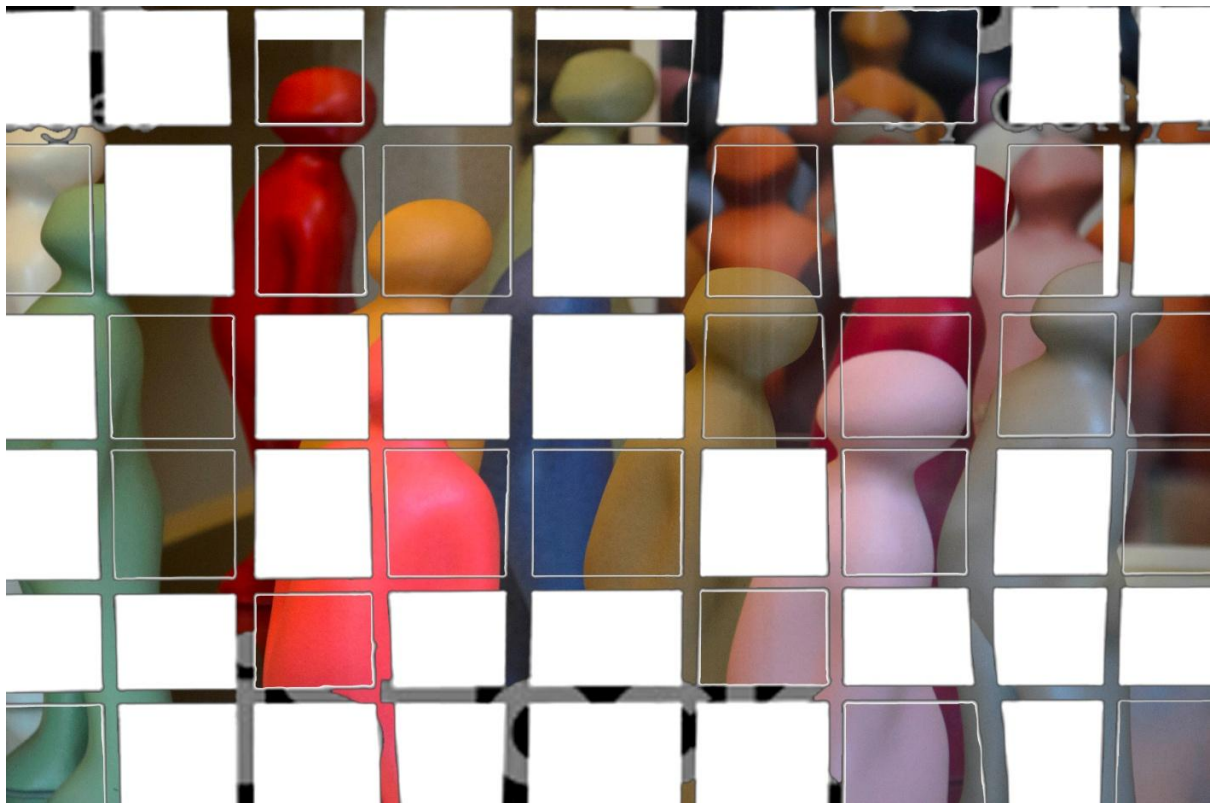


Citizenship Education Guidelines on European Integration in Schools



**Children's Identity and Citizenship in Europe
CiCe Jean Monnet Network, 2017**

CONTENTS

SECTION 1: INTRODUCTION

1a) The citizenship education guidelines

1b) The CiCe Jean Monnet Network

SECTION 2: GUIDELINES FOR SCHOOLS

Guideline 1: The inclusion of minority groups

Guideline 2: Identities and European citizenship

Guideline 3: Intercultural dialogue

SECTION 4: BIBLIOGRAPHY

SECTION 5: AUTHORS and CONTRIBUTORS

SECTION 6: ACKNOWLEDGEMENTS

SECTION 1: INTRODUCTION

1a) The Citizenship Education Guidelines

The contemporary world appears to be in a perpetual state of flux; changing continuously. Increasing globalization, the flow of goods, money, information and people across borders, is an important factor defining this change. Constant population mobility and the apparent collapse of the power of the nation-state and a commensurate retreat of the welfare state, affect changes in terms of both social composition and development. Add to this, concern over low levels of participation by young people in traditional democratic institutions, anxiety over rightwing and Islamic extremism and associated terrorist attacks, which help to inform an ongoing policy agenda in which the EU has advocated active citizenship and participatory democracy that take into account political, demographic and economic contexts.

Of particular focus in this guide are educational practices that aim to enhance capacity to participate in a plural European society. Europe's population is changing decisively which, in turn, necessitates and results in a transformation of Europe's educational processes. Although similar challenges are faced across Europe, there is no single European education system, and educational responses while reflecting European guidance (EU, Council of Europe) and policy, are determined at state level. Although Educational systems in the EU are increasingly responding to diversity,

encompassing students from different cultural, religious, linguistic and socioeconomic backgrounds, minority students still face barriers to fully accessing education and entry into the teaching profession. As a result, and in order to translate policy into practice, educational responses must seek ways of dealing with the challenges brought about by stereotypes, prejudice, and discrimination, including at an institutional level. To help ensure equality of opportunity, fairness and social justice, as well as social cohesion, these diverse groups must be included in, and be able to actively contribute to the society in which they live.

To this effect this guide attempts to capture the importance of citizenship education in including all students, and especially minority students, in school and teacher education. It does so by examining both the challenges faced by European educational systems and examples of best practices, but notes that challenges and educational responses are reflected differently according to each country's social reality.

1b) The CiCe Jean Monnet Network

The CiCe Jean Monnet Network (2014-17) has been funded by the European Commission as part of the Erasmus+ programme. Jean Monnet Networks foster the creation and development of consortia of international players in the area of European Union studies in order to gather information, exchange practices, build knowledge and promote the European integration process across the world.

The CiCe Jean Monnet Network is a consortium of universities with interest in how and what people learn about their society, a partnership that grew

out of the CiCe Erasmus Academic Network, which had been in existence in various forms since 1998 with the support of the European Commission. Closely related to the Network is the CiCe Association, an independent body of individuals and institutions with academic and practical focus on citizenship education and identity formation in young people in Europe and the world.

The CiCe Jean Monnet network links 25 institutions in network from 17 states that are involved in training education professionals (teachers, social pedagogues, early childhood workers, youth workers etc) and concerned with citizenship education and the development of identities in young people.

Partners involved in the Network:

London Metropolitan University, UK (Coordinating university)

VIVES – Catholic University College, Belgium

Charles University in Prague, Faculty of Education, CZ

University of Tartu, Estonia

University of Helsinki, Finland

Ss Cyril and Methodius University in Skopje, FYROM

University of Augsburg, Germany

University of the Peloponnese, Greece

University of Patras, Greece

Eötvös Loránd University, Hungary

Latvian University, Latvia

Rezekne Higher Education Institution, Latvia

Riga Teacher Training and Educational Management Academy, Latvia

Mykolas Romeris University, Lithuania

University of Warmia and Mazury, Poland

Instituto Superior de Educação e Ciências, Portugal

Instituto Politécnico de Coimbra, Escola Superior de Educação, Portugal

West University of Timișoara, Romania

Universidad Autónoma de Madrid., Spain

Malmo University, Sweden

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SECTION 2: GUIDELINES

Guideline 1

The inclusion of minority groups

As demographic changes arise throughout European countries as a result of the continuing influx of refugees/migrants, the European Union has to handle the racial, cultural, ethnic, religious and linguistic heterogeneity of the population, which raise questions of inclusion related to active citizenship, human rights, democracy and education. At the same time, the EU is responsible for providing refugees/migrants with the essentials for ensuring their successful inclusion and social growth (Spinthourakis & Lalor, 2011).

This guide attempts to capture the importance of inclusive education of minority students in 'school and early years' by examining both the challenges faced by European educational systems and examples of practices. These challenges and responses are reflected differently according to each country's social reality.

According to Banks (2007), in a pluralistic society ethnic, racial and cultural diversity should be reflected in all the structures of educational institutions, including the staff, rules and values, curriculum and students. Subsequently, the schools' profile is gradually changing, leading to the designation and need for the implementation of inclusive education. One

way to do this is by utilizing multicultural education, which is a way of thinking and understanding the different perspectives of contemporary reality, aiming at “inclusive cultures” (Banks, 1993).

Inclusive education refers to the idea that all students are able to affect their education and learning goals and to be both active and equal parts of the shared learning environment (Idol, 1997). Sometimes, the terms “inclusion” and “integration” are used synonymously. However, “integration” draws on practices from special education, which is characterized by group separation based on SEN status (Ainscow & Miles, 2008).

According to Gay (2002) a culturally responsible pedagogy tries to combine students’ previous experiences with cultural knowledge and different attitudes, in order to enhance the learning process. Multicultural education aims at a *transforming process* leading to the cultivation of active members of society, who are able to think critically (Banks, 1994, 2010). Banks’ (1993) five dimensional model of multicultural education, which focuses on the mitigation of prejudiced attitudes, is a prime example of this, where students have the opportunity to interact and produce their own cognitive schemas and knowledge through the maintenance of their own national cultural capital.

Given that defining terminology has the capacity to diminish misunderstanding of both the context and content, we begin this guide with the definitions of several fundamental terms.

Terminology

Through this *Guide* a number of concepts such as *ethnic minority*, *immigrant minority*, and *inclusion* will be presented. A shared understanding of the terms *minorities*, *ethnic minorities* (or minority ethnics) and *inclusion* is important as these are key terms in this guide. A minority is a group of people who are singled out from others in the society in which they live, due to physical characteristics, religion, culture, or sexuality and receive unequal treatment compared to others. Numerical deficiency is not a defining characteristic of minority status, as indicated by the treatment of black citizens in South Africa, under Apartheid policy (1948-1994). They were oppressed despite numerical supremacy. Their minority group status was due to their unequal legal status and subsequent lack of power. Similarly, Scots are a numerical minority in the UK but are not a minority group as their legal status and rights are equal to all UK citizens. Findings on elderly maltreatment (World Health Organisation 2011) combined with discrimination towards elderly people in the workplace, show that the elderly are a minority group, as this is a group that is not powerful. This applies to many groups of peoples in Europe.

