in class, language dictionaries are hardly ever authorised.

Many popular beliefs (now fortunately deconstructed by research studies or testimonies) stated that the use and the fact of continuing studying the language outside school disrupted the learning of a second language and even more when this language was the school language.

> When students fulfil the development of their skills in two or several languages during the first school years, they reach a deep understanding of the language and how it can be efficiently used. They have a bigger experience of linguistic processes, and they are able (especially when they read in two languages) to compare them and to confront how they organise reality (Cummins, 2001: 17).

Indeed, speaking French at home for native students does not prevent them from learning a second language!

We therefore have to encourage them to enrich the native language, we have to formalise structures of languages to analyse their different registers, identical or different according to the studied language. The "let's compare our languages" tool, for instance, is aimed at suggesting a learning approach focused on a comparison of the different languages in a class.

3. The School Environment Is Also a Learning in Itself

Taking into account the previous schooling also means providing students with the possibility to say what their schooling was. The teacher we met and who accompanies the "odd class" asks students to read chosen texts in their own language within ordinary classes. She uses each student's knowledge to build common tools, different from the ones she would have chosen by herself. Above all, she wants to reassure students by making them understand that they are considered as skilled individuals.

Taking into account previous schooling also means considering that the school form is not naturally accessible to a newly-arrived student, especially if this student has not been used to be schooled before.

The school language is not the language of every day life. It is compounded of instructions, exercises, and very specific expectations. This difficulty, already experienced by native students, is even more complex for new students.

In that way, we can very quickly notice students who have already been schooled in similar systems or systems close to the French one. As it is underlined by E. Bautier (2005), the student's interpretation of a written instruction sends him back to his language socialisation outside school and to his relation with language and written language, but also to the way he interprets the school expectations.

In other words, being a student means being what school expects from him/her. However, school does not expect from a student the same thing in France and in another country.

When we exchange with these newly-arriving students, they are often surprised by the way school time is divided within a day or a week.

In the same way, the relation with the adult can be very different. The teachers' little authority is often mentioned or the lack of students' respect towards teachers.

Some students are not used to directly talk to the teacher and systematically ask their fellow students when they do not understand something.

This school form has to be precisely explained to students but also to their families. Our representations of students' origins influence the gaze we have upon their previous knowledge. And as a consequence, what provoked the family's departure and the consequences of this decision are so different from one student to another that it determines the posture and expectations and the fears of newcomer students and their relatives when they arrive at school.

In general, these students did not choose to leave their country of origin, but they followed the family decision. These families often find themselves in a situation of "guilt". They impose a hard choice of life on their relatives, they lead their children in a trying path, and they arrive in a new country. Their own professional skills are not always acknowledged and they have to face economic difficulties. Thus, they need to be reassured about their children's future. The school can then become the only place for their hope. These families are at least as different as their children but their

common point is certainly their trust in the school system. Thus, taking into account students' previous schooling is also being in contact with their relatives. They also have to explain what school is, what students do, what is expected from them. They also have to explain that we take into account the student's background and his efforts, but also the skills he already has. In order to work out, this exchange must be done on an equal footing, from adult to adult. And the presence of an adult translator is important when there is not any common language between school and families.

Conclusions

When we interrogated teachers who had in their ordinary classes some students of the class under study, we have been surprised by the difference in points of view of two of them.

According to the first one, even if kind and willing to do well, the system lies to these students and particularly to the ones who were not able to be fully schooled before or in other cultures too different from ours, no matter their personal efforts – they will never reach a sufficient level for them to have a nice course choice.

Our French school culture mainly based on writing is too different from their abilities.

According to the second one, it is not their abilities which do not allow them this choice. She considers that we do not let them enough time to integrate after their migratory journey, often chaotic. They need to go beyond this period of crisis to move forward.

These two opinions show the difficulty we face to fully take into account the previous schooling of these newly-arrived students.

If we consider these students from our model and so from what a student "should" be according to our school culture, we do not go towards them but we wait for them to join us.

Our ability to welcome and accompany goes through the acceptance of being open-minded and to wonder each time a student faces a difficulty if the problem comes from us and our way of considering him.

Taking into account previous schoolings becomes then a new way of teaching, a new school form to be invented and which could certainly be of great benefit for all students, newly-arrived or not.

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The Contribution of Non-formal Education to the Integration of Refugee Children into the Formal Education System and the Case of Greece

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Abstract

Education is a basic human right enshrined in a wide range of internationally recognised conventions and declarations, including the 1951 Refugee Convention. Education plays a central role in UNHCR's and UNICEF's refugee protection and durable solutions mandate. The importance of non-formal learning activities in educating refugee children is crucial. Children and teenagers who are not able to have a formal education, lacking access to public schools, do not benefit from their internationally established right to basic education, and may be at greater risk of exploitation, including sexual and gender-based violence and child labour. Non-formal education offers classes which boost children's literacy and language skills so that they may eventually integrate into the public school system, depending of course on the national legislation as well. Providing quality non-formal educational activities to refugee children and youths contributes to the development of their knowledge, as well as their critical thinking, problem-solving and analytical skills.

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The participation of children and youths in well-designed, quality non-formal educational projects can provide long-term, safe environments for some of the most vulnerable individuals within refugee populations. Finally, this leads to their easier inclusion in the formal education system and their integration into regular classes. Educated children and youths stand a greater chance of becoming adults who can participate effectively in civil society in all contexts.

Keywords: non-formal education, formal education, life skills, holistic approach, social inclusion.

I. Introduction

Education is a fundamental human right explicitly enshrined in a wide range of internationally recognised human rights conventions (Naskou-Perraki, 2016), including the United Nations International Covenant on Economic, Social and Cultural Rights (ICESCR),[2] the United Nations Convention on the Rights of the Child (CRC)[3] and the United Nations 1951 Convention Relating to the Status of Refugees (1951 Refugee Convention).[4] A core provision in most international human rights treaties is the obligation of the States Parties to ensure a compulsory primary education, providing non-discriminatory access to primary education for all children.[5] At the same time, the States Parties shall make secondary education available and accessible to all.[6] In addition, according to the 1951 Refugee Convention,[7] States Parties shall treat refugee children on an equal basis with the children of their own nationals when provid-

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[2] Arts. 13 and 14 of the ICESCR [Resolution 2200 A (XXI), annex] and their respective General Comments. UN Committee on Economic, Social and Cultural Rights, General Comment 11 (1999): Plans of action for primary education (Art. 14 of the International Covenant on Economic, Social and Cultural Rights), E/C.12/1999/4, 10 May 1999 and UN Committee on Economic, Social and Cultural Rights, General Comment No. 13 (Twenty-first session, 1999): The right to education (Art. 13 of the Covenant), E/C.12/1999/10, 8 December 1999.

[3] Art. 28, United Nations, Treaty Series, vol. 1577, no. 27531.

[4] Art. 22. United Nations, Treaty Series, vol. 189, no. 2545.

[5] Art. 13, para. 2(a) of the ICESCR; Art. 28, para. 1 (a) of the CRC.

[6] Art. 13, para. 2 (b) of the ICESCR; Art. 28, para. 1 (b) of the CRC.

[7] Art. 22 para. 1 of the 1951 Refugee Convention.

ing elementary education, while a series of United Nations Resolutions reaffirm the right to education in emergency situations.[8]

The full enjoyment of the right to education is also indicated by several other international and regional human rights instruments, such as the Convention against Discrimination in Education of the United Nations Educational, Scientific and Cultural Organization (UNESCO),[9] the European Convention on Human Rights (ECHR)[10], the American Convention on Human Rights,[11] the African Charter on Human and Peoples' Rights[12] and the (Revised) Arab Charter on Human Rights.[13]

It is noteworthy that, in its General Comment No. 11,[14] the Committee on Economic, Social and Cultural Rights of the ICESCR encourages State Parties to seek the assistance of the appropriate international United Nations Specialised Agencies, such as UNESCO, the International Labour Organization (ILO), the United Nations Development Programme (UNDP), the United Nations Children's Fund (UNICEF), the International Monetary Fund (IMF) and the World Bank, regarding the preparation of their plans of action for

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[8] Resolutions 46/182, 59/113 A and B, 63/241, 64/145, 64/146, 64/290 and other General Assembly resolutions on the rights of the child and the strengthening of the coordination of emergency humanitarian assistance; Security Council resolutions 1325 (2000), 1612 (2005), 1674 (2006), 1882 (2009), 1888 (2009), 1889 (2009) and 1894 (2009); and Human Rights Council resolutions 8/4 and 11/6.

[9] Arts. 1 and 3 of the UNESCO Convention against Discrimination in Education.

[10] Art. 2 of the Optional Protocol No. 1 to the ECHR.

[11] Art. 26 of the American Convention on Human Rights in conjunction with Art. 49 of the Charter of the Organization of American States.

[12] Art. 17 of the African Charter on Human and Peoples' Rights. For the case law of the African Commission on Human and Peoples' Rights related to Art. 17 of the African Charter see: Naskou-Perraki, P., *International Mechanisms Protecting Human Rights. Texts, Comments and Case Law*, Ant. N. Sakkoulas, Athens-Komotini, Bruylant, Bruxelles, 2010, p. 546 (contribution to Chapter III.1.1. "African Charter on Human and Peoples' Rights" by Katsoulis S.).

[13] Art. 41 of the (Revised) Arab Charter on Human Rights (entry into force: on 16 March 2008): *"1. The eradication of illiteracy is a binding obligation and every citizen has a right to education. 2. The State Parties ensure free primary and fundamental education to their citizens. Primary education, at the very least, shall be compulsory and shall be made easily accessible to all."*

[14] UN Committee on Economic, Social and Cultural Rights, General Comment 11 (1999): Plans of action for primary education (Art. 14 of the International Covenant on Economic, Social and Cultural Rights), E/C.12/1999/4, 10 May 1999, para. 8.

the provision of free and compulsory education under Article 14 of the ICESCR and their subsequent implementation. The Committee further invites the relevant Specialised Agencies to provide any possible assistance requested by the States Parties in meeting their obligations (Naskou-Perraki, 2016).

Education plays a central role in UNHCR's and UNICEF's refugee protection and durable solutions mandate.[15] Providing rapid access to educational activities and opportunities in emergency situations is one of the main objectives of the UNHCR, making education a crucial part of all emergency responses. More specifically, as elaborated in the UNHCR's Education Strategy,[16] education response in emergency situations can be elaborated in three stages. The first stage includes the provision of non-formal safe learning spaces and recreational activities; the second stage deals with the issue of the transition from the temporary safe learning spaces to more formal and quality educational activities, leading progressively to the third stage, which is the inclusion of the refugee children in the formal schooling system of the host country.

Hence, the role of non-formal learning activities in the educational development of refugee children is of great importance. The main objective of this paper is to highlight the contribution of non-formal educational activities to the integration of refugee children into the formal school environment. It also aims to elaborate on the case of Greece as a host country and Greece's response to the education of refugee children, thereby providing food for critical thought on the issue.

II. Defining Non-formal Education

When adopting a holistic approach to education,[17] answering the question "what is non-formal education?" should be the first step

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[15] See UNHCR, Education Strategy: 2012-2016, Division of International Protection, United Nations High Commissioner for Refugees, 2012 and UNESCO, Final Report of the World Education Forum, Dakar, Senegal, 26–28 April 2000 (Paris, 2000).

[16] Ibid, pp.27-28.

[17] UNESCO, "Learning to be: A holistic and integrated approach to values education for human development: Core values and the valuing process for developing

towards understanding how non-formal learning activities contribute to the support of refugee children and their introduction into the formal schooling framework. Education, as a lifelong process which enables the continuous development of a person's capabilities as an individual and as a member of society, can take three different forms: formal, non-formal and informal.[18] In contrast with formal education,[19] and despite being often confused with informal education,[20] non-formal education denotes educational activities which are not structured and take place outside the formal system. The basic difference between informal and non-formal education is that the former is non-voluntary and mostly passive while the latter results from an individual voluntary action and is mostly active.[21]

A Council of Europe working group on non-formal education has elaborated its own definition of non-formal education as a "*planned programme of personal and social education designed to improve a range of skills and competencies, outside but supplementary to the formal educational curriculum...It is generally related to the employability and lifelong learning requirements of the individual*

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innovative practices for values education toward international understanding and a culture of peace", (UNESCO-APNIEVE Sourcebook, No. 2), UNESCO Asia and Pacific Regional Bureau for Education, Bangkok, 2002. See also Nandish, V. P., A Holistic Approach to Learning and Teaching Interaction: Factors in the Development of Critical Learners, The International Journal of Educational Management 17 (6/7), 2003, pp. 272-284.

[18] Parliamentary Assembly of the Council of Europe, Non-formal education: Report of the Committee on Culture and Education, Doc. 8595, 15 December 1999. See also Kiilakoski, T., Youth work and non-formal learning in Europe's education landscape and the call for a shift in education, in European Commission, Youth work and non-formal learning in Europe's education landscape: A quarter of a century of EU cooperation for youth policy and practice, Directorate-General for Education and Culture, Luxembourg: Publications Office of the European Union, 2015, pp. 33-34.

[19] Formal education is considered to be the structured education system usually provided or supported by the state, chronologically graded and running from primary to tertiary institutions.

[20] Informal education is supposed to be the learning process that takes place in everyday life and can be gained through daily experience (e.g. through the family, friends, peer groups and the media).

[21] Parliamentary Assembly of the Council of Europe, Non-formal education: Report of the Committee on Culture and Education, Doc. 8595, 15 December 1999.

person."[22] However, non-formal education should not be seen as a "medium" for increasing the employability of young people through the certification of gained experience, as it is usually treated.

UNESCO's definition of non-formal education stands as the most consistent with the holistic approach to education, the approach that should undoubtedly be adopted in emergency situations. According to this definition, non-formal education is:

> Education that is institutionalized, intentional and planned by an education provider. The defining characteristic of non-formal education is that it is an addition, alternative and/or a complement to formal education within the process of the lifelong learning of individuals. It is often provided to guarantee the right of access to education for all. It caters for people of all ages, but does not necessarily apply a continuous pathway-structure; it may be short in duration and/or low intensity, and it is typically provided in the form of short courses, workshops or seminars. Non-formal education mostly leads to qualifications that are not recognized as formal qualifications by the relevant national educational authorities or to no qualifications at all. Non-formal education can cover programmes contributing to adult and youth literacy and education for out-of-school children, as well as programmes on life skills, work skills, and social or cultural development.[23]

This definition highlights the role of non-formal education in ensuring the enjoyment of the right to education for all, something that may be implied but not stated as such in other definitions. Non-formal education is a way of helping societies to be more democratic and to respect human rights. Indeed, it is a necessary supplement to formal education, even when there is no emergency situation.

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[22] Council of Europe Report, Symposium on Non-Formal Education, Strasbourg 13-15 October 2000, Strasbourg, 2001, pp. 9-10.

[23] UNESCO, International Standard Classification of Education: ISCED 2011, UNESCO Institute for Statistics, Montreal, 2012 and UNESCO Institute of Statistics, 2018.

III. Non-formal Education and Integration of Refugee Children into Formal Schools

The importance of non-formal learning activities in educating refugee children is crucial. Children and teenagers who are not able to attend the formal education system, lacking access to public schools, do not benefit from their internationally established right to basic education, and may be at greater risk of exploitation, including sexual and gender-based violence and child labour. Non-formal education offers classes which boost children's literacy and language skills so that they may eventually integrate into the public schooling system, according to the national legislation as well.

Providing refugee children and youths with quality non-formal educational activities contributes to the development of their content knowledge, as well as their critical thinking, problem-solving and analytical skills. Participation of children and youths in quality, well-designed non-formal educational projects can provide long-term, safe environments for some of the most vulnerable individuals in the refugee populations. Finally, this facilitates their inclusion in the formal education system and their integration into regular classes. Educated children and youths stand a greater chance of becoming adults who can participate effectively in civil society in all contexts.

In a nutshell, non-formal education boosts the integration of refugee children into the formal education system of the host country, mostly through: i) the establishment of a child-friendly protective and safe environment and ii) the improvement of personal life-skills.

III.1. Non-formal Education, Protection and Psycho-social Support

According to the UNHCR's Education Strategy,[24] the initial stage of an educational response in emergency situations includes the provision of non-formal safe learning spaces and recreational activities.

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[24] UNHCR, Education Strategy: 2012-2016, Division of International Protection, United Nations High Commissioner for Refugees, 2012, pp. 27-28.

Indeed, the participation of children and youths in quality, well-designed, non-formal educational activities provides safe environments for some of the most vulnerable members of refugee populations. In addition, the immediate response to the psycho-social needs of refugee children, as well as their families, can be achieved through holistic, non-formal educational projects providing the required support and, in this respect, contributing to the positive integration of the refugee population into the community at large.

Non-formal educational activities for refugee children provide a safe and stable environment for them as learners, while offering structured, appropriate and supportive services. However, the most significant contribution of non-formal education, through the psycho-social support and well-being of refugee children, is the restoration of a sense of normalcy, dignity and hope which is of utmost importance for their desired social assimilation into the host community.

III.2. Non-formal Education and Life-skills Development

"Life skills" is a term used to describe a set of basic skills acquired through learning and/or direct life experience that are used to help individuals and groups effectively handle problems, challenges and issues commonly encountered in their daily lives. These skills include confidence, assertiveness, decision-making and, of course, the ability to stay safe and healthy. For young refugee children it is important to focus on life skills relating to social skills, communication within their families, their communities and also the host community and respect for themselves and others.

Why, however, is it important to focus on training in life skills and what is the connection between life skills and non-formal education? As for the first question, undoubtedly modern societies need sensitised and responsible citizens who will be willing and able to take responsibility for themselves and their communities and contribute to the political processes. Training in life skills is then of great importance, as it helps young children to develop self-confidence and successfully deal with significant life changes and challenges, such as bullying and discrimination. It also gives them

a voice within society in general and at school in particular. As for the second question, there is, by definition, a close connection between life skills and non-formal education. Non-formal education aims at the enhancement of children's life skills leading, among other things, to their social empowerment. Schools are considered to be responsible for playing a key role in promoting and sustaining young people's emotional and social health. This is part of their role in providing a holistic, quality education which help children to gain the required confidence in order to develop into successful adults. Refugee children, however, do not usually have the opportunity to attend a formal school and so the provision of non-formal education plays a significant role in shaping their personal and social skills through life skills training.

