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INTERACT
Intercultural Active Citizenship Education

Specific Targeted Research Project
Thematic Priority 7: Citizenship and Governance in Knowledge Based Society

Publishable final activity report

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Publishable executive summary

This three-year Project, entitled INTERACT – Intercultural Active Citizenship Education, was carried out in four European countries: (a) Denmark (Danmarks Pädagogiske Universitet); (b) Portugal (Centro de Estudos Sociais, Universidade de Coimbra); (c) Spain (Universidad de Valladolid); and (d) United Kingdom (University of Leeds and University of London).

This project was coordinated by the Portuguese partner, Centro de Estudos Sociais, Universidade de Coimbra

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INTERACT: Intercultural Active Citizenship Education

1. INTRODUCTION

The general aims of this Project were: (a) to contribute to contemporary discussions of how to deal with the social and political changes resulting from European integration, enlargement and globalisation and (b) to provide a view of their impact upon four different member countries (Denmark, Portugal, Spain and the United Kingdom). Accordingly, the overall objectives of this project were: (a) to find out about the teachers' experiences, interests and opinions as citizens and their impact as educators with regard to their students' intercultural active civic participation and education; (b) to compare/contrast these findings with the objectives and activities recommended by European and national official documents on citizenship and human rights education aimed to foster intercultural education; and (c) to identify the main needs for teacher education programmes in this area.

On the basis of the overall objectives above, the project pursued the following more specific objectives, described below in a chronological order:

(a) The first objective of the INTERACT project was to understand how European and national documents aimed to foster citizenship education address the intercultural dimension and to identify their recommendations for mainstream education in this area;

(b) In addition, this project also aimed to explore the ideas behind the regulations and recommendations provided by European and national (Denmark, Portugal, Spain and United Kingdom) institutions with regard to the intercultural dimension in citizenship education;

(c) Our third objective was to find out about the teachers and student teachers' active civic participation in their social contexts (e.g., their co-operation with NGO's) and their main sources of information (e.g. the media) as related to intercultural communication and interaction;

(d) Our fourth objective, in a chronological order but, nevertheless, a main objective of this project, was to identify and examine how teachers and student teachers participating in this study understand and implement the objectives of the documents analysed previously, only those dealing with intercultural education, as far as their teaching/learning activities were concerned;

(e) Finally, our fifth objective was to identify the main needs for teacher education in this field.

The project INTERACT was therefore meant to focus on the intercultural element of citizenship and human rights education and it aimed to provide guidelines for teacher education in this area. In sum, it intended to follow three main steps: (1) document analysis; (2) curriculum analysis; and (3) an empirical study.

The first step, document analysis, concentrated on the analysis of the intercultural dimension in European and national official documents that regulate citizenship and human rights education or a related area. A comparative/contrastive analysis between European and national documents and across national official documents in this area was then carried out.

The second step, curriculum analysis, consisted of examining the intercultural dimension in existing teacher development and postgraduate programmes aimed to Citizenship educators. Since citizenship education is transversal in the curriculum, all teachers are, to some extent, responsible for it. Therefore, collection, selection and examination of national teacher training/development programmes and postgraduate courses that address issues of intercultural education were undertaken. We then proceeded to the analysis of the selected programmes/courses. Finally, a comparative analysis of teacher development guidelines and postgraduate curricula, somehow related to the intercultural dimension of citizenship education in all four countries was carried out.

The third step, the empirical study, consisted mainly of: (a) a qualitative study based on (1) a large sample of individual as well as focus-group interviews to teachers (in two different geographical contexts) involved with citizenship education, the latter either as an independent subject or as an integrated element in the curriculum, that is, within a discipline or at an interdisciplinary level; (2) a smaller sample of individual interviews with politicians, policy-makers, academics and Ministry of Education Officers at the national level, with influence in designing and implementing policies in this area; (3) as well as interviews with the same kind to institutional actors at the European level; and (b) a quantitative study to be carried out amongst citizenship educators (nationwide) through an online questionnaire.

This project aimed to establish links between official documents, curriculum management and the teachers' experiences, interests and expectations with regard to Citizenship and Human Rights Education, with a special focus on the intercultural dimension, in order to make general and specific recommendations as far as teacher education in this area was concerned. The purpose of this project was to contribute to the effective implementation of official guidelines on this matter and to the expansion of good practices that have been scattered in schools.

This project took into consideration both the institutional and the teachers' voices, both as citizens and as educators, and sought common ground that may be potentially fertile in terms of teacher education. This project was meant to map out, in each of the participant countries, the teacher development programmes and postgraduate courses that can offer relevant education for educators, as far as the intercultural dimension of citizenship and human rights is concerned, and to assess them in the light of the reviewed bibliography, of the official guidelines, at the European and national guidelines, and of the teachers' voices.

Section 1 – Project objectives and major achievements during the reporting period

Overall Objectives

The general aims of this Project were: (a) to contribute to contemporary discussions of how to deal with the social and political changes resulting from European integration, enlargement and globalisation and (b) to provide a view of their impact upon four different member countries (Denmark, Portugal, Spain and the United Kingdom). Accordingly, the overall objectives of this project were: (a) to find out about the teachers' experiences, interests and opinions as citizens and as educators

with regard to their students' intercultural active civic participation and education; (b) to compare/contrast these findings with the objectives and activities recommended by European and national official documents on citizenship and human rights education aimed to foster intercultural education; and (c) to identify the main needs for teacher education programmes in this area.

On the whole:

Work Package 1 dealt with Project Management, monitoring, financial monitoring and reporting and ran throughout the whole duration of the Project; it was carried out by the Coordinating institution with the support of all the partners.

Work Package 2 was meant to examine official European documents in the looking for definitions of an intercultural dimension and how it is addressed in the contexts of intercultural education, citizenship education and human rights education.

Work Package 3 aimed to analyse official documents on citizenship education in the participating countries, focusing on the intercultural dimension, both directly and indirectly, to identify different and complementary contributions from projects on this area at national level and to make a critical analysis based on relevant bibliography. With this purpose in mind we carried out a descriptive analysis of this dimension in the documents as well as introduced a critical analysis of their approach which was further explored along the project.

Work Package 4 had the purpose to compare and contrast the national reports resulting from the previous work package (WP3), that is, it aimed to map the converging and diverging aspects between national documents with regard to intercultural education, to detect gaps in those documents with regard to intercultural education, to identify main guidelines for classroom activities and for the implementation of projects in this area and, finally, to identify the needs for teacher development programmes.

Work Package 5 aimed to discover the institutional objectives with regard to intercultural active citizenship and, therefore, a number of leading figures in the field of education were interviewed in reference to the main concepts of the project in order to find out about institutional objectives with regard to intercultural active citizenship (education) at the national level and also to explore the ideas behind the regulations and recommendations provided by European and national institutions.

Work Package 6 was meant to analyse the data collected from the interviews carried out in the previous work package and in the light of the previous ones.

Work Package 7 was meant to identify, select and gather national syllabi of post-graduate courses/degrees and complementary teacher education programmes on the intercultural dimension of citizenship Education.

Work Package 8 aimed to analyse the assembled post-graduate programmes mentioned above.

Work Package 9 aimed to undertake a cross-national analysis of the assembled post-graduate programmes as well as complementary teacher development programmes.

Work Package 10 was meant to design the empirical study, both qualitative and quantitative, to be carried out with the teachers themselves and to come up with the research questions, an interview guide, a questionnaire, a participant observation plan and the national empirical study plans.

<u>Work Package 11</u> comprehended the actual study itself in each of the participant countries.

<u>Work Package 12</u> aimed to analyse the data collected under the concept 'Teachers as Citizens'.

<u>Work Package 13</u> aimed to analyse the data collected under the concept 'Teachers as Cultural Workers'.

<u>Work Package 14</u> aimed to analyse the data collected under the concept 'Teachers as Transformative Intellectuals'.

<u>Work Package 15</u> aimed to produce a publishable final report where the results are compared cross-nationally.

<u>Work Package 16</u> comprehended the public representation of results.

<u>Work Package 17</u> included the evaluation of the project by independent experts, from countries not participating in the project, and hired by the project participants.

<u>All workpackages are completed</u>

2. DOCUMENT ANALYSIS

2.a. <u>At the European level</u>

All participant teams focused their analysis on documents issued both by the European Commission and by the Council of Europe:

European Commission

In sum:

- At its 2001 Stockholm meeting, the EU Council of Education paid particular attention to active citizenship and social cohesion. It agreed that overall aims for education include: 'the development of society, in particular by fostering democracy, reducing the disparities and inequities among individuals and groups and promoting cultural diversity'. Consequently 'all citizens should learn skills required in an increasingly international and multicultural society' (2004).

As far as the EU is concerned, there are permanent references to a culturally diverse 'European identity'. The "European dimension in education" is object of a Resolution from the Council of Ministers of Education in 1988, which stresses the need "to reinforce a sense of European identity in young people". This identity is defined more clearly in a declaration by the Council in 1997, on respecting diversity and combating racism and xenophobia, which defines "Europe, [as] characterized by solidarity and a rich cultural mix, [and] is founded on respect for diversity and on tolerance". But it is the Committee of Regions that, in an opinion from 1997, gives a more inclusive sense to that "rich cultural mix", which is made up "not only of the diversity of national and ethnic cultures, but also of the cultures of different social groups and cultures of immigrant communities, which are equally European".

The Education Council of the **European Union** commits itself to strengthening citizenship and social integration through education in line with the so-called Lisbon process which aims at realising the most competitive knowledge economy in the world while strengthening social cohesion. Future developments will take place within the overall policy framework of *Education and Training 2010*. Member States are encouraged to learn from each other about best practice in citizenship education and to embed education for citizenship and social integration in teacher training programmes (2004).

For the **European Union** the European dimension is fundamental to education. A proposal for a set of key competencies includes 'interpersonal, intercultural and social competencies, civic competencies, and cultural awareness'. These could serve as a reference point for curriculum development (2004). The so-called "Lisbon 2000 agenda", which set up the strategy for Europe "to become the most competitive and dynamic knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion" by 2010, addresses citizenship education by focusing on "knowledge" and "competence". Following this new strategy, the European Union institutions (Education Council, European Commission and European Council) release several reports and resolutions on the concrete future objectives of education and training systems. The goal is divided in three more specific objectives, namely the development of the individual, of society and of the economy. The first and second dimensions of development include fostering democracy, fighting inequities and discrimination, and promoting diversity.

Council of Europe

In sum:

- The earliest studies on intercultural education focus on the education of migrant populations and their *integration* into European schools. In the 1980s, it was argued that intercultural education's main task was helping all pupils to 'acquire a positive self-image' (1987a:19); that interculturalism is concerned with characteristics arising from membership of different *cultures* that goes beyond ethnic considerations (1987b:7).
- By the 1990s, policies are more inclusive in approach and raise the issue of relationships between cultural groups (1992).
- Ministers of Education have recently acknowledged the need for further research to define intercultural education clearly (2003).

In the early documents, there is a strong concern with promoting education and information in the field of human rights and democratic values. Through their focus on human rights, fundamental freedoms and democratic values, early documents (late 70s to mid-90s) generally prioritise *cultural dimensions* of citizenship education, understood as "respect for all peoples, fundamental democratic values…and contributing to peaceful intercultural relations". *Legal* and *political* dimensions of citizenship education are represented in the emphasis on for instance social skills, justice, equality and rights as well as international agreements.

Citizenship Education gains momentum in the CoE policies for education after the 18th session of the standing conference of European Ministers of Education in 1994, where

the participants "emphasise the need for a coherent and sustained approach by schools to education for democratic citizenship". In 1997, the 19th session of the standing conference launches a 3-year project on "Education for Democratic Citizenship" with the aim to "explore and develop definitions of citizenship which must take into account the different situations in Europe and identify the skills necessary for practising such citizenship". Furthermore, this project would provide assistance for teachers, develop guidelines, promote the participation of students in school's democratic decision-making procedures and promote students rights.

However, whereas human rights education is centrally based on the values of democratic and pluralistic societies as well as on European and international conventions and covenants, EDC is comprehensive term, involving human rights and democracy learning as well as intercultural learning. EDC thus both integrates and develops the aspects of human rights and democracy learning, with a central focus on the *rights, responsibilities* and *participation* of European citizens. EDC is therefore a comprehensive approach to citizenship education that involves holistic approaches to learning and curricula as well as innovative methods in education.

A number of CoE documents refer to the multicultural nature of European communities, as well as to the need for "intercultural and international understanding"(R(85)7) and "open-mindedness and an understanding of cultural differences" (R(84)18). In this context, intercultural education is generally understood as an initiative that can counteract "ethnocentric attitudes and stereotyping" (R (84)18) as well as contribute to "mutual respect among all groups of a society" (R 1089 (1988)). A specific aspect of this is the education and integration of immigrants and their children.

We have therefore identified three main contexts in which the intercultural component appears in the analysed documents:
    a. Context of education for migrants´ children;
    b. Context of inter-community relations.
    c. Context of teacher education:

The concept 'intercultural' has frequently been used in CoE documentation since the 80s, when education of minorities and migrant children becomes a main concern. For example, Recommendation Nº R(84)18 on the training of teachers in education for intercultural understanding, notably in a context of migration stresses that "…education policies are geared to fostering open-mindedness and an understanding of cultural differences" and "the training given to teachers should equip them to adopt an intercultural approach and be based on an awareness of the enrichment constituted by intercultural understanding and of the value and originality of each culture." It is noteworthy that recommendation 1093 (1989) includes for the first time 'European children' as a target group for an intercultural approach to education as well: "… to prepare all children, indigenous and migrant, to life in the pluricultural society". This term is equally used in the context of inter-community better relations (Resolution 874 (1987)) and of promotion of pluri-lingualism (Recommendation Nº R(98)6). Nevertheless, it is not before 2003, at the 21st session of the standing conference of European Ministers of Education, in Athens, that a project specifically targeted at intercultural education is launched by this institution with the aim to "relaunch conceptual research on intercultural education with a view to adapting terminology and clearly defining the content and context of intercultural education."

We may therefore conclude that intercultural education has evolved from a focus on the integration of children from foreign cultural communities into school and society, to a wider context of education for democracy and for work.

At the national level:

The focus of the analysis was the definition, context and evolution of concepts associated with specific curricula or general aims in basic education and youth education (till the age of 19) aimed mostly at students of secondary education expected to proceed to higher education.

Denmark (Danmarks Pedagogiske Universitet)

Even though the concept of intercultural education is not often explicitly referred to or conceptualised in aims and curricula, the intercultural and international dimensions of basic and youth education in Denmark are generally thematised in the aims for history, civics and foreign languages. Policy documents on these subjects represent a broad approach to the intercultural dimension as it is embedded in issue of internationalisation, cultural awareness, citizenship education, human rights education and 'bildung'. Intercultural education is in these contexts generally associated with the norms, attitudes and values of pupils and 'others', and with the clash, interaction and negotiation between different 'cultures' in or outside schools. These cultures are alternately understood as national cultures (i.e. Danish, French, German etc.), multi-cultures, and local and global cultures that affect and create individuals as well as groups. Though the idea of the nation is rarely directly referred to, the national paradigm is strongly present in official papers on language education, for instance in references to nation-states. This indicates that whereas the intercultural dimension is generally included and highlighted in aims and acts, it is still generally understood in the context of national paradigms.

The intercultural dimension is much stronger underlined in the newly reformed official guidelines of history and civics in the *folkeskole*, even though the term itself is not in use. In the latter it is stated that the pupils should have a solid knowledge of the problems within different cultures, partly to understand the development of Danish society into a multicultural society, partly in preparation for being able to act as democratic citizens. These phrases are remarkable because they signify a conceptual shift within democratic education of the Danish school system. It is the first instance within official guidelines of the folkeskole that the Danish society is explicitly acknowledged as a multicultural society. And it is stated that this constitutes the basic socio-cultural precondition for acting as an active democratic citizen. However, the intercultural dimension is not conceptualised within different or competing ideas of intercultural democratic values, even though potentially an option within some formulations.

Internationalisation is a broad term that covers adjustments of educational policies to globalisation, support and improvement of intercultural dimensions in education as well as a critical awareness of human rights and cultural diversity. In internationalisation there is a strong emphasis on the relation of Denmark to other countries, and not as

much on intercultural issues within the Danish society itself. Internationalisation is a concept that is generally prioritised in official documents on education in Denmark as internationalisation defines intercultural relations in national terms. Internationalisation is thus a strategy that can be understood as a key to welfare and growth in a society where national belonging and identity is still a significant factor in education and training.

To conclude, the strength of Danish education at primary and secondary level is that democratic education and international dimensions of teaching and tranining are generally formally acknowledged in acts, aims and curricula. However, these are not widely conseptualised, which means that the discrepancies between national, international and intercultural aspects of democratic education can not easily be resolved. The inconsistencies with regard to international and intercultural education in official documents are embedded in an educational system that insists on a national basis for education while it is being challenged from the inside and the outside by various 'others'.

England (University of London & University of Leeds)

The term 'intercultural education' is rarely used in Britain, except by those who have been involved in European programmes. However, during the 1970s, the presence of increasing numbers of visible ethnic minority students in schools stimulated LEAs to put in place *multicultural* support services including advisers for multicultural education. In the 1980s such policies were developed and implemented in a number of LEAs and they benefited from the availability of *Section 11 funding* provided by the Home Office (interior ministry) for language support for ethnic minorities from the so-called New Commonwealth (e.g. Pakistan, Bangladesh, India). It was replaced in 1998 by the *Ethnic Minority Achievement Grant* (EMAG) administered by the education ministry.

Initially, policy responses to increasing ethnic diversity in schools were framed in terms of the achievement (or rather the apparent underachievement) of minority students, particularly those of Afro-Caribbean heritage. The Rampton Report (1981) was framed in these terms, although it acknowledged the impact of racism as a barrier to achievement. This report's direct successor, the **Swann Report** (1985) recommended promoting a multicultural and global perspective in teaching materials and extending opportunities for *political* (i.e. citizenship) education. Importantly the report stressed that these issues should be addressed in all contexts and be given particular emphasis in predominantly or all-white areas. However, there was no mechanism to enforce the recommendations of these reports.

The election of a New Labour government in 1997, following 18 years of Conservative administration, produced a number of education initiatives based on new priorities. Responsibility for the curriculum and examinations was transferred to a new body the Qualifications and Assessment Authority (QCA). An advisory committee chaired by Professor Bernard Crick was set up with the remit of producing a rationale for the inclusion of citizenship as a compulsory subject in the national curriculum and guidelines for its implementation. The report **Education for Citizenship and the Teaching of Democracy in Schools** (1998) led directly to the publication of **Programmes of Study for citizenship** (1999).

An important contextual development was the publication of the **Stephen Lawrence Inquiry** (1999) and the Government's response (1999). The report raised the issue of 'institutionalised racism' in public life and proposed an educational response. The Government required the school inspection system, OFSTED, to take account of race equality in its new **Inspection Framework** introduced in 2000. The Race Relations (Amendment) Act (2000) also placed a legal obligation on public authorities, including schools, to promote race equality. There has been no overall review of the national curriculum with respect to ensuring a multicultural or intercultural dimension. The Runnymede Trust did, however, produce a comprehensive report *The Future of Multi-ethnic Britain* (2000) containing analysis and recommendations for education.

A common feature of most of the above-mentioned documents is their permissive nature. Race equality and multiculturalism are rarely explicitly addressed. Rather they are implied as an 'absent presence'. Teachers, schools and LEAs wishing to develop a multicultural approach or promote human rights education can find indications of support for their initiative. However, there is very little by way of obligation to address issues of racism or ensure that teaching materials truly reflect a diverse society. Whilst the curriculum has been centralised and citizenship introduced as an entitlement, there has been no review of the curriculum to ensure that it meets the needs of a multicultural Britain. The extensive body of good practice that was developed in the 1980s and the experienced practitioners able to implement it, have not been nurtured. There is very little systematic training or support from official funding for initiatives to train newly qualifying or serving teachers for their role in developing Britain as a multicultural society, as envisaged in the Swan Report of 1985. In looking to the future, the importance of school leadership must be emphasised, as the educational system, other than the prescription of the curriculum, is largely decentralised to school level.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

Portugal has been a democratic country since 1974. This is naturally reflected in the regulation of the education system. The Framework Law on the Educational System, dating from 1986, stresses both the democratisation of access to education, as well as the democratic character of education and of schooling. Clearly, these ideals spread through the rest of the legislation regulating different levels of education, national curriculum, particular projects,
and the education community.

As far as the "intercultural dimension" is concerned, references to values such as respect for cultural diversity and solidarity appear frequently throughout the official documents analysed. Furthermore, the Ministry of Education created a working group to study and to promote intercultural education in the 90s. The "Board of Intercultural Education" aimed to develop particular strategies and activities in schools with a high rate of pupils from immigrant background and high levels of school failure. These are, however, the sole explicit references to intercultural education, made in the context of the specific projects developed in some schools promoted by this bureau targeting the education of migrant populations and ethnic minorities. The initial aim of broadening the intercultural approach to education to the whole country and curriculum was never accomplished, remaining confined to projects in pilot-schools.

Since 2001, the school curricula have undergone a reorganization including thereafter "Education for Citizenship" as a transversal area of education, replacing the former "Social and Personal Education". As a specific strategy, three new compulsory subjects were introduced in the national curriculum for primary education: Project Work, Study Methods and Civic Education. The latter is meant to prepare responsible, active and critical citizens, by promoting their active participation in class, school and community life. It is also worth mentioning that documents addressing pre-school education in particular are very rich in terms of concepts and ideas relating to intercultural education and democratic and citizenship education. However, national syllabi in secondary school give more emphasis to intercultural education mainly in specific subjects such as foreign languages, geography, history and art. Finally, as stated above, it is to be noticed that the main feature of active citizenship in schools remains, according to national legislation, mostly focused on their democratic organisation.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

Four main laws define the present Spanish educational system, from a chronological perspective:
1. The Organic Act on the Right to Education (Ley Orgánica del Derecho a la Educación LODE – Ley 8/1985 de 3 de Julio de 1985)
2. The Organic Act on the General Organization of the Education System (Ley Orgánica de Ordenación General del Sistema Educativo LOGSE – Ley 1/1990 de 3 de Octubre de 1990)
3. The Organic Act on Quality of Education (Ley Orgánica 10/2002 de 23 de Diciembre de 2002, de Calidad de la Educación LOCE)
4. The Organic Act of Education (Ley Orgánica 2/2006 de 3 de Mayo de 2006, de Educación LOE)

The principles which underlie the first law are: freedom, tolerance and pluralism. The values which are promoted are: the respect for fundamental rights and freedoms, tolerance and freedom within the democratic principles of coexistence, the respect towards the linguistic and cultural plurality of Spain, education for peace, cooperation and solidarity among people.

In the context of a democratic, pluralistic, changing Spanish society, the second document highlights a *concept of education* in which knowledge and values are transmitted and performed, namely, the respect to all the rights and fundamental freedoms, democratic norms, mutual respect, and preparation for a responsible participation in different social activities.

After ten years of the latter educational law (LOGSE), the Spanish educational system was re-structured during 2003, under the Partido Popular party. This new law is called Law on the Quality of Education (LOCE) and tries to run parallel to the socio-cultural changes that have occurred in Spain and within the European Union. The aims of the law are to achieve "an education of quality", however, this law was not implemented due to a change of the political party at the government that presented a new project of the education law. So, in 2006, the LOE was approved and the new subject is created: **Citizenship Education**. This subject is offered in some courses of Primary Education, Secondary Education and Post-secondary Education. The purpose of this subject is to offer students a reflection, analysis and study area about the characteristics and

operation way of a democratic society. It is basically structured around contents, although it keeps its transversal dimension.

The analysis of policy documents in the Spanish context reveals that:

1. The concept of "democracy" is at the core of the different documents, with the purpose of developing in students habits for democratic behaviour and preparing them for an active participation in social life. This concept is one of the most developed.
2. The development of values, such as tolerance, solidarity, cooperation, appear in the curricula for the different educational stages is justified by the presence of "attitudinal contents" as part of the curriculum
3. The concept of intercultural dimension is developed in the subject of Foreign Languages" (LOCE) but closely linked to communication in the sense that students will be able to communicate successfully in intercultural situations. Programmes such as Education for the Gypsy Community ask for a special initial teacher education for those "intercultural mediators".
4. The concept of "citizenship" is linked to "European citizenship".
5. In spite of the presence of these concepts in some way, there are no specific actions to promote any of them. Actually, it is cognitive oriented (with a special attention on contents) but not action oriented (with no practical implementation strategies).

2.c. Cross-national comparative analysis:

Instrument and Strategy Analysis

By "instrument analysis" we mean the identification and description of the instruments provided by the National Government for developing intercultural education. We have considered as instruments for our analysis education policy documents, the curriculum and programs and projects in the four countries, Denmark, England, Portugal and Spain. By "strategy analysis" we mean the identification of those strategies found in the instruments for implementing intercultural education.

Instrumental analysis findings
In Denmark, participatory democracy (the active participation of students in democratic contexts) is also promoted. The term "bildung" is used to mean the understanding of oneself in a social context and in a democratic society. In England, democracy is linked to participation and citizenship. Democratic values and democratic ideas are essential in order to achieve a "highly educated citizen democracy". The term democracy is used in Portugal to mean the equal opportunities given to students in accessing education, providing them with the experience of democratic life. Also, they promote a democratic school environment by encouraging students to participate democratically in the life of the community. Like the other two countries, Spain promotes a participative and democratic society, respecting democratic principles of coexistence and democratic values.

With respect to the term citizenship, Denmark makes no specific reference to the term, although it can be observed that citizenship education is covered by more than one area of the curriculum. In England, the promotion of citizenship as a mandatory subject is

one of the most important achievements of the government. Students are encouraged to participate in society as active, informed, critical and responsible citizens. Portugal describes the school as a site of citizenship, where they try to raise awareness of citizenship and promote their cultural and civic enrichment. Citizenship education is covered by more than one area of the curriculum. In Spain, the term citizenship is also covered by more than one area of the curriculum, and is promoted to assist children with the assimilation of civic knowledge in order to become responsible citizens. They require an active citizenship, characterised by co-operation and critical reflection, in order to create a responsible civic awareness.

Finally, with respect to the term intercultural education, in Denmark, foreign language education emphasises international and transcultural understanding (an intercultural dimension is closely associated with the teaching of a foreign language). The term is often interchangeable with the term international, though intercultural education is mostly used in the context of communication and interpersonal relationships. The term "intercultural" is not used in the official English documents. Portugal promotes contact among children from different social groups, respecting cultural heterogeneity, and new areas are created to promote the social integration of all individuals within their community. It also provides the opportunity to learn two foreign languages and promotes values such as solidarity and co-operation. In Spain, some of the aims in the curriculum are connected with the intercultural dimension. The term "intercultural variety" (explicit in the documents) is understood within the context of a society which is a melting pot of cultures, and communication is the key for the interchange of cultural patterns.

Strategy analysis findings
The strategies have been organised around two axes: curriculum and educational community. With regard to the *curriculum*, we have found an explicit reference in policy documents to strategies for implementing the concepts being studied: intercultural education, citizenship and democracy. However, we have noticed a lack of specific actions to match such strategies, which would allow a specification of measures to be developed. The agents –mainly teachers but also students- are in a difficult and weak position if they are required to develop the concepts being studied in an educational context.

The strategies which were found to be more clearly developed are those that relate to the concept of intercultural education and, more specifically, to the creation of new subjects in the curriculum, as is the case in Portugal and England, and to the re-conceptualisation of the already existing subjects, as is the case in Denmark and Spain. The strategies which were found to be less clearly developed are those that relate to the concept of citizenship, perhaps due to the difficulty of establishing the boundaries of the concept of democracy.

Another issue that deserves our attention is the fact that the subjects that take into account the concepts being studied are Foreign Languages, Civics and History. Even though special attention to cross-curricular issues is considered in the curriculum, and taking into account that such concepts should be considered central to the purposes of education and essential to the well-being of democracy, the creation of new subjects or disciplines with the same status as others may well be considered.

With regard to the *Educational Community*, the strategies found in policy documents are related to permanent teacher training, and specifically linked to teaching approaches. However, in general, we have identified only a small number of strategies linked to teacher education. Policy documents refer, in the section on teacher education, to the title or grade teachers must achieve in order to teach. Portugal specifies in a precise way the strategies to be implemented in teacher education, such as (1) training teachers with respect to social matters in order to foster a critical attitude, (2) training teachers to stimulate their innovation and research, (3) training teachers to develop their self-learning capacities, (4) training teachers in different methodological methods or approaches. In Denmark, the strategies proposed in the field of teacher education are guided towards ensuring that all teachers are qualified to work within the international dimension. Spain, on the other hand, does not propose any explicit strategy in order to implement the concepts being studied in the field of teacher education.

Within the axis of Educational Community, we have also found strategies for the implementation of the concepts being studied, which are related to the participation of parents and students in the educational community. However, we have noted that the documents refer to such participation without a clear specification of the actions required to develop such strategies. Again, we feel that the documents reflect strategies but not specific actions required to develop the strategies. In the field of Educational Community, the strategies found are more closely related to the concepts of citizenship and democracy, rather than the concept of intercultural education.

Concept Analysis
Among the most recurrent concepts in the official documents analysed by the four teams, only 'Democracy' is common to all of them. Spain and Portugal have another common concept, 'Solidarity', while Spain and Denmark have also '(In)equality' in common. The UK shares "Respect" with Portugal on the one hand, and "Critical (spirit, attitude)", with Spain, on the other. Denmark and the UK share four of the concepts, namely, 'Democracy', 'Participation', 'International', and 'Freedom'.

Overall, many of the recurrent concepts are related to citizenship and intercultural relations, mainly 'Respect', 'Difference', 'Diversity', 'Pluralism', 'Solidarity', '(In)equality', '(In)tolerance' and 'Intercultural'. In fact, Denmark is the only country where 'Intercultural' (and 'International' as its synonym) is one of the most recurrent concepts. However, if one should contrast the four lists of concepts, it becomes obvious that, in spite of the presence of the concept 'Intercultural' in the Danish list, the most popular concepts in the Danish and in the British documents are more focused on democratic citizenship (e.g. 'Democracy', 'Participation', and 'Freedom'). Although implicit, the concepts from the analysed Spanish and, especially Portuguese documents, are more closely related to intercultural citizenship (e.g. 'Integration', 'Difference'. 'Respect', 'Diversity', 'Pluralism', 'Critical Spirit', and '(In)tolerance').

The layout of the table below will help to consider the most prominent aspects within each country's national policy, as well as to compare the use of the certain concept across the countries. Moreover, its graphic presentation will allow us to see which dimensions are emphasised, again within and across the countries. It should be noted that the following table focuses more on the division between the most frequent vs. absent concepts, given that the more detailed analysis was attempted in the previous sections.

The table below will use the following graphic conventions, based on the distribution range:

0	Absent
	Present
≡	6th recurrent
‖‖‖	5th recurrent
(light gray)	4th recurrent
(medium gray)	3rd recurrent
(dark gray)	2nd recurrent
(black)	Top recurrent

OVERALL PICTURE (most recurrent vs. absent concepts in documents)					
		Denmark	Britain	Spain	Portugal
Ethnic dimension	Integration	0			(black / Top recurrent)
	Tolerance			‖‖‖ (5th recurrent)	
Cultural dimension	International (intercultural)	(dark / 2nd recurrent)	(light gray / 4th recurrent)	0	0
	Difference			0	(medium gray / 3rd recurrent)
	Diversity				≡ (6th recurrent)
	Critical Spirit	0	≡ (6th recurrent)	(dark / 2nd recurrent)	
	Pluralism	0		(light gray / 4th recurrent)	
Political dimension	Democracy	(black / Top recurrent)	(black / Top recurrent)	(black / Top recurrent)	(light gray / 4th recurrent)
	Freedom	(medium gray / 3rd recurrent)	‖‖‖ (5th recurrent)		
	Equality	(light gray / 4th recurrent)		(medium gray / 3rd recurrent)	
	Participation	‖‖‖ (5th recurrent)	(dark / 2nd recurrent)		
	Solidarity	0		≡ (6th recurrent)	(dark / 2nd recurrent)
	Respect		(medium gray / 3rd recurrent)		‖‖‖ (5th recurrent)

First of all, of the four participant countries, the UK appears to take the most pronounced political stand in citizenship education, whereas Spain and Portugal apply a more varied approach, using concepts from all the dimensions. At the same time, Portugal's interests in education seem to be the least political of all. Neither Denmark nor Britain emphasises ethnic dimension, despite the fact that it is present in the official guidelines of these countries.

Second, neither Spanish nor Portuguese policies appear to be oriented towards international level of interaction, they rather concern intercultural relations inside the country, community, or school. This is confirmed by the fact that integration and solidarity are clearly in focus of the Portuguese educational policies. In contrast, neither British nor Danish policies consider solidarity as the basis for the construction of intercultural dialogue or active citizenship. The great amount of participation in Britain and Denmark has to do with political involvement at different levels. Therefore, as it was stated above, the balance in intercultural relationships in those countries is often reached by reinforcement of the rule of law and respect for official authorities and political institutions.

Overall, it seems that the national educational policies of Spain, Portugal and Britain are geared towards constructing a more inclusive model of citizenship, based on plurality and critical attitude towards diversity. However, the policies choose different means of achieving the common goal: whereas Britain's path goes through participation, Spanish and Portuguese – through understanding.

The use of concepts related to citizen education and the intercultural dimension reflects different national contexts and history. The Spanish and Portuguese policies have since the 1970s, reflected an understanding of these societies as diverse, plural, and multicultural. Not till the 1990s, do Danish curricula show a notion of the Danish society as a multicultural society, however, this is only stated in one document. A list of positive concepts related to citizenship education are used to characterize the education system of all three countries, through the terms of democracy, equity, freedom, participation and a critical spirit.

The concept intercultural education is rarely used in any of the national policies or curricula. However, different aspects of an intercultural dimension are given weight in the national documents: *knowledge* of habits and norms of foreign cultures, *intercultural skills* such as the student's active experience with other cultures, practice of foreign languages, reflection on own culture, communicative skills and more *normative* aims as respect, solidarity, understanding and consciousness of the student's own background. Compared to the Spanish and Portuguese documents the intercultural dimension is more vaguely formulated in the Danish documents.

The Portuguese and Spanish documents point to the school community and the local community as central areas for developing as well as practising skills related to citizen education. This is not a common reference in the Danish documents, which rather relates democratic education to classroom activities, and teaching methodologies. Common for educational policies for all three countries is a growing attention to skills needed for the society of today, which is characterised as uncertain, changing, insecure, complex and plural.

The national languages are ascribed different meanings in the national documents; The Danish language is emphasized as an element that ties the citizens in Denmark together. In education policies of Spain and Portugal respect of regional languages is given weight, and plurality and difference are stressed as key concepts in language teaching.

Finally, Human Rights are mentioned but not elaborated on in Spanish curricular of specific subjects. In Portugal Human Rights are stressed in a single act. As part of the recent reform of primary and secondary school, Human Rights have become part of curricula of specific subjects in the Danish education policies.

Within the Danish and English education systems there are very different approaches to the treatment of national culture and intercultural learning, which are reflected in the gaps and absences within the national documents. It is widely accepted that modern day Britain is multicultural. Although Denmark, like all other European countries, is a *de facto* multicultural society, public acceptance of Denmark as a multicultural society remains contested, and this is reflected in education policy.

There is no explicit commitment to antiracism in either British or Danish public policy, as can be found for example, in Sweden. In Denmark, the term *intercultural* is often used interchangeably with the term *international*. The intercultural dimension of education has traditionally been closely associated with second and foreign language education. In England, although language teachers may see themselves as promoting intercultural skills, the major emphasis has been on *multicultural*, rather than intercultural education.

3. Empirical study: Interviews with Policy Makers and Academic Experts

It was agreed among the partners that interviews should be semi-structured in order to be adaptable to the needs of the different national contexts. This decision was also a result of the piloting of a proposed guide carried out previously.

With this qualitative data, we aimed to find out about institutional objectives with regard to intercultural active citizenship (education) at the national level and also to explore the ideas behind the regulations and recommendations provided by European and national institutions.

Denmark (Denmarks Paedagogiske Universitet)

Since the 1990s, all school subjects of primary and secondary school in Denmark have been reformed and new acts and curricular guidelines have been published. As part of the reform process, the Danish Ministry of Education appointed a number of persons to join working groups, who were to work on proposals for new curricular guidelines on each subject. The groups were formed by 5-6 persons representing researchers and teachers in within the field, members of teachers' unions and subject advisers representing the Ministry of Education. Following this process, the Ministry of Education and the Committee of Education had to approve the proposals before they came into force. On this background, we chose to interview the following persons:

Respondents at national level
- 1. Subject adviser in history and civics in primary and lower secondary education, the Danish Ministry of Education. Member of the working group for history and civics in the folkeskole;
- 2. Subject adviser in religion in primary and lower secondary education, the Danish Ministry of Education. Member of the working group for religion in the folkeskole;
- 3. Professor and researcher in the field of Danish as secondary language, The Danish University of Education. Member of the working group for Danish as secondary language in the folkeskole as well as GIF (preparatory course for bilingual pupils in the gymnasium);
- 4. Lecturer at University College. Member of the working group for history for the folkeskole;
- 5. Subject adviser in history in the gymnasium, the Danish Ministry of Education. Member of the working group for history, the gymnasium;
- 6. Subject adviser in civics in the gymnasium, the Danish Ministry of Education. Member of the working group for history, the gymnasium;

- 7. Lecturer at University College. Member of the working group in civics in the folkeskole;
- 8. Teacher at HHX (upper secondary school). Member of the working group for the subject cultural understanding at HHX;
- 9. Subject adviser in English, the folkeskole, the Danish Ministry of Education;
- 10. Teacher in the gymnasium and member of the working group for German in the gymnasium;
- 11. Professor and researcher at Roskilde University and member of the working group for foreign languages in the the folkeskole (1993 Act);
- 12. Teacher and researcher at the Danish Centre for Conflict Resolution, Member of the working group for mother tongue education, the folkeskole.

Respondents at European level
1. Former subject adviser in history in upper secondary education (the gymnasium), the Danish Ministry of Education. He has been involved in the EDC programme of the Council of Europe as representative of the Danish Ministry of Education. He is also a member of the steering committee of the international organisation for Citizenship education, CIVITAS;
2. Head of the Danish delegation, Council of Europe, Liberal Party;
3. Danish member of the Committee of Culture, Science and Education, Council of Europe, Conservative People's Party;
4. The national coordinator of the EDC programme in Norway. He has participated in the writing of EDC documents for The Council of Europe and is working as a curriculum adviser in Norway;
5. Head of The Council of Europe EDC programme and Head of department of School and Out-of-school Education, Council of Europe;
6. Swedish member of the Committee of Culture and Education, the European Parliament, Social Democrats.