Kahanec et al (2010) explain that the term *ethnic minorities* is complex because it is generally understood to refer to groups or people who exhibit different cultural preferences or who have different cultural and societal origins to those of the majority population. In practice, however, the term is often used to refer to individuals or groups born in, or citizens of, another country, or of racial backgrounds different to the majority population. Even if one recognises each of these an ethnic minority, the above categories remain insufficient to fully capture the complexity of certain groups, such as naturalised immigrants, per say. Perotti (1994:90) asserts that *ethnic*

minorities can be distinguished from *immigrant minorities* by the presence of “political demands in the name of a specific identity”. And, while this is true of some ethnic minorities, it does not apply to the largest ethnic minority in Europe, Roma (including Travellers, Gypsies, Manouches, Ashkali and Sinti).

For Yinger (1981) an ethnic group is a one that is externally perceived to be different through a combination of factors pertaining to their language, religion, race, culture, and ancestral homeland. Dadzie (2000:9) includes heritage, stating that ethnic minorities “refer to people who are identifiably different to the ethnic majority group because of their parents’ or grandparents’ origins”. This includes people who are born in one country and live in another, people who are born in one country but whose parents and/or grandparents were born in another, people from religious, cultural and linguistic minority communities, such as Muslims, Jews, Roma Gypsies and Travellers; “white” minorities, such as Albanians in Greece, and new arrivals, such as refugees, asylum seekers and migrants. It is this wide definition of *ethnic minorities* that we adopt in this guide.

Given that only 10-15% of countries in the world are regarded as ethnically homogeneous (Väyriinen, 1994; Connor, 1994) the citizenship of ethnic minorities in Europe today is highly significant. Banulescu-Bogdan and Fratzke (2015) categorise those seeking refuge in the EU member states into three groups:

1. Individuals making protection claims likely to be recognised by European authorities

2. Individuals fleeing instability or violence in their home countries, who may not qualify for refugee status but remain at risk for other reasons
3. Migrants who feel compelled to leave their countries for largely economic reasons.

These categories can be further refined to distinguish between individuals coming to Europe for safety and individuals coming to permanently live in Europe. More than 50% of arrivals to Europe in 2015 were from Syria, including Assyrians and Kurds, i.e. members of ethnic minorities in their home country.

Eligibility for EU citizenship varies from country to country but requires refugees/migrants to live in the EU member state for a set period of time and demonstrate a certain level of social and economic integration. This 'level' involves speaking the country's language, a lack of required proficiency in which can be a significant barrier to both integration and citizenship. The European Court of Justice (March, 2016) ruled that people with international protection status can be ordered to reside at a specific address if they are somehow unable to integrate into their host country. Those who obtain full citizenship of an EU member state can exercise full EU free movement rights.

Earlier definitions of the term *inclusion* reflected societal views of disability promoting equality in education (Hodkinson, 2011); more recent definitions consider that all pupils, regardless of their disadvantages and vulnerabilities, should become part of the school community. Inclusion is also defined as an educational reform that welcomes and supports diversity among all learners in order to eliminate the social exclusion

stemming from discriminatory attitudes towards diversity (Ainscow and Miles, 2008). The fundamental principle of inclusive education is the provision of an effective education and the cultivation of a sense of belonging addressed to the majority of students with differentiated needs (ibid). Given the above, the goal must be the development of inclusive schools. Thus, “inclusive cultures” should be formed by taking into consideration the knowledge and perception of teachers, students and parents about obstacles of learning and participation that exist within the educational process (Booth and Ainscow, 2002).

Inclusive Education: A matter of parents’ social and educational engagement

Despite increasing diversity, minority students do not always feel included, due to their minority status (Ruggs, et., al, 2012). Parental support seems to be one of the crucial factors contributing to minority students’ educational expectations and academic achievement (ibid). However, minority parents often offer inadequate support to their children (ibid), which may stem from the lack of parental inclusion in the educational system and the community itself. Minority students’ educational inclusion thus seem to be linked to their families’ involvement in the educational process.

Parental involvement includes their participation in school activities. In school, this can manifest as participation in school events, direct communication between parents and school personnel, and at home as assisting with homework. According to Epstein’s multidimensional system, parental involvement behaviors are classified into six categories of influence (Epstein, 1995), which focus on three areas: family, school and

community. Epstein's model specifically includes the following six types: parenting, school-home communication, volunteering at school, home tutoring, involvement in school decision making, community collaboration, (Epstein, 1995).

This results in an important question regarding the actual role of the family in the process of inclusion of minority students in school and early years. Specifically, minority group parents seem to face serious difficulties in engaging with their children's educational achievement and often feel detached affecting inclusive education. The following reasons may explain the challenges that minority group parents confront regarding parental involvement.

1. Teachers' xenophobia and prejudice may stem from cultural and social differences among parents of minority children, thus obstructing parental involvement. Specifically, stereotypes affect the collaboration between school and parents, as teachers believe that minority parents do not value education and have low educational expectations, doubting their capability to get involved in the educational process.
2. Minority group parents' differentiated cultural and social attitudes. On the one hand, many minority parents believe that the school alone is responsible for their children's education and as a result they choose not to interfere with the educational process. On the other hand, some minority group parents believe that any suggestions or interference with the work of the school could be viewed as disrespectful to teacher's work, especially due to the educational system's connection with rules, language and values that minority parents may be unaware of (Gonzalez et al., 2013). Thus, minority

parents' lack of knowledge regarding the structure of the national educational system benefits some forms of involvement and impairing others (Salili & Hoosain, 2010).

3. Many immigrant and refugee parents often seem to abstain from children's' educational processes and activities, such as communicating with the teacher, participating in Parent Association Bodies or even claiming their children's rights, as they have limited knowledge of the local/national language, especially in countries where schools utilizes monolingual communications (Spinthourakis & Karakatsanis, 2012). For teachers, parents' lack formal language competency seems to present a significant obstacle in their communications, especially regarding parents from vulnerable groups, condemning them to peripheral and symbolic participation (Díez, Gatt, & Racionero, 2011).

Consequently, failure to realize the influence of cultural diversity on parent's actions and involvement but also to incorporate these features into educational strategies and programmes may result in less effective parental involvement in the educational process (Hornby & Lafaele, 2011).

Inclusion is an ambitious agenda. While citizens and non-citizens in the member states of the Council of Europe are protected by the European Convention on Human Rights (1950), and professional educators are aware of the individual's right to education, it is essential that teachers are clear as to the entitlement of their learners to human rights education (Osler and Starkey, 2010). However, this requires recognition of migrant populations and particular ethnic minorities vulnerability to xenophobia and prejudice in contemporary Europe.

Xenophobia and Prejudice

Despite widespread acceptance and promotion of equal rights, inclusion and opportunities for Roma, they are one of the most disadvantaged and vulnerable minorities in Europe. This is significant because, with an estimated European population of 10-12million, the Roma are also Europe's largest ethnic minority. 'Roma', a term commonly used in EU policy documents and discussions, encompasses diverse groups of people that include Roma, Gypsies, Travellers, Manouches, Ashkali, Sinti, and Boyash. It is also important to note that most of the six million Roma living in the EU are EU citizens.

Examples of Roma disadvantage and discrimination exist throughout Europe. Mortality rates among Roma infants in Romania are three to four times higher than the national average (Open Society Foundations, 2012). Several EU countries, including Albania, Bulgaria, the Czech Republic, France, Greece, Hungary, Romania, Serbia, Turkey and the United Kingdom, conduct forced evictions of Roma. Evidence provided by the European Roma Rights Centre and Amnesty International, demonstrating the persistent discrimination and segregation in the Hungarian education system towards Roma or Romani children has led to an investigation by the European Commission (2016). There are currently approximately 400 segregated schools in Hungary that deny Roma children access to integrated state education, and the Hungarian Government want to introduce a bill into Parliament exempting some schools from the Equal Opportunities Act, thereby sanctioning school segregation of Roma. This may explain Myers' claim that the Roma "are positioned on the outside of our society and not seen as deserving of very basic human rights" (2012:209).

The role of teachers and educators in integrated schools cannot be underestimated. In the UK, Myers (2012) emphasises the need for schools to develop their students' understanding of Roma culture, which places importance on self-employment and strong community values, and Roma history, which includes their attempted genocide by the Nazis and their collaborators during the Holocaust. These approaches are supported by the European Platform for Roma inclusion who concluded in their 2015 plenary report that integration and inclusion of Roma begins in schools, by teachers and educators who are knowledgeable about Roma history and Roma culture. This includes an understanding of the role of Roma in civil society, and the recognition that anti-Gypsyism is a distinctive form of discrimination.

Bhopal (2004) highlighted that Roma students are treated less equitably in UK schools because of school policies and practices. This suggests that schools must conduct an introspective analysis of their practices and consider constructing policies and practices that promote inclusion of Roma students. Bhopal and Myers (2009) identify the following school approaches as models of good practice:

- The establishment of one or more services such as the Traveller Education Service, which determines lines of communication between Roma families and schools
- The development and maintenance of links with the above service
- Senior staff building relationships with Roma families
- Recognition of Roma cultural heritage
- Respectful treatment of Roma family practices (e.g. employment)

- Recognition that fears of bullying and racism are often well founded.
- Employing Roma role models in student peer groups.

These practices undoubtedly present many challenges. However, schools must demonstrate their valuation of cultural diversity by ensuring all their students feel they have an equal contribution to make in the school community.

Culture and Religion

Issues of inclusion can relate to the role played by culture and religion. The modern world is comprised of diverse groups of people with different religions, beliefs, norms, and traditions. Religious education can play an important role in promoting tolerance among people of different faiths. According to the Universal Declaration of Human Rights (The United Nations 1948), Article 18, and the EU Charter of Fundamental Rights (European Union), Article 10, wherein:

1. Everyone has the right to freedom of thought, conscience and religion.
This right includes freedom to change religion or belief and freedom, either alone or in community with others and in public or in private, to manifest religion or belief, in worship, teaching, practice and observance; and,
2. The right to conscientious objection is recognised, in accordance with the national laws governing the exercise of this right.

The above begets the question of how religion factors into a guide dealing with the inclusion of minorities? How and to what extent are schools able

to ensure that religion does not become a barrier to participation? One way is to use the religious diversity inherent in multicultural societies and schools as a “fertile soil” for the development of differing dimensions of intercultural education (Education Scotland, 2013: 24). However, sometimes religion seems to be an obstacle towards intercultural and inclusive education. Examples from Greece, Lithuania, Scotland and FYRO Macedonia can provide a field of observation on how differentiated teaching of religious education and its implications on issues of inclusion may have on multicultural societies.