IV. The Experience of the Current Refugee Crisis in Greece

The recent surge of refugees into Europe has caused a great humanitarian tragedy. Greece has been at the front line of the crisis. More than one million people crossed the Aegean Sea and continued their journey to central Europe between early 2015 and the closure of the "Balkan corridor" in the winter of 2016, while the situation has not changed since then. The Greek authorities focused on social integration from the very beginning, according to government officials.[25] More specifically, since the beginning of the crisis, efforts at tackling inequalities and promoting inclusion in the formal education system have been made by the Greek authorities. In addition, inoculation programmes have been launched, ensuring the appropriate vaccination of refugee children before sending them to public schools.

Being mostly a transit country at the beginning of the crisis, it was only in the second half of 2016 that Greece began to address the issue of educating those refugee children who were likely to stay in the country, either temporarily or for a longer period. In August 2016, the Ministry of Education announced its action programme for the education of refugee children, supported by mainstream

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[25] Spiliopoulou Maria, Greece managed refugee crisis with dignity, says migration minister, *Kathimerini* newspaper, 27.06.2017.

international organisations (UNHCR, UNICEF and the International Organisation for Migration) as well as by humanitarian NGOs. The main idea was that, for children between 4-7 years old, kindergarten subsidiaries would be established within the refugee reception centres; children between 7-15 years old would be integrated into reception classes (DYEPs)[26] at public schools.[27] The first DYEPs for the education of refugees opened in October 2016 for children up to the age of 15 residing in refugee accommodation centres and other accommodation arrangements.[28] During the 2016/2017 school year, 111 DYEPs provided courses mostly on school campuses near refugee reception centres during afterschool hours. The courses included Greek as a foreign language, English, mathematics and information and communication technologies, as well as physical education and art. The main outline of the lessons was introduced by the Institute of Educational Policy (IEP) of the Ministry of Education.[29] In 2017 Greece was still considered a transit country, and the integration of refugees, both with permanent and temporary status, into the formal education system became a pressing issue.[30] In addition, in recent years non-formal education has been offered by NGOs.

While the response to the need to educate refugee children came rather late following the eruption of the crisis in 2015, it has been comparatively flexible and fast since then. The 2016/2017 and 2017/2018 school years have been transitional years as regards the gradual integration of refugee children into the regular education system. The challenges that have arisen regarding the achievement of this goal include ensuring the sufficient provision of teacher

[26] By Joint Ministerial Decision (JMD) 180647/GD4/2016 published in FEK (Greek Government Gazette) 3502/2016/B/31-10-2016.

[27] European Commission, Education and Training Monitor 2016 – Country Analysis: Greece, Directorate-General for Education and Culture, EU Publications, 2016, p. 5.

[28] The Aegean islands, which are still bearing the brunt of the refugee crisis, have been excluded from the operation of DYEPs on the grounds that they host refugees only temporarily.

[29] http://iep.edu.gr/el/component/k2/content/5-ekpaidefsi-prosfygon

[30] By March 2017 around 2,600 children in 145 classes were schooled in DYEPs. European Commission, Education and Training Monitor 2017 – Country Analysis: Greece, Directorate-General for Education and Culture, EU Publications, 2017, p. 6.

training, catering for children above the age of 15, ensuring links between DYEPs and the local community and resolving education needs for refugees on the islands.[31]

Within this context, non-formal education has so far contributed significantly to the gradual integration of refugee children into the formal schooling system. International and local NGOs have provided non-formal learning activities to refugee children since the beginning of the refugee crisis. At first, non-formal educational activities were provided in temporary learning spaces within the refugee accommodation centres. The inauguration of the hosting and accommodation programmes by many NGOs and the gradual integration of refugee children into the public schools have changed the form of the non-formal education activities provided, shifting to urban areas. The content of the non-formal education has also changed, moving from recreational activities and basic learning to more structured and comprehensive educational contexts, including homework support for the refugee children that have been integrated into the formal education system. In this way, non-formal education complements formal schooling. Not only does it enable refugee children to attend public schools by developing their life and social skills, but it also supports them in terms of schoolwork and additional teaching, providing opportunities for their more effective integration into the Greek education system. Non-formal education has also benefited refugee children by providing them with mother tongue lessons. Learning to speak in their mother tongue is very important for the children's overall development and has positive effects in many ways. It connects refugee children to their culture, ensures better cognitive development, and also assists in the learning of other languages.[32]

Non-formal education encourages children over the age of fifteen, for whom compulsory formal education is not provided under

31 European Commission, Education and Training Monitor 2017 – Country Analysis: Greece, Directorate-General for Education and Culture, EU Publications, 2017, p. 6.

32 Benson C., The importance of mother tongue-based schooling for educational quality, Background paper prepared for the Education for All Global Monitoring Report 2005 - The Quality Imperative, UNESCO, 2005/ED/EFA/MRT/PI/9, 2004.

Greek legislation, to follow educational programmes, resulting in improvements in their learning abilities, their socialisation and further interaction with the local youths of their age. In addition, despite the fact that non-formal education should not substitute formal education, it offers an alternative to "out-of-school" children, who for different reasons do not have access to the public education structures, as well as to those children who drop out of school after some time.[33]

Further, non-formal education actors contribute to the coordination of the educational activities provided to refugee children, assisting the Greek Ministry of Education within the Education Sector Working Group (ESWG). The ESWG is a coordination forum among humanitarian partners, usually NGOs, providing non-formal education. The Greek Ministry of Education. UNICEF, UNHCR and IOM are also members of the ESWG. The ESWG's participating members share information, promote policy dialogue, boost joint programming and provide technical support to the Ministry of Education on policy documents concerning the education of refugee children in Greek territory. The ESWG plays a special role in coordinating and leading the discussions on education for refugee children and non-formal education. The ESWG is an effective platform for dialogue among humanitarian actors providing non-formal education and governmental authorities, aiming to better coordinate their activities for effectiveness purposes.

V. Conclusions

According to the international human rights treaties, education enables all persons to participate effectively in a free society, to promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups. Especially when it comes to emergency situations, like refugee situations, quality education can mitigate the harmful psycho-social impact of these situations by providing a sense of normalcy, stability, structure and hope

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[33] European Commission, Education and Training Monitor 2017 – Country Analysis: Greece, Directorate-General for Education and Culture, EU Publications, 2017, p. 4.

for the future. Non-formal education promotes smooth integration, peace-building and social cohesion, both between the refugee community and the host community, and between different populations within the refugee community itself. Here, therefore, lies the significance of the role of non-formal education: its ability to facilitate the integration of refugee children into the formal education system in a state of emergency. Non-formal education contributes at each phase of education response in emergencies; from the provision of non-formal safe learning spaces and recreational activities to the gradual transition to more formal and higher-quality educational activities and the progressive inclusion of refugee children in the formal education system of the host country. As a complement of formal education, non-formal education often serves as an antidote to the lack of formal education structures or the failure of the host country's authorities to integrate refugee children into its public schools. It can guarantee that refugee children will have the right of access to education.

However, when non-formal education, instead of serving as a complement of the formal education structures, ends up substituting them, there may be a risk of the refugee children being subject to ambiguous, poor quality educational material and activities that could have an unfavourable effect on their cognitive development. The quality standards of non-formal educational activities are ensured through a well-structured educational content based on the priorities of the official governmental education policy and the international organisations, as well as through a well-trained professional teaching staff that is supported by qualified and unbiased translators and intercultural mediators. Advocacy for quality non-formal education is then more than necessary when it comes to the education of vulnerable refugee children, many of whom have never attended formal school in the past.

To this end, the "I Have Rights" project is of great importance as it endeavours to provide secondary school teachers with the necessary guidance and didactic methodology in order to improve their skills and be able to deal with multicultural classrooms. Non-formal education contributes to the gradual inclusion of refugee and migrant children in the formal education system. Likewise, the "I Have Rights" project aspires to increase teachers' intercultural

competences and raise awareness of non-discrimination values at school level, promoting equality in schools with specific reference to the management of multicultural classrooms that include migrant and refugee students.

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Inclusion at School:
I Have Rights
Teachers' Experience

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Introduction

The "da Vinci-Fermi" Institute Polo Amiata Ovest is located in the Mount Amiata area (Grosseto District, Tuscany IT), a very large area, characterised by the typical criticality of mountain areas: (a) small and rural villages, hamlets, scattered houses; (b) poor public transport connections and level of accessibility from other areas among the lowest in Tuscany; (c) structural demographic decrease and consequent increase in elderly population.

In recent years, the number of foreign citizens in the area has increased so considerably[2] that the Tuscany Region has classified the territory as an "area with a strong immigration process". Despite the

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[2] In 2007 the percentage of foreign citizens in the Municipalities of Arcidosso e Casteldepiano was 17%, while Grosseto District average was 10% (ISTAT https://www.tuttitalia.it/toscana/provincia-di-grosseto/statistiche/cittadini-stranieri-2017/)

growing unemployment that has slowed down immigration at regional level, in our area the trend has remained unchanged (2017: 99).

An example - the town of Arcidosso[3]. On January 1st, 2017 the number of foreigners residing in Arcidosso was 723, 16.8% of the total resident population.

The largest foreign community comes from Turkey with 16.7% of the total number of foreigners in the territory, followed by Albanians (16.2%) and Moroccans (11.8%).

This results in a strong presence of foreign students in the school: 14% of the total (+5% of the average in the District), according to the latest available data provided by the Scholastic Observatory of Grosseto District (2014: 22)[4].

The presence of foreign students is an element of comparison and enrichment in an intercultural perspective. The "da Vinci-Fermi" Institute has started some initiatives to facilitate integration at school. Over the years, in addition to specific interventions (adoption of a reception protocol for foreign students[5] and Italian L2 courses) teachers worked together on a program that has gained increasing importance by:

• looking for innovative methodologies for each discipline

• facilitating the inclusion of interdisciplinary modules in curricular activities

• empowering teaching skills

• introducing extra-curricular peer education activities.

It was not an easy route. As it happens for all experimental activities, it has required constancy, observation skills, humility to admit mistakes, a pinch of imaginative folly and... lots of luck have been necessary! Let us define it with this term, luck, what most of you will need if you decide, as we hope, to draw inspiration from the story of our experience. There is no "good practice" as such if

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[3] For all the data see *Profilo sociale regionale 2016* , p. 99.

[4] The report of the Scholastic Observatory of Grosseto District (2014: 22) says that "in general the area of Mount Amiata, Grosseto District, has the highest percentage of foreign students. In the school year 2012-13 the foreign presence in primary school was 25% of the total number of students (about double the District average), in lower secondary school 24% (+10% of the District average value) and in upper secondary school 14% (+ 5% of the District average)".

[5] *Piano Triennale Offerta Formativa* 2016-2019 ISIS "da Vinci-Fermi", pp. 86-88.

it is not contextualised where we act, and if, while we are acting, we do not keep our own little *antenna* turned on, ready to pick up radio signals coming from a faraway interstellar galaxy. That there is water on Mars is almost certain, alien life may be present in the galaxy... That a student – especially a teenager – decides to say something about himself/herself (something authentic and painful) is quite impossible. So you have just to stand up for it... and start playing: maybe someone will decide to follow you.

Step 1 – Teachers' Training

Playing is a very serious thing. To do it right, you need to know the rules. It may be obvious, but in practice sometimes it turns out not to be so: DO NOT IMPROVISE! Do not organise a role-playing game on "rights" or, generally speaking, to develop life skills just "to fill up an hour" or "because I saw it done yesterday and I liked it"! You should do it properly, after attending training courses, after experimenting "how it works" on your skin. You do it, if possible, after seeing it done by a teacher more experienced than you. You do it because, in a given class, it is needed and the class board (or other similar bodies) has decided that this is the right thing to do.

Step 2 – Need Analysis

The decision to carry out a specific curricular workshop or an extra curricular activity arises not from our pleasure (which in any case can not be absent, if we, let alone our students, do not like the activity!), but from the observation of the context. In our case, in addition to the presence of foreign students, the need to analyse the concept of "other than oneself" derives also from the territorial specificity: isolated at the centre of a vast and depopulated territory, Mount Amiata still maintains a popular heritage that sees some kind of rivalry between inhabitants of towns, villages and even among *contrade* (boroughs) in the same town when the village festival is celebrated. Nice traditions, of course, even something more.

In urban areas, the mass of people may take away identity, but inevitably it facilitates the melting pot. In small county areas (scattered houses and villages with less than 1,000 inhabitants up to slightly more than 4,000) identity is defended and enriched with details also concerning the spoken language. For instance, the demonstrative adjective *questo* (this) has five different pronunciations within 20 km, each of them identifying the speaker's place of origin. We are not speaking of post-war Italian language but of language spoken today!

Foreign students, for some of whom the school represents the only contact with the Italian language (at least in the early stage), absorb this particularism almost by osmosis, and sometimes, although they integrate in a specific context (e.g. the class), they acquire distrust of the other/the different and tend to group by ethnic origin, showing a marked racism towards other ethnic groups.

Step 3 – Activity Planning

Therefore the need to homogenise the group and form a school class where dialogue and sharing prevail led us to the first experiences with the Campus and the "Life Skills Project" (see below, § 2). The activities, starting in the first trimester of year 1 (upper secondary school), allow the acquisition of the methodology to be applied in the following years, sometimes even upon request of the students themselves. In the past few years a laboratory has been created within the curricular activity of Italian literature for the 2nd year students. The starting point is the reading and analysis of the novel *I Promessi Sposi* (The Bethroded). One of its main themes is 'precisely' justice (or better: lack of justice) and the first guided discussions and the students' first papers come out when the novel is read in class. This is the background of the laboratory activity that has been organised in different ways along the years (see below, § 2.2).

On the specific theme of the migrants' rights and integration, a workshop has been planned (and is currently under way). It includes role-playing games, readings and reflections, to be car-

ried out also in the "open classroom" format, and it is turning out particularly effective both to acquire specific skills and to improve self-awareness and relationships, going beyond the expected results.

2. Life Skills and Peer Education

For a definition and, at the same time, a collection of materials that proved to be useful and effective for this type of activity, we refer to *Life Skills Education* (2004). The book collects and summarises the guidelines of the World Health Organization (WHO) on the development and growth of individuals. It also provides tools and proposals for activities that aim to accompany the transition from a mechanistic-reductionist approach to a bio-psycho-social approach to adolescent issues, centred on the promotion of health intended as the development of human potential.

In the scenario outlined by these new perspectives on physical and mental health, school should encourage the development of young citizens, as the living resources for the future of each country. Of course, we must bear in mind that activities related to life skills should not be considered as emergency interventions with the unlikely goal of containing notoriously unmanageable classes. They should be integrated into long-term paths, whose ultimate ambition is to improve "the ability to relate in an empathetic and meaningful way with themselves, the others and the world" (Marmocchi, Dall'Aglio, Zannini, 2004: 8).

2.1 The Campus

The Campus is a three-day extra curricular activity (usually held at environmental education centres), taking place in the first months of the school year. It is part of a comprehensive action to promote emotional life skills (self-awareness, coping with emotions), relational skills (empathy, effective communication, interpersonal relationship skills) and cognitive skills (problem solving, decision making, critical thinking, creative thinking),

that are dealt with in both curricular and extra curricular activi-
ties all school year long[6].

The structure of the activity includes the alternation between
cultural and working activities on specific life skills, using method-
ologies that promote and develop dynamic learning (such as circle
time, guided discussions, brainstorming, group work, drama, role-
playing games, trekking, orienteering).

The program deliberately proposes diversified activities, in or-
der to:

• have the widest possible view of the class group and relation-
ships

• identify strong and weak points to work on during the school
year.

Instructions

Between October and November 2017, our Institute organised
a campus at Migliarino Park in S. Rossore (Pisa, Italy), for 1st and
2nd year students of the Scientific Lyceum (Casteldelpiano) and a
campus at Cavo (Elba Island), for 1st and 2nd year students of the
Socio-Economic Lyceum (Arcidosso). The activities were planned
to build up the class group, but also to identify any problem that
might arise so to start dealing with them during the Campus.
Students were encouraged to exercise their life skills throughout
the whole day, not only during the specific activity. The Campus,
in fact, is the best experience to practice cohabitation, acceptance,
listening, collaboration, empathy, creativity, the ability to solve
problems and resilience. In a sort of stratification, the three days
have become, therefore, a small shared life laboratory where to
find physical, emotional and cognitive spaces to know oneself
and the others.

[6] For more relevant ideas and suggestions, both theory and planning see Goleman
D. 1996, Carter S.C. 2016, Goleman D. 2014, Di Pietro M. 2014, De Beni M. 2000(a),
De Beni M. 2000(b).