We started by asking questions regarding the ideas behind the regulations and recommendations provided by European and national institutions. The aim was to compare and contrast information about institutional objectives at European and national level. However, the interviews pointed to a gap between the European and national level in this regard, and during the working process we consequently chose to include the question of how European education documents within intercultural citizenship education are received and reflected on in a Danish context.

The gap between the EU and COE recommendations regarding citizenship education on the one hand and the work of developing national curricular formulations in Denmark on the other hand is stressed as both a result of political priorities by the current government in Denmark as well as a lack of institutional supportive structures within the Danish Ministry of Education.

The concept *citizenship education* is also not a widely used concept among officials in Denmark. However, *Demokratisk dannelse* (democratic education), which is similar to the concept of citizenship is commonly used and democratic education is explicitly defined as an overall objective of the reformed primary and secondary education. The term democracy is a buzz word within the education system in Denmark, but at the same time the notion of a 'Danish tradition for democratic education' tends to nationalise the concept and related ideas of democratic education. A risk of the existing

attitude of *We know how to do this ourselves* is a closed attitude towards other approaches to the issue as well as scepticism towards common European recommendations within the field.

Democracy is a term given political priority in education in Denmark, but in general it is not in any clear sense associated with intercultural or multicultural issues. This in opposition to formulations on a European level where relations between citizenship education and intercultural education are explicitly stated.

Both national and European interviews point to an increased importance of the intercultural dimension, however, *intercultural* takes various meanings and there seems to be no clear definition of what the concept contains. A positive aspect is outlined in both European and national interviews stressing internal European questions such as student exchange programmes within the EU, learning European languages and awareness of various European cultures as well as an awareness of a common European cultural heritage. The communicative aspect of intercultural education is also stressed in the interviews, which highlight *intercultural communication* as related to globalization, the invention of technology, international trade and economic growth.

Intercultural education is however also problematized in a Danish context, as it is often interpreted as referring to integration issues. At a European level intercultural education is similarly related to issues of immigration and integration but conceptualised in a broader sense as the focus is on how to prepare *all* children to live together in the future society.

<u>England</u> (University of London & University of Leeds)

The selection of interviewees ensured that a number of perspectives were covered across the range of respondents. The perspectives included experience of and /or involvement with:
- multicultural education
- race equality policy
- politics
- English as an additional language (EAL)
- citizenship education
- Local education authority
- Central government and civil service
- Non-governmental organisation (NGO)
- Community group
- Teachers' trade union

We were able to obtain interviews with very senior people who were able to provide a broad policy overview as follows:
- Two former ministers of education
- Two former chief inspectors of education in local authorities (LEAs)
- One government inspector of education (HMI)
- One member of the House of Lords, formerly responsible for the government funded agency responsible for monitoring race equality policy
- One teacher union leader

- One senior government adviser on citizenship
- One academic and policy adviser to government
- One former civil servant

Emerging themes

1. The expression 'intercultural education' is not used or understood in Britain. None of our respondents was comfortable using the term.

2. European policy appears not to impact on any aspect of policy making for intercultural active citizenship education in Britain. Those familiar with European policies are not invited to contribute to the formation of domestic policy.

3. There is no consensus on the meaning of multiculturalism in Britain, whether used in the context of education or when referring to trends in wider society.

4. Multicultural education remains a controversial issue for a number of policy makers.

5. Many policy makers are uncomfortable with the concept of multicultural education and prefer to talk about education for diversity, for example.

6. Antiracism is considered by many policy makers as a particularly controversial policy and one about which they express reservations linked to experiences in the 1980s.

7. Although citizenship education has been identified by government as a vehicle for promoting race equality, there has been no clear leadership or guidance on how this should be achieved.

8. A number of policy makers consider that closing the achievement gap between different ethnic minority groups is a greater priority than teaching intercultural understanding.

9. Citizenship education is still relatively new (from 2002) and it is not yet properly established or integrated into wider educational policy.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

At the European level, we carried out e-mail interviews with authors or co-authors of studies in the field commissioned by European institutions, mainly by the Council of Europe. We sent out 20 e-mail interviews and received only 6 answers despite our regular insistence. The interviewees who corresponded to our request were from France, Croatia, Portugal, Romania, Switzerland and United Kingdom.

At the national level, we carried out 30 individual direct interviews, with Ministers of Education and Secretaries of State no longer in Cabinet, with some highly-placed and/or experienced officers in the Ministry of Education, with leaders of governmental organisations with a say and active in education, with members of Parliament who have argued for educational matters related to our topic, namely:
- 5 ex- Ministers of Education;
- 3 ex-Secretaries of State for Education;

- 10 Academic Report Authors, syllabus designers, curriculum developers, commissioned by the Ministry of Education;
- 10 Ministry of Education Officers;
- 2 members of a High Commission (President and Department Coordinator)

At the European level

From the six interviews we managed to carry out, we gathered that, on the whole, citizenship education is less and less understood as political education but rather a way of preparing individuals to live together without threatening social cohesion and political regulation. Employability has become a major concern, rather than solidarity, and therefore responsibility has been gaining other meanings than mutual help or reciprocal aid. For some of our interviewees, despite the rhetoric, citizenship and intercultural education have been losing ground to other priorities, while for others it has remains in the centre of the European programmes until the current Lifelong Learning Programme. The intercultural dimension of citizenship education has however not been translated into concrete programmes of action. The concept of European identity has been linked to the concept of the nation-state and international relations, only lately has it become more pluralised intra-nationally. The major divide, in political discussion, has been between those who think that education is a national responsibility, therefore to produce a quality standard citizen, and those who believe that the new citizen is an entity to be constructed and to be aware of different philosophies and approaches to life. Intercultural education as a response to the growing concern with linguistic and cultural diversity across Europe and mainly aimed at migrant and minority populations was also mentioned. Intercultural education is also referred to be viewed as reflecting multi-level citizenship (local, regional, national). Our interviewees agreed that it is impossible to foresee uniform educational policies all over Europe and that this aim is not desirable, although it is enriching to promote public discussion and share similar experiences.

At the national level

The concept of **citizenship education** is largely defined by our interviewees as a complex and broad concept, which due to the focus of this study was always linked to an intercultural dimension by all interviewees as suggested by the interviewer. The majority of interviewees mentioned citizenship education as being a kind of interdisciplinary education, such as health education, environmental education, road safety education etc.

The interviewees also outlined several levels of citizenship practice, namely local, national and global. More important, the interviewees outlined dynamic interaction and evolution of citizenship across the three dimensions.

Interviewees identified **intercultural education** in Portugal as closely linked and very much dependent on the *Entreculturas* programme which defines it as a dimension of the education for democratic citizenship given that everyone is provided with the right to citizenship in a multicultural society. Even though Intercultural Education emerged as a response to the new multicultural reality of Portuguese schools, it should not be reduced to solely the ethnic issue, since it also includes other categories namely rural/urban, literate/illiterate, etc., which were also mentioned by our interviewees. Intercultural Education is therefore expected to be relevant for all pupils, both minorities and mainstream. It is a widely held opinion among our interviewees that intercultural

education is often connected with extra-curricular and superficial activities, related to typical food and dances, clubs and parties. They consider this risky because it leads us to understand intercultural education as the celebration of the exotic and, therefore, not to connect it with the curriculum or the deep levels of culture, that is, to the validated forms of knowledge.

In sum, intercultural education is defined by our interviewees in the following terms:

- Intercultural education deals with the concept of difference, in the sense that we are all different from one another, even in monocultural contexts, starting with physical traits to cultural and social ones: rural/urban, literate/ illiterate etc.;
- Intercultural education and citizenship education are closely connected;
- Intercultural education should not be limited to ethnic minorities or to superficial expressions of difference, but should encompass the deep cultural elements of us all. The exotic approach should be replaced by the search for the "deep knowledge of culture".

The **main objectives** of intercultural education as mentioned by interviewees are: (a) everyone's entitlement to be treated as a citizen with full rights, in order to ensure social cohesion; (b) knowledge and respect for different cultures; (c) critical assessment of cultural paradoxes – their similarities and differences; (d) avoidance of stereotypical representations of individuals; (e) learning to live in a multicultural society; (f) teaching Portuguese as a second language in order to accommodate immigrants within the school system.

The key concepts most frequently used and mentioned by our interviewees were: (a) Multicultural: this concept arose from the need to understand the emergence of different communities within Portuguese society but it has been gradually replaced by "intercultural" (b) Intercultural: it is a wider and more dynamic concept expressing the interaction between multicultural communities; (c) Cultural diversity: in the 1990s this concept focused on the culture of origin and not on citizenship rights. However, over time, it has changed and now includes not only ethnic issues, but also gender differences, socio-cultural backgrounds etc. (d) Difference: becomes inequality when it is associated with a privilege or handicap. (e) Equality: it is not the same as equalitarianism. Equality and difference complement one another (f) Tolerance: initially, tolerance was a fairly patronising concept, but over time it has developed to cover the idea of openness and acceptance of the Other and respect for the rights of minority groups. (g) Human Rights are defined, within the school context, as a sporadic practice determined by commemorative occasions, and more effort is put in when schools have students who are immigrants, but they are understood mainly as basic rights.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

The criteria we followed to select the interviewees were:
1. Those politics and experts who have been involved in the design of the law.
2. Those politics and experts who have been involved in the design of curricular guidelines in the subjects of Philosophy, Ethics, Foreign Language and cross-curricular topics.
3. Those politics who have been involved in the implementation of the law.

4. A representative of the School Council of State, institution in charge of advising the different law projects.

With regard to the **first criteria**, we interviewed:
1. An ex-Secretary of State of Education who participated in the design of the LOGSE (1990)
2. A representative of the former Ministry of Education who participated in the design of the LOE (2005)
3. A Member of Parliament acting as the President of the Commission of Education (LOE, 2005)
5. A Professor and adviser who participated as an expert in the design of the LOGSE (1990)

With regard to the **second criteria**, we interviewed:

5. The President of the Commission or working group that designed the curricular guidelines for the subjects of Philosophy and Ethics in Secondary Education (LOCE, 2004)

6. A Member of the Commission or working group that designed the curricular guidelines for the subject of Foreign Languages in Secondary Education (LOCE, 2004)

7. A Member of the working group and main author of the curricular guidelines for the cross-curricular subject "Civic Education" (LOGSE, 1990)

With regard to the **third criteria**, we interviewed:
8. An ex Head Director of Education at Regional level who participated in the implementation of the LOGSE (1990)

9. A former Regional Governor of Education in an Autonomous Community.

With regard to the **fourth criteria**, we interviewed:
10. The President of the School Council of State.

Concept definition
a. The concept of Intercultural Education
According to the interviewees, the concept of Intercultural Education as stated in the Education Reform of 1990 (LOGSE) is linked to diversity, immigrants, different cultures, human rights, integration and respect. However, the concept itself was not taken into account when designing and writing this law in an explicit way.
With the Education Reform of 2004 (LOCE), the concept of Intercultural Education was linked to dialogue, coexistence, plurality, diversity and integration. It started to be explicitly stated in the documents and according to the interviewees the purpose was "*to generate a comprehension of other cultures and other social ways*" and "*to develop in students an open mind towards other cultural codes, other realities*".
With the last Education Reform of 2005 (LOE), the concept is linked to culture, multiculturality, integration, diversity, equity and respect. There is an acknowledge of different cultures coexisting in our society (a 400% increment of immigrants in the last years) and the education politics tried to foster integration in order to facilitate social cohesion. Another relevant point of this last law (LOE) is that the interviewees linked intercultural education to an enrichment agent in our society, so it is the first time that we can observe a real positive regard towards this issue.

b. The concept of Education in Values

Education in Values has always been one of the most important points in the different laws. If we have to define the main elements of the LOGSE, one of its core ends was the "Education in Values". For the first time in the curricular guidelines, there is an explicit reference to the cross-curricular topics such as "Education for Peace" and "Moral and Civic Education". Some of the values promoted are tolerance, respect, dialogue, and socialization.

In the curricular guidelines of the Education Reform of 2002 (LOCE), the cross-curricular topics were not made explicit or developed. However, there was an implicit reference to them in the different subjects of the curriculum and an explicit reference in the subject Ethics. The contents of this subject were related to the teaching in values, rules, responsibility, solidarity and empathy. The methodology was oriented towards dialogue and critical thinking.

The interviewees of the LOE, stated that Education in Values was linked to respect, co-operation, solidarity, loyalty, equity and tolerance. These values are more oriented towards the relation of students to other persons "*we have to educate students in respecting different cultures, teachers, parents and other students*".

c. The concept of Democracy

In the first law (LOGSE), democracy is linked to "democratic consciousness", "democratic participation" and "democratic compromise". The LOGSE is the first education law in a democratic society in Spain. For that reason, the concept of democracy was reinforced in the curricular guidelines, "*it was fundamental to reinforce the democratic consciousness and democratic participation of students by means of a democratic working way, because 15 years ago we were living in a dictatorship*". According to the interviewees who designed this law, "*the real value of the law is the democratic value of citizens. Students have to learn to be democrats.*" In this respect, education plays a cohesion role in society in order to strength democracy.

In the curricular guidelines of the Education Reform of 2002 (LOCE) the concept of democracy is linked to freedom, laws, rules, society and responsibility. According to the interviewees, the role that the concept of democracy plays in the curricular guidelines is not only to foster a consciousness of democracy, but to develop in students a sense of valuing what democracy means, since they were already born in a democratic society. "Student needs to have a global vision of the world he is living in, laws, rules…", "He needs some basic concepts about the knowledge of man, the world and the society."

In the curricular guidelines of the Education Reform of 2005 (LOE), the concept democracy deals also with knowledge on institutions, laws, etc. "*new generation of students have to know the working way of institutions*". In addition, the interviewees mentioned about the importance of training students in order to be able to exercise a democratic citizenship.

D. The concept of Citizenship Education

With the Education Reform of 1990 (LOGSE), the concept of Citizenship Education is linked to participation, responsibility, coexistence and equity.

According to the interviewees who participated in the design of the law, one of the principles of it was to develop values, and Citizenship Education was considered one of those values. For that reason, they understood that "*Citizenship Education cannot be taught, it has to be shared and it has to emerge*". School itself was considered as a civic institution where students had to behave as citizens.

In the Education Reform of 2002 (LOCE), Citizenship Education is still considered as a way of behaving, that is, a more practical than theoretical teaching, where participation still has a fundamental role: "*The best way to practice a citizenship education is to get use to participation*". For the first time, in an education law the "European citizen" is taken into account arguing that: "*in order to feel like a European citizen, students have to travel abroad*". The scope of participation for student is broadening beyond the national borders, in order to be considered as a citizen of Europe.

In the last Education Reform of 2005 (LOE), Citizenship Education is proposed as a new subject. Actually, in the last meeting regarding this topic, they agreed a new term for the subject "Citizenship and Human Rights Education". According with the interviewees who have participated in the design of this law, there should be a space in the school timetable for an education for citizenship and human rights. They think that considering this subject as cross-curricular is not enough and it should be recognized its importance in a world facing conflicts of xenophobic nature. For them, Citizenship Education is linked to conflict resolution, values, human rights and democratic values: "*Education for a Democratic Citizenship begins to be a priority in Europe due to the xenophobia social problems related to multiculturality*". This new subject is oriented, on the on hand, towards theoretical knowledge of democratic institutions, of human rights, and on the other hand it pretends to be a space where living and working for citizenship. So it is relevant, that in the interview they used movement verbs showing the way to have an active participation "*student has to use his rights respecting everybody, has to exercise tolerance, cooperation and solidarity with the rest of the people and has to use dialogue with everyone*".

4. Teacher Education

4.a. Postgraduate and teacher development programmes (national coverage)

Denmark (Denmarks Paedagogiske Universitet)

As regards in-service training and further education for primary school teachers there are a great deal of shorter courses that deal with intercultural education, cultural understanding etc., whereas only a few courses have a perspective on the influence of society, democracy and politics on intercultural understanding. All in all, primary school teachers do not have a lot of opportunities for qualifying themselves in teaching intercultural democratic understanding by means of in-service training or further education.

Several BA- and MA-courses offered by the universities deal with human rights. These programmes treat human rights in an intercultural and international perspective. Other relevant courses deal with cultural interaction, cultural understanding, and intercultural communication. However the democratic element is not in focus in these courses and none of the selected courses at the universities at bachelor and post-bachelor level (bachelor plus two years) have a didactic or educational approach to their subjects.

Three master programmes were relevant for the inquiry. The *Master in Globalisation and Integration*, offered by The University of Southern Denmark, deals with migration and modernity, global and national culture, refugee problems and human rights, democracy and political culture, as well as language and cultural interaction. The MA

in *Citizenship Education* at the Danish University of Education deals with citizenship from the following perspectives: citizenship in a historical-political and didactic-philosophical perspective, citizenship in an ethical and universal perspective, and focuses on the development of citizenship competences. And the MA in *Intercultural Education* from the Danish University of Education deals among other things with cultural studies/cultural theory, democratic education, and social roots, the relation between cultural complexity and democratic rights and duties, as well as the multicultural and multi-language aspect in relation to educational and teaching programmes.

In general the courses and programmes mentioned above focus on either intercultural issues, for example intercultural competence and cultural encounters or democracy and democratic education. With a few exceptions the two perspectives do not meet. And it is important to stress that none of the programmes and courses analyzed are compulsory. In Denmark there is no official educational policy or compulsory programmes for further education within intercultural democratic citizenship education.

England (University of London & University of Leeds)

Selection of sample of citizenship education courses claiming to have a multicultural dimension

As we noted before, there is little usage of the word intercultural in England. We therefore refer to *multicultural* education. Five courses were selected from the original 14 institutions and courses selected on basis of explicit references to multicultural education. The courses are drawn from a range of geographical and institutional contexts. Those selected are:

1. Birmingham – Newman College
2. Bradford College
3. Bristol University
4. Institute of Education, University of London
5. Leicester University

Geographically these teacher education courses are located in the North of England (Bradford), the West Midlands (Birmingham), the East Midlands (Leicester), the West (Bristol) and the South East (London). These universities are all in urban settings with ethnically diverse populations. However, students on these courses undertake teaching experience in schools both in the multicultural inner city and also in the suburbs or surrounding countryside where the population is largely white British.

We investigated the provision of citizenship and multicultural education in relation to:

i.) Key developments and challenges in the provision of courses taught within the Higher Education Institution (HEI)
ii.) HEI - school relationships, particularly the perceptions of school provision articulated by the PGCE citizenship coordinator within the HEI
iii.) The Local Authority context and support in relation to multicultural education

<u>Overview of data from the 5 focus ITE institutions – emerging convergent and divergent features</u>

<u>Institutional context</u>
The focus courses come from a variety of English higher education institutions in terms of type and size. Three of the providers are from education departments within older, well-established universities (Bristol, Leicester, London). Two providers are former colleges (teacher training and further education). These providers account for just over one third of the total citizenship student places on PGCE courses (78/245)

We conducted telephone interviews were with PGCE citizenship education course leaders from Bradford, Birmingham and Leicester and face to face interviews with staff at London. We were unable to interview the citizenship education course leader from Bristol.

<u>Some convergent features</u>
Each interview confirmed the impression gained from the website information relating to the course aims. Course leaders stressed that multicultural education was included in the programme of study and that there were discrete topics relating to it on the curriculum. In London, half a day is devoted to multicultural education. Leicester described activities carried out including a joint session taught with the local authority advisor. Although work on multicultural education is influenced by recent policy developments, including the Race Relations Amendment Act (RRAA), coordinators stressed that work in this area had some tradition implying that their multicultural education provision is not driven by this (Leicester, London and Bradford).

Course leaders tended to associate the provision of multicultural education with the presence of minority ethnic groups within the HEI and the partner schools. In all cases coordinators stated that they took account of the cultural environment and nature of pupil population in trainee placement. In some cases coordinators mentioned that multicultural issues are raised in class management training in general. Coordinators of three courses mentioned their active recruitment of students from minority ethnic backgrounds.

All course leaders mentioned challenges in partnerships with schools. Since courses in citizenship education only started in 2001, and citizenship became a formal part of the school curriculum in 2002, teachers in schools acting as mentors to the students were likely to be untrained as citizenship teachers and inexperienced compared to more established school subjects. In some cases multicultural education continues to be a topic within Personal and Social and Health Education (PSHE) rather than citizenship education. These challenges were seen as diminishing as more trained teachers of citizenship become available in schools. Therefore coordinators viewed this unequal school provision as a temporary obstacle rather than a systemic failure. Mentor training in relation to multicultural issues was raised as an explicit priority in one case.

We also examined some Local Authority provision in order to gain a fuller picture of the kinds of school context and support the trainees working in the five focus PGCE courses were likely to experience. All the relevant Local Authorities mentioned multicultural education as a stated priority and they are addressing policy initiatives in relation to schools – in line with recent legislation outlined in WP7.

In two of the courses PGCE citizenship course leaders had formal links with local authority advisers in delivering multicultural education to trainees. An Advanced Skills Teacher working with the London PGCE coordinator gave a sense of the complexity of the London school and local authority context. The London Institute of Education works with 33 different boroughs (Local Authorities). Overall in relation to local authority information on school provision and support the data confirmed that trainees in these focus courses are working in school environments where multicultural education is an explicit policy priority for the Local Authority.

Some divergent features

Dealing with racism was mentioned in only two of the interviews. In one case predominantly white schools were described as raising issues relating to racism for student teachers. They might be confronted with overtly racist attitudes. This is particularly apparent when the trainee is black or from a minority ethnic background. Similarly another course leader stated that the HEI had to take account of local racist groups in placing trainees from BME groups in certain schools.

A further difference that may be significant is that different institutions have quite different research environments. Some coordinators mentioned relevant and innovative research going on within institutions, e.g. a study of BME perspectives on citizenship education; the retention of BME trainees; the INTERACT project.

Summary

Overall, in the courses examined here, the key issues emerging are that in preparing teachers to teach citizenship education the multicultural dimension is promoted an facilitated by:

- existing adequate legal frameworks
- policies at Local Authority level to promote multicultural education and antiracism
- teamwork between the various parties: HEIs, schools, Local Authorities

On the other hand, intercultural education would be more strongly supported if there were:
- more detailed formulations within the national standards for teachers in relation to what trainee teachers should know, understand and do
- guidance as to what this implies in practice
- more detailed guidance on what pupils should know, understand and do
- national policies from the TDA and DfES to promote multicultural education and antiracism within HEIs and schools.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

The terms 'intercultural' and 'multicultural' are widely used in the subjects analysed within the 5-year long *Licenciaturas* (undergraduate level) programmes. In fact, they are the most recurrent themes in the specific subjects analysed. Although they are two different concepts, they are not really distinguished from one another, since no clear distinction between them seems to be made. Taking a general overview, 'cultural

diversity' is a very recurrent theme. These two themes, which are interrelated in most cases, take on different approaches, emphasising different aspects. They are generally linked either to the actual socio-political context, either at the European level or at the national level, the latter being much more recurrent. Moreover, a link between cultural diversity, inter/multiculturalism and globalization is also established in these programmes. The urge to make future teachers active agents of transformation is evident. Concepts such as 'equality', 'pluralism' and 'democracy' are also referred to, but they are clearly much less stressed than the previous ones.

The *Centros de Formação* (Teacher Development Centres) were expected to follow the list of priorities set by the Government. In the first set of priorities "Citizenship Education" was one of the priorities in the mid-nineties, however, they were removed in the early 2000s and have been absent ever since. Nevertheless, the overall approach of the centres to these issues, since the late eighties, when shows that the focus shifted from a more general perspective on Personal and Social Development (environmental, consumer and road safety education) to citizenship and interculturality issues. The Complementary Teacher Development Programmes aim to improve teachers' development. Their main objectives are also similar to some extent, although the focus may vary depending on the particular subject and institution. Nevertheless, most of the subjects' programmes analysed here focus on the theoretical foundations and/or concepts and models related to their specific scientific areas, which should enable a better understanding and awareness of the teacher's role and practices – re-evaluating and their former practices as teachers, if necessary. In addition, active citizenship education is advocated and fostered, either by developing educational projects, by implementing policies or by adopting specific classroom methodologies. Furthermore, socialization processes are focused on, 'cultural diversity', 'citizenship' and the migration phenomenon. Rethinking all these concepts stimulates rethinking the teacher's role.

A rather extensive research of the MAs programmes was conducted. Programmes of the MAs as a whole, as well as programmes of the seminars of several MAs were gathered. Bearing this in mind, it may be stated that the MAs selected aim to enhance teachers' competencies. In order to achieve this, it is given a strong emphasis on the theoretical framework related to education, not only related to the actual teacher practice, but also to educational policies. Following this line of thought, personal initiative conceiving new pedagogical material and methodologies is fostered. These are to assure more effectiveness while dealing with cultural diversity in schools. Furthermore, a greater personal commitment to school is fostered, by organizing extra-curricular activities which could promote intercultural dialogue. Intrinsic to this process is the discussion of the concepts 'multiculturalism', 'interculturality', 'cultural diversity', 'citizenship'. The only PhD programme found in this search mainly addresses globalization and its impact on education while referring to inter/multicultural approaches.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

The expected result was a critical overview of the intercultural component in teacher training/development programs and courses focusing on Education for Democratic Citizenship.

In order to assess the courses and programs selected we will take as a *reference* the definition that the Council of Europe gives of Education for Democratic Citizenship (EDC).

> *"A fundamental aim of EDC is the promotion of a culture of **democracy** and **human rights**, a culture that enables individuals to develop the collective project of building communities.... EDC is a process of **lifelong learning** that focuses on the following goals: **participation, partnership, social cohesion, access, equity, accountability** and **solidarity**.... Participation is key to the promotion and strengthening of a democratic culture based on **awareness** and **commitment** to shared fundamental **values**, such as human rights and **freedoms, equality** of difference and the rule of law."*

This definition and the concepts in bold will serve us as a key in order to evaluate the courses and programs. Our purpose is to identify which courses and programs pay attention in an explicit way, to these concepts in their objectives or contents.

The postgraduate courses attending to the intercultural dimension and developed in Faculties of Education or Pedagogy are the following:

Autonomous Community	University	Name of the Course
Castilla y León	Univ. Pontificia Salamanca	"Interculturality, Immigration and Education"
	Univ. Valladolid	"Intercultural Education"
Cataluña	Univ. Barcelona	"Interculturality, Education and Social Cohesion"; "Plurilingual Education"
	Univ. Ramón Llul	"Interculturality in the school"
País Vasco	Univ. Deusto	"Intercultural Education"

In the following grid, we show what courses attend explicitly to some of the core concepts of EDC:

Name of the postgraduate course	Democracy	Lifelong Learning	Participation	Partnership	Social Cohesion	Access	Equity	Accountability	Solidarity	Awareness	Commitment	Values	Freedom	Equality
Interculturality, Immigration and Education					▦									
Interculturality, Education and Social Cohesion			▦		▦			▦						
Interculturality in the School					▦									
Intercultural Education (VA)														
Intercultural Education (DE)														
Plirilingual Education														

As we can notice, even though these courses are developed in Faculties of Education and they are related to the intercultural dimension, they do not pay especial attention to the concepts linked to EDC. Half of them are involved to "social cohesion" in the sense that they promote the development of coexistence. In addition, another course fosters social participation and social accountability, so this one, developed by the Faculty of Pedagogy in the University of Barcelona is the course with objectives closer to what is understood by EDC implementation.

Apart from these "explicit" references to the concepts, if we analyse the courses, we can state that they attend to similar objectives and contents, such as different social

groups, diversity, ethnic minorities or multicultural contexts. These courses aim to give an answer to the new social framework of the Spanish society. They promote an active citizenship and dialogue in order to solve conflicts. One of the main purposes is to develop coexistence between different cultures living together and sharing a common space in the same community.

Basically, we can conclude that the Postgraduate Courses are oriented towards immigration issues and a professional development to deal with them.

The Ph.D. programs attending to the intercultural dimension and developed in Faculties of Education or Pedagogy are the following:

Autonomous Community	University	Name of the Course
Andalucía	Univ.Sevilla	"Didactic Analysis and Multiculturality"
	Univ. Huelva	"Educative Research in a Multicultural Society"
Galicia	Univ. Coruña	"Innovation and Educative Research"
Comunidad de Madrid	UNED	"Didactic Models, Interculturality and TICs application to Educative Instituions"
	Univ. Complutense Madrid	"Sociocultural Diversity Pedagogy"
Comunidad Valenciana	Univ. Jaume I	"Cultural Diversity and Educative Interdisciplinarity"
Comunidad Floral de Navarra	Univ. Navarra	"Education"

In the following grid, we show what courses attend explicitly to some of the core concepts of EDC:

Name of the Ph.D. programs	Democracy	Lifelong Learning	Participation	Partnership	Social Cohesion	Access	Equity	Accountability	Solidarity	Awareness	Commitment	Values	Freedom	Equality
Didactic Analysis and Multiculturality														
Educative Research in a Multicultural Society														
Innovation and Educative Research					▒									
Didactic Models, Interculturality and New Technologies														
Sociocultural Diversity														
Cultural Diversity and Educative	▒											▒		
Education												▒		

In the same way as the Postgraduate courses, the Ph.D. programs are oriented towards diversity, immigration and multiculturality, and there is a very few relation to the EDC concepts. It is relevant that just one of the courses develop a course attending to democracy. The intercultural dimension developed in the Spanish Ph.D. programs is not linked to the concept of democracy. On the other hand, Education in Values seems to be the most explicit and developed concept in the programs. Although the selected Postgraduate courses are not developed in the same Universities than the Ph.D. programs, both of them attend to similar contents and objectives, that is, attention to

diversity, immigrant students, and multicultural groups. They attend to the needs of immigrants in order to attain a better integration in our society.

There are only five compulsory courses for teacher training students. Those courses are: "Multicultural Education", "Attention to Diversity" (twice), "Education and Civic Values" and "Education in Values". Just one of these courses attends to some of the concepts regarding EDC. This course is "Education and Civic Values". It pays attention to values such as dialogue, and it attends to the development of a democratic society. The rest of the courses have a strong orientation focused on a theoretical background on aspects such as migration movements and multicultural education, which reveals their cognitive orientation.

One of the differences between the nature of pre-service and in-service courses, relies in the fact that pre-service courses, as they are developed within a specific curriculum of the different degrees, they are more difficult to be modified, however in-service courses try to answer to specific demands of the present society. For that reason, the in-services courses reflect the actual educative requirements.

Three of the sixteen Ministry websites are linked to concepts such as human rights, values, tolerance, and solidarity, that is, they are closer to the European Union requirements. The rest of them are meant to give information about laws and important data for refugees and immigrants. The high increment of immigration is an issue that worries the Spanish authorities, so an important percentage of courses, programs and seminars are oriented towards attending this new situation and improving the integration.

There are some significant points to comment about the results we got from the research about teacher training programs, postgraduate courses and Ph.D. programs in relation to issues of intercultural education.

1. A common feature of most of the programs and courses are related to multiculturality instead of interculturality. The concept of multiculturality recognises a cultural and linguistic diversity, but it does not recognise the interaction principle between these cultures or languages. The concept of interculturality emphasises the positive element of intercultural relations.
2. Intercultural education is linked to immigrants and attention to diversity. Actually, those Autonomous Communities with higher percentage of immigrants pay more attention to intercultural education. These programs and courses try to attend the need to solve integration problems as well as to give a solution to those conflicts. In fact, the approach given to intercultural education is focused on the problems that immigration generates, which reveals a negative regard towards this issue, that is, immigration is perceived as a problem instead of enrichment.
3. Intercultural education is not linked to the building of a European citizenship. It seems as if intercultural education is mainly focused on integration of minorities, instead of educating all the students as European citizens.
4. Education in Values has a significant importance in these courses and programs. It is a coming up issue and consequently with a wider presence in courses and programs. In these courses and programs, Education in Values is

understood as the promotion of respectful attitudes towards cultural differences. In this way, it is closely linked to the development of intercultural competence.

5. There is a lack of promotion of lifelong learning.
6. There is a very weak reference to develop critical cultural awareness of both native and foreign cultures.
7. The courses and programs don't encourage the reflection upon communicative interaction and intercultural responsibility.
8. A very few pedagogical strategies are developed in order to face diversity problems.
9. It is not still instilled a culture of human rights and active participation in society.

4.b. Postgraduate and teacher development programmes (cross-national analysis)

Democracy and *second language/additional language* as part of intercultural education: Mapping the trans-national converging and diverging aspects in the approaches to intercultural education as implemented by the programmes identified, selected and assessed previously

In the Spanish reports on teacher training programmes democracy is not a frequent concept. The focus is on "intercultural coexistence" and on social cohesion that can be said to be a condition of or basis for democracy. In the Portuguese reports both democracy and citizenship are common concepts. The role of the teacher as "cultural worker" (our analytical concept) is given weight and a critical approach is the objective of several programmes.

Citizenship education has since 2002 been a part of the English educational system. The concept of democracy is subordinate to the concept of citizenship. "Democratic education" is a common concept in the Danish teacher training (pre-service courses). In the postgraduate courses and master programmes it is nearly absent. In general the concept of democracy is not challenged or reflected on in connection with the surrounding multicultural society. With a few exceptions "democracy" is not connected with an intercultural and/or European perspective in any of the courses and programmes analyzed in the four countries.

As regards second language/additional language subjects such as: "plurilingual education", "bi-lingualism", and "language policy" are common. Often these subjects are connected with multicultural issues such as: "Bi-lingualism and multiculturalism" (Portugal) and "Teacher specialisation in multicultural and plurilingual contexts" (Spain). In all four countries the courses and programmes focus on immigrants and ethnic minorities, and they have a multicultural and not an intercultural perspective. Citizenship and democracy do not form a part of these courses and programmes.

Intercultural versus multicultural at the level of pre-service programmes: The makings of a critical intercultural educator able to generate change
We analysed the discourse of descriptions of the programmes offered across the project participant countries and examined them in the light of *UNESCO Guidelines on Intercultural Education* (2006) and critical pedagogy theory based on Paulo Freire. Thus, comparing the definitions of intercultural and multicultural education provided in the UNESCO guidelines, one can see that whereas both types of education are based on

the principles of **social justice** and, may or may not be based on a **critical pedagogy**, they address **diversity** issues, and are **antiracist**, considered **important and pervasive for all**. However, intercultural education differs significantly from multicultural education as it goes **beyond acceptance, tolerant coexistence** or even **mutual recognition**, in that it presupposes **active interaction**, **dialogue between cultural groups** in order to avoid fragmentation.

Having analysed the programme descriptions across the project participant countries, the Portuguese team has concluded that this difference was in fact reflected in them. Thus, "**multicultural**" would normally refer to **the state** of the society or context. Portuguese and British educational institutions are also concerned with multicultural **learning,** yet Danish and Portuguese programmes address issues of multicultural **citizenship**. Besides, "multicultural" context could be specified to be "**multiethnic**" (Portugal), "**multilingual"** (Denmark, Spain), and "**multireligious**" (Denmark), thus reflecting the concern with particular issues of the reality.

"Intercultural", in its turn, is often linked to **intervention and mediation** (Spain, Portugal), as well as presupposes **communication and competence** (Portugal, Denmark), since it is happens within **dialogue** and interaction. All the countries acknowledge **change** as one of the implications within intercultural communication – reassessment of **values, ethics** and social **history**.

The scope of "intercultural" ranges from the relations between the groups within the country (Spain) to those in the global context (UK, Denmark). Most programmes in Britain and in the other countries seem not to distinguish between "intercultural" and "multicultural", employing these terms interchangeably since the word intercultural generally takes the meaning of multicultural or international as it used to be the case in Denmark. In Portugal there are courses that attempt to draw that dividing line and also to focus on the issues of **power** through the prism of **critical analysis** and, to some extent, that of a **critical pedagogy**.

Approaches and attitudes to diversity

1. Portugal and Spain are very close in attending diversity in their postgraduate and in-service teacher training courses and programmes. In both countries diversity is linked to the immigration phenomenon and the needs found in order to achieve a better integration.
2. In Denmark, diversity is linked to cultural encounters, but these encounters mainly refer to different religions coexisting in the country.
3. In England, diversity is linked to citizenship. The courses are not specifically linked to immigrants or religion, but to linguistic and cultural perspectives.
4. In Portugal, Denmark and Spain we find the terms "complexity", "problems" and "conflicts" when talking about attention to diversity, but we don't find these terms in England.

5. Empirical study: Teachers' voices

5.a. Study design

The aims of this study were to map teachers' the concepts and perspectives on the intercultural dimension of citizenship education, to track their knowledge and

understanding of official documents, both European and national, and to find out about the teaching and learning practices which they relate to this dimension, about their own activities as intercultural citizens and how these, if any, impact into their own teaching practice. The partners agreed to carry out a minimum sample of 30 individual interviews in each country amongst teachers at basic and secondary levels of the national education system in two different demographic and, if possible, geographical settings. Focus-groups interviews, a questionnaire and participant observation remained optional. The partners also agreed on certain variations in teachers selected for the interviews, having in mind indicators such as urban/rural and heterogeneous/homogeneous school population, as well as a balance between the number of schools/teachers in each context and the school levels. Teams also agreed that individual interviews would last on average between 30 to 40 minutes and focus-groups an average of 60 minutes.

The research tools within the project empirical study were developed on the basis of the approved set of **research questions**. At the time, the participant teams outlined the scope of the research questions, checking it against the work description and the project objectives. Five thematic groups resulted from the discussion, as follows:

Research Questions

1) <u>Teachers' professional identity</u>:
   a) How do teachers perceive their role in educating their students to become intercultural, critical and active citizens?
   b) What kind of professional support do teachers receive in the process?
   c) In which particular related areas do they feel they need more preparation?
2) <u>Teachers' knowledge and teaching practices</u>:
   a) What sources of information do they use in the process?
3) <u>Teachers as citizens</u>:
   a) How do teachers perceive their own role as intercultural citizens in a multicultural society?
   b) Is there a reciprocal relationship between their role as citizens and their role as educators?
4) <u>Teachers as "transformative agents"</u>:
   a) Do they see themselves as active participants in the transformation of their democratic societies into inclusive ones?
   b) How can they successfully involve their students in this goal?
5) <u>Teachers as "cultural workers"</u>:
   a) Do they see themselves as such?
   b) Do they aim to contribute to global, national and local cultures to become more inclusive and representative of multiple identities?

The research tools that arose from the research questions can be divided into three groups according to the applied methodology: (1) interview guide (both for individual and focus-groups interviews); (2) on-line questionnaire; (3) participant observation guide. (See Annexes)

Denmark (Denmarks Paedagogiske Universitet)

The single interviews started with a life story perspective on the teacher's role within intercultural active citizenship education. The purpose of the group interview form was

to get an idea of the teachers' experiences and perceptions of their subjects and the professional discourse within the field, since in Denmark teachers are organised in subject-teams. Thirteen interviews were carried out at primary school level and fourteen interviews at secondary school level. We talked to 38 teachers including both single and group interviews. At both levels, with teachers of the following subjects: religion, history, social studies, foreign languages (English, French, German, Spanish (only at secondary level)) and Danish. These particular subjects were chosen as they we assumed to contain elements of intercultural citizenship education. The interviews show us examples of various perspectives on intercultural citizenship education and how the teachers perceive their role in these educational processes.