GREECE

The Greek education system includes obligatory Religious education throughout Primary and Secondary Education (Law 1566/85). It seeks to cultivate religious conscience; however, the religion curriculum and textbooks focus more on an Eastern Orthodox interpretation of the Christian faith and social issues and in secondary school bringing in the study of other religions. Students participate in religious assemblies (prayer) every morning before the beginning of class. These practices present challenges to schools in a multicultural Greece and are often seen as creating an unfavorable environment for inclusion of religious minorities. The Ministry of Education, Research and Religious Affairs though, guarantees non-Eastern Orthodox or atheists’ students the right to be excused from obligatory religious education and all the above practices for reasons of religious conscience. According to the Law 1566/1985 (A’ 167) of the Ministry of Education, Research and Religious Affairs, schools’ Principals and Teachers’ Association are responsible for including these students in different teaching subjects such as research work

or projects. Neither parents nor students are obliged to disclose their religion, as they have the right to keep personal beliefs private.

Concerning religious issues, the Orthodox Church seems to want to operate as a homogenizing and unifying force, theoretically affecting the process of ethnic and religious minorities' inclusion. Ultimately, however, while there are instances where this is the case, the Church of Greece has also shown a resistance to diversity, challenging both the inclusion of minorities and social cohesion (Molokotos-Liederman, 2003).

SCOTLAND

Through the Education laws and their amendments, Religious education is available but is not compulsory in Scottish state-funded schools. As in other parts of the United Kingdom, religious education in Scotland tends to be interpretive. As outlined in the Education Scotland (2013: 28), religious education in Scottish Roman Catholic schools promotes learning and teaching experiences that, among other things, "encourage children and young people to probe the basis of different beliefs within an ethos of inclusion and respect". Within the parameters of religious and moral education, there are principles and practices that highlight "developing awareness and appreciation of the value of each individual in a diverse society through religious and moral education engender[ing] responsible attitudes to other people and [that] will assist in counteracting prejudice and intolerance as children ... [this thus] consider[s] issues such as sectarianism and discrimination" (ibid: 29). Whereas according the Religious Education in a Multicultural Society (REMC) project, in non-religious schools, religious and moral education are

seen as a means of promoting inclusiveness and world religions (Riddell, 2009, p. 1).

LITHUANIA

According to Liutkus (2016, n.p.), "The Lithuanian Constitution [adopted in 1992] ... accords ethnic communities the right to administer their affairs, including cultural, educational and charitable organisations and mutual assistance. It promises state support for ethnic communities and gives the right to citizens who belong to ethnic communities to foster their language, culture and customs." Specific minority rights were established by the Citizenship Law (1989 later amended in 1991) and thereby recognized, with Lithuania becoming the first Central and East Europe nation to enact a law on national minorities. It also certifies that every citizen has the freedom of religious choice, whereas the Law of Education provides for the choice of religious studies without "infringement of his or her religious orientation" (Pranevičienė & Margevičiūtė, 2012:448). Lithuania ensures religious education only under religious education programmes approved by the state but which "allow for loose interpretation" (ibid: 455).

FYRO Macedonia

According to Miraschieva, Petrovski, & Gjorgjeva, (2011), Religious education in FYROM is introduced in primary schools within the subject Ethics in religion as an optional subject including ethics and basic ethical concepts in different religions (such as Orthodox Christianity, Islam, Catholicism, Judaism, Evangelical). The basic goal of the subject of Ethics is to acquaint students with the different

religious affiliations represented in the community and promote capabilities of respect, mutual understanding and dialogue among all students.

Students who select the subject of Ethics in religions, with parental consent, are able to acquire knowledge of ethics founded on Orthodox Christianity, Islam, Judaism, Catholic and Evangelical - Methodist teachings, they can cultivate sentiments of critical thinking and moral behavior and are encouraged to respect human relations among people. As a result, it has been argued that FYRO Macedonia is able to embrace religious diversity and actually move forward to the implementation of inclusive education (Mirascieva, Petrovski, & Gjorgjeva, 2011).

Most observers can agree that religious education can promote not only tolerance but ultimately inclusion, if used appropriately. However, overlooking the role that religion and religious education can play with regard to the subject of inclusion can sometimes lead to phenomena such as exclusion and racism. Knowing about and working with, diverse religions, can lead to mutual understanding and inter-religious dialogue among groups of children.

The Case of Inclusive Education Policies and Practices in the FYRO Macedonia

General legal framework related to rights for education

The Macedonian Constitution and the general legal framework guarantee equal access to education for all of its citizens, in accordance with

international law and related conventions. The country is signatory to all important international declarations with respect to human rights, children's rights and rights to education. They are translated into the domestic legislation, and strategic documents and programmes. In this context, the *Law on Prevention of, and Protection Against Discrimination* (Official Gazette of RM, 2010) legally provides for the prevention of, and protection against discrimination, and the exercise of those rights guaranteed by the Constitution. Concurrently, it prohibits direct or indirect discrimination based on sex, race, colour, gender, belonging to a marginalized group, ethnic origin, language, nationality, social background, religious beliefs, other types of beliefs, education, political affiliation, personal or social status, mental and physical impediment, age, family or marital status, property status, health condition or any other basis that is prohibited by law or international agreement. Articles of international conventions regarding children's rights to education are translated into the *Law on Primary Education* (Official Gazette of RM, 2008) and *Law on Secondary Education* (Official Gazette of RM, 2002), which systematically regulate education at these levels.

In addition, the Ministry of Labour and Social Policy (MLSP) adopted the *National Strategy for Reduction of Poverty and Social Exclusion (Revised) 2010-2020* (MLSP, 2010), with a special chapter on the importance of education. The strategic objective of this adoption is to provide full inclusion of students into primary education, full inclusion in secondary education, to raise the literacy level of the whole population, to facilitate education for the vulnerable groups, to adapt the educational system to the needs of the labour market, and to strengthen the market potentials for engaging workers at all levels, in order to improve social inclusion.

Among other strategic documents, the Government (together with the MLSP) outlined the *National Strategy for Roma in the Republic of Macedonia* (MLSP, 2005), placing special attention on the improvement of Roma education, in an attempt to raise Roma children entry to primary education rate to 100% in the period following its ratification. MLSP also adopted the *National Strategy for equalizing the rights of persons with invalidity (revised) 2010-2018*, whose central focus is the improvement of the education and inclusion of individuals with disabilities.

Challenges for implementation of the inclusive educational policies into inclusive educational practices

Although general regulation provides solid framework for equal access to quality education to all, actual implementation into educational practices is faced with important challenges. Main challenges are due to the following factors:

- Relevant legislation is not harmonized or is understated.
- Inclusive education related goals are marginalized due to contemporary issues considered to be “higher” political priorities.
- The meaning and importance of inclusive education is not adequately understood.
- Teachers and school staff are insufficiently prepared for inclusive education.

Such challenges and gaps need to be considered and faced by educational authorities. These barriers regularly lead to vulnerable group members’

educational exclusion (Ombudsman, 2013, 2014; Spasovski, 2011). In addition, although de jure segregation is forbidden, other forms of segregation remain a possibility. Some de facto exist and, by virtue of doing so, jeopardize the many children's quality of education (Spasovski, 2015).

Inclusive education, its meaning and principles, are poorly understood in all educational instances. Education-related stakeholders could be satisfied just having children enrolled or registered as students in schools, regardless of how regularly they attend the school or the quality of their education. The terms "special education needs" and "disabilities" are often used interchangeably; their meanings mixed. Such misunderstandings and the lack of a systematic approach to the students in need of additional learning support can have many consequences. One such example can be found in the case of underachieving students placed in special educational needs groups due to their disadvantaged socio-economic conditions, who are often wrongly transferred to special education schools and classes established for students with disabilities (Ombudsman, 2013, 2014). At the same time, many children with disabilities are not identified by the authorities and remain, thus, excluded from the educational system.

Another of the most important challenges for implementation of inclusive education is to provide appropriate pre-service and in-service training to teachers and expert staff in schools. For now, there is no defined and systematic preparation of teachers for diversity, or teaching about diversity. Preparedness for diversity (or teaching about diversity) is not among the requirements in the national competence framework for teachers, nor are there national standards or guidelines regarding preparing teachers to deal with diversity.

Collectively the Roma community is extremely disadvantaged. It faces limited access to pre-school education, low quality primary and secondary education, the overrepresentation of Roma students in special schools, and salient segregation between Roma and non-Roma in schools.

Education-related laws provide children from all the larger ethnic communities the opportunity to learn in their native tongue, under certain circumstances and conditions¹. Education is realized in the Macedonian, Albanian, Turkish and Serbian languages. Also, the language and the culture of the representatives of other ethnic communities (Roma, Bosniaks and Vlachs) could be learnt as an elective subject. The lack, however, of qualified teachers and educational materials in these minority languages challenges the implementation of native tongue education. UNICEF found that while the ratio of Macedonian pupils to Macedonian teachers is 14.5 to 1, and the ratio of Albanian pupils to Albanian teachers is 19.7 to 1, Turkish pupils have a ratio of 29.8 to each teacher, and the Roma have 1 teacher for each 524.5 pupils (UNICEF, 2008).

The role of language in inclusion of ethnic minorities/refugees

The concept of linguistic diversity, usually defined in terms of national boundaries, confronts policy makers in the sphere of education with difficult decisions regarding languages of schooling². States adopt different models to address the issue of language of instruction and curricula at all

¹ In municipalities where ethnic community constitute more than 20% of the population

² At the same time, there are strong educational arguments in support of mother tongue instruction (Cummins, 2000; Baker, 2000; Bender et al., 2005), and counter-arguments suggesting that an attentive balance also needs to be made between providing the right to learn in mother tongue and enabling students to use the language of the majority through education (UNESCO, 2003).

levels of formal education, ranging from a full implementation of the right to learn in one's mother tongue, to providing education in only one, official state language, which usually coincides with the language of the ethnic majority.

Teachers work within accepted policy frames and are expected to harmonize their teaching with the objectives and goals promoted in educational policy documents. They are frequently faced with demanding situations when trying to find ways to provide opportunities for children from non-majority linguistic backgrounds to fully realize their potentials. These challenges become even more complex in contexts where different ethnic communities (typically coinciding with different languages) experience a high level of mistrust and social distance, and protracted ethnic or religious conflict. An even more challenging situation where language diversity acts as a barrier to inclusion is created by the pressing need to integrate large communities of refugee children who are often at risk of being perceived as a "problem" or discriminated against and harassed (Dryden-Peterson, 2012).

