

E-COURSE

Enhancing the Participation and Learning Performance of Migrant and Refugee Children in Primary School Education

**Promoting the learning performance and the participation
of migrant children in primary school education**

Teachers' Handbook

e-course.eu



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The project

The E-COURSE project aims at enhancing the access, participation and learning performance of newly arrived migrant and refugee children in primary school education in Germany, Greece, Italy, France and Cyprus as well as at a European level in order to promote their overall integration in the host societies.

The project will help teachers and school staff in addressing the learning needs of migrant and refugee children and provide them with valuable skills and tools to do so. The project will contribute to the enhancement of participation and improvement of performance of newly arrived migrant and refugee students in primary schools, thus tackling the Early School Leaving phenomenon:

- by building the competences of teachers and school leaders to promote equity, diversity and inclusion in schools;
- through the provision of support to schools to facilitate inclusion and success of migrant and refugee students along with the strengthening of the collaboration among all members of the school community.

Objectives

- Enhancing the professional development of teachers in dealing with migrant and refugee learners and diversity in classrooms
- Supporting schools to facilitate inclusion and success of newly arrived migrant and refugee students, thus contributing to the tackling of Early School Leaving (ESL)
- Supporting and enhancing the performance of newly-arrived migrant and refugee students in primary schools
- Strengthening collaboration among all members of the school community: school leaders, teachers and non-teaching staff, learners, parents/families

Project Website

<https://e-course.eu/>

School Support Learning Platform

<https://learning.e-course.eu/>

The School Support Learning Platform has four main parts:

1. Teacher modules
2. Homework support
3. Online space
4. Useful contacts and info

This e-book is the offline version of the e- learning modules for teachers available on the School Support Platform.

Partners

 <p>Institut für Migrations- und Aussiedlerfragen heimvolkshochschule st. hedwigs-haus e. v.</p>	<p>Coordinator of the project: IMA, Germany</p>
 <p>kmOp KINDLING A BETTER WORLD</p>	<p>KMOP, Greece</p>
 <p>four elements</p>	<p>FOUR ELEMENTS, Greece</p>
 <p>canary wharf CONSULTING</p>	<p>CANARY WHARF CONSULTING LTD, United Kingdom</p>
 <p>cesie the world is only one creature</p>	<p>CESIE, Italy</p>
 <p>CARDET</p>	<p>CARDET, Cyprus</p>
 <p>eSha European School Heads Association</p>	<p>ESHA, Netherlands</p>
<p>pistes solidaires</p>	<p>Pistes Solidaires, France</p>

This handbook contains **five modules**:

1. Mapping interculturality.
2. Non-formal methodologies and approaches: how to foster multiculturalism.
3. School and parenting in the countries of origin of migrant and refugee children.
4. The use of Web 2.0 technology for enhancing learning in a multicultural classroom.
5. Teaching non-native language students: methods and tools.

MODULE 1 - Mapping interculturality

This module is based on the understanding of interculturality.

What does intercultural, multicultural and pluricultural mean? What are the examples around us?

We will question how the diversity inside the school can be lived, from different sides and through different eyes.

The entire module is based on a pedagogical approach that embeds the learning in our realities.

Show cases using story mapping, input on the topics through TED ex, supporting document, links, and ideas are gather to support:

- The capacity building of teacher;
- A know how to implement the Policies of diversity in schools.

The entire module is a self-learning system divided into steps that can worked out without any order. Pick and learn what you are interested by!

Learning Objectives

After the completion of this module, the learner should be able to:

- 1) better understand the situation of migrants and their status regarding law, rights and duties, administrative procedures, housing, money, French classes, etc. when they arrive;
- 2) know and understand the situation of migrants (from emigration to immigration) and key elements about their fled countries;
- 3) take an ownership on two main concept of intercultural processes, dialogue and learning and the reciprocity that is underlined;
- 4) communicate with the right organisation in the network of bodies active on migrants.

Unit 1 – From the ice age to migration

Developed by: Mathieu DECQ Director/ Researcher Pistes-Solidaire

Preface

Man has always migrated and the desire to change countries has never been more widespread than it is today.

Palaeontologists believe that ***Homo Sapiens* owes its survival and success to its ability to migrate**, which has enabled it to respond to the ice age and heat waves of the last 100,000 years. Today, man continues to migrate. **We are *Homo migrants*.**

The desire to migrate follows different logics depending on the region of the world. There are poverty, conflicts and political crises, population displacements, the desire to improve one's life, global warming, the desire to study elsewhere. One is a "migrant", "immigrant", "refugee", "expatriate", in migration or in circulation.

How were migrations perceived and what did they tell? What are the causes of migration? Why do we emigrate? What are the reactions to immigration? What are the profiles of people who migrate?

"Migration is an essential characteristic of humanity. Humans only exist through migration, whether through displacement, expansion, escape, etc."

Dominique Garcia President of INRAP

(National Institute for Preventive Archaeological Research).

1.1.1 Migration, the DNA of the human being

And indeed, some 100,000 years ago, modern man never stopped leaving his native Africa. This departure is undoubtedly one of the most important because it is that of modern man, i.e. our direct ancestor. This was the beginning of a rapid expansion. Perhaps taking advantage of the last ice age, this ancestor began to populate Eurasia through the Near East. On the way, he mixed with the Neanderthal man who, before him, had populated Europe as far as Siberia and had evolved differently. There has been a crossbreeding that we see in the genomes. This makes it possible to say that we are all Africans and half-breeds (Eva-Maria Geigl, geneticist at the CNRS).

The reunion apparently took place around 50,000. Neanderthal had a different biological entity. But today, some elements of its DNA are found in modern humans. However, hybridization remains very low: about 2% of Neanderthal traces are found in his successor. Neanderthal eventually disappeared gradually, but surely. Without us knowing why. Different hypotheses are put forward: climate problem, volcanic eruption, competition between the two species, combination of these different factors? In short, scientists still have a lot of work to do.

1.1.1.1 The modern man, eternal migrant

But let us return to the modern man. With the gradual disappearance of Neanderthal, "he found the opportunity to settle in new territories", says Jean-Jacques Hublin. These new territories are in fact ... the whole world! It will thus migrate far, far, far away, for tens of thousands of years. "Migration alone has covered half the world", observed Peter Bellwood.

Traces of Homo Sapiens can be found everywhere. As well in the Bismarck Islands (southwest Pacific) as in Mexico ... Note that in South America, traces of Austro-Melanesian DNA are found. This seems to refute North American theories that the first men to arrive in America passed through the Bering Strait, thus the northern part of the continent ...

But these migrations are far from being the last. "Around 16,000-18,000 the first farmers appeared, whose activity would allow, over several thousand years, a considerable expansion of the human population", Peter Bellwood said. Thus, came about what has been called the Neolithic revolution, which saw the spread of agricultural techniques from new migrations.

1.1.1.2 Our ancestors, The Gauls?

For Europe, several hypotheses have been put forward, said Colin Renfrew, a professor at Cambridge University. According to a first hypothesis, the migrants, herders, left Anatolia (now Turkey) bringing with them the horse and wheel 9500 years ago. According to another theory, farmers could have come a little later from the steppes of Central Asia. In both cases, these newcomers would have mixed or replaced the hunter-gatherers who arrived before them ... Some researchers believe that the plague could have emptied these territories of their occupants, facilitating the settlement of newcomers.

Later, this Neolithic expansion, however important it may have been, was followed by many others, as Jean-Paul Demoule, professor at Paris I, recalled. In Europe alone, at the beginning of our era, there was a Roman colonization, the "barbaric invasions" (a very controversial expression today), the Vikings ... And after many centuries, the massive population movements of the Industrial Revolution.

In short, human history is only a long series of migrations!

1.1.1.3 Migration in the contemporary world

International migration has reached a new dimension in the contemporary world. Several series of factors can explain this phenomenon. Some causes of migration are economic, especially when workers seek the best employment opportunities abroad; others are social, for example in the case of families joining the head of the family who has already emigrated; increasingly, migration is the result of wars, conflicts or natural disasters.

However, migration is not only a consequence of an economic or political situation, or a dramatic phenomenon: it is one of the very components of the globalization of the economy. Thus, the World Bank considers that "international migration is not only a competitive factor in the manufacture of

products for trade, it is at the centre of international trade in services" (International Migration and International Trade, 1992).

Listen to Mathieu Vidard's podcast, in "La tête carrée" broadcast of March 27, 2017 -
<https://www.franceinter.fr/emissions/la-tete-au-carre>

1.1.2 General characteristics of migration

While the International Labor Organization (ILO) estimated the number of migrants at 45 million in 1965, the International Organization for Migration (IOM) estimated that "more than 150 million international migrants have marked the beginning of the new millennium outside their country of origin" (World Migration Report 2000). This figure takes into account an estimate, very approximate, of illegal migrants, but excludes tourists. Indeed, an international migrant is an individual who chooses to settle in a foreign country or is forced to do so, and the departure from his or her country of origin is, if not definitive, at least long-term nature.

Typology of migratory movements

Four main criteria make it possible to establish a typology of migratory movements: the cause of departure, the degree of qualification of the persons concerned, the duration of stays, and the situation of migrants with regard to the host countries.

1.1.2.1 Refugees and asylum seekers

Political refugees are those who have fled a regime that threatened their lives or made it difficult or even unbearable for racial, religious, ethnic or political persecution reasons. This phenomenon particularly concerns countries with dictatorial regimes and those where there is strong political or religious pressure on individuals. These refugees have a special status, governed by the 1951 Geneva Convention.

Other refugees have had to flee their country at some point, usually abruptly, to seek shelter in another country as a result of internal conflict or foreign war. The 1951 Convention also applies to them. Asylum demand is a relatively important phenomenon today due to the increase in regional conflicts.

In 2000, the total number of refugees in the world (including political refugees) was 22.3 million, according to the United Nations High Commissioner for Refugees (UNHCR).

1.1.2.2 Economic migration

Economic migration is more important than the previous ones. There are various types of migration, but they all have one thing in common: they are migrations aimed at improving the material situation of migrants. Most often, they concern employees with either low or modest qualifications or high qualifications. For a long time, the "arms" and "brains" have thus been distinguished in these migrations of workers, but in addition to being too abrupt, this distinction is unwise because there

are many intermediate cases. Migration also involves entrepreneurs, especially traders, craftsmen, businessmen, especially in the case of diasporas such as those of the Chinese, Indians and Lebanese.

1.1.2.3 Environment-related migration

Halfway between economic migration and leaving to provide refuge, environmental migration occurs as a result of a natural disaster, famine or major industrial accident. Some of these migrants cross a border and are therefore considered international migrants, but most of them seek refuge within their own countries.

1.1.2.4 Students

Student migration should not be forgotten because it is not negligible. One million students from the Third World are trained in North America (about 480,000 in the United States in 1997-1998) or Western Europe; the United States' share is declining.

1.1.2.5 Family migration

Family migration affects millions of people. The most common case is that of family reunification: women and children will join an immigrant when the situation in the host country has stabilized. It should also be noted that family reunification leads to a chain of migration, beyond the single reunited family.

1.1.3 "The migration crisis" in Europe

From 2014, Europe began to experience a massive flow of migrants. Called "Migratory crisis", it explains for many a new national and European policy in response to these population movements. Where do they come from? How many died trying to escape war or misery? How have arrivals changed since the peak in 2015? Where are asylum applications lodged in the EU, how many are accepted? AFP has collected figures to understand the migration crisis.

The Syrian refugee crisis explained in a video (in English, subtitled in French) - <https://www.courrierinternational.com/video/migrants-la-crise-des-refugies-syriens-expliquee-en-une-video>

1.1.3.1 The peak of 2015

The crisis has no official starting point, but data from the International Organization for Migration (IOM) provide some time benchmarks.

After a gradual increase since 2011, 2014 marks a leap forward, with arrivals of 170,100 people on the Italian coast and 43,518 on the Greek coast, almost four times more than the previous year in total.

However, it is in 2015 that the situation takes on dizzying proportions: in that year, IOM recorded 1,011,712 arrivals by sea in Europe, including 853,650 on the Greek coast, with a peak in October, and 153,842 on the Italian coast.

This increase is mainly due to the deadlock in the bloody conflict in Syria, combined with a deterioration in living conditions in the Syrian refugee camps in Turkey, Lebanon and Jordan, where international aid is lacking.

Among the arrivals in Greece in 2015, more than half are Syrian asylum seekers (56.1% Syrians, 24.3% Afghans, 10.3% Iraqis), having transited through Turkey.

Most of them continued northward along the "Balkan Route". 579,518 migrants have been registered in dedicated centres in Serbia, for example, according to the European agency Frontex. The arrivals at the Italian coast in 2015 come mainly from Africa - among the main nationalities, in order:

- 39.162 Eritreans
- 22,237 Nigerians
- 12,433 Somalis
- 8,932 Sudanese.

1.1.3.2: 2016, 2017: A lull, but ...

Crossings of the Mediterranean fell sharply in 2016: The IOM states a total of 363,401 arrivals on the Greek and Italian coasts, almost three times less than the 2015 total.

In Greece, arrivals by sea fell by almost 80% (173,614 arrivals), due to the combined effect of the migration pact sealed between Ankara and the EU in March 2016 to curb crossings of the Aegean Sea and the near closure of the Balkan Route.

This trend continues in 2017: 7,699 arrivals by sea have been recorded in Greece by the IOM since the beginning of the year. The lull in the Aegean Sea remains fragile, however, due in particular to Turkish goodwill.

Especially on the Italian coasts, the pace is far from slowing down. In 2016, arrivals even reached a new record (181,436), mainly Nigerians (20.7%), Eritreans (11.4%) and Guineans (7.4%), according to the IOM. Most are not considered as potential refugees by Europeans, but as irregular economic migrants to be sent back.

And in 2017, figures confirm that the Central Mediterranean has once again become the main route to European coasts.



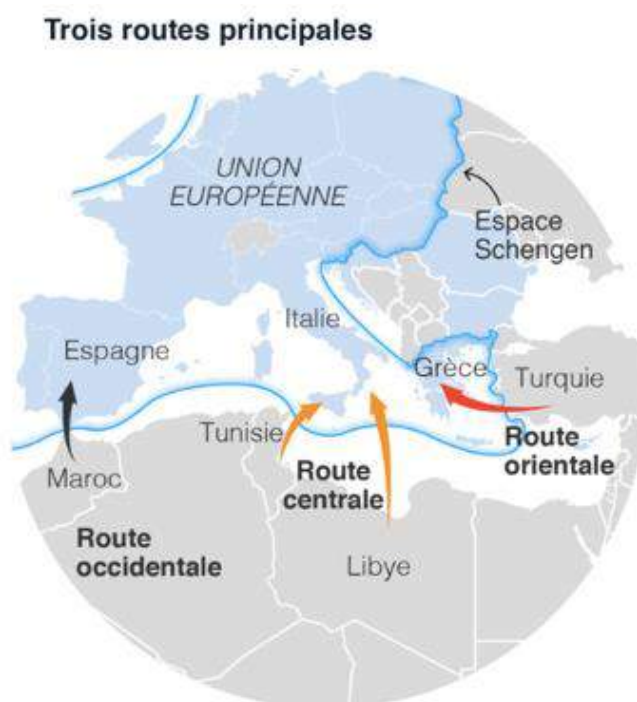
1.1.3.3 Human tragedies

Behind the migratory "flows", there are human tragedies, as shown by IOM's figures on the number of deaths in the Mediterranean. Nearly 14,000 migrants have died or disappeared in the last four years: 3,283 in 2014, 3,784 in 2015, 5,098 in 2016, and already more than 1,800 since the 1st of January.

In addition, among asylum seekers in the EU in 2015 and 2016, about one third were minors, according to the European Commission.

In 2016, 63,300 asylum seekers were even unaccompanied minors, according to Eurostat, which states that 38% were Afghans and 19% Syrians, the two main nationalities. The Europol police coordination agency reported in January 2016 that more than 10,000 unaccompanied migrant children had disappeared in Europe in the previous 18 to 24 months, fearing that many of them would be exploited, including sexually, by organized crime.

1.1.3.4 The principal roads



1.1.3.5 Asylum demands

EU countries experienced a record level of asylum demands in 2015, with almost 1.26 million first-time asylum seekers registered, after 562,700 in 2014, according to Eurostat (these figures may include demands submitted in several countries by the same people). In 2016, the level remained

extremely high, with 1.2 million first applications registered, and filed mainly, as in the previous year, by Syrians, Afghans and Iraqis.

In 2015 and 2016, Germany alone recorded more than 1.16 million first applications out of a total of 2.46 million in the EU for both years, according to Eurostat data.

Many asylum seekers in the EU have arrived through the Mediterranean, but not all of them. For example, there are Albanians (28,925 in 2016) or Russians (23,015).

1.1.3.6 Protection granted

Not all asylum demands are decided in favour. In 2016, EU countries granted protection to a total of some 710,400 people, more than twice as many as in 2015, according to Eurostat.

This "protection" covers three different statuses: "refugee" status (55% of the total in 2016), "subsidiary protection" for those who do not meet the criteria for refugee status but are in danger in their country (37%) and "residence permit for humanitarian reasons" (8%). Germany, the country that received the most requests, is logically the one that granted protection to the largest number of people in 2016. Eurostat reports 445,210 positive decisions in 2016, "three times more than in 2015". Then, far behind, Sweden (69,350), Italy (35,450), France (35,170) and Austria (31,750).

The main beneficiaries of protection in the 28 EU countries in 2016 remained, as in 2015, Syrians (405,600 people, owes 57% of the total), Iraqis (65,800) and Afghans (61,800). The rate of positive responses (with one of the three statuses granted) varies greatly depending on the nationality of the applicants and the country where the application was filled in. In 2016, for example, it averaged 98.1% for Syrians, 92.5% for Eritreans and 63.5% for Iraqis. But it was much lower for others: 17.4% for example for Pakistani applicants, 5.2% for Algerians or 3.1% for Albanians.

1.1.3.7 Sent back migrants

An asylum seeker whose application is rejected is destined to be sent back to his or her country of origin, in the same way as irregular migrants who do not seek asylum, generally considered as "economic migrants".

305,365 people were the subject of an administrative or judicial decision to return from an EU country to their country of origin in 2016 (compared to 286,725 in 2015 and 251,986 in 2014), according to figures collected by the Frontex agency.

And 176,223 people were effectively returned in 2016, 79,608 of whom were returned by force, according to Frontex.

The three nationalities with the highest number of forced returns were Albanians (19,482), Moroccans (7,506) and Kosovars (4,916).

1.1.3.8 "Relocations"

In response to the extraordinary arrival in Italy and Greece, Europeans agreed in September 2015 to temporarily derogate from the rule that imposes responsibility for processing an asylum application on the country through which the applicant entered the EU.

After difficult negotiations, the Member States decided by a majority to distribute 160,000 people in two years from these two countries to the rest of the Union. But on the 9th of June 2017, only 13,973 people have been "relocated" from Greece and 6,896 from Italy, for a total of less than 21,000.

Of the tens of thousands of migrants still present in Greece, about 11,000 are eligible for "relocation", according to figures cited by the European Commission. In Italy, it is estimated that several thousand people correspond to the criteria.

The initial target of 160,000 "relocations" has therefore become unattainable and the plan, which is supposed to embody European solidarity, has become a symbol of divisions between EU countries. Some have applied it in slow motion, others not at all, which has encouraged most potential candidates to continue on their way to northern Europe. The European Commission has opened infringement proceedings against Hungary, Poland and the Czech Republic for their refusal to respect their hosting quotas.

"Relocations" have also been hit by the logistical difficulties of the Greek and Italian authorities on the field, and sometimes by the reluctance of asylum seekers concerned about having an unknown destination imposed on them.

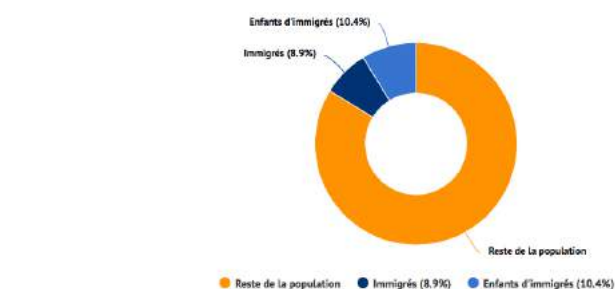
In addition, there are restrictive eligibility criteria in terms of nationality, as the plan only concerns applicants who are almost certain (from a statistical point of view) to obtain asylum after their transfer. This is the case for Syrians and Eritreans, but it is not the case for Iraqis, for example.

1.1.4 Immigration and immigrants in France

In everyday language, an immigrant is a person who lives in a country other than the one in which he or she was born. The French authorities stick to a more restrictive definition. According to the National Institute of Statistics and Economic Studies (INSEE), an immigrant is one who was "born a foreigner abroad and resides in France". Thus, any foreigner living in France is not an immigrant. Conversely, an immigrant is not necessarily of foreign nationality. According to this definition, INSEE estimates that there are nearly 5.7 million immigrants in France, or 8.9% of the population. This is the 2013 figure, as the statistical agency rarely renews some of its data. Overall, immigration has risen sharply since the beginning of the 20th century, although there are clear variations. After the two world wars, it increased sharply to compensate the need of workers. It decreased during the 1930s with the economic crisis. Similarly, in relative and not absolute terms - given population growth - immigration stagnated from 1975 to 2000. Here again, France was experiencing an economic slowdown after the glorious Thirties. Immigration has resumed since the beginning of the 21st century. It now represents 8.9% of the population compared to 7.3% in 2000 (and 2.8% in 1911).

Part des immigrés et des descendants d'immigrés au sein de la population

EN 2013



Source : INSEE

Infographie LE FIGARO

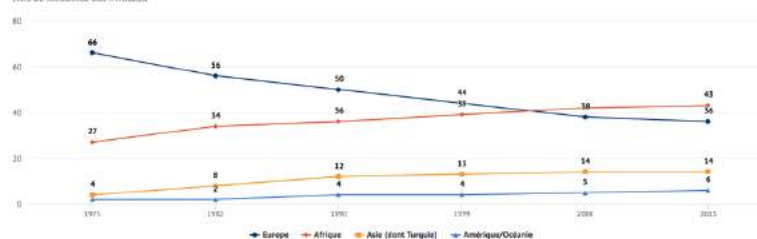
Looking at immigrants and direct descendants of immigrants, the figure for 2013 is 12.5 million people, or 19.3% of the population. Some demographers call for better consideration of the different generations of people of foreign origin in official statistics, including Michele Tribalat, who estimated in 2011 that over three generations, nearly 30% of people under 60 years of age were of foreign origin. "The inclusion of the grandchildren of immigrants restores historical depth," explains the demographer from INED (French National Institute of Demographic Studies).

1.1.4.1 From which geographical areas do immigrants come?

A major change in the migration phenomenon in the 20th century concerns the origin of immigrants. The non-European proportion of immigration has increased, particularly from Africa. In detail, it started with the Maghreb after the end of the Second World War. Since 1975, this "maghrebien" immigration has represented about 25 to 30% of total immigration. It was followed by immigration from sub-Saharan Africa. While it represented only 2% of the total in 1975, it now accounts for 14%. Overall, Africa, with 43% of immigration in 2013, passed ahead of Europe, whose share fell from 66% to 36% between 1975 and 2013.

Origine géographique des immigrés

PAYS DE NAISSANCE DES IMMIGRÉS



Source : INSEE

Infographie LE FIGARO

1.1.4.2 The migration crisis explained to children

Francois Dufour, editor-in-chief of "Le Petit Quotidien" (en.: The Little Daily), spoke about the refugee crisis and the best ways to confront children with this migration tragedy. He mentioned in

particular the publication of a mini-comic strip created by Zep, Titeuf's father. In this comic book, Titeuf puts himself in the shoes of a small refugee caught in the turmoil of war. According to Francois Dufour, "a good photo or drawing is better than a long article". - Grand Angle, Wednesday, September 9, presented by Jean-Baptiste Boursier, on BFM TV (a French news TV channel).

<https://www.bfmtv.com/mediaplayer/video/comment-expliquer-la-crise-migratoire-aux-enfants-628403.html>

Video to explain the migration crisis, 1 day, 1 update - <https://youtu.be/G6sIsFjMs4o>

The P'tit Ube (en.: The little one releases):

Abdoulaye, 16 years old, arrived three weeks ago to Nice, in the south-east of France. But he grew up several thousand kilometres from France. He was born in Guinea, a country in West Africa.

https://ptitlibe.liberation.fr/p-tit-libe/2018/04/20/abdoulaye-16-ans-vit-en-france-sans-papiers_1644236

Educational resources to go further:

<https://www.bayard-jeunesse.com/actualites/crise-des-migrants-des-documents-pour-comprendre-lactualite/>

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Unit 2 – Multicultural – Cultural – Intercultural – How to live together – my place at school?

Developed by: Mathieu DECQ Director/ Researcher Pistes-Solidaire

Introduction

Since the 1970s, intercultural education has been advocated by the Council of Europe to promote peace, and became a priority for the European institutions in the 1990s and 2000s. Intercultural approaches in the school system are not only an issue for "minorities", migrants or more generally for all pupils, but also a challenge for the educational authorities in their role of promoting them.

Diversity, whether it concerns groups or individuals, is an inherent characteristic of any society. These differences in identity, culture, religion, etc. require capacities for mutual understanding, communication and cooperation that are conducive to enrichment. Otherwise, they risk to be degenerated into conflicts, violence and human rights violations.

In a multicultural context, intercultural approaches in education, which cover many themes, such as learning to "live together" or the democratic citizenship, are the base for acquiring and developing the ability to establish harmonious relations in a peaceful environment.

Both, in Europe and the North and South America, intercultural approaches in education generally have three objectives:

1. Recognize and accept cultural pluralism as a social reality;
2. Contribute to the establishment of a society of equal rights and justice;
3. Contribute to the establishment of harmonious inter-ethnic relations » (Pagé, 1993).

Differences appear in terms of how to accommodate the recognition of plurality with a logic of equality. Thus, intercultural education is not always mentioned as such and may cover other designations: multicultural education, education for citizenship, education on democracy, anti-racist education, etc.

Understanding the World, Understanding Cultures - <https://youtu.be/6DXmjKIL00s>

1.2.1 What is culture?

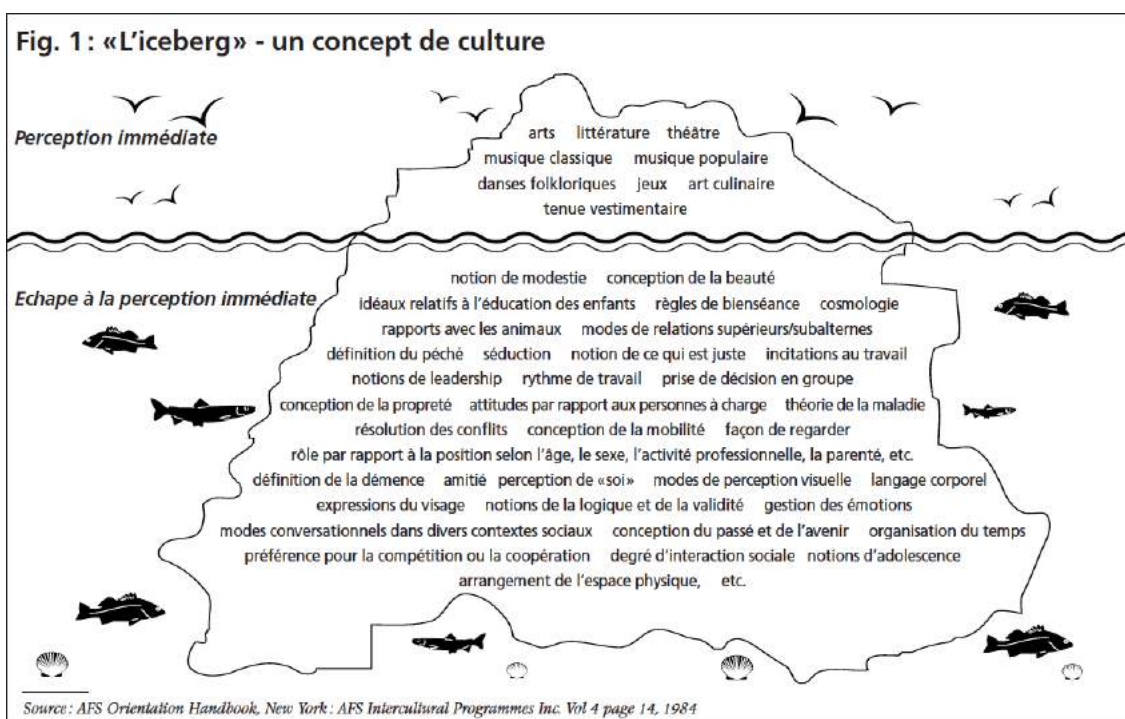
Culture is composed of our values, beliefs and behaviours, which are the result of a life trajectory, family- and institutional education and socialization, and which are shared by a group.

Culture therefore gives us deeply rooted reference points that help us in any interaction.

Culture is often represented by an iceberg, in order to highlight its dual composition.

This representation differentiates between easily identifiable elements of a culture (the emerged part of the iceberg) and less visible elements (the submerged part of the iceberg). The invisible elements are the expression of the hidden part and the stable foundations that create the culture.

Culture, an iceberg of perpetual movement



	Values	Beliefs	Behaviours
On the surface	Modes of expression of the three components of culture that are easily identifiable: Architecture, Literature, Gastronomy, Traditional Music, Folk Dance, Theatre, Clothing, etc.		
Indepth	Notions of justice, equality, freedom, betrayal, right and wrong, authority, property. Notions of time and space.	Cosmology, Mythology, Cults, Legends	<p><u>In terms of family:</u> childcare, father/mother role, rules of decency.</p> <p><u>At the professional level:</u> hierarchy, decision-making, work rhythm, conflict resolution.</p> <p><u>On a personal level:</u> relationships of attraction and friendship, self-perception, emotion management, non-verbal language.</p>

On the surface:

Certain elements of our culture are easily identifiable from the first sight: differences in clothing, eating habits, and gastronomy are often identified at the first glance. Other indicators such as the style of architecture or urbanization, artistic manifestations like traditional music, folk dances, literature and theatre allow us to quickly identify a culture that is different from our own. These easy-to-identify elements, which constitute the visible part of the iceberg, are the modes of expression of the deep, complex and stable components of a culture.

In depth:

What is right and what is wrong? What's fair? What does it mean to be free and equal? Where is the line between trust and betrayal? The answers we give to these questions are based on the values we share with a group. Our way of conceiving authority or property, or our conception of space and time, has a direct impact on the structure of a society.

Beliefs shared by a group also require an effort of understanding to understand their complexity and imprint in a society: indeed, legends or founding myths, different conceptions of the universe and other religions are also an integral part of a social organization.

Finally, it is interesting to note that some codes govern our behaviour, at the personal, family or professional level, and provide us with guidelines in our interactions.

All these elements that define our culture are not fixed. They give us a solid basis for action and reflection but can be questioned at any time. Therefore, culture is a process because the elements that make it up evolve throughout our lives by drawing on our experiences.

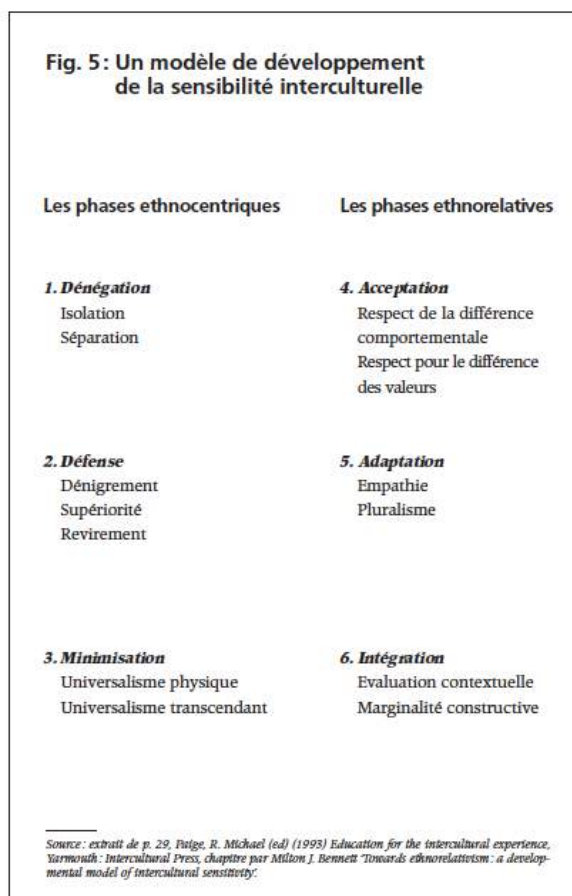
The Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) developed by Milton Bennett helps us to understand the different stages of a cultural immersive experience.

According to this theory, the development of intercultural sensitivity of individuals in immersion situations follows different stages. Each of these steps represents a necessary step towards a richer and more complex way of understanding cultural differences.

This model is based on six phases or six levels of intercultural sensitivity, starting from an attitude of denial/refusal, in which other cultures are not even concretely recognized, to a phase of integrated biculturality/multicultural identity, in which a person fully and commonly participates in two distinct cultures.

The first three steps are considered "ethnocentric" steps because the culture of belonging remains the starting point in understanding cultural differences. The last three stages are "ethno-relativistic" or "ethno-relational" stages: one begins to see one's own culture as a part of a set of other equally complex belonging and perceptions of the world.



Ethnocentric steps I am self- oriented	Ethno-relational steps I am concerned about others
Denial: I refuse to consider intercultural differences. Ex: "French culture is very good! Even in other countries, people have to live approximately the same way... but anyway, I'm not interested in that."	Acceptance: I am aware of the diversity of cultural perceptions. Ex: "I think they see things in a different way. At first some ideas and behaviours bothered me, but now I think to myself: who am I to judge them?"

Defence: I defend my culture of belonging. Ex: "In any case, I find it hard to imagine living in a country other than France. In France people take the time to eat well, to go on cultural outings... it's great!"	Adaptation: I adapt my reasoning and behaviour to the culture in which I live. Ex: "It's not true, it's not false, it's different. When I make an effort, I can react a little more like the people here."
Minimization: I minimize differences, to focus on what connects me to others. Ex: "Finally, here too, young people are interested in the same things: meeting friends, going to the movies, making music, etc. "	Integration: I develop a sense of belonging to my new culture. Ex: "I wouldn't have thought that before, but there are days when I think that I may look as much like young people from Italy as I do from home in Auvergne."

1.2.2 Intercultural, pluricultural (or multicultural), interculturalization

The prefix "inter" of the term "intercultural" implies a relationship or more precisely what concerns otherness.

Intercultural includes interactions between individuals or groups of belonging, i.e. identity confrontation. It does not correspond to an objective reality, but to an intersubjective relationship that is part of a given space and time-span. It is the analysis that gives the object of study an "intercultural" character (Abdallah- Pretceille, 1999, p. 49).

The term **multicultural** expresses a concrete situation, the reality of a society composed of several cultural groups whose cohesion is maintained in accordance with a certain number of values and norms. Whereas the term intercultural explicitly affirms the reality of dialogue, reciprocity and interdependence and expresses rather a desire or a method of intervention (Galino & Escribano, 1990, p. 12).

Interculturalism has a French origin (Carlo, 1998, p. 40): It is in France, in 1970s migration context, in response to the educational difficulties of migrant workers' children, that intercultural pedagogy will develop the idea that differences are not obstacles to be overcome, but a source of mutual enrichment when they are mobilized.

In the same years, Canadian multiculturalism values cultural diversity, but without proposing mechanisms for mutual recognition.

Multiculturalism is an Anglo-Saxon version of pluralism (cultural, but also political, religious, trade union, etc.) that focuses on the recognition of cultural differences. But both are only possible ways of dealing with diversity. The recognition and coexistence of distinct entities (such as cultures, parties, religions, trade unions, etc.) is essential.

Finding the right balance between collectivism, multiculturalism and interculturalism (Radio-Canada) - <https://youtu.be/SdNSAwZ9Dtw>

Hosting migrants in France, the migration policy in France directs the action of the State and a fortiori the educational community towards intercultural education, towards how to learn from the other and live together.

The challenge of interculturality therefore lies in a dynamic and reciprocal process based on the knowledge explained above and must be considered at school in a way that is transversal to the curriculum, and aimed at newcomers - migrants - as well as the locals that receive them. Dynamic and reciprocal, this process involves the development of a capacity for adaptation, a desire to integrate "others", a desire of "others" to integrate.

1.2.3 Intercultural education

Unlike education that emphasizes the absorption of factual information, intercultural education emphasizes the development of a set of interpersonal skills: the ability to communicate, sensitivity towards others, which are implemented in the particular context of intercultural encounters.

This practice must involve the young person, the child, his or her parents and the entire educational community.

This education often relies on entry-points - those of the peak of the cultural iceberg - to understand what is not visible and to make comprehensible a different reality of the world vision. - <https://youtu.be/DPxhbLiWJk0>

Above all, it seems necessary to define the terms used in the expression intercultural education, as these two words can have multiple meanings.

We define education as an action carried out by an adult who is responsible for it on young being with a view to the latter's physical, intellectual and moral development and integration into the environment in which he or she is destined to live.

This definition emphasizes the need to adapt education to the environment. According to C. Clanet (1993, p. 21), the term intercultural introduces the notions of reciprocity in exchanges and complexity in relations between cultures. Interculturality would be "all the processes - psychological, relational, collective, institutional... - generated by the interactions of cultures, in a relationship of reciprocal exchanges and with a view to safeguarding a relative cultural identity of the partners in a relationship".

Thus, the term intercultural refers to a particular mode of interaction and interrelationships, occurring when different cultures come into contact, as well as all the changes and transformations resulting from repeated or prolonged contacts. Interculturality therefore implies a relationship and dialogue between different cultures, through the intermediary of subjects who are the bearers of

these cultures (Giraud, 1995, p.52). An intercultural situation is therefore a situation in which individuals and groups, or even institutions, from different cultural backgrounds, meet and interact. In the context of an experience in a primary school (La Fontaine school in Hagondange in Moselle [57]) J.-M. Dufour defines pedagogy with an intercultural dimension as "an attitude value consisting of:

- Listening to the child's socio-cultural experiences;
- Take these experiences into account in pedagogy;
- Encourage the multiple forms of expression of these experiences;
- Generate an objective knowledge of cultural similarities and differences and, in addition, an openness of content to cultural contributions that are most foreign to children."

Neither anecdotal, nor a patchwork of cultural traits, nor reductive, interculturality must be rather an attitude of mind, a behaviour, a guiding principle of thought, an analytical grid that would make it possible to observe the symbols and codes of a society and at the same time to insist on their interweaving and coherence; the intercultural approach must highlight the perpetual pendulum movement between the signs of a civilization, between civilizations, between the physical, psychological and sociological components of an individual: "every culture is intercultural" and "every human is multidimensional".

What is desired above all is the transformation of individuals, is a phenomenon that is difficult to assess. The behaviour of children who have benefited from intercultural action in their classrooms may seem to change in the following days, but there is no guarantee that the change observed will be truly profound and lasting.

1.2.3.1 Role and duties of the school

According to some observers, the arrival of intercultural education in the French educational institution appears to be due to changes in its role in society. Consequently, the definition of what intercultural education should be depends on a large extent of the role and functions that have been successively assigned to the school.

For a long time, the role of the school was to transmit republican values to children, to make them citizens, to assimilate them in order to cement the national community.

Traditionally, the school invites each child to leave their specific cultural characteristics on the threshold in exchange for access to the universal, to citizenship. Therefore, uniformity or standardization is targeted: "same treatment for all, learning the same language, offering the same services, inculcation of the same values, teaching the same knowledge". (CERI, 1989, p66)

This trend was primarily in response to a concern for justice and equality but also to the need to promote and safeguard social consensus. These educational policies have been accused of assimilation.

Today, the trend has returned to the role that prevailed under the Third Republic: to enable all children to have access to rational knowledge and to build a certain unity on the basis of the notion of citizenship.

In 1989, educators stated that the school does not have to try to solve all the problems raised by "cultural and linguistic issues". Instead, they claimed its role as an instrument for rationalization, understanding and critical knowledge of social issues through *"a framework for concept analysis"* (CERI, 1989, p. 77). They thus strongly reaffirm that the school must be the place of rational knowledge. Ten years later, it is the shaping of small citizens that is once again becoming a priority. Thus, J. Dray (1998, p. 115) states that *"the school's mission is to integrate all children, without including the children of immigrants more than the others. Its first function is to integrate [...] Its function is to manufacture citizens, and therefore its mission is education, before being a mission of training, of professionalization."*

In 1999, Mr. Abdallah-Pretceille (p. 78) stated that *"the first question is to know what type of citizen the school must and wants to train"*. So, from a role of inculcating the values of the republic and teaching rational knowledge, the school moved on to a role of professional integration; then, as this role was no longer possible, it returned to its first objective: to transform each child into a citizen carrying a common culture and give him/her the basic knowledge that is necessary for life in a modern society. All that remains is to define this common culture, taking into account each culture and not forgetting to link it to values. It is this necessary work of in-depth reflection that still seems difficult to accomplish today.

1.2.3.2 Laicism and diversity of cultural codes in schools

French schools are traditionally assimilationist and it is only very recently that they have begun to focus on minority cultures in the name of the right to be different.

The school must find the right balance, oscillating between respect for the secular tradition and acceptance, including recognition and openness to minority cultures.

French schools have sometimes felt threatened in their secularism, for more or less genuine reasons. For example, the Islamic headscarf in middle and high schools made headlines: for the first time in 1989, a school's principal banned the wearing of headscarves in his school, in the name of freedom and secularism. Similarly, the question of teaching the history of religions is largely controversial. The secular and republican school has behaved towards the various cultures of the children hosted according to events, i.e. in an emergency and without any real long-term reflection.

1.2.3.3 Work on stereotypes

Stereotypes, defined as fixed images imposed on a human group, are rightly considered to be one of the main causes of barriers when it comes to communication and exchange between individuals from different cultures. Each individual is the holder of a certain number of these images that he or she constructs in the first place about his or her group of belonging. It is usually in a second step

that the child builds stereotypes about other groups. Thus, our representation of other cultures is made up by pre-constructed judgments that prevent us from reaching an objective knowledge of them. It is therefore logical that many intercultural actions aim to enable children to overcome their stereotypical visions of individuals belonging to cultural groups different from their own.

According to N. de Smet and N. Rasson (1993, p. 7), stereotypes are useful because "they allow us to understand reality in organized categories and possibly adapt our behaviour according to these categories." But in return, they fail to suggest that "an individual's behaviour is likely to be identified from the category to which he or she belongs".

For these authors, the teacher has a dual role to play in addressing stereotypes. He must "teach students to control and use wisely a number of these codes that will enable them to understand and express themselves in the world" and then "exercise them to become aware of the stereotypical, cultural, and therefore relative nature of these representations, in order to respect those of others and remain available for change" (de Smet and Rasson, 1993, p. 31). The ambitious objective proposed by most of the intercultural actions in schools was to deeply modify these frozen images by inviting students to distance their beliefs by confronting different representations of their own.

Previous work to identify "child-centred and pre-racist ethnocentric stereotypes" is essential for the implementation of effective intercultural practices. This is therefore a first step to be included in a wider longer-term work. But the main obstacle to working on stereotypes remains its duration obligation. Indeed, only an in-depth, progressive and long work can allow real changes. Actions with an intercultural focus have never been sufficiently sustainable.

1.2.3.4 Considering the cultures of origin: what are the reasons?

Before addressing the question of the generalization of the intercultural education concept, it is interesting to consider the reasons for the openness to the cultures of origin of migrant children in a school which is traditionally closed to particularisms.

Through the various circulars issued by the French Ministry of National Education, we can see that the presence of children from immigrant backgrounds has been considered since 1970 with the creation of the first integration classes. The first objective pursued with the establishment of these classes was to provide a solution for the linguistic difficulties of newcomers, with the aim of reducing school failure. It is therefore an objective linked to equal opportunities. However, the reasons behind this measure may be less generous. Since 1970, the presence of migrant children has been treated in terms of problems: language difficulties, cultural gap, integration problems and sometimes even cognitive delays. While insufficient command of the French language was first identified as the cause of school failure, the argument of the supposed gap between the culture of these children and that of the school quickly supplanted any other form of explanation.

One aspect of the reception of children with a migrant background in school has been largely neglected in favour of others. It is about considering the mobilization of cognitive abilities according to age and culture. This aspect appears to be essential in the search for solutions to the difficulties encountered by children and it is part of differentiated pedagogy. Indeed, "access to learning takes place through representations, which are cultural products". **The Commission of reflection on teaching French therefore recommends "identifying the cultural characteristics of these students, since they govern their relationship to teaching, and deducing appropriate pedagogical approaches".**

The differentiated pedagogy that we refer to is based on a knowledge of each child's learning profile to offer him or her a path that corresponds to his or her needs and abilities.

1.2.3.5 The generalization of the use of the notion of intercultural education

It is undoubtedly the principle of defending minority cultures in schools with a view to enhancing the value of the children who bear them that has led to the extension of intercultural practices to all students. Indeed, it was realized that the teaching of language and culture of origin did not achieve its purpose insofar as it reinforced the feeling of exclusion and non-integration of migrant children.