Selected schools
At *primary school and lower secondary school level* the following schools have been chosen:
1. Two primary schools (folkeskoler) in the centre of Copenhagen, with a high percentage of bilingual students
2. A primary school in Copenhagen, with a low percentage of bilingual students
3. A primary school in the countryside (the southern part of Jutland, near the German border)
4. Two primary schools in a middle sized town in Zealand
At upper *secondary school level* the following schools have been chosen:
1. A secondary school (gymnasium) with a high percentage of bilingual students, situated in the centre of Copenhagen,
2. A school situated in the countryside (the southern part of Jutland)
3. A business college (gymnasium) in Copenhagen
4. A secondary school in a middle sized town in Zealand
5. A secondary school with a low percentage of bilingual students, situated in the centre of Copenhagen

England (University of London & University of Leeds)

Citizenship Education is a statutory subject of the English curriculum for secondary schools and it is these schools that the sampling of the study mainly targeted. However, and in light of the growing involvement of primary education in the subject's implementation, a small number of interviews were conducted in a primary school in London. Thirty-one teachers were interviewed in total, twenty nine of whom are secondary school teachers involved in the implementation of citizenship education. Some of them had managerial responsibilities related to the subject. These teachers were drawn from 11 secondary schools and one primary. 2 of the teachers from the sample are primary school teachers.

We set out to interview several teachers from each school. This usually included the co-ordinator of citizenship education, a senior manager and other teachers of citizenship. In this way we aimed to be able to draw on different perspectives of the same school and we are able to triangulate responses. All secondary schools in this sample are large urban comprehensive schools with a culturally diverse student population. Two of these schools are in Birmingham, four in Leeds and five in London. The selection of these schools was made with a consideration of the demographic background of the population of the areas that they serve and the overall sample encompasses a wide range of social and cultural groups. All interviewees were informed of the purpose of the

research and gave their consent for the interviews to be audio recorded and transcribed. Participants will be informed of published results once the analysis of the interviews is completed and the findings written up.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

The scale of the empirical study

Having discussed the results of the piloting stage, the Portuguese team introduced changes progressively into both empirical tools and developed a strategy of the fieldwork ahead. It consisted in (a) launching a nation-wide **online questionnaire** (which collected data from both continental Portugal and the Madeira and Azores islands), (b) carrying out **focus group interviews** with teachers working in schools coordinated by the regional educational authorities of the Centre and of the Greater Lisbon, (c) completing **individual interviews** with teachers at several schools of those regions, and (d) doing **participant observation** at some classrooms.

Coimbra is a university city in the centre of Portugal with an industrial fringe on the outskirts and rural suburbs, and a little number of international bus/train routes. Lisbon, in contrast, is a large metropolitan region with a great industrial as well as tourist suburban area with daily international connections by air, sea and land. Since the capital generally attracts more mobility, the Lisbon school population tends to be more heterogeneous both in terms of ethnicity and class. Compared to Coimbra, there is a greater variety and number of ethnic groups represented in classrooms: Chinese, Indians, Brazilians, from former Portuguese African colonies, Eastern Europeans, Romani, EU nationals.

Overall, 15 different schools became the fieldwork base for individual interviews in the Greater Lisbon and Coimbra area, 5 and 10 respectively. 34 teachers were interviewed individually in the Coimbra area, and 35 – in the area of Greater Lisbon.

The team organised 6 focus group interviews with teachers of different subjects in the areas of the Greater Lisbon, and 4 group interviews - in various towns of the central part of Portugal. The total number of 75 teachers took part in the focus group interviews, of which 32 interviewees in the central part of the country and 43– in Lisbon and outskirts. The overall numbers are presented in the Fig.1 below. The detailed field and sample descriptions will follow in the next sections.

Schools		Interviews **Coimbra and Centre of Portugal**		Interviews **Lisbon and outskirts**	
Coimbra region	Greater Lisbon	Individual	Focus group	Individual	Focus group
10	5	34	4 (32 teachers)	35	6 (43 teachers)
Total number of fieldwork schools		Total number of participant teachers		Total number of participant teachers	
15 schools		**66** teachers		**78** teachers	
		Total number of teachers interviewed: **144**			

Figure 1. Number of schools and teachers in the study

The first round of individual and focus group teacher interviews helped reshape the **questionnaire,** which was **available online**. The triangulation of the data was also addressed by doing **participant observation** in two selected school settings, also in Lisbon and Coimbra. The scope of observation was "one school-one class-one teacher", focusing upon the teaching and learning environment as well as practices in one particular class (ethnically and socio-economically heterogeneous), led by one particular teacher, during her/his subject class as well as during civic education class and class project activities.

According to the official data of the Ministry of Education presented in February 2006, the level of ethnic heterogeneity tends to decrease from the primary school to the secondary level throughout the country (GIASE, 2006, pp. 22-27, http://www.giase.min-edu.pt/upload/docs/GCN_01_04.pdf). In the course of the fieldwork, the Portuguese research team members were able to notice this trend in both regions.

Sample description

The overwhelming majority, almost 80 per cent of the interviewees in the study, are women. On average, the interviewees in the Greater Lisbon area are in their 40s, which is younger than in Coimbra. The focus group interviewees are older than the interviewed individually. Approximately equal number of teachers was interviewed at different levels of teaching: 21 teachers at the primary level, 23 – at the middle level, and 25 – at the secondary level.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

A total of 25 teachers were individually interviewed.
-    16 teachers from Primary Education
-    8 teachers from Secondary Education
-    1 teacher from Primary and Secondary Education

The majority of teachers (22) teach in state schools. As state schools are entirely financed by the State or by the Autonomous Communities, they follow the educative principles stated in the Spanish Constitution: the right of education for all. We may say that, at this moment, one of the main signals of identity of this type of schools is cultural diversity. For that reason, the majority of these schools are engaged in programmes to attend cultural diversity, from an intercultural perspective mainly. All schools in the sample are from the Autonomous Community of Castilla y León. We interviewed teachers from Valladolid, Salamanca, Burgos and León in urban and rural areas.

When the interview was finished, all the teachers were interested on being informed about the findings and published results. This showed a manifest interest on the part of the teachers about our research and their engagement with the topic. We told them to keep them informed and, for the meantime, we provided them with the INTERACT website where the different work-package report summaries are found.

Data presented below (5.b.; 5.c.; 5.d.) emerge from the qualitative analysis of data collected through the first group research tool and research methodologies (individual and focus-group interviews)

5.b. 'Teachers as Citizens'

The work package is divided into the following four main categories which were agreed by the partners:

- conceptual framework
- teacher's identity
- teacher's role
- teacher education

Within these broad categories, subcategories were identified according to the national data.

Denmark (Denmarks Paedagogiske Universitet)

Conceptual Framework
The theoretical framework of this project is inspired by the work of Paulo Freire regarding the professional role of the teacher. Freire stresses *'the responsibility of citizenship'* which refers to the political and social responsibility of the civil society to 'keep an eye on the state'. Within this framework freedom, justice and defending of the weak are set out as key components of education. The professional role of the teacher is viewed from an emancipatory perspective which includes the task to support the development of a democratic and critical awareness among students. Compared to Freire´s Brazilian context, democracy is not as unfamiliar to education in Denmark nor is illiteracy a current problem. However, inspiration can be collected from Freire when the aim is to describe and analyse the professional role of the teacher in a democratic citizenship perspective. Within this theoretical framework schools are not seen as neutral spaces, but rather as spaces dominated by certain discourses and specific readings of the world. Based on this notion, an aim of teaching should be to support critical perspectives on these discourses in order to open for alternative readings of the world.

With this in mind, a central aim of this project is to receive insight in how Danish teachers define and understand intercultural active citizenship education. For the interviews in Danish, the concept *citizen* was translated to the almost corresponding Danish concepts: *borger* and *medborger*. However, these concepts were relatively unfamiliar to most of the teachers interviewed. A number of teachers wanted us to define the concepts, before answering the questions (which we refused as we were interested in their understandings of the concepts). A general confusion was expressed regarding what the questions referred to and the questions were found to be problematic by many of the teachers. The answers also differ from teachers never having heard of the concepts, to a few teachers who are very reflective about the concepts and their possible related meanings. None of the teachers were aware of or expressed knowledge of international documents issued by the EU or the COE concerning citizenship education. In Denmark, there is another concept which, in some aspects, resembles the notion of democratic citizenship education, which is called *'demokratisk dannelse´.* This concept is far more known and used among teachers of primary and secondary school in Denmark. The concept of citizenship, however, is currently finding its way into Danish educational policies. During the last three years we have been working on this research project the concept has increasingly appeared in educational contexts.

Teacher's identity

The teachers do generally not perceive themselves as political actors. Most of the teachers do not relate their political conviction to their teaching, and they deliberately avoid reflecting on their political conviction during classes. The choice of the teaching profession is not stressed as a result of political engagement or a general involvement in the society, rather choosing to teach seems more or less accidental to most of the teachers. However, it has for many of the teachers become important to involve themselves both in the life of the students and also to try to engage the students in the surrounding world.Most of the teachers are not politically active in a traditional sense as members of political parties or associations, NGOs, and only few of them stress a commitment to issues within the area of intercultural citizenship education.

Though the teachers are cautious to express their political points of view during classes, their teaching is stressed as resting on their personally defined life values and their life experiences are often integrated in the teaching. When asked: *'Do you see your role as a citizen as connected with your role as an educator?* a general reaction to this question is, that the teachers do not clearly separate these roles. The teachers do not think these as separate roles to begin with, as their professional identity as teachers and the life apart from school are closely related. The mutual processes between the life of the school and the teacher's life are stressed by many of the teachers. They emphasize how experiences within the school contribute to change their view of the world. Likewise, they try to involve private experiences and stories from their own lives, for instance to introduce new perspectives during classes. Though the teachers in general do not explicitly state their roles and teaching practice as an act of citizenship, the interviews reflect an understanding of a teaching practice, which points out visions and aims of democratic teaching.

Teachers define themselves also as social workers within the context of the school. Their duty is perceived as being inclusive, and an aim is to take care of the weak and students who need help. This is most clearly expressed in interviews with female teachers, both within primary and secondary schools. They engage in the life of the students, students come to them with personal problems, and teachers spend time in between classes to talk to and try to help students with problems. Teachers define themselves also as enlightened citizens who are supposed to raise the students' awareness. It is stressed that it is the teacher's duty to open the students' eyes and try to make students relate to the surrounding world, both to offer new perspectives on a given theme and also to counteract a self-centred behaviour which is experienced as a tendency among the students in both primary and secondary school.

According to the interviews the media are used in a consciousness raising perspective as a source of inspiration. Current issues are used in class discussions; 9/11, the Muhammad drawings and the midway election in the USA are mentioned as examples of such issues. Newspaper articles, television and radio programmes are made objects for critical discussion, however, at the same time the interviews point to a reproduction of the discourse of intercultural issues which is presented through the media.

Teacher's role

The interviews reflect a general understanding of education as a democratisation process. The teacher's mediating role as representative of democratic norms and values

in this process is underlined. This is both expressed on a normative level and also as a naturalized part of teaching practice in both primary and secondary school. The democratic approaches also involve the teacher's effort to engage the students in the formal democracy of the school. The intercultural dimension is generally not related to democratic education.

The democratic dimension is more elaborated in social studies as knowledge of democracy and democratic institutions explicitly forms part of the curricula. The ability to view a question from various perspectives, tolerance and participation are key words when teachers of social studies are elaborating on the main purpose of the subject. Teachers of various subjects, working at schools with a high percentage of bilingual students, stress how they take care to involve multicultural aspects in their teaching. This is specifically done by involving experiences and perspectives of the bilingual students during classes, which is described as a natural consequence of the student centred teaching they practise. These teachers explain how they aim to use the students' experiences for a more general discussion of various understandings of the world. The case of the Muhammad drawings and 9/11 are stressed as situations which took the teachers unaware of these intercultural issues. A number of teachers tell how they experienced a great confusion and need for explanations among the students, and the teachers made an effort by making these issues subjects for common discussion in class. However, in classes with only a few bilingual students, the intercultural dimension seems to be a less common perspective.

The interviews point to a general aim of reaching a relative coherence between discourse and practice within democratic education. As part of this, it is stressed by a number of teachers how the teacher should be a role model and practise the values of democracy. The awareness of being role models takes various forms - from the teacher's choice of clothes and language to handling diversity in the classroom. A number of teachers raise the issue of community in relation to democratic education and citizenship. Community is given words as *'a feeling'* or *'a spirit'* and weight is given to the community dimension in order to counterbalance tendencies towards individualism and egocentrism among students. When teachers speak of *'a community feeling'*, it is sometimes directed towards the class as a small community and sometimes they speak of a larger community without directly saying whether this community is a national, European or a global community.

Teacher Education
The teachers have not participated systematically in any in-service training within intercultural citizenship education, and only few of them have been involved in working groups or courses involving this issue. Primarily, teachers draw on their personal experiences within the field; they refer to travels to other countries, books they have read or articles and programmes in the media.

When asked whether they feel a need for in service training within intercultural citizenship education, only few of the teachers express such a need or a wish for further education. This applies to both primary and secondary school teachers. The fact that teachers do not themselves call for further qualifications within intercultural citizenship education will of course be a considerable impediment to teacher education within this area. In a teacher education perspective, the relevance of relating the intercultural dimension to democratic education could be stressed. This could be done by introducing

a broader and more dynamic understanding of *'demokratisk dannelse'*/democratic education which includes an intercultural dimension. One way of doing this could be to disseminate knowledge of the European official documents on Democratic Citizenship Education, which includes an intercultural dimension. However, the missing link between European recommendations within citizenship education and Danish education policies could be a barrier in this regard. In the curricula of foreign languages as well as social studies, Danish, history and religion the intercultural dimension and democratic education are not clearly related, and the concepts of citizenship education and intercultural education are rarely present. This could be an obstacle for further education within this field since as long as it is not a formal aim of the curricula further education will depend on the teachers' personal interest or a special interest of the school.

Though teachers do not explicitly define themselves as political actors, they are generally concerned about what they see as a lack of community feeling among the students, and try to counteract tendencies towards egocentrism and individualism. They also feel a need to introduce various perspectives on a given case by drawing on personal experiences, students' experiences and stories presented in the media. From the perspective of Freire you could say that teachers aim to open for alternative readings of the world. In the Danish case, the society is influenced by an expanding cultural diversity. As noted above teachers at schools with a high amount of bilingual students aim to integrate various cultural and religious perspectives during classes. However, it seems relevant also to argue for institutional structures which support a more systematically introduction of intercultural perspectives as an integrated part of the well founded democratic teaching practice.

England (University of London & University of Leeds)

Some specific questions were designed to elicit a picture of the interviewees' profiles as citizens and to examine the extent to which this is reflected in the way that they perform their professional role as teachers. The teachers were invited to provide information about their possible engagement in political activities and their membership of or support for NGOs, political parties or other organisations. They were also asked to reflect on the extent to which and the ways in which their engagement with such organisations or activities informs their teaching. They had the opportunity to reflect on the relevance of their role as citizens to their professional environment. They were finally asked to evaluate the impact of teaching and schooling on societal change and the potential empowerment of students to engage in processes that lead to changes in society. This analysis of teachers as citizens is based not only on answers to specific questions, but on the interview as a whole.

All the teachers in the sample agree that citizenship education may empower students to participate actively in political and social processes. Some interviewees have themselves been involved in such processes and activities (for example some are members of NGOs; others have volunteered and participated in projects in developing countries). Many interviewees pointed out that they consider it very important for students to understand the different forms of inequality in the local and wider communities. They also wish to support students in developing the sensitivity, skills and knowledge to engage in efforts to make these communities more inclusive and just. In this respect interviewees' personal views are in alignment with the aims and content of citizenship education in England. This may well have influenced their decisions to

become involved in citizenship education. They see roles as citizens and their professional roles are compatible. There are no obvious contradictions between their broad professional aims and their declared commitment to a just and inclusive multicultural society.

However, a further analysis of the interviewees' views reveals some underlying tensions between teachers' professional and wider political goals. For example, some interviewees point out that they are trying to protect students from their own biases. They wish to avoid potential indoctrination. They assume that a neutral or apolitical stance is a necessary pre-condition in order for students to construct their own views. These teachers tend to differentiate between the two roles (as citizens and as teachers). The implication appears to be a desire to separate the 'private' from the 'professional'.

There are two significant variations in the above picture: The first is related to the length of their professional service: most experienced teachers seem to be concerned about the issue of indoctrination and keen to make the distinction between 'private' and 'professional'. We think that there are two possible explanations for this. It could be related to the older teachers' professional experience of concerns about political education expressed in England in1970s and early 1980s. This difference in the attitudes according to the length of service may also indicate a changing professional discourse. We found that the teachers in one school differed in their perceptions from colleagues in all the other institutions. This school was one which had invested considerable additional resources in Citizenship Education. Teachers in this school do not see their professional role and their role as citizens as two separate concerns. Their professional attitudes were seen as part of their wider roles as citizens within a democratic nation-state.

To conclude, where genuine alignment between personal and professional roles occurs, it also reflects high quality training opportunities, significant investment in curriculum and whole school development with the explicit goal of fostering citizenship learning in an inclusive school environment.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

The focus of this study is to understand teachers' perceptions of their role as citizenship educators in the light of Paulo Freire's, and his followers', theoretical point of view, as well as their understandings of their civic participation and how it reflects upon their professional role as teachers. The main ideas pointed out by the interviewees are the following:

a) Teachers' Identity:
The majority of teachers felt very concerned and disappointed about their public image passed through the mass media at the moment and which damages their professional performance. Their tasks are being more and more bureaucratic, they stated, and, consequently, this prevents their full engagement in civic and school life. Some of them considered that they have to follow rigid curricular guidelines, which demand more content instruction rather than educating students as active citizens. One of the interviewees stated that s/he is, in the first place, a state's employee which means, in his/her words, s/he is expected nothing but to implement policies. It was pointed out that what should be the teacher's role varies mainly according to each school socioeconomic context, whether its students have or not behavioural problems.

Therefore, each school requires from teachers different competencies and, consequently, different teacher education programmes.

Teachers' actions are also expected to contribute to the School Annual Project and to be collaborative among them towards this purpose. In our interviewees' understanding, teachers are a heterogeneous class with a range of different backgrounds and interests with different motivations to have embraced this profession.

As a matter of fact, all teachers considered themselves to be citizens in the first place. Citizenship education is perceived to imply a cross-curricular approach. The majority of them view subjects like history, geography and foreign languages more deeply linked with citizenship than others. However, the latter is more a concern of primary school teachers and not as much for secondary school teachers who perceive their role as requiring them to priority to exams and access to university. When they do, some teachers mentioned to have been led to reflect upon their own perspectives and perceptions about schoolbooks by the fact that they had multiethnic classes. At the same time, students who are not used to having teachers who are themselves from a different race or ethnicity are also led to question their stereotypes.

Controversial issues such as slavery, racism, discrimination or religion are outlined in subjects, whether they are directly highlighted or not. However, some of these issues bring uncomfortable feelings to some teachers when they have to deal with multiethnic classes. Nevertheless, it is noticeable that those who have taken postgraduate courses or teacher development courses related to citizenship education felt more confident with them. The others, who do not have this academic background or teacher education in this particular area, follow their personal values and beliefs. As for the latter, civics or citizenship education is essentially about being a good person.

The teachers' role is therefore perceived by themselves as having to do mainly with educating students to be active and responsible citizens in a multicultural school and, consequently, in a multicultural society. In sum, teachers should provide them with knowledge and skills aimed at this purpose. However, some of the interviewees stated that their role is only about teaching their particular subjects and basically following curricular syllabi and not about educating citizens but rather preparing them to the pressures of the job market. For others, the teachers' role implies more than respect for differences, it implies to be a conflict manager and to promote dialogue.

b. Teacher's Competencies:

Some teachers, when asked to define their role as an intercultural educator, often confessed that they were reflecting on it as such for the first time. They also confessed they avoided dealing with controversial issues because they had not had professional training preparing them specifically for that purpose. As for others, they said they got on very well with diverse classes and thought they had good research competences as far as the internet was concerned and that was enough as far as they were concerned.

c. Scope of Agency:

Teachers' civic participation was generally episodical and can be described as:
- acting as a volunteer, e.g. distributing food to homeless people or working in a professional setting such as being director of a fire department.
- voting rather than belonging to political parties is the political action which they envisage most. However, there are some teachers who emphasised their active political engagement during the transition period of dictatorship regime to democratic regime in Portugal. They emphasised the relevance of principles as freedom of expression and democracy.

- contributing to a national campaign like collecting food from supermarkets "Banco Alimentar Contra a Fome" (Food Bank).

Nonetheless, there are some teachers who make a point in identifying themselves as pacific people and state that engaging in social, cultural or political campaigns, are not their way of life. Others, after reflecting upon their practices say that although they are engaged in social problems, their action is more verbal than actual agency.

All teachers pointed out that it is impossible to separate their role as citizens from their role as teachers. Some of them invite relevant figures to their classes: representatives of World Bank or of environmental associations. Others participate in Roma communities to bring together dialogue between students in an inclusive community and *teaching citizenship in an intercultural society*. With regard to Roma students, there are teachers who are open about their difficulties to interact with them.

Many resources and strategies were mentioned to be used by teachers in order to deal with citizenship education in class, such as class meetings as a democratic strategy to debate and reflect critically on student's opinions about citizenship issues. Games, songs are also popular methods used as well as traditional tales, role plays, films and documentaries.

A majority of teachers act at the school level in partnership with local authorities and associations. At the national level, they participate in projects where they become familiar with good practices of schools spread around the country. At an international level, some of them participate in European projects like Comenius, Socrates and summer courses or exchange programmes with their students abroad and perceive these activities as involving citizenship and intercultural education.

d. Conceptual Framework:

Citizenship education is defined as a broad concept linked with environmental, social, cultural responsibilities in order to prepare "*citizens of the world into the worl*d". Teachers affirm that their approach to citizenship education depends very much upon their political ideologies and recognise that they are not neutral and that impacts on their performance as teachers. The major concepts outlined by interviewees are: respect, integration, tolerance, human rights, and competences such as how to know and how to be. It was mentioned that in the Portuguese context, nowadays citizenship education is now prioritised over intercultural education which was given more emphasis in the 90´s. At the same time, they recognised that due to the increase and more visibility of multiculturalism in our societies it is crucial put more emphasis on intercultural education.

Regarding the familiarity with both international and national documents on citizenship education, many interviewees pointed out that they do not know them in detail. However, they added that the national ones reflect the major guidelines of European recommendations with regard to integration of minorities, respect of cultural diversity and Human Rights. Some of them stated particular attention to Declaration of Human Rights which is used in class, in order to have an active role in the *surrounding world*. Nonetheless, others underlined the syllabi as being deeply linked with these concerns, particularly those such as philosophy, history and foreign languages. However, they also pointed out that citizenship and intercultural dialogue have not been amongst the priority areas lately established by the Ministry of Education, although they are still given a strong focus in political discourse.

(e) Teacher Education

Some teachers recognised that taking up the role of citizenship educators without formal education in the field can be risky. As it was mentioned above, those teachers who felt

uncomfortable to deal with controversial issues are the ones who have not undergone advanced training or postgraduate studies related to citizenship and, having said this, they confirmed to have followed their personal values and beliefs.

Moreover, there are no explicit guidelines in curricular programmes and therefore it is difficult to avoid individual and subjective approaches. In addition, the need for a common conceptual framework concerning citizenship education was mentioned by our interviewees. In addition, teacher development programmes and assessment of teachers' practices were pointed out to be of primary importance.

In the Portuguese context, teachers who had been much influenced by the *Entreculturas* Department mainly due to the use of their materials and by their teacher development programmes, gave them as an example of good theory and practice articulation in teacher education.

Finally, mainly those teachers who are highly qualified in the field assumed their engagement in civic life as part of their professional roles in educating students as responsible and active citizens in an inclusive society. Some teachers who had not received formal education recognised that this would be an essential tool to help them perform better in their teaching with regard to citizenship education.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

Firstly, we wanted to inquire into Spanish teachers´ perceptions of the concept of teacher as citizens. Secondly, we wanted to investigate teachers´ participation in the community. We were interested in how Spanish teachers perceive their role as educators and as citizens, with a special emphasis at the level of concepts and actions.

Inquiring into teachers´ perceptions of their role as citizen implies:
- To find out about *teachers' knowledge* on international, European and national *official documents* focused on Human Rights and Citizenship with regard to (inter)cultural issues;
- To find out about *teachers' involvement* with NGO's and other associations;
- To find out about *teachers' teaching practice and strategies* in issues connected with intercultural interaction and cross-cultural conflict.
- To find out about *teachers´ educational needs (Teacher Education).*

Teachers´ identity
When asked if they actively participate in civic life, for example, through campaigns directly related to ethnic, race, cultural or linguistic issues, the majority of teachers expressed that they participate. Only a small number of teachers, three from the twenty-five interviews, mention they have never participated in any kind of activity related to those issues. When asked about the kind of participation they have been involved, the majority of teachers mentioned public demonstrations. Other teachers express that they have been involved with NGOs and associations. These associations are mainly at local and regional level and focused on humanitarian aid: food, families, people with special needs, immigrants. Their participation in civic life is not only focused on their involvement with associations, NGOs or participation in public demonstrations. As one teacher states her way to actively participate in civic life is by publishing articles.

From the responses of teachers we interpret that Spanish teachers are motivated and engaged with society. The kind of participation we have identified in data reveals their identity as citizens. Teachers find a close connection between their participation outside

the school and the ideas they transmit or instil to their students. As educators they participate in the educative community, for example, through the elaboration of the internal regulations of the school, in which in a transversal way, civic issues are dealt. They also participate in programmes specifically designed to deal with civic education.

Teachers´ role
From the data obtained, we have identified different ways of reflecting, in their teaching practice, their role of teachers as citizens:
- Transmission of knowledge about rules:
- Educating in values related to behavioural norms:
- Acting as a model for the students:

From what teachers say they do in the classroom, that is, their teaching practice, we wanted to inquiry into the following aspects:
- Concepts they associated to citizenship
- Values they promoted with citizenship
- Teaching strategies they used in the classroom to promote citizenship
The concepts they associate reveal a conception of citizenship related with a social and moral responsibility of living together, in a pluralistic society. Education has an important role to play as it is reflected in concepts such as education in values, inclusive school and cross-curricular topic. On the other hand, citizenship is perceived by teachers as engagement and democracy. Regarding values, teachers state those which are linked to coexistence in democracy. Regarding teaching strategies to promote citizenship, we have identified the use of authentic materials; the use of democratic processes to promote participation; the promotion of values; the use of dialogue; the creation of simulated situations.The most used strategy in the class in order to promote citizenship and to make the student involved is the use of dialogue. Communication and interaction are given a lot of importance for promoting values such as respect, participation or tolerance. It is also very common the role-play. Teachers consider that creating situations in which students get on somebody else shoes help students to promote relativity and distance from one's perspectives.

Conceptual framework
Teachers are not familiar with international educative documents related to intercultural or civic education. Their perception of the concepts dealt in those documents is mainly on immigration issues and the way to attend it. Their familiarity to national educative documents related to the same issues is broader and they perceive that the most relevant concepts in these documents are integration, immigrants, dialogue and participation.

Teacher education
When teachers were asked about their participation in teacher education courses which helped them to deal with issues of citizenship education, the majority of them stated they have no training on this issue. Some have dealt with these issues in courses on intercultural education, mainly. However, they feel they need to go further in their training. Their teacher education needs are perceived by the teachers in relation with the new subject "Citizenship Education" which will start to be implemented in the Spanish educative system in September 2007. As teachers still don't know who is going to teach this subject, confusion and lack of confidence are reasons which make teachers feel the need to have some training on this topic. Some sensitive issues, such as politics, religion and cultural differences, are aspects teachers feel they need a specific training.

5.c. 'Teachers as Cultural Workers'

This study comprehends the analysis of the data gathered in the empirical study within the scope of the concept "teachers as cultural workers", that is, to what extent teachers are aware of diversity and how they deal with it in their daily practice. In sum, to what extent teachers are aware of their role as intercultural educators and act as such, according to their statements.

In order to organize the relevant data, five broad categories were outlined, namely:

    A. Professional role in developing a multicultural society and/or multicultural nation-state.
    B. Impact on how students see themselves as intercultural citizens or on their participation in multicultural societies
    C. Disbelief that their teaching has any connection with the development of a multicultural democracy
    D. Conceptual Framework
    E. Teacher Education

Denmark (Denmarks Paedagogiske Universitet)

The epistemological framework of this report is a combination of a social constructivist and a critical (Freirean) approach to the teacher interviews. Within this framework culture is perceived as a social construction that establishes a landscape of meanings within which subjects can navigate. Teachers are seen as important agents in these processes of cultural association and imagining. An aim is to grasp the definitions and discursive actions the teachers are making, in an attempt to conceptualize their daily praxis within intercultural citizenship education. In this process they express several subject-positions and ways of thinking about, doing, embracing or resisting 'culture', and these notions are important, to reach an understanding of the teachers' construction of their role as cultural workers and their perception of the broader term 'intercultural education'. First, we need to outline some thoughts on the concept of *culture* as a key concept in a discourse of intercultural education and teachers as cultural workers.

Conceptual Framework
In our specific context and argumentation the concept of "culture" is seen as highly political in its representation and reinforcement of power structures. Questions such as whose knowledge is taught and how does the teacher think, act and talk about intercultural and multicultural issues thus becomes pivotal.

Drawing on the work of Paulo Freire, the concept of 'cultural worker' can be used to discuss the role of the teacher as cultural agent in a discursive field. Freire elaborates on the emancipatory practices of the teacher's role, and puts this forward as an important teaching task. The teacher needs to be conscious about the significant cultural divisions in the classroom that reflects the hegemonic structures of society. These divisions need to be contested and developed into new emancipatory movements, to empower the students and ultimately "set them free". The role of the teacher as a cultural worker is primarily a political and intellectual role inside the Freirian paradigm. Culture is seen as equivalent to politics, and the intellectual development of the students into culturally

conscious agents is the primary goal of the teaching. As a cultural worker, the teacher stresses a certain perception of culture in the classroom and amongst the students, and is in this way significant in a process of multicultural/intercultural education.

The teachers' professional role in developing a multicultural society and/or multicultural nation-state
A central concept in elaborating on teachers as cultural workers and in the overall objectives of INTERACT is the concept 'intercultural education'. The teachers do generally not use the concepts of intercultural and multicultural education and confusion and insecurity are expressed regarding the definition and understanding of the intercultural dimension of education. One of the significant things that come forward when teachers are asked about intercultural issues is that they answer that this is not something they deal with a lot since, as they say, *'it is not a problem'*. This tells us that teachers do connect intercultural issues with problems of some kind. When the concept 'intercultural education' is used, this is closely connected to the concept of 'integration' which again in this specific context is associated with 'problems', i.e. a deficiency approach. An understanding exists that when it comes to intercultural questions, there must be problems even though this is not a part of the practice or experience in schools, or the questions asked. The discourse is connecting *'intercultural issues'* to *'problems'*.

At the same time, teachers wish to distinguish themselves from this discursive frame, by telling us about their non-problematic experiences. They are in reality trying to challenge stereotypes, but at the same time they are consolidating and reinforcing them. They aim to escape from the chain of equivalence that connects intercultural issues to integration and problems, but they do not have a language that enables them to establish an including cultural horizon for all children in the classroom. From a Freirian perspective the teachers are generally conscious about the cultural divisions in the classroom and they challenge the negative stereotyping of children with a minority background by referring to the unproblematic every day life of the children with different cultural backgrounds. A number of teachers also point to their explicit aim to deconstruct stereotypes through their teaching.

A distinction is expressed in the data between a group of students called *"us"* and a group of students called *"them"*. It is not only students with a perceived *'other'* religious background that are talked about as *'them'*. Teachers from schools near the German border are talking about the German minority in Denmark in the same terms. The structure of binary oppositions between "us" and "them" is dominating in the data and is used to mark both ethnic, linguistic, religious and national differences. In some cases though, the teachers explicitly try to change the discursive attitudes of the pupils. A number of teachers stress how students combine values and practices from their 'cultural' backgrounds with values and practices which are characterised as 'Danish'. It is stressed by some of the teachers that the students aim to combine 'the best' from two 'cultures' which is emphasized as an example of how students deal with intercultural issues in practice.

The impact on how students see themselves as intercultural citizens or on their participation in multicultural societies
We aimed to analyze the perceptions of culture and intercultural understandings that the teachers are promoting, presenting and embodying in the classroom to get a more contextualised understanding of how intercultural education takes place in the school.

The data point to two main teaching approaches to intercultural education; the first is about the students learning from each other by emphasizing situated knowledge in the classroom. This might be students' experiences from living in other European countries or knowledge related to students having another cultural background than European. The knowledge the students possess in these regards is sometimes activated by the teachers in different ways, as part of an intercultural educational practice. Some of the teachers also explain about situations where they have tried to involve students' knowledge about their cultural backgrounds which turned out not to exist. According to these teachers the students generally do not know a lot about the cultural or social conditions in their *'homelands'*, and they often do not identify themselves with the cultural heritage in any distinct way.

The data points out how teachers construct *'cultures'* as something connected to the organization of families as well as nationalities. In general there is an understanding of 'culture' as something very specific, distinct and demarcated. The students are constructed as carriers of specific cultures – belonging to *"one or the other culture"*. Another approach to intercultural education is the teachers' focus on the positive aspects and potentials of the European integration process, as well as on internationalisation and globalisation. Teachers generally talk in positive terms about the intercultural aspects of education when these are related to internationalization and globalization. For instance, it is a common practice in Denmark for the oldest classes to go on study travels to other European countries. The teachers explain about these trips in a detailed and enthusiastic way, and the importance of these intercultural exchanges amongst the students is stressed - both referring to the interaction among students as something which connects the students and also as an element that widens the students' horizons. There is a distinct border in the discourse that seems equivalent to the geographical border of the Danish nation; intercultural issues are often related to 'problems' inside the national borders whereas they are embraced outside the national borders – in the realm of 'the international' and 'globalisation'.

Promoting unity or diversity?
Two main tendencies are found in the data regarding the promotion of unity or diversity among the students. One is an approach which stresses the common elements of different 'cultures' and religions, hereby aiming to show that there is no reason to create cultural or religious conflicts. Some of the teachers explain how they - in explicit ways - stress, for instance, passages from the Koran and the Bible to emphasize the common elements of different religions to the students. Some teachers also give weight to the common aspects of young people's life in the Danish society. Examples of this are teachers who emphasize that all the children belong to the same age group, which means that they have similar reactions to different situations. You might say that the teachers aim to support the construction of a 'youth culture' amongst the children that goes across religious and national distinctions.

Another approach is teachers who choose to stress the cultural differences and give priority to teaching the students that in spite of the cultural and religious differences they all are legitimate members of the society. A number of teachers point out how they encourage the students to both present their various religious or cultural backgrounds to each other and also encourage the students to bring in various religious and cultural perspectives in common discussion of a given issue. Dialogue and common discussions are the preferred methods when teachers aim to promote the values of differences. The

interviews stress a general aim to create a safe space for inter-religious and intercultural dialogue among the students. Teachers often perceive intercultural educational processes as something that involves an element of conflict. They explain how it is a task of the teacher to establish a space for dialogue facilitated by an adult, so that *'the cultures'* can *'confront'* each other with differences and problems.

According to the interviews a purpose of the intercultural exchanges is to let the students share knowledge of various perspectives and traditions to widen the students' horizons. Further, this is stressed as a question of the teacher's recognition of the students and their various cultural backgrounds as well as the creation of an inclusive atmosphere in the classroom.

<u>Teacher education</u>
Teachers try to challenge the chain of equivalence that binds intercultural issues to integration and problems (the deficiency perspective), but they do not have a language that enables them to establish a new including cultural horizon for all children in the classroom. At the same time, diversity is given priority when teachers conceptualize their daily practice within intercultural citizenship education. Teachers aim to bring a variety of positions to discussions in the classroom in order to encourage the students to reflect on the cultural and religious diversities. It is a general understanding among teachers of both primary and secondary school that intercultural understanding and dialogue should be given weight. However, the teachers do generally not use the concepts of intercultural and multicultural education as confusion and insecurity are expressed regarding the definition and understanding of the intercultural dimension of education.

From Freire's emancipatory perspective the teachers do generally not explicitly define their role as cultural workers i.e. as empowering minorities and changing structures of power. However, aiming to challenge the negative stereotyping of children with a minority background, the cultural divisions in the classroom are contested by the teachers. Teachers perceive themselves as cultural workers mainly in the sense of being mediators between different cultural or religious positions; they take up cultural or religious issues which they sense occupy the students, they elaborate on situated knowledge in the classroom or draw on issues presented in the media for common discussions in the class to introduce various perspectives on a given theme. Teachers aim to create a space for intercultural dialogue under their guidance. In this case minority groups in the class are understood to be representing larger communities, though the form of these larger communities is not explicitly defined.

Most of the teachers do not refer to education or in service training within the field of intercultural education and only a few of the teachers have participated in working groups of some kind regarding intercultural issues. Rather, teachers draw on personal experience and situated knowledge in the classroom when intercultural issues are taken up. Further, it was underlined by teachers participating in the group interviews that this was an interesting opportunity to discuss these issues, as they seldom have time to share these experiences with their colleagues.

There seems to be a need for additional educational input which introduces a conceptual framework which could help both students and teachers to transcend the horizons (discursive and non-discursive) of their experiences with intercultural issues and help

the teachers to reflect on the intercultural dimension of their teaching practice. This could take the form of teacher training courses, lectures or working groups which could provide space for exchange of experiences within intercultural education.

England (University of London & University of Leeds)

Teachers were invited to consider the ways that multiculturalism influences the way that they carry out their work and to reflect on education as a process which supports students to participate as citizens within a multicultural society. The teachers were invited to reflect on the development of students' multiple identities (as members of specific ethnic or religious communities and as members of local, national, European and global communities) and the ways in which these actual or potential identities inform their pedagogical approaches.

There is a strong correlation between teachers' understandings of their roles as cultural workers and the ethnic composition of the school in which they work. Teachers from schools with either ethnically diverse student populations or where the majority of students are from a specific visible minority community tend to be more confident in articulating how multiculturalism can be practised and consider themselves better prepared to engage in this work. They are also able to suggest a larger variety of educational methods through which they can engage in this work. Teachers' understanding of their roles and practices as cultural workers are related to the meaning that they attribute to the term 'multicultural'. For most teachers, multicultural is a descriptive term they apply to a school; it is synonymous with an ethnically diverse student population. It does not relate to the ethnic make-up of the teacher workforce nor does it necessarily imply the representation of a variety of ethnic or cultural groups in the school curriculum. Most interviewees believe that citizenship education provides opportunities (rather than with explicit guidelines) for the cultivation of skills and knowledge to equip students as citizens in a multicultural society. Nevertheless, these teachers tend to make a strong correlation between citizenship education and multicultural education.