It may be assumed that the opportunity to study in one's mother tongue is a fundamental right, which ensures the preservation of one's ethnic/cultural identity and sense of belonging and leads towards improving educational quality. As a result, some states implement a system which *fully provides education for minorities in their mother tongue as a language of instruction*. In this arrangement, students from different ethnic/linguistic backgrounds attend classes divided according to the language of instruction and have teachers whose ethnic background coincides with their own. This division along language lines that coincides with students' ethnicity continuously prevents inter-ethnic interaction and deepens inter-

ethnic distance (e.g. Petroska-Beshka et al., 2009). Furthermore, lack of proficiency in the majority population language contributes towards minority isolation rather than their social integration. This is especially true in cases where the majority population's language coincides with the nation's official language. Research in an international context suggests that such divisions in education can have a detrimental impact on the individual level (i.e. students from the minority group not being able to integrate into the wider community, where the language of the majority group prevails), social cohesion (e.g. Gallagher, 2010; Barbiery, Vrgova & Bliznakovski, 2013), and could subsequently replicate themselves in the other domains within broader society (Smith, 2010).

At the other end of the educational language model continuum are those states that implement *schooling exclusively in the language of the majority group*. More often than not, children from minority groups are not given opportunities to learn about the culture of their own ethnic group or to study any of the subjects by using their mother tongue. Learning in a language other than one's first, creates both the challenge of learning the second language and at the same time acquiring new knowledge contained in that language. These difficulties could be also exacerbated by educational vulnerabilities such as low literacy rates in the family and/or the other vulnerabilities that stem from belonging in a community with minority, refugee or immigrant status.

There are at least seven different organizational models (Garcia, 2005). Regardless of which one of these strategies is implemented, strong consideration must be given to the approach to teaching and learning regarding the manner in which identity factors are properly addressed or

considered. A review of the relevant research suggests that the following principles and/or activities are significantly important:

Appreciation of different languages

When equal use of all languages cannot be implemented within the given model, it is important to acknowledge equality whenever possible on, at least, a symbolic level. It could be done by providing all students (including those belonging to the majority group) with opportunities to learn the language(s) of the majority. This reduces the actual or perceived asymmetry in power between different ethnic/cultural groups when they speak different mother languages and sends a clear message that everybody's culture is valued in the same way.

Providing contact among students from different language/ethnic groups that requires cooperation

Teachers must make the best efforts possible to create as many opportunities as they can to bring children from different backgrounds together (Hughes & Donnelly, 2006). In school systems where students are separated in different language groups, it is very helpful to organize joint extracurricular activities (sport events, festivals etc.) where students from different backgrounds are given tasks that have common goals and require cooperation for its achievement.

Implementing culturally sensitive and human rights based contents

There are subjects or part of curricula, like citizenship education, history or social studies that usually convey implicit or explicit messages about the position of the different ethnic groups in the society that directly inculcate

attitudes towards citizenship, multiculturalism, equity or values and concepts contrary to those. There are arguments that citizenship education oriented towards human rights and diversity, as opposed to national unity, promotes greater development of trust among different ethnic/cultural/religious groups (O'Connor, 2008; Magill, 2010).

Providing support from parents and authorities

Support from parents is particularly beneficial. Parents should be involved in joint activities and informed about their advantages, based on documented evidence of the important role they play in such programmes' sustainability (see McGlynn, 2009). This is especially important when children study in a "two schools under the same roof" model, because many indicators show that their parents are the most anxious for their children's safety (UNICEF, 2008).

The Case of Inclusive Education Policies and Practices in Greece

Language Policy in Greece

Migrant movements and EU policies have also affected the educational practices applied in Greek Classrooms as for language teaching. Officially, the European Commission and the Council of Europe promote linguistic diversity and multilingualism, as every citizen should be able to speak two foreign languages in addition to their native tongue (Commission of the European Communities, 2003). From a practical standpoint, educational disadvantage with respect to religious, linguistic, indigenous and ethnic minorities has been dealt with in various manners the last few decades

(Palaologou, 2012). These approaches can be largely broken down into two time periods:

1. The decade of the 1980s until the mid-1990s: Tutorial and Reception Classes were established according to relevant Presidential Decrees and later with the Law 2413/1996 (Palaologou 2004).
2. From 1997 until 2010: The application of Law 2413/96, for the operation of Tutorial and Reception Classes according to the Presidential Decree in 1999. Also, the implementation of community funding programmes on Intercultural education which were appointed to Greek Universities.

Educational policies dealing with multiculturalism in Greek schools applied in the early 1980s, involved the establishment of Reception and Support (or Tutorial) classes in mainstream schools (Law 1404/1983). Greek was taught as the dominant language, aiming for the linguistic assimilation of immigrant students through intensive teaching of the Greek language and by ignoring their linguistic and cultural background (Damanakis, 1997; Dimakos & Tasiopoulou, 2003). Reception classes were 'parallel' to regular classes, offering five-to-ten hours of instruction in the Greek language per week. The number of teaching hours offered differed depending on the number of years students had lived in Greece, the number of years of remedial instruction they had followed and their linguistic competency in the Greek language (Dimakos and Tasiopoulou 2003; Palaologou, 2012). Support classes provided tutoring courses (three to ten hours per week) at the end of the ordinary school hours for minority students who had not studied in Reception Classes and faced language difficulties or students who had received these support measures but continued to have difficulties in regular classes (Dimitrakopoulos, 2004; Palaologou, 2012).

In the late 1990s, Law 2413/96 entitled “Greek Education Abroad, Intercultural Education and Other Provisions”, was implemented resulting in the establishment of 26 “intercultural” schools across Greece (Palaiologou, 2012). Intercultural Education Schools adopted the curriculum of the traditional state schools, while concurrently managing to meet the educational, social and cultural needs of minority and repatriated students (Spinthourakis et al., 2008). The Reception Class was modified and divided into two cycles/levels, which were integrated into the ordinary school curriculum. In these classes, Greek language was planned to be taught as a second language.

- In Reception Class I, students who are scheduled to enter the Greek education system take an intensive course to learn Greek as a second language. Its duration is one academic year.
- In Reception Class II, there is the implementation of a short internal and external linguistic and learning support course that takes place in ordinary classes with parallel language teaching support. This type of course lasts up to two academic years, following the completion of Reception Class I, (Spinthourakis et al., 2008).

Although the intercultural schools had the potential to contribute to the linguistic and cultural inclusion of minority students to the educational process, this ambitious project did not succeed. Despite the fact that many minority students enrolled in these schools, native students did not choose intercultural schools due to their perception that they offered limited potential (Mitakidou, Tressou, & Daniilidou, 2007). As a result, intercultural schools proved unable to enhance students’ awareness and acceptance of cultural diversity (Damanakis, 1997; Mitakidou & Daniilidou, 2007; Mitakidou et al., 2007), and ended up functioning more so as ghettos for

migrant pupils than real intercultural learning places integrating both migrant and native pupils (Nikolaou, 2000). Thus, the Greek educational system has been criticized as being both monolingual and mono-cultural (Frangoudaki & Dragonas, 1997; Katsikas & Politou, 1999), as the responsibility of teaching and learning immigrants' languages remains at the immigrant groups' discretion (Kiliari, 2005).

As a member of the EU, Greece does recognize the importance of linguistic diversity and multilingualism, evidenced by its inclusion of three languages in the current general education school language curricula: English (obligatory), German and French (where one of the two is obligatory, to be selected at student's discretion). The exclusion of migrant languages from the state curriculum, however, may result in the reproduction of the language hierarchies maintained in EU (Dendrinos & Mitsikopoulou, 2004). Ultimately, immigrant children's bilingualism remains largely "invisible" in education (Gkaintartzi & Tsokalidou, 2011; Tsokalidou, 2005).

Reforms are required, at both the ideological and socio-economic levels, for the establishment of the multilingual state school in Greece. These must be considered, formulated and carried out within a context aware of both European reality and that of the ongoing humanitarian, economic and refugee crisis (Kiliari, 2009). The integration and promotion of migrant language in the Greek educational system is a crucial issue, which must be dealt with, since immigrant students still constitute a large percentage of the Greek school population, which can only be expected to grow, for the foreseeable future.

Inclusive educational practices in Greece

Inclusive Education is also promoted through extracurricular structures and activities in Greece. Mobile School and the Guide to Anti-Racist Education serve as examples of good practice in Greece, embrace diversity, and are committed to supporting intercultural activities and protecting human rights through inclusive policies and practices.

The Greek educational system has had a primarily ethnocentric orientation, however with its increasingly diverse student profile; efforts have been made to address the challenge. This has included changes to the national curriculum in 2003 specifically referencing multiculturalism and diversity. Earlier efforts included the development of the 1997 Guide to Anti-Racist Education (the European Year against Racism) consisting of a manual introducing teachers to the phenomenon of racism and its characteristics, allowing them to both identify racist incidents and making them capable of dealing with them. The Guide to Anti-Racist Education also includes anti-racist strategies and practices that teachers can apply within the context of the curricular activities (Tsiakalos, 1997).

Mobile School NPO, a Belgian organization which became active in Greece on 2009, aims at helping excluded homeless children. The Mobile's School motto is 'If a child cannot come to school, we will bring the school to the child'. Its employees mobilize in the streets, organizing street educational activities empowered by the abilities, talents and the identities of the culturally differentiated students who participate in them. Mobile School has developed initiatives focusing on the school and social inclusion for children, youth and teachers, which can be included into the school curriculum (<https://www.mobileschool.org/en>).

Enhancement of Parental Involvement

As we mentioned previously, parental involvement is another crucial part of inclusive education. Hence, it is important to promote participation of all school stakeholders (students, teachers and parents) in the local community and policies encouraging parent-community-school partnerships applied (Spinthourakis & Karakatsanis, 2012). These partnerships primarily require teachers to show sensitivity to the cultural values that define parents' educational priorities and to encourage parents to actively become an integral part of school improvement efforts (Xu, & Filler, 2008).

According to research findings, the following interventions aim at cultivating the participation among school stakeholders and strengthening feelings of trust among parents and school:

- Programmes for teaching the national language to the foreign-born parents: The first and most important action for promoting parental involvement and subsequently minority students' inclusion is to organize adult classes teaching them the national language as a second or foreign language. In Greece, this pilot programme, applied in the 132nd Public Primary School of Grava, showed that teaching Greek accelerated the participation of foreign born parents in the school affairs and the creation of a harmonious school environment (Spinthourakis & Karakatsanis, 2012).
- Interactive Groups: This project requires the reallocation of human resources or the participation of community members such as students' relatives and friends, in order to increase learning interaction between students and adults (Valls, & Kyriakides, 2013).

Interactive groups promote dialogue and cooperation in class, as students and adults coexist in a learning environment, forming a heterogeneous group in terms of ability level, gender, culture, language, and ethnicity. This mixture provides knowledge and educational resources to students with different ability levels and backgrounds (Gonzalez et al., 2013).