According to R. Blanchet (1993, p. 6), the difficulties encountered by these students could be explained in three combined ways:

- poor identification of the role of the school, of the behaviours expected from them;
- unclarity of the link between school, training, qualification, employment;
- illegibility of the meaning of their social life, present and future.

The discovery of this triple difficulty explains the change of the direction taken by the Ministry of National Education, which now no longer focuses solely on the children of migrants but on all pupils from backgrounds far from the school world.

In 1978, the term intercultural was applied for the first time to the school world, no longer only for the children of migrants but for all pupils. The circular of 25 January 1978 proposes "the organization of intercultural activities at school, opening up the teaching of foreign cultures to all pupils, including French pupils, who can thus benefit from an openness to other cultures. Whatever the resistance, interculturality is institutionally recognized as a positive structuring element for the child and education can now be considered from the perspective of an intercultural society" (Clanet, 1993, p. 55). It seems that at that time the school wanted to take advantage of the presence of teachers of the language and culture of origin in order to set up cultural activities for all students. The aim was to integrate these foreign teachers into the educational team, to value the cultures of origin and to supplement the education of all children.

Mr. Abdallah-Pretceille (1998, p. 132) is against any form of *"labelling, even if it is positive discrimination"* because they generate "much more perverse than positive effects". This view, which

began to be almost unanimously shared by researchers and practitioners in the mid-1980s, brought the end of the stated policies of "right to be different".

Beyond this real and visible evolution in the implementation of intercultural education in practice, different pedagogical objectives have followed one another. We will now look at what these objectives were and to what extent they have or have not been achieved.

1.2.3.6 The evolution of the pedagogical objectives assigned to intercultural education

Through the introduction of integration classes and courses in the language and culture of origin, it is the fight against the academic failure of these students from elsewhere and their rapid integration into the school that was targeted. With the extension of the teaching of language and culture of origin to all pupils, a desire to be open to diversity has been introduced into the school.

1.2.3.7 The fight against school failure

The initial implementation of specific measures for the children of migrants was based on one observation: their greatest difficulties in terms of the education provided. The first reflex was to provide them with language lessons in classes reserved for them. School failure was then linked to supposed cultural differences between the culture of these children and the school culture. This is when the courses of language and culture of origin were set up. But a few years later, it became clear that children with a migrant background did not fail any more than their French classmates with the same social condition. Two solutions were then possible. Either the children of migrants were still considered as a "special and problematic public" and specific measures had to be put in place. The maintenance of ELCOs (Teaching of languages and cultures of origins) and reinforced teaching for French was considered necessary, while at the same time developing intercultural practices for all pupils in order to facilitate the integration of those with a migrant background.

Or it could be decided not to stigmatize these children anymore. It was then necessary to stop the implementation of specific measures by replacing them with intercultural practices based on openness to diversity.

Surprisingly, although the second reasoning was adopted, the first practical solution was implemented: the ELCOs were maintained because the diplomatic agreements with the countries of origin were firmly sealed and the courses for newcomers also continued for the sake of efficiency and speed of learning the French language.

1.2.3.8 Openness to diversity

When, in 1978, a circular from the Ministry of National Education recommended that language and culture of origin courses should be opened up to all children, the first objective was certainly to better integrate the children of migrants but, at the same time, to encourage each student to be open to diversity, unlike the other one.

This is what makes the CERI team (1989, p. 8) say that the intercultural approach "aims to achieve an ambitious project: the formation of a new, open cultural identity that is no longer marked by

eurocentrism or ethnocentrism, or by a blind attachment to one's own beliefs and values. The question of ethnocentrism is certainly one of the main issues in this debate, both from a political point of view and from an ethical and cognitive point of view". For Mr. Abdallah-Pretceille (1998, p. 86), "the real issue of our time is not the question of immigration but the question of learning diversity and otherness, of which immigration is only one form".

This marks a real ideological turning point, since until now immigrants had always been considered as victims, if not sources, of difficulties. Mr. Abdallah-Pretceille (1998, pp. 102-103) states that "this ethic of diversity and otherness is not limited to learning about cultures because knowledge of others, their traditions and behaviours does not necessarily imply a better relationship. Nor is it a question of developing action towards others, nor an intervention on others but with others" and that "the improvement of relationships does not require knowledge but the recognition of the other as a singular and universal subject".

It can therefore be observed that a certain ideology of intercultural education, considering each child and each culture involved in what is essential (norms and values), has tried to impose itself.

To sum up, it can be said that, even when intercultural education began to concern all children, the initial statement was: "there are difficulties in integrating the children of migrants, so it is necessary to open up language and culture of origin classes to all pupils". The question could have been asked in other words, such as: "children generally have difficulties to accept and understand diversity and otherness, so they need to be helped to open up to these notions", which would have been very different not only symbolically but also in terms of practical applications.

1.2.3.9 The limits and weaknesses of intercultural education

We have seen what are the theoretical goals and objectives of intercultural education and its application in school practice. One observation is clear: the implementation reveals a significant gap between the declarations of intent and the actual possibilities of project implementation. Indeed, intercultural education is often confined to the knowledge of lifestyles in their most concrete form (clothing, food, housing, language), with little explanation and understanding of the values underlying each culture. It is necessary to review the criticisms of intercultural education.

1.2.3.10 Focus on migrant children: youth sins?

In 1995, Mr Abdallah-Pretceille (p. 37) noted that *"after the fad of the 1970s, the term intercultural is currently being used in the field of education as a taboo or even a rejection"*. This is easily explained by the history of this term, which is closely linked to children from immigrant backgrounds and in particular to newcomers. Indeed, intercultural education has had great difficulty in moving away from this population. In recent years, as new arrivals to school have become rare, and as those who are still called "children from a migrant background" were born in France, pedagogy with an intercultural dimension no longer seems to have any *raison d'être*. This is a fundamental misunderstanding of the definition itself and of the objectives of this pedagogy.

For several years, intercultural education has focused all its attention on the children of migrants, placing them at the centre of attention in a way that stigmatizes them. Starting a priori from the most laudable intention, that of integrating these children and preventing them from failing, the school institution has had difficulty in broadening the scope of action of intercultural education.

For Mr. Abdallah-Preteceille (1995, p. 44), this focus of intercultural activities on migrant children has led to *"a confinement of the problem"* and *"a further marginalization of migrant children in social and educational terms"*. Indeed, when it came to moving from a specific education for migrant children to a pedagogy for all pupils, migrant children were again put at the centre of activities as carriers of a different culture.

Another common obstacle is the notion of "deficiency", a gap to be filled in by these children, which has led to their stigmatization. Indeed, since intercultural activities are *"punctual and complementary, confusion with compensation pedagogies is constantly emerging."*

Migrant children were therefore given the place of bad students and, almost without transition, that of knowledge possessors in charge of transmitting their knowledge about their culture to other students. This change of course was aimed at enhancing their image, which was considered to be damaged. But this practice has sometimes contributed to reinforcing negative stereotypes about minority cultures.

Moreover, *"this focus on one type of diversity, resulting from immigration, has obscured other forms of diversity and other processes of diversification: European integration, the multiplication of international exchanges, the globalisation of daily life, sexual, generational, media, professional and regional cultures, etc."* (Abdallah-Preteceille, 1999, p. 45).

In 1993, A. Flye Sainte-Marie (p. 36) stated that the intercultural approach was still often reserved for the "cultures of origin" of immigrant communities, whereas the project of openness to diversity would like it to be developed for other cultures.

To go further

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Unit 3 – From theory to practice – Toolkit of Linguistic and Intercultural Activities Applicable in Primary Schools

Developed by: Soha El Jammal, Project officer, Pistes-Solidaire

Introduction

This activity booklet is intended for teachers who will use it by adapting it to the themes on which they work with their students in class. These work tools are part of a broader module that aims to support educational teams, teachers to better understand migrants, status, reasons, origins as well as the challenges of interculturality in society - in the school. Practical, these activities are tools that help the teacher to work on often complex subjects in a fun and simple way.

ACTIVITY SHEET #1 – The Hello

The Hello	
Duration	1 hour
Number of participants	From 10 to max. 20 students
Objectives	Discover and learn to say and write "Hello" in different languages.
Material	<ul style="list-style-type: none"> • White and coloured A4 paper • Coloured markers and pencils • Poster • Crepe paper • Glue • The hello sheet
Step by step	<ul style="list-style-type: none"> • Distribute the "Hello" sheet to the students, on which the word hello is written in different languages. Ask them to analyze it (for example, to search for spelling or phonetic similarities, to try to pronounce the words, to try to guess each language of origin and to write it down on their card). • Invite students to add greetings in other languages. • List all translations of the word hello in the languages that students speak or know, and then create a collective poster or flower of languages that can be exposed in the classroom or elsewhere in the school. • Record translations of the word hello in the languages that students speak or know, and then create a listening and recognition game for other classes.
Results	The students listen and/or observe written greetings in different languages in order to familiarize themselves with a variety of languages, sounds, calligraphy and ways of greeting each other all over the world.
Evaluation	The teacher can ask each student to give him/her the number of languages in which he/she has learned to say or write "Hello".

Notes

The "Hello" sheet

- hi (English),
- assalam aleykom* (Arabic),
- assalamuâalaikum* (Bengali),
- bonjou (Haitian Creole),
- hola (Spanish),
- bonjour (French),
- buongiorno (Italian),
- nǐ hǎo* (Mandarin),
- bom dia (Portuguese),
- bună ziua (Romanian),
- zdrastvuït'e* (Russian),
- dobar dan (Serbo-Croatian),
- magandang araw (Tagalog),
- vannakkam* (Tamil),
- chào (Vietnamese).

* term resulting from phonetic transcription

ACTIVITY SHEET #2 – Sweet Words

Sweet Words	
Duration	1 hour
Number of participants	From 10 to max. 20 students
Objectives	Encourage the students to affirm their personality, value their family's linguistic practices and develop their analytical and categorization skills.
Material	<ul style="list-style-type: none"> • White and colored A4 paper • Colored markers and pencils • Crepe paper • Glue
Step by step	<ul style="list-style-type: none"> • Initiate a discussion based on the following questions: <ul style="list-style-type: none"> ○ <i>Do any of your family members call you with a sweet word? If so, which one is that sweet nickname?</i> ○ <i>Do other members of your family use sweet words?</i> • Write all the sweet words proposed by the students on the board, whether in French or other languages. For each word, ask the following questions: <ul style="list-style-type: none"> ○ <i>Are all of these words in French? If not, what language are they in??</i> ○ <i>To whom is this sweet word addressed?</i> ○ <i>Who uses it?</i> ○ <i>Where and when is it used?</i> ○ <i>What does it mean? (Is it food? an animal? a feeling? an object? a plant? a person?)</i> • To facilitate the categorization process, attach each sweet word to an illustration from a pool of images. • Using images or drawings made by students, create a book or memory game that includes all the sweet words listed during the activity. • Encourage the students to reflect on the phenomena of translating the interpretation of sweet words into different languages. • Invite the students to realize this production in their mother tongues.

Results	Students identify the " sweet words " used in their families and environment (in French and other languages) and share them with their classmates. This allows them to become familiar with each other and with their different languages.
Evaluation	The teacher can ask each student to share the words that they learned in languages other than their mother tongue.
Notes	This activity raises the students' awareness of the different ways to express affection in different languages, cultures and families. Sweet words can be used to create special bonds in different contexts (for example with adults or friends at school, between members of the same family). This activity also contributes to the affirmation of the students' personality and aims to promote harmonious interactions.

ACTIVITY SHEET #3 – Bilingual Planet

Bilingual Planet	
Duration	1,5 hours
Number of participants	From 10 to max. 20 students
Objectives	Demystify a language practice that allows the use of several languages simultaneously and present it in a more positive light.
Material	<ul style="list-style-type: none"> • Computer • Speakers • Internet
Step by step	<ul style="list-style-type: none"> • Play one or both of the two proposed songs in which the performers switch between English and French to satisfy a person who speaks a language different from their own: <ul style="list-style-type: none"> ○ Formidable by Charles Aznavour, [http://www.youtube.com/watch?v=Lwx42wkQFPk]; ○ Michelle by the Beatles, [http://www.youtube.com/watch?v=BKvee-w0uBc]. • Initiate a discussion by asking the following questions: <ul style="list-style-type: none"> ○ <i>In your opinion, why do you find words and sentences in English and French in these songs?</i> ○ <i>Do you know people who speak several languages or use words from another language in their French conversations? If so, which other languages do they use?</i> ○ <i>In your opinion, why do these people speak several languages at the same time</i> • Depending on the age and interest of the students, discuss the different ways of "mixing" languages (inserting specific words, word games, alternating complete sentences, etc.) and the reasons for this practice (see the "Notes" box below). • Ask students who speak or know different languages to quote sentences that have already been heard or used and that have alternating codes. If nothing comes to mind, suggest that they listen carefully to the people around them and note some examples in the coming weeks.

Results	By using songs that alternate English and French, students reflect on the reasons for using several languages simultaneously during regular communications.
Evaluation	The teacher can ask each student to give him/her words that he/she has learned in languages other than his/her mother tongue.
Notes	<p>Bilingual speaking is a language practice of bilingual and plurilingual people who choose to use words, sentences or expressions in two or more languages during the same conversation. This phenomenon has also been called, with conceptual nuances, codic alternation or code-switching. This practice is widespread among bilingual and plurilingual people who share the same linguistic background. Generally, people who "speak bilingual" will be able to express themselves in only one language when required by the situation or the people they are addressing. This "linguistic mixing" is not synonymous with confusion, although it is sometimes wrongly perceived as such.</p> <p>There are several reasons for "speaking bilingual":</p> <ul style="list-style-type: none"> • To evoke a concept (a dish, a piece of clothing, a noun, an adjective, a verb) that has no equivalent in the language used; • To express yourself more spontaneously (this is the first word that comes to mind); • To show your knowledge of another language; • To please someone by saying a word or sentence in their own language; • To create a sense of belonging to a community; • To express your identity; • To create a complicity with other bilingual people; • For fun; • etc.

ACTIVITY SHEET #4 – Animal Sounds

Animal sounds	
Duration	1,5 hours
Number of participants	From 10 to max. 20 students
Objectives	Sensitize students to the different possible interpretations of animal sounds and cries depending on the language.
Material	<ul style="list-style-type: none"> • White and coloured A4 paper • Coloured markers and pencils • The Animal Sounds sheet
Step by step	<ul style="list-style-type: none"> • Initiate a discussion based on the following questions: <ul style="list-style-type: none"> ○ <i>Can you give examples of animal sounds?</i> ○ <i>The other day, my neighbor asked me to name the animal that does cock-a-doodle-doo. Which animal do you think it is?</i> ○ <i>Do roosters cock-a-doodle-doo? (Ask students to imitate the rooster's cry as faithfully as possible.)</i> ○ <i>My neighbor is English-speaking, and this is how people who speak English reproduce the rooster's sound. Do you know of any other ways to imitate the rooster's sound?</i> ○ <i>Does this mean that roosters from different countries would be unable to communicate with each other?</i> • Distribute the "Animal Sounds" sheet (Below in the "Notes" section) to the students. This sheet contains phonetic transcriptions of animal calls (those of the dog, frog and rooster) in different languages (Spanish, Vietnamese and English). Ask them to relate each cry to the animal and language that corresponds to it. • Identify animal sounds in the languages spoken or known to students. If necessary, ask them to use family members or resource people at school or elsewhere. • Using the different animal sounds identified by the students, create an association game that consists in matching each of these sounds to the image of the corresponding animal.

Results	Students examine, in their oral and/or written form, animal sounds as they are reproduced in different languages in order to make the difference in relation to each language.
Evaluation	The teacher can ask each student to repeat the sounds of a single animal in several languages.
Notes	<p>In animals, making sounds is an innate behavior; it is not acquired through learning. A rooster from Quebec and a rooster from the United States therefore make the same sounds and manage, in a way, to "understand each other". Depending on the language they speak (phonological system and prosody), humans have a different interpretation of these sounds. This explains why the rooster sound is translated, for example, by cocorico in French and ukuruyuk in Indonesian.</p> <p><u>The "Sounds of Animals" sheet</u></p> <ul style="list-style-type: none"> • Spanish: The dog (guau guau), the frog (croac croac), the rooster (kikirikí) • Vietnamese: The dog (gâu gâu), the frog (vêch vêch), the rooster (o'o) • English: The dog (ruff ruff), the frog (ribbit), the rooster (cock-a-doodle-doo)

ACTIVITY SHEET #5 - Onomatopoeias

Onomatopoeias	
Duration	1,5 hours
Number of participants	From 10 to max. 20 students
Objectives	Make students aware of the different possible interpretations of the same noise in different languages and cultures.
Material	<ul style="list-style-type: none"> • White and colored A4 paper • Colored markers and pencils • The "onomatopoeia" sheet
Step by step	<ul style="list-style-type: none"> • Ask students to solve the following riddle: "How do we call a silent noise? » <p><i>(Answer: an onomatopoeia, because it is a noise that only exists on paper.)</i></p> <ul style="list-style-type: none"> • Define with the students the word onomatopoeia. • Start the discussion by asking the following questions: <ul style="list-style-type: none"> ○ <i>Do you think they are different from those used in French (or the language of the host country)? If so, do you have any examples?</i> ○ <i>Do you think there are onomatopoeias in all languages?</i> • Distribute the "Onomatopoeia" sheet (below in the "Notes" section), which describes five sounds (a scream of pain, a laugh, a kiss, a sneeze, knocking on a door). Read each description with the students. • Then present a recording of these sounds or improvise them directly in class. Ask students to write down, in the "What I hear" column, a phonetic transcription of each noise. • As a class, review the students' proposals. Explain that everyone succeeded in the exercise, since there is no wrong answer. Everyone interpreted the sounds in their own way. • Identify onomatopoeias in spoken or known languages of the students and suggest that they illustrate with a drawing a situation in which these onomatopoeias can be used.
Results	Students identify the "onomatopoeias" used in their families and surroundings (in French and other languages) and share them with their classmates. This allows students to become familiar with each other and with their different languages.
Evaluation	The teacher can ask each student to give him/her the onomatopoeias that have

been learned in languages other than his/her mother tongue.

Notes

An onomatopoeia is a word that describes a sound by phonetic imitation. In other words, onomatopoeias are used to code a noise. Often used in comic strips, they help to create a sound atmosphere in a vignette and can add a humorous touch. They are also used to form nouns (such as twittering or cooing) and verbs (such as whispering or purring). Onomatopoeias, like animal sounds, take different forms in different languages.

“Onomatopoeia” sheet”:

Description du bruit	Ce que j'entends	Français	Anglais	Espagnol	Autres langues
1. un cri de douleur	exemple: agh	aïe ayoye	ouch	au	ui da (ouya) (vietnamien)
2. un rire	exemple: ha ha ha	ha ha hi hi	ha ha ha tee hee hee	jajaja	nioch nioch (tagalog)
3. un baiser	exemple: poua	smack	smack	mua	cmok (polonais)
4. un éternuement	exemple: atchou	atchoum	achoo	atchim	etciù (italien)
5. des coups frappés à une porte	exemple: toc toc	toc toc	knock knock	toc toc	to to (créole)

ACTIVITY SHEET #6 – My grandparents and I

My grandparents and I	
Duration	1,5 hours
Number of participants	From 10 to max. 15 students
Objectives	Reflect on the links that connect students to their ancestors and the cultural traditions of this generation.
Material	<ul style="list-style-type: none"> - White and coloured A3 & A4 Papers - Coloured markers and pencils - Strings or yarns of different colours - Scissors - Glue - Paint pots of different colours.
Step by step	<ul style="list-style-type: none"> • Start the discussion by asking the following questions: <ul style="list-style-type: none"> ○ <i>Do you have grandparents? Do you visit them occasionally? Do they live far from you? Do you have to sleep at their house when you visit them?</i> ○ <i>Do you know who your maternal grandparents and paternal grandparents are?</i> ○ <i>Do you know what "genealogy" or "family tree" means?</i> • Students are invited to discuss the place of their grandparents in their lives. • With the help of the teacher, they then draw up a family tree from family photos, which are first requested from parents, or from drawings made by the children. With a trace of the footprint of their hand, they can make the leaves of the tree. • Students take turns presenting their family trees to their classmates
Results	Students will be able to assert their personality by gaining more self-confidence and solidifying the construction of their personal identity.

Evaluation	Ask students if they have a good understanding of the concept of a family tree.
Notes	The generations that precede us carry their baggage of experiences and wealth. Grandparents' knowledge leaves its mark on their grandchildren. Students are encouraged to interact with their grandparents and leave a lasting impression of their relationship with them.

ACTIVITY SHEET #7 – Legends: Footprints of a People

Legends: Footprints of a People	
Duration	1,5 hours
Number of participants	From 10 to max. 15 students
Objectives	Discover legends from different countries and be able to find common ground and points of difference.
Material	<ul style="list-style-type: none"> - A3 and A4 Paper white and coloured - Coloured markers and pencils
Step by step	<ul style="list-style-type: none"> • Start the discussion by asking the following questions: <ul style="list-style-type: none"> ○ <i>What do you think about when it comes to legends?</i> ○ <i>How do legends get to us?</i> ○ <i>What is the most famous legend in your culture?</i> • Students are invited to take turns telling a story in small groups about their culture of origin. • Each group will choose a legend to tell in front of the whole group • With the help of the teacher, they then list the similarities and differences between the different legends told.
Results	Students will be able to assert their personality by gaining more self-confidence and solidifying the construction of their personal and cultural identity.
Evaluation	Ask students if they have a good understanding of the concept of a legend and which legend has had the greatest impact on them.
Notes	In large cities and small villages, from Australia to Canada, through Asia, Europe and Africa, the oral tradition is still present. Through legends, a people's culture is perpetuated by word-of-mouth from generation to generation.

ACTIVITY SHEET #8 – My Name; My Identity

My Name; My Identity	
Duration	1,5 hours
Number of participants	From 10 to max. 15 students
Objectives	Invite children to discover their individual and family identity. Apprehend through his name and first name the different realities of each person and their multiple affiliations.
Material	<ul style="list-style-type: none"> - A3 and A4 Paper white and colored - Colored markers and pencils
Step by step	<ul style="list-style-type: none"> • Distribute a sheet of paper to each student and make the markers and pencils available. Ask everyone to write their name, first name and nicknames. • The teacher can invite pupils of foreign origin to write their first and last names in their native language. • Once everyone has finished, the teacher takes the sheets and displays them against a wall. Each in turn explains the origins of his names, the stories and anecdotes related to them. • The teacher can also research with the children on the etymology of their first names through a dictionary or the Internet. This allows students to feel that they can interest others, to value themselves. <p><i>Attention: It is quite obvious that those who have difficulty talking about it are under no obligation to do so.</i></p>
Results	Students will be able to assert their personality by gaining more self-confidence and solidifying the construction of their personal and cultural identity.
Evaluation	Ask students if they have discovered the etymology of other students' first names.

ACTIVITY SHEET #9 - The Puzzle

The Puzzle	
Duration	1 hour
Number of participants	From 10 to max. 20 students
Objectives	To promote the acceptance of the other in his difference and to become aware that difference is a source of richness and that it does not harm in any way the cohesion of the group.
Material	<ul style="list-style-type: none"> - A3 and A4 Paper white and colored - Colored markers and pencils - Scissors
Step by step	<ul style="list-style-type: none"> • Pupils in small groups write a sentence or text representing interculturality. Then they cut the sheet into a puzzle. The groups exchange their puzzles, and organize themselves to put them together. The groups comment on the texts that have been provided to them. • Then, each one takes back his piece and represents a tree (his tree, the one that is close to his heart, a real, imaginary, symbolic tree), considering the location of the piece in the puzzle. • The image of a forest rich in the diversity of trees represented will then appear! We will certainly notice as we go along, the frequent reference of the "children's group" to this symbolic image.
Results	Students will be able to assert their personality by gaining more self-confidence and solidifying the construction of their personal and cultural identity.
Evaluation	Ask students if they have understood the concept of difference from the other and give concrete examples from those around them.

MODULE 2 - Non-formal methodologies and approaches: how to foster multicultural dialogue in primary education

Cultural competences and sensitivity are essential for teachers, educators, professionals working in intercultural environments and with migrant children with different backgrounds, experiences, cultures, beliefs and understandings.

This training module will be focused on raising awareness on diversity by challenging teachers and school staff beliefs and understanding of other cultures. They will be trained on how to support children with different cultural backgrounds and counteracting the rise of misunderstanding and intolerance by favouring intercultural dialogue in class.

Learning Objectives

- Use non-formal methodologies and approaches to raise awareness of cultural difference and to promote intercultural dialogue
- Teach students to appreciate differences between persons and recognize and value everyone's ability
- Support the development of students' communication, social and personal skills
- Know how to make the learners act as a part of one group where everyone can express freely his/her opinion
- Know more about other cultures and being more aware of intercultural differences and how to manage them in a school context

Unit 1 - The role of non-formal education for the promotion of intercultural awareness

Developed by: Giulia Tarantino / Researcher / CESIE

Preface

Cultural competences and sensitivity are essential for teachers, educators, professionals working in intercultural environments and with migrant children with different backgrounds, experiences, cultures, beliefs and understandings.

The learning module “Non-formal methodologies and approaches: how to foster multicultural dialogue in primary education” has been developed within the E-COURSE project, which aims at supporting teachers and school staff in addressing the learning needs of migrant and refugee children and providing them with valuable skills and tools to do so.

This learning module will be focused on raising awareness on diversity by challenging teachers and school staff beliefs and understanding of other cultures. Participants will be trained on how to support children with different cultural backgrounds and counteracting the rise of misunderstanding and intolerance by favouring intercultural dialogue in class.

2.1.1 Formal, non-formal and informal education

When talking about education, it is important to explore and know the different kind of education that a person might experience in his/her life. Usually, at school, the most common kind of education adopted is the formal one; however, the inclusion of non-formal approaches in the education system could support teachers in involving students in the educational path, particularly the disadvantaged ones.

Before analysing the role of non-formal education in school settings, let's explore the differences and features of formal, non-formal and informal education.

Formal education

Learning that occurs in an organised and structured environment (e.g. in an education or training institution or on the job) and is explicitly designated as learning (in terms of objectives, time or resources). Formal learning is intentional from the learner's point of view. It typically leads to validation and certification.

CEDEFOP, 2008, Terminology of European education and training policy

Formal education corresponds to a systematic, organised education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It corresponds to the education process normally adopted in schools and universities.

At the end of a formal education path, learners receive degrees and diploma pursuant a quite strict set of regulations.

Educators

must have followed specific education and training path recognised by official certifications, usually a higher education degree.

Education Institutions

are administratively, physically and curricularly organised.

Learning Objectives

are set in a programme that teachers and students must observe.

Evaluation

includes intermediate and final assessments in order to advance students to the following learning stage.

Non-formal education

Learning which is embedded in planned activities not explicitly designated as learning (in terms of learning objectives, learning time or learning support), but which contain an important learning element. Non-formal learning is intentional from the learner's point of view.

CEDEFOP, 2008, Terminology of European education and training policy

Thus, non-formal education refers to planned, structured programmes and processes of personal and social education for learners designed to improve a range of skills and competences, outside the formal educational curriculum.

It comprises educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace.

Educators

do not necessarily need a certificate or degree. They can be teachers, facilitators, trainers and youth leaders.

Education Institutions

can be formal educational institutions and places such as youth organizations, sports clubs and drama and community groups where people meet.

Learning Objectives

include the improvement of a range of skills and competences, outside but supplementary to the formal educational curriculum.

Evaluation

is usually carried out with the learner who evaluates his/her skills and, sometimes, reflects on them using a special template.

Given its scope, non-formal education is comprised of a great diversity of approaches. Some of them will be explored in Task 2 – Non-formal education: approaches and methodologies.

Informal education

Learning resulting from daily activities related to work, family or leisure. It is not organised or structured (in terms of objectives, time or learning support). Informal learning in most cases is unintentional from the learner's perspective.

CEDEFOP, 2008, Terminology of European education and training policy

Although in some cases non-formal and informal education maintain a close relationship, they lead to two completely different ways of learning. Informal education does not correspond to an organised and systematic view of education. It does not necessarily include the objectives and subjects usually encompassed by the traditional curricula. It is aimed at students as much as the public at large and imposes no obligations whatever their nature.

Educators

can be anyone: family and neighbours, shopkeeper, bookseller, singers, presenters.

Education Institutions

are not pre-defined. Educational activities are carried out in different social environment (family, neighbourhood, in the market place, at the library, at art exhibitions, at work, and through playing, reading and sports

Learning Objectives

are not pre-determined nor consciously designed.

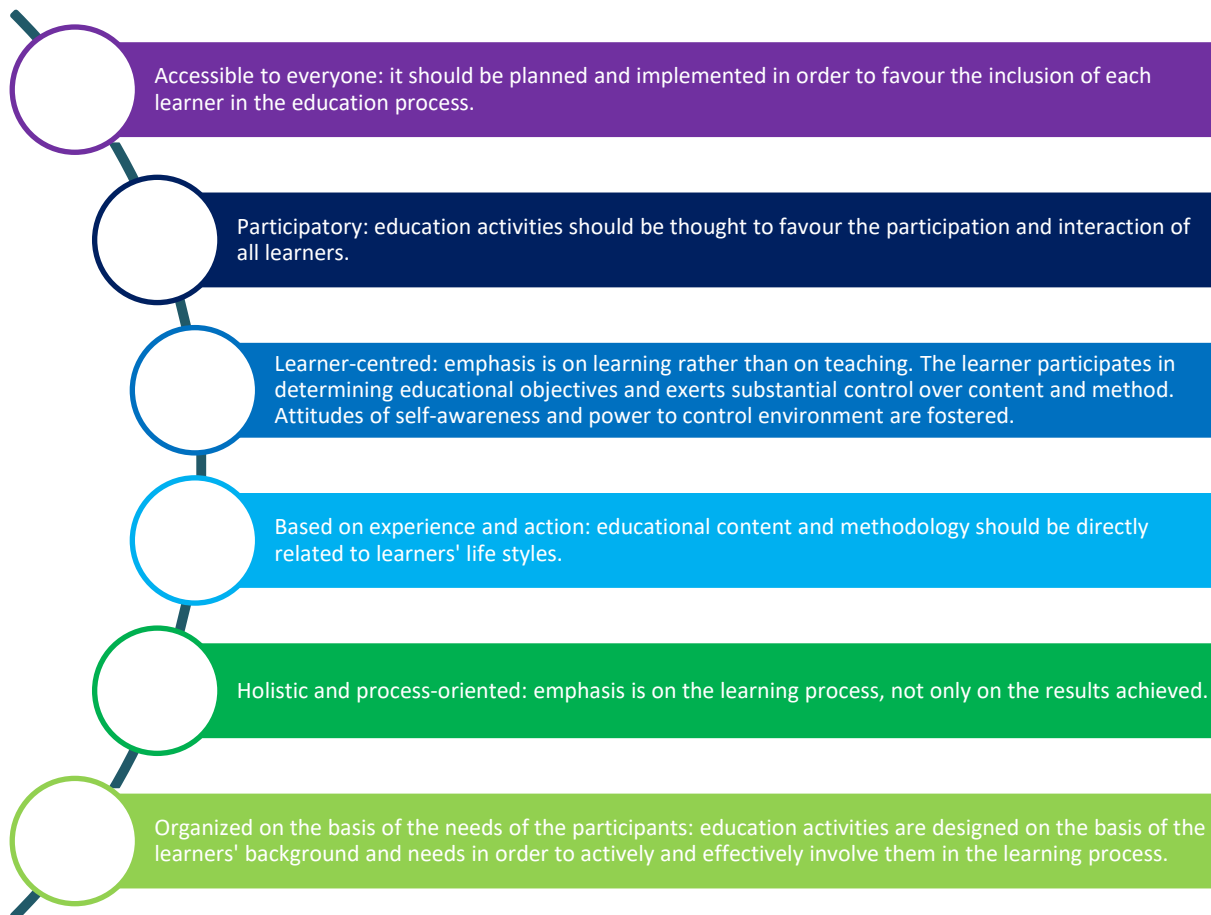
Evaluation

does not take place. There are not exams or evaluation templates.

2.1.2 Non-formal education: approaches and methodologies

Non-formal education is difficult to define satisfactorily and comprises numerous and diverse activities. However, certain key characteristics can be identified for non-formal education.

Non-formal education should be:



Non-formal education comprises different approaches and related methodologies that could be implemented at school to foster the inclusion of migrant students as well as of all the others. Here, some useful methodologies and the different steps to follow in order to be able to realise them at school.

Mind Mapping

Approach:

Brainstorming

Objectives:

- Developing and finding definitions of determined topics/issues
- Encouraging creativity and generating a lot of ideas Duration: around 90 minutes

Description

1. Introduce participants to mind mapping*.
2. Allow participant to reflect on this topic, by asking them a simple question or presenting a statement
3. Divide participants in small groups (5-7 max.) and ask them to brainstorm answers on the question/statement to identify the characteristics of the topic/issue addressed.
4. Give 20 minutes to small groups to discuss.
5. Then, each group should present the results of the discussion using a mind map.
6. After the presentations, sum up the results and identify a common definition of non-formal education.

Learning outcomes

- To gain knowledge on non-formal education approaches
- To identify the main characteristics of non-formal education

Mind mapping is an effective way to capture your thoughts and bring them to life. It is a creative and logical means of note taking. A mind map is a diagram to visually organise information. It is often created around a single concept, usually represented by an image at the centre of a blank page, from which radiates lines, symbols, words, colours and images according to simple, brain-friendly concepts. In mind mapping, you are not constrained by thinking in order. Simply, throw out any ideas, and then worry about reorganizing them later.

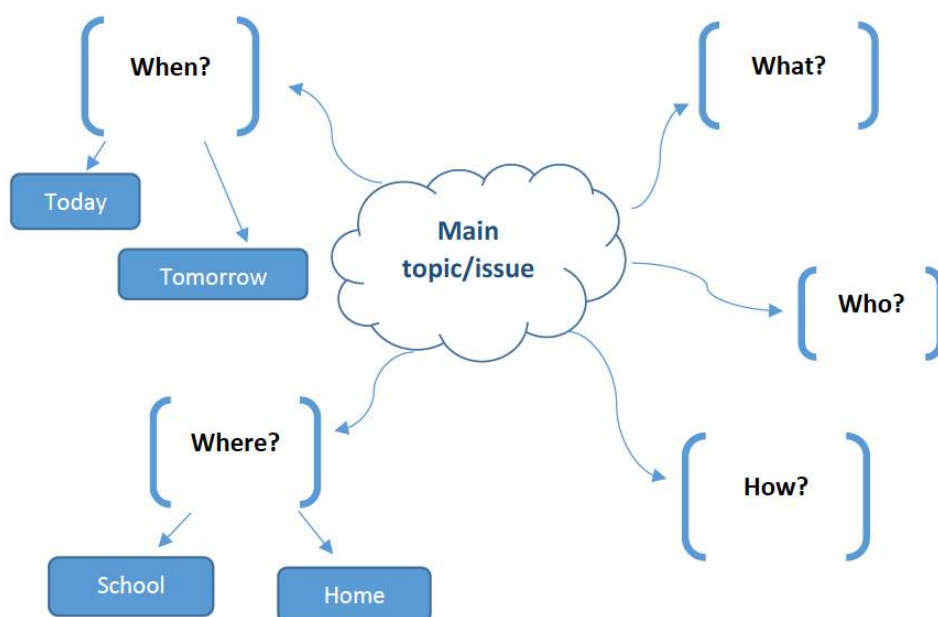
Five essential characteristics of mind mapping

- i. The main idea, subject or focus is crystallized in a central image
- ii. The main themes radiate from the central image as branches
- iii. Each branch includes a key word for chunking information into themes

- iv. Ideas and thoughts connected to the key words are represented as twigs of the relevant branch

How to make a Mind Map

1. Think of a topic/issue to be addressed and write it down at the centre of the page.
2. Think about sub-themes and draw branches starting from the centre.
3. Make sure you use very short phrases or single words.
4. If possible, add images to recall your thoughts. Be as creative as you can. It will allow you to develop further thoughts on the topic.



Jigsaw

Approach:

Peer learning; cooperative learning

Objectives:

- Analysing a particular issue or topic
- Favouring dialogue among students Duration: 60-120 minutes

Description

1. Divide participants into 5- or 6-person jigsaw groups.
2. Each member of a group is assigned unique material to learn and teach to the group's other members.
3. The subject of investigation is usually fairly broad, with each group examining a particular aspect of the issue.
4. Students from different groups working on the same material get together during class to decide what is most important and how best to teach it.
5. After practicing in the "expert" groups, the original groups reconvene and the students teach each other what they learned.
6. The outcome from this exercise is often to write a reflective paper or prepare a presentation about the way the student's expert knowledge was changed or enhanced based upon input from others.

Reflect with students on the learning process with some questions. Examples:

- What have you learnt about the topic addressed?
- Was this technique useful?
- What was the most interesting step of the process?

Learning outcomes

- To learn more about one topic in an interactive way
- To improve teamwork

Silent Novels

Approach:

story telling**

Objectives:

- Fostering creative and critical thinking among students
- Promoting dialogue among students

Duration: 90 minutes

Description

1. Place the participants in pairs and give them these instructions:

- I will give you one short story that you will read together. You have few minutes to finish it, but do not open the read it until I say so.
 - Please be silent the whole time while reading the story. Do not speak to each other.
 - Make sure that you look at every page.
 - When you are finished reading the story, close it and continue to be silent and wait for the others to finish as well.
2. Let the participants read the story in pairs. (Two persons share one story!) Give them 3 minutes.
 3. After three minutes, you tell the ones that haven't finished the story to do so and when everyone is ready you ask them to share their thoughts in pairs.
 4. Now ask the pairs to choose one word that describes the book and share that word with the big group.
 5. Divide students in small groups (5-6 persons).
 6. Hand out a laminated page to each group. Instruct the participants not to show their page to anyone else.
 7. Each student should write a sentence or draw an image (it should be agreed at group level which technique to use) based on the words identified in the story read.
 8. At the end, each group will have a new story to share with the others. Give time to each group to present the story constructed.

Learning outcomes

- To be able to develop, structure and tell a story in an appealing way
- To develop teamwork and communication skills

Adapted from "Learning from Intercultural Storytelling", LISTEN project,
https://listen.bupnet.eu/wp-content/uploads/2019/02/LISTEN_IO3_Training_Manual_EN.pdf

****Storytelling is a social activity. Thus, the social dimension of a group that is to be involved in the activity is crucial. Here, some general tips on how to build a general storytelling session:**

- Sit in a circle so everyone is seen and heard.
- Before starting the storytelling activity, it is important to do exercises to foster group cohesion and make students comfortable with each other.
- You can put pictures in the middle and ask everyone to pick a picture they like and explain why they liked it. The others just listen. This exercise works as a trigger and opens up participants' minds.
- You can throw a small ball between the participants, and together with the ball flies a word from the thrower. The receiver catches the ball and passes it on with another word that he/she associates with the previous one. This exercise will allow further group cohesion.
- After the introductory exercises, students can start creating a story together.
- Start with the incipit of the story (e.g., Once upon a time there was..., During my summer break I went to..., etc.). Person A takes over the story and ends up with the phrase (e.g.,

And every day he/she/it ...”). Then, Person B takes over and continue the story, with the last words: “But one day ...” Person C takes over: “And today...” Person D takes over and ends the story.

2.1.3 Self-assessment: Which are the main characteristics of formal, non-formal and informal education?

Put the following statements in the right place on the table.

Formally trained teachers	From primary (and in some countries form nursery) school to university	Examination is conducted after a certain period of time in order to assess the educational	The main objective is the fulfilment of national aspirations and the development	Educational activities are carried out in formal educational institutions (schools, high
Trainers, facilitators, teachers and youth leaders	The duration is connected to learner's life span	There are no exams	The objectives are not pre-determined nor consciously designed	Educational activities are carried out in different social environment (family, neighbourhood, in the market place, at the library, at art exhibitions, at work, and through playing, reading and sports activities)
Family and neighbours, shopkeeper, bookseller, singers, presenters, etc.	The duration is flexible. It can be amended according to learner's needs	Learner evaluates his/her skills and, sometimes, reflects on them using a special template	The main objective is to improve a range of skills and competences, outside but supplementary to the formal educational curriculum	Educational activities are carried out in formal educational institutions and places such as youth organizations, sports clubs, etc.

Characteristic	Formal education	Non-formal education	Informal education
Educators			
Duration			
Evaluation			

Objectives			
Location			

References

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Unit 2 - Cultural shocks and how to deal with multicultural environments

Developed by: Giulia Tarantino / Researcher / CESIE

2.2.1 The Margalit Cohen-Emerique method: Culture shocks and Critical Incidents

The approaches focusing on diversity have been struggling from the very beginning between emphasising the impact of cultural differences (thus running the risk of reifying, essentialising culture and reinforcing differences) or to the contrary deconstructing culture, focusing on all personal, situational, economic factors underlying people's behaviour (running the risk of denying the relevance of culture). Suspending the theoretical debate and changing register to focus on the level of practice, the method of critical incidents developed by French social psychologist Margalit Cohen-Emerique offers a passage between these two risks.

It proposes an ingenious strategy to uncover the set of cultural norms, values, behaviours that people bring into an encounter with others, and which filter the way they interpret and respond to others. Through lifting the often-negative emotional haze surrounding intercultural misunderstanding, it helps to become aware of the illusion of our own cultural neutrality, and invites us to explore the cultural reference frames in a more objective way, and opening up a margin for negotiation where prejudice has a lesser role to play.

What is a Culture shock?

A culture shock is an interaction with a person or object from a different culture, set in a specific space and time, which provokes negative or positive cognitive and affective reactions, a negative representation of oneself and a feeling of loss of reference points and a lack of approval that can give rise to uneasiness and anger.

Cohen-Emerique

Starting from this definition of culture shock given by Margalit Cohen-Emerique, we can say that:

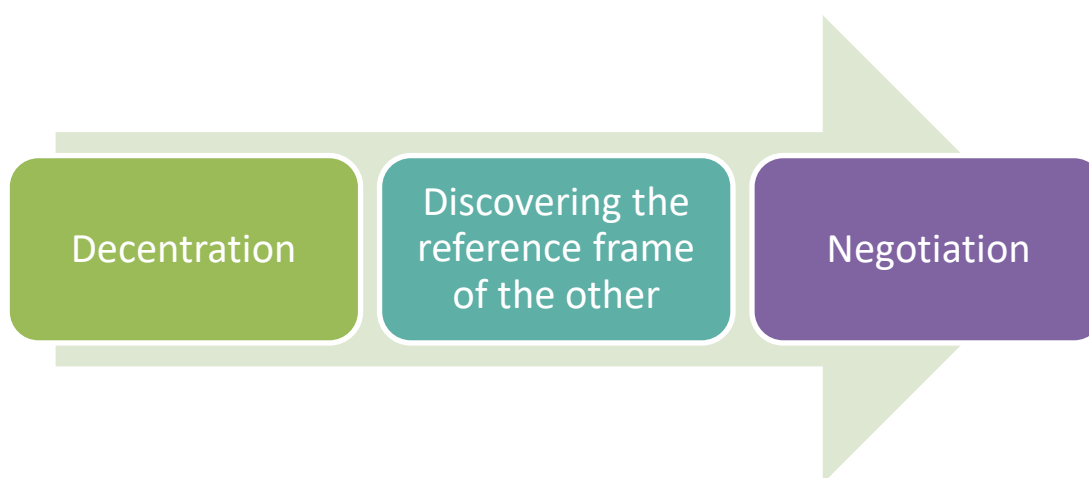
- **Culture shock is about people's real experiences**, namely real situations actually happened where we suspect that cultural differences may have played a role.
- **Emotions point to culture shock**, some emotions accompany each experience of culture shock; this is how we can detect that we have just experienced it.
- **Culture shock can be positive or negative**: positive or negative, the experience tends to motivate us to create a simplistic image of the other instead of trying to perceive that in all their complexity.

- **Culture shock can inspire judgement**: culture shock can provoke unpleasant feelings, thus we try to close them as soon as possible. Judgement is a good way to do so: we do not need to investigate, try to understand the other, because they are fundamentally rude, sexist, authoritarian, etc.

The Intercultural Approach

The intercultural approach is an innovative and practical strategy for dealing with culture shock based on three steps, each involving different training methods and tools and requiring the development of different competences.

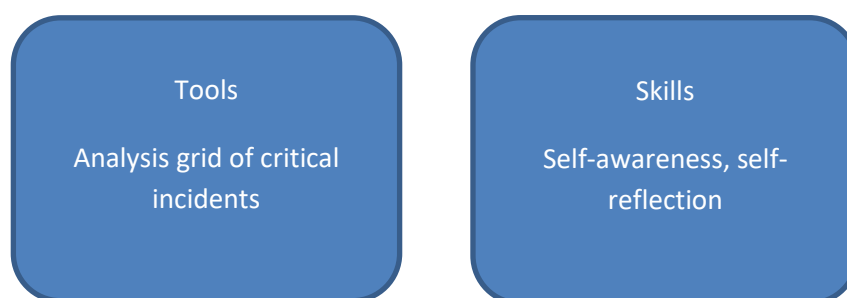
The 3 Phases of the Intercultural Approach



Decentration

Objectives

- Understanding how our cultural frame of reference influences interactions and plays a role in the culture shock experience
- Using the culture shock experience as a learning opportunity
- Preventing the consequences of non-treated culture shock experiences
- Acquiring/work towards a certain cultural neutrality



Discovering the reference frame of the other

Objectives

- Making the most elaborated hypothesis possible on the other's cultural reference frame
- Creating the most elaborated

1

Tools

- Analysis grids on integration
- Field research repertoire of cultural anthropology
- Interviews, mediators

Skills

- Observation
- Exploration
- Daring to ask

Negotiation

Objectives

Reaching a solution which takes into account the best possible the identities of both interaction partners

Tools

- Negotiation methods/techniques
- Moving from position to interest

Skills

- Resistance to need to closure
- Awareness of own limits
- Nonviolent communication
- Seeing the bigger picture

2.2.2 How to analyse a critical incident?

Which are the different steps to take into consideration while analysing the culture shock?