Scientific Lyceum Campus at Migliarino Park – S. Rossore (Pisa - IT)	
WORK PLAN	SKILLS TO PRACTICE
Day 1 Visit to the Natural History Museum in Calci (Pisa) with didactic activities on fossils and... myths. Life skills activities: Activity 1. Circle time rules, expectations, choice of shared rules – Activity 2. Fantasy Animal. Groups of students create an animal, combining parts of different animals. Performance to follow – Activity 3. Symbol. Two groups of students outline the other group's feature by a symbol. Recognition play to follow. Film forum.	Life Skills: EMOTIONAL Self-awareness Coping with emotions Coping with stress Life Skills: INTERPERSONAL Empathy Effective communications Effective interpersonal relations Life Skills: COGNITIVE Problem solving Decision making Critical thinking Creative thinking
Day 2 Visit to Migliarino Park and orienteering. Life skills activities: Activity 1. Four groups of students create situations on youth issues and perform them – Activity 2. Circle time discussion on the issues from the performances. Film forum.	See above
Day 3 Life skills activity: Message in a bottle: evaluation of the three days activities. Introduction to the writer Salvatore Striano. Visit to the Pisa Book Festival to attend the presentation of the book *Giù le maschere* (Unmasking the Face) by Salvatore Striano and meet the Author.	See above

Socio-Economic Lyceum Campus - Cavo, Elba Island (Livorno - IT)	
WORK PLAN	SKILLS TO PRACTICE
Day 1 Leaving to Elba Island. While waiting for the ferry, life skills activity: Introduction and mood self assessment. Accommodation in hotel and life skills activities: Activity 1. Circle time rules, mood assessment, expectations, choice of shared rules – Activity 2. Four groups of students create situations on youth issues and perform them, circle time discussion on the issues presented in the performances. – Activity 3. Treasure hunt in teams (in English).	Life Skills: EMOTIONAL Self-awareness Coping with stress Life Skills: INTERPERSONAL Empathy Effective communications Effective interpersonal relations Life Skills: COGNITIVE Decision making Creative thinking
Day 2 Walking tour to Cavo Hills. Life skills activities: Activity 1. Filling the form on "How I feel, How I behave". Each student answers the questions on possible conflict situations according to his/her feelings and behaviour – Activity 2. Circle time debate on the outcome of the forms. – Activity 3. Symbol. Two groups of students outline the other group's feature by a symbol. Recognition play to follow. Film forum.	Life Skills: EMOTIONAL Self awareness Life Skills: INTERPERSONAL Empathy Effective communication Effective interpersonal relations Life Skills: COGNITIVE Problem solving Decision making Critical thinking Creative thinking
Day 3 Guided visit to the National Museum of Villa dei Mulini and Portoferraio. Life skills activity: Message in a bottle: evaluation of the three days activities.	Life Skills: EMOTIONAL Self awareness Coping with emotions Life Skills: INTERPERSONAL Effective communication Effective interpersonal communications Life Skills: COGNITIVE Critical thinking

[7] See Marmocchi P., Dall'Aglio C., Zannini M., 2004: 70.

2.2 IN-JUSTICE: Workshop on *I Promessi Sposi*

The following activities origin from a multi-year experimentation in 'parallel classes' teaching, i.e. groups of students from different 2nd year classes in the same Institute. The 'parallel classes' teaching method gives continuity to the work on relational skills and other activities undertaken during the Campus.

2.2.1 Who Has No Rights Does Not Exist

Starting with the essay *Dei delitti e delle pene* (On Crimes and Punishments) by Cesare Beccaria, or other texts selected by the teacher, students analyse how the Enlightenment affected the history of modern thought. The historical documents help to contextualise the writing of *I Promessi Sposi* in the 1820s (part of the 2nd year Italian Literature curriculum). In particular, the theme of denied justice is analysed as treated in Alessandro Manzoni's novel.

After this analysis, students are able to compare the topic to current scenarios, reflecting on legislative voids, denials of rights and no rights. Students' personal creativity is encouraged: individually or in groups, they will have to tell/perform "The Rights of Those Without Rights". The reflection can lead to a final output (paper, multimedia or performance).

Instructions

Target group:
- Upper secondary school students

General objectives:
- To encourage the rethinking of exclusion and discrimination
- To encourage the understanding of the importance of equal opportunities
- To promote the exchange of ideas
- To develop expressive skills

Specific objectives:
- To reflect on the literature and historical texts in a collaborative and dynamic way

• To transfer the themes of literacy into contemporaneity, making them easier to understand

• To deal with contemporary texts, placing the readings in context

• To acquire skills to express oneself in formal and informal contexts

Materials and spaces:
• Photocopies of the selected texts
• Writing and drawing material
• A classroom with a multimedia connection

Time:
• About 8 weeks, 1 hour workshop per week

Phases:
• Read the chosen texts, pausing to reflect on the key words and ask for students' free comments. Write down the most significant words that emerged from the comments on post-it notes and stick them on the blackboard.

• Actualization: taking the cue from the suggestions that emerged from the previous discussion, assign an individual research on current topics.

• Discussion in the classroom: analysis of newspaper articles/researches/texts brought by the students, to be cut out and freely arranged on a large blackboard (we recommend min 100x150 cm, better if a modular coil type to cover an entire wall).

• Continue the previous work, but in groups: choose different themes, each group will freely enrich the blackboard (photos, drawings, etc.) to create a "Journal of Rights".

Variant 1: each group gives a power point presentation
Variant 2: each group gives a performance[8]

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[8] This format was used in the school year 2015-16 during the Tuscany Festival http://www.consiglio.regione.toscana.it/default?nome=FESTATOSCANA, *Le riforme di Pietro Leopoldo e la Toscana moderna: iniziativa economica, delle comunità, dell'organizzazione corporativa, dei diritti umani, at http://www.consiglio.regione.toscana.it/default?nome=home_2015*

• Feedback: discussion in circle time mode, during which reflections on the outcomes freely emerge.

2.2.2 Without Bread Equals Without Peace, Thus… Without Anything?

In this case, the focus is on chapters 11 to 13 of the novel, the description of the San Martin riots. After a conventional literary analysis, it is possible to make a first narrative actualization by inviting each student to write news articles as if they were witnesses of the riots, reporting imaginary interviews with the different characters and so on. At this point, students are able to transfer the topic into contemporaneity, reflecting on similar incidents that may occur today: What happens when someone is deprived of an essential good? In case of episodes of social conflict, how are they reported by the press? How should society be ruled to provide everyone with the same opportunities? In this case, the laboratory is finalised with the role-playing games provided above and the reflection can lead to a final output (on paper, multimedia or performance).

Instructions

Target group:
   • Upper secondary school students

General objectives:
   • To encourage the rethinking of exclusion and discrimination
   • To encourage the understanding of the importance of equal opportunities
   • To promote the exchange of ideas
   • To develop expressive skills

Specific objectives:
   • To reflect on literature and historical texts in a collaborative and dynamic way

• To transfer the themes of literacy into contemporaneity, making them easier to understand

• To deal with contemporary texts, placing the readings in context

• To acquire skills to express oneself in formal and informal contexts

Materials and spaces:
• Photocopies of the selected texts
• Writing and drawing material
• A classroom with a multimedia connection

Time:
• About 4 weeks, 1 workshop per week.

Phases:
• Read the text (chapters 11 to 13), focusing in particular on the representation of the rioting people. Start off asking leading questions, then ask for students' free comments. Write down the most significant words that emerged from the comments on post-it notes and stick them on the blackboard.

• Actualization: taking the cue from the suggestions that emerged from the previous discussion, assign an individual research on current topics.

• Discussion in the classroom: analysis of newspaper articles/ researches/texts brought by the students, to be cut out and freely arranged on a large blackboard (we recommend min 100x150 cm, better a modular coil type to cover an entire wall).

• Focus: Having and not having (see below, § 3.3).

• Feedback: discussion in circle time mode, during which reflections on the work performed freely emerge.

3. Role-playing Games in Class

3.1 Commonplaces about Migrants: A Matter of Points of View

This activity is the result of an unspecified number of debates, even spontaneously arisen from the educational dialogue, and it has been realised in different upper secondary school classes (a) during

the curricular teaching of History (3rd to 5th year Lyceum), (b) during the reinforcement hours also in other schools. For this reason, it is impossible to refer back to literature on the matter and, for the same reason, the activity may be unstructured. Here it is presented as a possible starting point, whose outlining is still underway, as work in progress.

'Strangers at Our Door' by Zygmunt Bauman (2016), one of the most influential intellectuals of our time who has recently passed away, was an important source of inspiration, especially for the debriefing phase. The book, easy to read for 4th and 5th year students, addresses the current issue of migration, analysing the deep roots of the moral panic that refugees unleash in today's society. According to Bauman, migrants - not by choice - remind us, in an irritating and vulnerable way, how fragile both our position in society and well being are. We detest foreigners who knock so insistently on our doors because they represent our official competitors, those who suck our scarce resources and endanger the safety of our lives. Or, at least this is what the "strong men and women", who intend to build their political careers on our fears, make us believe.

Instructions

Target group:
- Upper secondary school students

General objectives:
- To encourage a reflection on the main stereotypes related to migration and their relative deconstruction
- To promote the understanding of discriminatory discourse and attitude towards migrants

Specific objectives:
- To deal critically with current topics
- To consolidate the ability to defend one's point of view through documented arguments
- To consolidate listening skills

Materials and spaces:
- A blackboard
- A classroom

Time:
- 1.5-2 hours

Phases:

- Introduce the role-playing game, explaining that it is articulated in a phase of collective reflection (plenary session) and in teams. In the team play phase, the two opposite sides, "Prosecution" and "Defence", will shift their roles about half through the game.

Invite the participants to gather thoughts on the main stereotypes about migrants, as recurring in mass media and ordinary conversations, and write down on the blackboard the commonplaces they all agree with.

Divide the class into two sides: "Prosecution of Migrants" and "Defence of Migrants", regardless of the real feeling of the students; each student's point of view must not emerge explicitly during the play.

The "Prosecution" is invited to choose one of the listed stereotypes and to discuss the indictment for a few minutes. A spokesman for the "Prosecution" argues for the reasons behind the chosen stereotype. A spokesman for the "Defence", after a quick consultation, is called to fight back. The moderator chooses which of the two argumentative lines has been the most convincing and assigns a point to the corresponding sides.

The moderator carefully pins down the key words on the blackboard, to be used in the debriefing.

The debate proceeds until half of the indicated stereotypes are exhausted. In the second half of the play the groups shift their roles.

Victory is assigned to the side scoring more points.

Debriefing: the participants are invited to reflect on the difficulties encountered in supporting the arguments: Where do stereotypes come from? What makes them pernicious? Are the commonplaces

really persuasive or simply easy to use? How difficult is it to counteract?

Cross breeding

Final lesson – if possible in collaboration with History and Geography teacher(s) for 1st and 2nd year classes – with the presentation of specific statistical data on migration in Italy and Europe today, to be followed by free reflection. During the debriefing, the moderator repeats the key words noted during the role-playing game to demonstrate that only a documented and reliable information can wipe away stereotypes, easy generalisations and clichés.

At this point, it is possible to repeat the two-sided debate to allow students to build new arguments, corroborating them with the newly acquired data.

3.2 The Lives of Others

This role-playing game is probably the most tested and perhaps one of the most effective. It is repeated with some regularity also in adult education and training, because the participants experience directly and with a certain emotional and spatial involvement, the difference between existence and possible destiny. Despite the plurality of individual variables to which the interpretation of each role is subjected, the activity collects a certain success especially with regard to the understanding of others and the redefinition of the self. The activity can be adapted to different contexts and needs. The title presented here is not the official one.

Many are the reference texts for role-playing games and the following list does not intend to be exhaustive. In order of discovery, we refer to: *None Excluded* (2003: 45-48), practical kit by UNICEF for activities against discrimination, suitable for young children, too; *Non Formal Education for Youth* (2009: 80-82), addressing the most diverse youth issues through informal activities and, finally, the most recent edition of *Compass. Manual for Human Rights Education with Young People* (2012), translated into over thirty languages.

Instructions

Target group:
    • Upper secondary school students

General objectives:
    • To encourage a reflection on exclusion and discrimination
    • To promote the understanding of the importance of equal opportunities
    • To consolidate the capacity for empathy

Specific objectives:
    • To understand the meaning of the word 'discrimination' based on experience
    • To consolidate the skills of context analysis and reading and how they affect each person's life
    • To increase self-awareness

Materials and spaces:
    • A role card for each participant
    • A questionnaire
    • A large space (indoor and outdoor)

Time:
    • 1.5-2 hours

Phases:
    • Introduce the role-playing game, explaining that everyone will be asked to step into someone else's shoes (e.g. an African clandestine immigrant, a married Indian girl, but also a disabled countryman). This identification must be made starting from the little information that each student finds in his/her role card. Other useful data to outline the life of the character can be freely imagined by each participant.
    • Distribute the cards randomly, one for each student. At least one participant receives the card that suggests interpreting "himself/

herself". The role assigned to each of them must not be revealed to the others and, likewise, there can not be exchanges of cards.

• To facilitate the understanding of the character, the moderator invites the participants to move around freely, focus on the interpretation, work on the creation of the character.

• The moderator can help asking some questions (e.g. What was your childhood like? What is the house you live in like? Which are your favourite games? Who are your parents? etc.)

• Ask the participants to line up one next to the other.

• Explain that affirmations concerning conditions, situations, events should fit in the interpreted role. Students can respond 'Yes' by taking a step forward, or 'No' by remaining still.

• Read the statements one at a time slowly, leaving the participants time to move forward or, rather, to see that they can not move (e.g. you are not afraid of being stopped by the police, you have never been discriminated, you know who to ask for help, etc.).

• At the end each student is asked to observe the new configuration and the different positions s/he is in.

• Debriefing: each student tells about his/her feeling during the game, his/her role and perception of the self with respect to the others. Are you sure that you have not acted on the basis of prejudices and stereotypes and have really interpreted an other person? Does anyone disagree with the choices of interpretation that the others have made of their role? What does the starting position represent to them? How can the access to certain opportunities affect a person's rights? How does this affect our lives?

Cross breeding

With the collaboration of the Italian Language and Literature teacher, students are asked to produce an individual written reflection, in the format they prefer.

3.3 Having and Not Having

As anticipated, this game can integrate the laboratory illustrated in § 2.2.2, or be proposed in other activities, aiming at a reflection

on social injustice and exclusion. Once again, refer to the UNICEF kit, *None Excluded* (2003: 49-51) and we recommend adapting materials and proposals to the age of the students involved.

Instructions

Target group:
   • Upper secondary school students

General objectives:
   • To enhance the reflection on exclusion and social injustice
   • To promote the understanding of the importance of an equitable distribution of resources

Specific objectives:
   • To understand the importance of access to education on the basis of factual experiences
   • To explore how to respond to injustice

Materials and spaces:
   • A list of words in multiple copies
   • Dictionaries: 1 for every 3 students
   • Sheets of paper: 1 for every 3 students
   • Pens: 1 for every 3 students
   • A classroom

Time:
   • 1 hour

Phases:
   • Divide the participants into four equal groups and the classroom into four sections.
   • The first group occupies three quarters of the room and the other three groups the remaining quarter, becoming a single group.

• Distribute a sheet of paper, a pen, a list of words and a dictionary to each student in the first group. Among the words, include key words such as 'discrimination', 'participation', 'culture'.

• Give the larger group the rest of the dictionaries, paper, pens and word lists.

• Inform the participants that they will have to do a test on the words and that it is an individual competition: each of them will be evaluated for the number of words whose definitions they have found and clearly written on the sheet of paper. All participants will have the same amount of time to accomplish the task.

• Assure that all participants remain in their assigned area and respond to any protest reminding students that these are the rules of the game and that protesting will not change anything.

• When the allocated time expires, each student's work is evaluated and the winner declared.

Debriefing: each student tells how s/he felt during the game. Which strategies did the larger group adopt to complete the research? Has anyone tried to oppose injustices? At this point the discussion focuses on the distribution of funds for education in different nations and on the redistribution of resources in general. What are the long-term effects of the disadvantaged situations in the current system? How can they be avoided?

4. Conclusion: Expected (...and Unexpected) Results

By planning and putting into practice laboratories like the ones described so far, we hope to achieve better and better results, year after year.

Promoting a reflection on direct experiences of exclusion and discrimination, facilitating the understanding of the importance of equal opportunities, increasing the ability to relate to others by developing empathy are certainly ambitious goals. Yet students respond well to the projects and our feeling is that each of them ends up getting involved willingly, although this may take time and they may bring along their own prejudices and peculiarities. Step by step we may really contribute to educate students for active citizenship, a value the 'New School' reform in Italy has recently indicated as a priority. The first results

emerge in the exchanges and relationships within the boundaries of the 'class' microcosm. In the classroom, with classmates and teachers, students immediately practice the skills required in community life. This is why some of the role-playing games can certainly be adapted to the needs and emotional urgencies of a given context.

Unexpectedly (but perhaps not too much if you know students), we realise that working on otherness, diversity and injustice also contributes to the understanding of the self. Moreover, among the unexpected results we want to underline how it is possible to facilitate the reflection on oneself, one's own rights, limits and situation. Thanks to the role-playing games our life seems different when looked at from outside, and this new perspective sometimes reveals some hidden elements. Thinking about others and how others think makes us understand ourselves better.

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Second-generation Immigrants:

The "Bridge Generation"

Nela Despollari[1]

Introduction

This article is an empirical study based on a personal experience. The author, a second-generation immigrant, was born in Albania and has lived in Greece since 1997. The aim of the study is to investigate the complexity of the relationship between second-generation immigrants and the societies they live in. The nature of this relationship has either a negative or positive impact on both sides and, of course, on a wider level, determines the extent to which they can coexist harmoniously. What is more interesting is the role and the importance this generation should have in integration policies, in uniting the two sides and building bridges between the cultures they are part of. Greece is used as a case study for three reasons. First, because the author herself has experienced the problems and difficulties of integrating into Greek society as a second-generation immigrant since childhood. Second, because Greece is a country which is making very slow progress on issues of multiculturalism, interculturalism and immigrant integration and third, because the country's previous experience of dealing with integration issues can serve as a guide to how the current wave of refugees should be integrated.

[1] Nela Despollari is a second-generation immigrant. She has studied "Economic and Political Governance in South-East Europe" at the University of Western Macedonia, Greece.

There are no solid theoretical definitions in the literature of second-generation immigrants. In the USA there are many different ways of defining them. The most prevalent definition of a second-generation migrant is that of a person born in the USA to at least one foreign parent[2]. In Europe the same definition can be found[3]. The lack of a specialised definition creates vagueness and confusion. For example, children of foreign parents who came to the host country at an early age are considered to be first-generation migrants. The sociologist Ruben G. Rumbaut offers a more detailed method of identifying immigrant generations, although he claims the terminology should be based on multiple socio-historical factors of the migrants' generations. He recognises as generation 1.0 the parents and other adults. This group has fully accomplished the socialisation process since arriving in the new country. Then we have generation 1.25, which is presumed to have more common experiences with generation 1.0. Generation 1.5 usually consists of children between the ages of 6 and 12, while generation 1.75 consists of children aged 0-5 years old. The last generation is 2.0. The difference between generations 1.5 and 1.75 can be traced in their memories or experiences from their parents' country of origin. Generation 1.75 lacks previous memories from another country so it tends to be the closest group to generation 2.0.[4] Rumbaut's categories provide a wider range of distinctions between the different generations but beyond that he makes it clear that different factors need to be examined because very often differential characteristics exist even between members of the same generation.