Teachers from minority ethnic communities differ in their analysis in certain respects from those from the mainstream. Our analysis reveals that teachers who identify themselves as members of cultural minorities have an increased awareness of cultural diversity and of their role as cultural workers. These teachers assert their desire to promote awareness among their students of cultural diversity. At the same time they appear more active in the cultivation of students' multiple identities. In two cases where mainstream White teachers expressed high levels of commitment to multiculturalism they explained this in terms of their exposure to diversity in the family or through the experience of working abroad. Interviewees' responses reflect a wide spectrum of pedagogic approaches which vary from 'factual knowledge about other cultural communities' within British society to direct engagement and interaction with members of these communities. Some teachers extend this work beyond the nation, focussing on an examination of social issues in a range of international contexts.

The teachers' educational aims are similarly diverse. White teachers in schools with predominantly White student populations tend to focus on the knowledge, beliefs and traditions of other cultures. Students' awareness of global issues seems to be low among

their educational priorities. On the other hand, in schools with predominantly Black and minority ethnic student populations address the global dimension more directly. In these schools, multiculturalism extends beyond knowledge to the provision of opportunities for active engagement with the culture of 'others'. Beyond these differences, teachers in our sample seem to agree on a number of key issues. First, they see citizenship education as breaking down cultural barriers constructed within (and by) students' families. A number of teachers see the school as an environment which is representative of the wider community. For this reason it offers opportunity for most students to experience and develop an understanding of the meaning and dimensions of multiculturalism.

Secondly, teachers believe there are limited opportunities within school for students from minority communities to develop a deeper understanding of their own culture. They see two main obstacles to the development of students' understanding: one is teachers' own lack of cultural knowledge and the other is the misrepresentation of some ethnic groups within the mainstream media. Thirdly, teachers in our sample do not explicitly address European identity. Even among those teachers who are conscious of students' (and citizens') multiple identities, Europe seems to be absent from their list priorities. None of the interviewees refer to European citizenship. Instead, a number promote greater global awareness through links with schools in Africa or Asia.

In conclusion, it appears that teachers' understanding of their role as cultural workers is affected by two major factors: the cultural diversity of student populations they teach and their own cultural backgrounds. These two factors play an important role in influencing the extent to which they take advantage of the opportunities to engage as cultural workers in shaping pedagogy, curriculum, and school ethos.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

Professional role in developing a multicultural society and/or multicultural nation-state
There seems to be a general concern about immigrants, but no well-structured school strategy to facilitate their arrival and development in school life. It is very common for schools to provide tutorials to students who do not speak or speak very little Portuguese, however this is not always possible, as some schools lack the means to ensure the tutorials. These tutorials focus mainly on language acquisition (Portuguese) but also on other subjects where pupils show real difficulties. In any case, immigrant students are to attend regular classes, like any other student. Evaluation procedures may vary and adapt, but that is not expected nor fostered: it is in the hands of the School Board. It is frequently stated that exhibitions are held in school for the whole school community, where immigrants have an active role and have the chance to share their culture, namely mostly through gastronomic specialties and dance performances. This kind of social event is common to all stages of education (from primary to secondary), but is more frequent at the primary stage, namely at the end of the school year. Although the general attitude towards immigrants seems to be positive, there is still a lot of prejudice towards Roma, which has repercussions in teaching practices and school policies.
Most teachers say that they try to promote respect and acceptance of cultural diversity in their daily practice, but the urge to do it arises mostly when the class or the school itself is culturally diverse, as racist issues and provocations often emerge.

<u>Impact on how students see themselves as intercultural citizens or on their participation in multicultural societies</u>

Within the scope of this category, it could be gathered that the more widely used strategies by teachers to promote students' intercultural awareness are namely: debate, discussion and use of materials referring to daily life, such as newspaper articles, etc. It was also argued that the best way to accomplish this goal is the actual live interaction between peers in the classroom and school grounds, for pupils will naturally get along. Some teachers pointed out that 'affection' is a priority when dealing with students.

One of the issues dealt with, was the evaluation of students' intercultural development. Many teachers stated that it is important to assess this dimension, but were rather unsure of how they should do it. So, this dimension is often incorporated in the section "values and attitudes", to which a small percentage of the pupils' final mark is already assigned. Many teachers prefer to assess this dimension in an informal way.

<u>Disbelief that their teaching has any connection with the development of a multicultural democracy</u>

Taking up a general overview, few teachers openly demonstrated disbelief that their teaching has any connection with the development of a multicultural democracy. However, many complained that they were unable to carry out their job as well as they would like to and as it would be hoped for, because of institutional restraints, namely lack of time, pressure to comply with the curriculum and bureaucracy.

One of the aspects which we came through is related to unconscious prejudice. Prejudice against ethnic minorities was mostly detected in primary schools, more specifically against Roma. There is no evidence that account for prejudice against Roma in the other education stages, for there are too few Roma in those stages.

<u>Conceptual Framework</u>

After conducting a considerable number of interviews, a general lack of theoretical knowledge among teachers was noted, i. e. no references to books or authors were made by teachers while talking freely about their teaching practice regarding the intercultural dimension of citizenship education.

Moreover, not many teachers were familiar with the expression intercultural educator. When asked to describe the role of the intercultural educator, some teachers hesitantly referred 'knowledge' of other cultures, teaching about other cultures, getting on with students from ethnic minorities.

Many teachers, even though they had not worked on the concept of an intercultural educator as such, define it as someone who tries to rise awareness of different cultures and promote cultural exchange.

Some teachers link the concept 'intercultural educator' to someone who helps immigrants and/or ethnic minorities to integrate. According to this viewpoint, s/he will be mostly needed in schools which are visibly culturally diverse.

Teachers do not show a structured knowledge of the official European and national recommendations, but when asked about the main concepts conveyed in those documents, they highlight namely 'respect' (for differences), 'tolerance', as well as 'acceptance'.

<u>Teacher Education</u>

With regard to teacher education, most teachers have not taken any pre-service or in-service teacher development courses directly related to the intercultural dimension of citizenship education. Nevertheless, many say that they would like to acquire more

education in this area. The urge to acquire more education in this area comes from the consciousness some teachers have that they are not prepared to deal with the growing number of immigrant students. As some state, they mostly rely on their sensitivity and sensibility. However, some teachers, who draw merely on their experience and sensitivity the skills to deal with the daily school challenges, feel they need no further education at all.

Taking up a general overview, teachers feel that in-service education would be more effective if it offered a balanced combination of theory and practice, emphasizing however practice (methodologies, activities, practical empirical guidelines) and, at times, project work.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

Professional role in developing a multicultural society
The answers obtained suggest that teachers perceive the incorporation of diversity in the school in the following ways:
- The incorporation of diversity requires reinforcement classes for immigrant students;
- The incorporation of diversity does not require reinforcement classes for immigrant students;
- The incorporation of diversity is viewed as a privilege in schools;
- The incorporation of diversity is not viewed as a privilege in schools.

There are different thoughts about the way of seeing diversity in the schools. Most of the teachers agree that immigrant students need reinforcement classes in order to be able to follow the pace of the classroom and achieve the objectives stated by the teacher, however, some teachers affirm that these reinforcement classes are not so necessary since the special needs are practically none. On the other hand, the existence of diversity in schools is viewed by the majority of interviewed teachers as an enrichment for all the educative community, although some of them manifest that it is an advantage not to have diversity in their schools since it generates more difficulties than advantages.

From the answers obtained regarding the promotion of active citizenship, intercultural dialogue and democracy in the classroom, we may conclude that participation and dialogue are viewed as vital for the vast majority of teachers and they always have them into account in their classes. Together with equity, are the concepts which are associated to active citizenship and intercultural dialogue. The way they promote intercultural dialogue is by fostering all students´ participation in the activities of the classroom.

From the answers obtained regarding the sources they use when dealing with issues related to citizenship, intercultural dialogue and human rights, teachers manifest there are scarcely specific material to deal with these issues but any material could be used if there is a willing on the teachers´ part. That is, it depends more on the teacher than on the material itself to deal with citizenship, intercultural dialogue and human rights in the classroom. Regarding the responsibility they have in educating their students towards interculturality, all the teachers affirm that they feel a responsibility in some sense. For them, interculturality allows individuals to interact with others in an effective way. They perceive its importance in a society where the coexistence of individuals from different nationalities is increasing. If the student is prepared to

interact with other peers from different nationalities, he will be also prepared to interact out of the school with individuals from different backgrounds. Teachers, in general, have a developed consciousness of the importance of dealing with values in the classroom, and the impact they have on society.

Impact on how students see themselves as intercultural citizens or on their participation in multicultural societies

For the subcategory "voice of minority group students in the classroom", data suggest that from the teachers´ perspective every student is equally important for the rest of the peers and for the teachers. The fact of belonging to a different culture, most of the times, and depending on the topic dealt, offers an opportunity to have different and interesting points of view. A few teachers remarked that, the minority groups have even more voice in their classes than the rest of the students. In this case, we could be talking about positive discrimination.

Just two of the interviewed teachers manifested to be interested in the personal identity of students belonging to minority groups. They affirmed that it is necessary to know the personal identity in order to understand what happens inside the classroom. For the rest of the teachers, the personal identity has no relevance for the development of the teaching and learning process. They think that the personal and national identities should be clearly defined.

For teachers the most effective strategies for students to see themselves as intercultural citizens or participate in multicultural societies are:
- group activities
- dialogue and promotion of participation

Once again, for the majority of teachers, participation and dialogue are essential elements to make students conscious about their status as intercultural citizens. When asked about this issue, teachers express the multidisciplinary dimension of the teaching activities they use to promote an intercultural citizenship in their students.

No teacher stated to develop "discrete activities" in their classes. The activities related to these issues are not prepared in advance, they are on-going activities. Teachers affirm that these activities are more effective because they are done in the precise moment.

Disbelief that their teaching has any connection with the development of a multicultural society

Taking into account all the interviews carried out to the teachers of our national context, we have found **no evidence** of this matter. They don't live at school in a political sense, nor reinforce national identity, nor mention institutional constraints. This can be due to the fact that the immigration phenomenon is relatively new in our country and schools are centered in solving adaptation and integration problems the best way they can. National identity is not seen to be in danger up to this moment.

Conceptual framework

Most of the teachers found the term "intercultural citizenship teacher" unfamiliar, and they expected us to explain it to them. We refused to, because we wanted to know what their own understanding was. Most of them explained the term in their own words and they could link some concepts to it.

For the Spanish teachers, an intercultural citizenship teacher is:

- a teacher that promotes values.
- a teacher that attends to diversity in their classes.
- a teacher that feels the commitment of their work and assumes the responsibility of it.

The concepts that they link to "intercultural citizenship teacher" are:
- equity
- dialogue
- participation

Teacher education
Most of the teachers had no training about these issues neither in pre-service nor in-service education. The main reason is the insufficient offer of courses related to intercultural education or citizenship education in our Autonomous Community. Teachers stated that they think the offer will increase now that diversity is becoming very common in our classes and some specific training is necessary in order to attend it. Some of the teachers interviewed manifested that they train themselves by means of reading some books or articles regarding intercultural citizenship education, but there is very few material translated into Spanish and some of them have problems reading other languages. When we asked them about their feeling about in-service training needs, they said that it would be very interesting to have this kind of courses or paper version information, because it is a very new topic for them and they feel they need help.

5.d. 'Teachers as Transformative Intellectuals'

Denmark (Denmarks Paedagogiske Universitet)

Conceptual framework: Border Pedagogy and Multicultural Democratic Education
The approach to our data analysis is a social constructivist epistemology: We investigate how the teachers are naming their knowledge, reflections and their practice. We will focus on how the teachers think diversity theoretically and practically, how these ways of thinking influence their practice and whether and how they connect intercultural education with pedagogical reflections and reflections about democracy. Our perspective is inspired by Henri Giroux's ideas about border pedagogy and border crossings which involves the transformation of discursive structures, for example ways of thinking differences and democracy. The discourses of the students also play an important role in the intercultural classroom. However, we cannot pursue the meaning of these discourses within the framework of this report.

Giroux argues for border pedagogy as a critical pedagogy of differences. The (re)cognition of the discursive borders and the transformations of the ideas they represent require a critical view, a pedagogical transformative process and a focus on the students as border crossers. According to Giroux both teachers and students must become aware of contradictions and omissions, the excluded and marginalized otherness in dominating official discourses - for example in the curriculum - and in this way become able to transform them. Critical considerations about whose knowledge and interests the curriculum represents, also helps the teachers and students to become border crossers.

The pedagogy of difference is in addition to this a politics of differences, because transformations of discursive borders and the remapping of knowledge affects both the students' construction of identity and their construction of themselves as political subjects.

Therefore the teachers must have knowledge about how subjectivity is constructed both in a pedagogical and in a political context. In addition to the theoretical perspectives of Giroux we have drawn on classroom based perspectives on multicultural democratic education. In the article "Building a Framework for Classroom – Based Multicultural Democratic Education: Learning From Three Skilled Teachers" A.R. Marri, for instance, points at various ways of making the rhetoric of critical pedagogy operational through concrete tools for working with classroom-based multicultural democratic education. Based on the results of an empirical investigation Marri stresses that critical thinking does not necessarily lead to political action. He regards the movement from critical thinking to social action and human agency as a continuum and points out that the teachers he studied did not promote political action. Furthermore we see our data through the discourse of a 'Danish democratic educational tradition' which we have in common with the Danish teachers. The Danish democratic educational tradition is both a set of values and practices.

In the curriculum for the primary, lower secondary and upper secondary school the democratic values are named in "The Aims of the Folkeskole" and in the "Executive Order on the Upper – Secondary School" and are at same time part of a cross-curricular aim of all subjects. Democratic education in a Danish context is (as it is described by teachers and others) an educational practice which involves teaching democracy through dialogue, discussions, group work etc. and through the involvement of students in decisions concerning the class and to some extent in the teaching itself. Democracy is also part of the learning situated in the pupils' council and in other committees at school.

The teachers' construction and reproduction of knowledge
In general the teachers we have interviewed do not see the curriculum as a representation of a hegemonic discourse. Their notion of teaching democracy is, as mentioned, quite different from the ideas of Giroux and must be seen in connection with a different conception of critical thinking in the Danish context. When we ask about the intercultural dimension of their subjects the teachers often reproduce the mapping of knowledge found in the curriculum. Intercultural issues are connected with an international perspective in for example History, with teaching the parliamentary system of EU in Civics/ Social studies and with cultural encounters understood as encounters between the "language and culture" of different countries in subjects which deal with foreign languages. In Denmark intercultural education is not a cross-curricular activity and it is not a part of the general aims of the Primary, Lower Secondary or Upper – Secondary School.

However, other teachers are critical of the ways subjects, culture(s), identities and democracy are conceptualized in the curriculum. Some informants stressed that the curriculum is too closely associated with a national identity in the subjects Danish, History and Religious knowledge/Religion. A few informants transform the thinking of the curriculum for example by teaching Islam in an earlier class than the curriculum prescribes. According to Marri (2005) the curriculum can be regarded as a minimum

which the teachers can extend and supplement with an intercultural perspective. In this way the national perspective, which is quite dominating in the Danish curriculum, can be supplemented with an international and an intercultural perspective. Our data do not show that the teachers have similar considerations about the composition of the curriculum. We did not ask directly which kind of knowledge and which competences the students must have to manage in society/ in a multicultural society.

<u>The ideas that lie behind the teachers' practice and ideas which they get from practice</u>
In general the teachers regard the students' education as: "a democratization process. (…) they are future citizens". Some teachers point to the folk high school tradition in Denmark, the humanistic ideals of formation in the renaissance and the idea of the Greek-Roman cultures as their basis of understanding democratic education. Among the ideas which teachers get from practice is the notion that it is necessary to strengthen a feeling of community. In general the teachers point to the fact that the acceptance of differences and diversity are fundamental democratic values.

Other ideas that the teachers get from practice concern the deficiencies/disadvantages or resources of the students. Some teachers stress that they do what they can to discover the potentials of the students -both in relation to how they can contribute to the teaching and in relation to how they can learn. We also encounter the notion that the students (especially the bilingual students) lack knowledge in several areas: knowledge about language and society, other points of view and other ways of living than their own. But often the teachers express a desire to support the mapping of identity of the students and they reflect on the possibilities of cultural encounters and intercultural dialogue in class.

<u>Teaching/Learning as a transformative process</u>
In the interviews we asked whether the teachers thought they contributed to transforming the students' ideas of culture and democracy. Some of them answered hesitantly others referred to their practice. Giroux points out that the narratives of the students must be submitted to the same critical reading as the hegemonic official discourses. This means that the students must see the contradictions and "the otherness" which is excluded in their own and the others' way of thinking. In our data the narratives of the students are expressed through their attitudes, knowledge and competences. The teachers do not mention that they use biographical or fictive texts produced by the students in their classes.

Many of the teachers who work in multicultural classes describe the diversity of the students as a resource and make an active use of their knowledge, competences and positions in class. When we asked them about the intercultural dimension of teaching they talked about how the bilingual students were involved and valued. A returning strategy with the teachers is to let the students challenge each others' stereotypes. A prejudice against for example Arabs and Islam is modified by letting an Arab or Muslim student get the chance to speak, a teacher says. There is a tendency amongst the teachers to see the individual as a representative of certain attitudes, ethnic or religious groups.

The teachers in our data do not try to give voice to suppressed minorities. They have a pluralistic attitude instead. All voices must be heard. In connection with intercultural issues some teachers prefer to give the students a chance to speak and lay down guidelines/create the framework for the discussions. Dialogue, talk, discussion and

group work with respect for diversity and differences are often mentioned as transformative practices. Only a few teachers call their activities intercultural education or know of the concept, when we ask about it. Moreover the teachers point to "letting the students find out about things themselves", and about being role models for the students: they must be democratic citizens and world-citizens, and they point to strategies which are to promote self-reflection, for example: writing an essay about the class, about the tone the students use among themselves etc. and they point to exchange classes and pen friends. A teacher mentions that she takes the students on excursions to show them places they haven't been before - for example the Danish Parliament - to widen their horizon.

The teachers also often mention that they try to create democracy in class by giving room to all voices and by using time on for example debating or solving problems in the class. In connection with this they talk about cultural encounters and about understanding 'other' cultures. The upper secondary school teachers also point to exchanges as a basis for cultural encounters and reflection on one's own culture. The teachers work consciously with diversity and differences, however, the interviews do not indicate that the teachers have the theoretical knowledge of how differences are constructed or how power structures can be transformed. In general, they do not have a critical view of dominating discourses in the classroom or of the students' self representations, which are often left unchallenged.
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The teachers do not focus on discursive borders in their work on differences. Where Giroux thinks of differences on a discursive level the Danish teachers work with differences on a practical level by using different pedagogical strategies to create democracy in the classroom. In general, the teachers do not point to a critical understanding or – consciousness in relation to their work with democratic education. Possibly this is due to the fact that the teachers conceive this as implied in for example the students discussions.

Teachers' commitment to transform society
As mentioned before, our data in general do not show evidence that the teachers work consciously with discursive formations or that they are aware of how their mapping of knowledge and their naming/conceptualization of culture and democracy affect the identity of the students. On the other hand the data do show that the teachers use several pedagogical strategies with regard to the transformation of the knowledge and attitudes of the students. Therefore we must operate with different types of action in connection with the teachers' commitment to transforming society.

Indirectly, the teachers try to transform society by working with transforming pedagogical strategies and tools (se the passage *teaching/learning as a transformative process*) which influences the students' mapping of knowledge and thereby their conceptions of culture and democracy. They also try directly to transform society by engaging students in participating in the democratic institutions in their near surroundings first of all the pupils' council. Several teachers mention that they encourage the students to participate in the committees of the school and tell them about their influence. Other teachers give pep talk to the students (especially the bilingual students) trying to motivate them to be break with negative expectations/ patterns:

As mentioned above democracy in class and at school are not clearly connected with an overall pedagogical or societal perspective. When we ask the teachers," From an overall perspective how will you describe the relation between school and society?" We typically get vague answers. In some interviews two different conceptions of democracy are named. A dynamic concept of democracy in relation to the classroom and a more static one in relation to a broader societal perspective, where the teachers refer to a common heritage. In general, there is a notion in our data that if you give the students tools to be democratic students then they will also become active democratic citizens.

We can conclude that a number of teachers have developed pedagogical strategies for democratic education in an intercultural classroom. They develop a pedagogy of differences you might say, but they do not name it and it does not change their way of naming intercultural issues.

Teacher Education

None of the teachers we interviewed had had in-service training or further education within intercultural issues or intercultural democratic education/ citizenship education. Asked if they thought they needed further education and which kind of courses they would prefer the answers were as follows: Some teachers, especially the ones who taught at schools with a small percentage of minority children, did not think they needed further education. Other teachers said that they did need further education within this area. This group counted both teachers from so called "white" and "black" schools. And finally a group of teachers said they needed further education with respect to how intercultural democratic citizen education could be practiced within the specific subjects they teach. This last group stressed that they needed concrete tools and suggestions. Almost no teachers referred to teaching materials within intercultural democratic education. They take their knowledge in the field from their own experiences, typically trips abroad, as well as from the media and the internet.

Teachers' Assessment

In the Danish educational system the concept of assessment is a relatively new phenomenon. The primary and lower secondary schools are developing assessment cultures at the moment and it is customary in all parts of the school system that teachers evaluate their teaching with the students. The frequently indirect assessment which was expressed in the interviews we have dealt with in the previous passage.

Conclusion

To sum up, the teachers bring differences and diversity in focus through different pedagogical strategies. Among other things they connect differences with "giving room for all voices" and to some extent with "dialogue", "discussion" and with using the students' "knowledge" and "competences". It is difficult to separate "teachers' construction and reproduction of knowledge" and teaching/learning as a transformative process". In our data the knowledge of both teachers and students seems to be transformed through teaching and learning more than through reflections about the curriculum. In general teachers do not relate to how the curriculum is composed or how it could be extended. There are, however, significant exceptions.

The teachers do not focus on giving voice to minorities/empowering minorities, as it is the case within the paradigm of critical pedagogy (and in the thinking of Giroux). On the other hand many teachers want: "to make room for all voices". They connect

democracy and dialogue with pluralism (our analytical concepts) and do not have a specific focus on the marginalized knowledge of certain groups. Still several teachers talk about social differences and how they try to motivate students to break with negative patterns. More teachers focus on social differences rather than ethnical differences in the classes. This also includes teachers from schools with a high percentage of minority students.

In our data the words critical and critical consciousness are not very frequent. The teachers do not have a critical view of the students' narratives but let them appear as voices among others. It is also remarkable that the concept critical consciousness in general does not play a role in the teachers' conception of democratic learning. Possibly this is due to the fact that the teachers conceive this as implied in for example the students discussions and other transforming educational strategies. The teachers to a much greater extent associate democracy with the words "tolerance", "dialogue", "community" and "participation". The teachers have a focus on democracy in the classes and to some extent on the intercultural aspects within this focus.

The teachers' conception of democracy in the classroom is more dynamic and fluent than their conception of democracy in society which is often understood as something we have inherited. Most teachers in our data connect "democratic education" with giving the students tools to act democratically and not with teachers' commitment to transform society. They assume that active democratic students will become active democratic citizens and they do not connect critical thinking with promoting political action.

England (University of London & University of Leeds)

The term, coined by Giroux places teachers as professionals who have the disposition and the skill to engage critically with social realities. They should have a capacity for self-reflection and for conscious action directed at ending social inequalities. The term echoes Giroux's adoption of the Freirean view of transformation as a process that results from the interplay between action and critical analysis. The subjects of this critical analysis are, according to Freire, the social environment and the self.

Starting from this theoretical perspective, we examined teachers' views on how they understand and construct their professional responsibility for the development of similar skills and the cultivation of relevant attitudes in their students. We analysed the transcripts under four headings.
   a) Teaching as a politically charged activity that aims at the creation of a just (and inclusive) multicultural society.
   b) Teaching as promoting students' ability to critically evaluate their social conditions and engage in self-reflection.
   c) Teaching as a process that stems from and leads to self-reflection and cultivates students' ability for self-reflection
   d) Teaching as a path to Praxis

a) Teaching (in general and of Citizenship Education in particular) as a politically charged activity that aims at the creation of a just (and inclusive) multicultural society.

The analysis of interviews' data shows that for the teachers in our sample citizenship education is intended to create those conditions that support the establishment of a just and inclusive society. The teachers agree on the need for societal change and on the significant role that citizenship education can play. This view is expressed by all of them regardless of the level of their involvement in the political processes or of the ways that they choose to perform their roles as citizens. The interviewees tend to recognise the importance of human rights as the framework that should inform their aims and guide their practice. However, there are significant variations in the level of teachers' familiarity with this framework and in their understanding of what the application of such framework entails.

All teachers' responses indicate that their expectation of citizenship education is that it has a strong political element. Some of them state that their professional role (as citizenship educators and as teachers in general) is effectively an expression of their political stance. However, a significant percentage of the teachers in our sample were reluctant to present or to view teaching as a political activity. These teachers were sceptical about their role as political educators although they confidently recognised the potential impact of their teaching in the development of students' political socialisation.

b) Teachers as promoters of students' ability to critically evaluate social conditions and engage in self-reflection.
Teachers in our sample acknowledge their role in helping students to critically examine social conditions at local, national and international levels. They wish to support students in recognising that there are multiple standpoints from which social reality can be viewed and in promoting a view of society as dynamic. Furthermore, they recognise that citizenship education can lead to the development of students' critical skills. Finally they consider the evaluation of social reality as one of the main responsibilities of the citizenship educator and as a core element of the subject.

However, in some of their responses, teachers have specific expectations regarding the outcome of the process of critical evaluation of social reality. They expect students to recognise and reject forms of injustice that they themselves consider as important. In that respect their approach towards the process of critical evaluation does not seem to be an open-ended one but one with predefined outcomes. There are indications in the interviews that such approaches bear the risk of promoting the classroom as a place that may be unable to accommodate viewpoints that do not fit with teachers' expectations.

c) Teaching as a process which stems from and leads to self-reflection and cultivates students' ability for self-reflection
The cultivation of students' ability to empathise with others and to view social conditions from different standpoints is closely related to the development of the skills of self-evaluation and self-reflection. The interviews contain plenty of indirect and some direct references to the development of these abilities. For most of the interviewees, citizenship education should respond to '*the challenge of students' views*'. They prioritise the development of students' understanding of the extent of their personal responsibilities in the reproduction of stereotypes and of social injustices at local, national and international levels. The majority of teachers point out that their attempts to cultivate students' ability to think critically and adopt an empathetic view of society meet resistance produced by the embedded beliefs and uncritical adoption of values promoted by students' families or by their social and cultural groups. In that respect,

these teachers describe their professional role as one that provides opportunities for students to see beyond the limits of their direct environment and adopt a more open, inclusive and tolerant approach towards all forms of diversity within their societies.

Teachers often portray family value systems and the role of culture in the construction of students' perspectives rather negatively. Some describe students' home cultures as an obstacle to multiculturalism. Their approach to multiculturalism is more about expanding horizons and '*breaking down the barriers*'. On the other hand, teachers recognise that there are limited opportunities in class for the promotion of students' cultural identities. In that respect their teaching seems to do little in motivating students to engage in an inward-looking process where culture appears as a basic constituent of identity; students are encouraged to find their citizenship by looking *beyond* their cultural identity rather than to construct it *through* this identity.

There is rather limited evidence of self-reflection by the teachers. The questions in the interview schedule offered the opportunity to them to reflect on the level of their engagement with politics. Some describe themselves as being politically inactive. These teachers acknowledged a discrepancy between their own citizenship engagement and their teaching about the importance of active participation. They expressed their wish to engage more actively in the political processes. However, there is little evidence that the process of self-reflection touches other aspects of teachers' professional or citizenship identity.

d) Teaching as a path to Praxis (conscious action following and followed by self-reflection and critical evaluation of social conditions)
It is quite clear from the vast majority of teachers' responses that teaching for them is closely linked to students' empowerment. Their attempts to promote the view of social reality as dynamic and constantly evolving is intended to motivate students to participate actively in the formation of an open, just and inclusive society. However, these clearly stated views are not always supported by the school environment. In many schools there are only limited possibilities for students' meaningful active participation. Teachers' expectations are partly determined by the level of participation that students enjoy in their school. Teachers from schools with an active students' council expect greater student involvement than their colleagues from schools in which students' participation is limited.

Regarding the long-term effect of their teaching, most teachers seem to be largely pessimistic or at least sceptical about its effectiveness in developing engaged citizenship among their students. Despite holding a view about teaching as a process with significant effect on students' development, teachers expect that the impact of their role as transformative intellectuals will be challenged by the social environment which students will experience as soon as they finish school. Comments to this effect are more likely to be made when referring to students from ethnic minorities. Such views could be interpreted as the result of a realistic recognition of the exclusionary practices applied within the social environment of modern Britain. Alternatively this may be seen as indicative of a view of the school as a system operating exclusively within social conditions that education is unable to challenge effectively.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

The term transformative intellectual was coined by Henry Giroux and it means that teachers possess the knowledge, skills, values and attitudes to question, understand, interrogate and eventually act as change agents of structural inequities in their place of employment. Critical pedagogy aims to combine a 'language of critique' with a 'language of possibility' and, therefore, it highlights various steps in education which go from the search for more and more information, illuminated by the interpretation and critique of information, to the transformation of society, in a process of knowledge appropriation and application. The teacher as a 'transformative intellectual' is committed to help students be knowledgeable, critical and brave enough to find out new and more just ways for their communities, that is, to develop into active citizens and engage in social change. The combination of a language of critique with a language of possibility turns education into a form of cultural politics in that it attempts the development of a new ethics that fits the multicultural fabric of our societies and generates intercultural dialogue. The intercultural critical teacher of the future will therefore be aware not only of the linguistic and cultural diversity in their classroom, use it as an asset for their educational practice and the search for and creation of knowledge but also be engaged in the exercise of a new citizenship agency and the construction of the emergent intercultural democratic societies.

The teachers' construction and reproduction of knowledge
The Universal Declaration of Human Rights and the Declaration of the Rights of the Child are the main guiding documents for most interviewed teachers. Their ideas, however, are taken aboard to construct models as different as acculturation and integration. The majority of our interviewees spoke of the importance of educating their students for living in Europe, and some outreach even to the "citizen of the world". Some primary teachers choose to focus on the country's past, with the view of tracing the development of the Portuguese national identity to the present, others state the fact that the process of integration should imply certain accommodation from both communities involved. Some secondary school teachers view the concept of racism as equivalent to any kind of discrimination. One of the interviewed middle school teachers in Coimbra considers interculturality on two levels of interaction: the internal/micro level of different social realities and the external, at country level. There are secondary teachers who help their students examine the reality of their contexts while being aware of the existence of economic and sociopolitical pressures.

As far as approaches to curriculum are concerned, a great range of opinions can be observed: from mentioning citizenship-related and intercultural issues while dealing with conflicts and disobedience in the classroom to constructing the curriculum around those issues. Most of the teachers, though, view those as topics to be discussed, addressed mainly at the Civic Education and Project Area classes by middle school teachers. There is a common idea that some subject teachers are privileged as far as citizenship and intercultural education are concerned, given the fact that these issues are included in the syllabi (Languages, History and Geography). In contrast, there are teachers who argue for an interdisciplinary approach in discussing these issues, and admit to doing so at their classes.

Most of the interviewees "invite" new discourses into their classrooms, asking students from different cultural backgrounds to relate their experiences in the countries of origin, which range from celebrations and personal narratives to dissimilar religious and

teaching/learning cultural practices. Sometimes the invitation is extended to people perceived as experts (on multiculturalism, religion, arts, etc.) inside or outside school (NGOs, universities, churches). Others try to make the different cultures present in their school visible by organising multicultural parties, putting up multilingual signs, world maps which register their presence, interviewing those students for school magazines. A few teachers encourage their students to search for new discourses (planning intercultural encounters, questioning the present state of things).

Some of the respondents are reluctant to discuss such topics as religion, slavery or sexual education within citizenship education, especially in multicultural classes, as they consider them to be personal options of life, too private matters. Besides, teachers avoid addressing these issues as they are apprehensive of the reaction of their students' parents. One teacher even complained of the gradual loss of teacher authority within the school community. Other teachers admit they tend to present citizenship and intercultural curriculum from the perspective of their own personal experience and moral values.

Teaching/Learning as a transformative process
An overwhelming majority of teachers see learning and teaching as a transformative process, however, just a few express their awareness of learning themselves from their students or even having to reconsider their own approach and values in order to attend to their students' opinions. Most interviewees stress that they value bringing up good citizens, responsible and active adults able to interact with people from different cultures being respectful of each other's differences, over preparing excellent students. Teachers' ambition is focused on encouraging independent critical thought and providing students with tools rather than giving ready-to-use knowledge: "We are giving them fishing rods; they have to go fishing by themselves".

Most teachers claim to use dialogue as their main strategy, which can be organised in various forms, e.g. group and project work on citizenship and intercultural issues, open debate or class assembly. The dialogue forms can range from those completely organised and monitored by the teacher to student-run ones. Some secondary and middle school teachers adopt a more thought-provoking stand, staging thematic sketches, planning visits to NGOs, psychiatric hospitals, prisons and centres of different religious confessions.

A vast majority of teachers use text–based resources (provocative quotations, lyrics, Internet, posters, and newspaper / magazine articles) to trigger discussion. In addition, many interviewees refer to films and TV news reports. A few teachers rely on ready-made materials, like course books or worksheets created by other people (other teachers at the school, course authors, etc). for the specific subject of Civic Education. Those who do, usually select the materials which can be adapted to their students' contexts. The most common strategy of initiating change in their students' attitudes is usually placing them into the other's perspective. Primary teachers usually say "do not do to others what you wouldn't like yourself to be done to you". Middle and secondary school teachers use different techniques, e.g. role-play, making the student present the arguments of their opponents. There are teachers who invite their students to plan and present performances outside school, like thematic art exhibitions for people of weak sight, concerts for Roma communities.

<u>Teachers' commitment to transform society</u>
The interviewees generally state their mission as aiming to transform society, even if to restrict its scope to their students and their parents. Overall, the teachers interviewed in Coimbra describe their schools and classrooms as being socio-economically rather than ethnically heterogeneous. The teachers in Lisbon usually name various ethnic and immigrant group representatives and tend to focus less on social heterogeneity. On the other hand, there are teachers who claim each and every classroom is heterogeneous ("they are not photocopies of each other"), therefore calling for an individualised approach to their students. Students' characteristics may vary from "cruel", "immature" to "open" and "attentive". Students from ethnic and immigrant backgrounds are usually described in terms of (1) their learning progress given the degree of the Portuguese language control, and (2) relations with the rest of the class and the teacher. Some cultural groups are reported to perform better than others (Eastern Europeans, EU nationals, and Brazilians), whereas others are claimed to have difficulties in understanding citizenship and intercultural issues (Roma children, and, to some extent, students of African origin).

Even though some teachers feel left to their own devices as they state the lack of parental involvement in the school and class activities, there are several other teachers, both in Coimbra and Lisbon, who feel supported and encouraged by the cooperation among teachers within the school and between the school and NGOs. There is little active political participation among Portuguese teachers. The most common participation is in charity and solidarity actions, with different degrees of teacher involvement: from getting their students to participate (e.g. through school magazines) to organising those actions. Some teachers take part themselves and engage other teachers and students in various national and transnational projects (school exchange, e-twinning, theatre groups). Other teachers stress the importance of an interdisciplinary effort, which could translate into cooperation between teachers of different subjects within the school and between the school and other organisations (NGOs, town halls, cultural associations)

The teachers feel to be in a privileged position as agents of change in the society, in order to construct a multicultural society without conflicts. Nevertheless, the majority of the interviewees do not go beyond calling for respect for cultural and social differences, as well as integration of ethnic minorities through providing an adequate access to the Portuguese language and culture. Only one of the respondents thinks that it is important to teach students to learn lessons from conflicts.
Some teachers suggest that the success of integration depends solely on the effort ethnic minorities make to acquire knowledge of the Portuguese culture and is directly linked to their readiness to accept the rules and conventions of the host society. In contrast, other teachers stress that teaching/learning process should be truly intercultural and democratic, that is, constructed in a dialogue and negotiation, and with active participation of students and their parents.

<u>Teacher Education</u>
As far as intercultural dimension of citizenship education is concerned, the interviewees consider that some pre-service teacher preparation courses deal with it to more extent, like university degrees in Philosophy, Geography, History and Social Sciences, Arts, and Languages. Other ones may include one of its aspects (environmental or sexual education within the course of Biology and Natural Sciences). Primary teachers report

having taken some optional courses where those issues were discussed. By contrast, an overall lack of in-service preparation oriented towards intercultural and citizenship education can be observed. Just a few teacher interviewees were able to find taught courses. The majority attended discrete actions promoted by different organisations, such as teacher associations (usually related to a specific subject area), teacher unions, teacher development centres, social solidarity organisations and NGOs.

The teachers, therefore, have to rely on their personal experiences, e.g. reflecting back upon their living abroad or working in NGOs. In some school settings a teacher support groups were organised to develop resources and practices regarding intercultural and citizenship education. While most teachers stress the need for teacher resources (discussion materials, documentaries, etc.) and technical support, a few refer the necessity of expert help either in conflict management or in dealing with diversity at school. Whereas many interviewees would prefer practical preparation emerging from problems encountered in their actual classrooms, others opt for the preparation based upon theoretical aspects. The key idea of teacher preparation, according to the interviewed teachers, should be construction of a consistent teacher practice both across the country and within the school setting.

Teacher's Assessment
According to the interviewees, the role of intercultural educator may vary from transmitting an expert knowledge about different cultures to their students to triggering change among students while inviting them to question their own culture from the perspective of the acquired knowledge. Furthermore, the teacher has to be aware of the specific needs of different communities within the context as well as promote intercultural encounters, however shocking they might be. The teachers themselves have to be open to change, that is, need to be prepared to reconsider their own views if there is evidence to their incorrectness. An intercultural educator should promote and gather intercultural initiatives and construct articulated action between different organisations apart from school. Some teachers say that the school itself has to be reorganised to allow for more flexibility and openness towards other cultures.