The intercultural approach will allow you to better manage intercultural environments and deal with the cultural differences that they brought with them.

Here, an overview of the different phases to analyse a critical incident

Identification of the people involved in the interaction

Who are the actors involved in this cross-cultural situation? What are the elements of their social identities (age, sex, origin, profession, etc.)? What kind of connections are there between them and their social groups?


The aim is to collect precise and objective information about the person who narrates the shock and the other who triggered the incident. In this phase, you should try to establish what differentiates the identities of the people in the interaction.

Challenge(s)  Often, there is a lack of information on the person(s) at the origin of the shock.

Analysis of the context

What is the concrete situation/context in which this scene takes place (physical context, social, psychological, etc.)?


This question asks for a description of the present situation, according to the importance of the place where it happens and what that place can communicate. It is also possible to talk about where it happened before to better understand the antecedents that caused the accident.

Challenge(s)  It is complicated for the narrators to describe the situation in a diachronic and synchronic way; often they are not able to reflect on themselves as an active part of the interaction.

Emotional reaction

What is the reaction to the shock? What are the feelings of the narrator, and what behaviour did the shock experience trigger, if any?


The purpose here is to explain the feeling and the emotions involved, using them as indicators that something important was touched, tackled or threatened. The aim is not to be submerged in these emotions, but to assume their relevance, and through becoming aware of them also gain a certain independence from them.

Challenge(s)  Most of the narrators remain at a superficial level and the negative feelings are often denied, neglected. This happens mostly because of the fear of being judged.

Frame of references of the narrator

What are the representations, values, norms, ideas, and prejudice? Namely, what is the frame of references of the person who experienced the shock?


At this point, it is important to find the values that are related at what caused the shock. It is important to analyse every possible aspect and theme. Thanks to this question we can see what the actor thinks about integration and if agrees with the predominant idea or not.

Challenge(s)  You can check that there is an inclination to confuse the values related to the personal figure and the professional one of the actors. It is also possible to notice a difficulty to distinguish the values of the self and of the other.

Perception/judgement of the other(s)

What image/perception/judgement can the narrator have about the other group (neutral, negative, positive, etc.)


The perceptions that originate from the previous analysis (frame of references of the narrator) can change without the awareness of the professional. Sometimes we witness a radical change of the perspective towards the other.

Challenge(s)  Often the professional is aware of a negative image of the other and it is difficult to compare him/herself to it.

Frame of references of the other(s)

What are the representations, values, norms, prejudice? Namely, what are the elements of the frame of references of the person or group at the source of the narrator's shock?

The professionals have to make some well-informed hypothesis on the values / norms that could explain the rationality of the other(s)' behaviour.


Challenge(s)  The complication in most cases is that the professionals do not have any information about the other group involved and because of this reason they simply take the data from the here and now or attribute stereotypical characters. Such an analysis can be harmful because it can strengthen the generalisations and simplifications.

Conclusions

Does the situation highlight any problem concerning the professional practice or in general about the respect of cultural difference in intercultural situations?

This last point invites us to identify the key learning points in the incident, questions about the need of mutual adaptation with immigrant populations, the possible points of development in

professional or institutional culture, resources or obstacles for mutual recognition and the management of conflicts between personal values and preferences.

Challenge(s)  The problem at this item is that the actor tends to repeat a descriptive analysis, made already in the previous six points, without inquiring more about himself or about the situation.

2.2.3 The Choir – Example of Critical Incident Analysis

Critical Incident

The incident occurred about one year ago, in the kindergarten where my colleague and I worked. During the rehearsals of the school show, I suggested that we should give the main role to our student from Romania, so as to stress her integration in the class. My proposal was to give her the role of main singer for the songs that would be sung by all children together anyway: she would only stand at the centre of the choir and hold the microphone. I thought it would be a nice gesture, and that she would be then able to show that she also speaks Italian. My colleague did not let me do that. She told me that the parents of the other children would be jealous if we had had a main singer. So, she placed two other children at the centre of the stage and the child from Romania was given a secondary role. I got angry and asked my colleague for clarifications. I did not believe the jealousy justification, because I think that the other parents would have understood the message about integration. I was perplexed, and I kept wondering how I would be able to work peacefully with someone so different from me.

Identification of the people involved in the interaction

The narrator: Kindergarten teacher, woman, 49, Italian, Catholic, married, mother of two 20-year-olds. She has at least 20 years of experience as childcare worker in multicultural schools in several cities. She believes that the “integration between different cultures” is fundamental and she does not tolerate discrimination, inside and outside the school.

The father: Kindergarten teacher, woman, 49, Italian, Catholic, married, mother of two 20-year-olds. She has at least 20 years of experience as childcare worker in multicultural schools in several cities. She believes that the “integration between different cultures” is fundamental and she does not tolerate discrimination, inside and outside the school.

Analysis of the context

The incident occurred in spring 2015 in a kindergarten in Sicily, Italy, a highly multicultural and heterogeneous kindergarten, where diversity is present in terms of ethnicity and education level.

Rehearsals of the school show were going on in a theatre hall with a stage. The two actors are both present and discussing the arrangement of the children on stage for the choir, assigning roles. The choir is mixed in terms of ethnic group of the children, but one of the children is new and is from Romania. The perception of Romanians in the city is sometimes confused with Roma, and is connected to very specific stereotypes and negative preconceptions: many people believe that they “came to steal”.

Emotional reaction

I was angry and confused as to why my colleague could not understand the importance of showing that the Romanian girl was well integrated in the class and in the school.

Frame of references of the narrator

Integration of different cultures → Integration and being part of the group, across cultural differences, is one of the values the narrator believes in. Raising awareness about integration is important to the narrator to further promote integration and to overcome the stigmatization of some social or cultural groups. It is especially important with people from Romania as they carry the social stigma of coming to Italy to undertake criminal activities. Their stigma is also related to the connection that the Italian society makes between them and Roma people.

Diversity as an added value → The narrator believes in the value of tolerance between different cultures.

Positive Discrimination → Also, the teacher is ready to grant a “special role” to the Romanian girl, with the aim of pleasing her parents and showing them that the girl has integrated well in the Italian school and society, and that she is well accepted beyond any stereotypes about Romanians. The motivation to give the Romanian girl the central play can also be interpreted as positive discrimination: a need to compensate for the fact she is a foreigner and might go through some difficulties in her life and at school.

Hosting and welcoming → Because the teacher wanted to include in the best way possible the new student, she decided to give her a main role where her self-esteem could be enhanced and also for her parents to feel proud. It could also be a strategy to welcome the new family and make them feel appreciated in the school community.

Perception/judgement of the other(s)

A negative image emerges for the person that caused the shock. Through her rejection of the main role for the Romanian girl, the narrator perceives closure of mind and refusal of what she conceives as integration.

Frame of references of the other(s)

Working in a multicultural environment, the other teacher is presumed tolerant towards cultural diversity and open to integration. The values that may be part of the frame of reference of the other teacher may be:

Equality as equal treatment and “blindness to difference” → She may believe in equal treatment, to the point of refusing to the main singer in the choir appointed because of her nationality. The stated view of the person who caused the shock is that other parents would be jealous to see the Romanian girl having the main role. So, we may support again the hypothesis of equality.

Preservation of the Italian culture and supremacy of the “host” culture → The teacher does not seem to care about the jealousy of other parents when she puts two Italian children at the centre of the stage, instead of the Romanian girl. Therefore, we can make the hypothesis that the value she acted upon was related to the preservation and perhaps superiority of the Italian culture. Also, we may presume that she wanted to protect her image and that of the school as preservers of mainstream culture.

The narrator also makes the hypothesis that the other teacher behaved according to a stereotype about Romanians and discriminated against the girl because she believes in the superiority of the Italian culture and integration should be viewed as a process where the person from a different culture is absorbed by the mainstream culture and becomes part of the whole – as the Romanian girl being just one kid in the choir.

Vulnerability of the child from a non-mainstream background and her right to be protected from stigmatization → We can however also make the hypothesis that the other teacher refused the main role for the girl because she thought that, being new, she would feel uncomfortable being put under the lights and shown as an object, as the different one.

Conclusions

The situation illustrates the complexity of identification of discrimination: the same behaviour (of not making the Romanian girl occupy centre position) can be interpreted as a sign of a desire to advantage Italian children and of a wish to protect the child from being singled just because of her nationality and put her in the difficult position of “token diversity”. Teachers must be aware of the plurality of possible “readings” of the way they handle diversity. The incident clearly shows the difficulty and different approaches regarding managing diversity in childhood education, where a clear line is not followed by the school institution or the education system (local or national).

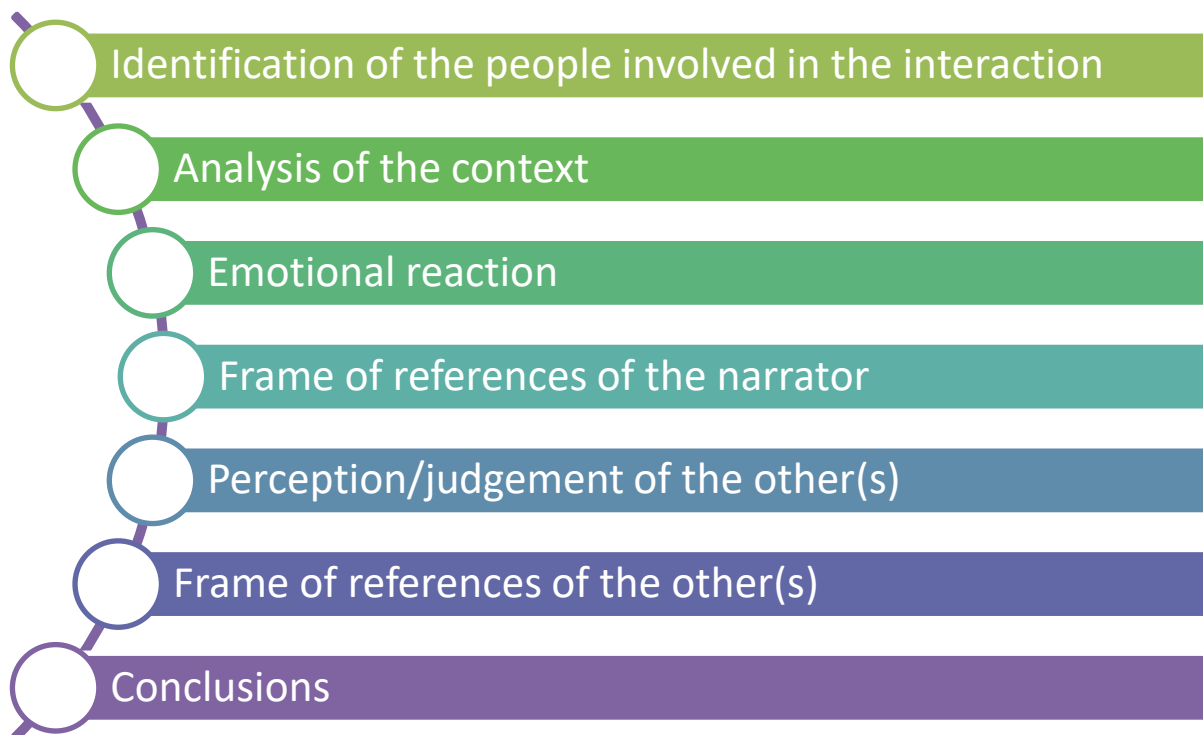
Retrieved from IO2 – Reader of Cultural Diversity in Body, Gender, Health in School, BODI Project,
<https://cesie.org/media/BODI-IO2-Reader-cultural-diversity-EN.pdf>

2.2.4 Self-assessment: Analyse a critical incident

Critical Incident

There are several students in the classroom with an unpleasant smell. The other students came repeatedly to complain in private while others have directly said it to the targeted students.

Analyse the presented critical incident following the methodology presented in this Unit.



Think about the exercise and try to answer the following questions:

- What surprised you most about this exercise?
- How did you feel about it?
- Why do you think it happened?
- How would you have handled this situation?
- Do you think current education systems give enough information and knowledge of different cultures and societies and try to open up, increase our views?

References

- BODI Project, IO2 – Reader of Cultural Diversity in Body, Gender, Health in School, <https://cesie.org/media/BODI-IO2-Reader-cultural-diversity-EN.pdf>

- Cohen-Emerique M., L'approccio interculturale nella relazione di aiuto, 1992,
<http://www.intercammini.org/wp-content/uploads/2017/03/Cohen-Emerique-Lapproccio-interculturale-nella-relazione-daiuto-3.pdf>
- <http://www.cohen-emerique.fr/>

Unit 3 - Self-awareness on cultural diversity

Developed by: Giulia Tarantino / Researcher / CESIE

2.3.1 Social Identity Wheel

This activity will encourage you to explore and reflect your identity.

1. Take few minutes to fill your identity for each of the categories listed below. In the inner circle, record the identities that are the most important or salient to you. In the outer circle, record your other identities that are less important or salient to you but are still part of your identity.

Personal Identity Wheel

The diagram is a circular wheel divided into two concentric rings. The outer ring is divided into 12 segments, each with a label: 'Favorite Music', 'One Skill you are Proud of', 'Favorite Movie', 'Favorite Book', 'Favorite Food', 'Favorite Hobby', 'Favorite Color', 'Personal Motto', 'Number of Siblings', 'Birth Order', and two unlabeled segments. The inner circle contains the following text and lines for writing:

Three Adjectives to Describe Yourself

1. _____

2. _____

3. _____

Name

2. Personal identities are individual traits that make up who you are, including your hobbies, interests, experiences, and personal choices. Many personal identities are things that you get to choose and that you are able to shape for yourself. Personal identities might determine whether or not you have a natural inclination to go in a certain personal direction.
3. Having analysed your personal identity traits, now it is time to reflect on social identities.

4. Take few time to fill out the graphic below. In the inner circle, record the identities that are the most important or salient to you, and in the outer circle record other identities that are less important or salient to you at this moment in time.

Social Identity Wheel



5. After having completed the social identity wheel, reflect on it. The following questions will guide you in the reflection process:
- Which aspects of your social identity feel especially meaningful to you and why?
 - Which aspects of your social identity don't feel as meaningful to you and why?
 - Are there any that you hadn't thought of before today, and if so, why do you think that is?
 - What experiences have you had that make the identities in your inner circle more salient to you?
 - Why do you think more about some of your identities than others?
 - How do your identities influence your sense of belonging in the groups you are part of?

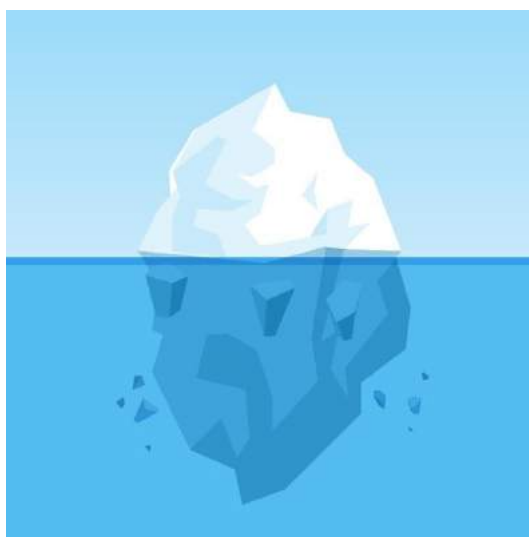
Write down your reflections

6. Social identities influence the experiences we have as members of any particular group. They are shaped by common history, shared experiences, legal and historical decisions, and day-to-day interactions. Social identities also affect personal identities. For example, your social class may have a strong impact on the education you receive and the profession that you end up in.
7. Why is it important to be aware of our social identities? How might our actions be perceived differently if we are members of a dominant group versus if we are members of a historically marginalized group? When you are in a setting as a member of the dominant group, what specifically can you do to ensure that people from all social identities are welcomed, acknowledged, and valued?

2.3.2 Iceberg Model of Culture

1. Think about an iceberg. What is its main characteristic? It is that most of the iceberg is hidden from view!

2. Have a look at the features behind and try to place them on the iceberg. What are the behaviours of people and those that are invisible? Place the features above or below the waterline drawing accordingly.



Features

Facial expressions	Paintings
Religious beliefs	Foods
Religious rituals	Eating habits
Importance of time	Understanding of the natural world
Values	Concept of self
Literature	Concept of beauty
Child-raising beliefs	Concept of beauty
Ideas about leadership	Music
Gestures	Styles of dress
Holiday customs	General world view
Ideas about fairness	Concept of personal space
Ideas about friendship	Rules of social etiquette
Ideas about modesty	Housing

3. Is there a connection between those features above and below the waterline? In most cases the invisible aspects of culture influence or cause the visible aspects, for example religious beliefs are 'seen' in certain holiday customs; ideas of modesty influence styles of dress. Take few minutes to think of other examples of this connection between the visible and the invisible aspects of culture.

Write down your reflections

- Does the metaphor of the iceberg help to explain why people from different cultures sometimes misunderstand each other?
- Are there some invisible features that may be common to all cultures but change on their visible versions?
- Like with culture, 15% of an iceberg is generally visible and 85% hidden below the surface. How culture is a social construct?
- Does fear of difference – of different religions, the way we believe – create cultures of fear, prejudice and so on? If so, how can we address this?

2.3.3 Self-assessment: My intercultural awareness

	Never	Occasionally	Often	Always
I view human difference as a positive and a cause for celebration				
I have a clear sense of my own ethnic, cultural and racial identity				

I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity				
I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause				
I am aware of how my cultural perspective influences my judgement about what are 'appropriate', 'normal', or 'superior' behaviours, values, and communication styles.				
I accept that in cross cultural situations there can be uncertainty and that uncertainty makes me anxious. It can				

also mean that I do not respond quickly and take the time needed to get more information.				
I take any opportunity to put myself in places where I can learn about difference and create relationships.				
I am aware of the impact of the social context on the lives of culturally diverse population, and how power, privilege and social oppression influence their lives.				
I will recognize that my knowledge of certain cultural groups is limited and commit to creating opportunities to learn more.				

I know that differences in colour, culture, ethnicity, etc. are important parts of an individual's identity which they value and so do I.				
I recognize that cultures change over time and can vary from person to person, as does attachment to culture.				
I recognize that achieving cultural competence involves a commitment to learning over life-time				
I recognize that stereotypical attitudes and discriminatory actions can dehumanize, even encourage violence against individuals because of their membership in groups which				

are different from myself.				
I recognize that people have intersecting multiple identities drawn from race, sex, religion, ethnicity, etc and the importance of each of these identities vary from person to person.				
I am aware that everyone has a 'culture' any my own 'culture' should not be regarded as a point of reference to assess which behaviour is appropriate or inappropriate				

References

<https://www.languageandculture.com/cultural-iceberg>

<https://www.mcgill.ca/engage/files/engage/social-identity-wheel-facilitator-notes.pdf>

<http://rapworkers.com/wp-content/uploads/2017/08/cultural-competence-selfassessment-checklist-1.pdf>

Unit 4 - Foster mutual understanding and cultural sensitivity

Developed by: Giulia Tarantino / Researcher / CESIE

2.4.1 Intercultural Competence

Intercultural competence is a key element in the intercultural professional attainment and a basis for exercising citizenship. It is a cross-disciplinary resource and attribute which is useful to everyone, and especially to those working with people from other cultures.

Lafraya S., *Intercultural learning in non-formal education: theoretical frameworks and starting points*

Intercultural competence is thus the ability to develop targeted knowledge, skills and attitudes leading to effective and appropriate behaviours and communication in intercultural interactions. It must bear in mind that it is not a competence that could be acquired in a short period of time or through just one training module. It is a lifelong process. Through this Unit, you will acquire basic concepts and features of intercultural competence and find activities on how to foster it among students through mutual understanding and cultural sensitivity.

Developing intercultural competences leads both to:

- internal outcomes: an individual learning to be flexible, adaptable, empathetic and adopting an ethno-relative perspective;
- external outcomes: visible behaviour and communication styles of the above-mentioned individual. They are the visible evidence that the individual is, or is learning to be, interculturally competent.

Main elements of intercultural competence

Knowledge

- Cultural self-awareness: recognising how own culture has shaped one's identity and his/her view of the world
- Culture specific knowledge: analysing and explaining basic information about other cultures (history, politics, communication styles, values, beliefs and practices)
- Grasp of global issues and trends: having a basic knowledge of current issues in the world and keeping informed about what is generally going on

Skills

- Listening, observing, evaluating: using patience and perseverance to identify and minimize ethnocentrism, seek out cultural clues and meaning
- Analysing, interpreting and relating: seeking out linkages, causality and relationships using comparative techniques of analysis
- Critical thinking: viewing and interpreting the world from other cultures' point of view and identifying one's own

Attitudes

- Respect: seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences
- Openness: suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong
- Curiosity: seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance
- Discovery: tolerating ambiguity and viewing it as a positive experience; willingness to move beyond one's comfort zone

In the following pages, you will find activities that could be implemented in class to promote mutual understanding and culture sensitivity among students in order to foster their intercultural competences.

ACTIVITY SHEET #1 – Three Things

Class Activity – 1 Three Things	
Learning objectives	<ul style="list-style-type: none"> • To develop understanding about what is like to have to flee your home • To practice decision making and consensus building skills • ☑ To foster empathy and solidarity with refugees
Duration	40 minutes
Materials	<ul style="list-style-type: none"> • Post-its or small squares of paper (3 per pax) • ☑ Pens or pencils (1 per pax)
Description	<ol style="list-style-type: none"> 1. Introduce the topic of migration by brainstorming the reasons why people move to live elsewhere 2. Explain that in the activity they are going to imagine that they are being forced to flee their homes. Refer to the brainstorm and point out the “push factors” that cause people to flee (e.g., war, natural disasters,

persecution, etc.). Then, ask the group to guess how many displaced people there are in the world.

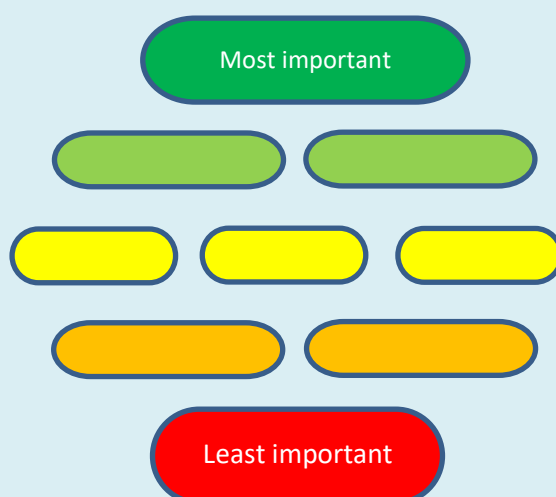
3. Divide participants in small groups and hand out small pieces of papers and pens.

4. Ask everyone to imagine that they have to flee their home suddenly for a particular reason and that they can only take three things with them. They should write one thing on each piece of paper.

5. Ask each person in turn to present their choices and to explain the reasons of their decisions.

6. Then, ask participants to work together in small groups to discuss the various choices and reasons, to try to come to a consensus and to priorities the items.

Tip: you can use the Diamond Ranking. For it, you need a flipchart and nine blank cards where participants can write the selected items. People negotiate on which is the most important statement, then on which are the 2 most important, the 3 of moderate importance and the 2 less important. Diamond ranking is a useful tool to favour consensus building.



De-briefing

Begin by reviewing how each group ranked the items and then go on to discuss what participants learnt. Examples of questions are:

- Were there surprising items people wanted to take with them?
- Was it easy to rank the items? What sorts of differences of opinion were there within the groups?
- How difficult would it be if you really had to flee?

- Is the activity realistic? Can people always choose what to take with them?

Adapted from Compass. Manual for Human Rights Education with Young People, Council of Europe, December 31, 2002

ACTIVITY SHEET #2 – Our differences and similarities

Class activity -2 Our differences and similarities	
Learning objectives	<ul style="list-style-type: none"> • To become more aware of their own culture and recognize its influence on their behaviour • ☐ To discover and recognize the many ways in which we are similar and different from others in the group, as well as unique
Duration	30 minutes
Materials	<ul style="list-style-type: none"> • Glue sticks • Enough strips of coloured construction paper so that each participant will have six strips
Description	<ol style="list-style-type: none"> 1. Discuss with your students the differences and similarities of people from different groups. 2. Then, invite students to look at some of their schoolmates' similarities and differences. 3. Pass bundles of coloured strips around the room. Ask each student to take six strips. 4. Ask students to think of ways in which they are similar to and different from the other people in the room. On each strip, students should write down one similarity and one difference. 5. Then, invite students to share what they have written on two of their strips with the whole group. <p>Tip: If group members are having difficulty, give some examples of ways that people may be different or similar, such as appearance, birth order, the type of community in which they live, hobbies and interests, age, parental status, or marital status.</p> <ol style="list-style-type: none"> 6. Ask each person to share two ways he or she is the same and two ways he or she is different from the other people in the room. 7. Start a chain by overlapping and gluing together the ends of one strip. Pass a glue stick to each person and ask the participants to add all six of their strips to the chain. Continue around the room until all participants have added their strips to the chain.

8. Ask your students to reflect on the many things they have in common, as well as the ways that each person in the group is unique. Conclude by pointing out that even though members of the group come from different backgrounds, in many ways they are the same.

Readapted from the activity "Chain of Diversity" on <https://www.afsusa.org/educators/teachers-toolbox/lesson-plans/chain-of-diversity/>

ACTIVITY SHEET #3 – Understanding cultural identity

Class Activity - 3	
Understanding cultural identity	
Learning objectives	<ul style="list-style-type: none"> To reflect on how the connection among different cultural identities and how they place we come from shape our identity To foster intercultural awareness To foster teamwork and communication skills
Duration	40 minutes
Materials	<ul style="list-style-type: none"> Flipchart Markers
Description	<ol style="list-style-type: none"> Divide students in 5 groups. Each group represents a country from different regions of the world: <ol style="list-style-type: none"> North Europe Central Africa East Asia North America Oceania Once divided in groups, students should figure out which countries they would like to represent. They do not have to reveal their country to the other groups. They will find a space in the classroom and structure their country's presentation. Then, each group assigns the role of "visitor" to a member of the group. The "visitors" will visit all together each group, i.e. all "visitors" go to Group 1, then Group 2, etc. During these visits, each group presents their country (customs, flag, food, etc.) without revealing the name of the country. When all visits are complete, "visitors" return to their own groups and describe what they have seen and learnt. According to what the "visitor" describes, the groups have to try to figure out which country was presented.

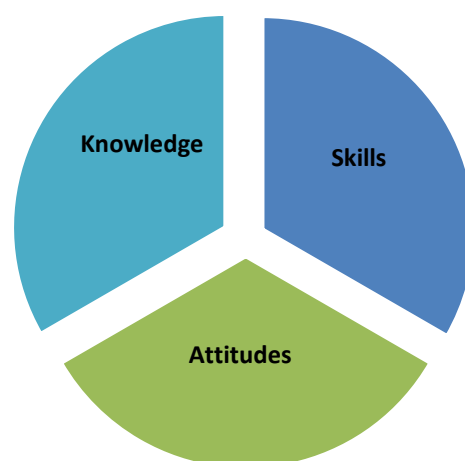
6. Finally, each group presents their country to the plenary and reveal the country that they present.
7. At the end of the activity, encourage reflection among students. The following questions can support you in the process:
 - a. How was it to prepare a presentation from a country other than yours?
 - b. Did you find similarities/ differences in your group's country and your own country?
 - c. How was it for the "visitors" to present what they have learned to their own groups?
 - d. How was it to try to figure out which country was represented from the other groups?
 - e. Did you find similarities/ differences between the groups?

Readapted from the activity "Understanding Your Identity" on <https://www.afsusa.org/educators/teachers-toolbox/lesson-plans/understanding-your-identity/>

2.4.2 Self-assessment: What are the main elements of Intercultural Competence?

Fill in the pie chart with the following knowledge, skills and attitudes of intercultural competence.

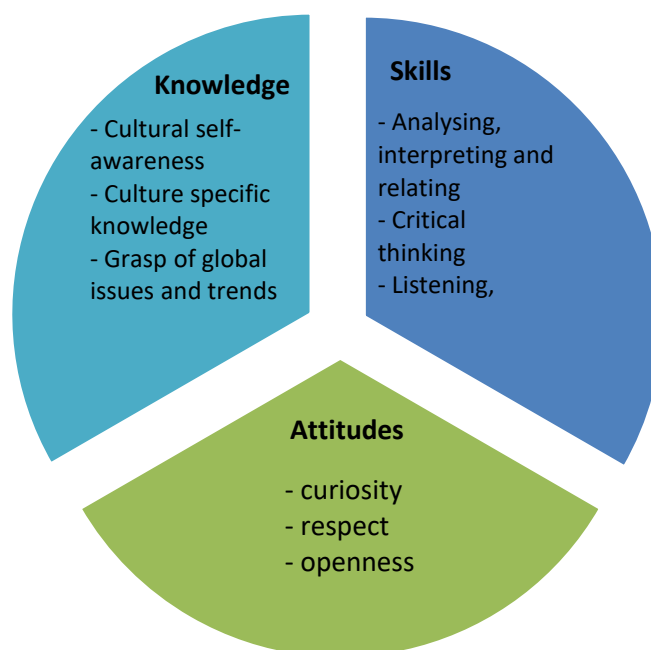
Cultural self- awareness	Critical thinking
Culture specific knowledge	Curiosity
Analysing, interpreting and relating	Respect
Openness	Grasp of global issues and trends
Listening, observing, evaluating	Discovery



References

- Compass. Manual for Human Rights Education with Young People, Council of Europe, December 31, 2002
- Lafraya S., Intercultural learning in non-formal education: theoretical frameworks and starting points, Council of Europe Publishing, 2011
- McKinnon S., What is intercultural competence?,
- https://www.gcu.ac.uk/media/gcalwebv2/theuniversity/centresprojects/globalperspectives/Definition_of_Intercultural_competence.pdf
- Teacher's Toolbox, <https://www.afsusa.org/educators/teachers-toolbox/>

Answers to 'Self-assessment: What are the main elements of Intercultural Competence? '



Unit 5 - Migration in Italy: a brief overview

Developed by: Giulia Tarantino / Researcher / CESIE

2.5.1 Migration in Italy - Overview

2.5.1.1 Historical Background

Immigration towards Italy dates back to the end of the 1970s'. Prior to that, Italy had been an emigration country rather than an immigration destination. The first migration flow was mainly composed by foreign higher education students and housekeepers/caregivers from the Philippines, Capo Verde, Mauritius islands, Sri Lanka, India, Bangladesh, Ceylon and Pakistan. Besides this, some Italian entrepreneurs moved their production from Tunisia to Sicily in the 1970s' consequently bringing back with them their workers and employees, mainly working in the fishing and agricultural sectors.

In the aftermath of the Cold War, another flow of immigration emerged. This time migrants came mainly from former USSR Eastern European countries and from South-Eastern Europe, namely Albania, Romania, Ukraine, Moldova and Poland. These new migration inflows changed the demographic structure of the country (i.e. average age and gender ratio).

During the 1990s' the number of foreign-born individuals residing in Italy more than doubled. Their population grew from less than 650 thousand in 1990 to more than 1 million and 380 thousand individuals in 2000. In 2005, it reached up to 2.1 million. As of the first of January 2011, migrant population reached the number of 4 million people (6- 8% of total population) and this growing trend has been stable throughout the recent years (Bettin and Cela, 2014).

Parallel to this, the fragmentation process of the former Yugoslav Republic (Socialist Federal Republic of Yugoslav) generated a peak of asylum request from the Eastern Balkan area. Additionally, Kurds from Turkey and Iraq reached Italy to apply for asylum protection. This flow of migration passed mainly through two different routes. The northern route, alongside the western coast of the Adriatic Sea up to the Slovenian/Italian border. The southern route, which passed through the Mediterranean Sea from the Greek and Albanian shores towards Apulia or Calabria in Italy (CSD, 2012).

2.5.1.2 Nowadays trends

In 2018, the number of sea arrivals in Italy has been 23.370: 72% males; 9,6% women; 18,3% children (UNHCR).

Here, a graphic overview on the latest data on arrivals from the UNCHR.

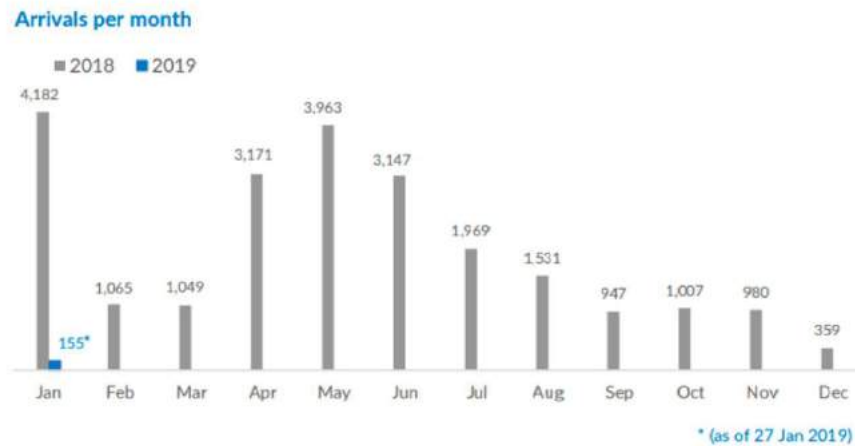


Figure 1 - UNHCR, Italy weekly snapshot, 27 Jan 2019

Sea arrivals by gender and age - Jan -Dec 2018

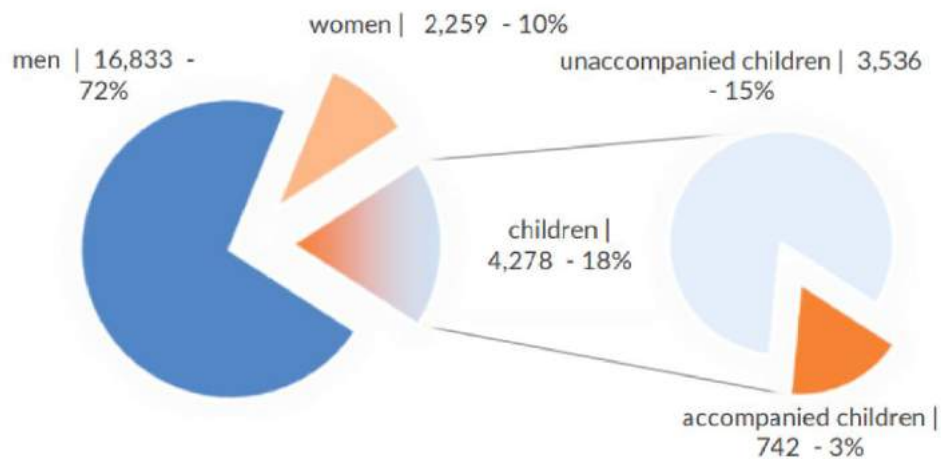


Figure 2 - UNHCR, Italy weekly snapshot, 27 Jan 2019

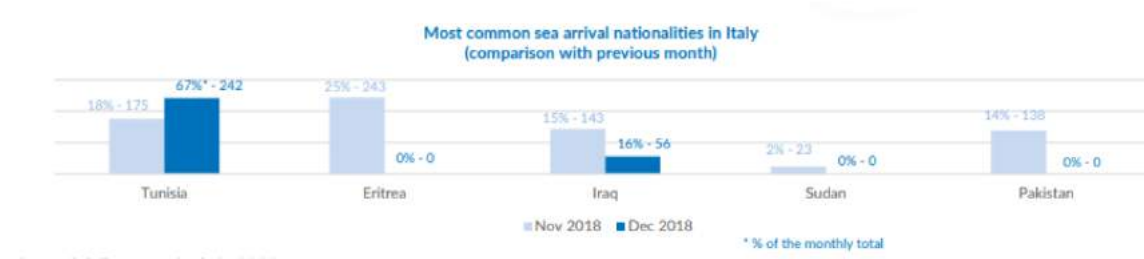


Figure 3 - UNHCR, Italy weekly snapshot, 27 Jan 2019

2.5.1.3 Some data on the presence of foreign students

The phenomenon of foreign students, including newly arrived migrants and refugees, in the Italian education system is quite recent if compared to other European countries. Indeed, the number of foreign students started to rapidly increase in the mid-90s'. According to data from the Ministry of education of March 2017, in the last decades, the number of Italian students has been decreasing (-2, 3% in the 5-years period 2011/2012-2015/2016), while the number of foreign students has increased (+7, 8% in the same 5-years period).

In 2016, Italy has been one of the European countries with the highest proportion of foreign-born migrants with low educational attainment (47, 0%) (EUROSTAT, 2017).

In the school year 2016/2017, the number of foreign students in school has been 826.000, representing almost the 10% of the whole school population (+1,38% from the previous year). This low percentage of increase does not mean that there has been a decrease in the number of foreign young people in school age, but there is a large part of them who has to be integrated in the educational system.

In the first cycle of education, in the school year 2015/2016, the percentage of foreign students has been 36, 5% in primary education and 20, 1% in lower secondary education. In Sicily, the percentage is a little bit higher: 33, 9% in primary education; 23, 4% in lower secondary education.

The higher percentage of foreign students is thus in primary schools. The majority of them are born in Italy: the 60% of the whole population of foreign students.

2.5.1.4 Main migrant communities in Palermo

Palermo is the eleventh metropolitan city in terms of number of third country nationals (TCNs) registered: 20.960 TCNs who have applied for or renewed their residence permit in the Palermo area on 1st January 2017. Equal to 0.6% of the national total.

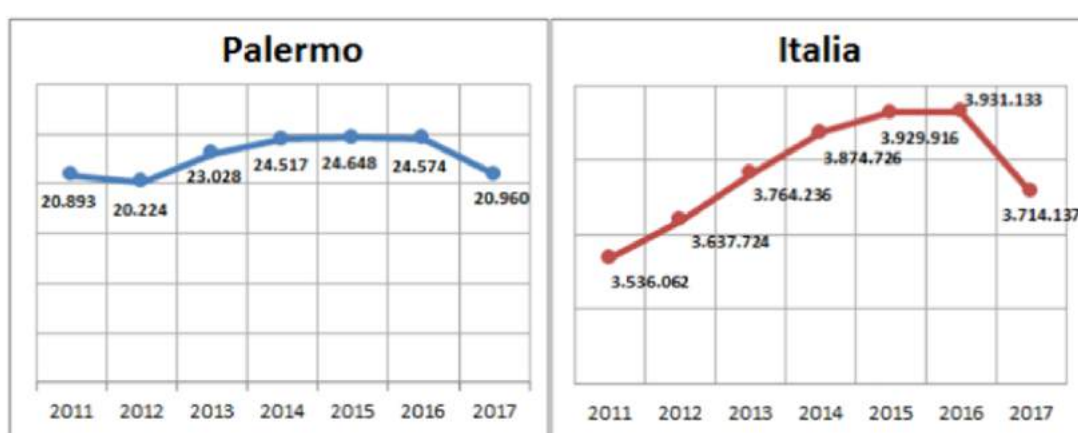


Figure 4 - Italian Ministry of Interior

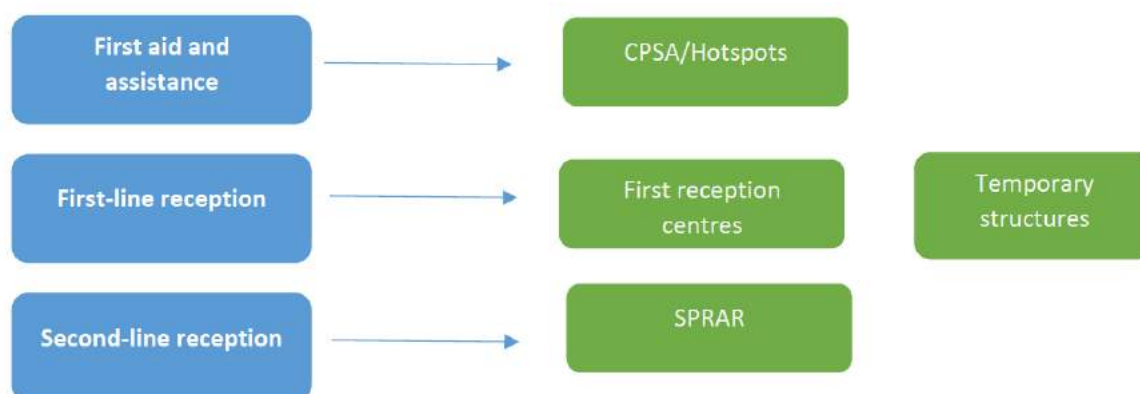
Data on 1st of January 2017 show that the main nationalities residing in Palermo are:

Citizenship	Number	Percentage
Bangladesh	4.064	19,4%
Sri Lanka	3.008	14,4%
Morocco	1.902	9,1%
Ghana	1.844	8,8%
Tunisia	1.454	6,9%
Philippines	1.393	6,6%
China	1.236	5,9%

2.5.2 Reception system in a nutshell

LD 142/2015 articulates the reception system in phases, distinguishing between:

1. **First aid and assistance:** operations that continue to take place in the centres set up in the main places of disembarkation;
2. **First reception phase:** to be implemented in existing collective centres or in centres to be established by the specific Ministerial Decrees or, in case of unavailability of places, in “temporary” structures; and,
3. **Second reception phase:** carried out in the structures of the SPRAR system.



Upon arrival, asylum seekers and migrants may be placed in the following first reception centres:

- First Aid and Reception Centres (CPSA), created in 2006 for the purposes of first aid and identification before persons are transferred to other centres and now formally operating as “hotspots”.

- Collective centres including the centres previously known as governmental centres for accommodation of asylum seekers (CARA) and accommodation centres (CDA).
- Temporary Reception Centres (CAS) implemented by prefectures in case of unavailability of places in the first or second accommodation centres.

References

- UNCHR, Italy weekly snapshot 27 January 2019, <https://data2.unhcr.org/en/documents/download/67766>
- LD 142/2015, Attuazione della direttiva 2013/33/UE recante norme relative all'accoglienza dei richiedenti protezione internazionale, nonché della direttiva 2013/32/UE, recante procedure comuni ai fini del riconoscimento e della revoca dello status di protezione internazionale., <http://www.gazzettaufficiale.it/eli/id/2015/09/15/15G00158/sg>

MODULE 3 - School and parenting in the countries of origin of migrant and refugee children

This module is designed to teach teachers in primary education a differentiated knowledge of the situation of migrant and refugee children and their parents and to provide information on school and education in the countries of origin (using the example of Afghanistan and Syria). Different expectations and assumptions regarding the school system and the reality of life of migrant families often lead to challenges and misunderstandings in the context of school. This module places a special focus on the acquisition of competences for a broader understanding of the circumstances of the children's origins, the flight and the living situation in the host country and provides information on traditional and cultural differences and similarities.

Learning Objectives

- A differentiated knowledge of the situation of migrant and refugee children and their parents
- A comprehensive understanding of different concepts of parenting and family life in different cultures
- Background knowledge on different school systems in countries of origin and in Germany
- Knowledge of the arrival situation in Germany (inter alia asylum seeker procedure, trauma, language barriers, living situation)

Unit 1 - School and parenting in the countries of origin of migrant and refugee children

Developed by: Laura Przybyla / Project Manager and Researcher / IMA

Preface

Dear readers, Dear teachers,

newly arrived migrant and refugee families and their children are in a special situation even after their arrival in Germany. Extensive discussions with teachers and school leaders have shown that support structures and services in Germany, especially in North Rhine-Westphalia, for migrant families, their children and teachers in dealing with them already are very extensive. Nevertheless, a need for background information on cultural motivations and expectations was mentioned. This e-learning module aims to point out the background and thus contribute to a more differentiated understanding. Understanding the background and the related expectations of the other person can in many cases help to be able to respond to one's counterpart as well as assess their expectations in a better way. This can prevent possible misunderstandings; behaviour that is intuitively interpreted as rejection or disinterest may in some cases be based much more on lack of

understanding. The module presented here and the information contained therein should encourage rethinking, questioning and reflection.

The presented examples are based on information and reports from personally affected persons and experts from Syria and Afghanistan, who once migrated to Germany as migrants from these countries themselves. Of course, all of the examples presented can only provide a little insight into the entirety of the subject area. Here, "exceptions confirm the rule" - there may be more, consistent reports on the topics presented, but certainly also the opposite. At this point it should be expressly pointed out that the module "School and parenting in the countries of origin of migrant and refugee children" does not claim to be exhaustive and does not exclude other views, reports or attitudes.

3.1.1 Family life

Families with a migrant background are just as different as German families. Every family has its own individual story. Depending on nationality, country of origin, age, gender, educational level, ethnic or religious affiliation as well as the current living environment and not least the individual attitude, there can be differences as well as similarities.