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[2] In the USA there are 19.7 million individuals in this category, namely US-born adults who have at least one immigrant parent. PEW Research Center (2013), *Second Generation Americans: A Portrait of the Adult Children of Immigrants*, Chapter 1, http://www.pewsocialtrends.org/2013/02/07/second-generation-americans/

[3] Second-generation immigrants are defined as "native-born individuals with at least one foreign-born parent": Agafitei, M, Ivan, G (September 2016), *First and second-generation immigrants: statistics on main characteristics*, EUROSTAT, http://ec.europa.eu/eurostat/statistics-explained/index.php/First_and_second-generation_immigrants_-_statistics_on_main_characteristics#EU_immigrant_population_.E2.80.93_general_overview

[4] Rumbaut, Rubén G., "Ages, Life Stages, and Generational Cohorts: Decomposing the Immigrant First and Second Generations in the United States" (2004). *International Migration Review*, Vol. 38, No. 3, pp. 1160-1205, Fall 2004. Available at SSRN: https://ssrn.com/abstract=1887924

In the case of Greece, the literature on second-generation migrants is even more limited. There are only a few individual efforts but no established terminology or empirical research yet. Even the statistical data are approximate. According to these, the number of second-generation migrants in Greece is in the region of 200.000[5]. Owing to the lack of a solid definition, a more legal form of definition for second-generation immigrants came to be used. In 2010, Ioannis Ragousis, the then Minister of the Interior, drew up a law under which children who had been born or raised in Greece and who had completed at least 6 years of schooling in Greek schools could obtain Greek citizenship. Because of the profound interrelationship between this group and Greek society, the law reduced the insecurities of the "invisible" children by recognising them as children of Greece with full rights. Of the 39,722 applications filed under Law 3838/2010, only 13,425 were successful[6]. Unfortunately, three years later, in 2013, the "Ragousis Act", as it is known, was declared unconstitutional by the Greek Council of State. A long debate ensued between left-wing and right-wing politicians on whether blood or education conferred Greek "identity". Far right groups such as Golden Dawn and their supporters claimed that "you are born a Greek, you do not become one".

The abrogation of the "Ragousis Act" caused a lot of problems for second-generation immigrants. At that time, there were no specific legalisation procedures for them. Underaged children were included in parents' residence permits and adults followed the same procedures as the first-generation immigrants. Due to the vacuum created by the abrogation of the citizenship law, the then government of Nea Dimokratia decided to create a new type of residence

[5] Therianos,. K (March 2010), "Second-generation immigrants in Greece: from international borders to the internal social borders of the big city" (in Greek), *Historein*, http://www.historein.gr/2010/03/blog-post.html

[6] Greek citizenship was granted to 13,425 persons. More specifically, from 24/3/2010 until 31/12/2012 the total number of decisions on the acquisition of Greek citizenship by birth amounted to 4595 (3501 were of Albanian origin). At the same time, the number of decisions to acquire Greek citizenship due to attendance at Greek schools amounted to 5,550 (4,740 were of Albanian origin). *Aftodioikisi* (19 March 2013), Ministry of the Interior: 13,425 foreigners have acquired citizenship under the Ragousis Law (in Greek), http://www.aftodioikisi.gr/ipourgeia/ipes-13-425-allodapoi-piran-ithageneia-me-to-nomo-ragkousi/

permit named "second-generation residence permit". It was the first time an official distinction between generations of immigrants had been made and the definition of "second generation" was officially established. The criteria under which someone could apply for this new type of residence permit were less strict and based mostly on school attendance. It was the least the government could do to try to fill the legal vacuum, but at least second-generation immigrants would not lose their legal status, a fact that had been common in the recent past. Many of the children and adults born or raised in Greece had been illegal for some years. Some of them could not even obtain a certificate or other legal paper from their parents' country, which resulted in their becoming "ghost citizens". They could not work, travel or have a bank account or even feel safe enough to walk on the streets due to police checks for legal documentation. In 2015 the citizenship law was reactivated by the SYRIZA government and began to be implemented in September 2016[7].

Migrants and Greek Society

One cannot claim that the phenomenon of migration is new. As a process, it is ancient and ongoing but has changed character over the course of time. It seems that most countries have experienced some migration movements either as a sending country or a hosting one. In the case of modern Greece, the first migration wave took place about two decades ago. Due to the shortness of this text and its subject-matter, the first migrants will be regarded as those people who came from a third country, with a different ethnicity, language or religion and economic reasons as their primary motive for migrating. Albanians form the largest group of immigrants in Greece and were also the first to arrive on a large scale some 20 years ago. According to data held by the Ministry of the Interior, the

[7] On the basis of data provided by the Ministry of the Interior, it appears that since the implementation of Law 4332/2015 58,380 applications for Greek nationality have been submitted by persons born and studying in Greece. Of these, 27,858 have been approved. The data concern the period 1/10/2016 – 31/03/2017. Presenza Athens (11/05/2017), *New Statistical Information on Nationality* (in Greek), https://www.pressenza.com/el/2017/05/kainouria-stoixeia-gia-ithageneia/

total number of legal immigrants in Greece is 557,476[8]. The actual total may be different for various reasons. After the economic crisis many migrants lost their legal status since they could not keep up their social insurance payments, a basic criterion for the renewal of their residence permits. Others, mostly Albanians, returned to their homeland after the economic crisis had broken out.

The nature of Albanian migration into Greece was initially sporadic or seasonal. After the collapse of the communist regime, men sporadically passed across the border via mountain routes in order to work on farms or do manual jobs for either a few days or a few months. They had a basic job in Albania and by coming to Greece they could have a supplementary income for their families. Albania was trying to establish a democratic government and stabilise its social, economic and political structures. In 1997 the so-called "pyramid schemes[9]" scandal provoked chaos in Albania. A state of emergency was declared in the country. Citizens broke into military depots, seized the weapons and the government totally lost control. Albanians started to migrate on a massive scale, mostly to Greece and Italy. The distance to Greece was short in comparison with other countries and Italy was a few hours away by sea.

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[8] Of these, 290,044 are men and 267,432 are women. The largest groups are Albanians (387,023), Ukrainians (19,595), Georgians (18,334), Pakistanis (16,578), Indians (14,357), Egyptians (12,084), Filipinos (10,468), Moldovans (9,092), Bangladeshis (6,301), Syrians (5,799), Chinese (4,840), Serbians (2,968). P. Bitsika (27/4/2016), "The 'Map' of the 557,476 Legal Immigrants", http://www.tovima.gr/society/article/?aid=795716

[9] "In a typical pyramid scheme, a fund or company attracts investors by offering them very high returns; these returns are paid to the first investors out of the funds received from those who invest later. The scheme is insolvent—liabilities exceed assets—from the day it opens for business. However, it flourishes initially, as news about the high returns spreads and more investors are drawn in. Encouraged by the high payouts, and in some cases by showcase investments and ostentatious spending by the operators, still more people are drawn in, and the scheme grows until the interest and principal due to the early investors exceeds the money paid in by new investors. To attract new investors, a scheme may raise interest rates, but the larger interest payments soon force it to raise rates again. Eventually, the high rates begin to arouse suspicion or the scheme finds itself unable to make interest payments. When investors try to get their money out, they discover the truth about the scheme, whose demise is swift—and usually accompanied by acts of outright theft by the operators, if they are not caught first." C. Jarvis (March 2000), "The Rise and the Fall of Albania's Pyramid Schemes", *Finance and Development*, Vol. 37, No. 1.

In 1997, Greek society was extremely homogeneous. At that time, Greek society was characterised by patriarchal structures, with strong religious affiliations and linguistic similarities. An exception to this was the Muslim minority (with its religious and linguistic differences), although it was (and is) situated in north-eastern Greece, isolated from the rest of the population. One may suppose that the reaction of the local population to the newcomers ranged from one of suspicion to one of fear. Greek identity is made up of the triptych "homeland-religion-family"[10]. Migrants as "others" or "intruders" are considered to have trespassed across their homeland's borders. Then religion comes as a second condition of acceptance or rejection of "others by the local population. For fifty years Albanians lived under a communist regime, which means they came from an atheist country. The first indication of someone's religion in a country like Greece is their name[11]. Although in Albania there were different religious communities (Muslims, Orthodox Christians and Catholics) who maintained their religious beliefs and practices secretly and privately under the communist regime, names of religious origin were banned. The names in the communist era were most likely to indicate an ethnic/cultural origin or were inspired by communist figures[12]. On arriving in Greece, a lot of people concealed their real names and adopted an Orthodox Christian one, afraid not only of

[10] The phrase has a long history and is used mostly by rightist regimes or politicians. As Efi Gazi notes: "In this triptych, the homeland is proclaimed as the nation's long-lasting focus while the nation is determined, if not exclusively, by its relation to religion. The family is understood in the context of the patriarchal structure where gender roles are unequal and strictly delimited. The three concepts are projected not only as important values but primarily as being undermined by a variety of "enemies" or "conspirators". N. Kefallinou, (10/08/2017), "Fatherland, Religion, Family: the History of a Phrase" (in Greek): enallaktikos.gr, http://www.enallaktikos.gr/ar34727el-patris-thriskeia-oikogeneia-i-istoria-mias-frasis.html

[11] In most cases Greeks give Orthodox Christian names to their children inherited from a grandfather or grandmother. The other less frequent option is choosing an ancient Greek name. According to a recent survey (found here: http://www.foundalis.com/grk/EllinikaOnomata.html) about the frequency of Greek names, the five most frequent names of boys are Giorgos, Dimitris, Kostas, Giannis and Nikos and the four most frequent names for girls are Maria, Eleni, Katerina and Vasiliki. For the survey approx. 100,000 persons' names were retrieved from a competition list of the Supreme Council for Civil Personnel Selection conducted in 2009.

[12] An example is the name Mariglen, which consists of the first syllables of the names Marx, Engels and Lenin.

being excluded from society but also of being deprived of job opportunities.

In the case of the Albanian immigrants, the third component of the triptych, the family, was in their favour. Albanian migration to Greece was of a family nature. Some came for a short period only and later managed to bring their family, while others came with their family from the outset. In some cases there was already a link person from the original immigrant's circle in the city of relocation who helped the family once they arrived there. In other cases they found their way through using instinctive survival methods, managing somehow to communicate with the local people despite the lack of a common language. It is no exaggeration to say that children were the first cultural mediators between Albanian immigrant parents and Greek society. For many reasons they acted as a bridge between the two. These children constitute the second generation and they either came at an early age or were born here, as was explained in the previous paragraph.

Migrants' Children and School

When thinking about the specialisation and the ongoing and continuous training of teachers and other school staff nowadays, I recall the situation that existed about twenty years ago, when the first immigrant children began attending Greek schools. Structures for the integration of children of foreign origin, let alone specialised educational tools and practices, were non-existent. Even today, the Greek education system falls short of being a shining example of good practice for the inclusion of all children. On the contrary, it seems that the curriculum is designed and developed to teach only Greek children and fails to take into account any dissimilarity in children's experiences and family environments. A monolithic curriculum excludes, marginalises and condemns students to feeling different and not regular members of society.

Twenty years ago, due to the need for teachers in Greek schools, it was enough for a person to have a bachelor's degree in order to begin teaching immediately after his/her graduation. When the first immigrant students were registered in Greek state schools, the lack

of intercultural skills was glaringly obvious. The new students usually had difficult names and surnames, which were misspelled in registers. They did not speak Greek so they were placed in lower-grade classes even if on the basis of their age they should have attended higher-grade classes. The implications of such an action are of great importance. For instance, a 10-year-old who attends the second or third grade of elementary school is two years older than his/her classmates. His/her physical development prevents him/her from acting as a child in game activities and holds him/her back in his/her intellectual development. Missing out on the freedom of childhood and the right to behave as a child may create complexes in that individual later on.

Immigrant children were obliged to attend a two-hour language course after the morning school cycle. The aim was to learn and improve their knowledge of the Greek language in order to cope with the subjects they were learning in their lessons. Within a few months these children managed to learn the language and continued their education with improved skills. Needless to say, any help with schoolwork from their families was impossible. Their parents often worked long hours and did not speak Greek. The children acted as "informal teachers" for their parents, gradually teaching them different words and phrases. After a considerable amount of time the children start to use the Greek language in their daily lives, with their parents as an extension of their "new identity" and "new membership" of Greek society. Apart from that, they often act as "translators" for their parents' documents, resulting in their full awareness of the legal problems faced by their families. While most local children feel secure and protected from their adults' problems, immigrant children often become embroiled in their parents' problematic dealings with bureaucracy, causing them undue stress.

The relationship between immigrant children and their classmates is characterised by different levels of acceptance or rejection. By nature children find ways to communicate and socialise with their peers. But children are also receivers of adults' attitudes and beliefs. Parents influence their children either in a positive or negative way. Twenty years ago and for some years afterwards, stereotypes about immigrants as the "others" or, worse still, as "criminal types" and "scum" were spread and assimilated in formal and informal behav-

iours. Children would often call their peers "filthy Albanians" or "filthy immigrants". They were repeating the words they had heard in their own homes, believing that if their parents believed these things, they were acceptable and permitted. Among children the biggest and most important difference was that of socio-economic class. Children from poor Greek families were almost in the same situation as immigrant children. Children from richer families tended to keep company with each other, while their parents were more actively involved in the school community.

Even if there was a kind of solidarity among children of the same background, such as Roma, immigrant and low socio-economic class, cases of discrimination between these children were also common. I remember an occasion in my time at primary school when one of my classmates from the Roma community called me an "Albanian" in an angry tone. I started to cry and I went to my teacher and told her in my poor Greek that she had called me an "Albanian". She then gazed at me and replied, "So what? You are one!". From that day on, until I had matured and grown wiser, I considered "Albanian" to be an offensive word. Teachers fail to understand the different forms of discrimination. I have experienced the case of a teacher who prevented immigrant boys from playing with Greek girls, dubbing them "barbarians". The headmistress of the primary school I attended would constantly slap immigrant children - though not Greek children - and would mock them in front of the whole school. There were some excellent teachers there, but they could not change all of the established practices. What I consider to be a primary cause of teachers' impotence to prevent or resolve these situations was the restricted nature of their skills. Their basic skills were sufficient for teaching subjects such as mathematics, language, history or geography, but not for dealing with children from different backgrounds.

The parents of the immigrant children were not absent from the school environment but their involvement was not satisfactory. Owing to their long working hours they could not accompany their children to school and, although they sometimes attended meetings with teachers, they were never members of the teacher–parent association. The parents of immigrant children were excluded from the decision-making processes at their children's schools because of

their language skills. The development of a productive dialogue between parents, teachers and children was never achieved. Nowadays school communities have numerous cultural activities which are designed to develop good relationships between parents, teachers and children.

Second-Generation Immigrants as Adults

Despite the difficulties, immigrant children gradually became a part of their host society. They mastered the language, attended higher educational institutions and were completely assimilated by the local culture. The process of assimilation was a difficult experience for second-generation immigrants. Their new identity and existence as members of Greek society clashed with their old identity. A person could not be Albanian and Greek at the same time. The influence of school in shaping the new citizens by enforcing patriotic rhetoric and narratives was decisive. References to their own country of origin or opportunities to talk about their own cultural background were practically non-existent. What transpired was a new method of "programming" children. In addition, these children were pressured by their parents to achieve good results at school because otherwise they would end up having to work long hours like their parents. In abandoning their own aspirations for a good life, the parents transferred their hopes to the next generation. Their children's success and prosperity would justify the sacrifices they had made in leaving their own countries and "good" jobs.

The fallacy of equal citizenship is exposed when immigrant children become adults. For Greek officialdom they are just migrants. Every year they must fulfill the criteria for their residence permits. Some have to work in order to have social insurance while others have to study. There is no option of just waiting for a year or two and then thinking about what to do in the future. Their choice of studies is also affected by their immigrant identity. They do not have the right to work in the public sector, since only persons with Greek nationality can do so. The institutional inequalities and discriminatory policies have condemned a whole generation

to putting off all future plans until their right to citizenship becomes law. Recently, the Minister for Citizen Protection proposed a measure that will help to improve relations between the Greeks and immigrant communities. He proposed that second-generation persons with Greek citizenship should join the police force because, as he stated: *It is ridiculous to expect a police officer who does not speak the language of a group of migrants or minority to be able to approach them. We must adapt and leave behind the rigid attitudes we had fifty years ago*"[13].

The implications of exclusion or assimilation are visible in European states. While integration is the most ideal practice for ensuring productive and peaceful coexistence between different groups, it is possible to observe the difficulty of establishing it even in the most progressive states. Greece is an example of assimilation practices. The groups of immigrants from eastern European states are not culturally different. The differences they manifest are mainly of a social or economic nature. If we take three different groups of immigrants from Albania, Bulgaria and Romania as an example, we may observe some differences between them. Immigrants from Bulgaria and Romania share a common element of the Greek identity triptych. They have religious affiliations which are similar to those of the native population, a fact which is reflected, among other features, in their names. Albanians, on the other hand, are a mixed group of three different religions that lack strong beliefs and religious traditions[14]. The assimilation practices were both official and unofficial in nature. In order to be accepted and not be segregated from society and job opportunities, most Albanians changed their names so that they would sound more Christian in origin.

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[13] P. Karsiotis (2018), *Recruitment of foreigners as police officers along the lines of Scotland Yard (in Greek) http://www.alphafreepress.gr*

[14] The communist regime imposed a ban on religion in 1967. Albania became the first atheist country by constitution. Practically all the religious practices were illegal and banned. Giving names of religious meaning or praising God were against the secular state laws. The whole idea of the nation's identity was summed up in the phrase coined by the poet Pashko Vasa: "The religion of the Albanians is Albanism". The expression was used by the communist regime in an effort to construct a more ethnocentric identity.