A range of adult volunteers and collaborators including family members, community members, and students can contribute to eliminate stereotypes and improve cohesion and learning (Gonzalez et al., 2013). Interactive Groups could accelerate the pace of learning, offering access to essential resources for all students, resulting in the educational success of these children, which actually is a community issue (Valls, & Kyriakides, 2013).

Conclusion

School, Family and Community cooperation towards educational inclusion and achievement

This guide has sought to examine issues revolving around the inclusion of minority groups in school and early years. Family-School relations and parental engagement appears to play prominent roles in the educational process, contributing to the reduction of demographic gaps in achievement (Hill & Tyson, 2009), while also helping the dropout prevention (Gonzalez et al., 2013). To this end, communication between families and schools may enhance not only academic achievement (Delgado & Gaitan, 1994) but social adjustment (Gonzalez et al., 2013), while concurrently improving

community support (Henderson & Mapp, 2002). Taken together, the combination of these factors has the potential to result in inclusion.

Descriptions of good practices that have been found to work and are related to inclusion of minority groups in school and early years can be found in a variety of sources. One such example may be found in NESET II's (Herzog-Punzenberger & Kepler, 2016) examples of good practice for the successful integration of migrant children which, although not exclusive to Europe remain highly contextually adaptable. Another is the description of programmes offered via the EPASI project (Charting Educational Policies to Address Social Inequalities in Europe)³. It contains analysis policies, thematic reports and case studies for fourteen European countries targeting "disadvantage" in particular groups, which include minority groups in school and early years.

In light of the conditions discussed above, cooperation between all school stakeholders (students, teachers, parents and communities) and policy makers can play a decisive role in promoting innovative inclusion practices. Intercultural dialogue coupled with collaboration is called for. The implementation of methodological approaches that bolster diversity sensitization at all levels and the provision for an educational policy development framework that is addressed to all, including the culturally different, can lead to the sought-after inclusion of minority groups in school and early years.

³ More information on EPASI project programmes can be found online, at <http://archive.londonmet.ac.uk/epasi.eu/research-units/epasi/home.cfm.html>

Guideline 2:

Identities and European citizenship in the school context

The ultimate goal of the educational system is to develop personality features which will allow EU citizens to be well integrated both in their own societies and in the broader European community. As the Eurydice Report on Citizenship Education in Europe (2012) states, citizenship education plays an important role in this process: *“Citizenship education refers to the aspects of education at school level intended to prepare students to become active citizens, by ensuring that they have the necessary knowledge, skills and attitudes to contribute to the development and well-being of the society in which they live.”* (Eurydice, 2012: 8)

The value system which defines European identity is challenged currently by recent migration flows and the economic crisis. The rise of nationalism in the EU member states overshadows important European values, such as intercultural communication, tolerance and respect for the other. The “Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education”, adopted in Paris in 2015 defines common objectives for Member States and urges the EU to ensure the sharing of ideas and good practice.

In this context, one of the questions that comes to the fore is: how will the educational system develop these values and form a European conscience of children? In order to answer this question, we have included in the guide various responses from within the educational system, starting with official

requirements for citizenship education in different EU countries and continuing with local initiatives of schools and NGOs. We have also focused on good practices which aim to develop the European identity of students and the impact of these projects.

Challenges for ITE and ISTE curriculum design

In the era of globalization and the current economic crises, looking for the answer to the question "*Who am I?*" appears to be quite difficult (Grzybowski, 2001; Czech, 2009; Michałek & Rostowska, 2014). Particularly important in this context is dilemma about which identity should be emphasized – a national or European one?

Defining the concepts of national and European identity is complex and depends on the historical, cultural and political background of each country. National identity emphasizes unity of the nation and defines external relations of the nation. Some theoreticians state that emotional relationships with the people, "national sentiment" or "national pride" may influence a number of factors, including for example, political attitudes, but that this condition may be temporal reflecting specific times or needs (Mizgalski, 2009). On the other hand, it is claimed that nationality is the root of citizenship whereas citizenship is the whole tree: trunk, branches, leaves and blossom (Šliogeris, 1999). Others argue that new political, cultural, and social contexts require a civic identity that unites all members of the society (Zaleskienė, 2011).

European identity is at the core of the European political project, and means a sense of "being European" and feeling an intimate relationship

with Europe (Polyakova&Fligstein, 2016). The essence of European identity is mainly determined by the values and traditions that define Europe, such as freedom, human rights, democracy, tolerance and the Enlightenment. In addition, the basis for the identity of Europe indicates the cultural diversity of European nations (Rotuska, 2011; Lannegrand-Willems & Barbot, 2015). European identity also means building more influential ties, increased economic competitiveness, supporting the European way of life and the values of individual freedom, guided by the principle of solidarity (Rotuska, 2011). Acknowledgment of such values, as claimed by Euro-federal proponents, could become the main element of European inhabitants' identity. Meanwhile democracy and human rights are not exclusively fostered values in European countries – they are no less significant in North America, Australia, numerous countries of Asia and Latin America. However, it is reasonable to suggest that these values could hardly be sufficient when creating common European identity (Švagžlys, 2012). While these values are fostered alongside a national identity for some European countries, in others national values are promoted above European values.

There is no single approach towards the concept of European identity, its development and future visions are acknowledged through intellectuals' speeches (European politicians, intellectuals, representatives of political society, artists, etc.), media, audiovisual production and similar sources. The process of creating and evaluating European traditions and uniqueness is constantly taking place in the changing European public space. Furthermore, mobilizing narratives and political projects are designed. Eurovision song contest, various European championships, European Day,

Capitals of European culture and European tournaments of artists' bands could be taken as examples.

Defining citizenship is also complex. An important issue is the relationship between citizenship and culture. In discussing cultural integration, there is often the language of 'one's own culture' and 'others' culture'—this notion of 'us' and 'them' becomes more complex in a world of migration and of dual or hybrid identities. Culture is not just about origin but about current linkages, trading and economies, including those within and outside the EU. Figueroa (2000: 47) states that "any attempt to define, articulate and realise citizenship education in a plural society is challenged by inherent complexities". Citizenship education must therefore integrate issues such as identity, human rights and diversity within the curriculum.

In the face of current changes there is a growing phenomenon of separatism, religious fundamentalism and nationalism. It is somehow a manifestation of fidelity to traditions or faith in the historical achievements (Nikitorowicz, 2014). For example, in Poland since accession to the EU, both Euroenthusiast and Eurosceptic opinions were present in the public discourse (Cichocki, 2011; Lewis, 2007; Zuba, 2009). However nowadays, Poland is seen as a new-found Eurosceptic nation because of political debates over various European issues (Moes, 2009). Similarly to other European countries, a major problem in Poland is decreasing faith in democracy, in the sense of European solidarity or the common good. It is observed that the European Union is experiencing an increasing growth in both anti-immigration and nationalist movements (Nikitorowicz, 2014).

It seems that the preservation of the essential features of national identity remind people who they are and how they perceive themselves in the international context without having their identity denied, altered or fractured. National identity can contribute to future growth, according to the theory that progress can be built on collaborative endeavor to maintain the valuable principles and accomplishments of the other, not on destruction and loss (Suciu & Culea, 2015).

Romania, who joined EU three years after Poland, is still struggling to adapt the curriculum and the educational strategies to EU standards, in order to form active EU citizens. The report of the IEA Civic Education Study showed that Romanian students were situated significantly below the international means in terms of civic knowledge and attitudes toward democratic participation (Tourney-Porta et. al., 1999: 14). Consequently, in a comparative analysis of civic education in Poland and Romania, based on the IEA report and on other studies, Tobin noticed that Romania “seems to have entered fewer partnerships with western civic educators, and created mainly programmes on re-visioning history and promoting human rights.” (Tobin, 2010: 284). Tobin argued that, in the case of Romania, the civic education teachers are often reluctant in discussing any political and social problems with their students and they tend to value closed society ideals and a responsibility to collectivism (Tobin, 2010, 281). In a study about the impact of civic education on the citizenship of Romanian youth, Colceru (2013) noticed that the students perceived this subject as a less important one and showed low interest in the study of this subject.

Another challenge for the European identity and citizenship is the labour force mobility between EU member states, which reveals long term

consequences with multiple effects on European citizens. Among them, the children are one of the most vulnerable categories. Their life is often dramatically changed when their parents decide to leave their country in search of a better life. According to some surveys, more than 300,000 Romanian children have at least one parent working abroad.

When talking about the relevant problem of EU refugees, one can see that citizens of many EU countries are not psychologically prepared to accept them. For example, surveys in Lithuania show (Public opinion and market research centre “Vilmorus” conducted representative survey of Lithuanian inhabitants on September 8-17th 2016 upon the commission of Public society institute CIVITAS) that a third of Lithuanians promise to personally contribute to accepting refugees in Lithuania. However, a half of the society tends to be indifferent. Frequently more educated inhabitants, mostly women, those earning higher incomes and those younger than 40 are more likely to provide support for refugees. About 20 % of inhabitants do not have the opinion concerning the issue of supporting refugees. Thus, it is believed that communication of state institutions and other reports and stories in the media will affect this part of the society in the nearest future. However, one has to mention that public discourse is not favorable to refugees. Only a few politicians have expressed a positive opinion whereas the others do not talk about this issue while the media renders mostly negative information (events in Köln, refugees crossing the borders by force, rubbish, terrorist’s attacks etc.). Such a situation is also reflected in lessons and programmes of Civic education. Teachers talk about the crisis of refugees as long as they see it necessary or have a strong position concerning this issue.

The United Kingdom (UK) has been a member of the European Union since 1953, during that time the emergence of a European identity has been complex with many people in the United Kingdom being Eurosceptic. Checkel and Kattzenstein (2016: 4) suggest that as the EU has expanded fostering such a collective identity has become more problematic; the term identity is contested however, in this context refers to a shared representation of a “collected self as reflected in public debate”. The United Kingdom referendum on the 23rd of June 2016, decided that the United Kingdom would leave the European Union and at the time of writing the Government is planning to trigger Article 50 which will start the process of withdrawal from the European Union. Euroscepticism has been in part due to deep rooted political cultures being resistant to the aims of those who promoted the Euro, and what was in essence the attempted homogenisation of Europe. Europe has always been a deeply divisive issue in British politics precisely because it raises fundamental issues of national identity in terms of what it means to be British. Arnaiz and Llivina (2013) suggest that the concept of national identity in the European Union was re-emphasised following the Treaty of Maastricht in 1992. The construction of a national identity within in the context of the UK could be partly as a result of the Monarchy and the sovereignty of Parliament though Arnaiz and Llivina (2013) suggest that national identity has become more appealing since the lack of engagement across countries with the Monarchy. In the context of the UK, this has been made more complex as the UK (unlike many of its European neighbours) consists of four individual countries: England, Scotland, Northern Ireland and Wales; all of which foster a national identity within the construction of a UK identity. Since devolution which involves the statutory granting of powers from the Parliament of the United Kingdom to the Scottish Parliament, the National Assembly for

Wales, and the Northern Ireland Assembly it is reasonable to suggest that the national identity for individual countries has become stronger and therefore constructing a British identity may be secondary to a national identity whilst acknowledging the participation with a European identity.