Contrary to the often-tacit assumption that the father plays the central role in many migrant and refugee families, it is often the mother who plays the key role within the family structure. She plays a central role in the family in many Arab and Persian families and certainly in many other cultures as well. It is usually the mother who takes care of the everyday organization and helps her children learn the German language and make social contacts.

3.1.1.1 Living conditions

The housing conditions of newly migrated families are often difficult. Aggravating factors can be, for example:

- socially disadvantaged neighbourhoods (focal points)
- extremely tight living space

A particularly difficult situation can occur in initial reception facilities if:

- little or no privacy is available
- opportunities for recreational activities are hardly offered
- adjustment constraint prevails.

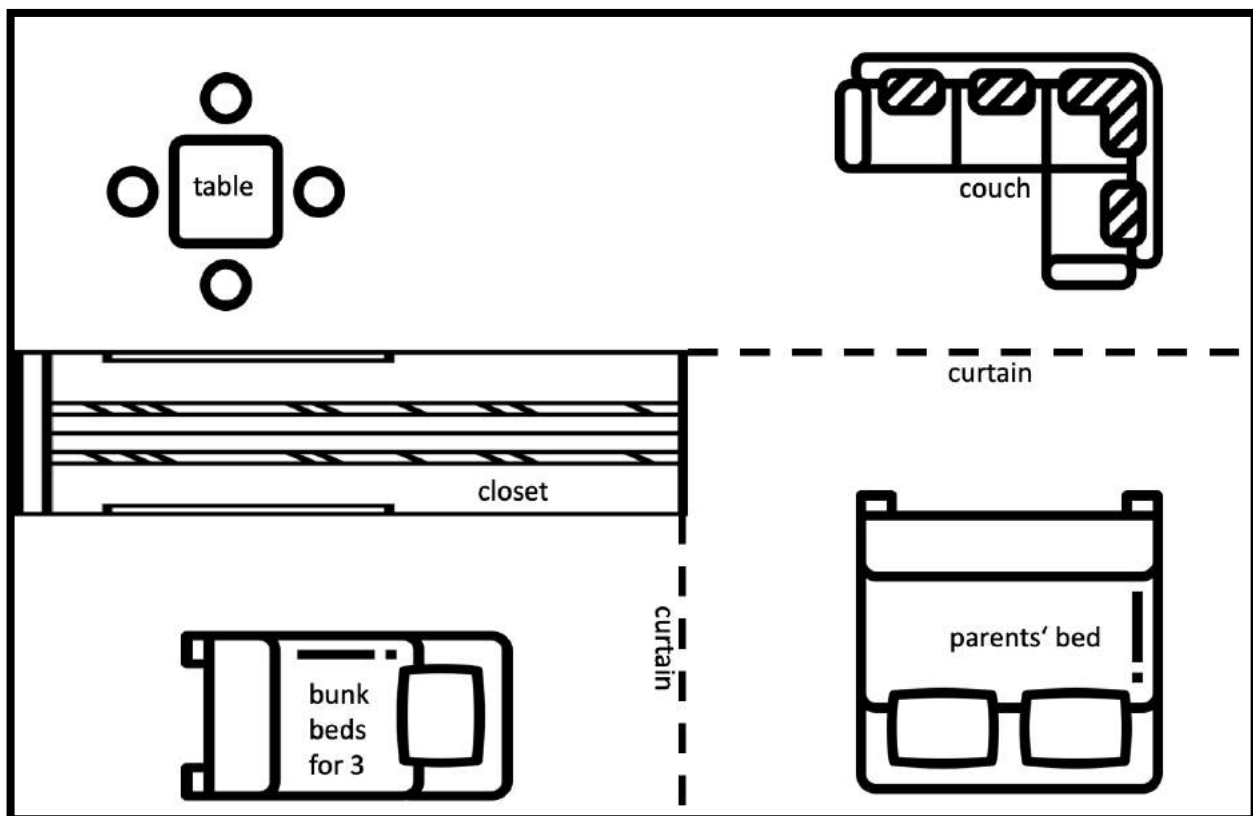
Children from "social underclasses" and children from families with a migrant background grow up under particularly difficult conditions. Material poverty combines with lack of participation and participation in recreational opportunities and educational institutions.

Especially for children, such a social housing situation is often difficult

Such circumstances may also have an impact on the completion or participation of

- tasks/ homework
- leisure/ free time activities / holidays and excursions.

An example of the living space of a family of six, shortly after their arrival in Germany after a long and arduous journey from Afghanistan:



Exemplary distribution of the living space of a 5-6-member family on about 30 square meters

3.1.1.2 School career

The expectations of the parents of refugee children or children with a migrant background are often the same as those of German parents or even comparatively higher. Many parents would like to have an academic degree instead of a traineeship education for their children, as they themselves often had difficulties or low chances of obtaining a good school education.

- Education is a key element to successful integration, which is also shared among migrants and refugees.

Participation in school trips over several days, excursions or holidays can be challenging for many reasons:

- The parents' worry for their children, for example, from inadequate information (including through language barriers) or just uncertainties in a foreign country.
- The concern that the girls could have unobserved contact with boys.
- The swimming lessons, as this is not part of everyday life in some other cultures.
- Christmas and other religious holidays may be unknown.
- No knowledge of the German school culture: first day of school, the school bag, carnival or similar examples.

Explanations, listening and understanding can help to come together and understand one another.

Especially with regard to primary education of migrant children, it should be remembered that parents may not be able to support children to the same extent as native parents. This may be due to the fact that the school system in the country of origin is less geared to parent support or to language barriers, educational deficits or the stress situation in the context of flight or migration.

- All challenges and concerns are often based less on rejection than on lack of understanding.

3.1.2 The role of the child within the family

Due to the sometimes-difficult situation a family is exposed to, as a result of migration or flight, children, especially the elderly, often take on a great deal of responsibility at an extremely early age. Parents often find themselves in a stressful situation, find no inner peace and sometimes feel overwhelmed, while trying to orient themselves in a foreign country, as well as dealing with public authorities and other challenges.

3.1.2.1 Role of older siblings

In recently migrated families, the older siblings often play an important role. They act as a "parent substitute" for the younger children, take care of them and help with e.g. homework. In addition, they help parents in many more ways, as it is often easier for children to learn a new language, adapt and integrate. Due to compulsory school attendance, all children have a regular morning/ day and often find their routines faster. In addition, communication between children is easier than between adults. The children help their parents with shopping, visiting the authorities, writing letters or completing forms, communicating with teachers and other everyday issues.

This means that children of refugee families or generally from families with a migrant background often have to bear a lot of responsibility at an early age and are thus under more pressure. Especially visits to the authorities or interviews on the asylum application or residence status can be particularly stressful for children and adolescents.

3.1.3 The role of religion

Religion plays an important role in many immigrant families, especially for people of Muslim faith. Muslims are first and foremost normal children and adolescents and have the same needs as non-Muslim children and adolescents; nevertheless, they are characterized by their religion. Young Muslims are still living in socially underprivileged conditions more often than other young people. Therefore, it is important to make individual educational success more independent of social origin. Politics, schools, parents and Islamic associations are in equal demand.

Muslims often experience that they are perceived and treated as foreign bodies. They are often confronted with prejudice and are not yet seen as a natural part of society. Particularly women wearing headscarves often feel that they are being discriminated against.

3.1.3.1 Values of education and conceptions regarding the Koran

Islamic values in education are obedience to Allah (God) and to parents, gratitude, modesty, empathy and solidarity. In Islam, children are Muslims from birth and get introduced to Muslim traditions over the years. The interpretation of the Islamic faith can of course be individual and very differently depending on the family. Unlike Christians, there is no ceremony to choose faith such as baptism or confirmation.

The emphasis in education can continue to be, for example, good manners, not to interrupt conversations of adults and to control visiting rituals. Special emphasis is placed on family obligations such as the Sunday visit to the parents, the care of the parents in old age, sharing the money with the parents as well as living in the family home until the wedding.

3.1.4 Gender roles

Migrant families often live in more traditional family settings than German families. In a comparison of the time, however, classic role patterns are becoming less and less important in migrant families. Especially women are constantly torn between traditional demands of the family, the professional life and the expectations of the society.



In Islam, for example, it is a religious duty to educate girls and boys until puberty with the religious knowledge of prohibition and commandment, as this knowledge is an important prerequisite for an Islamic way of life. Without (religious) sex education, children and adolescents could fall into ignorance more quickly. The purpose of sex education is to empower children to become sexually responsible by providing them with standards that guide and help them. So, girls are treated and educated right up to adolescence as well as boys.

3.1.5 Changes and adaptation of the lifestyles of both cultures

New migrant families have to adapt in many areas of everyday life after arriving in Germany. Some traditions and habits are preserved, others are taken over or integrated into existing behaviour. For example, in some countries of origin, it is not common for fathers and sons to participate in household work, and in some countries and cultures it is even a shame to do "female tasks". However, many migrant families in Germany are creating their own culture, blended with old and new traditions, in which each member of the family has fixed responsibilities to accomplish. For children, it is certainly easier to adapt to traditional patterns of behaviour and habits, as the sense of belonging and identity is still evolving, while for adults this can be much more difficult.

The desire for integration and adaptation can be contrary to the desire to preserve one's roots

- Life in between two societies: One tries to settle into the society and the associated culture and find their way around, while not losing one's own culture.



The transition from a country of origin, where people live in a collective society, to a host country, such as Germany, which is characterized by an individual society, can be a major challenge.

Unit 2 - The school system in the countries of origin and in Germany

Developed by: Laura Przybyla / Project Manager and Researcher / IMA

3.2.1 Expectations

3.2.1.1 The expectations of the school

The expectations of the school as an institution and the teachers towards both to the pupils and to the parents can vary between countries of origin and host countries. Oral exchange can prevent misunderstandings. While a relatively high level of participation and involvement on the part of parents is expected in Germany, this is not the case in some countries of origin.

Not everything that is perceived as "given" or "normal" in Germany should be expected as that in other countries.

The migrant families and their children are mostly unaware of the demands that are made at school in Germany or what exactly is expected of them. Examples from Syria show that migrant children sometimes come from a completely different school reality, as they find here in Germany.

In some cases, the children come from a much more authoritarian school system, which might have been more demanding, sometimes overwhelming. Many report violence and the spread of fear at school. Especially for children of minorities, such as the Kurds in Syria, many challenges arise. For example, Kurdish students are prohibited from speaking Kurdish at school because they are required to learn Arabic. Many of these children are also confronted with exclusion and bullying because of their background, even in their country of origin. In addition, some migrant children do not even know how to get help with their homework because their parents either do not see it as their job or cannot read or write it themselves.

Migrant and refugee children may associate negative things with the school through previous experiences.

When migrant children attend a German school for the first time, they first have to get used to a completely new system and, secondly, may be burdened with a difficult situation at home. They first have to figure out what expectations are placed on them, learn how to operate without violence, learn a new language and find their way around. At home there may be difficulties with the living and housing situation of the children, life in initial reception facilities is often not child-friendly; the newly arrived migrants live in confined spaces and have no retreat, to learn in peace or to recover. Doing homework can be difficult for some migrant children.

There are also further aggravating factors such as obligations, like the supervision of younger siblings or the psychological stress as a result of traumatic experiences.

It may also be difficult for newly arrived parents to support the children in their initial stages as needed or even expected. They have additional tasks, to adapt to a new language and society. They may find themselves in an insecure life situation, have to settle in and go through everyday life. Thus, parents often lack opportunities to help their children with homework in German.

Under the new circumstances in the school and the new life situation, the process of adaptation can take some time - both for the children, as well as for the parents. The foreign language, the circumstances of life as well as traumatic experiences are often major hurdles.

3.2.1.2 The expectations of parents

The parents of migrant children also have expectations of the school system and the education of their children. Here they probably set standards that are based on the school system of the country of origin and thus do not fit well in the German school system. The parents of migrant families often have high hopes and expectations for the education of their children in the host country. Furthermore, they sometimes expect a strict or authoritarian school system and teacher outreach, with no expectation of parental involvement.

Parents of newly migrated children often expect the best possible performance.

Often parents expect the best possible performance of the children; this expectation exerts both sides and puts pressure on the children. The children are afraid to meet neither the expectations of their parents nor those of the school/ teachers. The parents expect a high level of independence from their children early on. This is, on the one hand, a result of great hope in the new education system of the host country and, on the other hand, can be attributed to the problematic situation as well as to the fact that parents also need more support from their children in everyday life.

3.2.2 The lessons

As already mentioned, migrant children are often used to a more authoritarian teaching style from their countries of origin, which is often and exclusively implemented through frontal lessons using the blackboard, while in Germany people also rely on group work and creativity. While migrant families are often used to a lack of teaching materials, e.g. books, writing tools or world maps, the abundance of possibilities and materials in Germany often surprises.



These comparisons show yet again how different the school realities in the countries of origin and in Germany can be.

The school subjects in countries of origin using the example of Syria:

- Math, Arabic, French, English, Religion, Art
- The subject's sports and music are not prioritized
- Religious education: Non-Muslims are not allowed to participate in religious education
- In Syria, one of the main subjects is "soldier lesson" → children are trained for war; should be "ready for war" (girls and boys); among other things, the children learn to use weapons.

Another example: the subject of mathematics is treated fundamentally differently than in Germany. Although the results are the same, other formulas and calculation methods are taught.

3.2.2.1 Learning methods

The learning methods in the countries of origin and Germany also differ. For example, in Syria, the subject matters are less staggered even in elementary school, the individual stages of development have a larger scope on average and the children have to show what they have learned, usually in one large exam per semester rather than in several tests over several months. In their countries of origin, children are often under great pressure and language barriers can complicate matters further for children from minority groups (Kurdish / Arabic). For these children especially tests on, for example, Arabic are a big challenge. Learning or teaching methods may include use of violence or threat.

Consequently, it is understandable that some migrant children need some time to get used to the new school system and the supposedly "new" learning methods after their arrival. In a liberal system, they first have to learn to recognize and respect boundaries and to find their way around.

3.2.3 Everyday school life

Everyday school life in different countries of origin and in Germany is also very different.

In the elementary school in Syria, classes take place from 8:30 am to 1:00 pm in double lessons with breaks. There are clear rules - whoever comes too late will be punished. The children wear a school uniform, which must be paid for by the parents. Coping with these costs is already problematic for some families. The school day begins with a ritual in which all students stand up in alphabetical order and recite a verse that praises the homeland, summons the president and is directed against Israel. If a child speaks too quietly, it will be violently punished. This ritual is also carried out in

winter, down to -15 degrees, although not all children have appropriate clothing or even shoes. In Syria, children are often not allowed to bring food to school. Reason being that “fighters in the war may need to be able to get along without food for several days”.

These reports explain again why new migrant children in elementary might act different or even strange from a “German perspective”.

Unit 3 - Arriving in Germany

Developed by: Laura Przybyla / Project Manager and Researcher / IMA

3.3.1 Causes of flight and exhaustion from the escape route

Never before so many people worldwide were fleeing from war, conflict and persecution as they are today. More than 68 million people worldwide are fleeing from their homeland. This is the highest number ever recorded by the United Nations High Commissioner for Refugees (UNHCR). However, the majority of refugees live in their home country as internally displaced persons or flee to neighbouring countries. Only a very small proportion of refugees worldwide reach Europe, even fewer reach Germany. (UNHCR 2017: Statistics)

The refugees have come to Germany because they were persecuted in their homeland because of their race, religion, nationality or political conviction. But there are also people who come to us because of great material hardship and hopelessness. Most refugees give up all their possessions, if they have not already lost them, and pay a lot of money to get to safety. The escape routes are often dangerous. Thousands of people risk their lives. Countless people have already lost their lives in the attempt to flee from their homes.

People on the run also have different religions and world views because of their different origins. Many refugees choose the dangerous waterway to come to Europe without an entry permit. Arrived in a foreign country whose language is unknown to them; they try to communicate. An oral exchange is only possible in the respective mother tongue, sometimes also in English. They arrive with relief and expectations.

Example: In Afghanistan, the war has been going on for almost 16 years, the failed reconstruction of the country can certainly be considered an independent cause of flight. Increasing poverty, increasing social inequality, lack of rule of law, discrimination and persecution - the failure of international military interventions, but especially civil intervention, followed by growing lack of prospects, is driving people to flee.

- This results in an international responsibility for the dignified reception and care of refugees.

3.3.1.1 Possible reasons of flight

War, violence and terror

Almost every seventh country in the world is at war or in an armed conflict.

Political and religious persecution and discrimination

In at least three out of five countries, people are tortured or otherwise mistreated.

Poverty and lack of prospects

The world's 42 richest people -all men -have the same wealth as the poorer half of the world's population, or around 3.7 billion people.

Environmental degradation and climate change

In 2017 alone, 18.8 million people were forced to flee natural disasters, many of which are attributed to the effects of climate change.

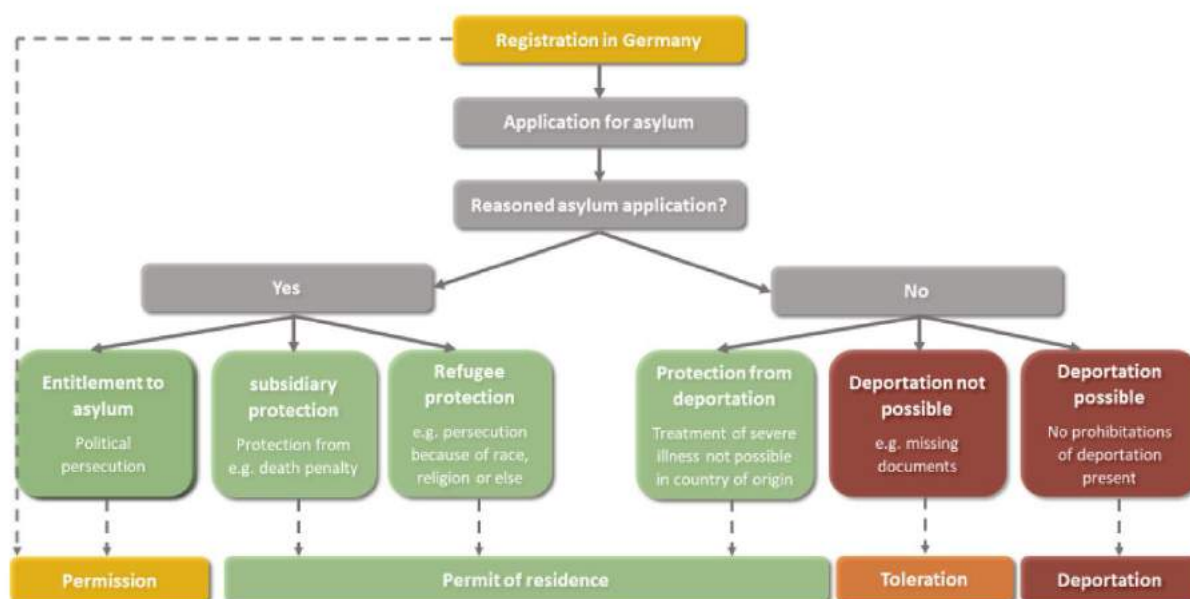
Commodity trading and land grabbing

All of the ten poorest countries in the world are rich in natural resources.

3.3.2 Stressful situation in Germany

Arrived in Germany, the refugees cannot recover directly from the dangerous escape. The flight is followed by visits to authorities, worries about the status of residence, a sometimes-difficult living situation, coping with the language barrier, possible trauma coping and future fears.

First of all, the newcomers have to contact a German authority and apply for asylum:



While the asylum application is being examined, the victims are often concerned about their stay in Germany and are afraid of being deported. Waiting for a decision by the authorities can mean a great deal of stress and pressure for the refugees.

In the case of a residence permit, those affected can only feel safe for a short while, because in most cases it is limited to 6 months. Furthermore, the right of residence does not derive from the possession of the residence permit, even if the asylum procedure lasts many years. However, the duration of the residence permit may later play a role in certain migration arrangements; for example, when claiming a right of residence or when acquiring the settlement permit.

Fear and worry about the decision in the asylum procedure and the future of the personal- or the family life can continue to determine the lives of refugees in Germany.

3.3.2.1 Housing situation

The housing situation is determined by a computer-controlled quota system. The quota system EASY (initial distribution of asylum seekers) is based on the so-called "Königsteiner Schlüssel". The commission of the federal states determines the distribution rate for each year and determines which state receives which proportion of asylum seekers. This ensures a fair distribution of asylum seekers to the federal states.



The "Königsteiner Schlüssel" determines how many asylum seekers will be accepted in which federal state in the current year. For this purpose, the tax revenues and the population of the respective federal state are taken into account.

3.3.2.2 Limitations of freedom of movement

As soon as refugees have submitted their application for asylum at a branch office of the Federal Office, they are taken to an initial reception centre. From this point on, they have to stay there until the decision on their asylum application is made, but this may be a maximum of three months by law. The collective accommodation may be permanently abandoned if political asylum or a residence permit has been granted. Individual wishes of the place of residence cannot be considered. In the collective housing, the state has permanent control over the residents. There is a duty of registration within the warehouse; through initial checks, the daily routine of all residents is monitored.

Further information on these topics can be found on the website of the Federal Office for Migration and Refugees (BAMF).

→ www.bamf.de

3.3.2.3 Stressful situations in initial reception facilities

Due to the many nationalities, religions and cultures, living together day and night in confined spaces, numerous conflicts arise. There are often quarrels about everyday things such as the few stoves, the use of toilets, showers or washing machines. The residents often complain about thefts and other offenses.

3.3.2.4 Language barrier (also at home)

The so-called language barrier is apparent to the migrant families in almost all areas of life. It can be difficult not only to go to the authorities or to fill in forms, but also to participate in teacher-parent talks and helping the children with homework or the like.

Communicating with parents of refugee children is also a major challenge for some day care centres, children often help with the language barrier as they learn the language more quickly. Also, some day-care co-workers speak several languages and can communicate better with the parents.

3.3.2.5 Trauma coping

Many refugees have experienced terrible things before or during their flight. This can lead to a "traumatization". Signs may include sleep disturbances, anxiety, shortness of breath, sudden flashbacks of memory or other physical and psychological problems. Often the affected persons try to suppress these symptoms. The signs then become noticeable in everyday situations. Everyone reacts differently to traumatic experiences, and each has different effects.

3.3.2.6 Future fears

The new life situation is characterized, among other things, by unsafe conditions of residence, unemployment and, of course, the challenge of orienting and integrating with and into a foreign culture in the new country. New migrants often live in constant fear of deportation, without knowing what will be in a month, or where one lives in a month. They live with the constant fear that all efforts and risks they took, have been for nothing. They wonder what happens "after", for example, the lifting of a "toleration".



Especially for the parents of migrant families there is a lot of pressure, the responsibility towards the whole family and the future of their children.

3.3.2.7 Structured everyday life

A structured everyday life can provide both the newly arrived migrant children, as well as the whole family with support and security. Most of the refugee children initially live in shared accommodation. The young refugees are introduced early to the day-care centres or family centres, where they find an age-appropriate environment and a structured everyday life. But this too can be a challenge for traumatized families. Some experiences can make it extremely difficult for the parents to put their children in the care of others. Only time, listening, patience and trust can help here. In addition, in some countries of origin of refugee families, day care centres are not widespread, so many parents are unaware of this form of day care and need to get used to the system as well.

References

- Amnesty International www.amnesty.de/amnesty-international-report-2016
- Bundesamt für Migration und Flüchtlinge www.bamf.de
- Frieden Fragen www.frieden-fragen.de/entdecken/weltkarten.html
- Heidelberger Institut für Internationale Konfliktforschung e.V.
www.hiik.de/de/konfliktbarometer/
- Internal Displacement www.internal-displacement.org/database/displacement-data
- Oxfam www.oxfam.de > „Der Preis der Profite“
- UNHCR (United Nations High Commissioner for Refugees) <https://www.unhcr.org/figures-at-a-glance.html> // <https://www.unrefugees.org/refugee-facts/statistics/>

MODULE 4 - The use of Web 2.0 technology for enhancing learning in a multicultural classroom

The following Module “*The use of Web 2.0 technology to enhance learning in a multicultural classroom*” aims to enrich teacher’s ICT knowledge and support the development of their ICT competences by offering an attractive set of tools and activities with instructional guidelines on how to use them in practice in order to facilitate inclusion and success of (newly arrived) migrant and refugee students.

Learning Objectives

Upon the completion of the Module teachers will be able to:

- Design and develop high-quality resources for migrant and refugee students
- Match specific curriculum standards to particular software packages and computer applications
- Transform traditional curricula with the incorporation of a range of relevant Web 2.0 technology tools
- Use a number of Web 2.0 technology tools to support migrant and refugee children social inclusion
- Use a number of Web 2.0 technology tools to support migrant and refugee children linguistic skills

Unit 1- Using the Google Chrome Internet Browser

Developed by: Ourania Miliou / Project Manager and Researcher / CARDET

Theoretical background

Internet users are getting more and more every day. The first billion was reached in 2005, the second billion in 2010 and the third billion in 2014. Internet is a very useful tool as it facilitates communication, allows the distribution of all forms of information and provides access to a wide variety of services both public and private.

According to the Cambridge Dictionary internet is “the large system of connected computers around the world that allows people to share information and communicate with each other”.

The Internet is a network that connects millions of computers together around the globe and allows people to access data from all over the world. Access to these data is possible through a system of Internet servers which is called the World Wide Web (WWW). Your computer gains access to the WWW through software programs which are called Web Browsers. The most common web browser is Google Chrome.

By using a web browser, you can have access to large amounts of information. The web browser has to be installed in your computer. This information can be displayed in different modes. For example, it can be text, audio and video format. The appearance of a particular Web site may vary slightly depending on the browser that a user has installed in the computer.

There are millions of webpages on the WWW. That's why it is difficult to remember the address of every website. For this, it is really useful to use search engines when you want to search for information online.

A search engine is a web service that helps you access information that meets your needs and criteria. The basic form of a search is through the use of keywords. For example, if you type the keywords "job search" then the search engine will display on your computer screen specific webpages that are related somehow to the words "job" & "search". However, if you type the words "job search London" then the search engine will limit the results for the "job search" in the area of "London".

4.1.1 Web Browsers: Google Chrome and Google Search

Google Chrome > Desktop icon 

Google Chrome is a web browser offered by Google. Users can download and use it for free. Google Chrome offers a number of settings and add apps, extensions, and themes from the Chrome Web Store which a user can select to use according to his/her needs and preferences. You can install the Google Chrome browser by clicking here. As soon as you install Google in your computer, you will see an icon like the one above. You can click on this icon to start working with the Google Chrome browser.

Google search: is a web search engine developed by Google. It is offered in 123 languages and it is considered as one of the most used search engines on the WWW. Google search allows many options for customized search so for the user to be able to access easily and effectively the information that he/she searches online. Billions of searches are conducted every day through Google search. In order to have access to Google search you can follow the link below.

Google

www.google.com

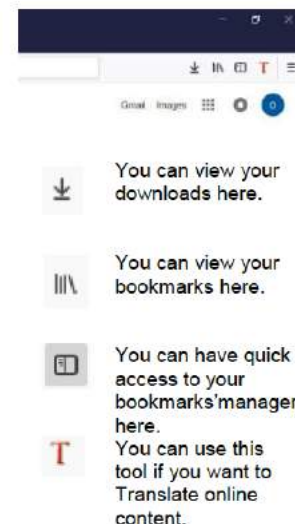
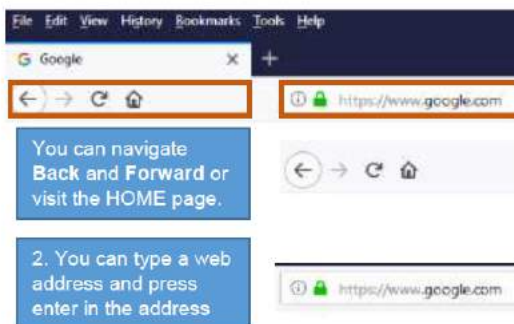
Google

Google offered in: [Deutsch](#)



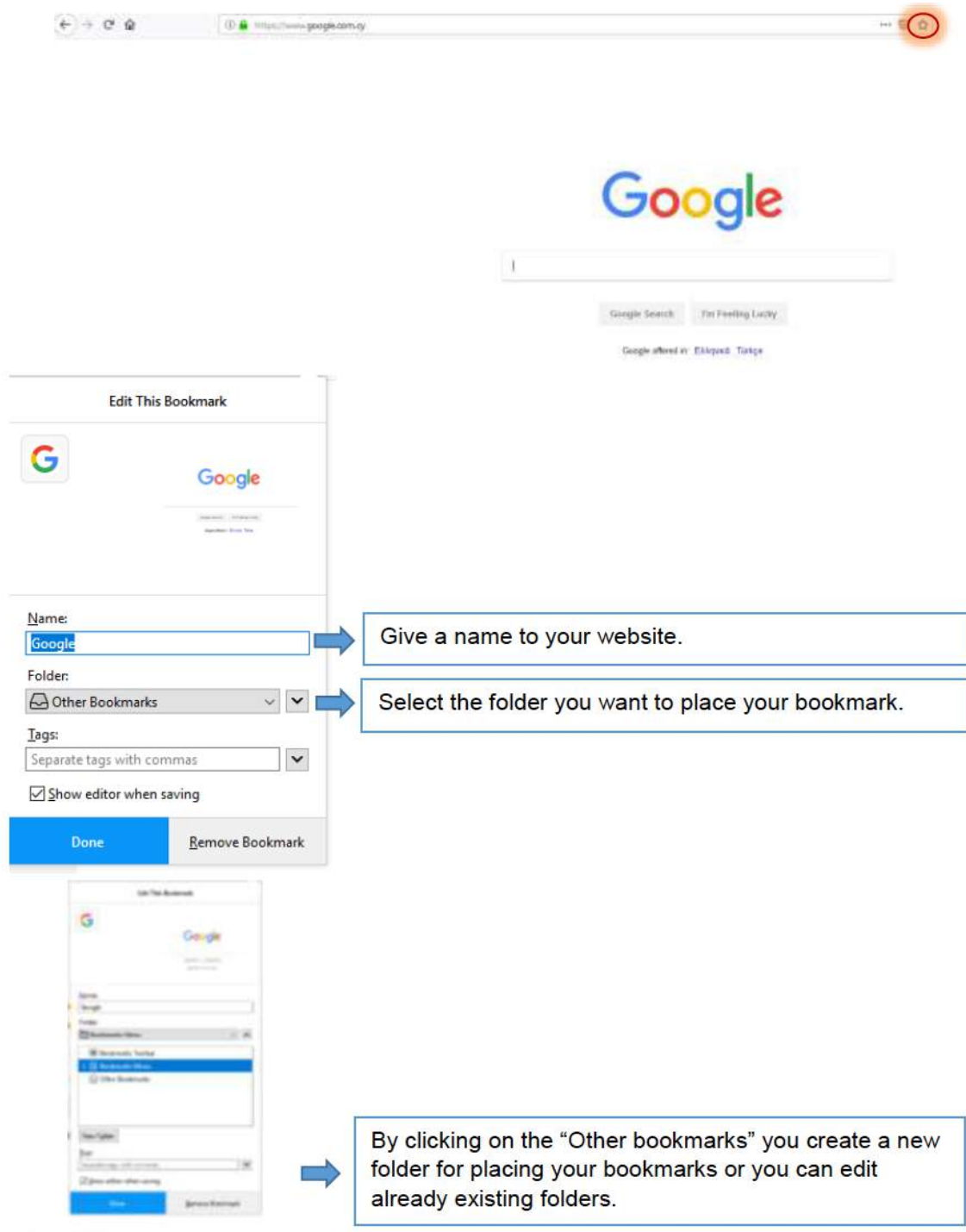
Google

Google offered in: [Deutsch](#) [Türkçe](#)



4.1.1.1 Using bookmarks

If you want to bookmark a page, so that you later be able to find it easily, click on the star button to the navigation bar.



The image shows a web browser interface with the Google homepage. A red circle highlights the star icon in the address bar. Below the browser, the 'Edit This Bookmark' dialog is displayed. Annotations with arrows point to specific fields:

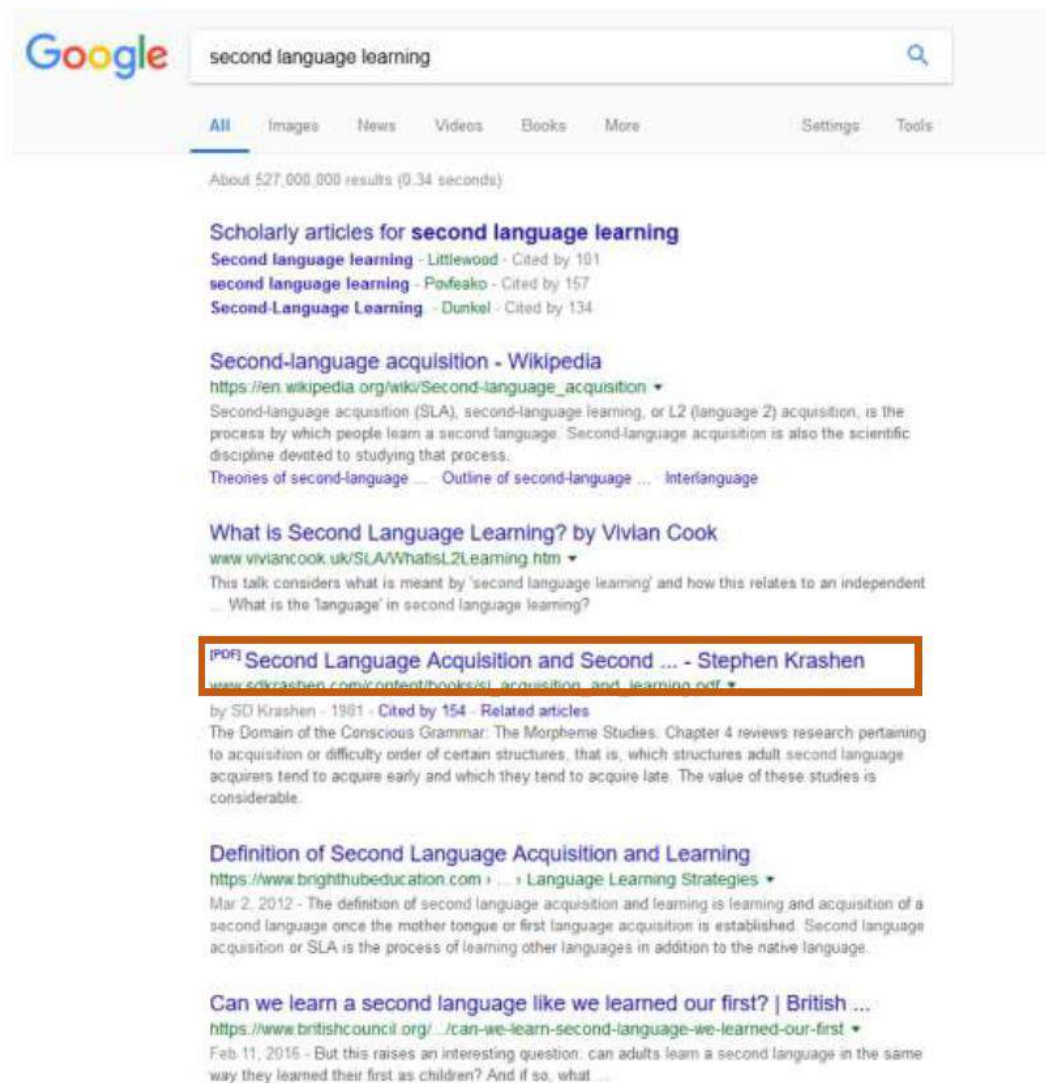
- Name:** The text 'Google' is entered in the name field. Annotation: "Give a name to your website."
- Folder:** The dropdown menu is set to 'Other Bookmarks'. Annotation: "Select the folder you want to place your bookmark."
- Tags:** The text 'Separate tags with commas' is entered in the tags field.
- Show editor when saving:** This checkbox is checked.
- Buttons:** 'Done' and 'Remove Bookmark' buttons are visible at the bottom of the dialog.

Below the main dialog, a smaller version of the same dialog is shown, with an annotation pointing to the 'Folder' dropdown menu:

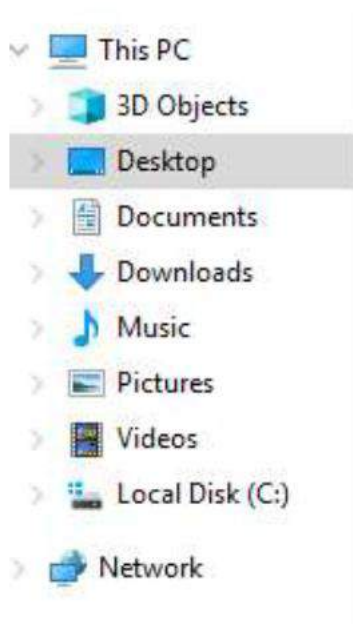
By clicking on the "Other bookmarks" you create a new folder for placing your bookmarks or you can edit already existing folders.

4.1.1.2 Downloading and saving files

1. Click on the link that contains the documents you want to download.



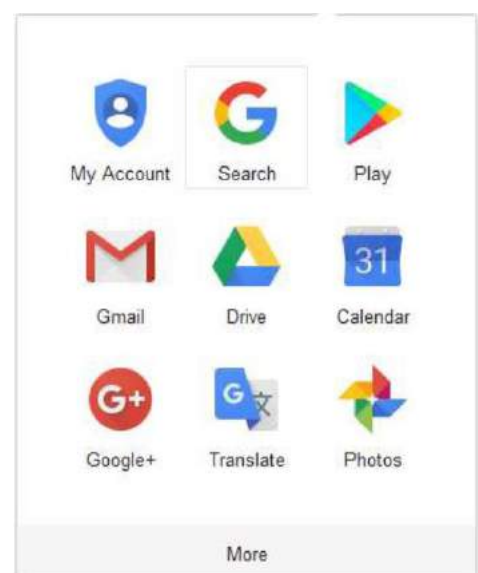
2. Select a location and a folder from your computer where you want your file to be downloaded for later use.



3. You can find all your downloaded files by clicking on the downloads button in your navigation bar.



Google Chrome when connected to Gmail provides access to a number of different useful services.





My Account

My account offers access to specific services. After a Google Account is created, the owner may selectively enable or disable various Google applications.



Drive

Google Drive is a free storage service that allows users to store 15 GB of free digital material, so that users can keep photos, stories, designs, drawings, recordings, videos etc. Teachers can use this service in order to maintain and share files related to their teaching practice. E.g. they can share a lesson plan with their colleagues and ask for their contribution.



Calendar

Google calendar is an online calendar where users can add all their activities and manage their schedule. Users can also create and edit events, set reminders available for type and time.



Photos

Google Photos is a free photo and video sharing service which allows users to have unlimited storage for photos up to 16 megapixels and videos up to 1080p resolution. By using Google Photos users can automatically generate albums, animate similar photos into quick videos, surface past memories at significant times, and improve the quality of photos and videos.



Google+

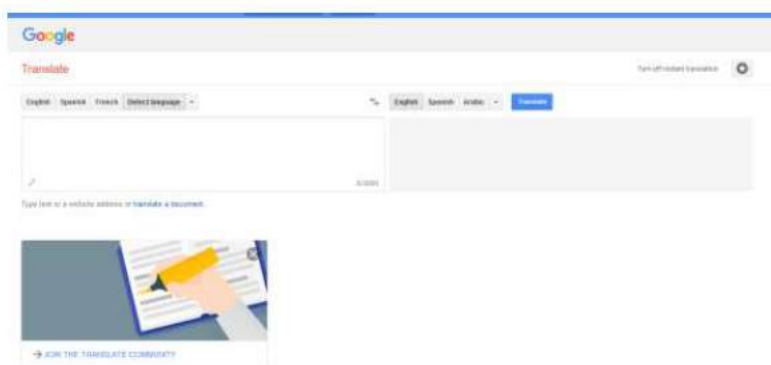
G+ is a free social network service which is connected to Google. Through Google+ the user can use basic social networking services like a profile photo, about section, background photo, cover photo, previous work and school history, interests, places lived and an area to post status updates.

4.1.2 Using Google translate features to support learning

<https://translate.google.com/>

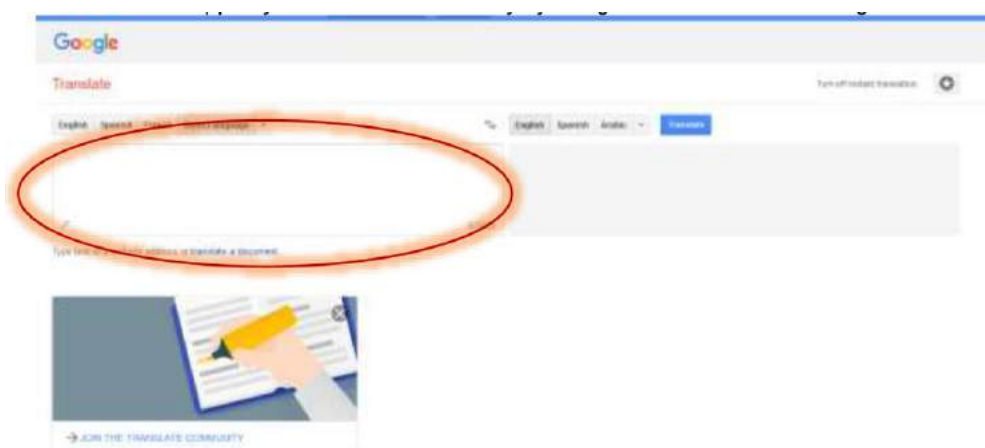
Google Translate is a free translation tool. It can be used by teachers during the class both as a communication tool and also as a teaching tool. But teachers should be really carefully when using Google Translate as it is not considered as perfect translator. Sometimes Google Translate changes the structure of a sentence, doesn't translate the exact meaning or provides incorrect translations in the other language. In this regard, a translated text should carefully consider and should be regarded as a basis for getting the basic concept right and not as an accurate translation.

1. At first visit <https://translate.google.com/>



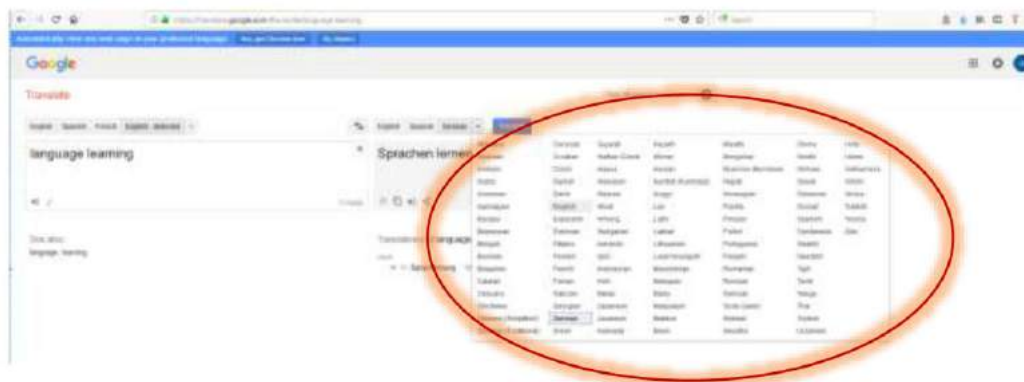
2. Type or copy the text from other documents, websites etc. that you want to translate on the left box. As soon as you type the text Google Translate will automatically detect the language.

If this doesn't happen you can do this manually by using the "▼" button on the right.



3. Select the language that you wish your text to be translated from the options available

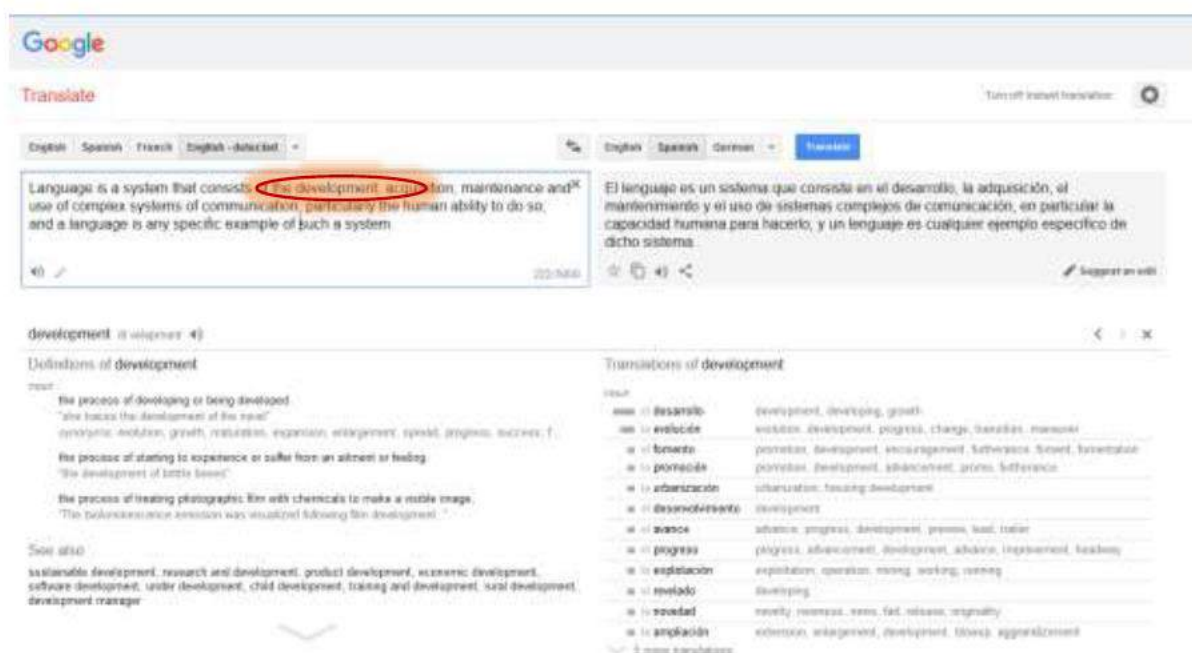
above the box on your right. If the translation doesn't begin automatically click on the "Translate" button on your right.