Spain (Depart. de Didáctica de la Lengua y la Literatura, Univ. de Valladolid)

1. Do you perceive yourself as an intercultural educator?
A first approach to data allowed us to identify three different types of perceptions of the teachers as intercultural educators. Approximately half of them showed convinced about their role as intercultural educators arguing that, at least, they tried. These teachers think they are responsible, in all the senses, of the education of their students. They linked intercultural education to immigration and education in values. They state that, apart from teaching students, teachers have to educate them, so they have to go beyond school contents. Approximately the other half manifested that they perceive themselves as intercultural educators but that they feel obliged by circumstances, that is, the huge increment of diversity in their classes which requires from them, as teachers, a change of the role they play in schools. They perceive it as a demand of the new reality we are living in our national educative system, characterised by the arrival of immigrants. Finally, a few number of teachers flatly stated that they don't perceive themselves as intercultural educators due to the fact that they feel it is not their role.

2. What are you, as an intercultural educator, supposed to do in your classroom?

Most of the answers are oriented towards education in values. Teachers feel that they, as intercultural educators, have to transmit their students certain values that will facilitate the co-existence in and out the classroom. These values are mainly respect and tolerance. For them, the best way to transmit and educate in values is by dialoguing and being an example for their students. A teacher, in order to be an intercultural educator, has to know their students. This will allow him/her to know their needs and to give an answer to them the best way as possible. Some teachers, apart from educating in values, consider they need to give/provide their students with some necessary tools or instruments in order to be able to manage in an intercultural society as ours. For them, interacting is a value and the best way to learn is to coexist.

3. <u>Do you think that you have to contribute towards the transformation of society into a more inclusive one</u>?
The interviewed Spanish teachers believe they should contribute to the transformation of society into a more inclusive one, although we find slight differences in their responses. There are teachers who are convinced they should contribute and believe that what they do is in this way. Some of them think that they should contribute, and therefore they try it, although they find it is a difficult task. A group of teachers state they should contribute but are not very optimistic of the results they will obtain. And finally, other group of teachers, state that they should contribute to the transformation of society with their actions; not from their role as teachers but from their role as citizens, as people coexisting in society, fighting to give an end to inequities.

4. <u>What can you do in order to transform society into a more inclusive one?</u>
 A teacher of History said that the key for transformation of society is that teachers are willing to transform it, with words and with actions. It is very difficult to contribute to create a more inclusive society when the person herself/himself doesn't perceive it in that way and contribute, in a certain extent, to create a more exclusive society. For teachers to be convinced is essential, and not always is that the case. A wide sample of teachers reassure that teaching in values is the key for contributing to transform society into a more inclusive one. Values make people be more solidary and more conscious about problems around them. Values that teachers mention are, among others, understanding, respect and helping others. Some teachers go further in their ideas about the transmission of values, and adopt measures for action. They look for a way of living the school the same way as we should do outside the school. They try their students to participate, to get involved and see the results of their own actions. One of the teachers, with a realistic but pessimistic vision, affirms that she finds the solution in the change. She suggests changing the philosophy of the school, since the inequities of society are taken to the school, which makes difficult to generate an authentic transformation.

Some conclusions:
If we take into account teacher's perceptions regarding their role as transformative intellectuals, we can conclude that Spanish teachers perceive themselves as intercultural educators with a *high commitment* to educate their students towards interculturality by means of transforming their perspectives and attitudes. They mainly trust on education in values in order to get this transformation. Teachers think that to contribute towards the transformation of society in to a more inclusive one is *an ideal*. They like thinking that their job is contributing to it in some way but they are not so sure about the results. In some way, we detected a pessimistic thinking on this issue. They think the best way to contribute is by promoting student's participation, dialogue and respect. They try to

make their student's involved towards this transformation. If a student performs in an specific way inside the classroom he/she will perform the same way outside it. Teachers agree that students' education has to begin in the school and they *feel responsible* for this education.

5.e. Quantitative Analysis and Participant Observation (Portugal)

QUANTITATIVE DATA REPORT, Centro de Estudos Sociais, Universidade de Coimbra
The questionnaire was first designed according to indication given by interview guide piloting and its final version concluded after the pilot results of the first version (the final version of the online questionnaire is included in the annexes to this report). After strong insistence, we managed to achieve more than 300 responses representative of all regions mainland and islands. These responses also correspond to a current majority of female teachers (72%) and a higher age range of 30-39 (34%) and of 40-49 (32.5%). Moreover, the responses show a majority of secondary school teachers (30.1%) immediately followed by 3rd cycle basic school teachers (5th and 6th forms), 7th to 9th forms (28%). The districts where we obtained a higher average of responses are situated mostly in the centre, centre-north and centre-south of mainland Portugal, as well as on the western Atlantic coast. However, the single districts from which we received a larger number of responses were the following: (1) Moura (in the south-centre); and (2) Lajes do Pico (in the Azorean islands) as well as Agueda (in the centre).

As far as professional experience is concerned, most of our respondents had 5 to 14 years of teaching experience (35.9%) and 15 to 24 (29.5%). Most respondents (51.1%) stated that they had never been responsible for a subject or any extra-curricular area directly related with citizenship education. However, the number of those who acknowledged they had had previous preparation was similarly high (45.6%).

A large majority of respondents (76.9%) had never lived abroad. From those who had (20.1%), most (16.4%) had not lived more than 14 years (8.2% for those living abroad up to 4 years and equally 8.2% for those living abroad between 5 and 14 years). Amongst those who reported having lived abroad, some (4.6%) thought that it had greatly influenced their teaching practice or, to some extent (30% to level 4 out of 5 and to level 3 out of 5, being 5 the highest rate). Nevertheless, some still found that this experience had no impact at all (4.9%).

A large number of our respondents admitted not having had any academic or professional preparation related to intercultural education. If they did have any training workshops, a very small number reported having had only one. Although a large group of respondents (87.5%) did not answer this question, almost the same percentage of those who found, to a greater or lesser extent, that education received had been sufficient. Furthermore, almost all the respondents (93.9%) reported not having taken any postgraduate degree or seminar on intercultural or citizenship education. Most of the attended courses, although only a few, were offered by higher education institutions, both universities and colleges of education.

Although respondents expressed to be willing, to some extent, to undertake some education on the selection and critical development of intercultural materials, they favour, to a greater extent, training on intercultural training practice, exchange between teachers from different subjects and with experts brought to school as well as more opportunities to projects outside the school. Some of our respondents (63.5%) expect

Teacher Training Centres to be playing a major role in teacher education on interculturality followed by universities (35.5%), Colleges of Education (28.3%) and NGO's (26.7%) while international institutions (17.9%), professional organisations (15.2%) and Polytechnic institutions (5.2%) rated lower.

In general, from medium to high level, most teachers consider that the national subject syllabi they are required to follow allow them to explore intercultural dialogue. A great number of respondents (85.1%) also acknowledges the impact of the media (television, newspapers and radio) on the development of intercultural dialogue in the classroom, mainly by promoting the discussion on interculturality (66.9%). Nevertheless, a small minority (10.6%) thinks their use will end up reinforcing cultural generalisation and stereotyping.

As far as **civic participation** is concerned only a minority of respondents (20.4%) reported to co-operate regularly with civic organisations dealing with multi/inter-cultural issues. Most of the organisations with which they were collaborating were NGO's (6.7%) or religious communities (6.4%). The number of those participating in political party activities is very low (3.0%). A large number also reported not even having participated in sporadic campaigns related with multi/inter-cultural issues. Still interesting to note is that, amongst a very small number of respondents to this question, most of those who reported to have participated in such activities have done so within the school context (10.9%). This has, to some extent, influenced the teaching practices of some (13.9%) who, however, rated it above 3 (on a 1 to 5 scale).

Respondents to the online questionnaire reported having "some" (45.6%) or "little" knowledge about **trans-national official recommendations** on the intercultural dimension of citizenship education. Moreover, lesser respondents (3.6%) reported having "much" knowledge of them or having "no opinion" (4,6%) rather than having "no" knowledge (7.0%). When asked to select from a given list the five concepts they thought were given more emphasis in official documents issued at the European level, "integration" (60.5%), "rights" (46.8%) and "equality" (45.3%) were the three more highly rated, immediately followed by "multiculturalism" (44.1%) and "tolerance" (41.6%).

With regard to their knowledge of **national official recommendations** in relation to the intercultural dimension of citizenship education, the highest rates were for 3 (42.2%) and 2 (25.2%) in a 1-5 low to high scale. Again grade 5 - "very much" rated lower (1.8%) than 1 – "not at all" (5.8%). Likewise, "integration" (58.7%), "equality" (47.1%) and "rights" (40.1%) rated higher, now followed by "solidarity" (39.8%) and again "tolerance" (39.8%). Amongst those concepts, freely chosen, considered as more relevant in promoting intercultural dialogue in the classroom, "integration" was again the one most recurrent, followed by "respect" while the latter was also by far more frequently pointed out as the second more relevant.

With regard to **the educator's role**, it is relevant to note that a large majority (69.6%) of our respondents view themselves as "intercultural educators". While describing this role, they opted mainly for connecting to such tasks as: (1) to "give information about other cultures" (30.1% in the highest rank [5] and 20,1 just below [4]); (2) to "promote exchange projects" (only 20.1% chose 3, in a 1 to 5 scale); (3) and to "invite external

experts to school" (only 18.5% opted for 3). Although most respondents stated that, in a multicultural class, there are no issues that would make them feel uncomfortable (62.6%), those who said they would feel uncomfortable with regard to certain issues (21.9%) mentioned "religion" more often, immediately followed by "family environment" and, at a lower level, "political rights".

With regard to their **teaching practice**, by and large, respondents stated "in the construction of intercultural dialogue, differences must be respected" (69.3%) while only a small minority claimed that they should be "tolerated" (6.7). Most respondents, within a national scope, considered that their school population is culturally diverse (rank 3 [27.7%] and 4 [18.5%], in 1-5 scale), despite the fact that some situate it in rank 2 – "not much" (26.1%). However, an overwhelming majority "consider[s] that citizenship education should include an intercultural dimension" (87.2%). As far as **teaching/learning materials** are concerned, amongst those aimed to the "construction of intercultural dialogue" which they use most in their lesson preparation include different possibilities like "books", "official documents", "textbooks", "television and radio", "newspapers and magazines", "films", and the least used is the "Internet". The same materials are used in the classroom and the use rates are equally spread along the scale (1-5) and the above-mentioned types of materials. Amongst the teaching/learning strategies suggested for the solution of intercultural conflicts, those considered more effective are, by far, "debate" and "dialogue", followed by "reading" and "project work" respectively, "role-play" and finally "writing".

Respondents were, however, unsure about what kind of **assessment** would be more suitable for intercultural competence, whether "unlike the one already used" (25.2%) for the other competences or "same" (34.7%). Respondents, therefore, favour the following assessment tools or strategies, "debate" rated higher altogether (rated 4, in a 1-5 scale, by 26.1%) as well as "project work" (rated 4 by 20.7%) against "the organisation of a portfolio" (rated 4 by 17.0%) and "essay writing" which was considered the least "adequate" amongst those suggested and mentioned above. Furthermore, "self-assessment" was privileged (rated 5 by 23.1%) to "hetero-assessment" (rated 4 by 22.5%) and to "teacher's assessment" (rated 3 by 24.0%).

Participant observation

The sessions examined below were all carried out by the same researcher and the report is written in the first person according to qualitative methodology tradition. The respective observation guide can be consulted in the annexes to this report.

Setting I.

School: EB MA – opened in 1958 as a girls' school, it has been a "escola preparatória" and "escola básica" since, meaning that it has consequently expanded in terms of students' sex and age group, i.e., from a single sex school to both sexes, and from 11-13-year-old on to 15-year-old students. The teachers I met at the school pointed out the lack of resources and inadequacy of the building to the needs of a modern school.
The school is situated in an interesting area of Lisbon. It is a prestigious district which has grown visibly multicultural over the years: on the way to the school one can see Chinese shops and restaurants, as well as a mosque across the road. Every time I went there I would come across a Chinese or someone in a Muslim dress.

Teacher: AC (R3 – individual interview code), the form tutor and an EVT [Visual and Technological Education] teacher

Class: 5th form (10-11-year-old students), 21 students -- 7 girls and 14 boys. Most of the pupils receive a social services support, come from single parent families. A few are repeating the year.

Visible minorities: 2 Chinese girls and 2 Chinese boys who are older than the rest of the class (up to 14-year-old); 2 Angolan girls and a Cape-Verdean boy. A Russian boy was transferred to a private school in the period between the first contact with the teacher and the participant observation.

Timing and proceedings: I accompanied the class and its teachers in 5 sessions distributed over more than a week. Apart from making notes, I tape recorded all the sessions, which allowed me to provide direct quotes of the classroom interaction.

1B. Analysis of the session (Civic Education)

1. What was happening?	Civic education class was based on the previous discussion of a book, selected by the teacher as she had been on lookout for the resources for the subject. The discussion was group-oriented and partly led by the teacher. It would be continued next class. The students had to come to a common conclusion in group discussion and report it in writing. The process of the group discussion was valued over the results. The teacher encouraged the students' independent thinking and made the point that every opinion was valid; there was no right or wrong opinions.
2. In what way my presence influenced the field?	1) The teacher would not normally hand out photocopies, as the school could not provide the necessary equipment. On the other hand, she was delighted with the students' reaction to the way the work was organised for them: "*Eles gostam de ter uma ficha como deve ser e respeitam aquilo, percebem a importância e trabalham melhor*" [They like to have a proper worksheet and appreciate that, understand the importance and work better]. So it seems that there is an understanding as to how a proper worksheet should look like yet there are no means to support it. 2) A new board was put up in the room, as the old one was impossible to write on. 3) The students liked the attention they got and tried to guess what was expected from them. 4) In fact, it could have been the first civic education class as, according to the teacher, the whole first semester had been taken by getting used to the new school, teachers and classmates, so the lessons had been used for form management. It was not an ordinary lesson, as the teacher had known about my intention to attend her classes all along.
3. The class	Most of the children are being raised by single parents or grandparents. Almost every student takes additional support classes in different subjects, some still have reading difficulties. There is no evidence of conflicts among the students, they all stay and play together during the break. The different students are seemingly accepted, yet the Chinese do keep somewhat apart and speak Mandarin across the room.
4. The "others" and the class	The Chinese students come from three families (the girls are sisters). They are older than other students, and they tend to keep together. They are often called away to help their parents around the shop. Even though they speak Portuguese fairly well, according to the teacher, they are allowed to use a dictionary. Otherwise they feel free to ask their classmates for help. The Angolan girls are very sociable, curious and open to a contact. One of them talks across the room with classmates and another girl. The other girl is older than the others as she has stayed in the same class several times. In the beginning of her schooling she spoke aloud in Angolan Portuguese for everybody's entertainment. Then she got herself in the "wrong company". The teachers took it to be some sort of protest. Now she has been elected the form prefect and she apparently enjoys her

	new function – she is attentive to the others and wants to be appreciated. Her new position in the class has empowered her and she is accepted as a rightful class member. A Cape-Verdean boy did not speak Portuguese well in the beginning. He has no problem with it now. His deskmate does not appreciate his company and makes the point of detaching himself from the Cape-Verdean boy's decisions.
5. The teacher figure	The teacher seems to care about each and every student in her class. She listens to her students making sure everyone understands what is asked of them. She gives them opportunity to talk, tries to distribute her attention evenly between them and is careful about not imposing her view. However, the "bad" / "good" and "the other" students typically received more attention. Quiet and hardworking students were left out somewhat. Her main concern is that everyone feels good in her classroom. She never raises the voice in the classroom and apparently cares about her students, as she inquires whether they had a good sleep and ate well. She managed to order glasses for the Cape-Verdean boy through social services as his parents could not afford them. The presence of "others" is acknowledged and accepted yet I have not been able to see whether it was valued.

2B. Analysis of the session (Visual and Technological Ed.)

1) What was happening?	It was a Visual and Technological Education class, led by two teachers – a main subject teacher and an assistant. Difference in teaching functions, as well as contradiction in practices and ideologies could be observed between them, especially in what concerns the notion of teacher's help and guidance. The main teacher practices were oriented towards breaking down the end result into clear stages and guiding the students through the process of creation, leaving them space for creativity. The mistakes were considered as indicators of creative and reflective student action. In this way, the students learned that the process is as important as the result, they were not afraid to err. The assistant's main concern was the proper presentation of the result of the students' work; their mistakes were viewed as barriers to understanding the process. Rather than negotiating the result and the process, she imposed her perspective of the structure as well as of the result. That is why the students ended up withdrawing from the process (since their representations were not legitimate) and let the teacher reproduce the stages. In order not to enter into an open conflict, the teachers divided the functions in time and space and stuck to the division throughout the lesson.
2) In what way my presence influenced the field?	The students tried to guess what my view of the result would be and produce something in the line. They were generally attentive and observant considering my reactions. Some of the students even came up to me to show their work. Some asked me to help them with their work. Perhaps, the assistant's obsession with the result was boosted by my presence as well.
3) The class	The students sat in a different way and they felt more at ease with this kind of task. They talked and communicated non-verbally more. They tried out several versions of the composition until they were satisfied with the result, which could have been influenced by the desk mate's choice of the design. The students communicated across the room.
4) The "others" and the class	"The others" were clearly members of the community, working productively towards the result. Sometimes they (especially the Angolan girls) would share their progress with the members of their group. I was able to spot some differences in organising one's work and aesthetic qualities of the design between the Portuguese and the Chinese students. Could they be cultural?
5) The teacher roles	The main teacher guided through the process and made the students

	assess their work. The assistant monitored the whole process in a way so that not to allow any student mistakes. She was ready and willing to help, independently of the fact whether her help was needed or not. She may have thought that her students would prefer to have a beautiful job done by their teacher in their portfolio rather than a not so perfect result of their own effort. As a result, she has spent a much greater amount of time with the "students with difficulties" -- especially one of the Angolan girls, two less succeeded Portuguese students, and the Chinese students – than with the rest of the class.

3B. Analysis of the session (Civic Education)

1) What was happening?	The lesson was intended as a follow-up of the previous class that dealt with respect as a concept. First the concept was presented in a formal aspect (as a written image, available in the languages coexisting in the classroom), then it was given a contextual meaning within that classroom as it focused on each student contribution to the collective respecting for the rules.
2) In what way my presence influenced the field?	My presence influenced the field in a quite obvious way, as I had to produce the English and the Russian words for "respect". The children interpreted my role in class as one of the authority.
3) The class	The students were delighted with the idea of writing the word in various languages. They, overall, had no problem in presenting their points of view in writing. They felt that their opinion was valued and considered. On the other hand, they felt somewhat uncomfortable about having to reflect upon their own behaviour in class. Some students, could not cope with the task on their own – because of language or learning difficulties. The task design stressed the individual share in the collective climate. Perhaps, it should not have pointed out the student's mother' s role as a trigger of that reflection so that not to aggravate the student's relationship with the class.
4) The "others" and the class	The "others" found themselves in the role of "stars of the event" – the rest of the class looked at them with interest as they represented other, unknown and yet undiscovered written cultures. In this sense it has been an empowering practice for these students, as their languages, usually illegitimate in the classroom, were "invited" into it. The second part of the task empowered the Portuguese students as well, as they had an opportunity not only to express their views to the teacher but also to commit them in writing (in a more permanent way compared to speaking for themselves). It also made them more aware and responsible of their actions and attitudes.
5) The teacher role	The teacher planned the lesson to awake interest and make the students aware of coexisting cultures and make them reflect on their attitudes and behaviour. Rather than providing the usual (and perhaps expected in the context) assessment of the students' behaviour from her perspective of the powerful authority, she handed down some of the power to the students, making them realise that power means also responsibility for one's actions. However, even though the teacher must have been well intended, the incident with M.'s mother should have not been pointed out as a primary cause of the reflection, as it might have created a touch of representing a vengeance act and placed M. in a difficult position before the class.

4B. Analysis of the session (Project work)

1) What was happening?	It was a group-oriented session which is designed to teach students to negotiate meanings and representations in a group, as well as to accept responsibility for both an individual contribution and the collective result. Two teachers are present in the classroom, one of them plans the work and is leading the class, and another one assists the students with online

	research.
2) In what way my presence influenced the field?	The students showed me their work, seeking my opinion on the group design. It was my suggestion to the Chinese students to write the title in Chinese as well as in Portuguese, which addressed their cultural identities and turned out to be an act of empowerment. Besides, the teacher assistant was quite aware of my presence and, as a result, felt obliged to explain to me his function and methods in the activity.
3) The class	I would like to think that the student groups became more aware and knowledgeable of the country's flora. Some of them even chose their "project tree" from their immediate surroundings. But it does not seem to be the main objective of the session. The students were learning to work collaboratively – they decided on the original design in groups, choosing it from the many possible solutions and tried to reproduce it in a similar way. They had to be attentive to the teachers' suggestions, as well as aware of the stages of the process. The process and results of their work were indicative of their individual types of relationship patterns and learner styles (e.g., the students with relational problems found themselves having to negotiate their personal decisions with their partner's; the work of students with learning difficulties reflected these problems). I think that this type of collective activities could help those students to deal with their individual issues, given the teacher and group support.
4) The "others" and the class	No conflicts were evident between "the others" and the rest of the class. The only difference that I was able to spot was the original layout and design of the project work in the Chinese groups. The layout was organised in squares rather than in lines (the way the Portuguese-speaking students structured their work). This fact can be clearly put down to the cultural differences between the alphabet-based Portuguese writing system and logographic Chinese writing: while the former has a linear organisation, the latter is written in squares from top to bottom. That is why the space is processed in a different way. Apart from the design differences, the Chinese students used additional resources – Chinese-Portuguese illustrated dictionaries, which provided them with both the correct term and a possible illustration.
5) Teacher roles	The main teacher's role was enormous as it included organising the groups' work, accompanying the whole process and evaluating it result. I found it interesting the way the teacher used the lesson to focus on different aspects of the work ahead. Thus, apart from giving the students the opportunity of obtaining knowledge about various trees of the country, she also made them aware of the layout and design planning involved, thus including the subject matter of the subject she herself taught. Moreover, she pointed out the social and relational aspects underlying the work (having to negotiate individual designs in groups and to come to a collectively agreed common decision; pupils with Internet access at home having to give the opportunity for others to use Internet). Besides, she genuinely cared for their success at school (test preparations; classroom attitudes with other teachers) and made them assume responsibility for their progress through the task. She has been attentive to the students' actions and design solutions. She helped the students only when asked to, leading them to the more appropriate decision rather than imposing her own view or doing the work for them. The teacher assistant was virtually removed from the process, as his function never went beyond aiding a group of students at a time with the Internet search. He never even left his post at the computer, leaving the main teacher resolve ongoing classroom issues.

5B. Analysis of the session (Visual and Technological Ed.)

1) What was happening?	This lesson of Visual and Technological Education represented the second

	part of the work project within the topic "Circumferences". This time the students had to colour their drawing using hot and cold colours. They thus consolidated their knowledge and skills related to drawing circumferences and colour division (e.g. using a set-square, compasses, a ruler)
2) In what way my presence influenced the field?	I think that the class and the teacher are becoming used to my presence. The students feel more at ease, move away freely around the classroom, and talk to each other. I get to watch how the students sitting next to me progress through the task – they also seek my approval at various stages. Besides, as it was my last session of participant observation, the class and the teachers prepared a song for me. This was the moment when I felt that the class was an almost family-like united collective which shared experiences and emotions.
3) The class	The class got readily to work. Some of the students, as soon as they realised that their design was too difficult to complete given the new task conditions, changed their decision half way through it. They could act like this, guided either by the desire to simplify their work, by the fear of being unable to handle the complexity, or by the desire to conform. Their decisions are clearly influenced by their classmates' ones.
4) The others and the class	The Chinese students feel at ease to discuss their solutions in their native language. The rest of the class seemed to be used to hearing it in the classroom. Besides, the Portuguese were willing to help out when asked.
5) The teacher roles	Once again, I was able to observe the way conflicting teaching practices may coexist in the classroom. As one can see from the description above, the assistant teacher and the main teacher have completely different understanding how students should be taught autonomy and self-reliance: whereas the assistant teacher does not seem to consider the students' choices legitimate yet reminds them constantly about the **importance** of becoming self-reliant and independent, the main teacher respects and encourages the students' independent decision-making.

Setting II.

School: EB2,3 L. is a large school situated in Coimbra outskirts. The majority of the school population lives in the town of Lousã. However, a considerable number of students come to school from the villages and isolated settlements around the town. Interestingly, this is a region that for years have received families from the UE (mainly Germany and the Netherlands) and Great Britain.

Because of the school policies (inclusive school and a site of equal opportunities), there is a great number of handicapped students at school. Besides, the school employs disabled people as technical staff.

The school represents a huge complex which consists of various buildings spanned around the territory.

Teacher: A.F. (N2 – individual interview), teaches Mathematics and is the form tutor

Class: 5th form, 24 students – 12 girls and 9 boys. Three students were registered as having "special needs", one of them happens to be of African origin. There is a Brazilian and a Portuguese emigrant student in the class.

Visible minorities: Just like in the school setting, there are not many visible minorities in the class – just one student of African origin who was born and has lived in Portugal ever since. Another boy appears to be older than everybody else – he is a repeater.

Timing and proceedings: I observed the teacher and the class in three sessions distributed over a week (a Maths lesson, a Civic Education lesson, and a lesson of Study Support). Besides taking field notes I taped the sessions as well, so I will use direct quotes from classroom interactions whenever deemed relevant.

1) What was happening?	It was a lesson of Mathematics in 5th form, right after two weeks of holidays, so the class needed some revision. The teacher gradually realised that he would not be able to introduce a new topic and dedicate the whole class to revision.
2) In what way my presence influenced the field?	It seems that my presence was felt only in the beginning of the lesson, and by the end of it the students felt more at ease: whereas in the beginning of the class some of them would turn to look at me as if to watch my reaction, in the last 30 minutes of the lesson, as they were engaged in individual tasks, they seemed to forget about me. The teacher was similarly quite aware of my presence first -- he would even make comments to me about what was happening in the classroom, by way of explanation, e.g., *"Os problemas nos manuais de hoje aplicam-se à vida real"* [The problems in the today's course books apply to real life]; *"Eles não gostam de dividir"* [They do not like division], etc. Then he became more concerned about the students' progress through revision and turned full attention to them.
3) The class	The class seemed to be at ease in the classroom as they had no problem in expressing their opinions and doubts to the teacher. Even when being called to the board or when completing individual tasks, the students could count on the help from their classmates or the teacher. Some of the students felt comfortable enough to question the teacher's solutions. The students of the class formed working groups of 5-6 people around a few leaders. Except for 2 or 3, the groups were not mixed (either girls or boys only). I also noticed that not all the groups communicated with each other.
4) The "others" and the class	The students appeared to be treated equally; at least I was not able to detect any differences in interaction between the teacher and any particular student. The only visibly different student (of African origin) worked along others, from time to time engaging in a group discussion with the desk mate or other classmates. Cultural differences did not seem to be important in the classroom. The more significant difference seemed to be, for both the teacher and the students, that of knowledge level and of learner styles and attitudes to learning.
5) Teacher roles	The teacher has been always available and helpful – he never sat down, keeping the track of the classroom dynamics. He seemed to be concerned about creating a positive climate in the classroom, i.e.: - being understood and clear in explanations to everybody (he would try and make the difficult seem easier); - distributing his attention evenly between the students (especially in selecting the student for the task); - being just in judgements; - being respectful of the students' opinions, even if they contradict his own; - never imposing his point of view, encouraging independent and group decisions.

2B. Analysis of the session (Civic Education)

1) What was happening?	It was a Civic Education class which, in this case, took form of a meeting at the City Council, which resulted in reconfiguration of teacher and students' roles and change in register (i.e. implying the use of special vocabulary items, forms of treatment). On the one hand, this kind of activity may provide a useful citizenship practice and an introduction into the adult world thus keeping students' confidence up. On the other hand, the choice of the topic does not seem to be very appropriate for the students' age, since issues of land distribution may in fact lie very far

	outside interests of the students and probably of their parents. Moreover, it may reflect the teacher's vision of citizenship practices being restricted to more official contexts. It would be preferable if the topic had been closer to the class immediate interests, e.g. planning outings, defining measures of study support, a book/film/ new fashion discussion, planning social solidarity actions, etc.
2) In what way my presence influenced the field?	The teacher once again felt obliged to explain the procedure to me. The class behaved in a particularly orderly way. The whole session appeared to be slightly artificial and staged.
3) The class	The class took to the activity quite well; participation was quite active, in spite of being unfamiliar and uncomfortable with the required vocabulary. So some students' contribution was merely superficial, as they repeated the opinions expressed before. The chair monitored the class participation and made sure that everyone speaks out. However, even then some participants had more turns than others. Two students in particular seemed to contest the chair's authority. It was not clear how the chair had come to be selected as one and whether there would be a different person chairing next time round. Overall, the process itself (sticking to the established procedural conventions) appeared to be more important than leading the meeting to the end and coming to any kind of common conclusion. Even though it is also important that children realise that citizenship practices and democracy are regulated by rules and conventions, it would be important to show the students that they could really accomplish and achieve something. More importantly, children should be able to see that democratic and citizenship practices can be applied within each and every classroom and do not have to be staged.
4) The class and the others	The others (of different ethnic background) played along with the established rules and priorities: like many students before them, they gave "their opinion" repeating the arguments that had been expressed before. In this situation I would distinguish four students who had taken the game for real: the three students who engaged in the power game, and a boy who spoke from his heart (or from the real life experience). Their participation has been sincere and serious.
5) Teacher roles	The teacher has made an effort to remove himself from leading the session, which he has managed to do, to some extent, since most of time management and voice selection was handled by the chair. However, whenever the discussion was coming to a dead end, he would enter the discussion with explanations and additional arguments. It gave an impression that he was a higher authority of more expertise. Moreover, the end of the session has demonstrated who, in the class's view, has held the power all the time, since there was a clear power shift, with the spotlight on the teacher.

3B. Analysis of the session (Study Support)

1) What was happening?	This kind of class is supposed to pursue the aims of teaching students more efficient learning techniques and promoting independent work. The main part of the observed session represented an opportunity for the students who had not done their homework to do it with the assistance of their classmates and teachers. Those who had done homework at home were engaged in other educational tasks which focused on developing different cognitive abilities. The former tasks lacked methodological planning as the students turned out to have no clue of the key principles. As for intercultural citizenship education perspective, these activities may have been a useful exercise, had they been organised in a different way: the students should have been grouped according to the tasks they wanted to complete, and encouraged to perform the tasks within the group.

	The last part of the session, to my view, gives a better example of collaborative practice: in spite of the fact that individual contribution was being promoted, all the contributions were supposed to provide for a better result of the class participation in all-school competition.
2) In what way my presence influenced the field?	Once again, AF had to explain the procedure (especially of the mental calculation game). Besides, this time I actually engaged in real interactions with students as I got to help them with their English homework and sudoku. I was positioned by both teachers and students as an outside expert.
3) The class	The class has been naturally active throughout the session. The students were more at ease: they would stand up and check what others were doing. . Several student experts could be observed: they were ready to provide their homework to be copied and to give some explanation, if asked to do so. Some of the students clearly used this opportunity to copy their homework on a regular basis. There were also student leaders in the mental calculation task.
4) The class and the others	The others were engaged in pair and group interaction. One of the girls was asked to help the boy with learning difficulties, and then I had to take over, as he did not seem to understand anything and kept asking to give him the girl's exercise book so that he could copy the homework.
5) Teacher roles	There were two teachers in the classroom who had prepared the educational tasks to engage students and who went round the class to help with different tasks. The tasks were handed out without any explanation whatsoever, so the students felt somewhat lost. AF encouraged the students' independent thought by always acknowledging every single student answer and by stimulating their interest. The role distribution between the main teacher and his assistant was not very clear. The teacher assistant simply helped the students with their homework and the educational tasks. She has never addressed the whole class, even though she seemed to be familiar with all the students.

Based on Merriam, Sharan B. (1997) **Qualitative Research and Case Study Applications in Education,** Jossey-Bass, San Francisco California.

6. CONCLUSIONS

6.a. What did we learn from teachers?

<u>Denmark</u> (Danmarks Pedagogiske Universitet)

- **Citizenship and intercultural education are unfamiliar concepts to the teachers**

Teachers were generally insecure about how to define and understand the concept of citizenship. None of the teachers were aware of, or expressed knowledge about, international documents issued by the EU or the COE concerning citizenship education. However, a concept exists in Denmark which in certain aspects resembles the notion of democratic citizenship education, and that is 'demokratisk dannelse´. This concept is far more familiar to and used by teachers of primary and secondary school, both as a guiding principle for teaching practice, as a teaching methodology and for the understanding of the teacher's role. Likewise, most of the interviewed teachers were unfamiliar with the concepts of intercultural and multicultural education and the

intercultural dimension is generally not connected to democratic education or 'demokratisk dannelse'.

- **Democratic education as a pragmatic practice**

Education is considered to be a democratisation process in which the teacher is a role model with regard to democratic practice. Within this framework, teachers emphasize an including teaching practice that values differences, and gives voice to all students. Critical reflection, ability to argue, respect of different opinions, participation and dialogue are all methods described by respondents as part of a *"Danish democratic teaching tradition"*. Transformative teaching methods are often mentioned when teachers describe their teaching practice; group work, dialogue, discussion, student-centred teaching, self-reflection strategies and communication with students from other countries. All these methods have been characterised as 'intercultural pedagogy' in the research literature.

- **Conceptualisation of culture within a national paradigm**

The data reveals how teachers construct *'cultures'* as connected to the organisation of families as well as nationalities. In general, there is an understanding of 'culture' as something very specific, distinct and demarcated and students are constructed as carriers of specific cultures. The us/them dichotomy dominates the data, and is used to mark both ethnic, linguistic, religious and national differences. At the same time, the discourse connects 'intercultural issues' to 'integration' and 'problems' when teachers want to talk about their non-problematic experiences within intercultural issues. The teachers try to challenge stereotypes, but at the same time they appear to lack a language that enables them to establish an including cultural horizon for all children in the classroom. In its place, they tend to reproduce the discourse presented in the media.

- **An including teaching practice**

Diversity is prioritised when teachers conceptualise their daily practice. Teachers aim to bring a variety of positions to discussions in the classroom in order to encourage the students to reflect on cultural and religious diversities. It is a general understanding among teachers of both primary and secondary school that intercultural understanding and dialogue should be prioritised, though this perspective seems to be more developed by teachers teaching at schools with a high amount of bilingual students. Teachers address cultural or religious issues that occupy the students, they elaborate on situated knowledge in the classroom or draw on issues presented in the media for common discussions in the class to introduce various perspectives on a given theme. Teachers aim to create a space for intercultural dialogue under their guidance. An interesting 'bottom-up' development is seen within certain groups of teachers; some of the teachers are involved with NGOs working within intercultural education, and others, particularly foreign language teachers, establish contacts to foreign schools and teachers, and are thereby engaging in intercultural work in this sense of the word. Teachers however, often work in isolation, and may not be able to disseminate their ideas within the school.

- **A depoliticized notion of the teacher role**

Teachers express ambivalence when they describe the teacher's role. On the one hand the teachers do generally not define themselves as political actors or cultural workers, teachers are generally not focused on a critical analysis of the curriculum nor do they challenge hegemonic structures within the curriculum. Words such as 'empowerment', 'freedom', 'emancipation' and 'critical consciousness' are rarely used to describe the

role of the teacher in Denmark. However, the cultural divisions in the classroom are contested by the teachers in order to challenge the negative stereotyping of children with a minority background. The data also indicate the teachers' concern to strengthen a sense of community among the students and to broaden the horizons of the students by introducing new perspectives during classes. This is based on the teachers' experiences of tendencies to individualism and egocentrism among the students. In these senses the teachers could be characterised as political actors.

England (University of London & University of Leeds)

- **Teachers' perspectives**

We found that among teachers in our sample group:

- All felt that citizenship education may empower students to participate actively in political and social processes.
- Some have themselves been involved in such processes and activities (for example, some are members of NGOs; others have volunteered and participated in projects in developing countries).
- Many consider it very important for students to understand the different forms of inequality in the local and wider communities. They also wish to support students in developing the sensitivity, skills and knowledge to engage in efforts to make these communities more inclusive and just. In this respect interviewees' personal views are in alignment with the aims and content of citizenship education in England. This may well have influenced their decisions to become involved in citizenship education.
- Some interviewees, wishing to avoid challenges of indoctrination, assume that a neutral or apolitical stance is a necessary pre-condition in order for students to construct their own views. These teachers tend to differentiate between the two roles (as citizens and as teachers). They attempt to separate the 'private' from the 'professional'.
- Where genuine alignment between personal and professional roles occurs, it is a result of high quality training opportunities and significant investment at school level in curriculum and whole school initiatives, with the explicit goal of fostering citizenship learning in an inclusive school environment.
- Teachers' understandings of their roles as cultural workers are directly related to the ethnic composition of the school in which they work.
- 'Teachers' understanding of their roles and practices as cultural workers are related to the meaning that they attribute to the term 'multicultural'. For most, multicultural is a descriptive term they apply to a school; it is synonymous with an ethnically diverse student population. It does not relate to the ethnic make-up of the teacher workforce, nor does it necessarily imply the representation of a variety of ethnic or cultural groups in the school curriculum.
- Most believe that citizenship education has the potential to cultivate the skills and knowledge required by citizens in a multicultural society.
- Teachers in schools with ethnically diverse student populations tend to be more confident in articulating how schools should respond to diversity in society and consider themselves better prepared to engage in this work. They also have a wider range of educational strategies.
- Teachers from minority ethnic communities differ in their analysis in certain respects from those from the mainstream. Teachers who identify themselves as

members of cultural minorities have an increased awareness of cultural diversity and of their role as cultural workers. These teachers assert their desire to promote awareness of cultural diversity among their students. They actively help students cultivate multiple identities.

- In the two cases where mainstream White teachers expressed high levels of commitment to multiculturalism they explained this in terms of their exposure to diversity in the family or through the experience of working abroad.
- Teachers in our sample do not explicitly address European identity. Even among those teachers who are conscious of students' (and citizens') multiple identities, Europe seems to be absent from their list priorities. None of the interviewees refer to European citizenship.
- A number aim to promote greater global awareness through, for example, links with schools in Africa or Asia.
- They see citizenship education as helping to create conditions that support the establishment of a just and inclusive society. They agree on the need for societal change and on the significant role that citizenship education can play.
- Some teachers recognise the importance of human rights as the framework that should inform their aims and guide their practice. However, not all teachers are familiar with this framework or how to apply it.
- Teachers claim to meet resistance produced by the embedded beliefs and uncritical adoption of values promoted by students' families or by their social and cultural groups. They may portray family value systems and the role of culture in the construction of students' perspectives rather negatively. Some describe students' home cultures as an obstacle to multiculturalism.
- They describe their professional role as providing opportunities for students to see beyond the limits of their immediate environment and adopt a more open, inclusive and tolerant approach towards all forms of diversity.
- Despite perceptions of teaching as a process with significant effect on students' development, teachers expect that the impact of their role as transformative intellectuals will be challenged by the social environment in which students live. In particular they anticipate that students from minority ethnic communities will encounter negative experiences on leaving school. Perhaps this is the result of a realistic recognition of the exclusionary practices in modern Britain. Alternatively, teachers may view the school as operating within social conditions that education is unable to challenge effectively.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

- **Teachers as 'Citizens`**

We found out that teachers are a heterogeneous class with a range of different backgrounds and interests with different motivations to have embraced this profession. Teachers interviewed in this study don't dissociate their roles as citizens and as teachers, although they view some subjects to be more closely linked to citizenship education issues (e.g., history, geography, languages). However, the teacher's role is perceived differently according mainly to each school socioeconomic context and whether its students have or not behavioural problems. It is also perceived differently according to the level at which the teachers are teaching, as it is more a concern of primary school teachers and not as much of secondary school teachers who perceive

their role as requiring them to give priority to national exam assessment and access to university.