Citizenship Education in the Polish Curriculum

The question “*What is your identity – Polish or European?*”, could be an example of the political rhetoric that is commonly used by people opposing European integration, where being more ‘European’ is treated as synonymous with being less ‘national’ (Moes, 2009). The literature review suggests that identification with Europe is not necessarily conflicting with national identification (Moes, 2009; Lannegrand-Willems & Barbot, 2015). Today, more and more of Poles note that being a Pole does not exclude being also European. However, it seems that for many this is not a hyphenated identity, but rather it is nested. First, there is focus on national identity, and then identifying with being European (Rotuska, 2011, Grabowski & Sebastyanska-Targowska, 2014; Łukaszewski, 1999).

In the context of education, we can ask some questions. Should we support only the national identity or European one? Is it possible to shape both of them, if so, in what configuration? This is particularly important with the shifting dynamics of populations to more plural, multicultural societies. Analysis of literature and materials for teachers indicates that the key task of the school in the field of civic education seems to maintain a balance between focusing on building national identity and appreciation for diversity as constitutive features of modern societies. It assumes that educated citizens have the maturity to understand the existing tension

between unity (nation-state) and diversity (a multicultural society) (Hildebrandt-Wypych, 2012; Agirdag, Huyst, & van Houtte, 2012).

In the current curriculum, one of the goals of the history curriculum is to promote individual and national identities by contributing to the students sense of identity through knowledge and understanding national heritages of Polish society (Rozporządzenie Ministra Edukacji Narodowej z dnia 17 czerwca 2016 r. zmieniające rozporządzenie w sprawie podstawy programmeowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół, Dz. U. z 2016:895). Moreover, there are suggestions that in several areas of school curriculum some further efforts should be made to prepare Polish schools to the challenges of greater openness of the country and the educational system in Europe and the world. This could be achieved through among others intercultural education (Vinther & Slethaug, 2013; Nikitorowicz, 1995), which is coherent with education regulations of the Council of European as well as European Union (Klimowicz, 2004).

The Polish handbook for intercultural education (Klimowicz, 2004) includes lesson plans which can be used by teachers of different subjects and on different education level. They allow for the implementation of instructions from the Council of Europe to raise and educate children and young people in the spirit of tolerance, combating racism and xenophobia, respect for human rights, and an understanding of common cultural heritage (Klimowicz, 2004). There are five chapters with lesson plans; some of the themes covered are illustrated below:

- I. 'Get to know yourself, to understand others' includes among others such topics: 1) who am I really? 2) Being different does not mean worse.

- 3) A compromise or conflict? 4) History of my family, or 5) the values that help to live.
- II. 'In the search for national, regional, European identity': 1) My homeland, 2) Looking for your roots, 3) Meeting with Jewish culture, 4) 'Fly winged wind' (*„Lata wiatr skrzydlaty”*) - day of Belarusian in our class, 5) The diversity of cultures as factor in the development of societies, 6) How to live in a multicultural Europe?
- III. 'To know the past to understand the future': 1) People who do not allow to forget, 2) Get to know your city, 3) The grass is always greener on the other side of the fence (*Swego nie znacie, cudze chwalicie*), 4) History of national minorities in Poland, 5) National minorities in Poland - yesterday and today.
- IV. 'Be tolerant to shape contemporary': 1) Tolerance - characteristic of a true democracy, 2) Borders of tolerance, 3) Against stereotypes and prejudices, 4) The role of the jokes in strengthening stereotypes.
- V. 'Multiculturalism and the law': 1) The authority and its limits, 2) The rights of national minorities in international and Polish documents, 3) The unwritten code - about the law of Roma, 4) Human and his rights in Judaism and Christianity.

Citizenship Education in the Romanian Curriculum

Presently, the compulsory system of education in Romania includes two such subjects: "Civic education", which is studied in the last two years of the primary school by children from the age of 9 to 11, and "Civic Culture", which is studied in the last two years of junior secondary school by children from the age of 12 to 14.

The curriculum of the subject “Civic education” for the 3rd grade students includes a chapter called “The Person”, which comprises several lessons. The students study the notion of “Me” and “The Other”, and moral features of identity, such as: kindness, respect, courage and self trust. The curriculum for 4th grade students introduces the notion of belonging in relation to the local, national and European community. The national curricula include examples of activities which can be used by teachers in these lessons: collages of images which reflect the national or European territory, written descriptions of these places, recognition exercises of the EU and national symbols.

The subject “Civic culture” is studied in the junior secondary school for one hour / week, but it can be extended to two hours / week. The curriculum of the subject is based on a series of values and attitudes, such as: respect towards the dignity and the rights of man, self confidence, trusting the others, intercultural tolerance, freedom of expression, of opinion, of conscience, civic involvement in the life of the community and so on (Consiliul National pentru Curriculum / National Council for Curriculum, 2008, 11). The competences which are intended to be formed through this subject are meant to shape the identity of the future Romanian citizens in accordance to the core European values and attitudes. Thus, the future citizen should be able to: manifest an active and responsible political behavior, cooperate with others in solving theoretical and practical problems within different groups and participate in decision-making and in resolving community problems.

As a response to the pressure of the civic society and to the EC recent requirements, at the beginning of April, 2016, the Romanian Ministry of

Education adapted a new curriculum for junior secondary schools. Starting with 2017, the subject “Civic culture” is going to be replaced with four different subjects under the general title of “Social Education”. According to the new framework, under the umbrella of this new subject, the 5th grade students will study, as a compulsory subject, “Critical thinking and children’s rights”, the 6th grade students will study the subject “Intercultural education”, the 7th grade students – “Education for democratic citizenship” and the 8th grade students “Financial and economic education”.

Citizenship Education in the Lithuanian Curriculum

In Lithuania civic education, which has been taught in comprehensive schools for more than a decade, the same as in numerous European countries, encompasses all the areas of formal and non-formal education related to students’ activity: content of education (general course of basics of Civic education in the 9th and 10th forms; optional lessons of Political Sciences and Law Fundamentals in the 11th – 12th forms), public life and self-government, social activity, extracurricular activity, in rare cases non-formal education of adults. In a basic school it is advisable to integrate civic topics into programmes of all subjects, emphasizing close cooperation of teachers. However, if compared to other states, in Lithuania least attention is paid to the discipline of Civic education (two compulsory hours per week in the 9th -10th forms).

One must mark that there are no textbooks for civil education and, thus, teachers have a degree of freedom when implementing the programme and discussing the topics which are proposed by the Ministry of Education and Science.

Example of topics and issues discussed during the lessons of Civic education in 9 forms are provided below (the author of the programme is Lolita Juozaityte the Civic Education teacher of Saules gymnasium in Kaunas, Lithuania):

I. Democratic values. Concept of democracy. The main values of democracy, their importance to cohabitation. Measures of democratic impact. Democracy at school. Self-government. Internal and external threats to a democratic state. Independence. National security. Civil courage. Civil resistance. Ecumenical armed and non-armed movement of defending Lithuania's independence.

II. Civic society. I and my homeland. A citizen and citizenship. Features of civic society. Forms and ways of civil performance. The role of non-governmental and public organizations in civic society. Social exclusion and poverty. Constitution of the Republic of Lithuania. Purpose of the constitution in a democratic state. Functions of governing institutions established by the constitution. LR Seimas, LR President, LR Government, LR Court, LR Local authority. Revision. Violence.

III. Human rights and laws. Basic human rights. The main human freedoms and their expression in local community. Documents regulating basic human rights and freedoms in Lithuania and the world. Civic duties. Child's rights and their violation. Project activity.

The citizenship curriculum in England

Citizenship has been part of the statutory curricula in Key Stage 3 (ages, 11-14) and Key stage 4 (ages, 14-16) since 2002, for Primary aged children 5-

11 the curriculum was non statutory though a range of guidance for its implementation was provided for schools to access. For children in the Early Years Foundation Stage (birth to 5) the programme was statutory and this was revised in 2011, following the Tickell Review which gave the subject more prominence in this age phase. Following the Crick Report in 1998 the introduction of this curriculum was seen as a positive step in engaging schools, and communities with active citizenship. Though, McLaughlin, (2000, 542) suggests that the inclusion of such a curricula “ is clearly not a condition of active citizenship in a healthy democracy but it is a necessary one,” perhaps a first step in supporting children to become active citizens.

This formal introduction of citizenship education into schools as a matter of national policy gives rise to “substantial and critical intellectual questions about the definition, purposes, and intended outcomes of such education as well as to related questions of a more practical kind concerning its realization” (McLaughlin, 2000, 545) These opportunities can be enhanced and contributed by other subjects namely the humanities subject of history, religious education and geography, thereby strengthening the prominence of citizenship in the curriculum. Schools would be required to support and promote the Spiritual Moral, Social and Cultural education (SMSC) and this would need to be a distinctive strand in the curricula which would meet the guidance set out by the statutory and non-statutory curriculum for citizenship. Pearce and Hallgarte (2000) argue that the concept of citizenship and citizenship education are controversial as the process in which governments, schools and individual define citizenship is likely to be contested. McLaughlin (2000) supports this and states that conceptualizing different conceptions of citizenship and citizenship education is problematic.

The current National Curriculum in England introduced in 2014, does not have a statutory curriculum for children age 5-11, however citizenship still exists.

British Values and Citizenship Education

As stated earlier there is no statutory framework for citizenship education in England, however teachers in England are required to support fundamental British Values through their teaching as stated in the Teachers' Standards 2012, Part Two: Personal and professional conduct

“A teacher is expected to demonstrate consistently high standards of personal and professional conduct. The following statements define the behaviour and attitudes which set the required standard for conduct throughout a teacher's career.

Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school, by: not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs” (Department for Education, 2011, 15).

Teachers are now accountable for implementing this change of policy as part of their professional responsibilities. This has been largely as a result of the Prevent Strategy 2011, which was put in place following the government's review of counter terrorism and aims to prevent radicalization through fostering British Values. While this is contested by Awan (2012) who suggest that the Prevent Strategy risks alienating certain communities and does not support the multiculturalism agenda which can be defined as a set of cultural beliefs and attitudes that fosters diversity and

promotes communities within society. Teachers are required to 'not undermine British Values' rather than developing skills which facilitate the effective education of children in a multi-ethnic society. While having an acute awareness of the sheer range of diverse ethnic, cultural and linguistic backgrounds of pupils.