Children's baptisms served not only as a religious ritual but also as a means of accepting the values of the new society and gaining a sense of belonging to it.

In addition, the element that linked groups with their original identity was language. Second-generation immigrants have had a slightly on-off relationship with their mother tongue (Greek is also considered to be their mother tongue). At first, both parents and children had to cope with the Greek language. The children functioned as "unofficial teachers" for their parents. Greek became the basic language of communication. In the absence of formal institutions for integration and language courses, the learning process was developed instinctively through informal methods such as television, dialogues with neighbours or co-workers and children's efforts to teach their parents Greek. Schools or organisations for the other mother tongue (Albanian) developed later, mainly in Athens, the capital, and rarely in other big cities. These efforts were partial and sometimes short-lived. Even today there are a lot of obstacles to the creation of mother tongue courses for children of different ethnic origin. At the moment, with regard to the Albanian language, there are 13 classes in public schools for this purpose and over the last nine years the Aristotle University of Thessaloniki has also offered courses[15].

In the last few years various European countries have been facing socio-economic problems. The refugee crisis has revealed some hidden fundamental problems or issues which were being ignored or underrated. Far-right political ideologies are gaining more and more ground in public politics. Xenophobia and racism have become "normalised" and accepted as an angry reaction to unemployment, the socio-economic crisis, terrorism and high crime rates. A rethoric based on the barbaric "Others" has been built up to justify more formal and informal exclusions of groups with different cultures and religions. Some of the terrorist attacks in European countries were carried out by second- or third-generation immigrants, people that were born in those countries. Far-right groups claimed that all these

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[15] N. Bairaktari (31/11/2017), *Sunday in the Albanian school in the centre of Athens* (in Greek), Popaganda: http://popaganda.gr/kiriaki-sto-alvaniko-scholio-sto-kentro-tis-athinas/

people were bearers of different values and morals and could by no means be considered European citizens. In Greece there were a lot of incidents concerning the attendance of refugee children in public schools. Parents gathered in different schools with the aim of preventing refugee children from entering the school classrooms. They claimed that these children posed a danger to their own children's health. Unfortunately, some children witnessed the angry reactions and were afraid to attend school.

In our theoretical thinking we must think about the points we failed to understand. In practice we must create and implement sound practices as soon as possible. Why would a child or adult, born and raised in a certain country, want to destroy it? Some of the terrorists born in these countries had not previously held any strong religious beliefs. Various studies underline the most defining factors of the radicalisation process among second-generation Muslim immigrants in European countries. While we can claim that there has been social progress between generations (the second generation has seen more progress than the first), we cannot claim that second-generation immigrants are on the same level of social progress as the native population[16].

In the case of Greece, second-generation immigrants have a "smoother" legalisation process than the first-generation immigrants had. They are also in many ways socialised through deeper processes in Greek society. Thus they may be a better "version" of immigrant, but their social status can be compared with that of the previous generation. Even today only persons with Greek citizen-

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[16] An important study titled "France and the Unknown Second Generation: Preliminary Results on Social Mobility" (2003) showed that even though social mobility does exist from one generation to another, the social status of second-generation immigrants remains that of the previous generation. "High dropout rates from school combined with the very high levels of unemployment among these groups draw attention to their subordinate position in the social hierarchy and point to a systematic discrimination", to quote from the study. Another study focusing on discrimination in the workplace, published in 2006, showed that the chances of someone with a Muslim name getting a job interview in France were six times lower than those of a person with a Franco-French name, despite identical credentials. T. Iddicula, T. Sajan (2/07/2017), *Decoding Europe's homegrown terror*, The Hindu Business Line, https://www.thehindubusinessline.com/opinion/decoding-europes-homegrown-terror/article9718569.ece

ship (a complicated procedure, as has been mentioned in the first few paragraphs above) can work in any public position or office or participate in politics or occupy political posts. There is an obvious lack of any second-generation immigrant in Greek political parties or government positions. Meanwhile, in western European countries such as Germany, Sweden or France there are second-generation immigrants who are politicians, ministers or government officials. On a scale indicating the success of western European countries in integrating immigrants, Greece is still in a very low position.

Being an ideological "bridge" between two groups is not always a positive type of existence. The two identities these persons carry sometimes collide and endanger the stability of the person's life experience and personality. When one identity exists at the expense of the other, then complexity issues are raised. In an ethnocentric society, traditionally organised according to strict ideas of common beliefs and values, one of the identities prevails through violence. This kind of ideological aggression disrupts the healthy development of those who experience it. The need for a second round of integration has emerged with the arrival of the new wave of "Others". Refugee children, potential second-generation immigrants,[17] are already an ideological bridge. They are the first to participate in the socialisation process through school attendance and engaging with the native people. In learning the Greek language, they acquire the communication mechanisms to act as interpreters between their parents and the society they live in. Integration policies in Greece are not yet sufficiently coordinated and systemic. Intercultural education is based on temporary efforts by organisations or individuals.

Most teachers are beginning to acquire further skills in multicultural education, not as a necessary skill but as an additional one. It is vital to create a productive base of integration practices. Respect for religion and cultural elements will reap benefits for all groups. Assimilation practices must give way to integration

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[17] Of course, there is a substantial difference between the terms "immigrant" and "refugee", not only in legal terms but also in social ones. It is difficult to compare or consider the two groups as having the same characteristics. But in this case and considering the importance of integration policies for the children, we can apply similar practices and policies. In the end these children will be the potential future citizens of the relocating countries.

practices, especially in countries like Greece. School is considered to be the place where the first and most important socialisation process takes place. Refugee children are now attending school classes and they face most of the problems that were faced by second-generation immigrants twenty years ago. Fortunately, the international community is investing a lot in education programmes. But this is not enough. Countries like Greece, oriented towards a monolithic, traditional system of education which contains lessons on religious education too, must reconsider their goals and seek to create an education system that is inclusive and not exclusive in nature. This is a difficult endeavour which requires a lot of coordination and patience.

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TESTIMONY OF AN UNEXPECTED TEACHING EXPERIENCE

Isabelle Ghesquière[1]

Giving meaning to the teaching profession is what comes first to my mind when I think about the young people we welcome in our different classes. Since last year, they have been a breath of fresh air, thanks to what they experienced and what they made the others experience – students and teachers, and educational staff.

Let's go back for a moment… When it was announced in the amphitheatre of our institution that young migrants would be integrated within some classes, it is clear that I was not thrilled, I have to admit it. Yes, it is a wonderful gesture to welcome them; yes I do think it is normal but I figured that it would be difficult to deal with it in a class, especially since I was not trained… And "trained" to do what exactly?

At the start of the school year, I was told that two young students would be in my main class of 14-year-old students. How to manage it? What was I going to say to my students? How was I supposed to adapt and adjust my way of teaching only in a few days? Where did they come from exactly? I was told they were underage, but how old were they exactly? What was their previous schooling, and for how many years had they been schooled? Why were they going to

[1] Isabelle Ghesquière has been an English and literature teacher at the EIC Tourcoing in Lille, France, for 13 years. She is also responsible for some professional high school classes. She is from Arras in the North of France. She studied English at university and has always wanted to teach, and she started teaching English in a high school and in short-higher education classes in Reims. She is passionate about teaching because it is impossible to get bored! She finds the contact with young people unbelievably enriching and rewarding.

integrate a 14-year-old group? Did they speak correctly French? Gosh, so many questions… But I was quickly reassured… by them!

Their gaze, their smile and their kind of aura of kindness and benevolence put me at ease.

They were really intimidated… and intimidating. Tall, calm, too serious and attentive compared to our 14 or 15-year-old students. Step by step, I learnt from them and from the people helping them, their ways in education: they do not talk to adults if they are not asked to do so, and above all, they respect this authority: older and then wiser! This openness to a culture totally different from ours was also a trigger. Without any unhealthy curiosity and after a few weeks in class, students came to me to ask me some questions… I realised one thing: teenagers in the classroom, with their youth vocabulary, were asking the same questions as I was. After a chat with my two young students and with their consent (despite the reluctance of one of them, more discreet and less communicative), we agreed on an official presentation through a talk linking French, geography and civic and moral teaching… This programme captivated the entire class. They talked about their lives in Guinea, they showed their country on a map and explained by what means they came to France and why. Their classmates asked many questions while preserving these young migrants' intimacy, as if they had understood that talking about a family who is far away or who abandoned their child is a sensitive and painful topic. They knew how to talk about physical and moral sufferings, of the sadness of leaving one's country and of the urging will to come to Spain first, and then to cross the mountains (often by foot) to reach Lille. It allowed them to work on texts dealing with Human Rights, on parents' and children's rights and duties… Students understood that here, in France, they were lucky and that some people of their age had to risk their lives to leave the place where war and misery were sometimes present. From a teacher's point of view, I had my answer, I did not need to change my curriculum, but I only had to adapt the way to reach the skills of the unique school book (called LSU) for the students.

What a shame that we could not register them for the end of year certificate (French National Brevet Diploma) that year! They were a driving force for the class. From the moment when they freely express themselves, everything was clearer for the whole class and for

me. Classes in French or in English became really nicer, they were a part of the class and often of a great help for other students… even a reference. They showed an unbelievable will for success, and that led other students to do the same. The part where they had to talk about themselves and about others became really meaningful. Welcoming the other and his differences, and making it an advantage, allowed each of them to develop their social skills and a critical mind, hard to develop for 14/15-year old-students. My colleagues followed this path, and I often heard positive comments concerning their presence in the classroom. These young students never refused to do anything, even when they were assigned a hard task. They listened and followed our advice, reacted in a positive way, always smiling despite communication difficulties. Thanks to them, I realised that learning and understanding vocabulary was not that easy and that what I took for granted in the class was not always acquired. So, yes, I taught classes in the "old" way… Conjugation, spelling and grammar, and yes, it was very beneficial.

Of course, the work of listening cannot be neglected: step by step, these two young people became friends with their classmates, and for some of them, they were a reference. The daily-life little problems that sometimes disrupt a class often tended to disappear in comparison to what the young migrants had to experience in their lives and during their journey to France. And then, little by little, they blended into the background and were not "migrants" anymore, but students of the class.

They taught to others how to share more, how to work together in order to improve. Sometimes, I did not have to organise groups anymore, they all learnt how to organise themselves. I felt a difference in my way of teaching, in my status of teacher.

Currently, one of them is in a professional high school, and the second (thanks to his professional discovery internships) is in apprenticeship in another professional high school: two weeks of amazing internship… the internship tutor was amazed by the fact that young people could still have the desire and the will to succeed, by a constant work and an unfailing motivation. They are now both registered for the French National Brevet Diploma.

Last week, Soriba (who is in apprenticeship) sent me this text with pride (we keep in touch and he is happy to share his experi-

ences): "Good morning miss, I just wanted to say thank you, I am top of my class with an average grade of 13,84/20"!

I am also proud, because after doubts and questions which today seem very futile (but I think they were necessary) I know that they are going to succeed, that they will find their path and be part of our society. They needed us, and we (adults and students) lived a beautiful human experience. In a certain way, we grew up together. Because we gave them the opportunity to come, try, and learn.

This year, I have two more migrant students… to be continued!

The Prevention of Bullying at School

Inga Kurlavičienė[1]

Klaipeda "Gabijos" Progymnasium is a municipal budget institution which started its activity on September 1st 2003. The progymnasium carries out programs of primary and basic education, educates 440 students and employs 63 staff. This is a school where education is conducted in the minority language (Russian). The mission of progymnasium is to provide quality educational services that confront the needs of constantly changing society, satisfy educational needs of students of Klaipeda city in accordance with the first part of the educational program of primary and basic education program, provide students equal educational opportunities and conditions, as well as rational, economically and purposefully use the resources issued to the institution.

Leaving aside all other activities that we carry out according to the program, let's talk about activities and results related to the prevention of bullying at school.

During the school year many events are held in the progymnasium for the implementation of various prevention programs. Every year we organize the Day of Tolerance, the Day of Preventive Work, "We are against AIDS". Class leaders conduct various talks and quizzes. These short-term programs are designed to remind students of the relevance and seriousness of these problems.

[1] Inga Kurlavičienė is Headmistress of Klaipeda "Gabijos" Progymnasium. Second rank of School management. Masters degree of management of quality in education and masters degree of Social pedagogy achieved at Klaipeda university.

A long-term program "Olweus" aiming to prevent bullying is being implemented in the progymnasium. This program was introduced in Lithuania from Norway. The author of the program, Professor Dan Olweus, developed a single system to prevent bullying at school. The important point of the program is that everyone must understand what bullying is. Professor Dan Olweus points out that by definition, bullying consists of three indications: aggressive behaviour, repetitiveness, and unequal amount of strength.

Let's discuss how this program works in practice in our progymnasium. We started implementing this program in 2008 by presenting its goals. We actively worked with the whole staff, as one of the conditions of the program is that all school staff should participate in it.

Was it difficult in the first year of the program? I wouldn't say so. Everything was new, exciting; there were a lot of discussions in the groups. The students also learned a lot of new things. In the progymnasium, everyone learned what bullying is, everyone learned to recognise and solve this problem. Every two weeks all the staff of the progymnasium had group meetings. Each week, students had classes where they were divided into groups and played different situations, learned to identify bullying, how to prevent it, what to do when confronted with bullying. Yes, there were difficulties. It was not easy to reconcile time, change attitudes, goals and motivate employees to choose supervision groups. But the desire to make our school a safe place for everyone and overcome objections was very motivating. Important decisions were made that changed rules that had existed for decades: students are no longer on duty in the progymnasium, and the teachers on duty are in the yard of the school, doors of the classrooms are always open during the breaks so that teachers on duty can see what happens in the classroom. There was a long discussion, but eventually we agreed with the scale of punishments, which is used in case of bullying and other conflict situations.

One of the components of the Olweus program is an annual study in which students from grades 3-8 participate. The purpose of the study is to find out what kind of bullying occurs in the progymnasium, how many pupils suffer from bullying and what type

of bullying is most common. In 2009 we conducted the first study and obtained the following results:

Picture 1

Boys and girls who suffered bullying 2-3 times a month in the last few months
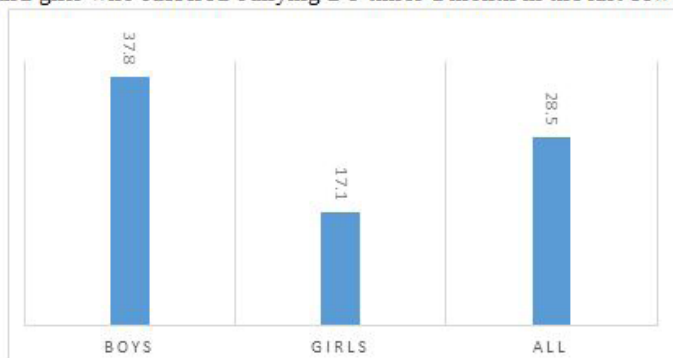
The results were frightening: 28.5% of the students experienced bullying. The number probably did not scare *per se*, because it was far from 100%, but behind every number there is a child. Knowing what bullying is, what the child experiences, how s/he feels and what s/he feels when going to school, this number is very large.

However, like every program, the Program "Olweus" survived the crisis after several years. Everyone was tired, because in any case, if you want to do something, you need to spend much energy, work and time on it. We took into consideration to end the program. But today we are happy that there were enthusiasts who said "No, we must go on working!". We are working to ensure that the program is suitable for each child and we still have the program at our pro-gymnasium

For nine years, every other month the staff of the progymnasium have been gathering in working groups, discussing bullying problems, studying various ways to stop them, and focusing on specific cases in progymnasium. Twice a month students learn how to stop bullying, how to help a friend, how to stop themselves. Is it easy?

I wouldn't say so! Is it worth it? I would say so! Implementing a long-term program requires a lot of effort and, more than anything, time. But let's look at the numbers of the year 2017. The results of the study are :

Picture 2

Boys and girls who suffered bullying 2-3 times a month in the last few months

BOYS	13.7
GIRLS	12.4
ALL	13.1
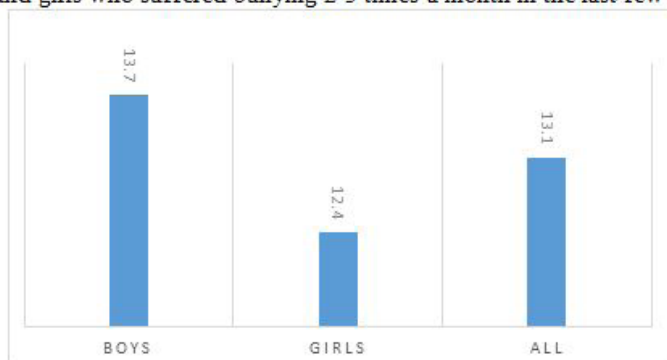
Compared to the year 2008, the results are certainly better. The level of bullying in the progymnasium decreased by 15.4%. Let's not forget that children change, some leave school, others enrol, but there is still a high level of bullying. If we look at the data of other researches, we will see that they are very dynamic. Answers to the question "Where do the girls in our school experience bullying?" in 2016 implied bullying was in the classroom when there is no teacher present, in the yard, on the way to school. In 2017, these indicators declined, but the majority of cases of bullying moved to the school canteen, corridors. Boys responding to the same question in 2016 said that they usually experienced bullying in the toilet, gym or canteen and in 2017 bullying happened in a class without a teacher, on the way from school. Thus, working in observation groups and class meetings is not a monotonous and unnecessary work. During these sessions the problems discussed and the situations analysed constantly change, following the results of surveys and dynamics of everyday situations. The whole community of the progymnasium

wants to ensure the right of every student to have a safe learning environment.

All the staff of the progymnasium constantly works on preventing bullying and we see the results. But again, back to the main aspect, let's not forget that behind every statistical figure there is a child, and even if only 1% of students actually experienced bullying, then we would increase our efforts to oppose the phenomenon and protect the students' rights. And the staff of the progymnasium must do it.