After reflecting upon their practices, most teachers say that although they are engaged in social problems, their action is more verbal than actual agency. We may conclude that teacher's civic participation is generally sporadic. When otherwise, it revealed a great impact on their teaching performance. Our interviewees were all aware of their role as citizenship educators but not of their role as intercultural educators, unless they were teaching ethnically diverse classes. In the latter circumstance, they would take an approach which was mainly based on their individual character, perception of the world, society and of their own perception of their role, ideology, moral principles and subjectivity. Therefore, they act rather intuitively and their approach to citizenship education tends to take a form of moral education. At the level of basic education, teachers consider citizenship education, namely civic education, as a sort of value education, required mostly due to students' lack of discipline in class and at school.

Ethnic and cultural diversity is identified, not recognised or explored, along the teaching/learning process, therefore, it is not validated for assessment purposes, on the contrary. Moreover, some of them may avoid controversial issues (e.g., racism, religion, etc.). Teachers who have taken postgraduate courses or teacher development courses related to citizenship education felt more confident with them (dealing with controversial issues). The others, who do not have this academic background or teacher education in this particular area, follow their personal values and beliefs. For the latter, civics or citizenship education is essentially about being a good person.

- **Teachers as ´Cultural Workers`**
There seems to be a general concern about immigrants, but no well-structured school strategy to facilitate their introduction and integration in school life, except for some Portuguese language support classes. Most teachers are very aware of their role as citizenship educators, although this is very often linked to behaviour related issues and not so much targeted at intercultural dialogue. Some teachers, when questioned about their role as intercultural educators, admitted to be reflecting on it, as such, for the first time. Citizenship education is very often perceived as making sure pupils behave. Thus, when illustrating their statements, teachers mention that they insist that students do not throw any litter on the floor, or that they should say "good morning" when they come in the classroom. Interculturality only becomes an issue, if there is in fact cultural diversity in their schools and classrooms. The 'intercultural educator', when this concept is introduced by the interviewer, is then often defined as someone who tries to rise awareness of different cultures and promote cultural exchange. Some teachers link the concept 'intercultural educator' to someone who helps immigrants and/or ethnic minorities to integrate. Integration seems to be more widely understood as partial, gradual and covert assimilation.

- **Teachers as 'Transformative Intellectuals'**
There is a great range of opinions as far as approaches to the curriculum are concerned: from dealing with conflict and disobedience in the classroom to constructing the curriculum around multicultural/intercultural issues. Moreover, there is little active civic participation among Portuguese teachers and even less within the school community and context, although they try to encourage their students to do so.The interviewed teachers see knowledge transformation as their main contribution to society, often

referring to the existing discrepancies between attitudes and perspectives learned in families and those needed for school achievement and especially for success in life of modern society. However, they feel that their work is neither valued nor acknowledged by the society or the education authorities, both local and regional. There is a lack of support on the part of the Ministry as teachers' practical needs are neither assessed nor addressed by the newly introduced educational policies and legislation. Moreover, this work is done under the impending and constant pressure of the syllabus.

As far as knowledge transformation is concerned, the majority of the interviewed teachers claim to see their role as guiding their students' knowledge acquisition without providing them with ready-made knowledge. Even though most of them take their students to discover the logic organisation within the information, only a few introduce them to new experiences and perspectives. The most common strategy on the route is dialogue/discussion, yet some teachers prefer making the students experience the new and the different: either in a role-play and drama (often asking their students to present the points of view which oppose their own) or through real life critical incidents. Few choose to invite different realities, epistemological frameworks and discourses into their classrooms, that is, by challenging the curriculum itself. Most use informal curriculum and extra-curricular activities in order to open up their students' perceptions to the school context or even by "pluralising" the school and/or classroom context. They carry out activities such as organising social events that celebrate diversity and exhibiting cultural and religious artefacts of the different cultures coexisting in the school and outside communities. However, and this makes the difference, some attempt to implement diverse teaching and learning practices and recognise the existent different types of literacy. Some teachers revealed they felt apprehensive and unprepared about having to introduce some of the topics into discussion (especially slavery, religion and sexual education). This fear is somewhat heightened in a diverse classroom.

Spain (Departmento de Didáctica de la Lengua y la Literatura, Universidad de Valladolid)

- **Teacher's Beliefs about Intercultural Education (IE) and Citizenship Education (CE)**

Teachers associate some concepts to CE, such as: Education in Values; Immigrants; Integration; Coexistence; Collaboration; Engagement; Democracy; Inclusive school; Equity. Besides, when asking them about IE they associate these concepts to this term: Equity; Dialogue; Participation; Diversity; Education in Values; Immigrants; Respect; Tolerance; Interaction. As we can observe, they associate to both terms, IE y EC, related to Education in Values and Immigrants.

- **Teacher's Beliefs about their role as teachers**

Regarding their role as Teacher as Citizen: they perceive that their role in educating their students as intercultural, critic and active citizens is very important. The best way to educate their students is by means of dialoguing, which implies participation, respect and being critical. Teachers perceive they participate as citizens in society but they are not satisfied with such participation. Although for them, active participation in citizen life is important, but not relevant to their classes. They think it is enough to be a "good model" for their students. On the other hand, they feel they are responsible of fighting against the inequities in the classes, since through education they are contributing to fighting against inequities in society. Regarding their role as Teacher as Cultural Worker: we inquired about their awareness of diversity and the way they deal with it in

their teaching practice. For some teachers, diversity is viewed as a privilege since it promotes an enrichment to the whole group. They consider that interacting in the class with students from different cultural backgrounds will develop in students abilities to interact with people from other cultural backgrounds in their own society. However, other group of teachers manifest that the existence of diversity in their classes is a disadvantage because most of these students need support classes in order to follow the normal development of the class, which implies an increment on teachers' competencies. On the other hand, when asking them about their conception about an "intercultural educator" they affirm that the main task of an intercultural educator is to transmit some values in order to facilitate the co-existence in and out the classroom. To be an intercultural educator means to educate in values. Regarding their role as Teacher as Transformative Intellectuals: Spanish teachers affirm that they firmly believe they have to contribute to the transformation of society and that they can do it. A vast group of teachers consider they are already contributing to this transformation by educating their students in some values and behaviours. Another group think it is too difficult to achieve it and they feel very pessimistic towards getting results in their classes.

- **Teacher's academic and experiential background**

The vast majority of teachers in our national context think they need help in order to deal with some issues in their multicultural classes. As we have seen in WPs 7-8, the training given to the teacher in relation to these issues is limited. The few courses offered have a very theoretical background and a very slight practical element. Just three of the seventeen Autonomous Communities in Spain (Cataluña, Canarias y Andalucía) offer compulsory pre-service teacher training courses regarding these issues. We found some postgraduate courses related to IE or CE, but none of them are compulsory for in-service teachers. The courses that in-service teachers attend are the ones offered by CFIEs (Teacher Training Centres), although teachers complain about the insufficient number of courses regarding these issues and, sometimes, the limited number of potential participants is so restricted that it is not enough for all the applications.

- **Teacher's education demands**

A high number of teachers think that they learn all they need to know about Intercultural Education and Citizenship Education in their own educative practice. Most of them manifest that they don't need any specific training regarding this issues. On the other hand, they ask for courses to help them to teach some "difficult" issues when there are immigrant students attending to their classes. They ask for practical solutions instead of theoretical classes.

6.b. What did we learn about policy procedures?

<u>Denmark</u> (Danmarks Pedagogiske Universitet)

A gap between European and national policies

European and national interviews reveal a gap between the EU and the COE recommendations regarding citizenship education on one hand and the work of developing national curricula formulations in Denmark on the other hand. The debate about citizenship education on a European level has been ignored and/or opposed on a national level. Subject advisers involved in reformulating the curricula at both primary and secondary level (1993/2004 and 2005 reforms) in Denmark were not familiar with

the EU or the COE recommendations within citizenship education and generally, it was not considered to involve European guidelines in the curriculum reform processes. According to the Danish respondents, this is a result of political priorities and a lack of institutional supportive structures within the Danish Ministry of Education. A relative lack of contact between teachers and researchers on the one hand and European work within citizenship education on the other hand is mentioned often in the interviews. The engagement of teachers and researchers in European aspects of democratic citizenship education has primarily been driven by personal interests. The interviews also point to the fact that one consequence of the emphasis on a *"Danish democratic education tradition"* tends to be a self-sufficient attitude of 'we know how to do this ourselves' and a tendency to reject other approaches to the issue as well as scepticism towards common European recommendations within citizenship education.

Intercultural education as a controversial concept
However, the term democracy is a buzz word within the educational system in Denmark, and democratic education is explicitly defined as an overall objective of the reformed primary and secondary education. Democracy has, as a concept that permeates the entire curriculum, generally been emphasised by recent reforms, whereas intercultural education is a contested and controversial issue that is not prioritized in educational documents. The people involved in the reforms of primary and secondary school within the ministry of education were restrained by the fact that they have a clear sense of the political reality the curricula were formulated within. Several respondents reported that they were not allowed to stress intercultural and multicultural issues relating to democratic education in Denmark in the documents. As a consequence, the concept 'intercultural education' is in itself difficult to identify in acts and curricula. The reason for this is, as underlined by most respondents, that the term is perceived as controversial as it is often associated with ethnicity and integration issues, which are sensitive issues in the Danish political debate. The notion of Denmark as a multicultural society has therefore not found its way into the acts or curricula of primary and secondary education. The term 'international' is usually the preferred term in educational documents, as 'international' is generally associated with the ability of the Danish society to engage and compete in a globalized world. Since the most recent reforms (1993/2004 and 2005) of primary and secondary school, Human Rights have been hailed as a core issue in civics and history in both primary and secondary education.

A missing link between democratic education and intercultural education
There is, in other words, a missing link between democratic education and intercultural education in Danish education policies and curriculum. This is in opposition to formulations on the European level, where relations between citizenship education and intercultural education are explicitly stated. Further, intercultural education tends to be related to education for immigrants in Danish education policies. On a European level, intercultural education is similarly related to issues of immigration and integration, but in a broader sense, as the focus is on how to prepare *all* children to live together in the future. Both national and European interviews point to an increased importance of the intercultural dimension, however, *intercultural* carries different connotations and there seems to be no single definition of what the concept contains. One aspect is related to intra European questions, such as student exchange programmes within the EU, learning European languages and awareness of various European cultures as well as a consciousness of a common European cultural heritage. Another aspect is relating

intercultural education to issues of immigration, minorities and integration within Europe and Denmark and a third aspect is intercultural communication, globalization, and international trade.

England (University of London & University of Leeds)

Policies addressing Intercultural Active Citizenship Education
In the early stages of the research we examined European and national policies. We assembled policy documents of the Council of Europe in the form of declarations, resolutions, recommendations and key studies of the *Committee of Ministers*, the *Parliamentary Assembly* and the *Congress of European Local and Regional Authorities*. We also examined policy development in the European Union (EU). We also selected a number of key documents from Britain, including the Swann Report (DES, 1985), the Crick Report (QCA, 1998) and the Stephen Lawrence Inquiry (Macpherson, 1999).

European policies
We identified a variety of policy statements on: intercultural education; citizenship education; and human rights education. We searched the texts of the policy documents for related keywords, namely: multicultural; diversity; democracy; equality; inequality; peace; justice; race and racism; ethnicity; xenophobia; anti-semitism; islamophobia; tolerance and intolerance; responsibility (responsibilities).

The earliest studies on intercultural education focus on the education of migrant populations and their *integration* into European schools. In the 1980s, it was argued that intercultural education's main task was helping all pupils to 'acquire a positive self-image'; that interculturalism is concerned with characteristics arising from membership of different *cultures* that goes beyond ethnic considerations. By the 1990s, policies are more inclusive in approach and raise the issue of relationships between cultural groups. In 2003 Ministers of Education agreed the need for further research to define intercultural education clearly.

In 2001 the EU Council of Education agreed that overall aims for education include: 'fostering democracy, reducing the disparities and inequities among individuals and groups and promoting cultural diversity'. In 2002 the Council of Education agreed that education plays 'an important role in building up social cohesion, in preventing discrimination, exclusion, racism and xenophobia and hence in promoting tolerance and the respect for human rights'.

British and English policy frameworks
The term 'intercultural education' is rarely used in Britain, except by those who have been involved in European programmes. However, during the 1970s, the presence of increasing numbers of visible ethnic minority students in schools stimulated LEAs in England to put in place *multicultural* support services including advisers for multicultural education.

A common feature of most of the chosen documents from Britain is their permissive nature. Race equality and multiculturalism are rarely explicitly addressed. Rather they are implied as an 'absent presence'. Teachers, schools and LEAs wishing to develop a multicultural approach or promote human rights education can find indications of support for their initiatives. During the 1980s and 1990s, there is very little by way of

obligation to address issues of racism or ensure that teaching materials truly reflect a diverse society. Whilst the curriculum has been centralised since the late 1980s and citizenship introduced as an entitlement in 2002, there has been no review of the curriculum to ensure that it meets the needs of a multicultural Britain.

However, following the Race Relations [Amendment] Act 2000 schools in Britain, like all public bodies, have a duty to promote race equality. From September 2007 schools in England will have a new duty to promote 'community cohesion'.

Policy-makers' perspectives
Following the documentary analysis, we interviewed a number of key policy makers. An analysis of this data reveals that:

- The expression 'intercultural education' is not used or widely understood in Britain. None of our respondents was comfortable using the term.
- European policy appears not to impact on any aspect of policy making for intercultural active citizenship education in Britain.
- Those familiar with European policies (on intercultural, citizenship or human rights education) were not invited to contribute to the formation of domestic policy.
- There is no consensus on the meaning of multiculturalism in Britain, whether used in the context of education or when referring to trends in wider society.
- Multicultural education remains a controversial issue for a number of policy makers and some are uncomfortable or unhappy with the term.
- Education for diversity is sometimes a preferred term. .
- Antiracism is considered by many policy makers as a particularly controversial concept. Explicit reference to antiracism is avoided by those who associate it with perceived difficulties in the 1980s.
- Although citizenship education has been identified by government as a vehicle for promoting race equality, there has been no clear leadership or guidance on how this should be achieved.
- A number of policy makers consider that closing the achievement gap between different ethnic minority groups is a greater priority than teaching intercultural understanding, and more likely to lead to genuine racial equality.
- Citizenship education is still relatively new (from 2002) and it is not yet properly established or integrated into wider educational policy.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

Teachers as Citizens
At the top-down policy-level, the concept "sites for citizenship", introduced by the Council of Europe Education for Democratic Citizenship Project, had some impact in the Portuguese education system, although restricted to a period in time and to selected schools around the Lisbon area. On a broader perspective, the influence of the European *"recommendations"* in the definition of learning through citizenship competencies as transversal to the curriculum is evident. The influence of international recommendations on the preparation of curricular syllabi has actually been relevant with regard to citizenship and intercultural education.

However, constant organisational change within the Ministry of Education had prevented the consolidation of policies on intercultural education initiated in the early 90s. Most interviewees mention the significant instability in education policy caused by the continuous changing of Ministers of Education and, consequently, Secretaries of State and Directors which has hindered the implementation of structuring policies in a fundamental sector such as education. Furthermore, there has been no formal assessment of the ongoing reforms of the educational system and research on them has not been made available to the teachers. Therefore, the latter have been left to themselves, that is, to rely on their common sense, sensibility and sensitivity or to look for further education themselves and according to their own perceptions of needs and interests.

On the other hand, some policy makers claim that school life is very traditional, classes are still very lecturing, although methodologies do make a difference as far as citizenship education is concerned. In addition, school Executive Directors were also reported to tend to favour a managerial approach to a pedagogical one, although they stem from the teaching staff. This obviously makes the implementation of citizenship education and intercultural education more and more difficult to be carried out by teachers at schools, since this is left to their own initiative and their practices have been more and more checked and paperwork has increased.

Amongst the policies more commonly singled out by the policy-makers interviewed in this study are:
- the articulation between the school and the community;
- the collaboration with parents or student mentors;
- the employment of cultural mediators who are perceived as fundamental resources;
- the development of multicultural integration projects in schools with economic, social, cultural and other so-called impediments in the view of the community;
- the creation of open-ended materials, disseminated in teacher development workshops;
- the stimulus to scientific research in the area of Intercultural Education through the collaboration between higher education research centres and schools.

The activities proposed above were implemented by some of the teachers interviewed who reported them as examples of their good practices.

Amongst the strategies promoted by the Ministry of Education, flexible curriculum management, which enables the development of interdisciplinary competencies which are a structural part of what it is to be a citizen (i.e. knowing how to interpret a text, the ability to speak foreign languages), has allowed teachers in primary education to account for cultural diversity in class. In addition, teaching Portuguese as a second language, at various levels, is the mechanism frequently mentioned by most interviewees as a fundamental tool for the integration of immigrant students in the school. With respect to the instruments meant or used to promote intercultural education and/or citizenship education at the level of secondary school, these are mentioned less frequently by our interviewees or are considered as fewer compared to basic school, probably because secondary education focuses less on general education and more on specific subjects/knowledge, having in mind the preparation of students for higher

education. Teachers perceive citizenship education to imply a cross-curricular approach, according to the established policies. Their impression, in general, was that their approach to citizenship education depended a great deal on their political ideologies.

Finally, the need for a common conceptual framework concerning citizenship education was mentioned by our interviewees, which we believe may be understood rather as the need felt for a national syllabus, similarly to the other curricular subjects, with regard to the extra-curricular areas where citizenship education has an extended focus, and, we add, a lack of structured teacher development programmes. Basic education teachers were clearer about the need for a more explicit conceptual framework, since they feel they are only given abstract guidelines which make room for teachers' personal and subjective judgements. The fact that teachers work individually and make their own materials for this purpose strengthens the personal and subjective approach mentioned above.

Teachers as 'Cultural Workers':
Teachers do not show a structured knowledge of the official European and national recommendations, but when asked about the main concepts conveyed, they highlight namely 'respect', 'tolerance' as well as 'acceptance'.
At some schools it is considered that intercultural exchange can be promoted by organizing events, in which some aspects of foreign and national cultures are exhibited (e.g. food, dance). Cultural and linguistic diversity is acknowledged in schools, but not taken into account when evaluating students at national level. This means that even though teachers may individually take up different approaches and evaluation procedures for different students, national exams (even in the 4th form) are the same nationwide. The evaluation system is only one. So, teachers tend to work towards school achievement. In sum, evaluation procedures, with regard to students, may vary and adapt, but that is not expected nor fostered: it is in the hands of the School Board (action is taken on the result rather than along the process). On the other hand, many teachers stated that it could possibly be important to assess all students' intercultural competencies but were rather unsure of how they should do it and they hadn't given it much thought.

Teachers must be assessed as well, in a way that efficient teachers are rewarded. Teacher education should go hand in hand with teacher motivation and agency, as teachers must be motivated to act and do their job more efficiently. Teachers are tired and demotivated, as their initiatives (e. g. European Club) are often boycotted by the very institution for which they work. Another source of demotivation is bureaucracy. Teachers are overloaded by bureaucratic tasks which drain their energy and prevents them from dedicating themselves more actively and efficiently on their teaching.

Teachers as 'Transformative Intellectuals'
In general, teachers are vaguely familiar with the basic principles of the European and national legislation that concern intercultural and citizenship education, either through their own initiative, as part of the curricula or from subject area teacher meetings. There are also teachers who actually use this documentation in their classrooms – for project work, as a base of discussion with their students, as part of their curricular teaching (in the subjects like History and Geography). The principles of inclusive education in some schools are extended to integrate children from different cultures whereas in some other schools this relies on teachers who, out of individual initiative, call for respect,

tolerance and integration of different cultures in their classes. In the last two or three years schools have become obliged to provide language support lessons for non-Portuguese speaking students, which is the practice implemented in every target school of the study. Besides, students have the right to an individual compensatory plan developed together with a tutor. In at least one school, migrant students were placed in a classroom two classes below their age. Some teachers in this study propose to introduce a preparation class for the students of foreign origin or a role of language mediator.

Overall, policies are interpreted and implemented locally, their implementation being dependent on the ratio of non-Portuguese to Portuguese students on site, i.e. if the school is considered relatively homogeneous, no specific policies are introduced. Education policies for all students focus largely on citizenship education, its intercultural dimension being present in its "exotic" stance (food and festivities of other cultures). Since it has not been implemented, to a wider extent, any managerial or teacher education programmes for this particular purpose, both school leaders and teachers try to act according to their own understanding of European and national policy recommendations and regulations depending on their own ideological and social convictions. Most interviewees report inviting 'new' discourses into their classrooms, acknowledge aiming to develop critical thinking and claim to use dialogue as their main strategy.

The best practices referred by the informants include the existing cooperation among the teachers of the school (common teacher resources bank, methodology discussions), established and active links with the community (town halls, NGOs, social services, etc.) as well as with teacher development centres. Some teachers argue for flexible syllabus and differentiated pedagogies in order to address the needs of a diverse classroom but they do not feel entitled to much freedom in these matters nowadays. The main barrier to successful knowledge construction and consequently its transformation is felt to be the lack of a common language, as far as non-Portuguese students are concerned, or of a common linguistic standard, for the native speakers of Portuguese although coming from countries, other than Portugal, where Portuguese is the official language. According to some teachers, the problem can be resolved by placing them into language support classes. Others favour introducing an initial special preparation class for those students with additional language support. Still others start to learn their pupils' languages.

Spain (Departmento de Didáctica de la Lengua y la Literatura, Universidad de Valladolid)

With regards to the legislation in the Spanish education context, in the last 15 years, we find three different education reforms. The analysis of these policy documents allowed us to identify a conceptual evolution regarding the concepts of Intercultural Education and Citizenship Education, that we present synthetically:
- In the law of 1990 (LOGSE), the first one in a democratic, pluralistic, changing Spanish society, the concept of education refers to knowledge and values which are transmitted and performed, for example, the respect to all the rights and fundamental freedoms, democratic norms, mutual respect, and preparation for a responsible participation in different social activities. Some of the changes introduced in the law affect intercultural and citizenship education. For example, the introduction of cross-curricular themes and education in values as a guiding principle. Attention to diversity

is linked to integration and rules of social behaviour. Civic education is viewed as a cross-curricular theme "Moral and civic Education". It is about values such as justice or solidarity, critical dialogue and rules of social behaviour.

- The law of 2002 (LOCE) tries to run parallel to the socio-cultural changes that have occurred in Spain and within the European Union. The intercultural dimension is made explicit in the document, using the term "intercultural variety" and it is understood in the context of cultural variety with strategies focused on communication and where communication is the key as an interchange of cultural patterns and ways of perceiving the world. In this law, Intercultural Education is also linked to attention to diversity which refers to comprehension and communication. With regards to Citizenship Education, there is no direct relation to Education in Values, however, moral and civic education are fostered through the subject "Ethics". With a philosophical background it aims to contribute to educate rational, critical, open and tolerant citizens. Key concepts such as freedom, autonomy, values, rights and duties in an environment of respect and tolerance are at the core of this subject.

- In 2006, the new Law (LOE) acknowledges the diversity of cultures coexisting in our society. In the last years there has been a quite considerable increase of students from different cultural backgrounds in the Spanish schools. The intercultural dimension is linked to attention to diversity with respect to students from different social and cultural origin. The education policy tried to foster integration in order to facilitate social cohesion. When policy makers were asked about the concept of intercultural education underpinning the official document of this new law, they highlighted the enrichment dimension for our society. In this last law, attention to diversity is linked to social cohesion and intercultural awareness. It also aims to reinforce the curricular status of civic education. A new subject named "Citizenship Education and Human Rights" is introduced in the curriculum for Primary and Secondary Education. The concept of citizenship underpinning this new subject tries to fit the guidelines proposed by the Council of Europe. According to one of the policy makers interviewed, this document fosters a citizenship concept which is about: "*an integrative citizenship, a citizenship for coexistence, a citizenship based on democratic principles of participation and information. It is not a citizenship based on Nation-state relations, or the belonging to a territory, but a citizenship of democratic active engagement*".

From the analysis of the interviews to teachers, we realised about a lack between policy makers and policy implementers. Teachers are not familiar to national education policies (and even less with European education policies) so, in their classes, they promote what they "think" is correct. They don't know what education policies require from them. In Spain, the fact of having a very updated and new legislation following the European guidelines, it doesn't imply that teachers put it into practice in their classrooms.

6.c. What are the recommendations for teacher education?

Denmark (Danmarks Pedagogiske Universitet)

The interviewed teachers have not participated systematically in any in-service training of intercultural education, and only few of them have been involved in working groups or courses involving this issue. Primarily, teachers draw on their personal experiences within the field of intercultural education; they refer to travels to other countries, books they have read or articles and programmes in the media. Teachers also draw on situated

knowledge in the classroom by involving experiences and perspectives of students with a different cultural background than Danish. The data point to difference in the teachers' elaboration of the intercultural perspective dependent on the variety of the students at the schools: At schools with a high ratio of bilingual students, teachers tend to reflect more about how to integrate the intercultural dimension in their teaching.

Possibilities
In teacher education, the intercultural dimension and democratic education could be combined by introducing a broader and more dynamic concept of 'demokratisk dannelse'/democratic education, one that includes an intercultural dimension. One way of doing this could be to disseminate knowledge about the official European documents on Democratic Citizenship Education, which includes the intercultural dimension. The Danish society is experiencing increasing cultural diversity, and it seems relevant to argue for institutional structures that support a more systematic introduction of intercultural perspectives as an integrated part of the democratic teaching practice. This is currently taking place in teacher education by integrating citizenship and religion in a new subject called 'Life knowledge, Christianity and citizenship' (2007) at the teacher training colleges. There also seems to be a need for additional educational input that introduces a conceptual framework to help both students and teachers transcend the horizons (discursive and non-discursive) of their experiences with intercultural issues and help the teachers to reflect on the intercultural dimension of their teaching practice. Reflections and exchange of experiences about how to manage, teach and value diversity would also improve the teacher training. This could take the form of teacher training courses, lectures or working groups that could provide space for exchange of experiences within intercultural education. A group of teachers also mention the need for further education about how intercultural democratic citizen education could be practiced within the specific subjects they teach, underlining the need for concrete tools and suggestions.

Challenges
Not all teachers express a need or a wish for further education within intercultural citizenship education. The fact that teachers do not call for further qualifications within intercultural citizenship education will be a considerable impediment to teacher education within this area. As mentioned above intercultural citizenship education is not part of the curriculum within primary and secondary education in Denmark. This could also present a challenge for further education within this field, since as long as it is not a formal aim of the curriculum further education will depend on the teachers' personal interest or a special interest of the school. The cross-curricular character of intercultural active citizenship education could also engender confusion about which teacher holds the responsibility for the teaching.

<u>England</u> (University of London & University of Leeds)

There is very little systematic training or support from official funding for initiatives to train newly qualifying or serving teachers for their role in developing Britain as a multicultural society, as envisaged in the 1985 Swann Report.

In looking to the future, the importance of school leadership must be emphasised, as the educational system, other than the prescription of the curriculum, is largely decentralised to school level.

Teachers' confidence in addressing multiculturalism and democratic citizenship within contexts of diversity appears to be positively influenced by personal and societal experiences. It is also positively influenced when teachers work together on whole school initiatives to promote democratic practices among students and citizenship education for a multicultural society in a global age.

We therefore recommend that for all teachers:

- Initial teacher education should address principles and practices for educating citizens for a multicultural society and a globalized world.
- School leadership and curriculum leadership initiatives and training should address questions about citizenship, human rights, democracy and diversity as they apply to education.
- Teachers from minority ethnic communities and others with personal and professional experiences of intercultural experience (for example, living or working abroad) should be encouraged to take on leadership roles to support the development of intercultural active citizenship learning.

Portugal (Centro de Estudos Sociais, Universidade de Coimbra)

Teachers as Citizens:
Teacher development programmes and assessment of teacher's practices were pointed out as primarily important. It was also mentioned that each school requires from teachers different competencies and, consequently, different teacher education programmes.The pre-service teacher education is mainly based around subjects, not really transversal, more focused on the acquisition of knowledge than the acquisition of competencies. Therefore, the fact that intercultural and citizenship education exist in the school curriculum as transversal/ interdisciplinary areas themselves makes it more difficult to have them more focused on teacher education.

It was also noted that in-service teacher education is essential to articulate theoretical knowledge with classroom practices. Therefore, it should include conscious reflection by the teacher about her/his representations, stereotypes in relation to the different, her/his own construction of identity and the mechanisms s/he puts into practice. Critical reflection on one's own teaching practices is considered as essential in order to achieve change. Such self-reflection on one's own teaching practices should not be sporadic but continuous. All our interviewees, both policy-makers and teachers, stressed the importance of cooperative learning and group-work in intercultural education. This was considered as a main methodological strategy that should be present in pedagogical practices at all levels of education although the need for scientific input on classroom management was not so obvious, mainly for the teachers in this study.

The teachers interviewed in this study who had collaborated with the *Entreculturas* Department acknowledged their teacher education model as the best they had come across as related to intercultural education. This was mainly due to a strong emphasis on the relationship between theoretical input, with protocols made with higher education departments and research centres, and practice, mainly through project work carried out in their schools and with their students. However, policy-makers admitted that the *Entreculturas* Department has been more and more pushed into a corner area

related basically to immigrant and minority children. This became more evident when the *Entreculturas* was moved away from the Ministry of Education into the ACIME (High Commission for Immigration and Ethnic Minorities). This dislocation culminated in a bigger gap between intercultural education (*Entreculturas*) and citizenship education (Ministry of Education).

Teachers as 'Cultural Workers':
According to the data gathered, most teachers have not taken any pre-service or in-service teacher development courses directly related to the intercultural dimension of citizenship education. The urge to acquire more education in this area comes from the consciousness some teachers have that they are not prepared to deal with the growing number of immigrant students. As some state, they mostly rely on their sensitivity and sensibility. In addition, teachers feel that in-service education would be more effective if it offered a balanced combination of theory and practice, emphasizing however practice (methodologies, activities, practical empirical guidelines) and, at times, project work.

Teacher education projects should target the school project. Active collaboration between university, schools and community associations should be fostered. Active collaboration between schools should also be fostered. Some schools do develop valuable projects, but they are isolated projects, which could be boosted, if there would be a cooperative school network. Some teachers added that re-conceptualization of teacher education is required, along with long-term projects connected with teacher assessment. In addition, measures and policies regarding teacher education must be given time to show some results and then assessed, which has not happened before.

Teachers as 'Transformative Intellectuals':
An overwhelming majority of teachers see learning and teaching as a transformative process but only a few express their awareness of learning themselves from their students. Some teachers feel that, having taken part in national/ international and exchange projects, they end up transforming their own teaching practices and view of the world thanks to the contact with other realities and other cultures. That is why some of them argue for making exchange programmes compulsory for all their students too.

The interviewed teachers seek specific preparation for practical aspects of managing a diverse classroom. That is why they need a conflict management and intercultural communication training, preferably led by experts in the fields. Only a few teachers realise that any teaching practice implies underlying theories and are prepared to initiate further study with updated input on identity, citizenship, multicultural and intercultural education theories. The interviewees by far prefer on-site teacher preparation yet admit that they might need to seek help somewhere outside school (embassies, NGOs, cultural centres, etc.). Many teachers stress the necessity of specific contextual needs assessment.

Spain (Departmento de Didáctica de la Lengua y la Literatura, Universidad de Valladolid)

- To rethink in-service and pre-service teacher training.
- To increment interaction between the University and the Teacher Training Centres (CFIEs).
- To involve external social agents, such as NGOs, families and other associations.
- To implement compulsory courses about these issues, not only optional courses.

- To offer courses about the new legislation to EVERY teacher and in a compulsory way.

6.d. Cross-national analysis

<u>Similarities</u>

We could find more similarities between educational structural and conceptual frameworks between Portugal and Spain, on the one hand, and between Denmark and England, on the other hand. However, they should only be considered as similarities from a general and limited point of view, that is, when one group (Denmark & England) is viewed as opposing the other (Portugal & Spain). These similarities may therefore be contested when considered in relation to one another (Portugal vs. Spain & Denmark vs. England) and when complemented by the dissimilarities found between them.

- Most teachers in our cross-national sample associate their role as citizens with their role as teachers;
- Most of the teachers interviewed do not view their role as a political one;
- Most teachers still perceive integration as adaptation to the national cultural pattern, differing mainly on their perception about either long versus short term strategies or a more versus less abrupt path towards it;
- Most teachers understand intercultural education in two different ways, one geared towards mainstream children, more linked with European citizenship and directed at the potential brought by globalisation, and the other geared to ethnic minorities together with children from lower social classes, aimed to solve social problems;
- Official documents avoid using and focusing on terms with negative connotation, e.g. racism, and favour consensual, and therefore, ambiguous terms, such as integration, tolerance, etc.;
- Teacher education programmes do not place great emphasis on the study of official documents, either European or national, which influence and regulate intercultural citizenship education;
- Multi/inter-cultural education remains a controversial issue for a number of policy-makers as well as for the public opinion in general;
- Ministry of Education officials, in three of the countries researched (except for Denmark), actually give higher priority to school achievement rates, mainly according to international ones, with a special concern for ethnic minority children, rather than the development of intercultural competence amongst all children attending the public educational systems;
- In three of our countries, except for Denmark, school success is mainly perceived as good results in exams/tests designed according to traditional culturally hegemonic standards;
- Most teachers in the sample place great emphasis on dialogic classroom pedagogies, e.g. group work, plenary discussion, etc.;
- Bi/Multilingualism in the classroom is perceived as a problem by most teachers, if the student is not native-like proficient in the language of schooling.
- Active and regular civic participation in multi/inter-cultural organisations outside the school context is not widespread amongst teachers;

- Teachers on the whole, except for Denmark, connect multi/inter-cultural education with human rights education, understood as both universal and basic rights;
- Most teachers reveal a lack of academic preparation in the field that would enable them fulfil their role as intercultural educators;
- All teachers interviewed felt that citizenship education may empower students to effectively participate in political and social procedures as they are established, that is, by fitting the *status quo* rather than by attempting to make the most of the acknowledged societal changes (transformative intellectuals) in the collective sense;
- Many teachers view citizenship education as enabling mainstream students to be prepared to successfully use political tools whereas with regard to ethnic minority groups it is expected to help them fit the social system;
- Most teachers, mainly those teaching foreign languages, tend to describe their professional role as providing opportunities for students to see beyond the limits of their immediate environment;
- Many teachers find it important to make their students acknowledge the different forms of inequality in the local and wider community;
- Teachers' understanding of their role as 'cultural workers' is still directly related to the ethnic composition of the students with whom they work;
- Many teachers see the power given to their students' families within the school context as undermining their role as 'transformative intellectuals';
- Most teachers draw mostly on their own personal experiences and perceptions, ideological positions and subjective responses to classroom situated intercultural exchange in order to address the multicultural fabric of their classes;

Dissimilarities

- While Denmark and England place a greater focus on the workings of democracy, as far as multi/inter-cultural education is concerned, Portugal and Spain emphasise education for values;
- Whereas England approach diversity by giving way to multicultural education, Portugal and Spain promote intercultural education in that they have a different understanding of intercultural dialogue;
- The term 'intercultural education' is rarely used in Great Britain and it was only very recently introduced in Denmark, but in both cases it has been introduced top-down by policy-makers in the latter case as well as by academic discourse, whereas in Portugal and Spain these terms have become widely used in documents reflecting the concepts and discourses at the grassroots levels (i.e. bottom-up);
- In England, European policy appears not to have an impact on any aspect of policy-making for intercultural active citizenship education in Britain. On the contrary, in Portugal, European recommendations on this issue are given great attention by policy-makers. The latter also happens to a lesser extent respectively in Spain and Denmark;
- In England, teachers in this project's sample do not explicitly address European identity or citizenship. It is otherwise in Spain and Portugal;

- In England, a number of teachers referred to be committed to promote greater global awareness by, for example, establishing links with schools in Africa and Asia. This is more unusual in Denmark, Spain or Portugal;
- There is no consensus on the meaning of multiculturalism in Britain. This also happens to a lesser extent respectively in Denmark, Spain and Portugal. However, in Portugal and Spain there is a wider gap between public rhetoric and actual practice;
- In England, the number of teachers with a background in intra-national ethnic minority communities or abroad is much higher and increasing than in the other 3 countries, where this remains an exception and dependent on being a national, especially in the case of public schools.

Needs Assessment

Needs assessed in this area are widespread and noticeable. A great majority of the interviewed teachers in any of the four countries, or of the teachers who answered the on-line questionnaire in Portugal, had not received academic or pre-service professional education programmes focusing on intercultural citizenship education.