There is a danger that teaching could focus on 'difference' rather than 'sameness' when the emphasis should be on encouraging children to challenge stereotypes through informed debate and discussion. The importance of perspective and viewpoints is key when approaching the concept of what it means to be British – no education is politically, culturally or ethnically neutral and history should be explored from alternative lenses; what was viewed as a triumph for the British may not be the case from another country's perspective. However, it seems that the debate around citizenship is driven by current government agendas with the current focus on not undermining British values rather than creating inclusive learning environments for all. The Equality Act (2010) stated that the following characteristics are protected characteristics; age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, and sex, which would support the teaching of British Values in school, and therefore this should be part of teachers' good practice.

Promoting Fundamental British Values as Part of SMSC in Schools

Non-statutory guidance (2014) states that through their provision of SMSC, schools should:

- enable students to develop their self-knowledge, self-esteem and self-confidence;

- enable students to distinguish right from wrong and to respect the civil and criminal law of England;
- encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely;
- enable students to acquire a broad general knowledge of and respect for public institutions and services in England;
- further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures;
- encourage respect for other people;
- encourage respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in England.
- Understanding and knowledge expected of pupils as a result of schools promoting fundamental British values
- an understanding of how citizens can influence decision-making through the democratic process;
- an appreciation that living under the rule of law protects individual citizens and is essential for their wellbeing and safety;
- An understanding that there is a separation of power between the executive and the judiciary, and that while some public bodies such as the police and the army can be held to account through Parliament, others such as the courts maintain independence;

- an understanding that the freedom to choose and hold other faiths and beliefs is protected in law;
- an acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour; and
- an understanding of the importance of identifying and combating discrimination.

Action for schools for the implementation of SMSC

- include in suitable parts of the curriculum, as appropriate for the age of pupils, material on the strengths, advantages and disadvantages of democracy, and how democracy and the law works in Britain, in contrast to other forms of government in other countries;
- ensure that all pupils within the school have a voice that is listened to, and demonstrate how democracy works by actively promoting democratic processes such as a school council whose members are voted for by the pupils;
- use opportunities such as general or local elections to hold mock elections to promote fundamental British values and provide pupils with the opportunity to learn how to argue and defend points of view;
- use teaching resources from a wide variety of sources to help pupils understand a range of faiths, and
- consider the role of extra-curricular activity, including any run directly by pupils, in promoting fundamental British values

Non-formal educational projects which contribute to the formation of the European identity and citizenship

The non-formal or extra-curricular educational initiatives compensate in a high degree the weaknesses of the formal Romanian citizenship education. The Romanian teachers and their students are extremely receptive to all the activities which involve themes related to Europeanism, European identity and citizenship or partnerships with schools from the EU space.

For instance, the national competition “The European School” has been annually organized by the Romanian Ministry of Education for 12 years and its objectives include the following:

- national recognition of the role played by Romanian schools in promoting a positive image of Romania and Romanian educational values in Europe;
- promoting European values in the Romanian educational system;
- increasing collaboration between Romanian schools and other schools within European countries.

Schools are evaluated on several criteria, including the participation of the school in the European projects Socrates (1996-2006), Life Long Learning (2007-2013) and Erasmus+ (2014-2020). The winning school receives a three year certificate which labels it a “European School”. In 2015, for instance, more than 100 schools joined this competition.

The national competition “Made for Europe”, organized annually by the Ministry of Education, aims at rewarding the outcomes of the European funded projects developed by schools in the previous school year.

The E-Twinning programme promotes collaboration between teachers from various EU countries and it has been implemented in Romania since 2007. There are more than 5000 Romanian schools registered on the platform and more than 18000 Romanian teachers involved in collaborative projects with other European teachers. Each year, Romanian teams are awarded for their efforts.

European identity is also strengthened through local initiatives of schools and NGOs. Europe Day, celebrated on the 9th of May, is marked every year through school projects or extracurricular activities, such as competitions and exhibitions. The activities involve not only primary or secondary school children, but also preschoolers. Teachers design activities and resources aimed at teaching the children about European values and symbols, the EU institutions or other things.

Lessons and events devoted to education of European identity in Lithuania are related to the 9th of May, i.e. the day of the European Union and Lithuania entry to EU in 2004 1st of May. During the first week of May various events take place in Lithuania and its schools to commemorate the European Union. Examples of the organized events are provided below:

- Children collected material about EU countries. A huge map was laid in the school yard. Students could stay at all 28 member-states of the European Union for several minutes and get acquainted with their capitals.
- Students of different classes participated in the contest “Lithuania – 11years in the European Union”, played the board

game “Get to know Europe”. During the game they identified the location a certain EU country as well as different facts about the European Union and history of Europe.

- Intellectual contest “Around Europe” took place, where every member had to visit 6 stops at which he/she was supposed to find out what EU member state was on the basis of its boundaries, solve the crossword, recognize buildings of the states and their national symbols. Thus, he/she could test his/her knowledge about Europe and the European Union.
- Students were divided into four teams composed of one student from a different class. Each team was supposed to answer questions about languages of the EU. Teachers provided interesting facts about European languages. Therefore, students had to think carefully. There were some practical tasks about the English and Russian languages because students learn these languages in the school. Afterwards a musical task was waiting for the students.
- The educational game “European puzzle” was organized for students of the 9-10th forms; the composition “My ideas and letters about Europe” was created and send to Lithuanian authorities.
- Conversations and quizzes about the European Union took place in classes.
- The campaign “Planting the alley of peaceful Europe”.

The fact that in Lithuania a more significant attention is paid to reinforcement of national identity is confirmed by the results of annually contest among schools - “Good Practice of Civic Education” – it is won by

works related mostly to local life only. For instance, in 2015 the following projects of civic education were prominent: Ethnic Minorities of Lithuania, Historic Lithuanian Night, Democratic Society and Civic Consciousness, Places of Squad "Alka" Partisans' Death and Commemoration, Purpose and Functions of Multimedia, Legislature – LR Seimas, the 11th of March – the day of the restoration of Lithuania's independence, Lesson of National Dignity, etc.

Conclusions

The globalization and its effects and impacts on the individual, society and country are enormous. The process of cultural change associated with globalization often causes dilemmas of identity, especially to young people. One of the tasks of education is to create a basis for cooperation between different cultures (McGrath & Ramler, 2002). According to the European Commission education is the area through which shape both elements of the personal development of the individual and their identity (-ies) (Czech, 2009). In this context, there is the need to develop elements such as intercultural education, and what this entails preparing for a practical understanding of cultural diversity with good sense of national identity.

At the same time, we can notice that still a big emphasis is laid on feelings of national identity in Civic Education of the youth in some countries, especially East European. V.Rubavicius (2008) claims that post-Soviet societies and nations are characterized by different historic memory, strong national feelings, which helped set free from occupation. In addition, they have negative experience of society denationalization. One concludes that social content of European society must be stored and created without rejecting national feelings but making use of affection to the nation, its

culture, language and historic myths. In order to design efficient programmes of European citizenship, one should use 'glues' of national feelings as enablers for social European intercommunication.

Guideline 3:

Intercultural dialogue in schools

Within our globalised, multicultural world, education implies classes of diverse students of different origins, languages, cultures, identities, genders, religions, social classes. Therefore, concepts such as multicultural, intercultural, cross-cultural and even trans-cultural tend to become the norm and are more and more important not only in theory, but also in practice.

Social issues are the first challenge to education in general, and intercultural education as a special case, social exclusion and inequality being the most ardent issues and maybe the most difficult to overcome. Furthermore, we can identify general educational challenges of the educational systems, which refer to pragmatic issues, such as the introduction of topics related to cultural dialogue in the curriculum, the training of teachers, opportunities for students to develop intercultural competences in practical situations, as well, identifying and working for eliminating prejudices, stereotypes and discrimination. Therefore, in the specialized literature the concept of *intercultural pedagogy* appears, being defined as a pedagogy of relationship, a pedagogy of difference (that is to know, understand and respect differences) which prepares the individual to cope with a new social setup, by transmitting and transferring knowledge and developing specific (in terms of communicational skills, interpersonal relations and inter-communitarian ones, critical sense towards special identities, relativising models/role models (Rus, Bota, 2002, p. 22).

The challenges to intercultural dialogue are also of linguistic nature. Kramsch (1993) discusses the connections language – culture and how we are formed and shaped by the language and by the culture of a specific language. This is closely linked to Byram's (1997) intercultural communicative competence which shows the same link between the two fundamental domains of our lives. This approach can lead to the development of intercultural awareness, intercultural communication, acceptance of cultural differences and openness, what we call 21st century skills.

The term intercultural dialogue was officially used in 2008, due to the Council of Europe's White Paper, the concept which "suggests a social and political response to the need for intercultural communication and understanding in what was then a rapidly expanding European Union" (Holmes, 2014, p.1). Intercultural refers to the space between cultures, to attitudes, skills and values such as: attention to diversity, communication, connection, acceptance, openness, positive attitude, a dynamic process.

Specific challenges: the case of Romania

Romania has always had a diversity of minorities, as a consequence of historical conditions, which would be, according to Neumann (2000): Hungarians, Romas, Germans, Serbs, Ukrainians, Czechs, Croatians, Turks, Jews Russians, Bulgarians, Poles, Armenians, Greeks and Italians. Clearly a multicultural population: especially in the areas of Transylvania and Banat, which became a space of multicultural tolerance, intercultural dialogue, and, linguistic exchange in the 19th and 20th century.

However, the consequences of the communist totalitarian regime have left serious marks on the relationships with minorities and in intercultural dialogue. As Neumann (2000) observes, some of the main obstacles in intercultural education would be “the attempt to preserve 19th century political ideology that assumed that nation and ethnicity are overlapping”; “the ignorance of minorities and their cultures”; and “the persistence of a centralised system and the predominance of stereotypes” (p. 108), to which Ivasiuc, Koreck, Kővári (2000), in a relevant study of intercultural education in Romania, add the lack of openness towards the values of the other, the lack of authentic dialogue, the persistence of negative stereotypes of minorities. The politics of the communist period in terms of intercultural education were of social, cultural and ethnic levelling, therefore there is a void period in the history of intercultural education in Romania (Ivasiuc, Koreck, Kővári, 2000).