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Development of Intercultural Competences: Participation in the International Project of the 8ᵀᴴ Grade Pupils

Aida Norvilienė[1]
Karolis Januška[2]

Introduction

The significance of the development of intercultural competences on the scientific level is increasingly being analysed both in the work of foreign (Stone, 2006; Williams, 2009; Matveev, Ymazaki, Merz, 2013 and et al.), and Lithuanian experts (Virgailaitė-Mečkauskaitė, 2011; Juknytė-Petreikienė, Pukelis, 2007; Paurienė, 2011; Norvilienė, 2014, Simoniukštytė, 2015 and et al.)[3].

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[2] Karolis Januška is primary school teacher working in "Ventos" progymnasium. He also was an international project manager, co-coordinator. Now actively participates in other European projects.

[3] The importance of the Intercultural Competence is emphasized in the European documents (Developing Key Competence at School in Europe: Challenges and Opportunities for Policy; Eurydice Report, 2012; Lifelong Learning Programme Call of Proposals 2011-2013 Strategic Priorities, 2013 etc.). Lithuanian policy reflected on as well (State Strategy for 2013-2022, Lithuania's progress strategy "Lithuania 2030" (2012), Vision "Scientific Lithuania 2030" and etc. "Human posture is controversial in a modern, mobile, changing world: important features are openness, connectivity, flexibility, adaptability, but equally important, the creation of an identity, a valuable "spine" and a sense of personal life. Therefore, the development of personality's

However, in practice, the development of this competence is not yet effectively implemented. According to Fakhrutdinov (2016), in developing intercultural competence pupils can achieve better learning outcomes, especially when learning a foreign language, students become more tolerant, more aware of global problems. In schools, the development of intercultural competence is very important, as today's schools face the challenges of migration. Lithuanian pupils who have a Lithuanian background but do not practice themselves in the Lithuanian context and students who have returned from foreign countries (re-emigrants) experience educational and living difficulties (Garšvė, 2014). According to Pruskus (2012), the acceptance of people who are different from us is a complicated process. It is not only a matter of objective difficulties related to the difficulty of knowing values and behavioural features of other cultures, but also personal difficulties related to cultural behavioural stereotypes that have emerged in the course of history. One way to reduce the negative effects of stereotypes is to develop intercultural competences. The subject of this research was the experience of the participation by 8th grade students in an international mobility project.

The question of the study: What kind of opportunities for the development of intercultural competencies of the 8th grade pupils revealed in their participation in the international project?

The purpose of the study is to reveal the experience of 8th grade pupils' participation in the international project and the possibilities of developing their intercultural competencies.

1. Research Methodology

Research participants. Participants were selected during the planning stage[4]. Participants were the 8th grade students who study

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value orientation - social, civic, moral maturity becomes especially relevant". (High School Conception, 2015). According to the documents mentioned above, intercultural competence is attributed to the general competences and emphasizes the importance of its education.

[4] According to Bitinas (2006), the demographic and social characteristics of the group should be as similar as possible. The selected participants must be similar in a certain aspect that is relevant to the topic under consideration.

at the gymnasium and participated in the international project. In total 10 students (see Table 1).

Table 1
Characteristics of the participants in the study

No.	Name	Gender	Grade
1	Daiva	Female	8
2	Jonas	Male	8
3	Zilvinas	Male	8
4	Benas	Male	8
5	Agne	Female	8
6	Ieva	Female	8
7	Greta	Female	8
8	Mindaugas	Male	8
9	Rasa	Female	8
10	Monika	Female	8

Method of data collection. Two qualitative methods were chosen. The first used method is a semi-structured interview. Semi-structured interviews are characterized by flexibility, as the researcher can clarify the issues, find out the various aspects of the phenomenon (Bitinas, Rupšienė, Žydžiūnaitė, 2008). Before the study, guidelines for the study (broader questions) were prepared. The questions of the research were developed according to the purpose of the research, but the participants to the study were free to formulate concepts and present their own views on the topic under discussion.

Qualitative research is not rigorous in the sense of strictness but it provides more detailed and deeper information than quantitative research. In order to ensure the validity of the research, the researcher must constantly monitor him/herself, perform self-reflection so that the thoughts expressed by the participants to the research do not influences his/her attitudes. Semi-structured interviews were used at the beginning of the study (before the students went on mobility) and at the end of it (after the mobility).

The reflection method was applied after the international mobility project, after the implementation of the intercultural education

programme in English[5]. Students wrote reflections after participation in the international project, which revealed their experience.

Data analysis method. Interviews were recorded, and latter transcribed. All transcribed texts were carefully read in order to form a general view, distinguishing sentences that are essential from the parts of the sentences related to the subject. Later on, the texts were divided into meaningful units represented by quotes. Sentences, key words directly related to the investigated phenomenon, as well as meaningful units were grouped in order to be able to combine them into a holistic structure (Čepienė, Teresevičienė, 2010).

Research ethics. Ethical principles of the research were followed during the interview delivery. As pointed out by Bitinas, Rupšienė and Žydžiūnaitė (2008), the relation between the investigator and the informant is very important during the interview, and so, for this reason, the researcher of the study sought to create a safe atmosphere which would promote trust. Secrecy, respect for personal dignity, goodwill, honesty, precise explanation, versatility and voluntary nature were the principles used. According to Marshall & Rossman (2014), it is particularly important for the person conducting the research to include the criteria of informant confidence and welfare in qualitative research. The investigator must take into account the status of the informant, his/her attitude towards the topic. Therefore, the subjects participated only in their free-will. The consent of the participants was obtained. The questioned were informed about the purpose of the study and their rights. The researchers accurately, but concisely and comprehensively, explained the subject, the purpose and the task of the research. Students were informed that they had the right to withdraw from the investigation at any time. Investigators created conditions that protected the participants from any possible harm: psychological, physical, and social.

Reliability and limitations of the study. The limitations of the work manifested by the fact that pupils briefly answered to the questions asked during the interview before the project started and

[5] Reflection is a deep contemplation, a reasoning based on analysis (Jovaiša, 2007). The reflection method focuses on self-monitoring and self-assessment, when it is critically monitoring its own activities, recording its behaviour, values, attitudes, feelings, etc. Such activities are considered critical (Polard, 2006).

after it finished. Additionally, reflections were written in English, which suggests that the students may have had difficulties describing their experiences, feelings, emotions, and so on. In later studies, comparative analysis should be carried out with Lithuanian and other country's students who had participated in the same international project.

2. Results

While analysing the experience of the participants of the study, first of all, the impressions of the students of the first day in the language camp were presented. The first impressions of the participants of the study were very good.

• They were satisfied with good living conditions of the camp. *"I was impressed by the camp conditions, they were really great (Agne),* *"The place where we lived was beautiful and with good living conditions (Greta),* *"I was surprised by the good living conditions. The rooms were clean and spacious (Benas)"*.

• Ready to make new acquaintances. *"I felt fascinated on the first day, I was ready to find new friends (Agne),* *"On the first day I was well-behaved and eagerly watched when I got to know each other (Greta)"*.

• Courageous and self-confident. *"On the first day I was very confident and brave (Mindaugas)",* *"I was self-confident in myself and courageous (Agne)"*.

Another part of the students felt sad,*"I was sad because I had to share a room with a someone I did not know. I felt uncomfortable because I had to sleep in a room with a stranger (Daiva)",* *"I felt disturbed, a little weird and just watched the environment (Monika)",* *"The first day I came here I was upset and frightened although I am daring and communicative (Rasa)"*.

As it can be seen in Table 2, the students felt very differently on the first day of the international mobility. Some of them enjoyed the new experiences, and were eager to communicate with other students, while others felt sad, scared and frustrated and took the role of observers. Pupils assessed the living conditions very differently, while some of them were surprised by their good standard, others were uncom-

fortable living in a room with a stranger. However, students started to communicate with other pupils, and this gave the participants a sense of pride: *"After a while I did not care about who my room mates were, because I spent a lot of time with all the of the pupils who were in the project (Daiva)", "Now I feel bad for wasting the first three days doing absolutely nothing. I was very shy and I spent the day's playing cards with my Lithuanian friends. As I began to communicate with representatives of other nations I felt pride in myself (Rasa)", "It was difficult to cross the comfort zone and start communicating with others, but in a few days, I succeeded and was very proud of myself (Monika)".* The students felt relaxed and had no inconveniences in dealing with students with different nationalities.

Table 2
Student status in the first days of the international project

Categories	Sub-categories	Proving statements
Positive emotions were experienced	Self-confident	*"I was confident in myself, I felt brave. Although I felt a bit upset about the project at first I came to feel confidence in myself"*
	Eager to make new friends	*"In the first days, I started making new acquaintances right away. I wanted to get acquainted with pupils from other countries as soon as possible"*
Negative emotions were experienced	Frustrated	*"The first day I was disturbed and frightened, although I am brave and communicative"*
	Sad	*"I was sad because I had to share a room with someone I did not know", "On the first day I was a bit sad"*

Furthermore, the students said the language camp had unique experiences related to Spanish culture. *"I was impressed when I saw horses dancing. It was really impressive (Monika)", "I really liked the Spanish architecture – the houses were very beautiful, the Gothic cathedral looked really amazing (Benas)", "I was very impressed by Spain: beautiful cities, great food and amazing nature (Agne)", "I was very surprised when I saw that cacti grow in Spain, I never thought that they could grow there (Greta)".* So the enthusiasts of the study were fascinated by the Spanish nature, architecture and food.

No less impressive for the students was communication with students from different nationalities. *"I did not think that the Spanish were so friendly. They always helped me as soon as I needed help. I was very surprised (Agne)"*, *"I was rather surprised that the people in the Language camp were so friendly, they really liked to communicate and they spoke English fluently (Greta)"*, *"I was surprised how well everyone speaks English and that the teachers and pupils were really friendly towards each other (Zilvinas)"*. Thus, the students were surprised by the friendship, as well as by their English language skills. It can be noted that students had stereotypes about the fact that the students from different nationalities do not speak English fluently.

Speaking about communication with students from different nationalities, the students mentioned the stereotypes related to nationalities. Most of the students had an opinion about the French and Spanish nationals. *"French students were a little 'crazy', fun and noisy, but very friendly (Agne)"*, *"I was a little shocked by the behaviour of the French girls: they were constantly shouting and doing stupid things (Daiva)"*, *"I was a little shocked of how 'crazy' and loud French were (Benas)"*. Meanwhile they were surprised by the Spanish students' friendliness and courtesy *"...I was surprised by how friendly, polite and tolerant Spanish students are (Gerda)"*, *"Spanish students ate just wonderful, friendly and polite (Daiva)"*. Opinions about Macedonian students were expressed just by few students: according to them Macedonian students were not very friendly but rather closed: *"Macedonians was not very friendly maybe just a few of them (Agne)"*, *"Macedonians seems to be closed (Benas)"*. Lithuanian students tend to attribute certain features to different national categories, such as the friendliness of the Spaniards, the noiselessness French, and the closeness of the Macedonians.

Table 3
Students impressions during the international project

Category	Subcategories	Proving statements
Spanish **Country** **Peculiarities**	Architecture	"I was impressed by the Spanish architecture, in particular, the beautiful gothic-style buildings, Architecture has left a great impression"
	Nature	"Nature is very beautiful, completely different than in Lithuania", "... I was very surprised when I saw that cacti grow in Spain, I never thought that cacti can grow in Spain"
	Food	"...the food left an impression", "The food was very delicious. I love Spanish sweets"
Human communication	People friendliness	"Everyone was very friendly, kind and just wonderful", "Astonished by the friendship of both teachers and students"
	Good knowledge of English	"I did not expect everyone to speak so well in English", "I was surprised by the good English language skills"

Students emphasize that they have had the opportunity to present their country to representatives of other nations by sharing their experiences in the international project. *We had an opportunity to perform "Malunelis" and "Grecenike", traditional Lithuania dances (Geta)", "We have played basketball moreover we have invited others to play and it doesn't matter if they can't play (Zilvinas)", "I have taught my new friends how to say a few words in Lithuania language (Agne)".*

During the project, students had an opportunity to perform national dances, popular Lithuanian games and even to teach some Lithuanian words. According to the students, sometimes they even told jokes in Lithuania language *"sometimes we told jokes in Lithuanian language and others did not understand it (Benas)", "We have told jokes in national language but others did not understand (Gerta)".* Therefore, we can assume that common language also encouraged a sense of communion among the Lithuanian students themselves.

Speaking about the difficulties encountered during the mobility project, participants in the study first mentioned the difficulties associated with communicating with students from different nation-

alities. The biggest difficulty was communication with Romanians. *"It was hard to communicate with Romanians because of their singing language style, but in the end we got used to it and found the way to speak with them (Greta)"*, *"It was pretty hard to communicate with Romanians because they have communicated in sign language, but we have used some special signs and managed to speak with them (Zilvinas)"*. In addition, students emphasized that it was difficult to communicate with students who were shy and lacked the motivation to communicate. *"The only problem was to communicate with students who were shy and silent (Agne)"*. *"Some of the students from Lithuania and other countries were shy, therefore they communicated less (Jonas)"*.

However, students made an effort to communicate with other students: they have tried sign language; they have asked others if they did not understand something, *"I have tried to found common language... (Zilvinas)"*, *"It was like we did not understand each other; we have tried using gestures, sometimes it worked but then it did not work we have asked other friends for help (Monika)"*. *"Then we had free time of project activity's we were able to go sightseeing but we got lost (Rasa)"*, *"One time we got lost but we found the way back (Mindaugas)"*. Therefore, during the project students experienced many challenges: they had to find ways to communicate with students with different nationalities, even if some of them were hard to understand. They also tried to make contact with people who were shy and silent; moreover they had to orient in areas that were unfamiliar to them.

Speaking about how the difficulties in the mobility project were overcome, the pupils emphasized the importance of teachers' support. *"Teachers were very nice and careful they made sure that everyone felt good (Rasa)"*, *"Teachers tried to help as much as they can, often they asked us how we are feeling, how we are doing also they have told if something happens or we need help we can always go to speak with them and they will always help (Greta)"*. We can make a statement that teachers' role in international projects is very important: a teacher has to help students to overcome various difficulties and watch how students are feeling in contact with the intercultural environment. Therefore, it is necessary to perceive

students individually, to understand their emotions and feelings and to show empathy and attention.

To summarise, the first day of the international project caused different emotions to students: some of them felt courageous and self-confident, they wanted to communicate and make new connections. Others felt confused and sad, they stayed apart and communicated less. Nevertheless, all pupils managed to cross the comfort zone and start communicating with other people, creating a sense of pride for themselves. All students stated that during the project they had a unique experience related to Spanish culture, nature, architecture, etc. Students were also impressed with communication with other people, they were surprised at how friendly students from different nationalities were and at their level of English. Pupils had stereotypes about other countries but they did not confirm them after for some time. Students tend to identify a behaviour with certain nationalities, for example the friendliness of the Spaniards, the noisiness of the French and the closeness of the Macedonians.

3. Discussion

The researchers Matveev & Yamazaki (2013) emphasize knowledge and skills, which in their opinion are essential tools in society where intercultural communication is increasingly relevant. Based on the results of this research, it is possible to state that the fundamental following elements of education of pupils' intercultural competence were revealed - knowledge, skills, values and personal characteristics. We can make an assumption, that students gain new knowledge, skills and, at the same time, they enhance their personal attitudes.

According to Pruskus (2010), the acceptance of people who are different from us is a complicated process. Stereotypes lead to the creation of a highly simplified image of the world, which help to identify various social groups according to prejudices thus expecting them to behave accordingly. It is important to note that even before the project the students had a stereotype about Spanish friendliness.

Virgailaitė-Mečkauskaitė (2012) state that the person encounters and overcomes problematic situations, accumulates experience in solving life problems. The results of this research showed that students had to solve various life problems and to find out creative ways of solving them. In such situations there are no clear answers to what has to be done: students can experiment and find out various solutions, therefore whether the methods used are correct or wrong can be decided only then results are visible. Nevertheless, the experiential learning promotes students' self-esteem. They are proud of overcoming challenges.

J. Paurienė (2011) notes that intercultural competence is relevant not only speaking about a person's professional activities but also in solving problems in society. As a result, intercultural competence can be described as civic competence, since the concept of holistic humanity expresses the idea that a person needs not only competences for the labour market, but also for everyday activities. The skills acquired by the students within the mobility project, such as the ability to work in group, the ability to connect with different people, will help them in future when they will enter the labour market, or when they will need to solve personal life problems.

Finally, what is the role of the teacher in international mobility projects? The results of the research showed that pupils appreciate the assistance of teachers. A teacher should help students to solve various problems and should observe how students feel in various intercultural situations. Therefore, it is necessary to consider students individually and understand their emotions and feelings.

Conclusions

1. In answering the question of the research, we can formulate the following conclusions:

The experience of the international project participants varies. 8th grade pupils experienced various challenges: *they had to find the way to communicate with other pupils from other nations with low English language skills also to find contact with people who are shy and silent, they had to orient in locations not familiar to them.* Experiential learning during the project made it possible to

be acquainted with Spanish culture, customs, nature, architecture, communication peculiarities, etc. Then evaluating student's experience, it is necessary to find out student's expectations on the participation in the project. Before students went on the mobility project, they expected *to increase English language skills, to learn how to communicate with other nationality pupils, to get to know a new country and its representatives, to experience new experiences, to create new social relationships.* In addition, it is very important to evaluate students' emotional state in different project stages: at the beginning of the project, in the middle and at the end of it. During the first days in the projects students felt different emotions: some of them felt courageous and self-confident, wanted to communicate and make new connections. Others felt confused and sad, they stayed away and communicated less. Nevertheless, during the project, all pupils managed to cross the comfort zone and start communicating with other people, creating a sense of pride for themselves.