- Firstly, teachers have to be made aware of their need for specific academic and professional preparation, updating and development of expertise, practical and theoretical, in intercultural citizenship education;
- Individual school projects need to be targeted by teacher education programmes in this field and active collaboration and exchange between schools need to be promoted;
- Teachers in our sample acknowledge the need for theoretical support when this was prompted by specific project implementation;
- Teachers in our sample acknowledge the need for teacher education programmes made directly relevant to the specific needs of their school context, their own needs and interests;
- There is a need for support from official funding to systematic training that would educate teachers in the intercultural dimension of citizenship education;
- In all the 4 countries, there is a need for initial teacher education that addresses principles and practices for educating citizens for a multicultural society and a globalized world;
- In-service teacher education should provide theoretical support about identity, citizenship, multicultural human rights intercultural democracy, and promote adequate practices;
- School managers should also be targeted by development programmes on intercultural management and certification in this area should be made a professional requirement;
- Teacher education programmes should focus on complex and divergent theories about notions such as identity, citizenship, multicultural, intercultural, democracy, human rights, cosmopolitanism, racism, in order to enable teachers to build an explicit related conceptual framework as well as develop a critical approach to it;
- Teacher education programmes in the field should provide a forum for the exchange and discussion of multi/inter-cultural experiences at schools;

- There is a need that teacher education programmes examine evaluation reports of policies and projects undertaken both nationally and internationally;
- There is a strong need that teacher education programmes explicitly address school diversity as a potential and not as a problem;
- Intercultural education should be made a requirement for the whole school population regardless of the degree of its cultural heterogeneity;
- Teacher education programmes need promote an evident connection between teachers' civic participation outside the school and their role as intercultural citizenship educators;
- Most participants in our cross-national sample referred to the use of media (texts or feedback) in the classroom and to the relevance of teacher development programmes focused on this resource as related to the development of intercultural competence within an intercultural pedagogy;
- There is a need that teacher education programmes in this field address the construction of the intercultural curriculum content;
- There is a need that teacher education programmes in the field take more time with the study of the international and national official documents addressing intercultural citizenship, multi/inter-cultural education;
- There is a need that teacher education programmes in the field themselves promote, undertake and supervise articulation with projects between the school and the community, between parents and student mentors and the school;
- There is a need that teacher education programmes in this area undertake the dissemination and development of open-ended materials which promote intercultural education;
- A teacher education national programme should promote and enable scientific research carried out officially by very experienced teachers as an end-of-career stimulus as well as the profitable use of such an experience workforce;
- Teacher education programmes in the field are to prepare teachers not only to undertake an interdisciplinary approach to the intercultural dimension of citizenship education within their own subject (at middle and secondary school levels), but also to plan cross-curricular initiatives in order to address subject content interculturally amongst them;
- School assessment from an intercultural perspective needs to be considered as a goal for teacher education programmes;
- There is a need that intercultural competence and intercultural pedagogic competence are included in teacher assessment on a regular and regulated basis;
- Teacher education programmes in the field need to include conscious reflection on the teachers' own representations, generalisations, stereotypes, their own individual construction of identity and identifications and the pedagogical mechanisms they have put in practice;
- Teachers need to develop intercultural conflict management expertise;
- Teachers need to be prepared to use any student's cultural potential in classroom and also to be able themselves to learn from their students;
- Teachers recommended protocols between higher education institutions, teacher education centres and schools for the purpose of teacher education programmes;
- There is a need that teacher educational programmes include regular study visits outside the school, e.g., at the university, at the community, etc., both regionally, nationally or abroad.

7. PROJECT EVALUATION (by external experts)

Cesar Birzea
Institute of Educational Sciences,
Bucharest

The main concern of the research teams was to evaluate the concrete actions and the support systems at national level set in the four participant countries to meat the policy options for democracy, citizenship education and interculturality. The [first] *five WPs reported very interesting data, showing that the general concepts addressed by the European and international texts (such as citizenship, diversity, equality and active participation) are not always translated into effective activities. There are, of course, a range of ad hoc initiatives and grassroots projects to support citizenship education, but they are not necessarily a direct consequence of the political discourse. In most of the cases, the policy options in favour of citizenship education and intercultural management of diversity have an impact on legislation (eg. Spain, Portugal), the curriculum (all participant countries), teacher training (UK-England, Portugal), organisational culture of schools (UK-England, Denmark, Portugal) and school-community relationships (Denmark, Spain)*(excerpt).

The writing teams carried out an in-depth research on the legal and support systems such as the laws of education and connected by-law documents, formal curricula, policy measures at different levels and sectors of administration, IE innovative projects. The main effort of this mapping exercice is to find out how and where the "intercultural dimension" and democracy learning permeate different elements of education systems in the respective countries (excerpt).

The conclusion is that the comparative research on the emerging culture of citizenship and interculturality, as that developed by the "Interact-Intercultura", is of particular interest for the future democratic processes in Europe (excerpt).

Barry van Driel (Netherlands)
Fokion Georgiadis (Greece)
International Association of Intercultural Education (IAIE)

From the start, this project was designed to be an exploratory venture framed within a critical conceptualisation of education (excerpt).

There is a strong relationship between social theory and this research project. A well-developed theoretical and philosophical framework translated into a research strategy, methodology and more concrete research questions (excerpt).

The variety of methodological ways to approach and generate data was extensive and all research teams succeeded in this task (WP 10- Report summaries) (excerpt).

Population diversity as well as school and context variety were some of the dominant and 'additive' *elements of this research approach* (excerpt).

The overall data showed that there is a 'transformative' *desire among teachers but that this is not always fully developed. It remained unclear to what extent teachers are willing to take risks or sacrifices. While critical pedagogy continues to exert a powerful influence on many in education, some have also developed serious challenges to critical pedagogy* (excerpt).

The most significant strength of this project, according to the research teams,S was the innovative nature of the issues studied. For some, however, the innovative character was a barrier (excerpt).

In general, the INTERACT project is a critical one. Through the use of a sound and suitable epistemology and methodology – as previously elucidated – this project attempts to criticize top-down educational policies at the national and supra-national (EU) levels. This is done by examining teacher interpretations, implementations, articulations or resistance and invalidation of those policies in the four specific education contexts. Through this project teachers have a say and through their teachers, pupils and students as well (excerpt).

All the country reports point to the need for training and further professional development for teachers. The results of the research argue for pre-service and in-service teacher education that is co-ordinated by higher education institutions together with schools and teacher training centers (excerpt).

The dissemination of this project revolves around its contribution to innovation and practice on a larger educational scale (excerpt).

Ulla Lundgren
School of Education and Communication
Jönköping University
Sweden

INTERACT raises urgent questions, some of which are being discussed below. . . . The findings certainly prove the importance of further highlighting the intercultural dimension of citizenship education across the curriculum and supporting teachers to practically understand and implement concepts used in international and national concepts (excerpt).

INTERACT is a top-bottom project. All teachers are confused when asked to define theoretical concepts (excerpt).

The findings of INTERACT could be a fruitful starting point for further comparative studies with other countries leading to pedagogical class-room work. Groups involved may be NGO officials/workers, teachers and students in primary and secondary schools (excerpt).

This important and well designed project highlights the problem of regarding Europe as one single community. Official documents are bound to get local interpretations when implemented in different national, social and political contexts. Policy makers do not exist in a vacuum but construct their own reality. It is very obvious that teachers are not

familiar with European documents. They meet them interpreted and transferred to national guidelines (excerpt).

The general aim of the project was to "contribute to contemporary discussions of how to deal with the social and political changes resulting from European integration, enlargement and globalisation". There are reasons to believe that such a discussion could be vivid and fruitful with the support e.g. from media to reach and engage practitioners and parents instead of remaining within the research society (excerpt).

Joanne Pattison-Meek
Ontario Institute for Studies in Education, University of Toronto

. . . the research and analysis carried out through INTERACT addresses the interplay of (trans)-national policies and identities for which there is currently modest critical investigation. INTERACT is a necessary step that will hopefully lead to more substantive pedagogical research in the near future(excerpt).

Thus there is value in this project for both European and non-European researchers alike for accessing a broad framework in these areas from the late 1970s to 2004 (excerpt).

Therefore, a logical extension of the project may be to consider whether (and how) teachers translate their intensions and beliefs into transformative classroom practice (excerpt).

INTERACT provides a solid base of research to begin an exchange of ideas concerning how Europe can contend with a changing climate in the face of growing political and social integration (excerpt).

The project exposes distinct gaps in education policy between European transnational and the project participants' national official documents concerning the intercultural dimension of citizenship education. These highlight a critical need for further dialogue between policy-makers, teacher educators and the academic community (excerpt).

The project is highly innovative as it provides a necessary first step towards identifying new ways we can evaluate the impact of citizenship education on society. The experiences of teachers feature prominently in this theme of research (excerpt).

8. A FINAL PLAN FOR DISSEMINATING AND USING KNOWLEDGE

All members of this project are members of other international research networks and will therefore provide for the dissemination and use of the results of this project in every context within their reach, both national and international.

Since both the project team leaders and senior participants were already experienced teacher educators and researchers and the project different stages brought all members

in contact with policy-makers and teachers/schools, the project has already had an impact in each participating country that has opened doors wide and raised interest for the results of this project.

Moreover, in the course of this project, its members made a strong effort in order to disseminate this project both at the international and at the national level. Project members organised, coordinated and participated in conferences, symposia, workshops and seminars, developed a Newsletter and a project website which they disseminated widely (see WP18 Report).

General Dissemination:

The coordinating institution intends to keep the project website. All team members have had expressions of interest, from a variety of contexts, about the project results and are committed to continue to disseminate and explore the previous work through discussion and debate in conference, symposia, workshops and seminars with Education authorities, other higher education institutions, teacher development organisations, professional associations, community associations, etc.

Publications:

As evident from the amount of data collected, document analysis carried out, and all the reports written, most of the work produced is yet to be published due to heavy work on the collection and treatment of data. All teams expect to make book proposals and to submit chapters and articles for publication other than the few ones they have already managed to publish.

The coordinating institution is prepared to publish as 'Working papers' (advertised in the Centre's website, with international impact and sold by the Centre at symbolic price) every full report, whenever submitted by the authors.

Portugal

- Submissions to be prepared:

  1. Resulting from conference presentations, workshops and seminars;
  2. Based on the collected data and report materials, e.g.
     - *Interview data interpretation and analysis;*
     - *Teacher preparation (courses and postgraduate programmes) situated within the political and socio-economical change;*
     - *Cross-national educational policies and their influence on the teaching practice: do they matter?*
  3. Internal publications, national and international conference proceedings, journal articles, book chapters.
  4. Topics:
     - *European/national comparative analysis;*
     - *National policies and studies;*
     - *Cross-national comparative analysis;*
     - *Graduate degrees and teacher development;*
     - *Teacher's roles and practices.*

Article submitted:
- Guilherme M., Castro, P., Barranco, N. & Cabrita, R. (submitted) *Teachers as 'Cultural Workers': Intercultural education in the national education system*. To *London Review of Education*.

Denmark:

Journals:
- Meyer, Bente, Claus Haas, Katrine Dahl Madsen and Helle Rørbech (2007) "Democratic education for active intercultural citizenship "(interim title) In: *Sprogforum* (Journal of Language and Cultural Education): "Citizenship and intercultural education" ed. Karen Risager, Lise Jeremiassen and Bente Meyer no. 41

Books
Negotiating with a Danish publisher to write a book using the results of the INTERACT project

Spain:

From September onwards, once the project is finished, submission to the following journals are planned:
- Porta Linguarum
- Revista de Educación
- Aula intercultural
- Revista Interuniversitaria de Formación de Profesorado

United Kingdom:

Haas, Kakos, Meyer, Osler and Starkey on policy initiatives in Denmark and England (to be submitted to Oxford Review of Education)

Research:

All teams are committed to initiate discussion and debate of the project results with the institutional partners who were indirectly involved in the development of this project as well as with other related projects, both those already completed and those in progress. Some teams have already responded positively to other institutions willing to applying the research instruments, developed within this project, in other contexts so that we can undertake and widen the comparative analysis initiated.

Postgraduate programmes:

All partner institutions participating in this project carry out postgraduate programmes and research much focused in the INTERACT's theme and, therefore, all team leaders and senior researchers, at least, will be involved in such programmes as well as those of other higher education institutions they usually deal with.

<u>Teacher education development programmes</u>

All partner institutions participating in this project carry out postgraduate programmes and research much focused in the INTERACT's theme and, therefore, all team leaders and senior researchers, at least, will be involved in such programmes as well as those of other higher education institutions they usually deal with.

<u>Denmark</u>:

- In connection with the EU-project: "The development of active citizenship on the basis of informal learning in school" by Leif Moos, Department of Educational Anthropology, John Kreisler, Department of Educational Anthropology and Per Fibæk Laursen, Department of curriculum research, The Danish University of Education.

- In connection with the EU – project: "Leading schools successfully in challenging Urban contexts" (Socrates)
Leif Moos, Department of Educational Anthropology, The Danish University of Education.

- In connection with the research unit in "Intercultural learning processes", Department of Educational Anthropology at the Danish University of Education in which Bente Meyer and Claus Haas are participating

<u>Spain</u>:

1. Organisation of a seminar with practitioner teachers (Primary and Secondary Education) aimed at discussing the results obtained in the project. The seminar will be held at the Faculty of Education, University of Valladolid, with an invitation to policy makers of the Autonomous Community of Castilla y León.

2. Organisation of a pre-service teacher education course on the intercultural dimension of citizenship education. The potential participants are students who run their studies at the Faculty of Education.

3. Collaboration with the CFIEs (in-service teacher training centres) of Valladolid for the organisation of in-service courses on the topics dealt in the project.

8.a. LINKS DEVELOPED WITHIN THE INTERACT PROJECT:

(NON)GOVERNMENTAL ORGANISATIONS

- Bundeszentrale für Politische Bildung, Berlin, http://www.bpb.de
- NECE (Networking European Citizenship Education) http://www.bpb.de/nece
- Alto Comissariado para a Imigração e o Diálogo Intercultural, Lisboa, http://www.acime.gov.pt/
- Krzyzowa Foundation, Poland, http://www.krzyzowa.org.pl/

RESEARCH NETWORKS AND PROJECTS

- INTER-Project, Universidade de Educacion a Distancia, Madrid, http://portal.uned.es/portal/page?_pageid=93,1010670&_dad=portal&_schema=PORTAL
- LOLIPOP – Language On-line Portfolio Project (Socrates, Lingua) http://lolipop.wseia.edu.pl/about.html
- TNP3-D Project – *Languages in European Higher Education* (Socrates, Lingua) http://www.tnp3-d.org/project_structure
- MUSE Project, Associação Menuhin Portugal
- *Diversidade Linguística na Escola Portuguesa*, Fundação Calouste Gulbenkian – Universidade de Lisboa, http://www.iltec.pt/divling/index.html
- BIOHEAD-Citizen, *Biology, Health and Environmental Education for Better Citizenship* (FP6);
- TETSDAIS – *Training European Teachers for Sustainable Development and Intercultural Sensitivity,* Universidade Aberta, Lisboa, (Comenius) www.isoc.siu.no/isocii.nsf/projectslist/87478
- *Cidadania e Liderança Escolar: Contextos, Discursos, Experiências e Imagens Área Temática Liderança Escolar*; Educação para a Cidadania, Centro de Investigação em Educação, Universidade de Lisboa (2003-05);
- *Educando o Cidadão Global*: Globalização, reforma educacional e políticas de equidade e inclusão em 12 países, Instituto Paulo Freire (University of Califórnia, LA) & Universidade Lusófona, Lisboa (2004-07);
- INCLUD-ED – *Strategies for inclusion and social cohesion in Europe from education* (FP6), University of Barcelona, http://www.ub.es/includ-ed/
- CINEFOGO - *Civil Society and New Forms of Governance in Europe – The Making of European Citizenship* (FP6), Roskilde University, Denmark, www.cine-fogo.org (2004-07);
- CIVICACTIVE – *Active Civic Participation*, University College Dublin, www.ucd.ie/civicact
- EMILIE - *A European Approach to Multicultural Citizenship Legal Political and Educational Challenges*, (FP6) Hellenic Foundation for European and Foreign Policy, Greece, www.eliamep.gr (2006-09);
- *Dual Citizenship, Governance and Education: A Challenge to European Nation-State*, (FP5) University Joensuu, Finland, www.joensuu.fi/dce
- REDCo – *Religion in Education. A Contribution to Dialogue or a Factor of Conflict in transforming societies of European countries* (FP6), University of Hamburg, www.redco.uni-hamburg.de (2006-09);
- EUROSPHERE – *Diversity and the European Public Sphere: Towards a Citizen's Europe* (FP6), University Bergen, Norway, www.svf.uib.no/sfu/imer/research/eurosphere.htm (2006-09);
- TERRA: *Intercultural Curriculum* (Comenius), Powys Local education Authority, Wales, www.powys.gov.uk/index.php?id=65 (2004-07);
- INTEGRATION – Intercultural Dialogue for a Multicultural Society in Europe (Comenius), BUPNET – Bildung und Projekt Netzwerk GMBH, www.integration-eu.org (2004-07);
- TEACH – Teaching European Active Citizenship (Comenius), Västra Nylands Folkhögskola, Finland, www.eaea.org/news.php?aid=105&%20d=2006-06 (2004-06);

- EIRE – L'Education interculturelle par les representations (Comenius), Instituto Compensivo Galileo Galielei di Pesaro, http://scuole.provincia.ps.it/eiregalilei.pesaro (2003-06);
- INCLudeME – InterCultural Learning in Mentoring and student teacher training in Europe (Comenius), Institüt für Qualitätsentwicklung an Schulen in Shleswig-Holstein, Kellinghusen, Germany, www.lernnetz-sh.de/index.php?id=includeme (2003-06);
- CIVICACT – *The determinants of active civic participation at European and national level* (FP6), University College Dublin, www.ucd.ie/civicact/index.html (2004-07);
- ACTIVE – *Active Citizens Through Interpersonal Value-related Education* (Comenius), Amtscentret for Undervisning, Odense, Denmark, http://communityrc2.schule.at/index.php? (2003-06)
- SPICE – *School Partnerships and Intercultural Education* (Comenius), City of Bristol Local Education Authority, www.sandviken.se/spice (2004-07);
- INTEREOL – *Intercultural Education OnLine* (Comenius), Katolickie Centrum Edukacji Mlodziezy Kana (Catolic Centre for Youth Education), www.intereol.net/en (2004-07);
- The TIME-project – *Teaching in Multi-ethnic Environments* (Comenius) Värdegrundscentrum National Centre for Values Education, Umea, Sweden, (2003-06);
- *The development of active citizenship on the basis of informal learning in school*, EU project, The Danish University of Education;
- *Leading schools successfully in challenging urban contexts* (Socrates), The Danish University of Education.
- Civicweb - http://www.childrenyouthandmediacentre.co.uk/
- LLL-EDC Lifelong learning for active democratic citizenship (GRUNTVIG) http://www.dpu.dk/site.aspx?p=8795
- DARE network on human rights education (Gruntivig)- http://www.dare-network.org/
- Citizenship Education for diversity: Best Practices and Recommendations (Socrates accompanying measures) - http://www.ceji.org/acodden/ced.php

ANNEXES

Annex 1. **Interview Guide to Policy Makers and Academic Experts (at the European level)**

Annex 2. **Interview Guide to Policy Makers and Academic Experts (French version)**

Annex 3. Interview Guide to Policy Makers and Academic Experts Portugal - (at the national level)

Annex 4. Interview Guide to Policy Makers and Academic Experts (Portuguese version)

Annex 5. Interview Guide to Policy Makers and Academic Experts England (at the national level)

Annex 6. Interview Guide to Teachers (Portugal)

Annex 7. Interview Guide to Teachers (Portuguese version)

Annex 8. Interview Guide to Teachers (Denmark)

Annex 9. Interview Guide to Teachers (Spain)

Annex 10. Questionnaire (on-line) to Teachers

Annex 11. Questionnaire (on-line) to Teachers (Portuguese version)

Annex 12. Questionnaire (on-line) to Teachers (Spanish version)

Annex 13. Participant Observation Guide (Portugal)

ANNEX 1

Interview Guide
Policy Makers and Academic Experts (at the European level)

<u>**European Commission**</u>

1. **What role does citizenship/democratic education play within the Union's education documents?**

2. **What are, in your view, the main guidelines of the European Commission with regard to citizenship education? Do you agree with the priorities established in the documents concerning this matter?**

3. **To what extent is the development of a "European identity" an explicit or implicit concern in the EU's education recommendations?**

4. **What is the place of Intercultural Education within the EU's education recommendations? How is it outlined? (please specify the documents to which you refer)**

5. **To what extent do you agree with the official recommendations concerning the intercultural dimension of citizenship education issued by this institution?**

6. **Do you feel that Intercultural Education is politically controversial in the working sessions of the European Commission? What are the different ideologies that generally emerge in the discussions?**

Council of Europe

1. **To what extent is the construction of a European Identity an explicit or implicit concern in the CoE's education recommendations?**

2. **How does the Council of Europe see the power relations between different European cultures? To what extent do CoE documents in general attempt to resist power relations between European cultures? What impact does this have on their guidelines concerning education for democratic citizenship (EDC)?**

3. **What other types of citizenship, apart from national, were promoted with the EDC concept?**

4. **What role does the CoE's framework for Education for Democratic Citizenship assign to Intercultural Education?**

5. **What are the advantages of having uniform EDC and IE policies and practices throughout Europe? What could be the potential risks of this process?**

6. **Do you believe that EDC and IE have been losing ground to other educational goals (competition, scientific knowledge and technology)?**

ANNEX 2
Interview Guide (French Version)

European Commission

1. What role does citizenship/democratic education play within the Union's education documents?
Quel rôle joue l'Education à la Citoyenneté Démocratique dans les documents de l'Union relatifs à l'éducation ?

2. What are, in your view, the main guidelines of the European Commission with regard to citizenship education? Do you agree with the priorities established in the documents concerning this matter?
Quelles sont, d'après vous, les principales directives de la Commission Européenne en ce qui concerne l'Education à la Citoyenneté ? Etes-vous d'accord avec les priorités établies dans les documents relatifs à ce sujet ?

3. To what extent is the development of a "European identity" an explicit or implicit concern in the EU's education recommendations?
Dans quelle mesure peut-on considérer que le développement d'une « Identité Européenne » s'avère être une préoccupation implicite ou explicite dans les recommandations de l'UE en matière d'éducation ?

4. What is the place of Intercultural Education within the EU's education recommendations? How is it outlined? (please specify the documents to which you refer)
Quelle est la place de l'Education Interculturelle dans les recommandations de l'UE en matière d'éducation ? Comment cela est-il pris en compte ? (S'il vous plaît, veuillez spécifier les documents auxquels vous faites référence).

5. To what extent do you agree with the official recommendations concerning the intercultural dimension of citizenship education issued by this institution?
Dans quelle mesure êtes-vous d'accord avec les recommandations relatives à la dimension interculturelle dans l'Education à la Citoyenneté émises par cette institution ?

6. Do you feel that Intercultural Education is politically controversial in the working sessions of the European Commission? What are the different ideologies that generally emerge in the discussions?
Sentez-vous si l'Education Interculturelle est positivement polémique dans les sessions de travail de la Commission Européenne ? Quelles sont les différentes idéologies qui émergent généralement de ces discussions ?

Council of Europe

1. To what extent is the construction of a European Identity an explicit or implicit concern in the CoE's education recommendations?
Dans quelle mesure peut-on considérer que le développement d'une « Identité Européenne » s'avère être une préoccupation implicite ou explicite dans les recommandations du Conseil de l'Europe en matière d'éducation ?

2. How does the Council of Europe see the power relations between different European cultures? To what extent do CoE documents in general attempt to resist power relations between European cultures? What impact does this have on their guidelines concerning education for democratic citizenship (EDC)?

Comment le Conseil de l'Europe voit-il les relations de pouvoir entre les différentes cultures Européennes ? Dans quelle mesure les documents du CE essayent-il, en général, de résister aux relations de pouvoir entre les cultures Européennes ? Quel impact cela a-t-il dans ses directives en matière d' Education à la Citoyenneté ?

3. What other types of citizenship, apart from national, were promoted with the EDC concept?

Quels autres types de citoyenneté, excepté la citoyenneté nationale, furent promus par le biais du concept ECD ?

4. What role does the CoE's framework for Education for Democratic Citizenship assign to Intercultural Education?

Quel rôle attribue le cadre pour l' Education à la Citoyenneté Démocratique du CE à l'Education Interculturelle ?

5. What are the advantages of having uniform EDC and IE policies and practices throughout Europe? What could be the potential risks of this process?

Quels sont les avantages apportés par l'uniformisation de l'ECD et des politiques en EI et des pratiques à travers l'Europe ? Quels pourraient être les éventuels risques de ce processus ?

6. Do you believe that EDC and IE have been losing ground to other educational goals (competition, scientific knowledge and technology)?

Croyez-vous que l'ECD et que l'EI soient en perte de terrain notamment en faveur d'autres objectifs éducationnels (compétition, connaissance scientifique et technologie)

ANNEX 3

Interview Guide (Portugal)
Policy Makers and Academic Experts (at the national level)

1. What are the main objectives of education for citizenship/democratic education?

2. To what extent is intercultural education a priority within educational policies in general, and within citizenship education / civic education / democratic education in specific?

3. In formulating curriculum guidelines to what extent do you feel that there was a concern to ensure the incorporation of a human rights dimension within intercultural education?

4. How have concepts of intercultural education developed or changed over the years in the education policies of your country?

5. When introducing the intercultural dimension in the formulation of education guidelines, to what extent do you feel that there was a concern to ensure the incorporation of international organisations recommendations (e.g. those of EC, UN, UNESCO, UNICEF, CoE)?

6. What mechanisms do you consider most effective in promoting intercultural education? What mechanisms have been put in place to help teacher and teacher trainers implement intercultural education?

7. What skills and knowledge should teachers master to implement intercultural education?

8. To what extent do you consider that the curriculum is intended to reproduce a national culture?

9. What emphasis, if any, is there on acknowledging or supporting a range of identities e.g., global, European, regional, ethnic-minority?

10. Does education for citizenship / democratic education value more local intercultural education (cultural groups within a nation) or global intercultural education (universal and international understanding)?

11. To what extent is intercultural education a politically sensitive issue? What effects, if any, does this have on priorities?

"If the initial questions are answered negatively, or if the respondent is not able to make clear statement about it, the interview leads in another direction:
  - Why is intercultural education not an explicit policy within citizenship education?
  - What priorities have been made instead;
  - Is intercultural education not a well-known term, or is there other reasons why it is not incorporated within citizenship education policies etc?

- What consequences do the lacks of an intercultural dimension have regarding citizenship education?

ANNEX 4

Guião de Entrevistas Nacionais (Portuguese Version)

1. Quais são os principais objectivos da educação para a cidadania?

2. Que lugar ocupa a educação intercultural nas políticas educativas em geral e mais particularmente na educação para a cidadania?

3. Até que ponto considera que terá havido uma preocupação em incluir os direitos humanos na educação intercultural nos documentos e orientações educativas em Portugal?

4. De que forma é que os conceitos relacionados com a educação intercultural evoluíram ao longo dos anos nas políticas educativas nacionais?

5. Ao incluir a dimensão intercultural na elaboração das políticas educativas, até que ponto acha que houve uma preocupação com as recomendações de organizações internacionais (por exemplo, EU, UN, UNESCO UNICEF, COE)?

6. Que mecanismos considera mais eficazes na promoção da educação intercultural? Quais foram accionados para ajudar os professores a pôr em prática a educação intercultural?

7. Que competências e conhecimentos necessitam os professores para pôr em prática a educação intercultural?

8. Até que ponto acha que os currículos pretendem reproduzir uma identidade nacional?

9. Na sua opinião, que ênfase é dado, se é que este existe, ao reconhecimento e promoção de outras identidades para além da nacional (por exemplo, global, europeia, regional, étnica-minoritária)?

ANNEX 5

Interview schedule (England)

Policy Makers and Academic Experts (at the national level)

The interviews were semi-structured and the schedule below was adapted to the experience and the position of the interviewee.

12. What is your understanding of multicultural education? To what extent do you consider it to be a relevant dimension to the curriculum?

13. To what extent do you consider that the curriculum is intended to reproduce a national culture?

14. To what extent does the curriculum acknowledge and support other identities e.g. European, global?

15. In formulating curriculum guidelines to what extent do you feel that there was a concern to ensure the incorporation of a multicultural / human rights / European dimension?

16. To what extent is there official support for multicultural education? How is this shown concretely e.g. policy statements, budgets, curriculum guidance?

17. Are you aware of any pressure to ensure that multicultural perspectives are present (e.g. European or other international (UN, UNESCO, Unicef) policies)? Are you familiar with any such policies and can you specify which?

18. Are you aware of a tradition of multicultural education? In what ways has this tradition evolved over the years? To what extent has there been continuity?

19. To what extent is multicultural education a priority within citizenship education / civic education / democratic education / foreign language teaching / English as an Additional Language (EAL) support for minorities?

20. What mechanisms have been put in place to help teachers and teacher trainers implement multicultural education? e.g. training programmes, websites, guidance.

21. To what extent is multicultural education a politically sensitive issue? What effects, if any, does this have on priorities?

ANNEX 6

INTERVIEW GUIDE (Portugal)
(Teachers)

A. Professional Background

1. How long have you taught in this school?
2. How long have you taught in this region (within about a 100Km radius)?
3. What subject(s) do you currently teach? Do they address issues related to intercultural/multicultural citizenship?
4. Do you have or have had any responsibility at school in relation to citizenship education?
5. Have you attended any professional development programme(s) directly aimed at preparing you for that role?
6. What kind of teacher development programmes helped you most in this area?
7. Have you taken any postgraduate degree on Intercultural or Citizenship Education?
8. Do you feel that you need more support in dealing with issues related to intercultural dialogue and active citizenship? What kind of support would you need (e.g. information, professional preparation)? Which institutions would you expect to provide it?

B. Active Civic Participation

9. Have you been actively involved in any social or political campaigns related to, for example, ethnicity, multiculturalism, race, language or citizenship? Please specify.
10. How does your teaching practice reflect your role as a citizen?

C. Knowledge and understanding of policies

11. Are you familiar with any official transnational recommendations regarding intercultural and/or citizenship education? If yes, how did you get this information?
12. (*For those who answered "yes" to question 11*) Which ideas are given more emphasis in the official documents at the European level? Would you like to suggest other ideas which ought to be given more emphasis?
13. Which ideas are given more emphasis in the official documents at the national level? Would you like to suggest other priorities?

D. School and teacher practices

14. How is diversity incorporated into your school life?
15. When you teach your subject, do you bear in mind any possible sociocultural differences in your students' origin?
16. Are there any issues (within the area of intercultural / citizenship education) with which you have difficulty dealing in class?
17. Which classroom strategies do you find most effective in order to educate your students to become integrated members of a multicultural society?
18. What kind of sources do you use when preparing a discussion related to citizenship, intercultural dialogue and human rights?

19. Would you say that it is important to assess your students' intercultural development? How would you do it?

E. Educators' roles

20. Would you say that you promote active citizenship, intercultural dialogue and democracy in your classroom? In what way(s)?
21. What is "an intercultural educator" supposed to do? Do you perceive yourself as such? Why?
22. Do you see your role as contributing towards the transformation of society into a more inclusive one? Do you think your work helps make space for multiple identities (e.g., Portuguese citizen maintaining his/her Brazilian cultural identity and being simultaneously European)?
23. Which are, in your view, the most successful strategies for involving your students in this goal?

ANNEX 7

Guião das Entrevistas

A. <u>Experiência Professional</u>

1- Há quanto tempo ensina nesta escola?

2- Há quanto tempo ensina nesta região (dentro de um raio de 100km)?

3- Que disciplina(s) ensina presentemente? Aborda assuntos relacionados com a dimensão intercultural na educação para a cidadania?

4- Tem ou já teve alguma responsabilidade na escola no que diz respeito à educação para a cidadania?

5- Participou em algum curso de formação profissional, directamente direccionado para a formação de "educadores interculturais"?

6- Que tipo de cursos de formação de professores o/a ajudaram mais nesta área?

7- Tirou algum curso de pós-graduação em Educação Intercultural ou para a Cidadania?

8- Sente que necessita de mais apoio no que diz respeito a assuntos relacionados com diálogo intercultural e cidadania activa? Que tipo de apoio considera necessário (ex.: mais informação, preparação profissional)? Em que instituições espera encontrar o apoio necessário?

B. <u>Participação Cívica Activa</u>

9- Esteve activamente envolvido/a em alguma campanha social ou política relacionada com, por exemplo, etnicidade, multiculturalismo, raça, língua ou cidadania? Por favor, especifique.

10- Como é que a sua prática como professor/a reflecte o seu papel como cidadão/cidadã?

C. Conhecimento e Compreensão de Políticas

11- Conhece as recomendações oficiais transnacionais no que diz respeito à dimensão intercultural da educação para a cidadania? Se sim, como chegou a essa informação?

12- (*Para os/as que responderam "sim" na pergunta 11*) A que ideias é dado mais ênfase nos documentos oficiais a nível europeu? Concorda/discorda com elas? Sugeriria outras ideias a que devesse ser dado mais ênfase?

13- A que ideias é dado mais ênfase nos documentos oficiais a nível nacional? Concorda/discorda com elas? Sugeriria outras prioridades?

D. <u>Práticas da Escola e de Ensino</u>

14- Como é incorporada a diversidade na vida da sua escola?

15- Quando lecciona, tem em conta as possíveis diferenças socioculturais relativamente à origem dos/as alunos/as?

16- Sente-se desconfortável em abordar alguns assuntos (dentro da área da educação intercultural / para a cidadania) na sala de aula?

17- Quais as estratégias que considera mais eficazes na formação dos seus/uas alunos/as como membros integrados de uma sociedade multicultural?

18- A que tipo de recursos recorre quando prepara uma discussão relacionada com cidadania, diálogo intercultural e direitos humanos?

19- Considera importante avaliar o desenvolvimento intercultural dos/as seus/uas alunos/as? Como o faria?

E. <u>Papel do Educador</u>

20- Considera que promove uma cidadania activa, diálogo intercultural e democracia na sua sala de aula? De que forma(s)?

21- O que é suposto um "educador intercultural" fazer? Considera-se um(a)? Porquê?

22- Considera que o seu papel (como educador/a intercultural) contribui para a transformação da sociedade numa sociedade mais inclusiva? Considera que o seu trabalho contribui para a criação de espaço para múltiplas identidades (ex.: cidadão/ã português/a que mantém a sua identidade cultural brasileira e é simultaneamente europeu/ia)?

23- Quais são, na sua opinião, as estratégias mais eficazes para estimular os/as seus/uas alunos/as para o alcance deste mesmo objectivo?

ANNEX 8

Interviewguide for primary, lower secondary, and upper secondary school teachers

Teacher identity and cultural diversity

It has been claimed that the Danish society is characterized by an increasing cultural diversity . Officials within the EU and the Council of Europe are concerned with the posibilities of creating common understandings of what it means to be a citizen within the national states and Europe, and if and how democratic education in schools can play a part in this process. Can or should the schools take part in developing a common European and multicultural identity? How do teachers understand their roles as educators in this context?

The following questions focus on citizenship/democratic education in an intercultural perspective.

Teacher identity
1. How long have you been a teacher?

2. How long have you taught in this school?

3. *Do you have a personal motivation for being a teacher?If this is the case, does this involve a personal preoccupation with democratic education?*

4. Which subjects do you currently (primarily) teach? *How do these subjects contribute to the democratic education of the pupils?*

Teachers as citizens

6. Do you see your role as a citizen as connected with your role as an educator?

7. Have you been actively involved in any social or political campaigns related to, for example, ethnicity, multiculturalism, race, language or citizenship? Please specify.

8. Are you a member of a political party, member of a school board, board of parents, or active in any group or association concerned with educational, ethnical or multicultural issues?

Teachers as cultural workers and transformative agents

9.Er der en sammenhæng mellem din identitet og funktion som lærer i den danske folkeskole/gymnasiet, og det danske samfunds flerkulturelle sammensætning?
Is there a connection between your identity and function as a teacher in the Danish "folkeskole"/gymnasium, and the cultural diversity of the Danish society?

9a Hvis der er en sammenhæng: Hvordan kommer det evt. til udtryk i din planlægning og gennemførelse af undervisningen?

If there is a connection: How does it find expression/ is it expressed in the planning and accomplishment of your teaching ?

9b Mener du, at du hermed bidrager til at forandre elevernes opfattelse af, hvad demokrati er eller bør være?

Do you think, that your teaching contributes to changing the pupils' understanding of what democracy is or ought to be ?

9c Mener du, at du hermed bidrager til at forandre elevernes opfattelse af, hvad det vi sige at tilhøre en eller flere kulturer?

Do you think, that you contribute to changing the pupils' understanding of what it means to belong to one or a diversity of cultures?

9d (hvis lærerne ikke ser en sammenhæng mellem deres identitet og funktion som lærere og samfundets flerkulturelle sammensætning, spørger vi): Er der tale om et bevidst fravalg af denne dimension?

(if the teachers do not se a connection between their identity and function as teachers and the cultural diversity of the society, we will ask): Is it a deliberate choice to omit this dimension?

Teachers as transformative agents
Education
10. How is citizenship education prioritised in your school in general?

11. Indgår demokratisk dannelse i din planlægning og gennemførelse af undervisningen?
Is democratic education a part of the planning and accomplishment of your teaching?

12. Do you work with the classroom as a democratic forum ? How?

13. Do you include an intercultural or European perspective in your teaching? When and how?

14. Which educational strategies do you find most effective in order to educate your students to become integrated members of a multicultural society?

14a Er du I din undervisning optaget af at bearbejde eller fremme en eller flere af elevernes identiteter, fx elevernes identifikation med det danske nationale fællesskab og/eller et europæisk fællesskab?

Are you in your teaching engaged in encouraging one or more of the pupils' identities, for example the pupils identification with the Danish national community and/or a European community?

14b Er der andre identiteter, som du finder er vigtige at inddrage i undervisningen, fx elevernes etniske /religiøse identiteter?

Are there other identities you find important to include in your teaching, for example the pupils' ethnic/ religious identities?

14c Er det evt. muligt at lave en prioriteret orden af de forskellige identiteter, dvs. er der en eller flere identiteter, du finder bør have en særlig fremtrædende plads i undervisningen og i elevernes dannelse?

Are there one or more issues of identity, you find ought to have a special place in your teaching and in the education of the pupils?

14d Er der en sammenhæng mellem dette identitetsarbejde og en interkulturel demokratisk dannelse?

Is there a connection between this work with identities and an intercultural democratic education ?

15. Does your team of teachers work with intercultural demoratic education? How?

16. Is democratic education, European identity or intercultural issues a part of the

cross-curricula activities at your school?

Definition of concepts

(how do they order the world using the concepts)

17. What do you associate with the concept of citizenship?

18.How will you define democratic education?

19. What is intercultural education? The most important elements?

In-service courses and further education *(professional knowledge)*

20. Do you feel that you have the knowledge and skills to teach intercultural citizenship education and human rights? From which sources did you get your knowledge/skills ?

21. Have you participated in any professional development courses in citizenship education or intercultural education?

22. Do you think there is a need for professional development courses in intercultural democratic citizenship education, and what should the focus of these courses be?

ANNEX 9

Spanish Team Interview Guide
(Teachers)

Professional Background

1. How long have you taught in this school?

2. How long have you taught in this Community?

3. What subject(s) do you currently teach? Do they address issues related to intercultural education?

4. What subject(s) do you currently teach? Do they address issues related to citizenship education?

5. Do you have or have had any responsibility at school in relation to citizenship education?

6. Have you attended any professional development programme(s) directly aimed at preparing you for that role?

7. What kind of teacher development programmes helped you most in this area?

8. Have you taken any postgraduate degree on Intercultural or Citizenship Education?

9. Do you feel that you need more support in dealing with issues related to intercultural dialogue and active citizenship? What kind of support would you need (e.g. information, professional preparation)? Which institutions would you expect to provide it?

Active Civic Participation

10. Have you been actively involved in any social or political campaigns related to, for example, ethnicity, multiculturalism, race, language or citizenship? Please specify.