In the '90s, after the communist regime was abolished, a lot of intercultural projects and educational policies in the area of intercultural education were proposed. There was a period of re-growth and concentration on the rights of minorities, which brought about many improvements in the domain. Intercultural education topics were introduced, the focus on intercultural skills was raised, and the awareness of intercultural differences and similarities was stirred. However, the beginning was slow and the problems to be solved quite difficult. We could enumerate the lack of training and experience of teachers, the lack of materials and the persistence of mentality problems mentioned earlier.

Though, in spite of the fact that nowadays minorities have access to education in their mother tongue (Hungarians, Germans, Serbian, Slovak) and most Romanian spaces are focused on dialogue, there is still a minority group, the Roma “most exposed to the risk of discrimination”(Rus,2012,

p.232). This disadvantaged community lives in poor economic circumstances, a condition that does not allow the minority to integrate. It is a common issue of Central and Eastern Europe, as researchers observe, with deep cultural roots. The social and economic factors (poverty), the cultural ones (a culture different from the one of the majority), and the lack of support within the educational system and of the society have all contributed to the actual situation, characterised by segregation, discrimination, high dropout rates.

One major step ahead is the National Strategy for Roma Integration which was adopted in 2015 (http://ec.europa.eu/justice/discrimination/roma-integration/romania/national-strategy/national_en.htm) and which is the first public policy regarding this minority, which attempts to improve conditions for education, health, workforce, housing, and aims at ending segregation, discrimination and lack of opportunities.

Opportunities: the case of Romania

There are many opportunities in Romania related to the development of intercultural dialogue in different forms in education. The co-existence of different cultures has proved beneficial for many regions, which are a multicultural space and have developed intercultural dialogue over the centuries. The model of Banat region has been described by many researchers, Neumann mentioning the fact that “Ideas did not remain at an abstract level; they were developed in the course of an education in which multilingualism, the assimilation of traditions and customs, the interaction of religions, and the alliances of cultural aspirations with religion were fundamental. (Neumann 2000:119). The fact that there are schools in the minority languages (Hungarian, German, Serbian, Slovak) in the region is a

proof that Romania focuses on minorities' education and the preservation of different cultures.

The most disadvantaged community, as mentioned earlier, is the Roma minority, still with high percentage of early school leaving and discriminated against. Since 1990 positive action has been taken, positive discrimination measures were initiated in favour of the Roma community. Some of the policies introduced by the Ministry are general ones, but include this minority through the type of problems it has: policies and programmes regarding social inclusion, early school leaving (e.g. the programme *A Second Chance through Education*), special places in universities for Roma minority, teacher training for teachers of Romani language, developing resources for these subject, as well.

The National strategy for Roma integration that was put forward in 2012 and 2015 creates the conditions for changes within the educational system in order to integrate this minority. The focus is on integration, ending segregation, training of Romani teachers and improving early rate drop-outs rates. One of the promising practices relates to the dedicated places for Roma in public universities, which is a measure of positive discrimination.

In the last years many NGOs and associations have started projects on the integration of the Roma community, focusing on education. One of the most active and involved is the Policy Centre for Roma and Minorities, an NGO which has been active since 2008 and which has focused on campaigns and projects related to Roma integration and education(<http://policycenter.eu/en/>). The specific element of this organisation is the emphasis on alternative education and the fact that it focuses on the education of the mothers, as well, not only on children.

Among the institutions that are very active in developing projects and promoting intercultural dialogue, with a focus on disadvantaged minorities, we mention the Intercultural institute in Timișoara, which, since 1992, has been involved in over 50 projects, local, regional, national and international, being one of the pioneers in the field while promoting intercultural dialogue, democratic citizenship and the rights of the minorities(<http://www.intercultural.ro/index.php>).

Another promising aspect is the fact that within the new educational plan for lower secondary school there are optional subjects proposed, related to Intercultural education - starting with 5th grade Critical Thinking and Children's Rights, 6th grade – Tolerance and Intercultural education, 7th grade – Juridical Education and Democratic Citizenship (<http://www.edu.ro/index.php/pressrel/24187>), which aim at introducing subjects related to social sciences and focus on topics related to children's rights, democracy and improving intercultural competences and critical thinking skills. Higher attention has been given to the initial training as well as life-long/continuous training for the teaching personnel in view of developing specific competences to enable and implement education for democratic citizenship (EDC) and education for human rights, in the classroom, in school and in the community. Such a programme is the pilot project *Travel Pass to Democracy: Supporting Teachers in Preparing Students for Active Citizenship*, financed by both the European Council and the European Union, on-going in our country as well. As part of this project a version of the textbook has been translated to Romanian- *How all teachers can support citizenship and human rights education: a framework for the development of competences*. Other similar projects in progress in Romania: *Experiential learning in virtual media – critical resource in the initial teacher training for intercultural education* (2007- 2009), a CNCSIS

project, type A 1196, *Ellaborating, experimenting and implementing curricular projects and strategies for both initial and life-long learning training for teachers from the perspective of intercultural education*, World Bank, (1998-2001).

Intercultural dialogue in schools

As can be seen from the above, it is important to note the context for intercultural dialogue, as this will in part determine the nature of educational responses to the situation and the specific objectives of activity. Nevertheless, we can consider some common factors in intercultural dialogue, and identify pedagogical challenges and responses.

Intercultural dialogue as a policy objective has been identified in some EU member states, spurred-on or endorsed by European initiatives such the European Year of Intercultural Dialogue in 2008, and the Erasmus E-twinning programmeme. These have encouraged schools to develop intercultural projects aimed at promoting tolerance, developing curiosity for other cultures and learning about their traditions. The Council of Europe elaborates a definition to state that ‘the objective of intercultural dialogue is to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law’ (Council of Europe, 2017).

In relation to educational practice the Council stress that based on existing experience, six crucial conditions must be fulfilled at the outset or achieved during the process:

- Equal dignity of all participants;
- Voluntary engagement in dialogue;
- A mindset (on both sides) characterised by openness, curiosity and commitment, and the absence of a desire to “win” the dialogue;
- A readiness to look at both cultural similarities and differences;
- A minimum degree of knowledge about the distinguishing features of one’s own and the “other” culture;
- The ability to find a common language for understanding and respecting cultural differences.

These imply an inter-cultural openness in policy and practice; as well as teacher skill and understanding in facilitating dialogue. In multi-cultural classrooms, and with some traditional pedagogies, or in situations where practitioners have little autonomy, some teachers may shy away from encouraging inter-cultural dialogue worried that it will bring about controversy. However, if citizenship education is to be more than learning facts about legal and political processes and seeks to achieve the objects above, then it must necessarily embrace issues that arise and teachers must have the skills to be able to constructively manage controversy.

The teaching of controversial issues requires the school to provide opportunities for truthful and honest discussions about points of conflict and agreement that are found in the real world (Berg et al, 2003). This implies more than providing a ‘safe space’ designed to protect sensitivities. Clearly there is need to establish an environment in which racism, sexism,

homophobia etc, is not tolerated, but this should not be at the expense of cutting out respectful exploration of similarity and difference. Moreover, a 'safe space' approach may deny children the opportunities to explore relevant topical and political issues. Issues which frequently arise with children relate to the use of drugs, racist incidents, bullying and acts of violence or vandalism in the community. Such issues are relevant because they affect the everyday experiences of children and it therefore follows that there is a role for the child to express opinion, discuss, debate and develop ideas during lessons. However this can bring its own problems.

Teachers are rightly concerned that their own contributions or those of pupils in their class may be biased and reflect strongly-held opinions which may be difficult to manage. As Berg et al (CiCe 2003) note there is need for '...balanced and careful measures of neutrality on the part of the teacher, whilst acknowledging that there may be some occasions when the teacher needs to assert a commitment to a value position. At other times the teacher may need to intervene if class discussion has not been sufficient to counter the expression of an anti-social viewpoint (for example a racist opinion) with the effect that individuals in the class are left exposed and vulnerable'.

In curriculum guidance for citizenship education in the UK, the need to address controversial issues was recognised and three approaches were recommended:

- The neutral chair approach: in which the teacher remains neutral, encouraging children to express their viewpoints whilst maintaining a respectful, tolerant environment that reflects 'ground rules' negotiated with the class beforehand.

- The balanced approach: as above, but the teacher may give a view (not necessarily their own) to ensure a balance of opinion is heard
- The stated commitment approach: in which a teacher may give their own view as a means of encouraging pupils to agree or disagree. Again their expressed viewpoint should be one that fits with values of respect and tolerance, and the teacher must be cognisant of the power that their positions afford.

Teachers will often use a combination of these approaches as the need arises. Also, as noted above, it is imperative that they establish with their class guidelines for working on controversial issues. Such 'ground rules' might include, for example, that no-one will have to answer a personal question and that no-one will be forced to take part in a discussion. The aim is to enable a free flow of ideas in a safe, non-threatening environment where students can think about and question their assumptions and listen to others. Thus we need approaches which enable children to develop:

- Confidence to voice their own opinions;
- Skills in recognising the views and experience of others;
- Critical thinking and in forming arguments;
- Co-operation and conflict resolution;
- Skills of democratic participation;
- Experience of taking action for change.

These deliberations may arise in general classroom activity, but in order to help ensure the development of intercultural dialogue, they also must be planned for with learning outcomes related developing inter-cultural competence. Some approaches might include:

- Small group discussions followed by plenary sessions to develop and synthesise arguments;
- Open-ended collaborative enquiries on topical and controversial issues in order to help develop skills in respectful dialogue, that seeks understanding and not ability to win an argument;
- Role play, simulations and debates that reflect events in society. This can help to move discussion from the personal, to focus on the argument, and gives opportunity to explore the viewpoint of others without commitment to those views;
- Participation in democratic processes of change: Intercultural dialogue can be an important process in identifying the needs and concerns of all students and these can be fed into the decision-making process. As such intercultural dialogue is also important in the development of competencies associated with active democratic citizenship.

Conclusions

Within our globalised, multicultural world, it is important that education develops intercultural competence, which is best achieved through dialogue. This can be supported by exchange schemes but also needs to be developed within schools, where increasingly classes have a multicultural make-up. Intercultural dialogue requires teachers to have the skills and confidence to manage the learning process. Inter-cultural dialogue necessitates 'respect, tolerance, openness, curiosity and commitment' that can only be fostered in an environment in which students can talk openly about their identities and experiences. This is not easily achieved and teachers need training and support in managing potential controversy.

However, despite potential difficulties it is imperative that teachers gain the necessary skills and confidence to meet the objectives of inter-cultural dialogue, which The Council of Europe argues includes 'to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging'.

SECTION 3: REFERENCES

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A Strategy of the Government of Romania for the Inclusion of the Romanian Citizens Belonging to Roma Minority for 2015-2020

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