2. Having assessed the experience of the participants in the study, we can distinguish the following possibilities for developing intercultural competences:

• *Intercultural knowledge:* pupils improved English language skills and got the courage to speak in English, learned a lot about the cultures, history, traditional cuisine, people's lifestyle, etc.;

• *Intercultural skills:* students gained skills for working in an intercultural environment, students learned to cooperate and create a dialogue with students from different nationalities, to solve various problems and they have also learned to make a connection with students from different nationalities, moreover they gained the skills to represent their own country;

• *Provisions and values:* students gained an understanding that all people are valuable and that you have to accept everyone without any advanced preconception. Students understood that respect is a necessity when communicating with people with different cultural background. Before the project, students have identified positive stereotypes (Spanish people are friendly, kind and are not afraid to use physical contact); there were no negative stereotypes about other cultures' communicative abilities and personal attitudes. However, some of the participants thought that students from different nationalities are not capable of communicating in English well. Some of

them thought that Spain lacks drinkable water. Nevertheless, after intercultural experience only positive stereotypes proved.

• *Personal qualities:* the pupils became more independent, self-confident and more courageous and the challenges faced by the pupils had a boost in enhancing pupil self-esteem and led to be more proud of themselves.

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Athina Papanikolaou[1]

My name is Athina Papanikolaou, I have been a secondary school teacher since 1987. At the beginning of the last school year (2016-2017), when I learned about the Ministry of Education's programme to provide education for refugee children from the war zones in the Middle East and Asia, and having been sensitised by my voluntary work at Idomeni (near the border between Greece and FYROM), I applied for a detachment at a refugee camp. In October 2016 I was given a posting at a refugee camp in Sindos near Thessaloniki and I remained there until January 2017, as the Coordinator for the Education of Refugees. In January 2017 the camp was closed due to the inadequate living conditions and the refugees were transferred to other areas with more suitable accommodation. Immediately afterwards my supervisor placed me at the Intercultural Lyceum of Thessaloniki, with the responsibility of caring for unaccompanied refugees learning the Greek language. I worked in this post between 21/1/2017 and 3/4/2017.

The Intercultural Lyceum (Senior High School) is situated in the city centre. It is housed in a prefabricated building, in a poor condition in terms of cleanliness, infrastructure, sound insulation and school yard. In contrast, its staff are educators with long experience

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[1] Athina Papanikolaou is a teacher of Greek language and literature in Secondary Education with 30 years of experience. In 2017-18 she has been the Co-orditator of the Educational Activities at SOFTEX refugee camp. During this time she taught Greek as a Second Language to unaccompanied minors. She teaches in a Upper Secondary School.

of intercultural education, with sound professional training and a genuine love for their work.

Sixty students were registered at the school, 99% of them being refugees from Syria, Afghanistan, Pakistan and children of economic migrants from Georgia, Bulgaria, China, Russia and Albania. Of these refugee minors, a certain number stayed with their families in apartments or protected lodgings within the city (e.g. the Hosting Centre in the Toumba district) and a significant number consisted of unaccompanied boys, mainly from Afghanistan and Pakistan and, to a lesser extent, Syria and Iraq.

There are no Greek students at the school, as there were in the past, and so it is not an institution that transmits Greek culture and language. All of the teaching is mainly in English. If we exclude the few children from Albania, the rest do not speak Greek and, therefore, the natural speakers of the language (students' peers) who would facilitate the learning of everyday spoken Greek are missing. Thus, the teaching constantly slides into English.

During my three-month spell at the Lyceum I was assigned the responsibility of teaching Greek to a 17-year-old Pakistani boy called Shiabaz who was staying at a hosting centre for unaccompanied refugees run by an NGO (Arsis). My colleagues told me that this particular student did not attend school every day, had many absences, did not communicate, and did not respond to their efforts to teach him. He was obviously timid and withdrawn. He actually only pretended to study, as his teachers realised that he was simply repeating what he had heard.

Against this background, I began my first private tutorial with him. I initially used the reading cards which are used by teachers in the first grade of primary school, namely, pictures with words the first letter of which corresponds to a letter of the Greek alphabet. After reading and noting them on the board, I invited him to read them. From our first meeting I realised that even holding the pencil to write was extremely difficult for him. Nevertheless, he made a genuine effort and the fact that he was alone in the class relieved him of the shame and embarrassment he might have felt at displaying ignorance in front of his classmates.

I changed my method and decided to start with information about his family and his homeland, along with information about

my family and my country. He had a minor knowledge of English from the hospitality structure and a few words of everyday Greek, such as "Good morning" and "Well… not well...". With these limited linguistic resources, he revealed to me that he had never been to school, that he had been working since the age of five, and that he had left Pakistan at the age of 12 and had passed through Iran and Turkey, where he had worked under slavery conditions ("many hours, bad boss" were the words he used), and then had joined other minors and come to Greece.

On my mobile phone I showed him my own family and I told him that I was a mother and I wrote my name and his name in English on the board. I also wrote the word "mother", even if he did not understand a word. He began to speak in his native language about his mother, which I understood from the changes in his expression and his emotions: his sadness, nostalgia, joy and sense of deprivation. Then he drew a picture of his mother on the blackboard and in his notebook and I invited him to speak to her at that moment on his cell phone. From that moment onwards Shiabaz began to confide in me and he would eagerly reach for his pencil to write down the words that we had written on the board. Moreover, he let me do something that was impermissible in their culture: to take his hand and guide it in forming the letters.

From then on, every day he would seek me out at the teachers' office to continue our tutorials. We would start the day with a handshake greeting and exchange words in our native languages; for example, I learned the words for sun, tree and brother in Urdu and he learned the equivalent Greek words. We created our own vocabulary notebook and Shiabaz showed significant interest and improvement along the way. My colleagues observed, I was told, a great change in his behaviour, as he became more sociable, expressed himself more easily and tried to participate in class activities. He also succeeded in learning the Greek alphabet and reading two-syllable words.

Unfortunately, this support was temporary as, when Shiabaz turned 18 and became an adult, in the middle of the year he moved out of the hostel to an apartment some distance away from the school. Also, I was transferred from the Intercultural Lyceum to a refugee hospitality centre again, as a Coordinator of Refugee Education in the broader Thessaloniki region.

My work with Shiabaz was not just an extraordinary experience but a life-changing one. The experience had posed new challenges for me as I had received limited support in my work and had been forced to improvise and study materials relating to the teaching of Greek as a foreign language. My work had also involved attending the relevant seminars organised by the Ministry of Education, Research and Religious Affairs in cooperation with the members of the scientific committee who organised the training programme for refugee minors, the Regional Training Centres and the School consultants. I had also been obliged to study the programme for Muslim minors in Thrace.

The main difficulty of my work with Shiabaz laid in the fact that he was not literate in his mother tongue; if he had been, of course, it would have helped him considerably to learn a second language. He was organically illiterate and had experienced very harsh living conditions.

The strategy that I followed yielded results and relied on a constant interest in his progress, a knowledge of and respect for the particular culture and civilisation of his homeland, the use of new technologies (computers, the Internet, mobile phones) and the exchange of information for everyday use. This strategy mobilised the youth's interest in learning, clearly boosted his confidence, helped his socialisation and integration — for the first time in his life — into a school environment. The abrupt interruption of this private tutoring did not allow me to complete the endeavour and thus draw more secure conclusions on the method I had followed or on the necessity of modifying it or searching for a new, better methodology.

This short experience of teaching illiterate or literate refugee minors led to the following proposals as the first steps towards their integration into the formal school environment: the reinforcement of intercultural schools with permanent personnel, the introduction of activities which enhance their contact with Greek society, the adaptation of the curricula to the needs of the new situation, and vocational training for older minors. The systematic teaching of Greek as an SFL is a prerequisite for their stay in the country and their integration into the social context. Likewise, private tutoring is needed for illiterate children in their mother tongue.

"A student only learns when s/he has a motive..." said Célestin Freinet, and education has to create motivation for learning for those children who have been deprived of school, knowledge and family, for those children who have experienced war and persecution, who have wandered through many and often hostile countries, or who have been abused in various ways and seek a glimmer of hope in their lives. The "emergence of the will to learn" may be achieved if we allow the student to discover in themselves what they have previously been ignorant of. Once we show them the intellectual satisfaction that may be gained from knowledge apart from the utilitarian use of knowledge for survival, the student will be motivated.

From my experience of working with Shiabaz, I understood that a student initially learns what is meaningful to him/her. In the case of unaccompanied minor students coming from countries with a different culture and educational framework, this becomes even more significant: the student is motivated when s/he feels security, interest and love for himself/herself.

Interculturality is a topic that is dear to me because of my personal history and the professional area I operate in. Indeed, without getting into details, I am the child of immigrant parents from places that are far apart, both in space and culturally. Moreover, I work in a technical school in a city centre where, last year, there were students of forty-four different nationalities, not including those who are Belgian but with foreign origins. For these reasons, the "I Have Rights" project was particularly appealing to me. Therefore, I will here give a few thoughts, sometimes related to my professional practice, which came to my mind following my participation in the project.

I will first address the distribution of questionnaires to students in my school. I was positively impressed by the care and application they dedicated to the task, even though it was a somewhat abstract activity outside the school curriculum. Students showed real interest for the problems raised in the questionnaire. This interest was clearly underpinned by personal experience. Yet, in a school environment, these issues, at least from my point of view, do not seem to be expressed personally. Since then, I wonder how to introduce in my institution practices that would release personal

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expression about those topics and their integration in a collective process and practices.

Secondly, I will talk about the training week I had the opportunity to attend at the University of Siena. It was a fruitful experience which, beyond the content of the course, which was quite similar to interculturality courses I recently attended in Belgium, has taught me a few things.

The first one is that, beyond minor differences, my colleagues, who came from such different countries as Greece or Lithuania, and myself had a community of thought(s), values and ways to be in the world. Today, thanks to those encounters, I can more confidently than yesterday claim my conviction that there is a real and experienced Europeanness. I could also observe that our daily practices were very similar and that the strategies implemented in the different countries had many common features. Therefore I had the feeling that it was mostly due to policies boosted by the EU. How I was impressed to see how much European policies trickled through our societies;

The second one impacts my daily work and invites me to expand my knowledge in cognitive sciences. Indeed, discussing with my European colleagues, I realised that a difficulty I thought was restricted to French-speaking students concerned everybody. This difficulty is an astute command of a learning language. The literature I had read on the subject depicted the French language as a language with a great deal of subtlety, and with a very complex transition from oral to written language (which is true), more than other languages. Thus, Italian is painted as a straightforward language in its transition to written form, while French is presented as (very) obscure. If these statements seem relevant to me, what is inferred from them now seems much less so, after some meetings and discussions in Siena: namely that French, as a teaching language, is an incapacitating factor for French-speaking learners. Now I think that my Italian colleagues have as many difficulties as I have with the language. Their students in difficulties, like ours, have an operating language that does not give them access to abstraction. In the end, this lack closes to them the door to the objectification of the world and oneself. Yet, they are necessary conditions for a healthy life. I conclude from this that French should not be taken as an excuse

to justify some poor results from our students, and especially that, we ought to try again and again to increase our students' language skills. They should be a priority because they form the basis of the values that bring democracy to life.

Finally, personally, thanks to the training I attended in Siena, I grew more interested in human rights. Indeed, it occurred to me during that week that there was within those rights a paradox, or I should say tension between collective rights and individual rights. However, it seems to me that the two are complementary and that it is difficult to have, in order to effectively protect people, only individual rights with a complete disappearance of collective rights, often painted as remainders of the old world. My curiosity was aroused by the topic and I have read a lot about it. I then realised two things. Firstly, there are still in our societies more collective rights than I thought. Secondly, the tension I detected has existed from the beginning, in the constitution of concepts of genocide and crimes against humanity. Consequently, I can say this training raised my intellectual curiosity for a topic that used to be remote from my immediate concerns. Nonetheless, I realised that the link between those notions and my position as a representative of the state was less flimsy then it appeared at first. From now on, I think much more before implementing new processes in my school. It is also obvious that my position as a citizen is therefore altered.

To conclude, I can say that the "I Have Rights" project changed my reflection and my behaviours as a professional and a citizen, in a much deeper way than I expected when I embarked for what I will from now on call an adventure.

The Implementation of the Linguistic Model Seeking to Help Students (Immigrants) to Integrate into the Community

Edita Vainienė[1]
Marija Daunorienė[2]

Introduction

Spolsky (2009), Zakaria (2011) say that the world has seen many changes in the field of education in the light of information technology and globalization over the past decades. As a result, the focus of language education has shifted from monolingualism to bilingualism and multilingualism. In the context of globalization and knowledge in the society, it is important to realize that multiculturalism is an inevitable phenomenon. Gallager (2014) admits that globalization has led to the necessity of bilingualism, which, in turn, led to the development of the Common European Framework. There is no doubt that bilingualism is essential for economic, professional, and social success. As Grosjean (2010) reacts, that being bilingual used to be for some highly motivated immigrants, or for people who needed

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a second or third language for a job, for people, who have no specific language in their country, so they need to learn the language of neighbours. Someone who is bilingual is seen as "different", an immigrant, or someone who is gifted in languages; however, more than half of the world's population is bilingual.

Lithuania faces multifaceted problems when discussing teaching the Lithuanian language to pupils from non Lithuanian families and their education in general. Nijakowska (2010) emphasizes that children from ethnic and linguistic minorities, raised in a bilingual environment (living in a target/foreign language speaking country and using their native language at home), frequently possess considerably weak foreign language skills before the commencement of formal schooling.

Researches (Mazolevskienė, 2006; Poškienė & Juzelienė, 2011) have notices that teachers face major challenges in their work due to the different levels of language proficiency, attendance and motivation. Particularly in adolescence, pupils' motivation is often diminished when friends and general entertainers are given priority. Thus when working with children who came from abroad, teachers face with the following problems. It is difficult to teach a pupil who does not speak Lithuanian. There are different requirements for Lithuanian pupils. Pupils' achievements are valued differently. The adaptation problems arise due to unusual working methods during lessons. Teachers' competence in foreign languages is poor. Lithuanian language teachers lack of practice exercises and diagnostic tools that would alleviate the definition of the language skills of their pupils. There is also a lack of methodological literature and specific knowledge about the development of returnees.

Framing problematic issues let us define **the object of the research** – the linguistic model.

The aim of the research is to analyse the implementation of the linguistic model seeking to help students (immigrants) to integrate into the community. The theoretical framework is situated with a Critical theory. As Crossman (2017) asserts it is concerned with the idea of a just society in which people have political, economic, and cultural control of their lives. It is a social theory oriented toward critiquing and changing society as a whole.

Novelty, theoretical and practical significance of the study. The novelty is determined by the emphasis on the context of the implementation of linguistic model into the gymnasium's life. The theoretical significance of the work consists of the fact that we will present the linguistic model and its concept. The practical significance of this study will be revealed by the implementation of the linguistic model into the educational content. The data are significant for students' (immigrants) education, for the teachers and the administration.

Lithuanian Language: Situation and Issues

Globalization affects many aspects of society, including language (Steger, 2003)[3].

A multilingual world raises multiple challenges for science and practical communication of mankind. It is obvious that dissemination of bilingual education ideas and their implementation are impossible without education support, creation and development of language teaching theory under conditions of bilingualism are facilitated by a rapid evolution of various branches of educational science, especially of general language teaching theory and language didactics, as well as of pedagogical psychology. In any case, all the said disciplines are united by a common realisation of necessity to reveal the peculiarities of cultural diversity and to develop the ability to live in the multicultural environment. Therefore, it is necessary to discuss models of education institutions, issues related to the development of bilingual teaching methodologies, programmes, textbooks and other teaching materials, problems related to the succession of teaching, parents' involvement, social mobility and integration (Grosjean, 2010; Poškienė, Juzelienė, 2011; Norkutė, 2012; Mortimore et al., 2012; Tuller et al., 2013).

The 2010–2014 Strategy of schools, that implements Lithuanian language general education programmes, used for the first time the concept of "modern Lithuanian language". It stated that the Lithuanian

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[3] The author describes the term globalization of languages as "the process of the spread of some languages that are used as international languages, and the disappearance of other languages that lack speakers".

language, as one of the modern European languages, guarantees the person full expression, freedom of communication and creativity. Currently, the Lithuanian language is and in the future must be a modern means of communication of the Republic of Lithuania, used and used in all spheres of life. The fact that the language is changing is a sign of its living character (*Strategies for the Enhancement of the Lithuanian Language in 2010–2014*). The Law on Education of the Republic of Lithuania guarantees education for every resident in Lithuania in the official language and ensures free official language lessons. However, opportunities are also offered to study in another language. The regulations of some general education and non formal education schools may prescribe, in response to the preference expressed by parents (guardians, curators) and pupils, teaching in the national minority language, and some subjects are taught in the language of the national minority. The 2010–2014 Strategy of schools, that implements Lithuanian language general education programmes, lists the key objectives and tasks of Lithuanian studies teaching and education as well as criteria for evaluating the results of its implementation. It stated that when pupils perceive and create the Lithuanian language as their own, they strengthen their identity, self-esteem and dignity. The Lithuanian language curricula in secondary schools should therefore reflect the key provisions of the Lithuanian language education strategy (*Strategies for the Enhancement of the Lithuanian Language in 2010–2014*).

An overview of the situation of the Lithuanian language and the main related documents shows that in today's world, bilingualism and multilingualism are not an aspiration but inevitably a fact that is clearly defined by the European Commission. Multilingualism is one of the most prominent priorities of the Lifelong Learning Program (*Lifelong Learning Program, adopted by the European Commission for 2007-2013*) and plays an important role in developing contacts outside the European Union. Tuller et al. (2013) emphasize that bilingualism is the term that is used to include many different multilingual situations, those involving both simultaneous and successive acquisition of two (or more) languages.

Paradis, Crago and Genesee (2006) point out that bilingualism can support literacy acquisition in a foreign language, particularly if the learning of a more regular orthography in native language and

foreign language might lead to faster acquisition of phonological awareness skills to support the less regular English orthographic system. There are two types of bilingual children: *simultaneous bilinguals*, children who acquire two languages before the age of three; *sequential bilinguals*, children who learn a second language after the first language is well-established (generally after the age of three) (Paradis, 2010: 228).

Ziegler et al. (2005) indicate that young bilingual learners readily transfer skills such as phonological awareness and decoding as well as word identification and simultaneous bilinguals may be able to differentiate between the two different sound systems (Bialystok, 1991, cited in Mortimore et al., 2012: 22).