11. How does your teaching practice reflect your role as a citizen?

Knowledge and understanding of policies

12. Are you familiar with any official transnational recommendations regarding intercultural and/or citizenship education? If yes, how did you get this information?

13. (*For those who answered "yes" to question 11*) Which ideas are given more emphasis in the official documents at the European level? Would you like to suggest other ideas which ought to be given more emphasis?

14. Which ideas are given more emphasis in the official documents at the national level? Would you like to suggest other priorities?

School and teacher practices

15. How is diversity incorporated into your school life?

16. When you teach your subject, do you bear in mind any possible sociocultural differences in your students' origin?

17. Are there any issues (within the area of intercultural / citizenship education) with which you have difficulty dealing in class?

18. Which classroom strategies do you find most effective in order to educate your students to become integrated members of a multicultural society?

19. What kind of sources do you use when preparing a discussion related to citizenship, intercultural dialogue and human rights?

20. Would you say that it is important to assess your students' intercultural development? How would you do it?

Educators' roles

21. Would you say that you promote active citizenship, intercultural dialogue and democracy in your classroom? In what way(s)?

22. What is "an intercultural educator" supposed to do? Do you perceive yourself as such? Why?

23. Do you see your role as contributing towards the transformation of society into a more inclusive one? Do you think your work helps make space for multiple identities?

24. Which are, in your view, the most successful strategies for involving your students in this goal?

ANNEX 10

Questionnaire

INTERACT - Intercultural Active Citizenship Education

Please answer <u>all</u> questions

SEX: M ☐ (1) F ☐ (2)			AGE:
TYPE of SCHOOL:	Primary ☐ (1)	Comprehensive ☐ (2)	Secondary ☐ (3)
LOCATION of SCHOOL. Parish:_____ City:_____			

1. PROFESSIONAL BACKGROUND

1.1. Years of teaching experience:_____

1.2. What subject(s) do you currently teach? _____

   1.2.1. Have you ever had any responsibilities directly related to Citizenship Education in your school?

   Yes ☐ (1)   No ☐ (2)

   ▪ If yes, which? _____

1.3. Have you ever lived abroad?

   Yes ☐ (1)   No ☐ (2)

   ▪ If yes, where? _____

   ▪ If yes, how many years? _____

   ▪ If yes, how has it influenced your teaching practice? *(Rate them from 1 to 5, where 1 corresponds to 'nothing' and 5 to 'very much')*

   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

1.4. Have you had any preparation directly related to intercultural education either at an academic or professional level?

   Yes ☐ (1)   No ☐ (2)

   ▪ If yes, in how many teacher development programmes have you participated?

   ▪ If yes, how do you classify the quality of the received education? *(Rate them from 1 to 5, where 1 corresponds to 'not sufficient' and 5 to 'very sufficient')*

   1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

   1.4.1. Have you taken any postgraduate degree in Intercultural or Citizenship Education?

   Yes ☐ (1)   No ☐ (2)
   ▪ If yes, please specify: _____

   1.4.2. What level of teacher development programmes helped you most in this area?
   Pre-service teacher education: *Please specify the institutions*

University	☐ (1)	Polytechnic Institute	☐ (3)
College of Education	☐ (2)	Other: _____	☐ (4)

   In-service teacher education

University	☐ (1)	Professional association	☐ (5)
College of Education	☐ (2)	Teacher Develop. Centre	☐ (6)
Polytechnic Institute	☐ (3)	NGO (Non-Governmental Org.)	☐ (7)
International institution	☐ (4)	Other: _____	☐ (8)

1.5. What kind of professional support do you need, in order to help you deal with intercultural issues?
(Rate them from 1 to 5, where 1 corresponds to the 'least necessary' and 5 to the 'most necessary.')

Additional training in selecting and dealing critically with inter/ multicultural materials ☐
Additional training in intercultural teaching/learning practices ☐
More cooperation between teachers in different subject areas ☐
More cooperation with external experts in this field ☐
More opportunities for community-based projects ☐
Other:_____ ☐

1.5.1. Which institutions do you expect to provide you the support you need?

University	☐ (1)	Professional association	☐ (5)
College of Education	☐ (2)	Teacher Develop. Centre	☐ (6)
Polytechnic Institute	☐ (3)	NGO (Non-Governmental Org.)	☐ (7)
International institution	☐ (4)	Other: _____	☐ (8)

1.6. To what extent does the school curriculum provide you with an opportunity to explore intercultural dialogue? *(Rate them from 1 to 5, where 1 corresponds to 'none' and 5 to 'many')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

1.7. Does the using the mass media in teaching/learning have or not an impact on the development of intercultural dialogue in the classroom?

Yes ☐ (1)   No ☐ (2)   No opinion ☐ (-1)

▪ If yes, what kind of impact? *(Choose only one option)*

Reinforce stereotypes.	☐ (1)	
Challenge stereotypes.	☐ (2)	
Promote discussion of intercultural issues.		☐ (3)
Other: _____		☐ (4)

2. ACTIVE CIVIC PARTICIPATION

2.1. Do you regularly participate in activities of any civic organizations/associations connected with intercultural and/or multicultural issues? *(Please tick the appropriate box[es])*

Yes ☐ (1)   No ☐ (2)

▪ If yes, in which organizations/associations?

NGO (Non-Governmental Org.)	☐ (1)	Religious community	☐ (3)
Political party	☐ (2)	Local government	☐ (4)
		Other: _____	☐ (5)

2.2. Have you been actively involved in any campaigns related to inter/ multicultural issues?

Yes ☐ (1)   No ☐ (2)

▪ If yes, at which level? Which one(s)? *(Please tick the appropriate box[es] and specify)*

At the level of your school community   ☐ (1)

_____

At the level of your neighbourhood   ☐ (2)

_____

At a regional level	☐ (3)	
At a national level	☐ (4)	_____
At an international level	☐ (5)	_____
		_____

▪ If yes, to what extent has it influenced your teaching? *(Rate them from 1 to 5, where 1 corresponds to 'nothing ' and 5 to 'very much')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

3. KNOWLEDGE AND UNDERSTANDING OF KEY CONCEPTS

3.1.. To what extent are you familiar with the transnational official recommendations (e.g. from the European Commission, Council of Europe, UNESCO) with regard to the intercultural dimension of citizenship education? *(Rate them from 1 to 5, where 1 corresponds to 'nothing' and 5 to' very much')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

3.2.. From the list below, please choose 5 concepts to which, in your understanding, are given more emphasis in the official documents at the European level.

Integration	☐ (1)	Difference	☐ (6)	Multiculturalism	☐ (11)
Respect	☐ (2)	Equality	☐ (7)	Interculturality	☐ (12)
Responsibilities	☐ (3)	Tolerance	☐ (8)	Discrimination	☐ (13)
Democracy	☐ (4)	Solidarity	☐ (9)	Racism	☐ (14)
Rights	☐ (5)	Diversity	☐ (10)	Xenophobia	☐ (15)
				No opinion	☐ (-1)

3.3. To what extent are you familiar with the national official regulations on intercultural citizenship education?
(Rate them from 1 to 5, where 1 corresponds to 'nothing' and 5 to' very much')

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

3.4. From the list below, please choose 5 concepts that, in your understanding, are given more emphasis in the official documents at the national level.

Integration	☐ (1)	Difference	☐ (6)	Multiculturalism	☐ (11)
Respect	☐ (2)	Equality	☐ (7)	Interculturality	☐ (12)
Responsibilities	☐ (3)	Tolerance	☐ (8)	Discrimination	☐ (13)
Democracy	☐ (4)	Solidarity	☐ (9)	Racism	☐ (14)
Rights	☐ (5)	Diversity	☐ (10)	Xenophobia	☐ (15)
				No opinion	☐ (-1)

3.5. List 5 concepts which you find most relevant in order to promote intercultural dialogue in the classroom and **explain/define** each one of them briefly. You can choose concepts which are not in this questionnaire *(Order them from 1 to 5, where 1 corresponds to the 'least relevant' and 5 to the 'most relevant')*

1) _____: _____

2) _____: _____

3) _____: _____

4) _____: _____

5) _____: _____

4. EDUCATOR'S ROLE

4.1. In the scope of your own subject(s), do you consider yourself an intercultural educator?

Yes ☐ (1)   No ☐ (2)   No opinion ☐ (-1)

■ If yes, what do you do to educate your students as active citizens in a multicultural society?
(Rate them from 1 to 5, where 1 corresponds to the 'least important ' and 5 to the 'most important'.)

Provide students with information about other cultures   ☐
Promote school exchange projects   ☐
Encourage volunteering or participation in community-based activities   ☐
Invite external speakers and contributors   ☐
Other: _____   ☐

4.2. In a multicultural class, are there any issues with which you feel uncomfortable dealing with?

Yes ☐ (1)   No ☐ (2)   No opinion ☐ (-1)

■ If yes, which ones?

Religion ☐ (9)   ☐ (1) Cultural differences   ☐ (5) Family relations

Justice ☐ (10)   ☐ (2) Social class   ☐ (6) Love and friendship relationships

Political rights ☐ (11)   ☐ (3) Racism   ☐ (7) Physical appearance

Civic responsibility ☐ (12)   ☐ (4) Gender   ☐ (8) Other:_____

4.3. Which attitudes towards his/her students should the intercultural educator favour? *(__Please complete the sentences__ and rate them from 1 to 5, where 1 corresponds to the 'least important' and 5 to the 'most important.')*

☐ Encourage   _____

☐ Help   _____

☐ Validate   _____

☐ Diversify   _____

☐ Tolerate   _____

5. TEACHING PRACTICE

5.1. Please choose the most appropriate ending for the sentence: '**In the construction of intercultural dialogue, differences are…**

to be acknowledged; ☐ (1)   to be respected; ☐ (3)   to be tolerated; ☐ (5)
to be highlighted; ☐ (2)   to be avoided; ☐ (4)   to be overlooked; ☐ (6)
other: _____ ☐ (7)

5.2. Is your school population culturally diverse? *(Rate them from 1 to 5, where 1 corresponds to 'not at all ' and 5 to' very much')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   No opinion ☐ (-1)

5.3. Would you say that citizenship education should include the intercultural dimension?

Yes ☐ (1)   No ☐ (2)   No opinion ☐ (-1)

5.4. Bearing in mind <u>the development of intercultural dialogue</u>, which materials do you use? *(Please rate them from 1 to 5, where 1 corresponds to 'never' and 5 to 'always'. Circle the number)*

	For your own information					In class				
Official guidelines	1	2	3	4	5	1	2	3	4	5
Course books	1	2	3	4	5	1	2	3	4	5
Books (fiction, non-fiction)	1	2	3	4	5	1	2	3	4	5
Internet resources	1	2	3	4	5	1	2	3	4	5
Films and documentaries	1	2	3	4	5	1	2	3	4	5
TV/radio news reports	1	2	3	4	5	1	2	3	4	5
Newspaper/magazine articles	1	2	3	4	5	1	2	3	4	5
Self-produced materials	----------------					1	2	3	4	5
Music	1	2	3	4	5	1	2	3	4	5
Cartoons/ Comic books	1	2	3	4	5	1	2	3	4	5
Other:	1	2	3	4	5	1	2	3	4	5

5.5. Which are the most effective strategies you use to help students deal with intercultural misunderstandings? *(Rate them from 1 to 5, where 1 corresponds to the 'least effective' and 5 is the 'most effective')*

Project work   ☐   Debate   ☐
Role-play   ☐   Reading   ☐
Writing   ☐   Dialogue   ☐
Other._____   ☐

5.6. If you were to assess your students' intercultural development, would you base your assessment on the same criteria and tools you already use to evaluate other learning elements?

Yes ☐ (1)   No ☐ (2)   No opinion ☐ (-1)

5.7. On which of the following forms of assessment do you favour, while evaluating your students' intercultural development? *(Please rate them from 1 to 5, where 1 corresponds to 'least adequate' and 5 to 'most adequate')*

Project-work   ☐   Student self-assessment plan   ☐
Debate   ☐   Peer assessment   ☐
Organizing a portfolio ☐   Teacher assessment   ☐
Essay writing   ☐   Other: _____   ☐

Congratulations! You have now reached the end of our questionnaire.

Thank you for your collaboration.

☺

ANNEX 11

Questionário
<u>INTERACT</u> – Educação Intercultural para Cidadania Activa

Pedimos que responda a <u>todas</u> as questões

SEXO: M ☐ (1) F ☐ (2)	IDADE:
TIPO de ESCOLA: Básica 1 ☐ (1) Básica 2 ☐ (2) Básica 3 ☐ (3) Secundária ☐ (4)	

LOCALIZAÇÃO da ESCOLA. Concelho:_____ Freguesia: _____

1. EXPERIÊNCIA PROFISSIONAL

1.1. Anos de ensino :_____

1.2.   Que   disciplina(s)   ensina   neste   ano   lectivo?
_____

1.2.1. Já alguma vez teve a seu cargo alguma área disciplinar ou não-disciplinar directamente relacionada com Educação para a Cidadania na sua escola?

Sim ☐ (1)   Não ☐ (2)

▪ Se sim, qual? _____

1.3. Já alguma vez viveu no estrangeiro?

Sim ☐ (1)   Não ☐ (2)

▪ Se sim, onde? _____

▪ Se sim, quantos anos? _____

▪ Se sim, como é que isso influenciou a sua prática de ensino? *(Assinale, numa escala de 1 a 5, correspondendo 1 a 'nada'e 5 a 'muito')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

1.4. Teve alguma formação académica ou profissional na área da educação intercultural?

Sim ☐ (1)   Não ☐ (2)

▪ Se sim, quantos cursos de formação? _____

▪ Se sim, como classifica o nível de suficiência dessa formação? *(Assinale, numa escala de 1 a 5, correspondendo 1 a 'nada suficiente'e 5 a 'muito suficiente')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

1.4.1. Tirou algum curso de pós-graduação em Educação Intercultural ou para a Cidadania?

Sim ☐ (1)   Não ☐ (2)

▪   Se   sim,   qual?
_____

1.4.2. Nestas áreas, que nível de formação o/a ajudou mais?

Formação académica: *Indique a instituição*:

Universidade	☐ (1)	Instituto Politécnico	☐ (3)
Escola Sup. de Educação	☐ (2)	Outro:_____	☐ (4)

Cursos de formação profissional: *Indique a instituição*:

Universidade	☐ (1)	Associação Profissional	☐ (5)
Escola Sup. de Educação	☐ (2)	Centro de Formação	☐ (6)
Instituto Politécnico	☐ (3)	ONG (Org. Não Governamental)	☐ (7)
Instituição Internacional	☐ (4)	Outro:_____	☐ (8)

1.5. Que tipo de apoio profissional necessita, para o/a auxiliar a tratar questões relacionadas com a interculturalidade? *(Classifique os seguintes aspectos de 1 a 5, correspondendo 1 a 'nada necessário' e 5 a 'muito necessário')*

Formação adicional na selecção e tratamento crítico de materiais inter/ multiculturais ☐
Formação adicional nas práticas de ensino e aprendizagem interculturais ☐
Mais cooperação entre professores de diferentes áreas disciplinares ☐
Mais cooperação com peritos neste campo externos à escola ☐
Mais oportunidades para projectos na comunidade ☐
Outro*: _____* ☐

1.5.1. Em que instituições espera encontrar o apoio necessário?

Universidade	☐ (1)	Associação Profissional	☐ (5)
Escola Sup. de Educação	☐ (2)	Centro de Formação	☐ (6)
Instituto Politécnico	☐ (3)	ONG (Org. Não Governamental)	☐ (7)
Instituição Internacional	☐ (4)	Outro:_____	☐ (8)

1.6. Até que ponto é que os programas das disciplinas que lecciona lhe permitem explorar o diálogo intercultural? *(Assinale numa escala de 1 a 5, correspondendo 1 a 'nada' e 5 a 'muito')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

1.7. O uso dos *media* (televisão, rádio, jornais, etc.) no processo de docência/aprendizagem têm ou não impacto no desenvolvimento do diálogo intercultural na sala de aula?

Sim ☐ (1)   Não ☐ (2)   Sem opinião ☐ (-1)

▪ Se sim, que tipo de impacto? *(Assinale apenas uma opção)*

Reforçam estereótipos.	☐ (1)
Questionam estereótipos.	☐ (2)
Promovem a discussão sobre interculturalidade.	☐ (3)
Outro: _____	☐ (4)

2. PARTICIPAÇÃO CÍVICA ACTIVA

2.1. Participa regularmente nas actividades de alguma organização/associação cívica ligada a questões de natureza intercultural e/ou multicultural?

Sim ☐ (1)   Não ☐ (2)

▪ Se sim, de que organização/associação?

ONG (Org. Não Governamental)	☐ (1)	Comunidade religiosa	☐ (3)
Partido político	☐ (2)	Governo local	☐ (4)
		Outro: _____	☐ (5)

2.2. Participou activamente em alguma campanha relacionada com questões inter/ multiculturais?

Sim ☐ (1)   Não ☐ (2)

▪ Se sim, a que nível? E qual(is)? *(Assinale o[s] quadrado[s] apropriado[s] e especifique)*

Ao nível da sua comunidade escolar	☐ (1) _____
Ao nível do seu bairro/ comunidade social	☐ (2) _____
A nível regional	☐ (3) _____
A nível nacional	☐ (4) _____
A nível internacional	☐ (5) _____

▪ Se sim, como é que isso tem influenciado as suas práticas de ensino? *(Assinale numa escala de 1 a 5, correspondendo 1 a 'nada'e 5 a 'muito')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

3. CONHECIMENTO E COMPREENSÃO DE CONCEITOS-CHAVE

3.1. Até que ponto conhece as recomendações oficiais transnacionais (por ex., da Comissão Europeia, Conselho de Europa, UNESCO) no que diz respeito à dimensão intercultural da educação para a cidadania? *(Assinale numa escala de 1 a 5, correspondendo 1 a 'nada'e 5 a 'muito')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

3.2. Escolha os 5 conceitos da lista seguinte, aos quais, na sua interpretação, é dada mais ênfase nos documentos oficiais a nível europeu.

Integração	☐ (1)	Diferença	☐ (6)	Multiculturalismo	☐ (11)
Respeito	☐ (2)	Igualdade	☐ (7)	Interculturalidade	☐ (12)
Responsabilidade	☐ (3)	Tolerância	☐ (8)	Discriminação	☐ (13)
Democracia	☐ (4)	Solidariedade	☐ (9)	Racismo	☐ (14)
Direitos	☐ (5)	Diversidade	☐ (10)	Xenofobia	☐ (15)
				Sem opinião	☐ (-1)

3.3. Até que ponto conhece as recomendações oficiais nacionais no que diz respeito à dimensão intercultural da educação para a cidadania? *(Assinale numa escala de 1 a 5, correspondendo 1 a 'nada'e 5 a 'muito')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sem opinião ☐ (-1)

3.4. Escolha os 5 conceitos da lista seguinte, aos quais, na sua interpretação, é dada mais ênfase nos documentos oficiais a nível nacional.

Integração	☐ (1)	Diferença	☐ (6)	Multiculturalismo	☐ (11)
Respeito	☐ (2)	Igualdade	☐ (7)	Interculturalidade	☐ (12)
Responsabilidade	☐ (3)	Tolerância	☐ (8)	Discriminação	☐ (13)
Democracia	☐ (4)	Solidariedade	☐ (9)	Racismo	☐ (14)
Direitos	☐ (5)	Diversidade	☐ (10)	Xenofobia	☐ (15)
				Sem opinião	☐ (-1)

3.5. Enumere os 5 conceitos que considera mais relevantes na promoção do diálogo intercultural na sala de aula e por favor **explique/defina** sucintamente cada um deles. Pode indicar outros que não são referidos no questionário *(Ordene-os de 1 a 5, correspondendo 1 ao 'menos relevante' e 5 ao 'mais relevante')*

1) _____: _____

2) _____: _____

3) _____: _____

4) _____: _____

5) _____: _____

4. PAPEL DO EDUCADOR

4.1. No âmbito da(s) sua(s) disciplina(s), considera-se um/a educador/a intercultural?

Sim ☐ (1)   Não ☐ (2)   Sem opinião ☐ (-1)

▪ Se sim, como faz para educar os seus alunos como cidadãos activos de uma sociedade multicultural? (*Classifique cada um dos aspectos de 1 a 5, correspondendo 1 ao 'menos importante' e 5 ao 'mais importante'*)

Dar aos alunos informação sobre outras culturas	☐
Promover projectos de intercâmbio	☐
Encorajar voluntariado ou participação em actividades da comunidade	☐
Convidar participantes externos à escola	☐
Outro: _____	☐

4.2. Numa aula multicultural, há assuntos em que se sinta desconfortável em abordar?

Sim ☐ (1)   Não ☐ (2)   Sem opinião ☐ (-1)

▪ Se sim, qual(is)?

Religião	☐ (1)	Diferenças culturais ☐ (5)	Ambiente familiar	☐ (9)
Justiça	☐ (2)	Classe social ☐ (6)	Relações de amizade e amorosas ☐ (10)
Direitos políticos	☐ (3)	Racismo ☐ (7)	Aparência física	☐ (11)
Responsabilidade cívica ☐ (4)	Questões de género ☐ (8)	Outro:_____	☐ (12)

4.3. Quais as atitudes que um/a educador/a intercultural deve privilegiar em relação aos seus alunos? (*Complete as frases e classifique cada opção de 1 a 5 de acordo com o grau de importância, sendo 1 'a menos importante' e 5 'a mais importante' *)

Encorajar   ☐

_____

Ajudar   ☐

_____

Validar   ☐

_____

Diversificar   ☐

_____

Tolerar   ☐

_____

5. PRÁTICAS DE ENSINO

5.1. Complete a frase seguinte: **Na construção do diálogo intercultural, as diferenças devem ser…**

reconhecidas;	☐ (1)	respeitadas;	☐ (3)	toleradas;	☐ (5)
assinaladas;	☐ (2)	evitadas;	☐ (4)	esquecidas;	☐ (6)
outro: _____	☐ (7)				

5.2. Considera a população da sua escola culturalmente diversa? (*Assinale numa escala de 1 a 5, correspondendo 1 a 'nada'e 5 a 'muito'*)

1 ☐　　　　2 ☐　　　　3 ☐　　　　4 ☐　　　　5 ☐　　　　Sem opinião ☐ (-1)

5.3. Considera que a educação para a cidadania deve incluir a dimensão intercultural?

Sim ☐ (1)　　　　Não ☐ (2)　　　　Sem opinião ☐ (-1)

5.4. Tendo em vista o desenvolvimento do diálogo intercultural, que materiais utiliza? *(Assinale, fazendo um círculo à volta do número, os seguintes aspectos de 1 a 5, correspondendo 1 a 'nunca' e 5 a 'sempre')*

	Para sua própria informação					Na sala de aula				
Documentos oficiais	1	2	3	4	5	1	2	3	4	5
Manuais escolares	1	2	3	4	5	1	2	3	4	5
Livros (ficção, não-ficção)	1	2	3	4	5	1	2	3	4	5
Recursos da internet	1	2	3	4	5	1	2	3	4	5
Filmes e documentaries	1	2	3	4	5	1	2	3	4	5
Notícias da TV e rádio	1	2	3	4	5	1	2	3	4	5
Artigos de revistas e jornais	1	2	3	4	5	1	2	3	4	5
Materiais feitos por si	--------------------					1	2	3	4	5
Música	1	2	3	4	5	1	2	3	4	5
Cartoons/ Livros de BD	1	2	3	4	5	1	2	3	4	5
Outros:	1	2	3	4	5	1	2	3	4	5

5.5. Quais são as estratégias que mais utiliza para preparar os alunos para lidar com desentendimentos interculturais? *(Classifique cada uma delas de 1 a 5, correspondendo 1 à 'menos eficaz' e 5 à 'mais eficaz')*

Trabalho de projecto ☐　　　　Debate　☐
Dramatização　☐　　　　Leitura　☐
Escrita　☐　　　　Diálogo　☐
Outro: _____　☐

5.6. Na sua disciplina, se tivesse que proceder à avaliação do desenvolvimento intercultural dos seus alunos, basear-se-ia ou não em critérios e instrumentos idênticos aos que já usa para a avaliação de outros elementos?

Sim ☐ (1)　　　　Não ☐ (2)　　　　Sem opinião ☐ (-1)

5.7. Ao avaliar o desenvolvimento intercultural dos seus alunos, que formas de avaliação privilegia/privilegiaria? (*Classifique cada uma numa escala de 1 a 5,correspondendo 1 à 'menos adequada' e 5 à 'mais adequada')*

Trabalho-projecto　☐　　　　Auto-avaliação　☐
Debate　☐　　　　Hetero-avaliação (entre colegas) ☐
Organização de um portfólio ☐　　　　Avaliação do professor　☐
Escrita de composições　☐　　　　Outro: _____ ☐

Terminou o nosso questionário.

Muito obrigado pela sua colaboração!

ANNEX 12

Educación Intercultural para una Ciudadanía Activa

Por favor, conteste a <u>todas</u> las preguntas

SEXO: Hombre ☐ (1) Mujer ☐ (2)	EDAD:
CENTRO EDUCATIVO: Ed. Infantil y Primaria ☐ (1) Ed. Secundaria Obligatoria ☐ (2) Bachillerato ☐ (3)	
UBICACIÓN DEL CENTRO EDUCATIVO: Municipio:_____ Ciudad:_____	

1. EXPERIENCIA PROFESIONAL

1.1. Años de enseñanza: ____

1.2. ¿Qué asignatura/s enseña en este momento?

_____

1.2.1 ¿Ha tenido responsabilidad directa con aspectos relacionados con la educación cívica en su centro?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿cuál?_____

1.3. ¿Ha vivido en el extranjero?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿dónde?_____

▪ Si sí, ¿cuántos años? _____

▪ Si sí, ¿ha influido esto en su forma de enseñanza? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

1.4. ¿Ha tenido alguna formación académica o profesional en el área de la educación intercultural?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿cuántos cursos de formación? _____

▪ Si sí, ¿cómo clasifica usted el nivel de suficiencia de la formación? *(Señale, en una escala del 1 al 5, siendo 1 'nada suficiente' y 5 'muy suficiente')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

1.4.1. ¿Ha asistido a algún curso de postgrado sobre Educación Intercultural o Educación Cívica?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿cuál?

_____

1.4.2 ¿En qué nivel de formación se sitúan los cursos que más le han ayudado?

En formación inicial. *Especifique la institución:*
Universidad   ☐ (1)   Formación Profesional   ☐ (3)

| Centros educativos | ☐ (2) | Otro:_____ | ☐ (4) |

En formación permanente. *Especifique la institución:*

Universidad	☐ (1)	Centros de formación de profesorado	☐ (5)
Centros educativos	☐ (2)	Organismos de ámbito autonómico	☐ (6)
Organismos internacionales	☐ (3)	ONGs (Org. No Gubernamental)	☐ (7)
Centros de investigación	☐ (4)	Otro: _____	☐ (8)

1.5. ¿Qué tipo de apoyo profesional cree usted que necesita para poder abordar cuestiones relacionadas con la interculturalidad? *(Puntúe del 1 al 5, siendo 1 'menos necesario' y 5 'muy necesario')*

Formación adicional para seleccionar materiales multiculturales e interculturales y analizar dichos materiales	☐
Formación adicional sobre métodos de enseñanza y aprendizaje intercultural	☐
Más cooperación entre profesores de diferentes materias	☐
Más cooperación con agentes externos expertos en este campo	☐
Más oportunidades para participar en proyectos de carácter local	☐
Otro*: _____*	☐

1.5.1 ¿Qué instituciones cree que le ofrecerían el apoyo que necesita?:

Universidad	☐ (1)	Centros de formación de profesorado	☐ (5)
Centros educativos	☐ (2)	Organismos de ámbito autonómico	☐ (6)
Organismos internacionales	☐ (3)	ONGs (Org. No Gubernamental)	☐ (7)
Centros de investigación	☐ (4)	Otras: _____	☐ (8)

1.6. ¿Hasta qué punto cree que el currículo ofrece la oportunidad de abordar el diálogo intercultural? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

1.7.. ¿El uso de los *medios de comunicación* (televisión, radio, prensa, etc.) en el proceso de enseñanza/aprendizaje tienen o no impacto en el desarrollo del diálogo intercultural en el aula?

Sí ☐ (1)   No ☐ (2)   Sin opinión ☐ (-1)

▪ Si sí, ¿que tipo de impacto? *(Señale una opción)*

Refuerzan los estereotipos	☐ (1)	
Cuestionan los estereotipos	☐ (2)	
Promueven la discusión sobre temas interculturales		☐ (3)
Otro: _____		☐ (4)

2. PARTICIPACIÓN COMO CIUDADANO ACTIVO

2.1. ¿Participa regularmente en actividades de alguna asociación u organización en la que se desarrollen temas interculturales y/o multiculturales?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿en qué asociación/organización?

ONGs (Org. No Gubernamental)	☐ (1)	Organización de carácter religioso	☐ (3)
Organización de carácter político	☐ (2)	Administración local o autónoma	☐ (4)
		Otra: _____	☐ (5)

2.2.. ¿Ha participado activamente en alguna campaña relacionada con temas multiculturales o interculturales?

Sí ☐ (1)   No ☐ (2)

▪ Si sí, ¿de qué tipo? *(Señale lo[s] cuadrado[s] apropiado[s] y especifique)*

En centros educativos	☐ (1)
	_____
En el vecindario	☐ (2)
	_____
En el ámbito regional	☐ (3)
	_____
En el ámbito nacional	☐ (4)
	_____
En el ámbito internacional	☐ (5)
	_____

▪ Si sí, ¿hasta qué punto ha influido en su forma de enseñar? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

3. CONOCIMIENTO SOBRE LOS DOCUMENTOS

3.1. ¿Está familiarizado con las recomendaciones oficiales internacionales en relación con la dimensión intercultural de una educación cívica (Consejo de Europa, Comisión Europea, UNESCO…)? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

3.2. De la siguiente lista, señale los 5 conceptos que, en su opinión, tienen más énfasis en los documentos oficiales internacionales.

Integración	☐ (1)	Diferencia	☐ (6)	Multiculturalidad	☐ (11)
Respeto	☐ (2)	Igualdad	☐ (7)	Interculturalidad	☐ (12)
Responsabilidad	☐ (3)	Tolerancia	☐ (8)	Discriminación	☐ (13)
Democracia	☐ (4)	Solidaridad	☐ (9)	Racismo	☐ (14)
Derechos	☐ (5)	Diversidad	☐ (10)	Xenofobia	☐ (15)
				Sin opinión	☐ (-1)

3.3. . ¿Está familiarizado con las recomendaciones oficiales nacionales en relación con la dimensión intercultural de una educación cívica? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

3.4. . De la siguiente lista, señale los 5 conceptos que, en su opinión, tienen más énfasis en los documentos oficiales nacionales.

Integración	☐ (1)	Diferencia	☐ (6)	Multiculturalidad	☐ (11)
Respeto	☐ (2)	Igualdad	☐ (7)	Interculturalidad	☐ (12)
Responsabilidad	☐ (3)	Tolerancia	☐ (8)	Discriminación	☐ (13)
Democracia	☐ (4)	Solidaridad	☐ (9)	Racismo	☐ (14)
Derechos	☐ (5)	Diversidad	☐ (10)	Xenofobia	☐ (15)
				Sin opinión	☐ (-1)

3.5. Nombre los 5 que usted considere que son los más relevantes para promover diálogo intercultural en la clase, y **explíquelos/ defínalos** brevemente. Puede elegir conceptos que no estén en el cuestionario. *(Puntúe del 1 al 5 siendo 1 el 'menos relevante' y 5 el 'más relevante')*

1) _____ : _____

2) _____ : _____

3) _____ : _____

4) _____ : _____

5) _____ : _____

4. EL PAPEL DEL PROFESOR

4.1. Dentro de las materias que imparte, ¿se considera un docente intercultural?

Sí ☐ (1)   No ☐ (2)   Sin opinión ☐ (-1)

▪ Si sí, ¿qué hace para educar a sus estudiantes como ciudadanos activos en una sociedad multicultural? *(Puntúe cada aspecto del 1 al 5, siendo 1 lo 'menos importante' y 5 lo 'más importante')*

Proporcionar a mis estudiantes información sobre otras culturas   ☐
Promover proyectos de intercambio en el centro educativo   ☐
Animarles a participar en actividades de la comunidad   ☐
Invitar a ponentes externos   ☐
Otro: _____   ☐

4.2. En una clase multicultural, ¿existen temas para usted que sean más difíciles de tratar?

Sí ☐ (1)   No ☐ (2)   Sin opinión ☐ (-1)

▪ Si sí, ¿cuáles?

Religión (9)	☐ (1)	Diferencias culturales	☐ (5)	Relaciones familiares	☐
Justicia (10)	☐ (2)	Estatus social	☐ (6)	Relaciones amorosas y de amistad	☐
Derechos políticos (11)	☐ (3)	Racismo	☐ (7)	Apariencia física	☐
Responsabilidad civil (12)	☐ (4)	Género	☐ (8)	Otro:_____	☐

4.3. ¿Qué actitudes cree que el profesor que atienda a un perfil intercultural debería desarrollar en sus alumnos? *(__Complete las frases__ y puntúe cada opción del 1 al 5, siendo 1 el 'menos importante' y 5 el 'más importante')*

Animar   ☐

_____

Ayudar   ☐

_____

Validar   ☐

_____

Diversificar   ☐

_____

Tolerar   ☐

_____

5. PRÁCTICA EDUCATIVA

5.1. ¿Cómo terminaría la siguiente frase: **En la construcción del diálogo intercultural, las diferencias deben…**

ser reconocidas;	☐ (1)	ser respetadas;	☐ (3)	ser toleradas;	☐ (5)
ser subrayadas;	☐ (2)	ser evitadas;	☐ (4)	ser olvidadas;	☐ (6)
otro final: _____	☐ (7)				

5.2. ¿Existe en su centro educativo diversidad cultural? *(Señale, en una escala del 1 al 5, siendo 1 'nada' y 5 'mucho')*

1 ☐   2 ☐   3 ☐   4 ☐   5 ☐   Sin opinión ☐ (-1)

5.3. ¿Diría que la educación cívica debería incluir la dimensión intercultural?

Sí ☐ (1)   No ☐ (2)   Sin opinión ☐ (-1)

5.4. ¿Qué materiales usa para tratar temas sobre el diálogo intercultural*? (Meta en un círculo el número correspondiente para cada aspecto, siendo 1 "nunca" y 5 "siempre")*

	Para su información (1-5)					En sus clases (1-5)				
Guías oficiales	1	2	3	4	5	1	2	3	4	5
Manuales escolares	1	2	3	4	5	1	2	3	4	5
Historias de los libros	1	2	3	4	5	1	2	3	4	5
Fuentes de Internet	1	2	3	4	5	1	2	3	4	5
Películas y documentales	1	2	3	4	5	1	2	3	4	5
Noticias de radio y televisión	1	2	3	4	5	1	2	3	4	5
Artículos de periódicos y revistas	1	2	3	4	5	1	2	3	4	5
Materiales que hace usted	----------------------					1	2	3	4	5
Música	1	2	3	4	5	1	2	3	4	5
Tebeos	1	2	3	4	5	1	2	3	4	5
Otros:	1	2	3	4	5	1	2	3	4	5

5.5.. ¿Cuáles son las estrategias más eficaces para ayudar a sus alumnos con conflictos interculturales? *(Puntúe cada aspecto del 1 al 5, siendo 1 la 'menos eficaz' y 5 la 'más eficaz')*

Trabajo en proyectos ☐   Debate ☐
Role-play ☐   Leer ☐
Escribir ☐   Diálogo ☐
Otro: _____ ☐

5.6.. Si hubiese una evaluación sobre el desarrollo intercultural de los estudiantes, ¿se basaría en criterios e instrumentos iguales a los que utiliza en la evaluación de otros aspectos?

Sí ☐ (1)   No ☐ (2)   Sin opinión ☐ (-1)

5.7. En la evaluación sobre el desarrollo intercultural de los estudiantes, ¿qué forma/s de evaluación elige/elegiría? *(Puntúe cada aspecto del 1 al 5, siento 1 lo 'menos adecuado' y 5 a lo 'más adecuado')*

Trabajo por proyectos ☐   Auto- evaluación ☐
Debate ☐   Evaluación por parejas ☐
Organización de un portafolio ☐   Evaluación del profesor ☐
Comentarios escritos por los alumnos ☐   Otra: _____ ☐

¡¡Muchas gracias por su colaboración!!

ANNEX 13

Participant Observation Guide
CENTRO DE ESTUDOS SOCIAIS
Universidade de Coimbra[1]

1. The physical setting (school surroundings, all the observed settings, i.e. classroom, corridors, teacher room, etc.)

What is the physical environment like? What is the context (e.g. visible presence of other cultures around and within the school/classroom)? What kinds of behaviour is the setting designed for? How is space allocated? What objects, resources, technologies are in the setting?

2. The participants (teacher, teacher assistants and class students):

Describe who is in the scene, how many people, and their roles. What brings these people together? Who is allowed here? Who is not here who would be expected to be here? What are the relevant characteristics of the participants (e.g. ethnic and sociocultural background and context; school record)?

3. Activities and interactions:

What is going on? Is there a definable sequence of activities? How do the people interact with the activity and with one another? How are people and activities "connected or interrelated—either from the participants' point of view of from the researcher's perspective" (e.g. lessons before and after the observed ones; lessons interconnected thematically; cultural practices transported from the community)? What norms and rules structure the activities and interactions? When did the activity begin? How long does it last? Is it a typical activity, or unusual?

4. Conversation:

What is the content of conversations in this setting? Who speaks to whom? Who listens? Silences and nonverbal behaviour that add meaning to the exchange?

5. Subtle factors:
- Informal and unplanned activities
- Symbolic and connotative meanings of words
- Nonverbal communication such as dress and physical space
- Unobtrusive measures such as physical clues
- "What does *not* happen" – especially if it ought to have happened[2]

6. The observer's behaviour:

How is the observer's presence affecting the scene being observed? How is s/he being positioned by other participants? What does the observer say and do? What thoughts is the observer having about what is going on? (i.e. observer comments).

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[1] Based on Merriam, Sharan B. (1997) *Qualitative Research and Case Study Applications in Education*, Jossey-Bass: San Francisco, California.

[2] Patton, M. Q. (1990). *Qualitative Evaluation and Research Methods* (2nd ed.). Newbury Park, CA: Sage Publications, Inc.

7. Timing and proceedings:
Who introduces the observer to the field? What is the length of observation sessions? Identify the observation procedures in place as they are configured by participants.

A typical participant observation session would consist of two parts:

1. **Description of the session:**
   - lesson type and topic;
   - date and time;
   - teacher and student participants;
   - field notes accompanied by observer comments

2. **Analysis of the session:**
   - What was happening?
   - In what way my presence influenced the field?
   - The class
   - The "others" and the class
   - The teacher roles