4. Google Translate also offers an option for listening. You can find this option by clicking on the following listen button.



You can double click on a specific word from both boxes (left and right) in order to view its meaning in the two languages. The possible meaning of the word will be displayed on the area below the.



You can also contribute to the translation if you think that the text that appeared doesn't seem to correctly represent what you wish to translate. To do you can select the option "Suggest an edit"



Educational uses of Google Translate in the teaching a second/foreign language in the classroom:

- Review the grammatical and syntax rules of the translated language (what was translated as verb, adjective etc.)
- Find synonyms and antonyms for specific words within a text
- Ask students to correct the quality of the translated text
- Use the listening option to provide students the correct pronunciation of a word

4.1.3 Google Chrome web extensions for educating migrant students

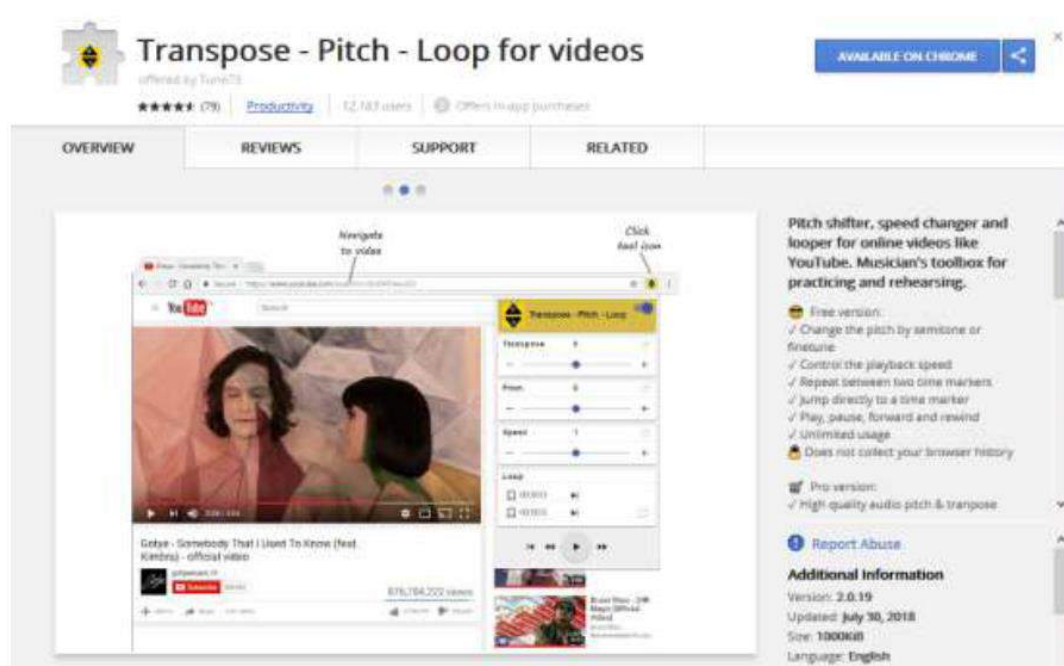
This section is mostly dedicated to google chrome extensions that promote language learning. Below you will find some examples of these extensions with a short description/explanation of their use.

Extension: **Transpose – Pitch – Loop for Videos**

This extension is a pitch shifter, a speed changer and loopers for online videos like YouTube. It can be really useful for students in order to understand the pronunciation of words in different languages and the oral speech.

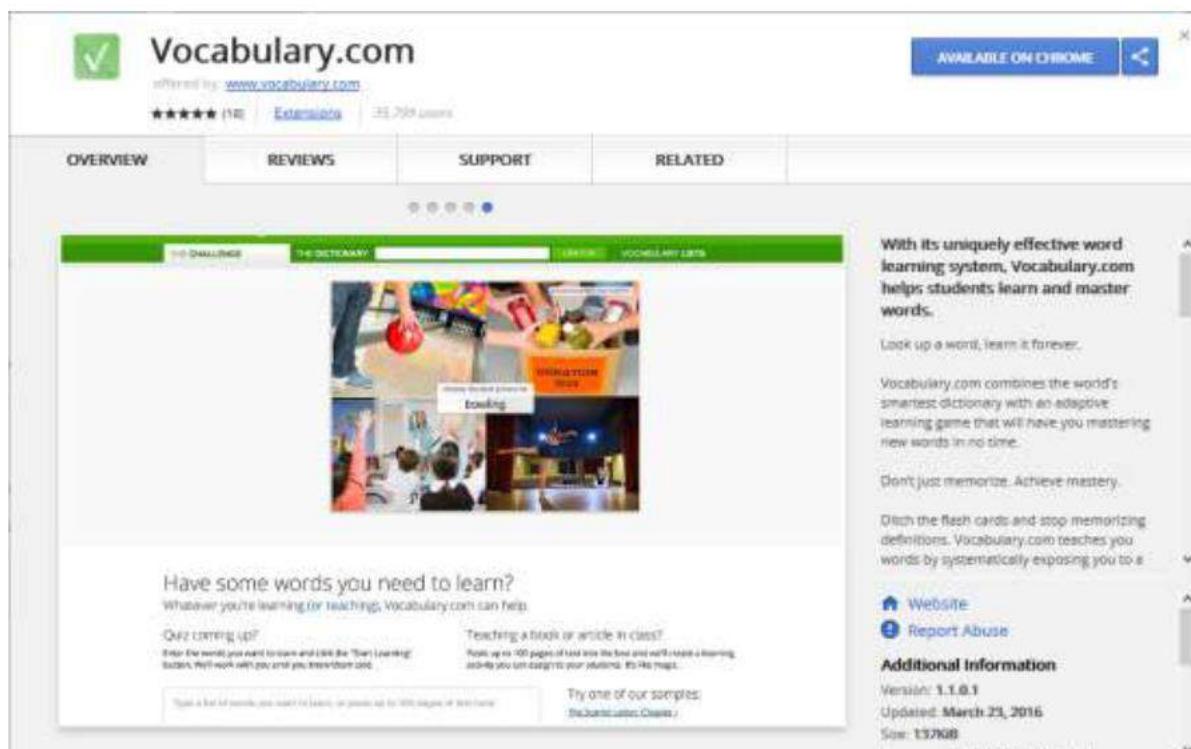
Free version:

- ✓ Change the pitch by semitone or finetune
- ✓ Control the playback speed
- ✓ Repeat between two-time markers
- ✓ Jump directly to a time marker
- ✓ Play, pause, forward and rewind
- ✓ Unlimited usage



Extension: **Vocabulary.com**

The Vocabulary, com is an extension that allows users to save a word that they don't know and provides them with usage tips and thousands of real-world examples to show them how words live so to be more confident using them themselves. Specifically, as soon as a user sees a word you'd like to know better., he/she click on the "Learn this Word" function and the word will be easily added to the learning program.

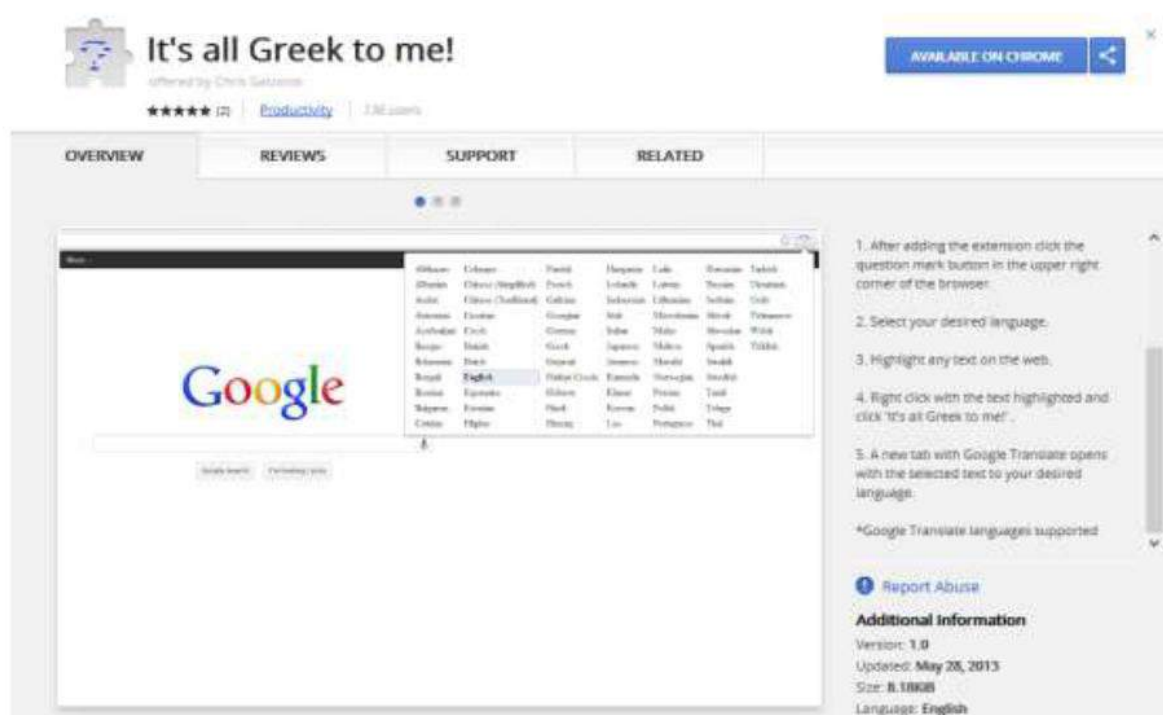


Extension: **It's all Greek to me!**

"It's all Greek to you" is a chrome extension this useful to translate any text on the web on any language to the desired language*.

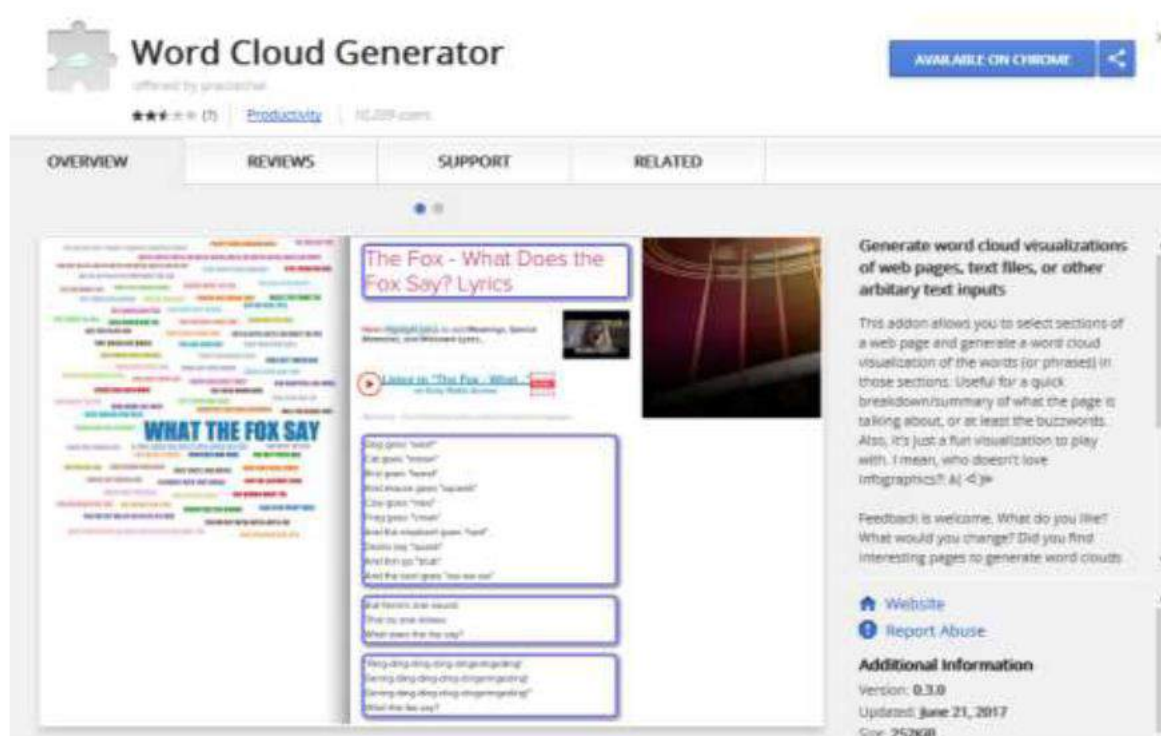
Its use requires the following:

1. After adding the extension click the question mark button in the upper right corner of the browser.
2. Select the desired language.
3. Highlight any text on the web.
4. Right click with the text highlighted and click 'It's all Greek to me!'.
5. A new tab with Google Translate opens with the selected text to the Greek language.



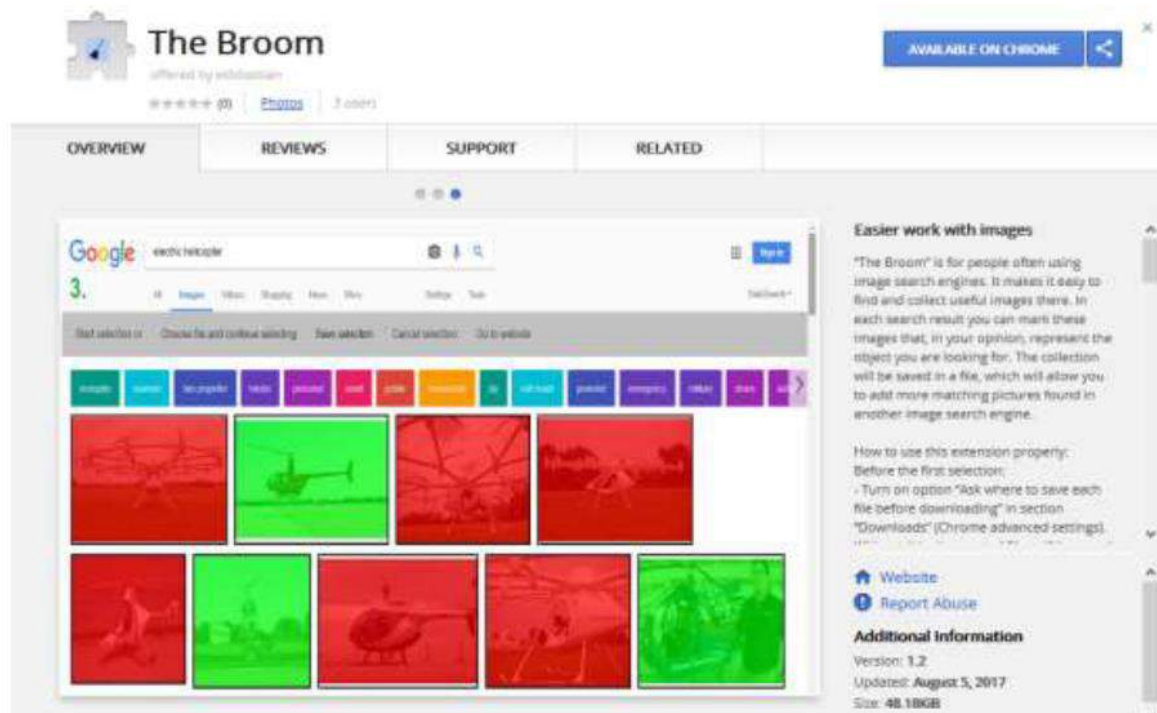
Extension: **Word Cloud Generator**

This extension allows users to select sections of a web page and generate a word cloud visualization of the words (or phrases) in those sections. Useful for a quick breakdown/summary of what the page is talking about, or at least the buzzwords. Also, it's just a fun visualization to play with.



Extension: **The Broom**

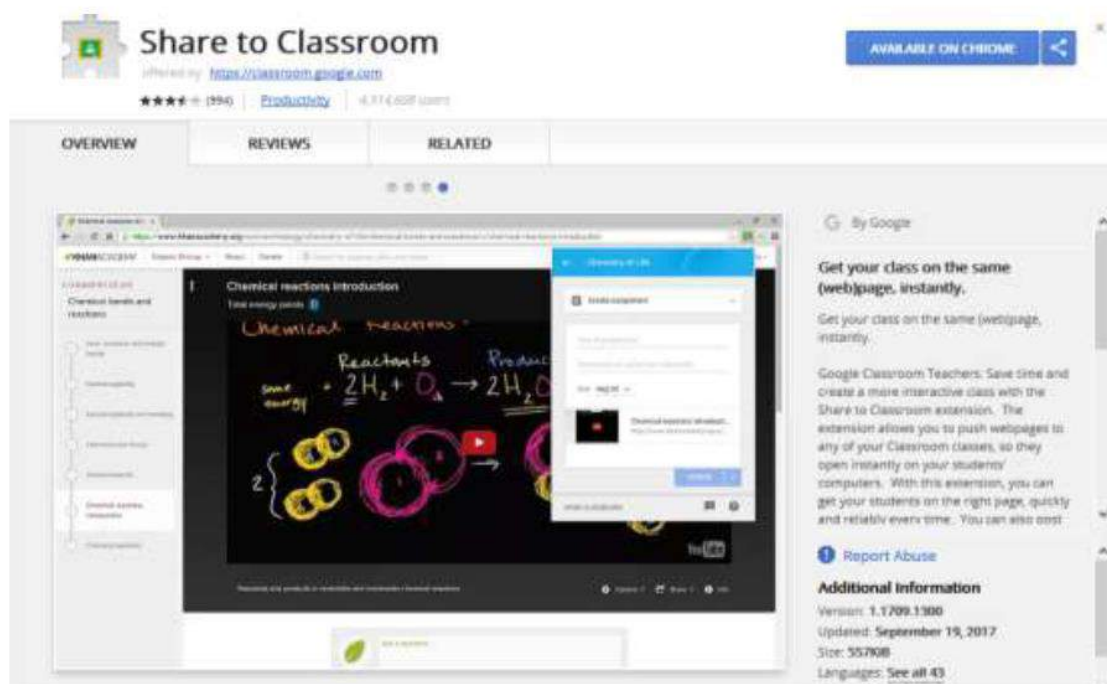
The Broom extension is for working with images. Specifically, The Broom is for users often using image search engines. It makes it easy to find and collect useful images there. In each search result users can mark these images that, in their opinion, represent the object they are looking for. The collection will be saved in a file, which will allow them to add more matching pictures found in another image search engine.



Other useful extensions

Extension: **Share to Classroom**

This extension can save teachers' time and allow them to create a more interactive class. The extension allows them to push webpages to any of their Classroom classes, so they open instantly on their students' computers. With this extension, they can get their students on the right page, quickly and reliably every time. They can also post announcements, create assignments, or save webpages to post to Classroom later.

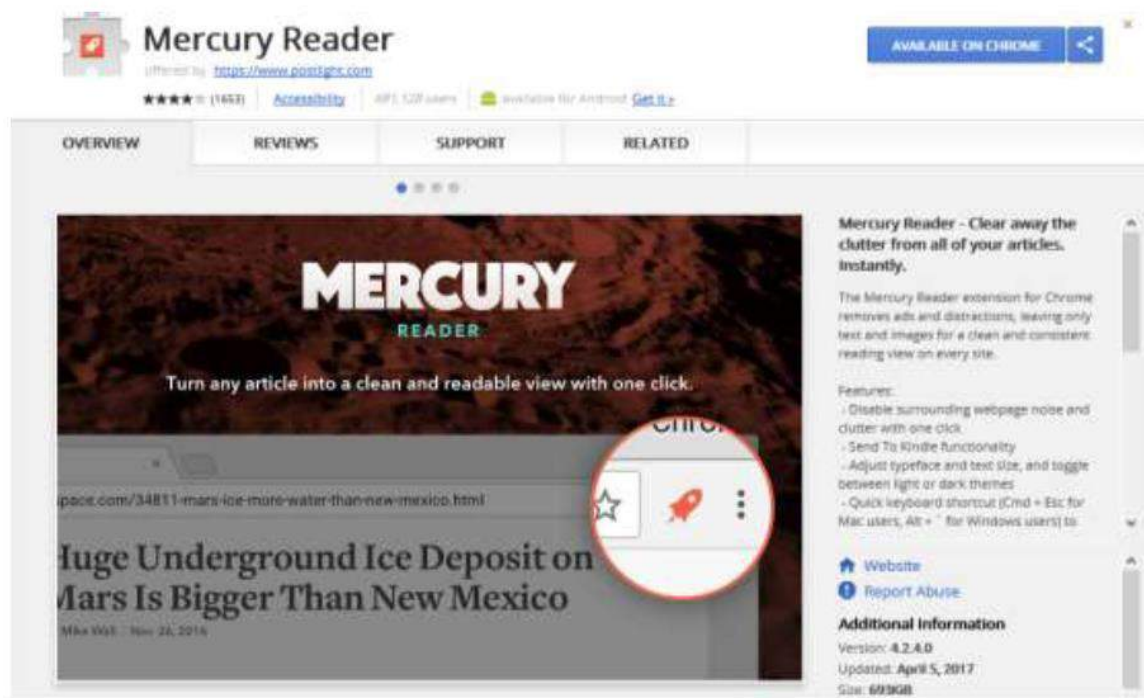


Extension: **Mercury Reader**

The Mercury Reader extension for Chrome removes ads and distractions, leaving only text and images for a clean and consistent reading view on every site.

Features:

- Disable surrounding webpage noise and clutter with one click
- Send To Kindle functionality
- Adjust typeface and text size, and toggle between light or dark themes
- Printing optimization
- Sharing through Facebook, Twitter and Email



References

- Cambridge Dictionary (n.d.). The internet. Retrieved from: <https://dictionary.cambridge.org/dictionary/english/internet>
- Google Chrome Support Center (n.d.). Get Started with Chrome. Available at: <https://support.google.com/chrome/?hl=en#topic=7439538>

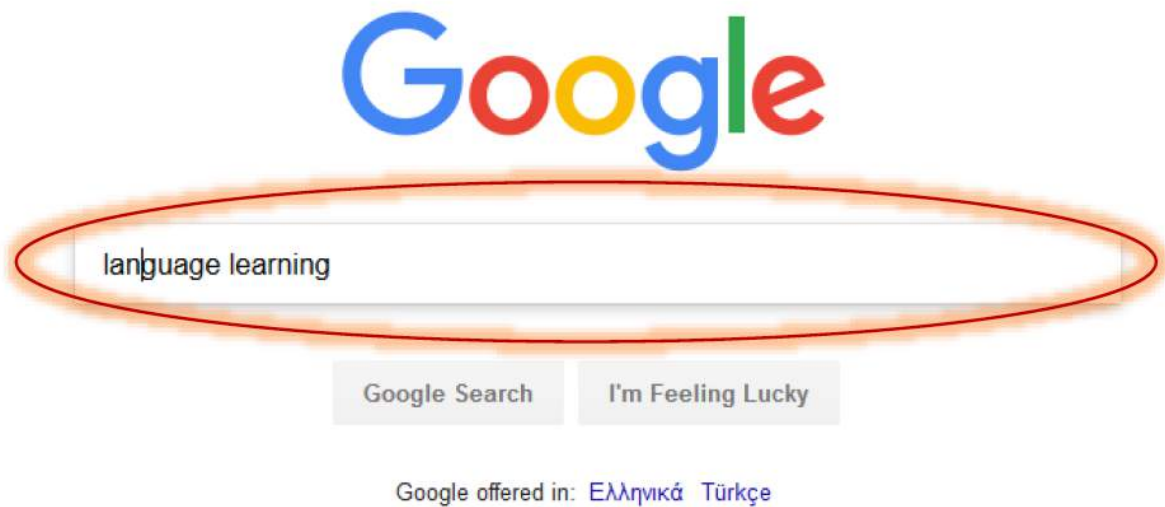
Unit 2 - Using Google search to find Open Educational Resources (OERs) for multicultural education

Developed by: Ourania Miliou / Project Manager and Researcher / CARDET

4.2.1 Using Google as a service for information search and other

4.2.1.1 Conducting a Google Search

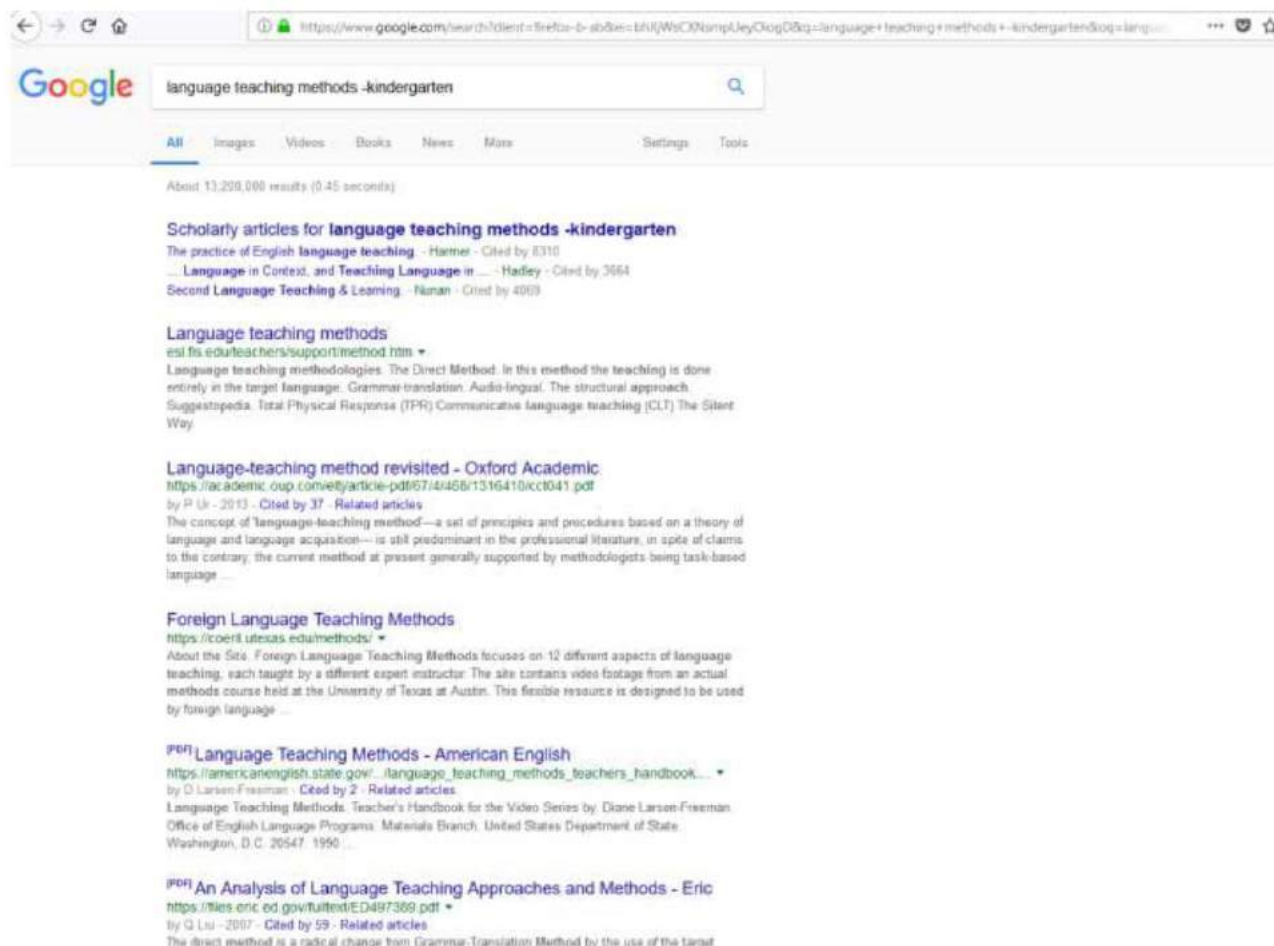
In order to conduct a Google search, you should type on the search tab



Google provides some tips for better conducting searches online. These include the following:

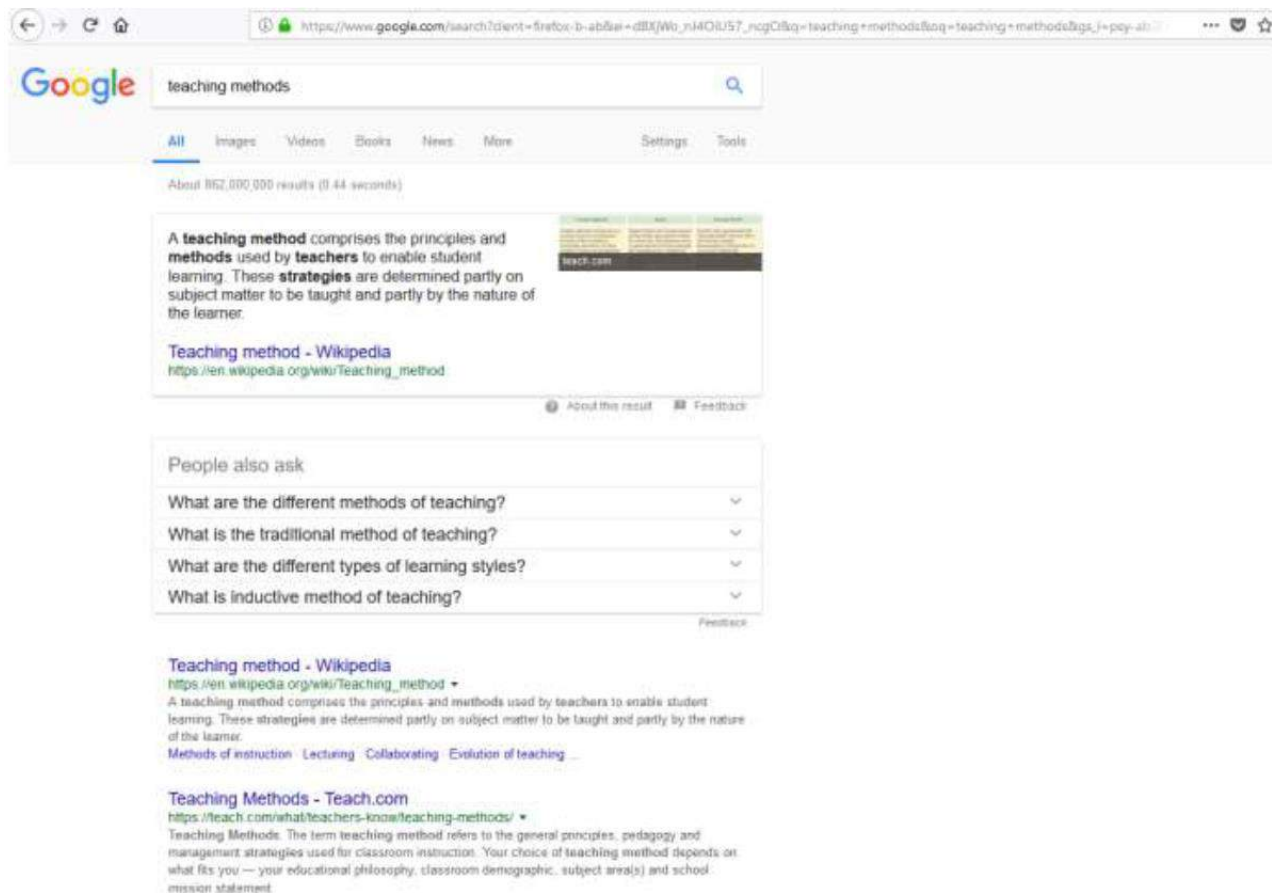
4.2.1.2 Exclude words from your search

Put - in front of a word you want to leave out. For example, language teaching methods –kindergarten



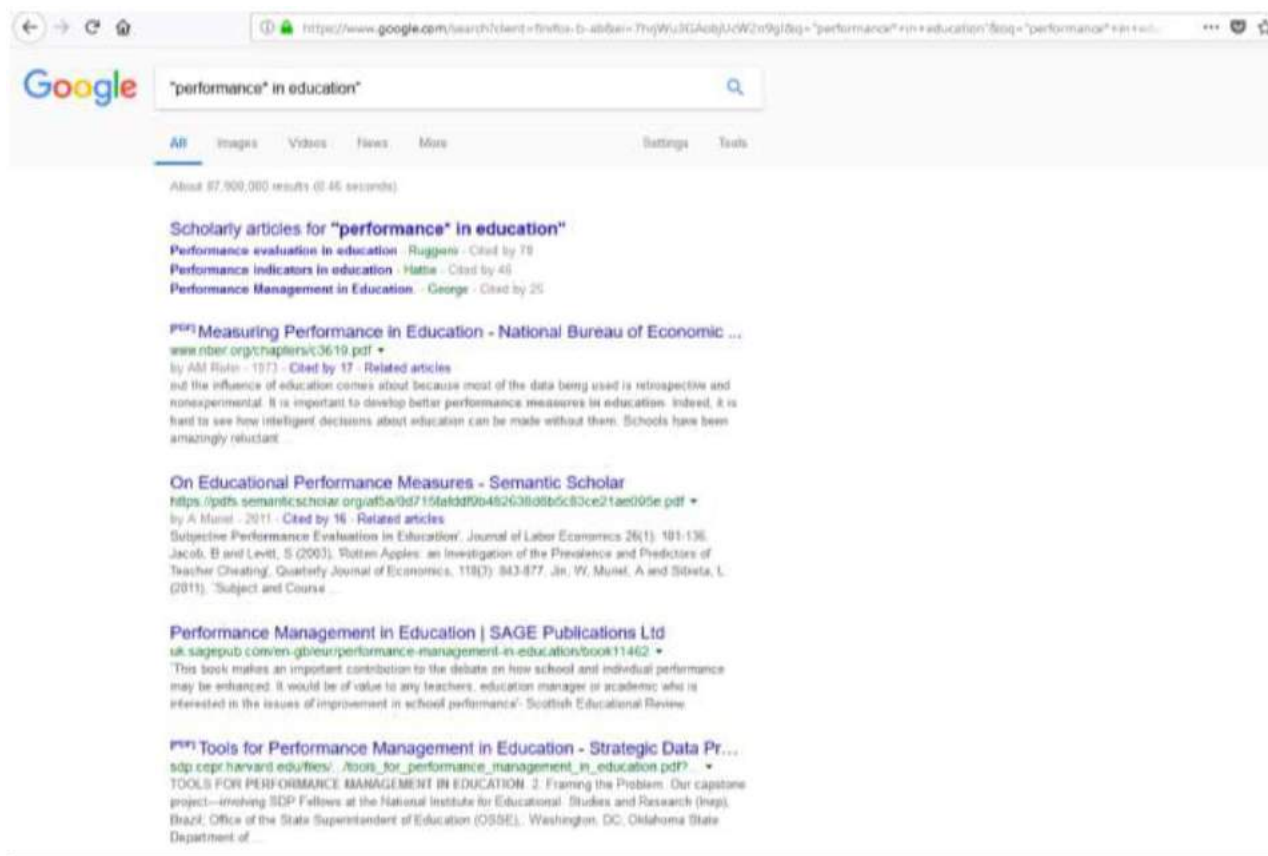
4.2.1.3 Search for an exact match

Put a word or phrase inside quotes. For example, "teaching methods".



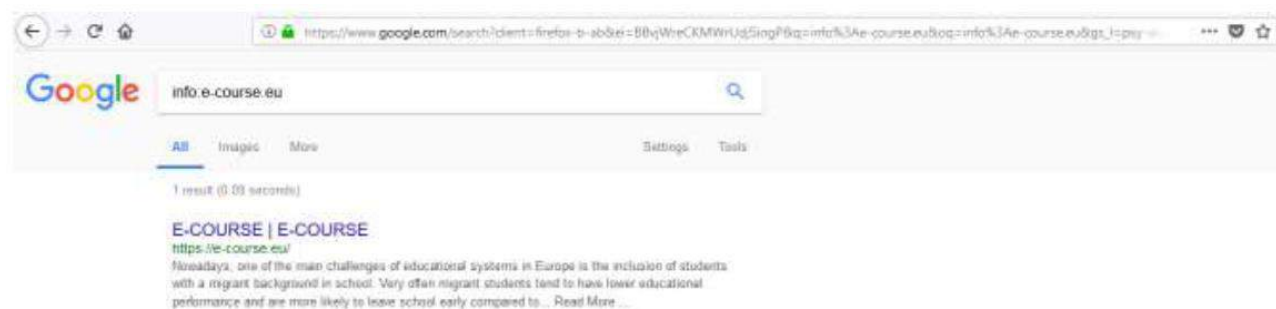
4.2.1.4 Search for wildcards or unknown words

Put a * in your word or phrase where you want to leave a placeholder. For example, "largest * in the world".



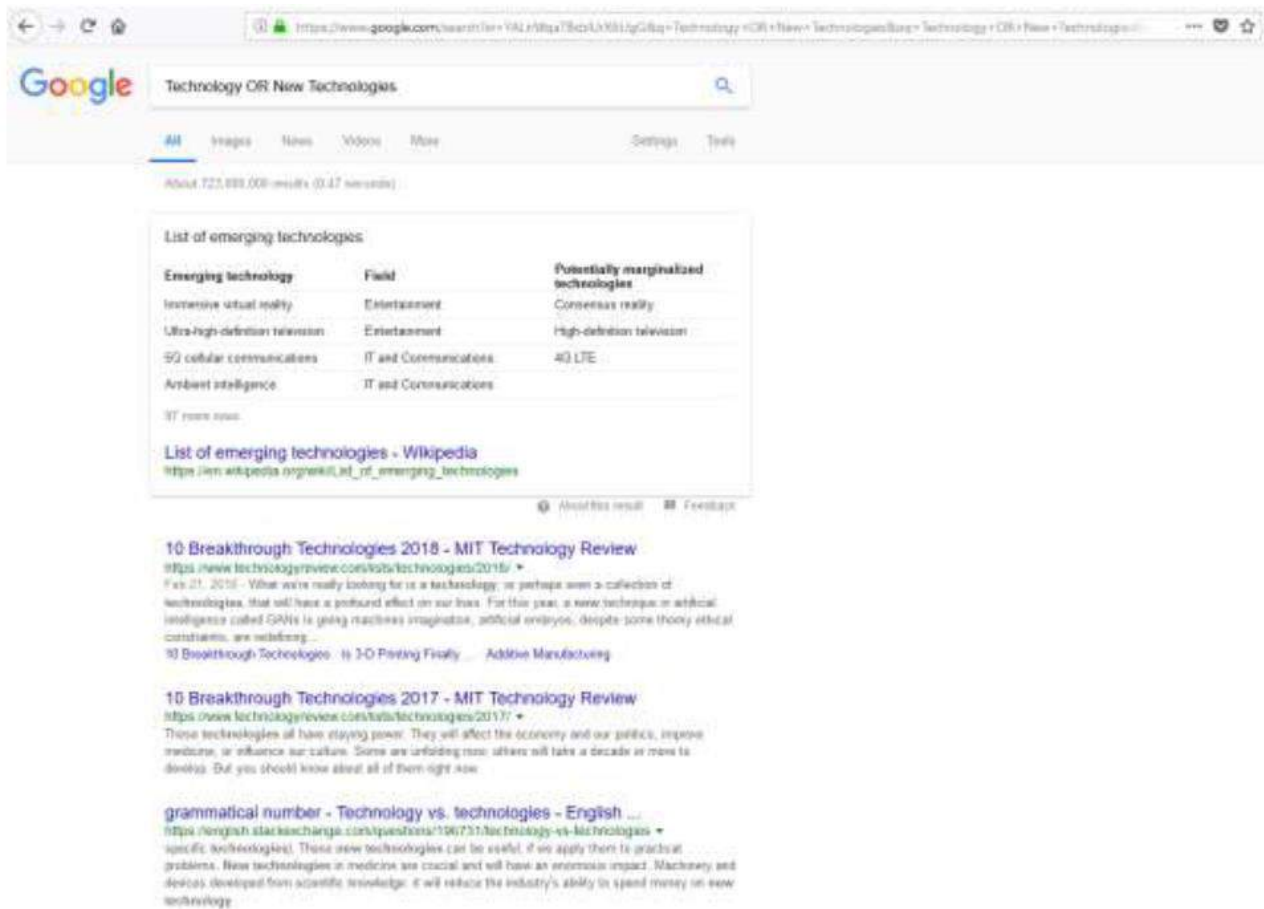
4.2.1.5 Get details about a site

Put "info:" in front of the site address.



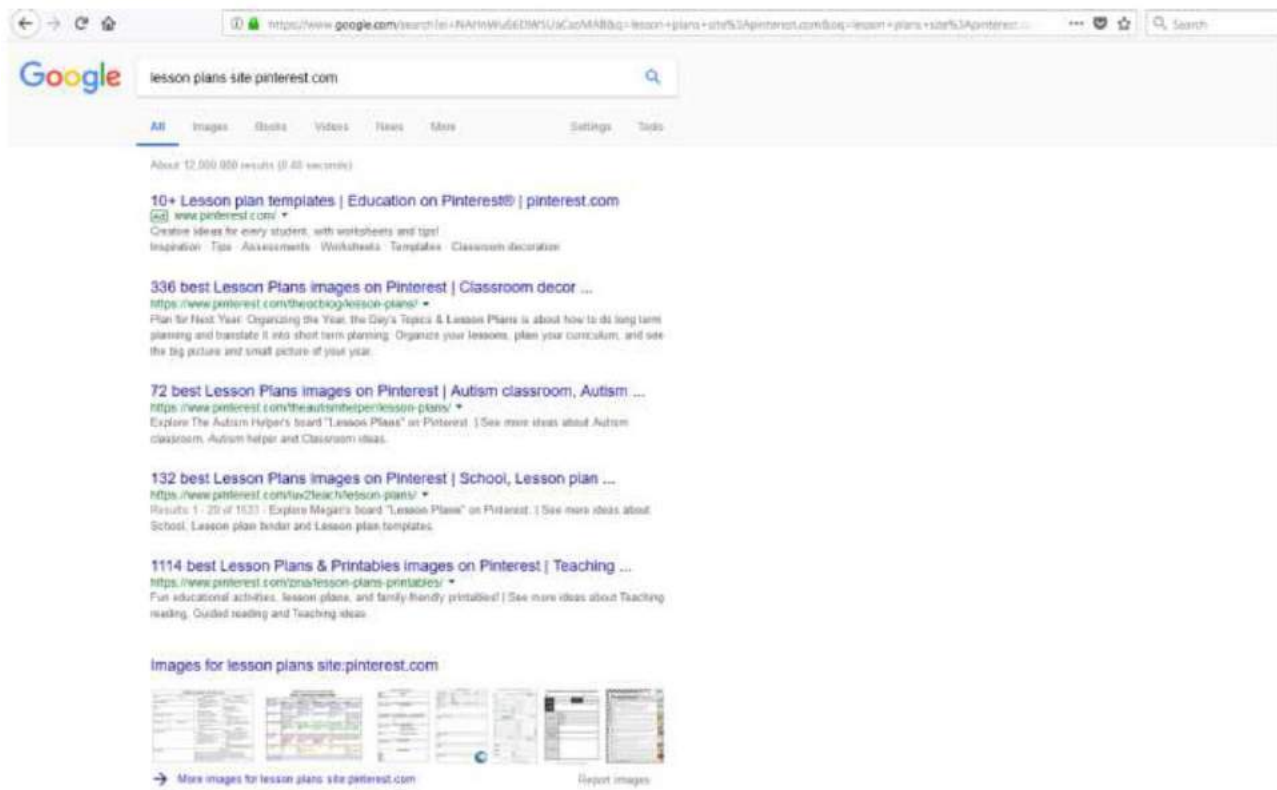
4.2.1.6 Combine searches

Put "OR" between each search query. For example, marathon OR race.



4.2.1.7 Search for a specific site

Put "site:" in front of a site or domain. For example, site: youtube.com or site:.gov.