Children from ethnic and linguistic minorities, raised in a bilingual environment (living in a target/foreign language speaking country and using their native language at home), frequently possess considerably weak foreign language skills before the commencement of formal schooling (Nijakowska, 2010: 83).

Lithuanian language teachers experience multifaceted problems when discussing the situation of the Lithuanian language. These problematic aspects are: children or young people who live in mixed families, children and young people who come from other countries and are integrated into the education system of Lithuania, as well as children and young people who return from abroad with their parents or grandparents. In addition, several problematic issues are revealed: how to teach Lithuanian language; which types of teaching are applicable for bilingual children; the main aspects of bilingual formation of ethnic minorities; which methods and measures can help to update the Lithuanian language skills as soon as possible for children who came from abroad to Lithuania.

Gallagher (2014) underlines that one of the most important notions in teaching a second language is that the teacher needs to use the second language 100% of the time, making it a necessary and essential communication tool. They need to vary materials; use visuals; plan team and pair activities; have lots of oral production; use critical thinking; and include music, arts, crafts and physical activities, all in the target language. They accept that recognition precedes production. Poisel (2008) admits that some teachers may think that

subject material will be weak if it is not in the first language, and students will not learn as much and will become confused.

The Linguistic Model and its Peculiarities

The linguistic orientations of national minorities have been rapidly changing in Lithuania and parents usually endeavour to enable their children to acquire the state (Lithuanian) language as the key precondition for integration into the society (Mazolevskienė, 2006). Under such conditions, the development of bilingual children's state language skills has become not only a necessity but also the object of meeting parents' needs. In traditional Lithuanian schools, children are divided according to their age groups and educated by programmes prepared for such age groups. Mazolevskienė (2006), Norkutė (2012) emphasize, that bilingual children in the education institutions are usually taught the Lithuanian language regardless their needs and the method of immersion is unconditionally accepted. Educators should pay attention to a more individualized development of bilingual children. Purpose-driven communication, as the key principle of lingua didactics, should be reflected in the linguistic process between an educator and children.

Our gymnasium as a school, where Lithuanian students return or other students come from abroad, should prepare a model (plan) for counselling the teacher about the support of the pupil, define the roles and responsibilities of school administrators, subject teachers, social pedagogues, psychologists, provide assistance in adapting, teaching, goals and expected results.

The linguistic model (plan) should be harmonized and included into the general school's action plan covering all aspects of school activities (Figure 1). On the other hand, in order to help the learner to integrate more easily, a certain gymnasium culture must be developed promoting the socialization of the newly-arrived children. That's why the Critical Education Theory is very important and it evolves from the wider discipline of Critical (Social) Theory, and looks at the ways in which political ideology shapes Education as a way of maintaining existing regimes of privilege and social control. Critical Education Theory promotes an ideology of education as an

instrument of social transformation and as a means of attaining social, cultural, and economic equity (Kincheloe, 2007).

The identified situation, problems and needs enabled us for the preparation of the linguistic model and the definition of the main parts, participants and their tasks, which will be implemented by gradual development (Figure 1).
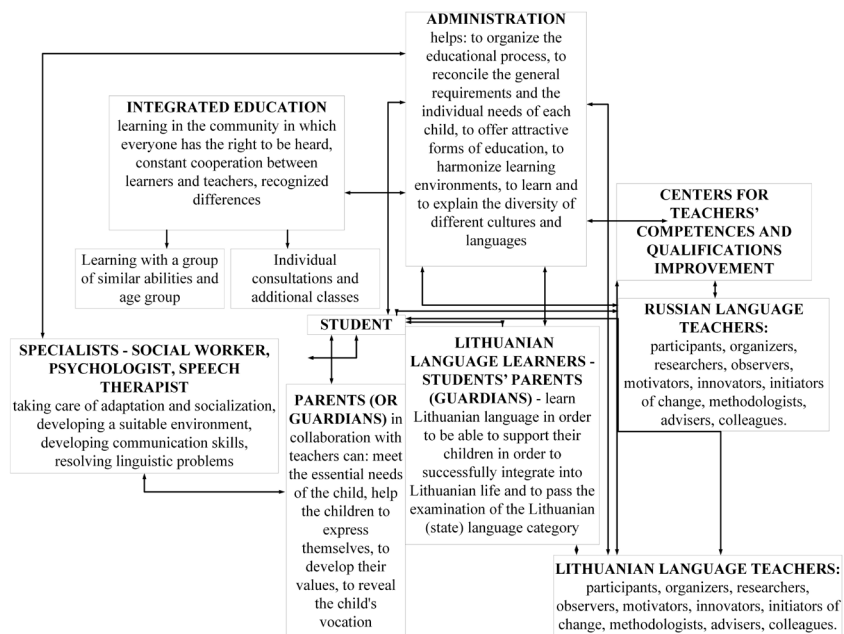

Figure 1. The linguistic model seeking to help students (immigrants) to integrate into the community.

Dealing with children and young people from foreign countries coming to Lithuania and children belonging to ethnic minorities highlights issues of bilingualism or multilingualism. The integrated model applies when children from a foreign country are assigned to classes with children of the same age or fewer children; linguistic assistance is provided individually. Additional training is provided when the language is taught in the school after compulsory classes. Support is important for: students with a language barrier; students with a different social or other life experience; students with communication and/or other psychological difficulties due to the limited ability of the Lithuanian language; students who are experiencing

cultural alienation; bilingual or multilingual children; loss of learning motivation.

The role of a teacher is one of the most important determinants of the prevailing teaching styles and the role of the student in the classroom. The relationship between a pupil and a teacher encourages pupils to grow from an educational point of view, i.e. the student, in a sense of respect and trust, seeks to equalize the teacher, thus promoting the student's self-esteem and successful socialization. The integration of immigrants into the process of education in Lithuania is determined by different perceptions of teaching and cultural differences. Students' integration is influenced by a differently organized educational process, involving differently perceived roles of the teacher and a student, different assessment systems, and the application of methods.

There still exist many problems: teaching content is not determined yet, there is a shortage of teaching material, experience and methodological knowledge. Nevertheless there exists a solid argument: children's parents want their children to become better integrate in society more successfully.

When learning needs of national minorities are concerned, it is necessary to discuss not only about small groups, but also about mixed classes, i.e. students' linguistic, cultural and ethnic differences, as well as the difficulties that are the result of personal differences, they are very evident. It is important not only to discuss the content of the individualized learning, but also to distinguish possible points of contact between different cultures and experiences, and the dissemination of different experiences during lessons. In our gymnasium we have a small, but a very motivated group of Lithuanian language learners-students' parents (guardians), who learn Lithuanian language to be able to support their children in order to achieve a sucessfull integration into Lithuanian life and pass the test of the Lithuanian (state) language[4].

[4] Mazolevskienė (2006) notices that large groups can have a negative influence on bilingual person's adaptation. Such groups usually result in spontaneous bilingualism.

Discussion

The society is heterogeneous and people in different situations choose the languages (not necessarily their mother tongue) that are appropriate for a particular case. Even the language of the native speakers has changed dramatically due to the increased mobility of citizens, permeability of countries' borders, widespread social networks, etc. The European Union is the place where multiculturalism and multilingualism are not a challenge, but a routine where problems of intercultural communication and the preservation of national identity are addressed here and now. The European Commission encourages to do so by fostering mother tongue and learning foreign languages (Poškienė Juzelienė, 2012). That's why in solving these problems, one way or the other, it is important to emphasize and analyse in more details the following issues: 1) the role of the teacher; 2) microclimate; 3) evaluation; 4) pupil's individualisation and socialization; 5) teaching methodology; and 6) other learning environments.

During the development of this model, we have discussed with teachers about the relevance of the Lithuanian language, the level of Lithuanian language learning, multilingualism, the problem of the Lithuanian language as a foreign language, the lack of textbooks, the organization of seminars, the legal framework, qualification improvement or acquisition issues, the main tasks and activities for the development of this linguistic model. We agree with Mazolevskienė (2006) that an educator should provide a child, educated and developed under conditions of bilingualism, with a possibility to acquire better skills of the Lithuanian language usage and, thus, to ensure a more successful social adaptation of a bilingual child.

It is expected that the linguistic model will have an impact on improving the integration of the children into the Lithuanian educational system. It is planned to create an interactive learning environment. It is expected that this environment will enable teachers to exchange methodological information, improve their qualifications, and will ensure more opportunities for cooperation between teachers in different languages, and parents and children will find valuable advice on intercultural learning and language education.

It is necessary to collaborate with the experts who could make the language environment more conducive in creating a motivated community. Together with educators and teachers, they should solve problems that arise due to the changed situation of the Lithuanian language. Educators should also be involved in developing the intercultural competence of parents and students. It needs to be emphasized that educators improve their professional qualifications not only by acquiring knowledge, but also by creating and adapting school to the development of language teaching, language competence and language dissemination.

Conclusions

1. Multilingualism is inevitable in today world and especially in the education system. Language learning involves a multitude of complex cognitive processes.

2. Language teachers face multifaceted problems: returnees' knowledge, a shortage of teaching material, students' learning needs, motivation and etc. Findings show that the issues language teachers deal with are social, institutional and personal in nature. This study has emphasised the implementation of the linguistic model (plan) as a solution to the issues related to multicultural classes.

Recommendations-future plans

To develop children's linguistic competences, it is essential to consider the needs of each age group, a variety of powers and interests and different learning styles. Kanpol (1998) spotlights critical pedagogy in terms that every citizen deserves an education which involves understanding the schooling structure by the teacher so to facilitate the process of teaching/learning. Aliakbari & Faraji (2011) note that critical educators are concerned about emancipatory knowledge to help students understand how relations of power and privilege distort and manipulate social relationships and help oppressed students by identifying with them.

In the future, we should take care of students' language portfolio when each child has a folder and the teacher's purpose is to teach

and develop intercultural skills, promote multilingualism, education and choice of profession, national identity and multiculturalism. Moreover the language portfolio should be prepared and presented in separate sections according to age. In this case, it is very important to take into account the pupils' age and their level of knowledge. Of course, the portfolio should be in two or even three languages, such as Lithuanian, Russian and English (or German).

Methods of bilingual children's linguistic competence development depend on goal, subject and content of education, children's age, their needs and experience. An educator should always apply such methods that would facilitate the development of children's value system, promote their self-defence, critical thinking and ability to creatively and flexibly apply the information acquired during the linguistic activity. An educator should be open to new ideas, changes in education, having perceived experience in bilingual learning/teaching and be aware of bilingual education value. To ensure success in bilingual children's linguistic skills development, it is important to ensure an active teaching/learning process, where an educator is a partner, assistant and advisor. The relationship between educator and child should be based on confidence; a child should feel safe and able to express his/her own opinion and should not experience any humiliation in case of language mistakes or any other faults.

The students' and teachers' insights we presented, as well as the linguistic model, here provide an extremely useful way of looking at the current state of the art in language education across the different levels of schooling and also in the various analysed contexts. Because of the increasing interest in language education as a result of the growing number of migrant students in our gymnasium and the globalization phenomenon, the results are likely to be of interest for a wide international readership, including scholars and students of sociolinguistics and language education.

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The Holocaust in Greece and Europe: The Use of Literature, Cinema and Drama to Familiarise Students with the Historic Event of the Holocaust and to Integrate Immigrants at School

Vasileia Zografaki[1]

A Note about Myself

My name is Vasileia Zografaki and I have been a secondary school teacher for 25 years. I teach literature and history and almost every year I undertake cultural projects (extra-curricular activities) in different fields, including literature, school library work and organising a screening of the film entitled "The Holocaust in Greece and Europe", which has been an ongoing project for me for the last few years.

My School

For the last 11 years I have been teaching at the General Senior High School at Nea Moudania in central Greek Macedonia. Moudania is a town with diverse activities (urban, touristic, agricultural, fishing). The school's student population amounts to 450 students and almost 40 teachers. Students, mainly girls who constitute 2/3 of the total, come from different social classes, and a large propor-

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tion of them are from urban families. 30% of students are children of immigrants and mainly of expatriates from former Soviet Union countries. Some of these children were born here, while others came to Greece at a very young age.

The Reason Why We Embarked on the Project

When they begin senior high school our immigrant students have already received several years of education in Greek schools so they no longer have the immediate needs they had in their first few years, such as the need to learn the Greek language. However, their degree of integration varies and depends on a number of different factors.

At the same time, in my recent experience of teaching modern history, I have observed that the historical events relating to the Holocaust are largely unknown to the pupils. So, over the last 4-5 years, every year and under a different title each time, I have been running a cultural programme on the subject of the Holocaust.

It did not take long for a connection to be established between the Holocaust – as an event that can lead to discrimination against an ethnic group and a lack of tolerance towards ethnic or cultural entities that are other than your own – and the problems faced by our own students in becoming accepted as immigrants, as persons who are regarded as different in Greek society.

Stages

1st Stage: The students were introduced to the Holocaust through films. The first film watched by the students was *The Boy in the Striped Pyjamas*, directed by M. Herman. This was followed by Roman Polanski's *The Pianist* and Costas Gavras' *Amen*, which provided extensive contact with the subject matter of the Holocaust.

2nd Stage: The students carried out research on the specific issue of the fate of the Jewish community of Thessaloniki. They watched some short films on YouTube and explored other sources, which helped them to realise the size of the Jewish community and the

extent of its destruction during the German Occupation. In this context a visit to the Jewish Museum of Greece followed.

3rd Stage: We identified and assigned for reading and for presentation either books relating to the Holocaust (a book in Greek by Fr. Ampatzopoulou on the eye-witness accounts of the Holocaust by Greek Jews entitled *Το Ολοκαύτωμα στις μαρτυρίες των Ελλήνων Εβραίων* [*The Holocaust in the eye-witness accounts of Greek Jews*] and *Auschwitz Explained to My Child* by Annette Wieviorka) or books of fiction like *The Diary of Anne Frank*, as well as accounts by women from Thessaloniki about how they survived the Holocaust (R. Asser Pardo, L. Pinhas, E. Kunio-Amarillo etc.). I even used a graphic novel like Anne Frank's *Diary* and *Maus* by Art Spiegelman, which are easier to read for children who are not used to reading literary works.

4th Stage: We found and read plays which are either directly connected with Nazism and its consequences (e.g. *Brecht and Hitler* by M. Ploritis) or indirectly linked to this event through the way in which they state the attitudes of the citizens who allowed Nazism to prevail (*Biedermann and the Arsonists* by Max Frisch and *Lebensraum* by Th. Triaridis etc.). We staged these plays, staging Frisch's work and then Triaridis' in the first year, in the context of the school celebration of October 28th.

5th Stage: We visited Auschwitz and the ghetto as well as the Polin Museum in Warsaw. Within the framework of an E-twinning European project, we had been in contact with a school in Lublin, Poland. Both in Moudania and Lublin the children dealt with the same issues and followed the same steps in their approach and eventually met in Poland, where they exchanged their experiences.

6th Stage: The students gathered their material, prepared PowerPoint presentations, filmed videos on the subject, uploaded a video clip with the photos from Auschwitz and, of course, presented their performances to the public.

Our Achievements

The students experienced the subject through all the horrors that extremist ideology has led and may lead to, an ideology that does

not accept the right to be different and does not support tolerance and acceptance of others that are different from us.

Also, a female student with multiple health problems (both of a physical and psychological nature) participated in the school performance of *Biedermann*, which deals with problems of acceptance and inclusion. The girl was assisted in her endeavours to be included and accepted by cooperating with other children.

Finally, in the school performance of *Lebensraum* the group consisted of 8 girls, of which 5 were of Albanian descent, 1 of a mixed family with a father from Serbia and 2 of Greek descent. The evening performance in particular, which was held for the public and the schoolgirls' parents, was very moving as their families put on their best clothes, brought the grandparents and other relatives along and came to see their girls perform on the stage.

What Did Not Go So Well

We branched out into many other activities, some of which were not completed and remained in draft form. Furthermore, at one point we had a "conflict" with family stereotypes as a father (of Albanian descent) did not allow his daughter to perform and it was with great difficulty that he gave her permission to participate with a backstage contribution.

Our video clip is available at the following YouTube address: https://www.youtube.com/watch?v=QsVR4RbVy9I&t=53s

Photos

A) The visit to Auschwitz

SZACUNKOWA LICZBA ŻYDÓW, DEPORTOWANYCH
ESTIMATED NUMBER OF JEWS DEPORTED TO AUSCHW

430 000 Z WĘGIER / FROM HUNGARY
300 000 Z POLSKI / FROM POLAND
69 000 Z FRANCJI / FROM FRANCE
60 000 Z HOLANDII / FROM THE NETHERLANDS
55 000 Z GRECJI / FROM GREECE
46 000 Z PROTEKTORATU CZECH I MORAW
FROM THE PROTECTORATE OF BOHEMIA A
ZE SŁOWACJI / FROM SLOVAKIA
27 000 Z BELGII / FROM BELGIUM
25 000 Z AUSTRII I NIEMIEC / FROM AUSTRIA AND
23 000 Z JUGOSŁAWII / FROM YUGOSLAVIA
10 000 Z WŁOCH / FROM ITALY
7 500

B) Photos from the performance of *Lebensraum*

C) Photos from the performance of *Biedermann and the Arsonists*

Summative Evaluation

The evaluation of the programmes is generally positive. Despite the problems presented by the programmes, the participating pupils have often expressed their satisfaction with their participation in them. First and foremost, students acquire knowledge that they did not previously have on the subject of the Holocaust. This new knowledge is apparent when they discuss the history of the Holocaust in the third year of Senior High School and the students who participated are more informed and make personal contributions to my lesson on the subject.

Consequently, with regard to the issue of integration, it seems that the participation of students in the above activities and especially the plays, and involvement in drama boost their self-confidence and help in their integration. There is a student, Oxana St., who took part in the play (during this year's activities) and told me that today she misses our meetings (every Sunday afternoon) and our summer rehearsals. She declared: "How can we spend the coming summer without rehearsals? Every time we had a rehearsal I looked forward to our meeting". My conclusion, then, is that the above Holocaust project was a considerable success.