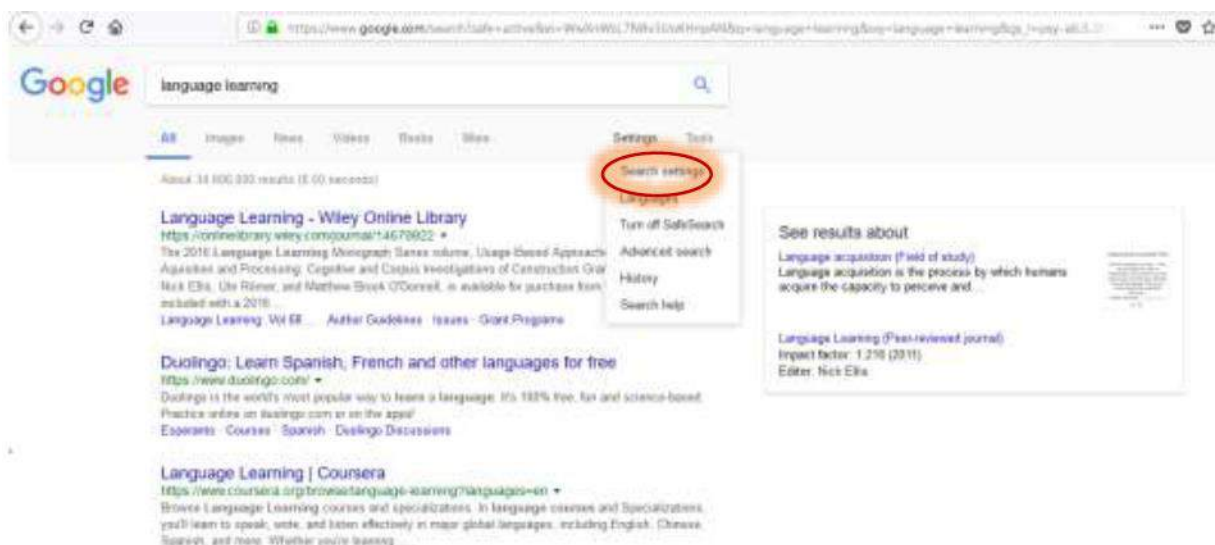


4.2.2 Protecting students from seeing inappropriate content

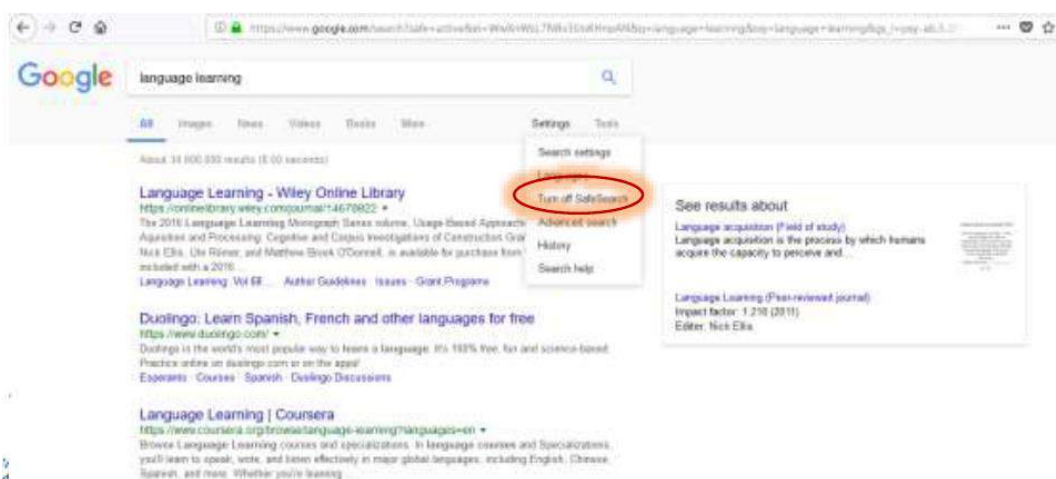
When using the Internet in the classroom, teachers need to ensure that students will be protected from seeing inappropriate content, like pornography. Teachers can filter explicit search results when using Google by enabling the SafeSearch setting. SafeSearch isn't 100% accurate, but it helps to avoid explicit content.

Turn SafeSearch on or off

1. Go to Search Settings.



2. Under "SafeSearch filters," check or uncheck the box next to "Turn on SafeSearch."



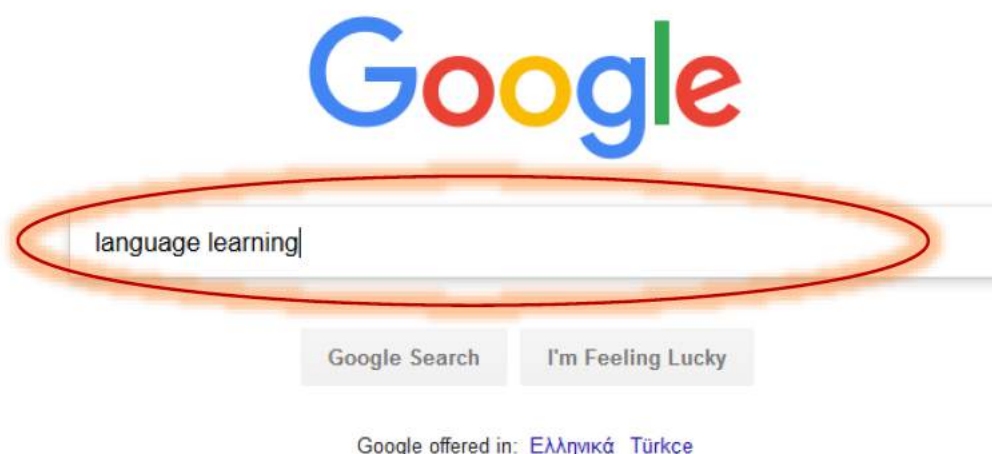
4.2.3 Copyright Restrictions

According to European Union Intellectual Property Office Observatory copyright infringement arises whenever someone *“uses a protected work without having obtained the authorisation of the copyright holder, and your activity cannot be regarded as free use under one of the applicable exceptions or limitations to copyright that the law creates in order to balance copyright protection with the preservation of competing goals and values, such as freedom of expression and communication, privacy, progress of science and arts, etc.”*

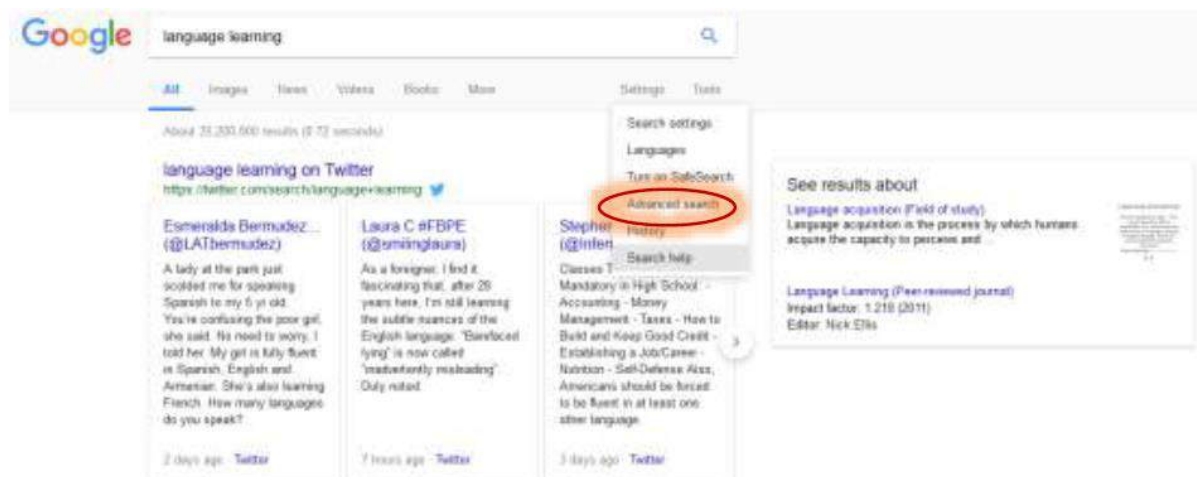
In order to avoid copyright infringement when searching information online teachers can conduct a Google Search and they can filter their results to find images, videos, or text that they have permission to use. To do this, they can use an Advanced Search filter called "usage rights" that lets them know when you can use, share, or modify something you find online.

Images, text, and videos for reuse When searching online for either content or images, video etc. Google gives you the option to select Advanced Search.

1. In the search box, type what you want to search



2. Select from the Settings option Advanced Search.



3. In the "Usage rights" section, use the drop-down to choose what kind of license you want the content to have.



Note: Even though Google allows you to find material free from copyright, it doesn't ensure that the results that will be displayed will allow for reuse of the content. In this regard, you are advised before reusing content, to make sure that its license is legitimate and check the exact terms of reuse. For example, the license might require that you give credit to the image creator when you use the image. Google can't tell if the license label is legitimate, so you won't know if the content is lawfully licensed.

According to Google, these are the types of usage rights

- Free to use or share: Allows you to copy or redistribute its content if the content remains unchanged.
- Free to use share or modify: Allows you to copy, modify, or redistribute in ways specified in the license.
- Commercially: If you want content for commercial use, be sure to select an option that includes the word "commercially."

4.2.4 Introduction to available software for language teaching (Greek as a Second Language for the case of Cyprus)

<p>"Identity and Diversity Picture Book Collections" (IDPBC) http://diversitytales.com/en/</p>	<p>In the framework of the project "Identity and Diversity Picture Book Collections" (IDPBC) a number of lesson plans and activities on issues related to diversity have been developed. The project provides a digital environment that includes powerful visualized stories of young protagonists who face diversity and explore issues of identity, diversity and social inclusion in depth.</p>
<p>Portal for Greek Language http://www.greek-language.gr/greekLang/index.html</p>	<p>The Portal for Greek Language website offers complete suggestions for teaching the four skills for Greek as a foreign / second language. You can find, on the one hand, theoretical training elements on the teaching of the four skills using learning strategies and on the other hand proposals for practical applications within the classroom for each skill.</p>
<p>Teaching Greek as a Second Language / Educational Material from the Ministry of Education and Culture and the Cyprus Pedagogical Institute</p>	<p>The Ministry of Education and Culture and the Cyprus Pedagogical Institute offer educational material available in Greek as part of an in-service Teacher Training Program for Teaching Greek as a Second Language in the framework of a series of seminars that took place in 2016-2017.</p>
<p>Routes Teaching Modern Greek http://elearning.greek-language.gr/</p>	<p>The "Routes Teaching Modern Greek" program provides an online environment that includes practical</p>

	guidelines, samples of audio material and presentations for the teaching of Greek as a second / foreign language. This program is a complement to the specialized distance learning program implemented by the Centre for the Greek Language.
Valuing All Languages to Unlock Europe / Educational Platform http://www.valuemultilingualism.org/index.php/en/elearning	The VALUE Educational Platform: The project Valuing All Languages to Unlock Europe provides free material about methodological approaches, tools and teaching practices (innovative interactive teaching techniques, use of ICT, digital narratives) that can be integrated into the school curricula to improve access here.
GeiaXara / Games for the Greek as a Second Language https://geiaxara.eu/en/language-games	In the framework of the GeiaXara project a number of language games was developed. The games refer to the skills of understanding and producing the spoken and written language and include exercises for grammar and syntax while their structure varies. For each game there is a title that allows you to distinguish the grammatical or syntactic phenomenon it refers to.
Diapolis / Teaching Greek as a Second Language Resources	The Diapolis project was launched in 2011 in Greece and aimed at strengthening the access of migrant students to Primary and Secondary Education through a series of actions which took place at national level. Within the framework of the

	project educational material related to intercultural education and second language teaching and learning has been developed which is available on the website: http://www.diapolis.auth.gr/
Online Educational Platform for the Education of Muslim students	As part of the project "Education of Muslim Students 2002-2004" an online platform was development consisting of a number of useful tools, such as activities for Grammar and Syntax, diagnostic assessments etc. in order to support teachers in Turkish speaking areas to tackle the challenges of the Muslim student population in terms of language learning.

References

- EUIPO (n.d.). FAQs on Copyright. Retrieved from: <https://euipo.europa.eu/ohimportal/en/web/observatory/faqs-on-copyright-hu>
- Google Chrome Support Center (n.d.). Get Started with Chrome. Available at: <https://support.google.com/chrome/?hl=en#topic=7439538>

Unit 3 - Communication and Collaboration Tools

Developed by: Ourania Miliou / Project Manager and Researcher / CARDET

4.3.1 Create and Use Gmail Account

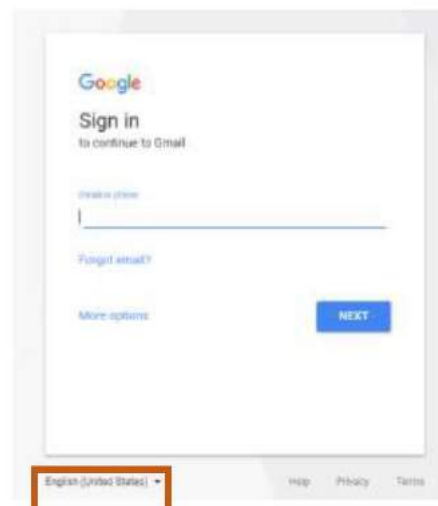
Creating a Gmail account is a quick and easy process. Having a Gmail account is of great benefit to teachers as it offers access to a variety of Google services and products, e.g.: YouTube, Google Drive, & Google Plus.

1. Open a web browser (google) and type Gmail.com.

You can change the language settings by selecting the language preference option and changing it accordingly.



2. Select “More Options” click NEXT and proceed with a New Account.



3. Fill in all your personal information, provide a username and a password and click on the NEXT button.

4. Click on the “I Agree” option from the Terms and Conditions.
5. Select the “continue to Gmail» option. Your account has been created. Click on the “NEXT” option.

4.3.1.1 Create and Send a New Email

1. From the main menu click on the “Compose” option on your right.

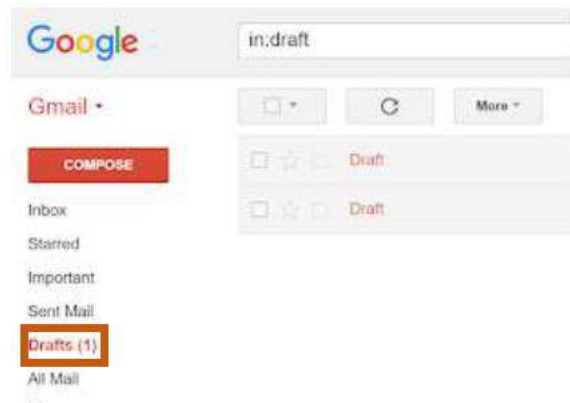


2. Type the email. Don't forget to also type a subject for your email so that the receiver would know what the email is about.

3. You can use the options on your left to edit your messages.



4. Since you start to type an email it is automatically saved in Drafts on the left sidebar.



5. You can organize your emails by creating “Labels”. From the settings option



- Click the Labels tab.
- Scroll to the Labels section and click Create new label.
- Enter the label name and click Create.

4.3.1.2 Gmail & Google Accounts

If you use Gmail, you already have a Google Account. With a Google Account, you have access to free Google products like Google Drive, Google Docs, Google Calendar, and more.

If you have visited a website that allows you to register immediately via your Google account you will find a specific notification before you register as the one which appears



on your right. Some educational applications which allow you to register by using a Google account are the following:

Kahoot (<https://kahoot.com/>)



PIXTON (<https://www.pixton.com/>)



Bubbl.us (<https://bubbl.us/>)



4.3.1.3 Google Drive

Google Drive offers 15 GB of space in your Drive for free.

If you already have registered for a Gmail account then you already have access to Google Drive.

You can visit the following website in order to get access to your Google Drive space:

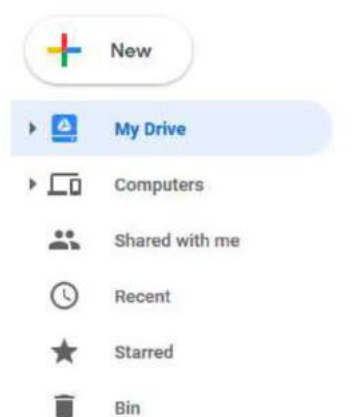
<https://drive.google.com/drive/my-drive>.

You can find the following features to your Google Drive:

In the “New” button, you can find options in order to create different types of documents.

From the option “My Drive” you can find all the google documents that you have created.

From the option “Shared with me” you can find all google documents that were shared with others.



4.3.2 Classroom / School Blog

Paquet (2003) refers to the term ‘blog’, initiated by Barger in 1997, as a log of the web — or weblog. A blog can be considered as a simplest form of a website where the entries as shown by date and are presented in reverse chronological order. According to Robertson (2011) blogs can become a useful classroom tool for both students and teachers as they offer a number of educational opportunities to teachers. Some of the benefits of blogs are summarized below:

Benefits to students:

- Actively engaging in the process of their learning, they set themselves sub-goals,
- plan their activities, evaluate the success of those activities and re-plan their work
- based on this;
- Writing and commenting on blogs enhanced student interactivity and increased “the
- level of meaningful intellectual exchange between students”;
- The comments feature as useful for promoting peer feedback and scaffolding of new
- ideas;
- Develop one’s thinking because of interaction with an audience;
- Development of collaborative skills.
- Benefits to educators:
- Being able to track students’ progress and give feedback early;
- Benefits of a personal learning journal;
- Teach more interactively;
- Conducting independent creative projects.

Some examples of educational blogs that can inspire you to make your own blog can be found here:

Connected Teaching and Learning:

<https://annmichaelsen.com/>



Wildcats:

<http://edublogs.eanesisd.net/tkriese/>



Mr. Benoit first grade website:

<https://mrbenoit.wordpress.com/>



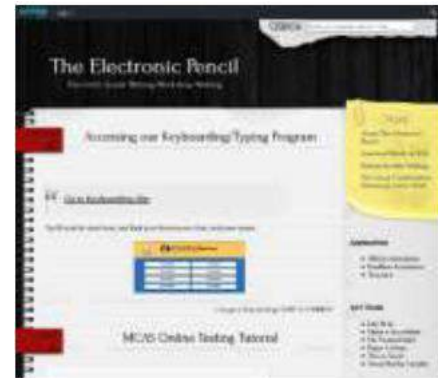
Wootube:

<https://misterwootube.com/>



The electronic pencil – The sixth-grade writing workshop weblog:

<https://epencil.edublogs.org/>



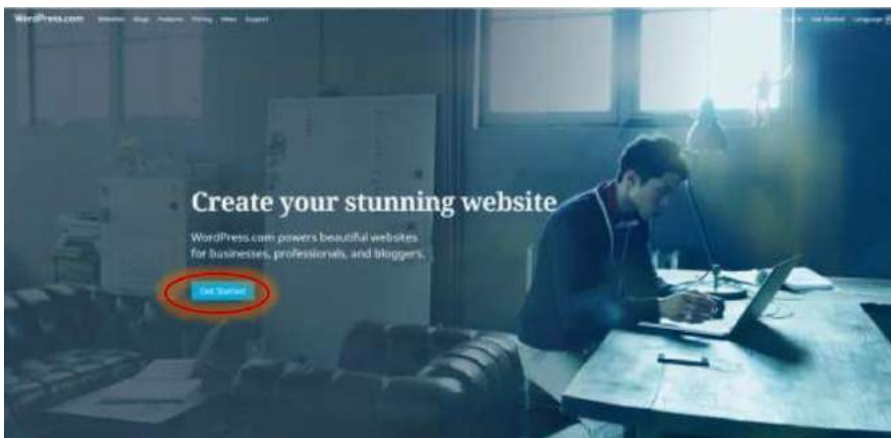
Jurupa Hills High School Photography:

<https://cauchonphotoclass.edublogs.org/>



4.3.3 Create and maintain a classroom/school blog

Visit wordpress.com and click on the “Get Started” button.



Provide some information for your blog and click “Continue”.

Step 1 of 4
Let's create a site
Please answer these questions so we can help you make the site you need.

What would you like to name your site?
CARDET

What will your site be about?
Education

What's the primary goal you have for your site?
☐ Share ideas, experiences, updates, reviews, stories, videos, or photos
☐ Promote your business, skills, organization, or events
☒ Offer education, training, or mentoring
☐ Sell products or collect payments
☐ Showcase your portfolio

How comfortable are you with creating a website?
 Beginner 1 2 3 4 5 Expert

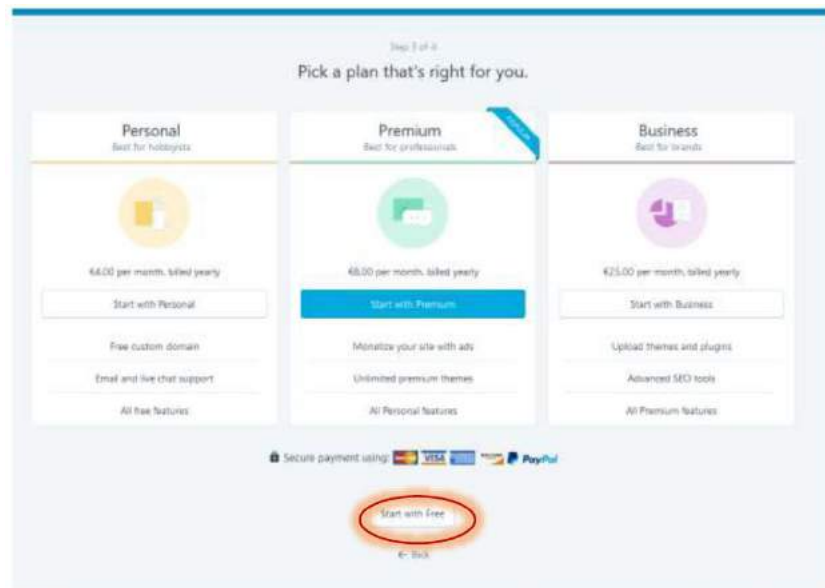
Continue

Give an indicative name for your blog. You should select the Free option.

Step 2 of 4
Let's give your site an address.
Enter your site's name or domain by using the dropdown. If you'd like to create your new site's address.

cardetlocalive

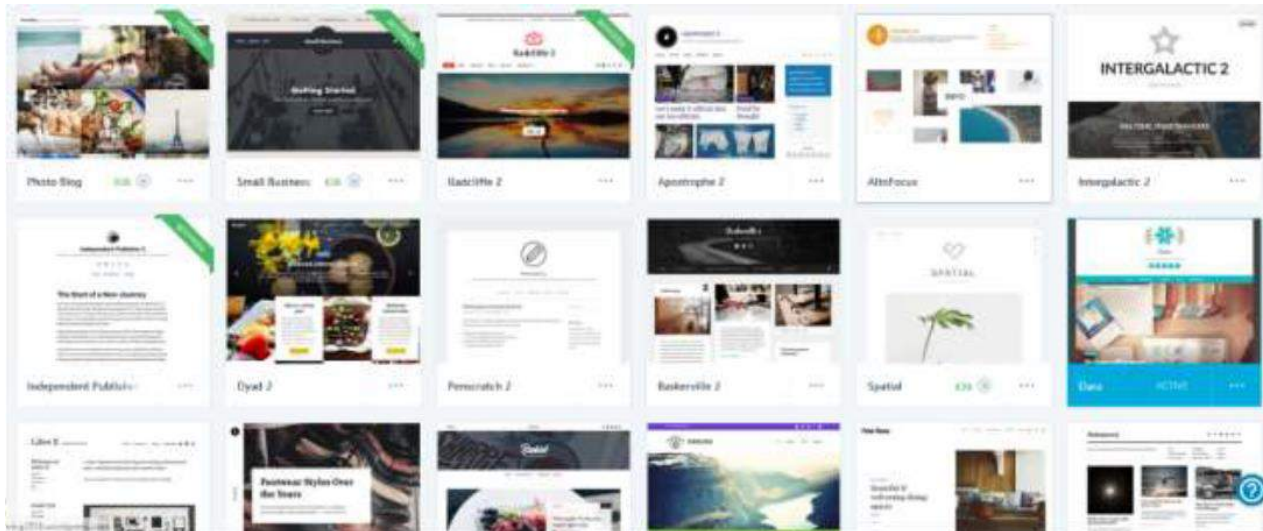
Domain	Price	Go
cardeteducation.wordpress.com	Free	Go
cardeteducationblog	WordPress.com Premium	Go
cardeteducationchat	WordPress.com Premium	Go
cardeteducationonline	WordPress.com Premium	Go
cardeteducationorg	WordPress.com Premium	Go
cardeteducationnet	WordPress.com Premium	Go
cardeteducationcity	WordPress.com Premium	Go
cardeteducationus	WordPress.com Premium	Go
cardeteducationlive	WordPress.com Premium	Go



Select the “Start with free” option.

In order to continue you should first create your account. You can either use your email but you can also choose the option “Continue with Google”.

My site > Themes You can select a theme for your blog here



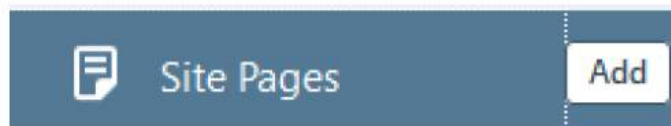
My site > View Site

You can view how your website will look like by clicking on this option.



My site > Site Pages

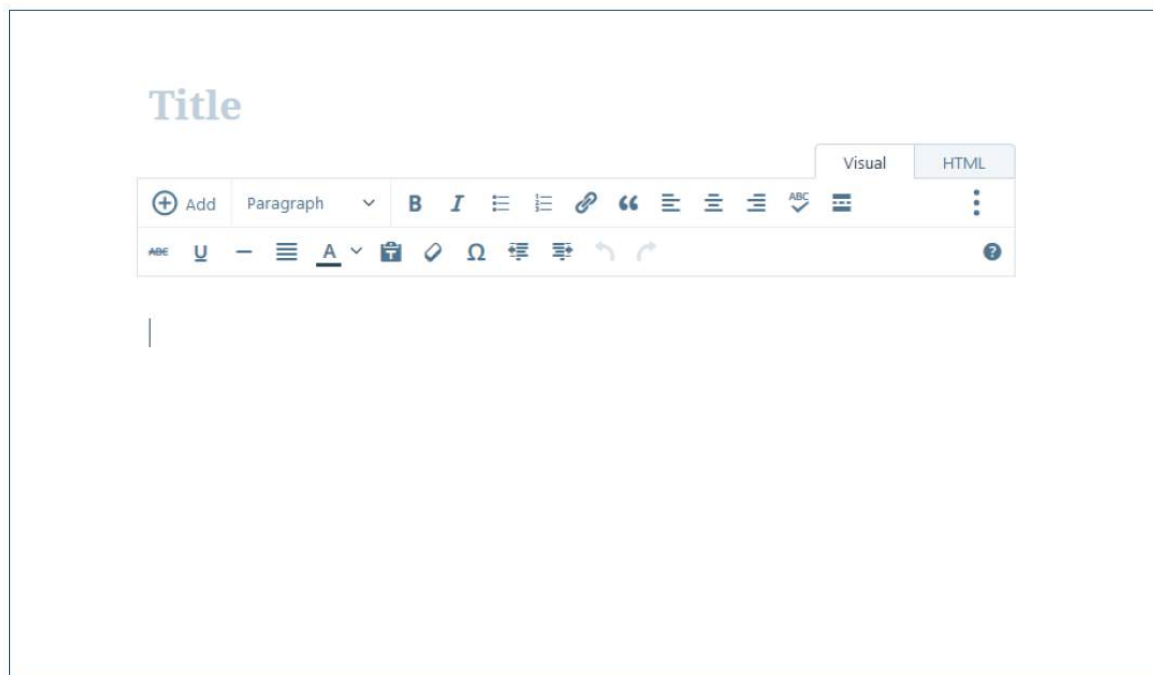
You can edit the pages of your blog here.



My site > Blog Posts

You can edit your blog posts here. For adding a new post you need to click on the "Add" option.





You can use this section to type your title.

Title

You can “Add” media, such as photos from photo galleries or from your computer.



You can edit the text in the paragraph by using the options below.



You can also add a hyperlink.



Post settings > status

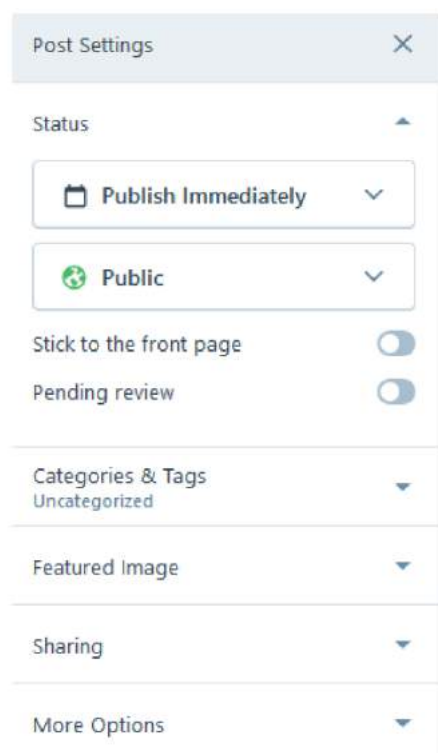
You can edit the post settings from the “status” option.

There are options that you can use in order to share a post (e.g. make it public, allow limited access)

You can also categorize your posts by adding tags and categories.

You can use featured images in order to make a post more appealing.

You can use the sharing options to connect a post to social media.



My site > Stats

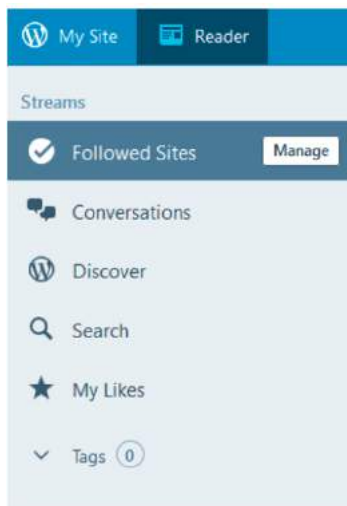
You can view your site statistics, how many people have visited your site etc.



My site > Settings

You can change the blog’s settings from this option. E.g. the language of the blog, the tagline, the visibility of the blog.

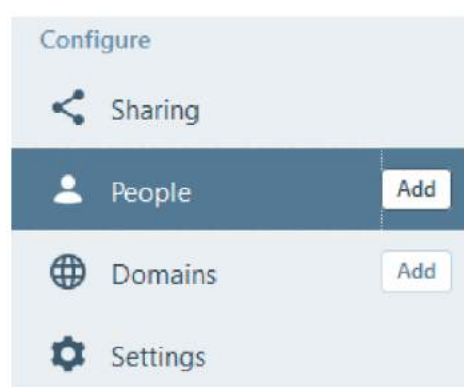
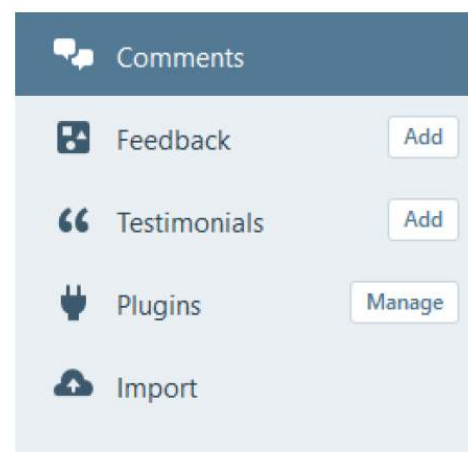




From the “Reader” option you can choose to follow specific websites/blogs related to your interests and theme.

My site > Comments

You can view the comments on your blogposts here. You can also edit your comments, e.g. approve them so to appear in public.



My site > People

You can view the people that follow your blog and the blog admins.

References

- Duffy, P. D., & Bruns, A. (2006). The use of blogs, wikis and RSS in education: A conversation of possibilities. Available at: <https://eprints.qut.edu.au/5398/>
- Google Chrome Support Center (n.d.). Create a Gmail account. Available at: <https://support.google.com/mail/answer/56256?hl=en>
- Google Chrome Support Center (n.d.). Use Gmail to access your Google Account. Available at: <https://support.google.com/accounts/answer/76194?hl=en>

Unit 4 - Production of learning materials “Digital Storytelling”

Developed by: Ourania Miliou / Project Manager and Researcher / CARDET

Theoretical Framework

Digital storytelling allows computer users to become creative narrators using the traditional processes for selecting a subject, conducting research, writing a script, and developing an interesting story. This material is then combined with various types of media, including graphics, audio, text, video clips, and music that are digitally created so that they can be played on a computer, uploaded to a site or burned as a DVD (Robin, 2008).

Advantages of Digital Storytelling in Children:

- Strengthens and accelerates students' understanding,
- Engage students participate in content,
- Facilitates discussion on the themes that are presented in the story,
- Helps to make content rich in concepts and abstract ideas more understandable
- Develops high-order and problem-solving skills such as synthesis, analysis,
- evaluation and presentation of information (Robin, 2008).

The 7 Elements of Digital Storytelling

1. Point of View	What is the main point of the story and what is the perspective of the author?
2. A dramatic question	A key question that keeps the viewer's attention and will be answered by the end of the story.
3. Emotional Content	Serious issues that come alive in a personal and powerful way and connects the story to the audience.
4. The Gift of Your Voice	A way to personalize the story to help the audience understand the context.
5. The Power of the Soundtrack	Music or other sounds that support and embellish the story.
6. Economy	Using just enough content to tell the story without overloading the viewer
7. Pacing	The rhythm of the story and how slowly or quickly it progresses.

Source: Robin, B. R. (2008). Digital storytelling: A powerful technology tool for the 21st century classroom. Theory into practice


4.4.1 PIXTON – Comic maker



www.pixton.com



Your students are going to LOVE writing and creating stories with comics!



TRY PIXTON FREE

TEACHER SIGN-UP

Your Real Name

Your Email Address

Retype Your Email

Choose a Password

GET STARTED

or

Log In with Edmodo

Log In with Google

Log In with Office 365

By signing up you acknowledge that you have read and understand, and agree to be bound by, our [Privacy Policy](#) & [Terms of Service](#)

[About Pixton Comics](#) | [Testimonials](#) | [Contact Us](#) | [Terms of Service](#) | [Privacy Policy](#)

© 2019 Pixton Comics Inc. All rights reserved. Pixton trademark owned by Pixton Comics Inc. Reg. USPTO & OMR.

Log in with google < ALLOW

I WANT TO USE PIXTON...

By myself

I want to use comics to make my lessons more fun and engaging.

As a creative writing tool

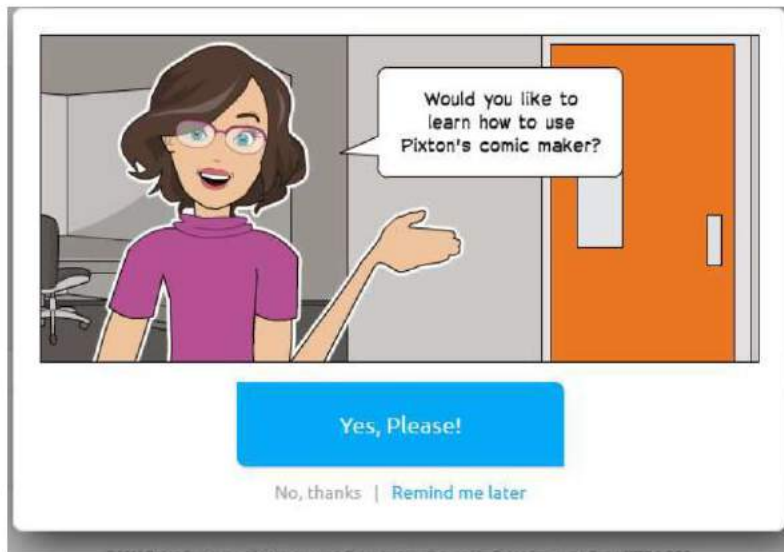
I want my students to create comics and graphic novels.

As an assessment tool

I want my students to create comics about the lessons I teach, to show they understand.

As an evaluator / admin

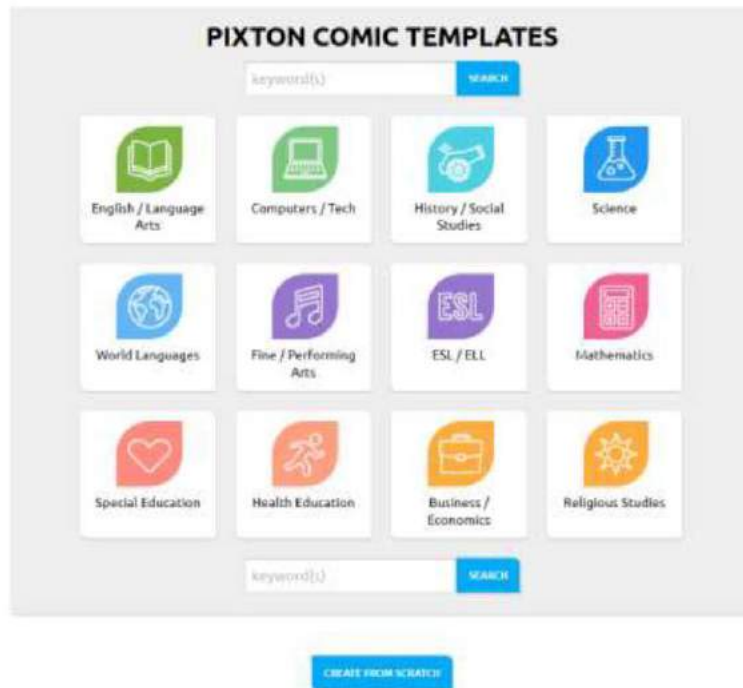
I'm reviewing Pixton on behalf of a school, district, or teachers.



If you want to view the tutorial in English you can select "Yes, please!" otherwise click on the "No, thanks" option.

Select "Create a Comic Now!"





You can select between two options:










A) Already available PIXTON comic templates

-The search function allows users to search for specific templates

B) Create from Scratch


Create from Scratch: you can choose from a number of different layouts the one that best fits to your story.

CHOOSE LAYOUT

 Comic Strip A grid of square panels, as short or as long as you like. SELECT ...	 Storyboard Each panel has a title and/or description. SELECT ...
 Graphic Novel Vary panel sizes for a more complex layout. SELECT ...	 Mind Map Make a web to brainstorm around a central idea. SELECT ...
 Character Map Describe a character's most important attributes. SELECT	 Plot Diagram Summarize the dramatic structure of a narrative. SELECT
 Timeline Plot a series of events chronologically. SELECT ...	 Poster Fill an entire page with one glorious scene. SELECT
 Photo Story Upload your pics or browse the Creative Commons. SELECT ...	

Select < Comic Strip < Basic


CREATE A COMIC STRIP



Comic Strip
A grid of square panels, as short or as long as you like.


SELECT ...

➔




Basic
Choose background & characters, type text.

SELECT ...



Advanced
Create each panel with maximum control.

SELECT


















Basic
Choose background & characters, type text.

SELECT ...

➔

CHOOSE A BACKGROUND

SEARCH

As soon as you'll select a background the software will ask you how many characters you want your plot to have.

1 Character
Address the reader directly with a single character.

SELECT ...

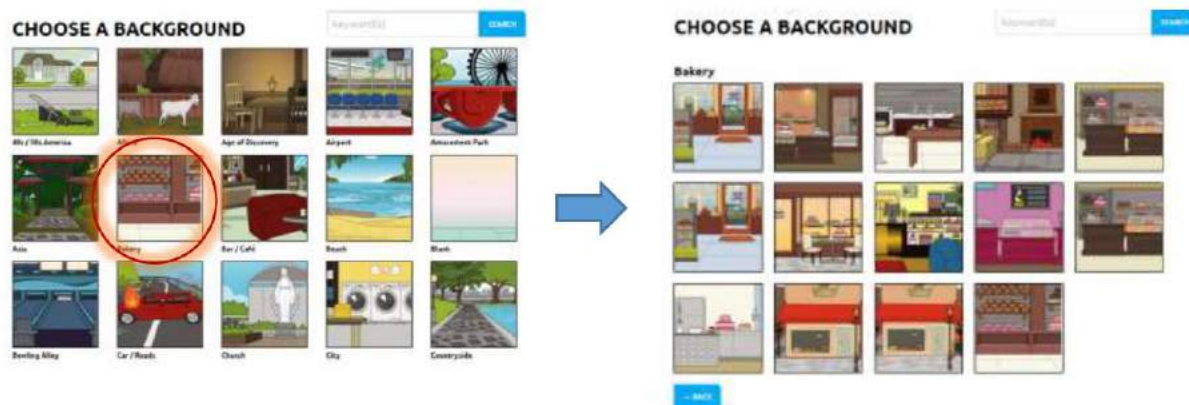
2 Characters
Portray a conversation between two characters.

SELECT ...

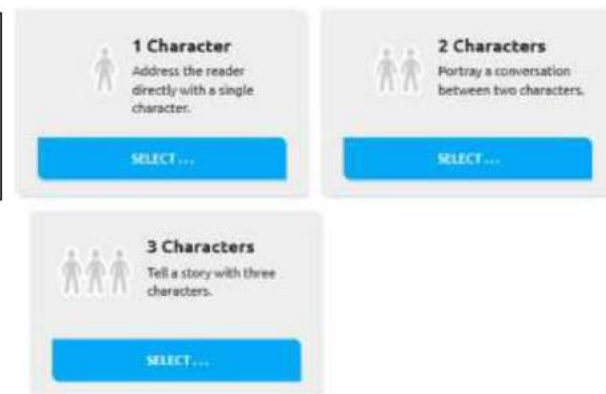
3 Characters
Tell a story with three characters.

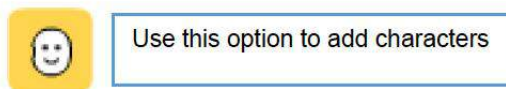
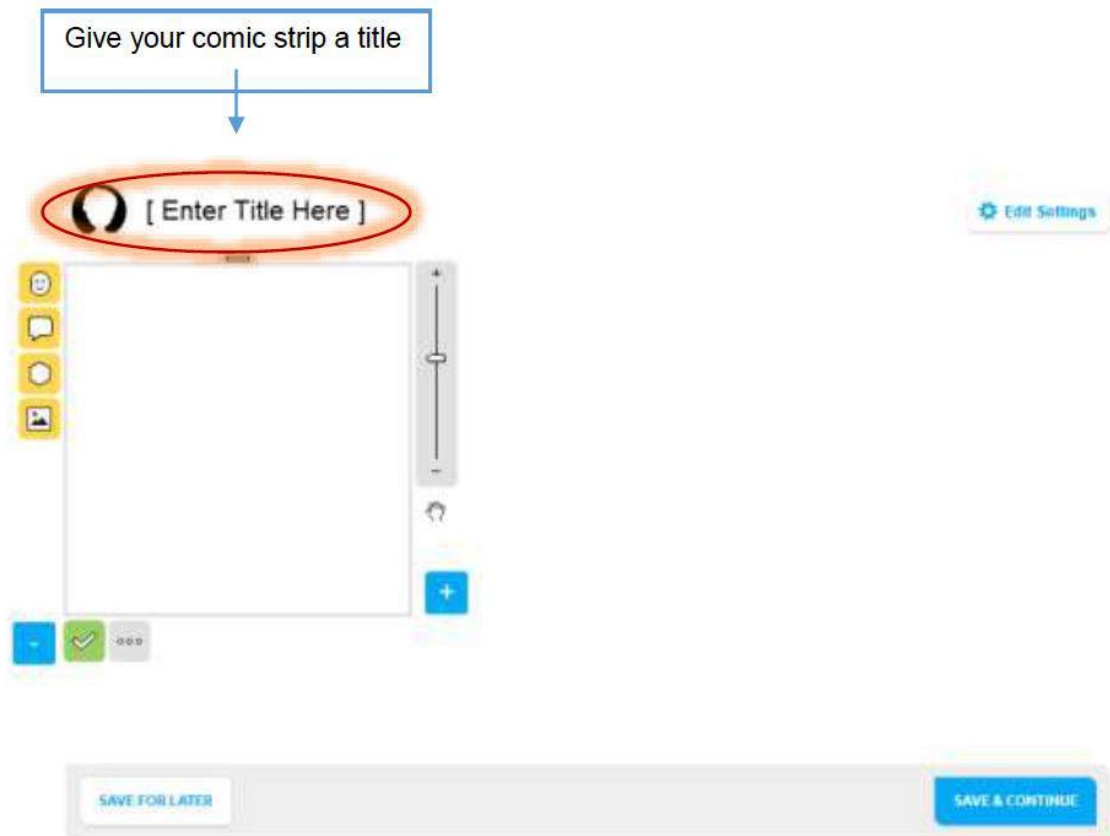
SELECT ...

Choose a Background < Bakery < Select



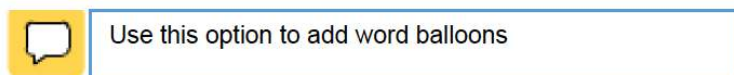
As soon as you 'll select a background the software will ask you how many characters you want your plot to have.



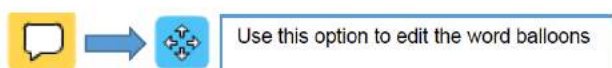
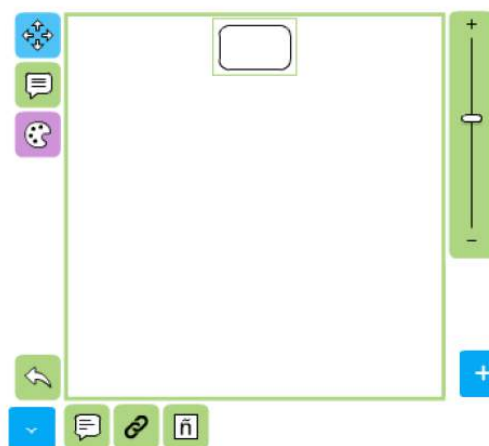


By using the "search function" the user can search for specific characters.





Formal Greetings



Formal Greetings



Go back

Add another strip

Use this option to select a balloon type.

Use this option to select how to connect a word balloon with the talking person.

Use this option to select the font.

This option is not freely available.

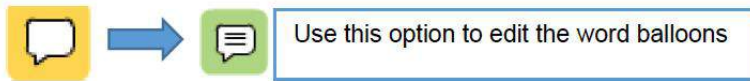
This option is about the balloons (send to back).

This option is about the balloons (bring to front).

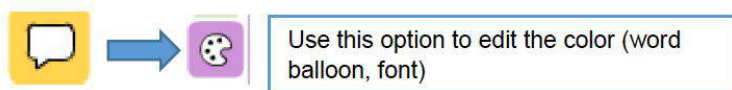
This option gives you access to more features.

Delete

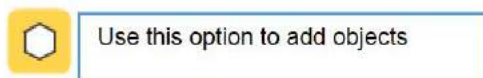
Use this option to add one more strip



Formal Greetings



Formal Greetings



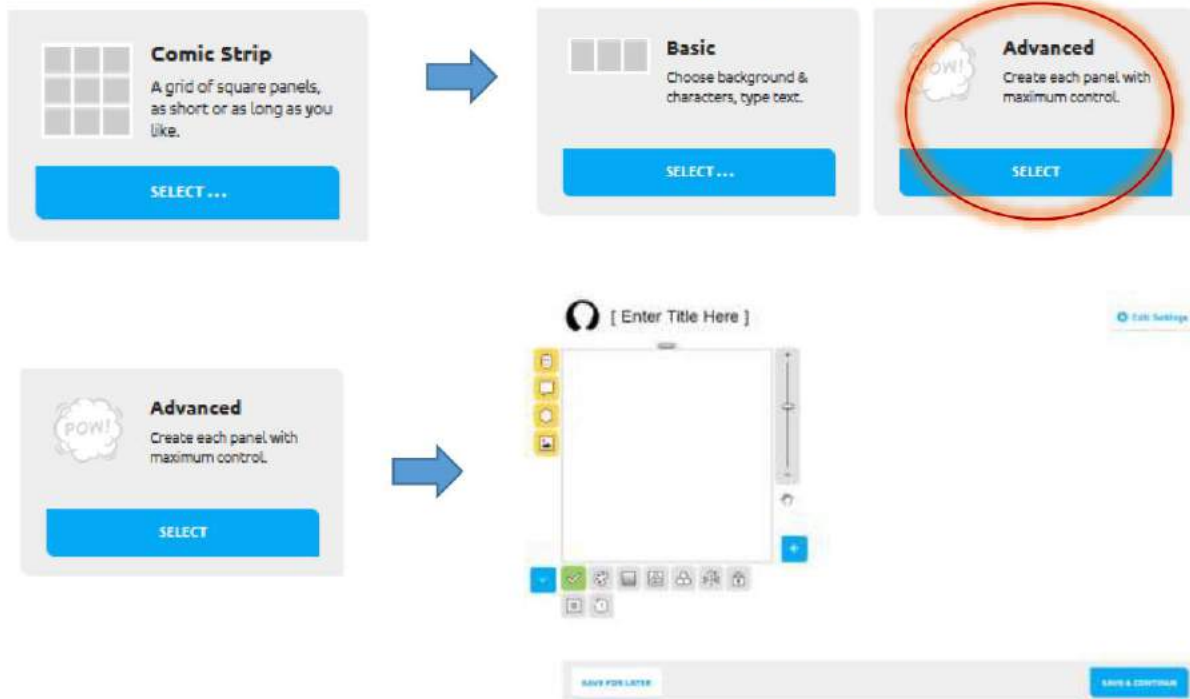
By using the "search function" the user can search for specific objects.



Formal Greetings



CREATE A COMIC STRIP

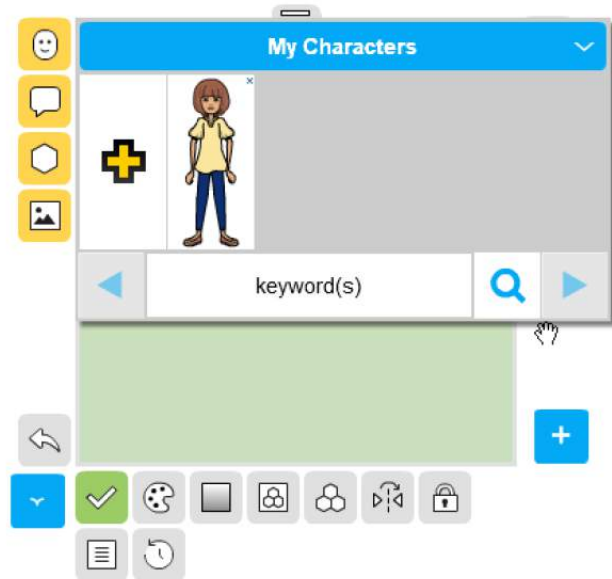




Use this option to add a character



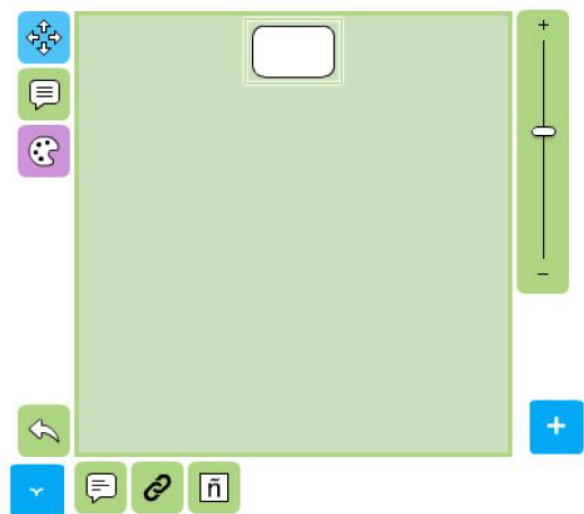
[Enter Title Here]



Use this option to add and edit text



[Enter Title Here]

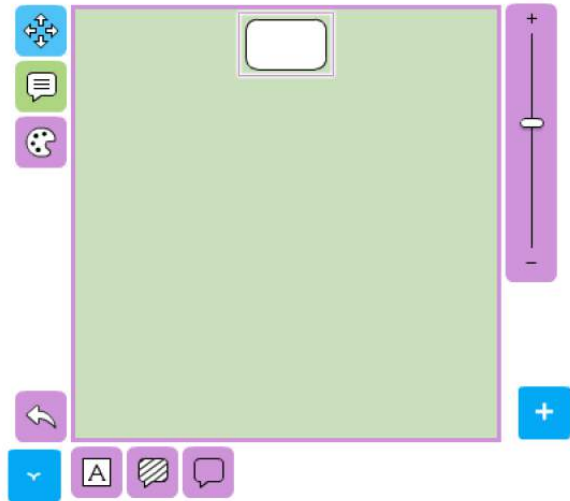




Use this option to change the color of the text



[Enter Title Here]



Use this option to add objects



[Enter Title Here]





Use this option to change background



[Enter Title Here]



Texts for practice:

Tales from around the world (Greek): [http://www.paidika-](http://www.paidika-paramythia.yolasite.com/%CE%B4%CE%B9%CE%B4%CE%B1%CE%BA%CF%84%CE%B9%CE%BA%CE%AC-%CF%80%CE%B1%CF%81%CE%B1%CE%BC%CF%8D%CE%B8%CE%B9%CE%B1.php)

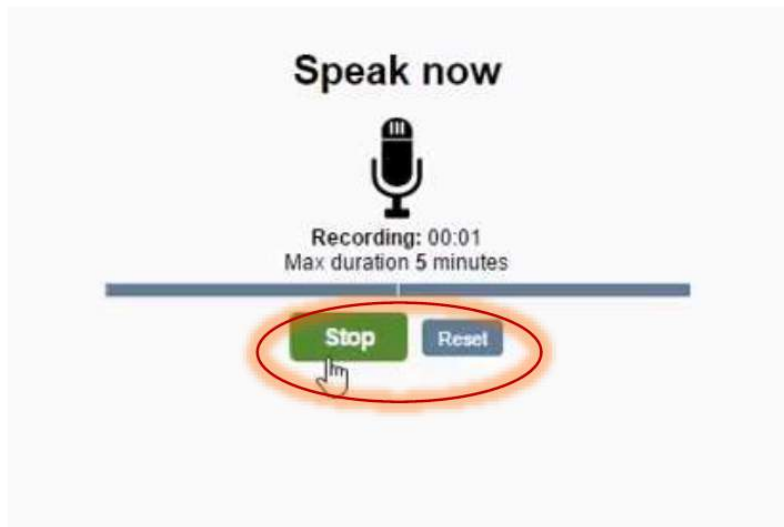
[paramythia.yolasite.com/%CE%B4%CE%B9%CE%B4%CE%B1%CE%BA%CF%84%CE%B9%CE%BA%CE%AC-%CF%80%CE%B1%CF%81%CE%B1%CE%BC%CF%8D%CE%B8%CE%B9%CE%B1.php](http://www.paidika-paramythia.yolasite.com/%CE%B4%CE%B9%CE%B4%CE%B1%CE%BA%CF%84%CE%B9%CE%BA%CE%AC-%CF%80%CE%B1%CF%81%CE%B1%CE%BC%CF%8D%CE%B8%CE%B9%CE%B1.php)

4.4.2 Online Audio Recorder

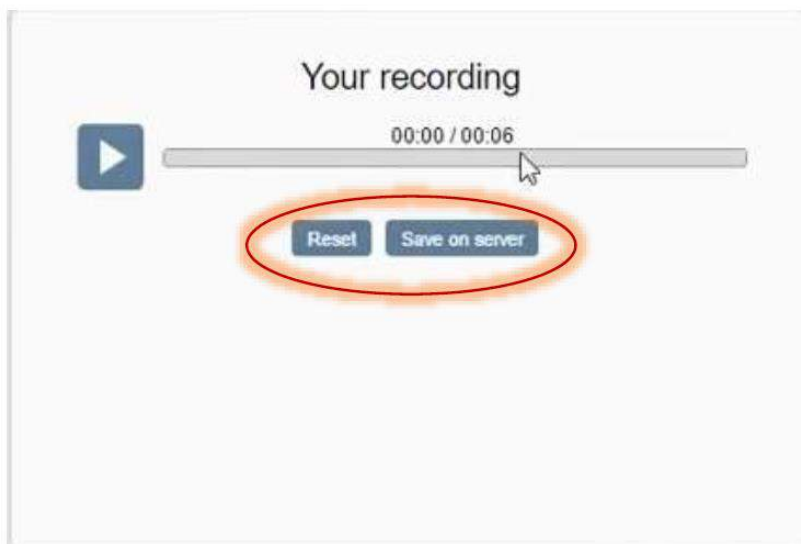
www.speakpipe.com/voice-recorder



Click on the Green Button to give access to your computer's microphone and start the recording.



Speak what you wish to be recorded and click Stop.



Click on the Save on server button to save your recording.

Save recording on server

Recording duration 00:06

Enter your name

Your name (optional)

Save **Replay** **Reset**

Storage duration: Recording is stored on the server for three months.

You can add your name if you want but it is optional. Then, click the Save button.

Your recording has been saved on server



Voice message [00:06]

by **Test**

00:06 - just now - #480400

Sent on: <https://www.speakpipe.com/voice-recorder>

Link to the recording [\(open in a new window\)](#)

<https://www.speakpipe.com/voice-recorder/msg/qhukvo>

Share


   

[Embed on website](#)

[Create another recording](#)

Your recording has been uploaded to the server. You can access it by clicking on the “open in a new window” link. Also, you can share it by copying the URL.

Voice message [00:06] **Unplayed**



sent by **Test**

00:06 - 19 seconds ago - #480400

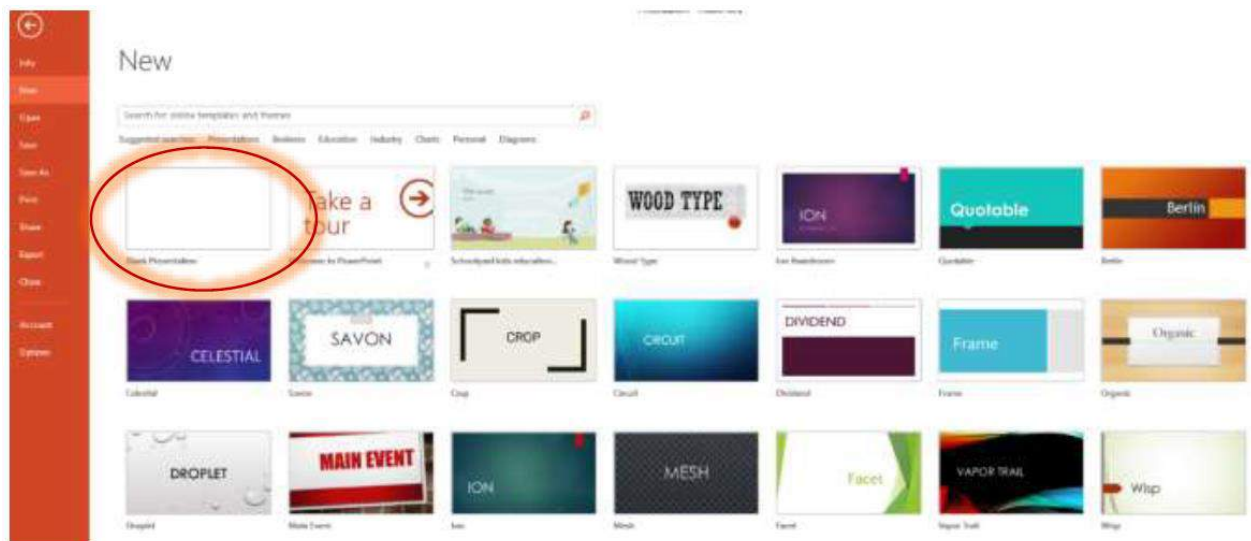
Sent on: <https://www.speakpipe.com/voice-recorder>

download

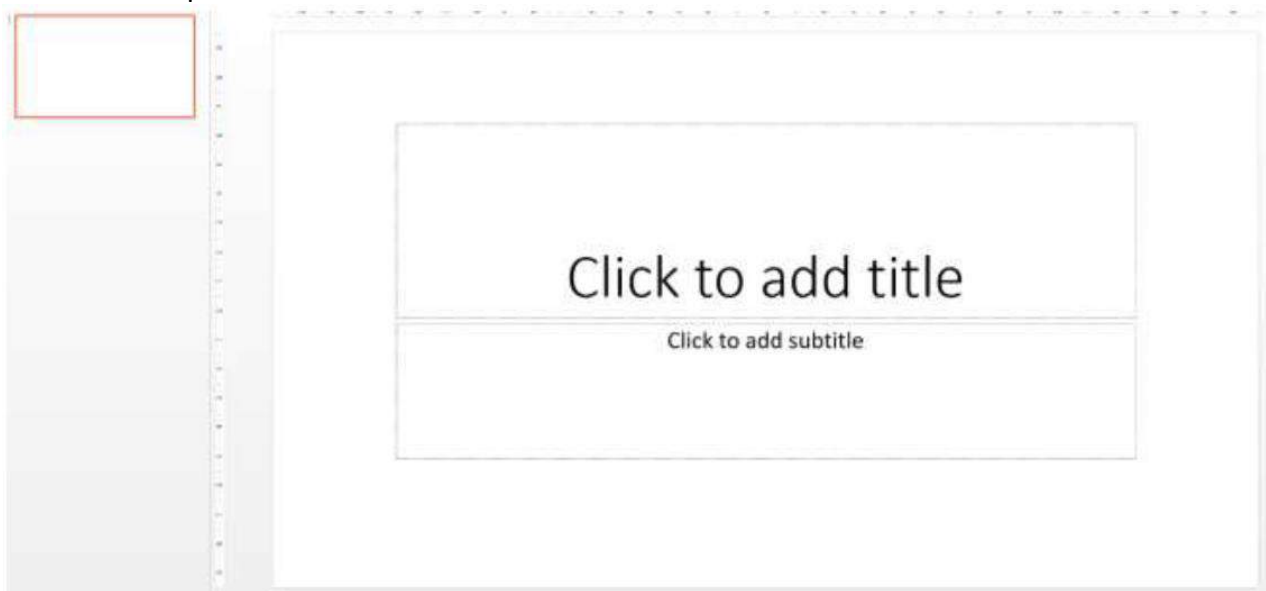
You can click on the “download” option to download your recording. You can also use the URL to share your recording with others.

4.4.3 PowerPoint: Creating multimedia presentations

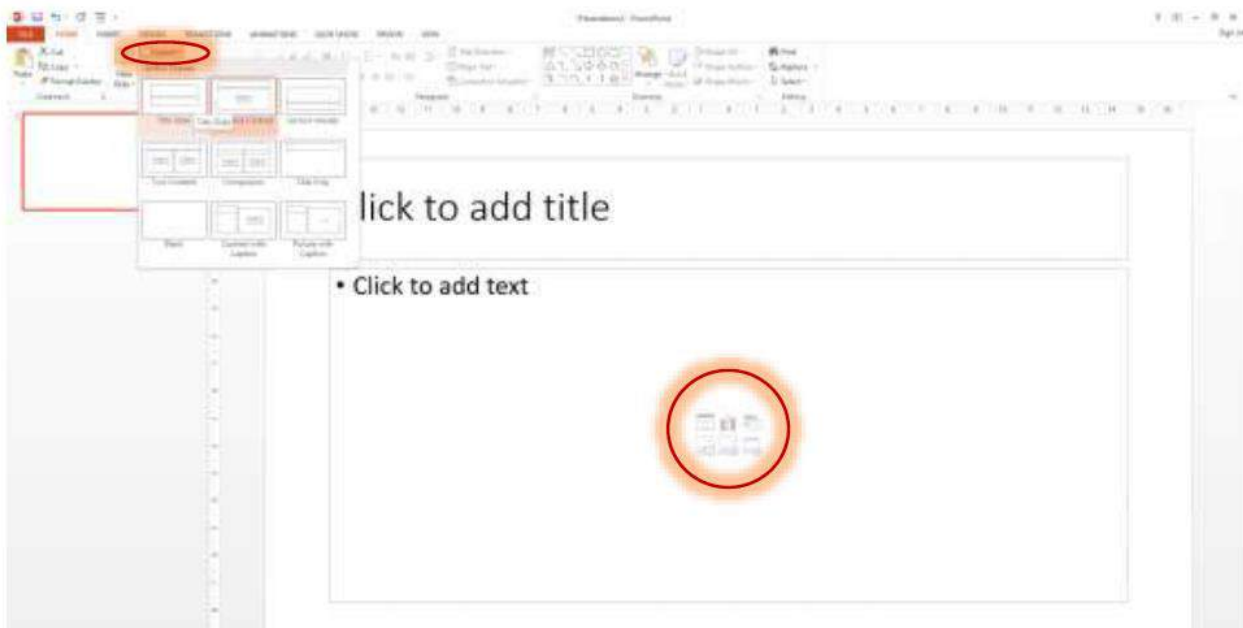
1. Open the PowerPoint software from your computer



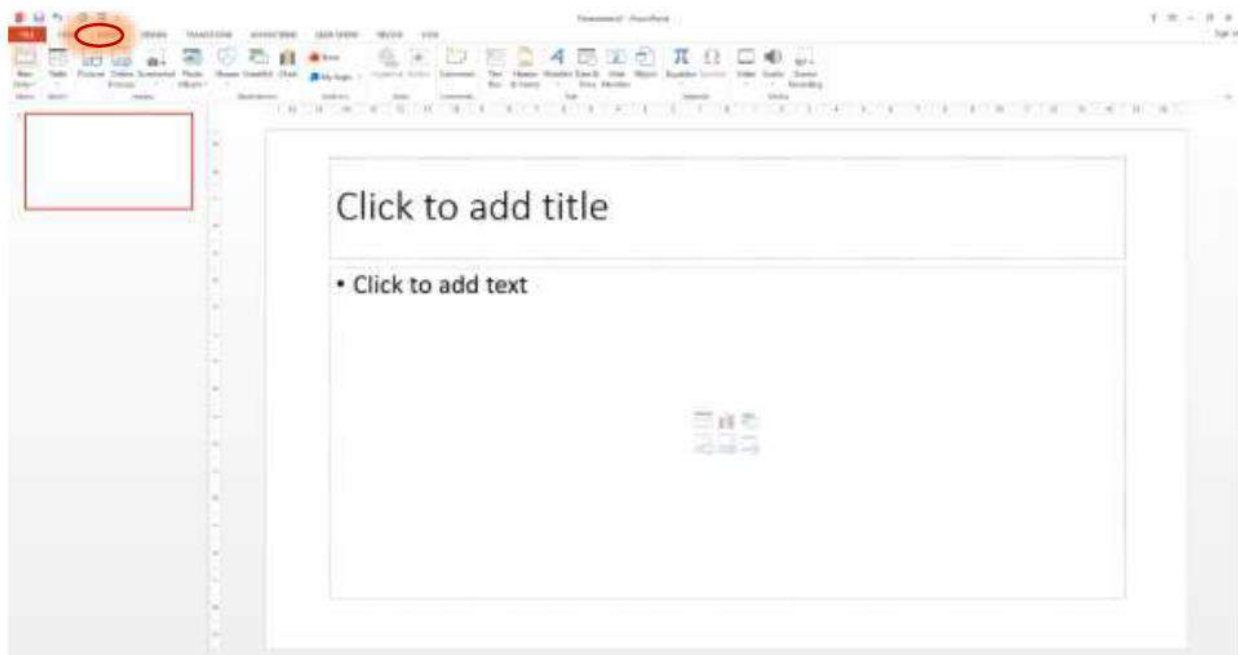
2. Select the option “Blank Presentation”



3. Choose a different layout, a layout that allows you to add different types of media to your PowerPoint



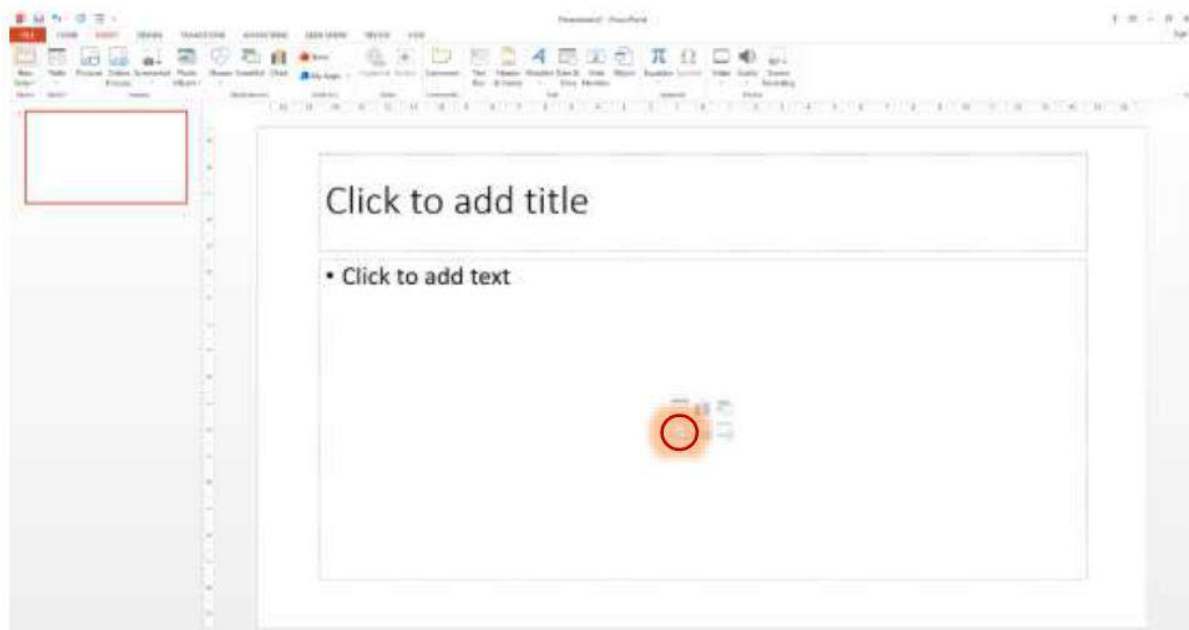
Alternatively, you can select the INSERT option from the ribbon

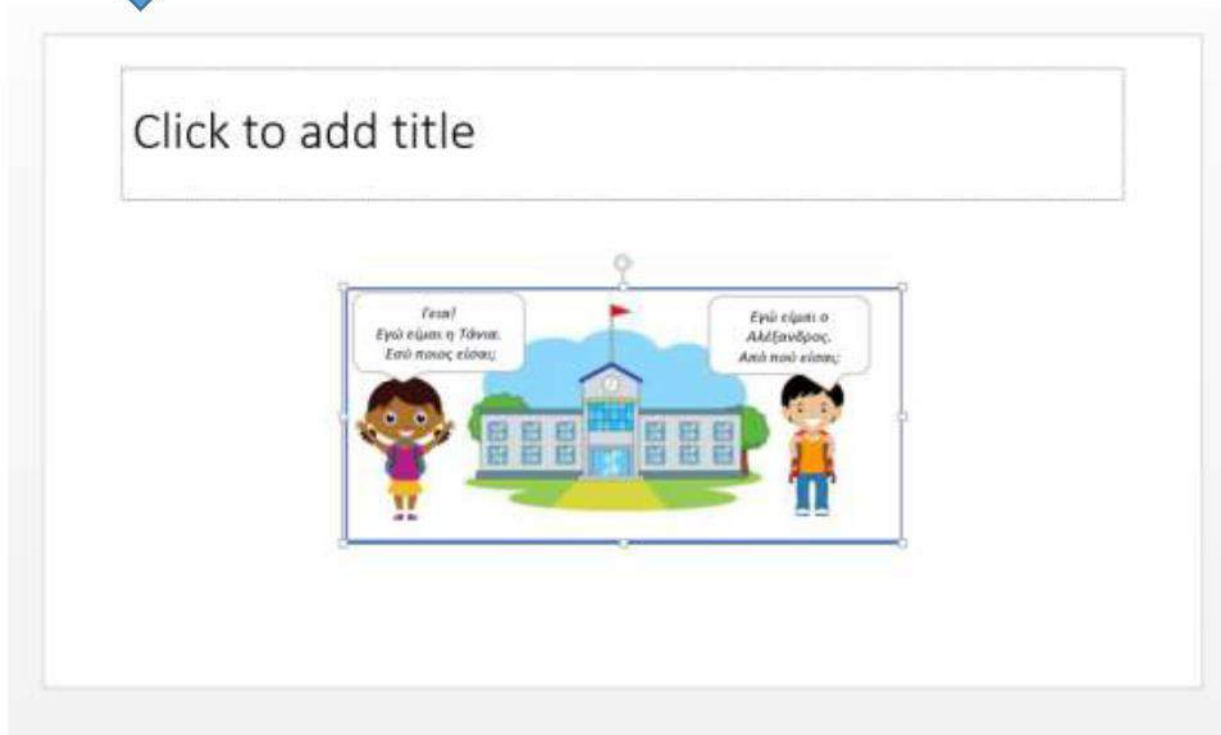


4. Click on the option Pictures

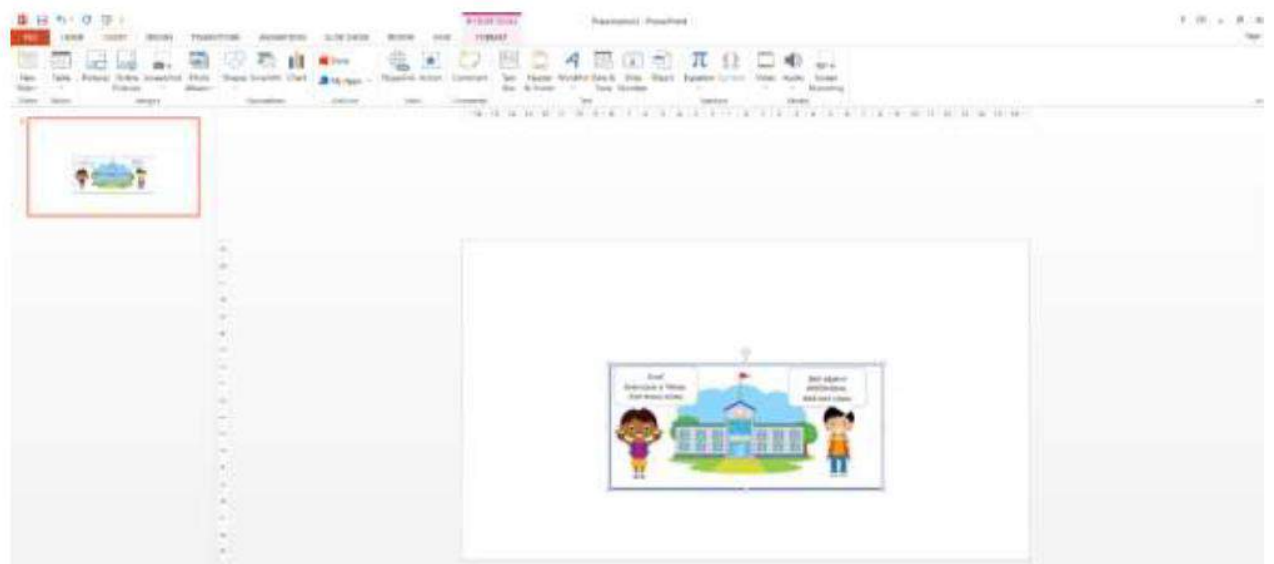


and select the picture you want to add from your computer

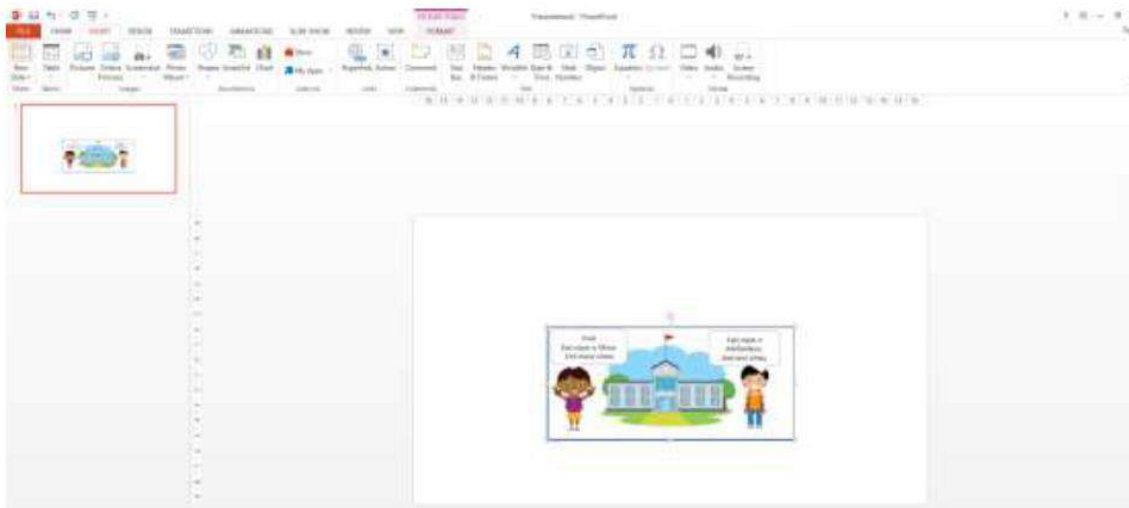




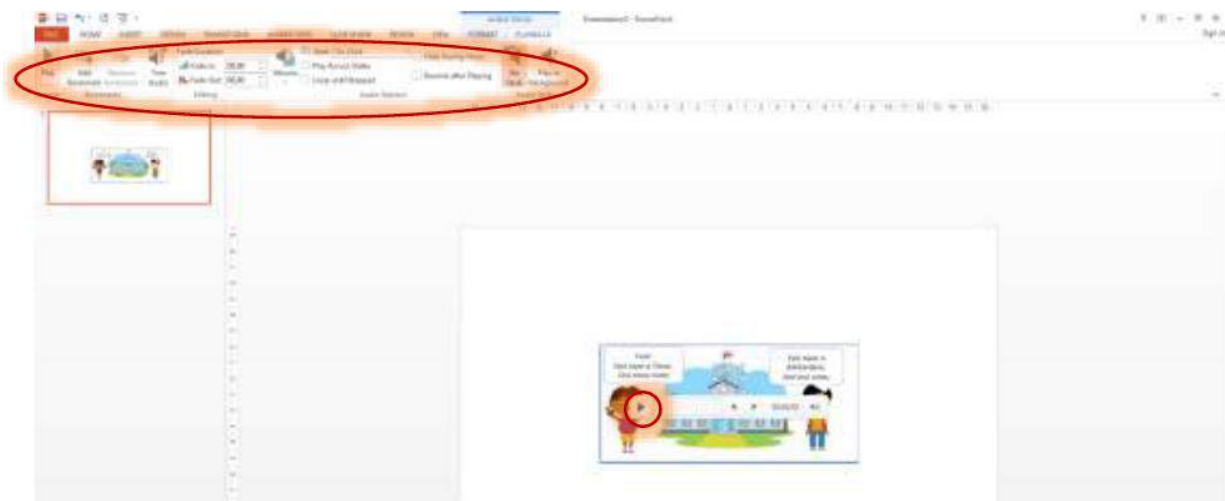
6. Select the photo and go to the INSERT option from the ribbon



7. Select Audio and click on the option “Audio on my PC”



8. You can view the audio options on your ribbon and click on the PLAY button to listen to your recording.



References

Robin, B. R. (2008). Digital storytelling: A powerful technology tool for the 21st century classroom. Available at:
<http://digitalstorytellingclass.pbworks.com/f/Digital%2520Storytelling%2520A%2520Powerful.Pdf>

Unit 5 - Production of multimedia for learning

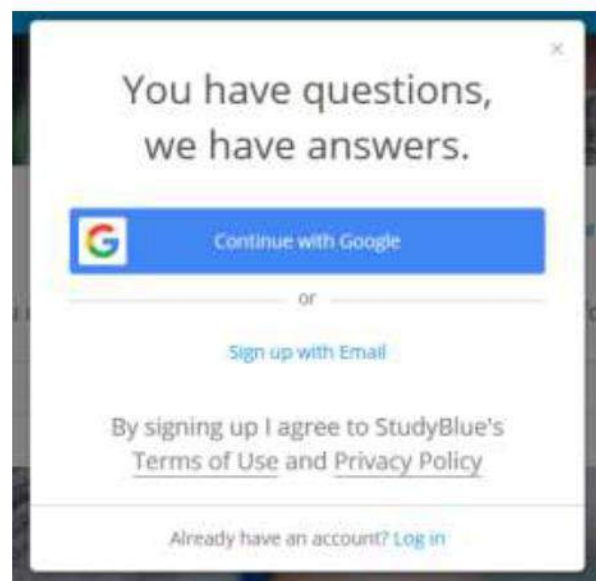
Developed by: Ourania Miliou / Project Manager and Researcher / CARDET

4.5.1 Studyblue Online Software: Creation of flashcards

www.studyblue.com



Click on the Sign Up button. You can choose to sign up with an email or continue with Google.



Select the "I'm a teacher" option.

Which best describes you?



"StudyBlue is great for studying. I love the study guides, flashcards and quizzes. So extremely helpful for all of my classes!"
 Alice, Arizona State University

I'm a Student
in classes, earning grades

I'm a Teacher
Teaching classes, giving grades

I'm a Lifelong Learner
Certifications, hobbies

Fill in the blanks with info on "What school you teach at?"

What school do you teach at?

1

eg "University of Michigan"

2

Enter information about your school.

What class do you teach?

2

eg "Biology 102"

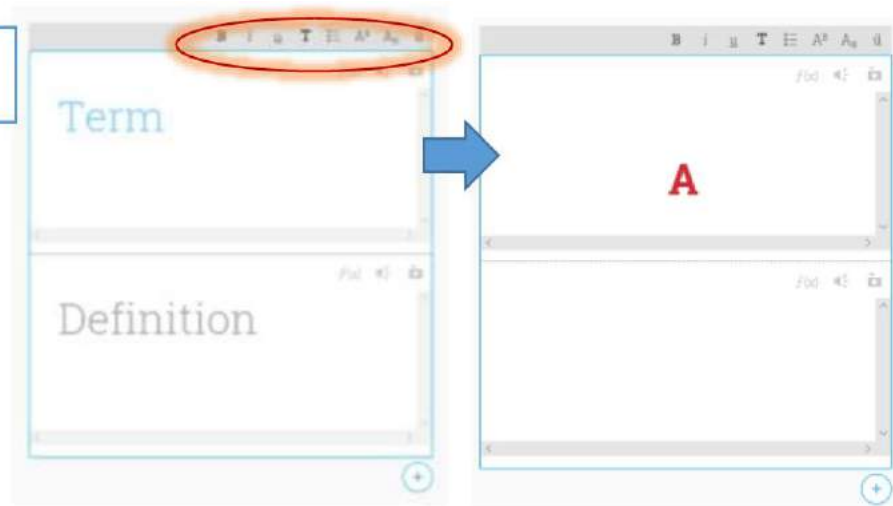
Enter information about your class (subject, department etc.). You can skip this info if you don't want to share.

Enter information about you. You can skip this info if you don't want to share.

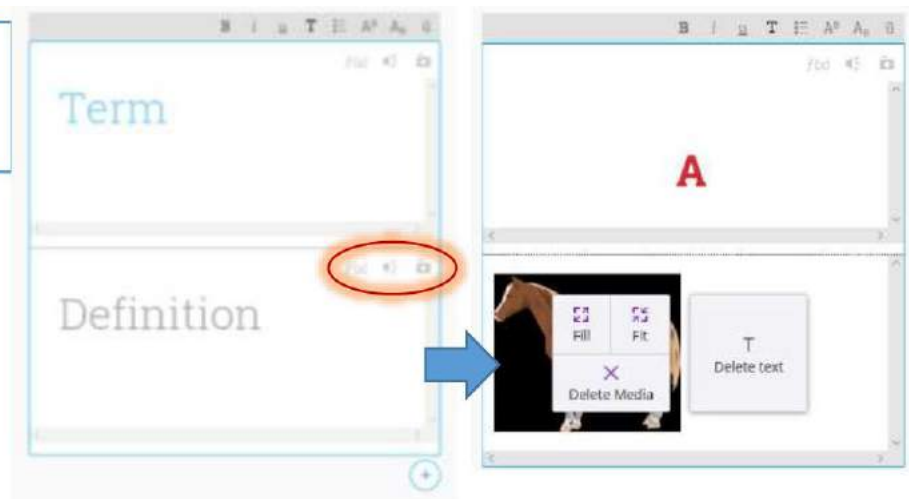
Select the “Make cards” option

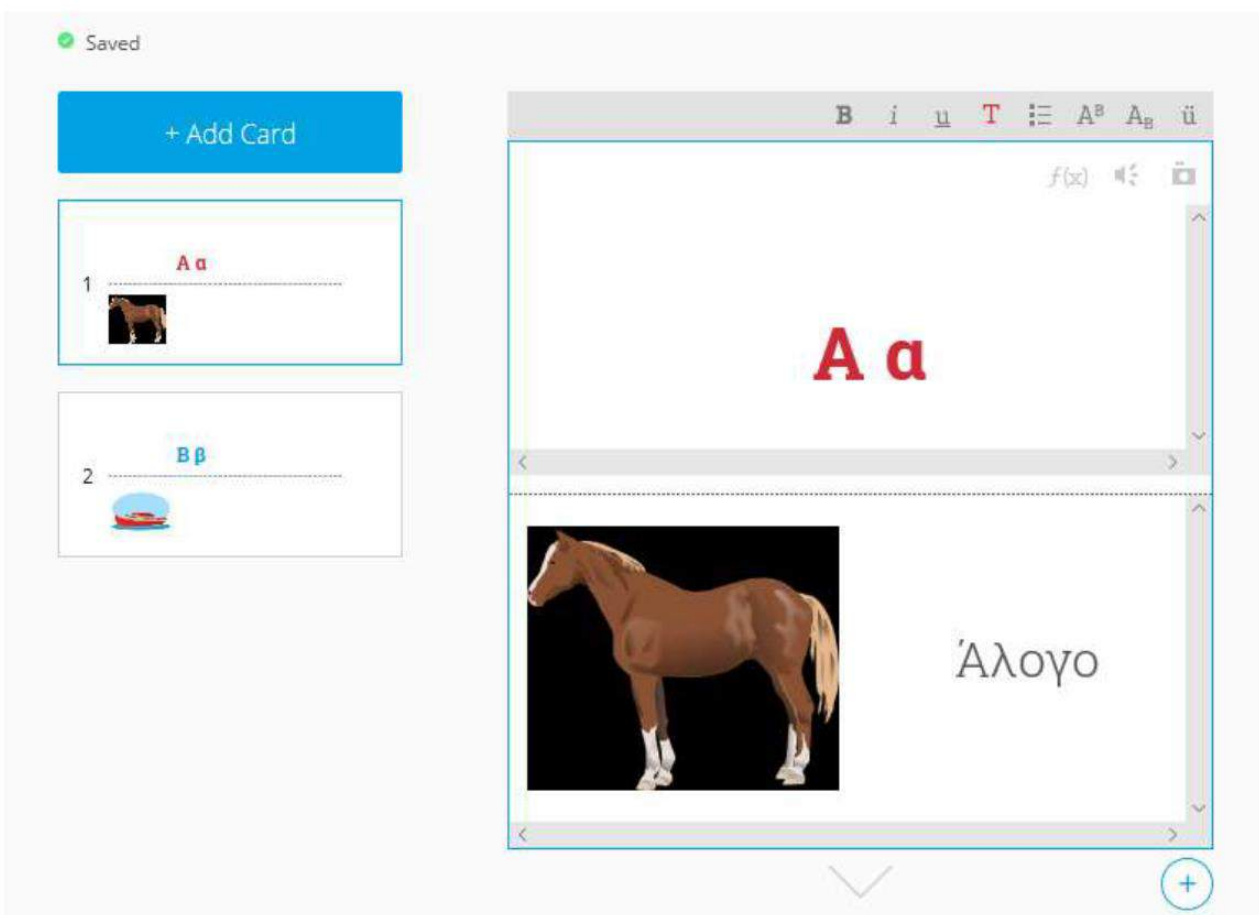
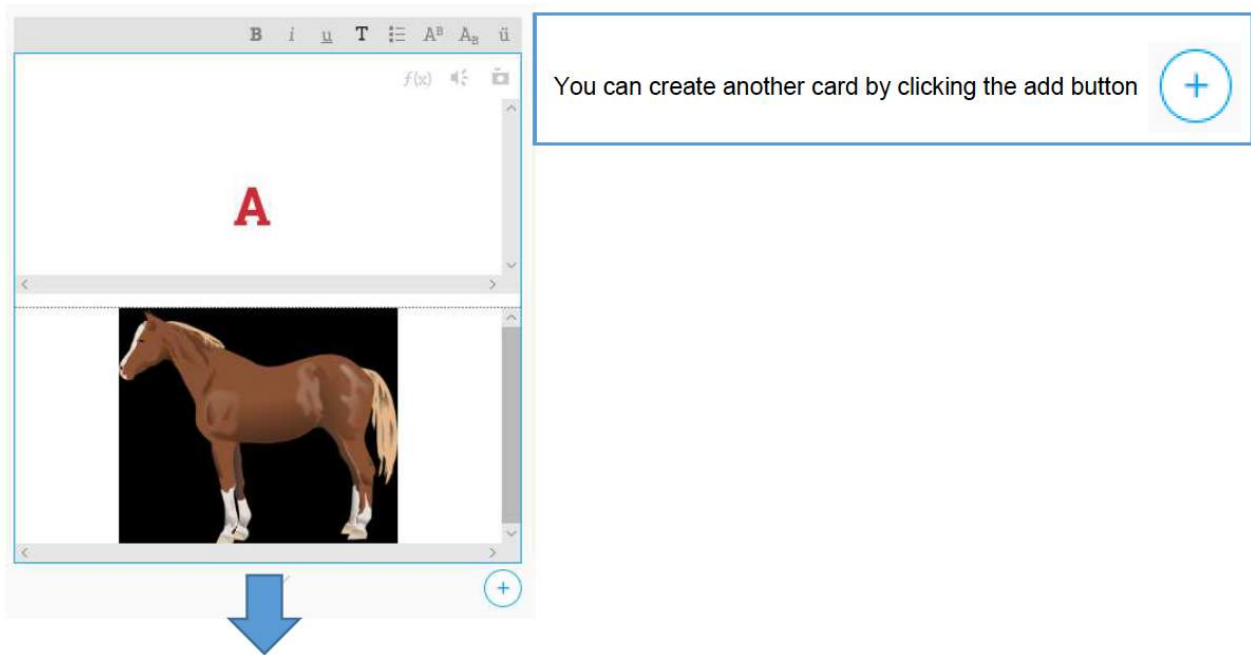



You can use the top ribbon to edit the font.



Apart from letters you can also add images and audio recordings through the drag n' drop option.





 Save and Exit

➔

Settings

Title

Location

Privacy

Public ▼

Cancel

Save

Give a title to your project

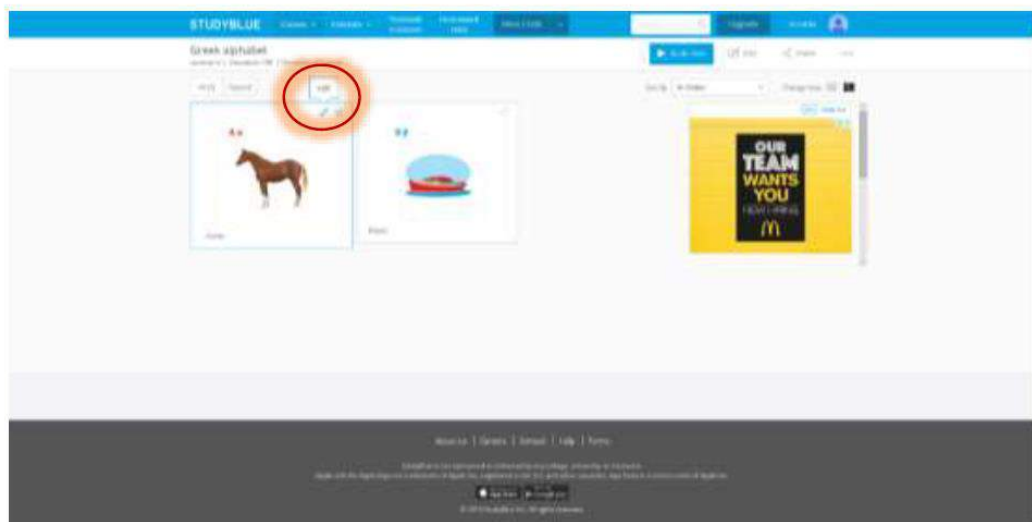
Location: Give the name of the class (Choose: Add it!)

Department: Education

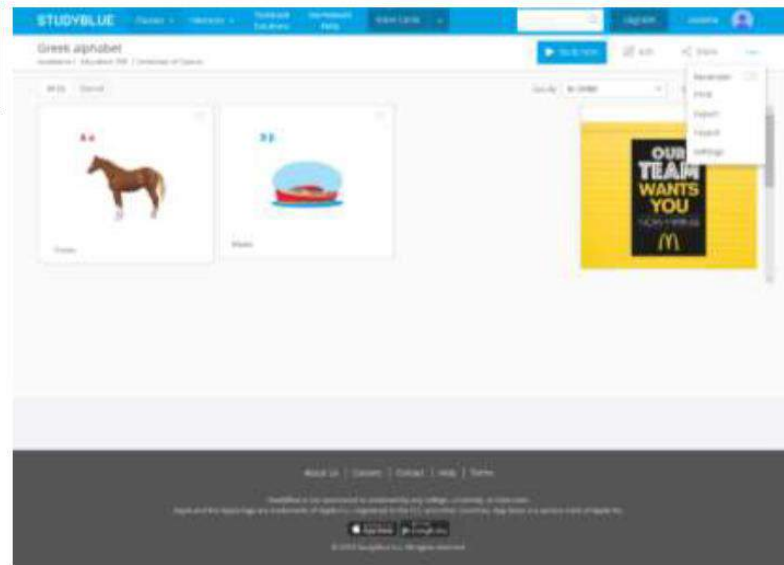
Class: Add a class number

Instructor: Your name

You can edit your flashcards by clicking on the Edit button on the upper right corner of each flashcard.



You can print the flashcards by selecting the Print option.



Studyblue gives you two options for printing. The first is to **Print as review sheet** and the second is to **Print as flashcards**. You can select which best fits your needs.



4.5.2 PurposeGames: Creation of online games

www.purposegames.com

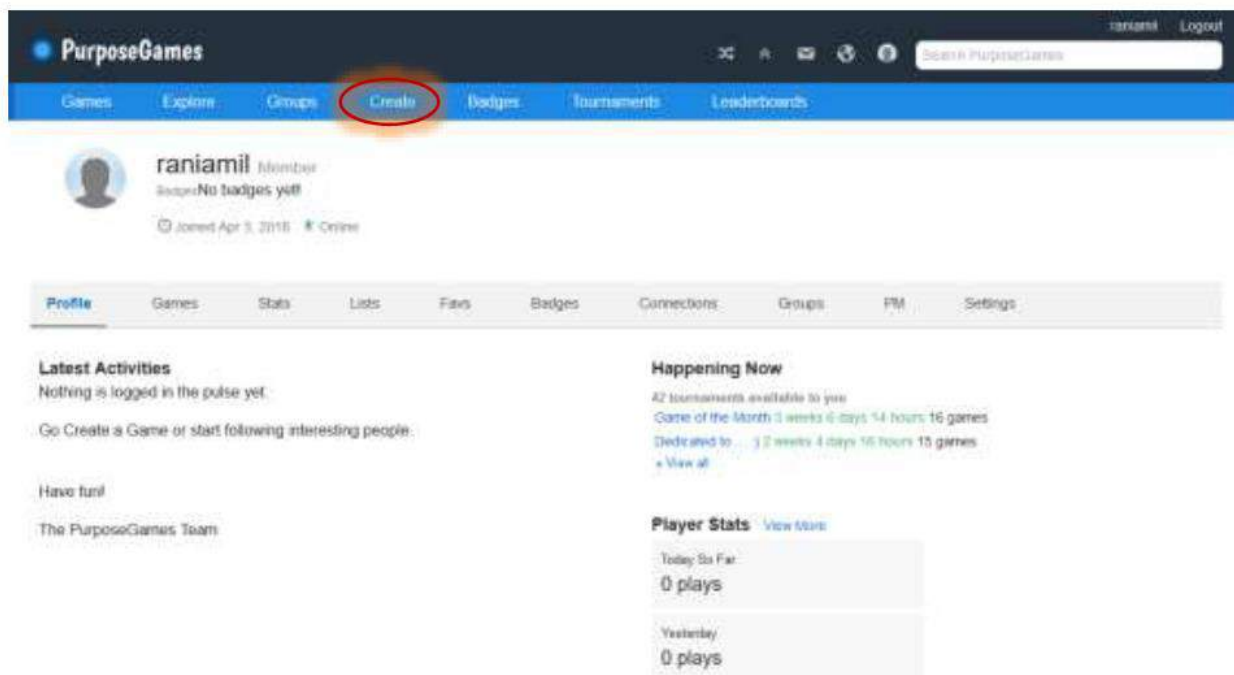
Select the Login option to register and gain access to the software.

The screenshot shows the PurposeGames website interface. At the top, the 'Login' button is highlighted with a red circle. Below the navigation bar, the 'New User' registration form is displayed. The form includes the following fields and elements:

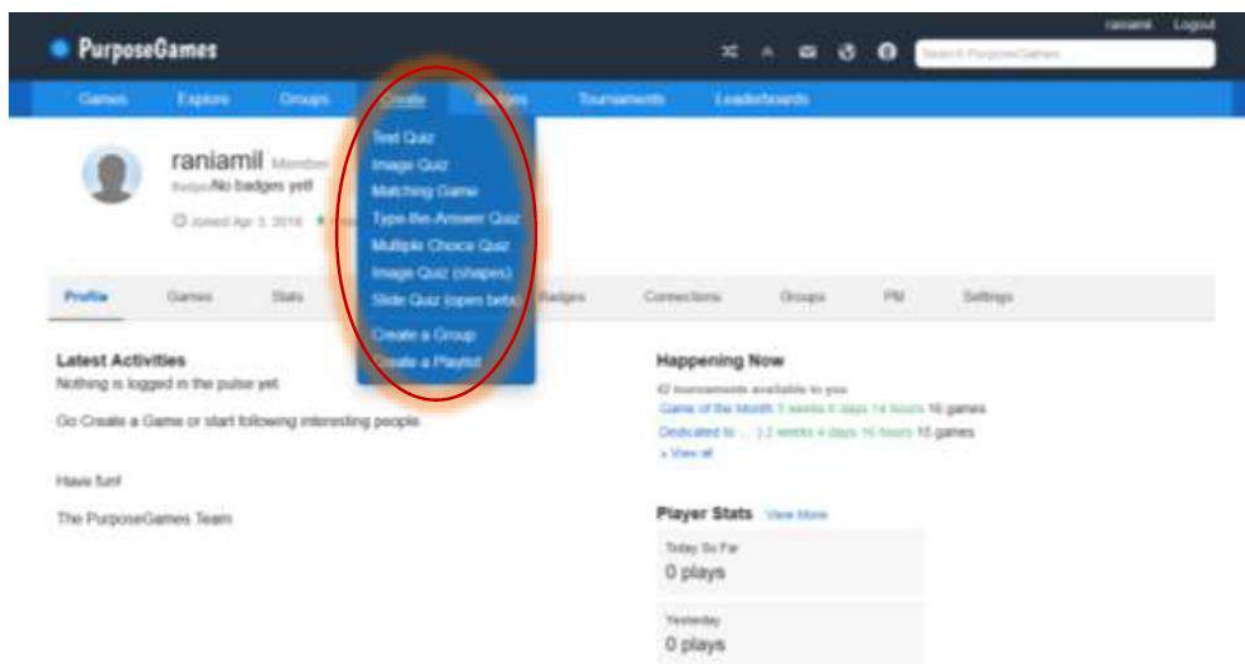
- Pick a Login Name:** A text input field containing 'roniam1'.
- e-mail:** A text input field containing 'ronia.mir@gmail.com'.
- Password:** A password input field with masked characters.
- Password Again:** A second password input field with masked characters.
- I agree to the terms of service:** A checkbox that is currently unchecked.
- I'm not a robot:** A CAPTCHA verification area.
- Register:** A blue button at the bottom of the form.

After you register you will receive a **confirmation email**. You will need to follow the link suggested in your email in order to activate your account.

As soon as you activate your account you will see the following page. In order to create your own learning materials you should select the “Create” option from the ribbon.



As soon as you select the “Create” option you can choose which type of game you would like to create from the drop-down menu.



If you select the “matching game” you will see this webpage. Here you will find the terms and conditions when creating your games. In order to proceed you will have to agree with them and click on the respective box. Then select the option “Start Creating!”

PurposeGames Home Games Explore Game Create Help Tournaments Feedback Search PurposeGames Register Login

Create a Game

Terms and Conditions for Game Creators

- You as game creator will take on full responsibility of the game you create and the content of it. You cannot upload copyrighted material and should you do so your game will be removed and game creation privileges be revoked. Neither PurposeGames.com nor its owner will take any responsibility for your game content.
- You as game creator can not charge anyone for playing any of the games you create here and will not receive any implicit or explicit compensation from the owner of this site or anyone else, from creating games here or having helped in making visitors play or create games at this site.
- The games created at this site may not be removed from the site and setup elsewhere.
- You may not create a game containing offensive material. Any game containing such material will be removed from the site without warning, and may lead to suspension of your user account.
- At any time, the owner of purposegames.com can and will exercise the right to remove any game without having to give a reason for doing so.
- All games created at purposegames.com may be used to promote this site in form of screen shots or described in words at any time, anywhere without consulting you as the game creator first.
- The main disclaimer of this site applies at all time.

☒ I agree to the terms and conditions as stipulated in the agreement

[Start Creating!](#)

Get Inspired

A few samples of games by our members

- Middle East Political Map**
by Mr. Prober
Played 96,161 times
- Haiti**
by wally
Played 1,294 times
- The U.S.A. in 1883**
by Horenwold
Played 4,290 times
- Where is California**
by Nemo
Played 2,840 times

You can choose a number of different options, such as Text quiz, image quiz, matching quiz etc.



Create a Matching Quiz

This is a really simple but addictive type of quiz.

Match the items in the columns with each other. [Go create!](#)

You can select the “Matching Game”.

You can choose a title for your game, the category to which your game is related and the number of columns you would like to create. Also, you can add a description of your game, tags and an image.



MODULE 5 - Teaching non – native language students: methods and tools

This Module is designed to provide teachers with useful methods and tools in teaching non – native language students. It is structured into four separate Units that unfold the content progressively, from a general overview of the topic to specific practical teaching and pedagogical methods and tools.

Learning Objectives

After the completion of this module, the learner should be able to:

1. Identify migrant and refugee student's needs and difficulties in classroom and at school.
2. Contribute to the creation of a safe, non – discriminatory school environment that embraces multiculturalism and diversity.
3. Ensure the right to education for all his/her students, by creating a classroom and a school that see beyond the origin of its members.
4. Use specific methods and tools to manage a multicultural classroom/school and contribute to the improvement of migrant and refugee students' performance.

Unit 1 - Migration: Trends and Facts

Developed by: Four Elements

5.1.1 Basic Concepts and Definitions

5.1.1.1 What is migration?

“The movement of a person or a group of persons, either across an international border, or within a state. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes. It includes:

- *Migration of refugees*
- *Displaced persons*
- *Economic migrants*
- *Moving for other purposes, including family reunification.”*

Source: International Organization for Migration

5.1.1.2 Migrant or Refugee

- Are they different or identical terms?
- What are the common characteristics of migrants and refugees?
- What are their main differences?

Activity: Do you know the similarities and differences of the two terms?

"A migrant is 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 of the movement are*
- *What the length of the stay is."*

Source: International Organization for Migration

"A refugee is a person who, owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinions, 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."

Source: Convention Relating to the Status of Refugees (1951), and Protocol of 1967

Activity: Why do we need to differentiate the two terms?

5.1.1.3 Migrant or refugee? Why is it important to distinguish the terms?

Refugees are people who cannot return to their country because of proven reasons related to fear of persecution, conflict, violence or other events that have undoubtedly harmed public order. They are therefore entitled to apply for international protection.

Source: Office of the United Nations High Commissioner for Refugees (UNHCR)

Refugees are a recognized and protected by international law group of people.

Undoubtedly, all people moving away from their country deserve full respect for their human rights and dignity. However, referring to refugees on other terms, can set their safety and life in danger.

Source: Office of the United Nations High Commissioner for Refugees (UNHCR)

Link to video: DevExplains: Refugee vs. migrant -

<https://www.youtube.com/watch?v=EOHMBKpg1hU>

5.1.2 Why do people migrate?

Push factors - They push people to move from a specific region.

Pull factors - They attract people to move towards a specific region.

Activity: What can be included in these factors?

Push factors

Social

- Inadequate education
- Insufficient health service
- Insufficient public service

Financial

- Unemployment
- Low income
- Working conditions

Political

- Persecutions
- Conflicts
- War

Environmental

- Environmental degradation
- Climate change

Pull factors

Social

- Satisfactory health and education system
- Social benefits

- Quality of life

Financial

- Job opportunities
- Sufficient earnings and working conditions

Political

- Democracy
- Respect on human rights

Environmental

- Resilience to natural disasters and climate change
- Environmental policies

Activity: Bearing in mind the above push and pull factors, which countries do you think motivate the population to migrate, and which attract immigrants? What differentiates these countries?

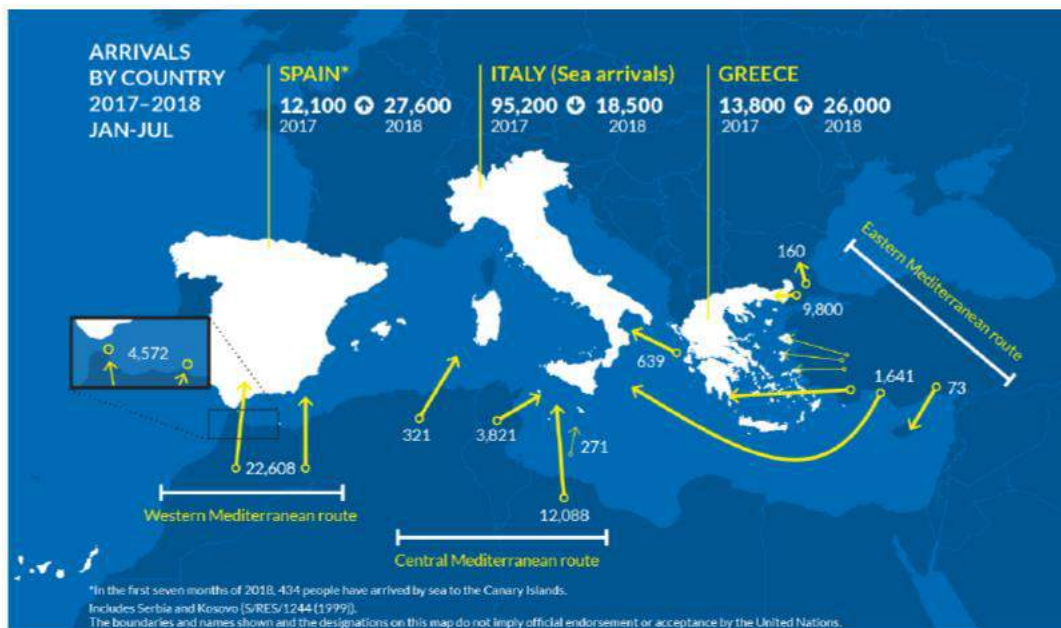
Link to video: UNHCR Global Trends 2017 Report
<https://www.youtube.com/watch?v=1MGRB5ZmKpU>

Activity: Being a refugee for a moment. It might be difficult for us to imagine how the life of a refugee is. However, for tens of millions of refugees around the world, this is their reality.

What would you take with you?

Link to video: What They Took With Them
https://www.youtube.com/watch?time_continue=3&v=xS-Q2sgNjI8

5.1.3 Migration in Europe



5.1.3.1 Why now?

Link to video: The European Refugee Crisis and Syria Explained

https://www.youtube.com/watch?v=DTPy_3V6B1E

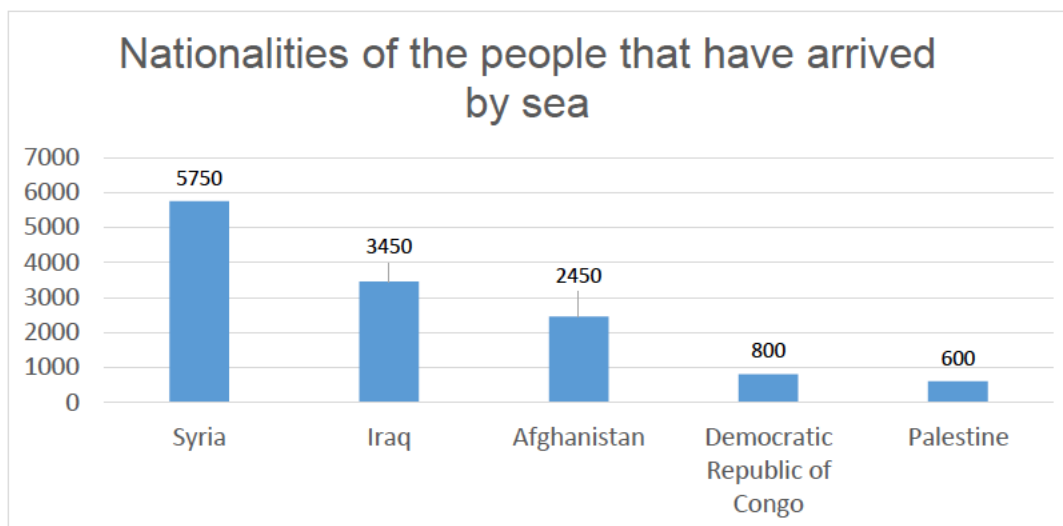
5.1.3.2 The position of Greece

The arrivals of migrants / refugees in Greece have increased by 88% in the first half of 2018, compared to 2017.

	By land	By sea
Jan. - Jul. 2017	2300	11500
Jan. - Jul. 2018	9800	16200

Source: Office of the United Nations High Commissioner for Refugees (UNHCR)

5.1.3.3 Demographic data regarding people that have arrived during 2018



Source: Office of the United Nations High Commissioner for Refugees (UNHCR)

Activity: Why these countries? In which way are they related to the push factors mentioned above?

But most importantly...



Dead and missing

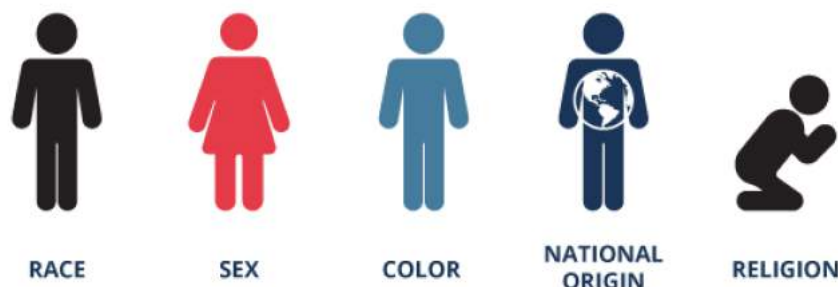
38 (2017)  99 (2018)

(Data for Jan. – Jul. of each year)

Source: Office of the United Nations High Commissioner for Refugees (UNHCR) (2018)

5.1.3.4 Effects on society

- New ideas, new skills, new perspectives
- Creation of a multinational society ➡ understanding, acceptance and harmonization with other cultures, habits and customs ➡ widening of social and personal horizons
- Social diversity ➡ mutual respect and solidarity
- Contribution to the aging European population
- Loss of national / cultural identity
- Racial discrimination and unequal treatment
- Racism and xenophobia
- Violence (physical, verbal, psychological, etc.)



5.1.3.5 Effects on economy

Unclear results on the long-term impact on host countries' economies.

In which way do you think domestic and European economy can be affected by the influx of migrants and refugees?

On the one hand...

(short-term)

- Strengthening entrepreneurship

- Reducing structural and cyclical unemployment
- Covering deficiencies in the labour market
- Renewing workforce

On the other hand, ...

(short-term)

- High cost of integration of new incomers (depending on their motives, e.g. economic migrants, refugees, etc.)
- Reducing average wages
- Enhancing competition in the labour market

The long-term benefits for economy are to be realized within a period from 9 to 19 years.

- The higher the investments in the early stages of the arrival of migrants and refugees, the greater the long-term benefits
- Annual GNP growth may reach up to 1.4%

Activity: The effects that have been presented refer to the host countries. What are the effects for the countries that are pushing their citizens to abandon them? Do you know?

5.1.4 Migration and children

5.1.4.1 In the world

52% children - In 2017, the children were just over half of the population who left their country.

173,800 children found unaccompanied or separated from their family - This optimistic estimate for 2017 takes into account the new applications for asylum, old asylum seekers and refugees

5.1.4.2 Effects on psychological level

- Psychological traumas
- Fear, insecurity and anxiety about the future
- "Childhood loss"
- Low self-esteem
- Introversion
- Negative attitude, usually towards school and its members
- Aggressive attitude as a result of repressed anger, fear etc.

Children who migrate, basically "mourn" in the host country. They mourn for:

- what they left behind
- the people they lost
- what they have been through. Things that have marked their lives forever.

5.1.4.3 Effects on a social level

- Economic problems and social exclusion → Continuous insecurity and hesitation
- Bad living conditions with an impact on children's school life
- A cautious or even negative attitude from society and school community members

5.1.4.4 Children with migrant background in host societies



Link to video: Refugee education in crisis: three standout statistics

<https://www.youtube.com/watch?v=OQcpG8OCG2U>

References

- Collier, P. (2013), Exodus: How Migration is Changing our World, Oxford University Press, New York.
- IOM, Key Migration Terms available here
- Kanacs, D. and Lecca, P. (2017), Long-term Social, Economic and Fiscal Effects of Immigration into the EU: The Role of the Integration Policy, JRC Working Papers in Economics and Finance, 2017/4, doi:10.2760/999095.
- UN General Assembly, New York Declaration for Refugees and Migrants: Resolution adopted by the General Assembly on 19 September 2016, available here.
- UNHCR, Convention and Protocol relating to the Status of Refugees, available here
- UNHCR, Desperate Journeys: Refugees and Migrants Arriving in Europe and at Europe's Borders: January – August 2018, available here

Videos YouTube:

- DevExplains: Refugee vs. migrant: <https://www.youtube.com/watch?v=EOHMBKPg1hU>
- UNHCR Global Trends 2017 Report: <https://www.youtube.com/watch?v=1MGRB5ZmKpU>
- What They Took With Them: https://www.youtube.com/watch?time_continue=3&v=xS-Q2sgNjl8
- The European Refugee Crisis and Syria Explained:
https://www.youtube.com/watch?v=DTPy_3V6B1E
- Refugee education in crisis: three standout statistics:
<https://www.youtube.com/watch?v=OQcpG8OCG2U>

Unit 2 - Promoting Inclusion: Kicking Racism out of Schools

Developed by: Four Elements

5.2.1 Racism in the school environment

5.2.1.1 Expressions of racism in education

1. In structure and organization of education

- Content of the training program
- Limited allocation of resources to implement relevant practices
- Absence of mother tongue language teaching programs and Greek as a second language

Activity: Other expressions of racism in the structure and the organization of education?

2. In local educational communities

- Operation of minority schools without a relevant ministerial decision
- Illegal placement of students in lower classes
- Tolerance or/and involvement of local actors in the above practices

Activity: Other expressions of racism in the local educational communities?

3. School practices and procedures

- Avoiding contact with parents or caretakers
- Ignorance or deliberate neglect of the specific needs of some students
- High or unreasonable demands from all students, without taking account any specific circumstances
- Unjustified rejection to enrol a child in a school

Activity: Other expressions of racism in school practices and procedures?

4. Beliefs, attitudes, and behaviours of teachers

- Sticking to stereotypes
- Assessment of students based on criteria that do not meet the special characteristics of some students (due to external factors)
- Effort to discipline and behave

Activity: Other expressions of racism on the teachers' attitudes?

5.2.1.2 Personal experiences

Activity: As a teacher / member of the school community, have you encountered racism or discrimination in class and / or in school?

5.2.1.3 The role of the family

Link to video: Kids speak their minds about race:

https://www.youtube.com/watch?time_continue=1&v=9OKgUdQF-Fg

Activity: In which way do you think that the parents' behaviour affects the behaviour of their children?

Approaching parents

- Increasing communication with the parents of all children, regardless of race, culture, social class, etc.
- Informing parents on the school system and procedures, as well as their rights and obligations
- Using simple language to be fully understood by everyone
- Using interpreters and cultural mediators, if possible

Activity: How can the approach towards parents be varied, depending on the circumstances?

5.2.2 Diversity as a source of inspiration

5.2.2.1 How different are we after all?

Link to video: Are We All Related?

https://www.youtube.com/watch?time_continue=1&v=mnYSMhR3jCI

5.2.2.2 Diversity as a virtue

Sources of diversity

- Ethnicity / nationality
- Religion
- Physical and mental abilities
- Social class
- Cultural differences
- Sexual orientation

Activity: What other sources of diversity can arise?

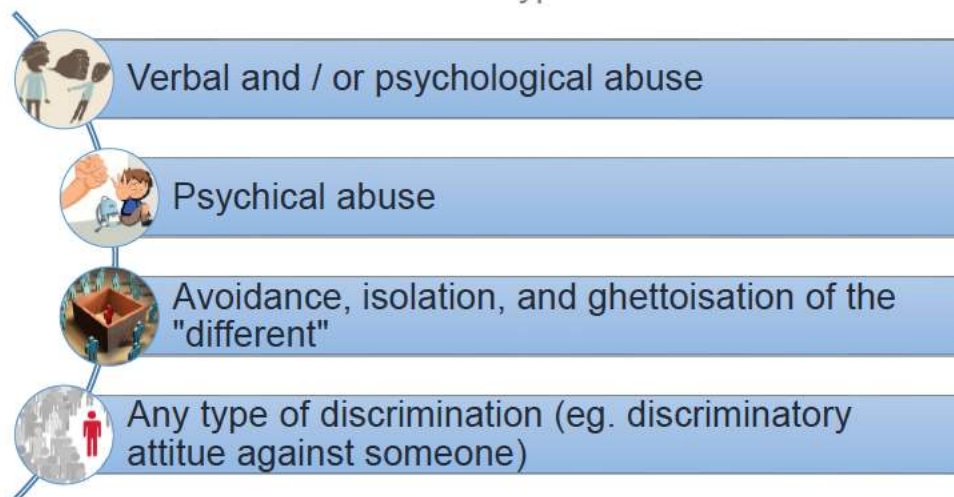
5.2.2.3. Diversity at school is a virtue

Activity: Which are the virtues that the recognition and the acceptance of diversity can result to, regarding:

- children characterized by diversity
- children who belong to the majority
- the whole school community

5.2.3 The role of the teacher and the school staff

Possible types:



5.2.3.1 Identifying racist behaviour

Activity: Do you think that you are ready to identify and face racist behaviour within the school environment?

- If so, how did you prepare yourself for that? Which methods do you use to deal with it?
- If not, what do you think you will need to prepare yourself?

5.2.3.2 What we need to know

- The role and importance of mother tongue and culture in shaping a person's identity: linguistic, cognitive, emotional, social, cultural, etc.
- The role of mother tongue in learning another language, as well as teaching in general
- Different teaching approaches for heterogeneous classes
- The importance of producing additional material, suitable for efficient teaching in non-homogeneous classes

E. The difficulties that the students who have a different mother tongue face at school and inside the classroom, which are not due to their inherent weaknesses but to external factors (e.g. difficulty in adapting, language barriers, lack of support)

F. The expectations of the teachers and the rest of the school staff

5.2.3.3 Integration of children with immigration background

Whenever is possible, we have to highlight:

- The intercultural dimension of each subject that need to be taught
- The basic principles of intercultural education

Whenever is possible, we should provide education regarding:

- Solidarity
- (Intercultural) respect
- Opposition to nationalistic thinking and attitudes

5.2.3.4 Creation of a friendly school environment that aims to:

1. **An experiential approach** to cognitive objects
2. Promotion and acceptance of the components of **the identity of a minority**
3. **Inclusion** of minority families in daily school routine
4. Schools **open** to society

5.2.4 Workshop

What initiatives, activities and practices could be adopted in the classroom and in schools, in general, in order to achieve the above four objectives? Based on your experience, are they already implemented or can they be put in practice?

Why is diversity not enough to reach real integration in schools?

Link to video: Why diversity is not enough to reach real integration in schools: Prudence Carter at TEDxStanford: https://www.youtube.com/watch?time_continue=6&v=0QakBLcldTQ

References

- Αθανασίου, Λ., Αλλόγλωσσοι μαθητές σε μονόγλωσσες τάξεις: προβλήματα διδασκαλίας της γλώσσας και επικοινωνίας στην τάξη, University of Ioannina.
- Ζάχος, Δ. Θ., Αντιρατσιστική, Αντισεξιστική και Διαπολιτισμική Εκπαίδευση, Ενότητα 7: Πολιτισμός και Εκπαίδευση, Aristotle University of Thessaloniki, Department of primary education, Open courses, available here.
- Videos YouTube:

- Kids speak their minds about race:
https://www.youtube.com/watch?time_continue=1&v=9OKgUdQF-Fg
- Are We All Related?
https://www.youtube.com/watch?time_continue=1&v=mnYSMhR3jCI
- Why diversity is not enough to reach real integration in schools: Prudence Carter at TEDxStanford: https://www.youtube.com/watch?time_continue=6&v=0QakBLcldTQ

Unit 3 - Non-native Language Students in Greek Primary Schools

Developed by: Four Elements

5.3.1 Schools today and modern trends

5.3.1.1 Foreign and non-native language students

In both cases, the students:

- Come from third countries
- Face social exclusion and often racist and aggressive behaviours
- Have difficulty adapting to the school environment because of their diversity

Foreign students:

- Are likely to know, to a certain extent, the language or even the living conditions / habits of the society
- They have already lived in the country for some time, especially during their childhood, so they may have already developed friendly relationships

Non-native language students:

- Have no linguistic contact with their classmates or other members of the school community and society
- They are in a completely new environment and the only contact they have is with their family and their community

5.3.1.2 Students with migratory/refugee background

The situation in Greece (school year 2017-2018, all levels of education) *

Students in Hosting Structures for Refugee Education	Students in reception/preparatory classes	Students in schools that do not have reception/preparatory classes	Total amount of refugee/immigrant students
2026	5291	700	8017

* The number is part of the estimated 10,000-12,000 population of school-age refugee minors during the school year 2017-2018. The rest is estimated as follows: approximately 2,000 minors in certain areas of the eastern and northern Aegean islands did not have access, during the school year 2017 – 2018, to compulsory education and about 2,000 unaccompanied minors, mainly in the 15+ age category, did not participate in compulsory education.

School performance of students who speak a different language



Performance of students in math and reading

Source: OECD, *Helping Immigrant Students to Succeed at School*, 2015.

The performance of students at school is influenced by:

External factors

Internal factors

Activity: What is your personal experience regarding the difference in performance among native students and students who speak a different language?

5.3.1.4 External factors

Social characteristics of the community/ family, they belong to:

- Social class
- Nationality
- Educational and cultural background of their parents
- Inadequate language skills

Internal (regarding school) factors

- Teachers' attitudes and expectations
- Acquaintance of students with the "school code"
 - Communication language
 - Expected behaviour

Activity: What else can be included in the external and internal factors?

According to data from the European Commission:

Students who drop out of school early in Greece (18 – 24 years old)

	2012	2015	Average in the EU (2015)
Local	8,2%	6,8%	10,1%
Foreign	41,4	24,1%	19%

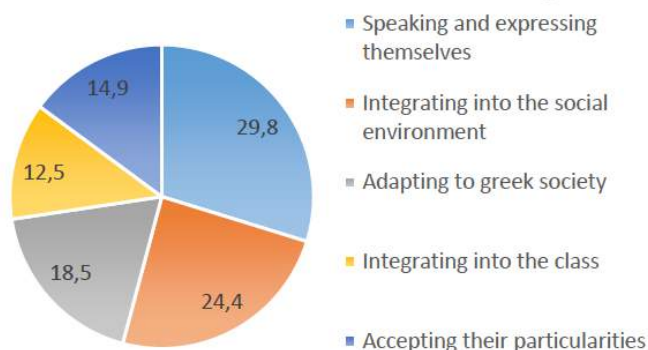
Source: European Commission (2016),
Education and Training Monitor 2016: Greece.

Activity: How do these data relate to what has been mentioned above?

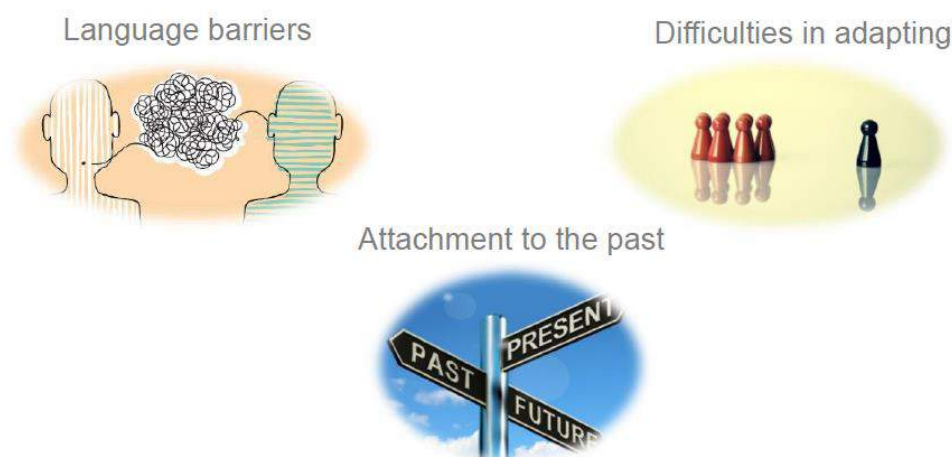
5.3.2 Difficulties for non-native language students inside the class and in school in general

5.3.2.1 Teachers' opinions

What are the basic difficulties / needs of immigrant children?



Main causes



5.3.3 Multiculturalism inside the class and in school in general

5.3.3.1 Every child's right to education

Link to video: Malala Yousafzai - The right to learning should be given to any child:

https://www.youtube.com/watch?time_continue=1&v=qu3aQMxkrc4

This right is safeguarded by multiple European and International Binding Documents, such as:

- Universal Declaration of Human Rights (Article 26)
- Convention on the Rights of the Child (Articles 28 and 29)
- Charter of Fundamental Rights of the European Union (Article 14)
- European Social Charter (revised) (Articles 7 and 17)
- Convention Against Discrimination in Education

- How do you think it should be defined?
- Should the definition be broad or more specific? Why?
- How is it ensured?

5.3.3.2 Taking advantage of diversity for the benefit of all

Link to video: Cultural Infusion Program on Dealing with diversity in the classroom - featured by

EuroNews https://www.youtube.com/watch?time_continue=1&v=B3GVnVYcRYU

Activity: Based on the examples from Australia and Belgium, as described in the video, how could we adjust similar actions to Greek data?

5.3.4 Food for thought

Who will eventually have to adapt to the conditions, the students or the education system itself?

Further questions:

- Are the good intentions of teachers enough?
- How effective is a school of "equal opportunities" in practice?
- What is the role of modern school in creating the conditions for acceptance and recognition of diversity and pluralism?

References

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- OECD (2015), Helping Immigrant Students to Succeed at School, available here.
- Θωμά, Δ. (2010), Σχολική Γνώση και Αλλοδαποί Μαθητές/τριες: Τα Προβλήματα και η Δυναμική μιας Πολυδιάστατης Σχέσης, Το Βήμα των Κοινωνικών Επιστημών, Τόμος ΙΕ, Τεύχος 57, σελ. 197 – 217, available here.
- Παυλής, Δ. (2016), Μετανάστες μαθητές: Προκλήσεις στην ελληνική εκπαίδευση, Πανελλήνιο Συνέδριο Επιστημών Εκπαίδευσης, 1079-1096, available here.
- Υπουργείο Παιδείας, Έρευνας και Θρησκευμάτων, Αυτοτελές Τμήμα Συντονισμού και Παρακολούθησης της Εκπαίδευσης Προσφύγων ΥΠΠΕΘ, Επισκόπηση Σχολικού Έτους 2017 – 2018, available here.

Videos YouTube:

- Malala Yousafzai - The right to learning should be given to any child:
https://www.youtube.com/watch?time_continue=1&v=qu3aQMxkrc4
- Cultural Infusion Program on Dealing with diversity in the classroom - featured by EuroNews
https://www.youtube.com/watch?time_continue=1&v=B3GVnVYcRYU

Additional sources:

- Council of Europe (1996), *European Social Charter (revised)*, available here.
- European Parliament, Council of Ministers, European Commission (2000), *Charter of Fundamental Rights of the European Union*, available here.
- UNESCO (1960), *Convention against Discrimination in Education*, available here.
- United Nations (1948), *Universal Declaration of Human Rights*, available here.
- United Nations (1989), *Convention on the rights of the Child*, available here.

Unit 4 - Teaching and Pedagogical Methods and Tools

Developed by: Four Elements

5.4.1 Models of Education for students that speak a different language

5.4.1.1 The assimilation model

Assimilation: The process in which people from different races and cultures collaborate, contrast and generally interact in a society, regardless of their origin.

Main principle: The nation is a whole, culturally and politically. Minority populations must be absorbed by the local culture, so that together they can shape a society.

Activity: What do you think are the positive and negative aspects of the assimilation model? Would you use it in a classroom/ school? Why yes / why not?

5.4.1.2 The integration model

Integration: The process of integration refers to the identification of groups with different cultural characteristics, as well as their ability to influence and accept influences from society, thus creating a new cultural expression.

In the educational sector, the integration model involves the creation of school programs that strengthen, educationally and culturally, students that speak a different language, helping them become part of both the school environment and the society in general

Activity: What do you think are the positive and negative aspects of the integration model? Would you use it in the classroom / school? Why yes / why not?

5.4.1.3 The multicultural model

Social cohesion can be strengthened, if the special cultural characteristics of minorities are recognized and a social framework is formed, so that all cultures coexist without putting the unity and cohesion of society in danger.

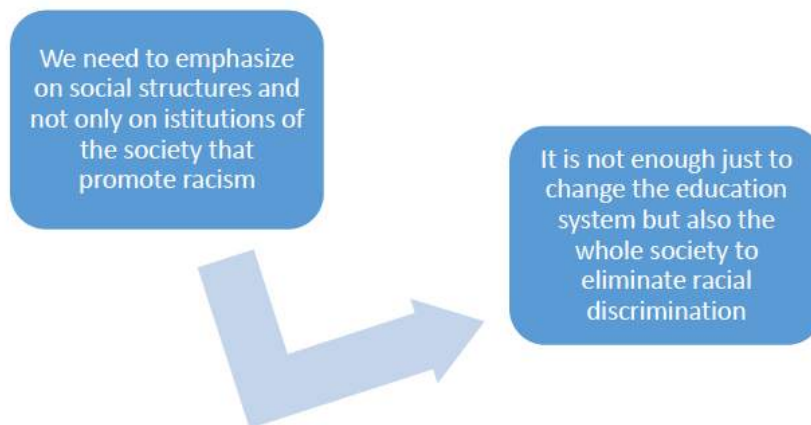
During education: the child must know his / her national culture so that he / she can improve his / her performance and have equal opportunities as the other students

How?

Creating educational programs based on the linguistic and cultural activities of minority students, in order to foster respect for people of different national, cultural, racial and religious backgrounds.

Activity: What do you think are the positive and negative aspects of the integration model? Would you use it in a classroom/ school? Why yes / why not?

The antiracist model



Aims

- Equality in education for all children, regardless of their racial origin.
- Providing equal opportunities for life, development and participation in society by the state.
- Empowerment and abolition of racist standards.

Activity: What do you think are the positive and negative aspects of the integration model? Would you use them in a classroom/ school? Why yes / why not?

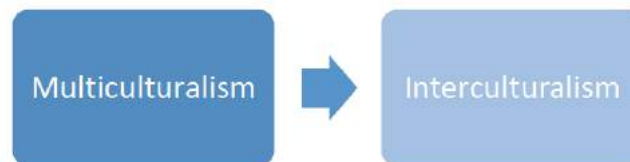
5.4.1.4 The intercultural model

It is based on three principles:

- The equality between cultures;
- The equality of the educational levels of individuals that have a different cultural approach;
- Equal opportunities.

5.4.1.5 Multiculturalism is a potential privilege

To make use of this privilege, we must ensure that cultures interact without losing their own characteristics.



Activity: What do you think are the positive and negative aspects of the intercultural model? Would you use it in a classroom/ school? Why yes / why not?

Activity: Compare and evaluate the five models.

5.4.1.6 Intercultural Education

- Intercultural education is a concept based on internationally recognized and fixed ideas such as:

- Freedom
- Justice
- Equality
- Equal rights
- Human dignity

- ✓ Recognizes the role that school can play **in shaping the standards and values of a democratic society** that respects cultural differences and pluralism.
- ✓ It seeks to **tackle all forms of discrimination in school and society** by promoting the democratic principles of social justice.
- ✓ It integrates into every school practice, policy, and entity to ensure the **highest possible academic performance for each student**.

Why is it important?

It can help students to:

- acquire the knowledge and skills, and to shape the necessary attitudes for living in a world of diversity
- be able to interact, negotiate, and communicate with people of different cultural backgrounds

Main principles

Education for

- Empathy: respecting and supporting the concerns and special characteristics of others
- Solidarity: offering equal opportunities and eliminating discrimination and inequality

- Intercultural respect: equal treatment of each cultural group and its traditions
- Opposition to nationalistic thinking: constructive dialogue and communication in order to address stereotypes and prejudices

Key Objectives



Implementation

Emotional approach - It allows students to discover the rich cultural traditions of their classmates
Approach based on the situation - Depending on the circumstances, students have the opportunity to interact and communicate directly with members of communities of different cultures.

Spiritual approach - Through educational activities, students can study and share information and experiences from different cultures and ethnic groups.

5.4.2 The role of the teacher

Link to video: Dr. James A. Banks--Founder of Multicultural Education:
https://www.youtube.com/watch?time_continue=2&v=wzK8Jj5WVo4

5.4.2.1 Adjusting the content

- Transformation of the school curriculum
- Approaching issues from a variety of cultural aspects
- Focusing on real facts and data

Activity: Can it be implemented in a classroom?

Suggestions: texts and sources from other cultures, relevant thematic units, inclusion of the cultural factor into all lessons

5.4.2.2 Building knowledge

Authors and researchers affect the way we learn. Intercultural education should:

- Cultivate critical thinking
- Take into account various approaches

Activity: How can it be implemented in the classroom?

Suggestions: exchanging stories and experiences from different approaches, rewriting / reviewing stories from the perspective of other characters, critical thinking during the study of school textbooks

5.4.2.3 “Educational equality”

- The goal is the success of each student
- Modification of teaching methods and tools in order to meet the needs of all students
- Incorporating community patterns of all students into teaching

Activity: How can it be implemented in the classroom?

Suggestions: discussion, group work and activities in classroom, continuous adaptation of the educational process to the needs that arise

5.4.2.4 Eliminating prejudices

- Strengthening positive attitudes towards different races and nationalities;
- Explaining the culture of prejudice and trying to limit it through practice;
- Integrating images and practices of different cultures into school daily routine.

Activity: How can it be implemented in the classroom?

Suggestions: images, texts, music, etc. from different cultures, information about the customs of other nations (e.g. festivals), speeches from relevant people in the classroom.

5.4.2.5 Strengthening school culture

- All school staff should be involved in order to ensure even results
- The goal is the equality between all students within the school environment
- Equality not only in educational opportunities, but in anything related to the school environment (e.g. right to express a personal opinion, participation in decision-making)

Activity: Can it be implemented in the classroom?

Suggestions: focus on students who are not identified with the majority culture, believe that each student can learn, pass the principles of equality across the school community through events, activities etc.

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Videos YouTube:

Dr. James A. Banks--Founder of Multicultural Education:
https://www.youtube.com/watch?time_continue=2&v=wzK8Jj5WVo4

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
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